THIRUVARUTPAYAN

THIRUVARUTPAYAN

OF

UMAPATHI SIVACHARYA

Translated with Notes and Introduction

by

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THIRUVARUTPAYAN

FOREWORD

By

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The Vedas and the Sivagamas in Sanskrit and the Tirumurais and the Siddhanta Sastras in Tamil are the principal scriptures of Saiva Siddhanta. The four authors of the first eight of the Twelve Tirumurais are called the Samaya Acharyas. They are St. Tirugnana Sambandar, St. Tirunavakkarasar, St. Sundaramurthi, and St. Manikkavachakar. The hymns of the first three are generally known as Thevaram, and those of the last as Tiruvachakam. These living hymns of the Samaya Acharyas which are well-known for their intensity of devotion and spiritual uplift, and for their matchless beauty of expression contain also all the fundamental ideas of Saiva Siddhanta. The tenth Tirumurai viz., Tirumantiram by St. Tirumular, which was composed some time before the 6th century A. D., gives the essence of the Sivagamas, and a more or less systematic account of the Saiva Siddhanta Philosophy.

Apart from this vast collection of Saiva hymns and treatises, there is another group of fourteen works in Tamil known as the Fourteen (Siddhanta) Sastras. These were written between 1147 A. D. and 1313 A. D. by six great seers. They are (1) Tiruviyalur - Uyyavanda Devar, (2) Tirukkadavur – Uyyavanda Devar, (3) Meikanda Devar, (4) Arulnandi Devar, (5) Manavachakam Kadandar and (6) Umapathi Sivachariar. Meikanda Devar, Arulnandi Devar, Marai Gnanasambandar and Umapathi Sivachariar are known as the four Santhana Acharyas. Meikanda Devar is the famous author of Sivagnana Botham.

Umapathi Sivachariar of Chidambaram is generally taken to be the author of eight out of the fourteen Siddhanta Sastras.* Researchers made recently by Mr. S. Anavaratha Vinayakam Pillai, late Tamil Reader of the Madras University, have brought to light two facts: (1) that Unmainerivilakkam one of the eight Siddhanta works usually attributed to St. Umapathi was not really written by him, but by one Sikali Tattuvanadar and (2) that Tugalarubodham by Sikali Chirrambalanadigal of the 14th century originally occupied the place of Unmaineri Vilakkam in the Fourteen Sastras; He came in the spiritual line continued by St. Umapathi and his samadhi with those of his 63 Disciples is to be found at siddarkadu about a mile westwards from Mayavaram Railway Junction. Thus the total number of authors of these Siddhanta Sastras will have to be taken as seven. A short account of his inspiring life is given in the present book. From it can be seen that he was a great scholar, philosopher, poet, seer and saint. His work, Sankalpa Nirakarana, was expounded by him before a learned gathering in the thousand pillared mantapam of the Chidambaram temple during the Ani Tirumanjanam festival in 1313 A. D.

Tiruvarutpayan is indisputably the work of St. Umapathi. The name means: the book which explains the Fruits of Grace. The treatise consists of ten chapters of ten couplets each. A clear and correct account of the Saiva Siddhanta Philosophy (and religion) is given in the 200 lines of this well-known work. The first five chapters deal with the Divine Grace, and the next five with the fruits thereof i.e. with the benefits accruing from its operation. The nature of
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God, of souls and of Mala or the principle of darkness which envelops souls is explained, along with the relation of God to the souls and the material universe. The nature of Grace and its mode of work to purify and redeem souls from the clutches of Mala are then dealt with. And finally, the means of attaining salvation, the nature of salvation, and the life of the Jivanmuktas i.e., those who have attained oneness with God but are still in the world though not of the world. The last couplet of Tiruvarutpayan has been rightly singled out by the translator for special notice. It is shown how loving and compassionate the illuminated souls, the Sivagnanis, are towards weak mortals.

Niramiba Alagiya Desikar, one of the commentators of Sivagnana Siddhiyar, has written a commentary on Tiruvarutpayan as well. Another commentary known as சின்னாணை (chintanai urai) was printed for the first time in 1934 in the edition of Siddhanta Sastras, published by the Saiva Siddhanta Maha Samajam, at Madras. The name of the commentator is not known. The fullest, clearest and most helpful commentary written in recent times is that by Sri S. Sivapadasundaram B. A., of Jaffna.

This great little book has been translated into English by the late lamented scholar J. M. Nallaswami Pillai B. A., B. L., His services in the cause of Saiva Siddhanta will always be remembered with gratitude. He was among the few who have so far sought to present Saiva Religion and philosophy to the seekers after truth in other lands besides Tamilagam, through the medium of English. The value of the present translation is greatly enhanced by the copious and helpful notes. Mr. Pillai’s special note on chapter VI appended to his translation is highly instructive, as it brings out very clearly the fundamental difference between Monism or Ekatmavada commonly associated with the name of Sankara, and Saiva Siddhanta.

In the new world order, it is absolutely essential that the old barriers, claims and prejudices which have so long stood in the way of realization of human brotherhood give way. Then alone will the Love and Purity of God shine through the lives of men and women all over the world in a rapidly increasing measure. Then alone the ancient Confucian Motto, “Under heaven one family”, and the Tamil poet’s vision “பல்பூர்வ மக்கள் உலகில் ஒன்று பிற்கூத்து”† and the Tevaram saying “தமிழ்ப் பாலாரியினர் கடவுள் கவனம்”‡ will no longer remain empty dreams. One of the most essential things to be done to quicken the pace of progress in this line is to make available to others, in a spirit of love and humility, the best treasures of the wisdom and spiritual experience of its men who have realized God, and to receive with becoming respect such gifts from others for careful study and assimilation.

[† All towns and cities are mine own. All men and women are my friends and relatives.
‡ The Lord who alone is the Father and Mother of all living beings.]

The translation in English of some of the great works relating to Saiva Siddhanta which, according to Dr. G. U. Pope, “is the choicest product of the Dravidian intellect” will form a welcome contribution to the world’s common pool of spiritual knowledge and understanding.

Vellore, 24-11-1945

S. Satchinandam Pillai.
THE first few chapters were published in the pages of that able fortnightly magazine “Brahmavadin,” and the whole book is now published, at the earnest request of many lovers of Siddhanta. I have again tried to bring out and emphasize the peculiar characteristic of this philosophy in my notes; and the references and quotations from the Bagavat Gita will show what great resemblance there is in language and thought between the two, that is, assuming that there is any difference between the two at all. In fact in the same way, as people talk of the Siddhanta, variously as being Sankhya, Yoga or Gnana, as being Dwaita and Vishistadwaita and Adwaita, so it is people talk of the Gita at one time as Sankhya at another time as Vedanta and so on. The peculiar features of the Gita are its doctrine of Grace and Love, its clear exposition of the relation of the three Padartas, its clear distinction of man (Atma, Purusha and Anisa) from ‘another’ (Paramatma and Paramapurusha, Isa and Maheshwara) and the absence of that dogmatic assertion that there is no individual atma and atma is God; and these are also the peculiar features of the Siddhanta. Those who could see in the mystery of the Lord’s Viswaswarupa in the “Satarudriya,” and Chapters ix, x and xi of the Gita, the Supreme Hindu Doctrine that God is all and not all, will not drag this doctrine into the mire. “This whole universe is pervaded by me in an unperceived form. All entities live in me, but I do no live in them. Nor yet do all entities live in me.” The connection between the Gita and the Siddhanta, will be best understood by ascertaining what was the historic and ancient form of Religion and faith during the time of the Mahabharata; and the passages from Mahabharata and other works and the opinions of Lassen and others cited in Muir’s Sanskrit Text Vo. Iv and the author’s own conclusion leave no room for doubt in this matter, that the form of religion was essentially Saiva; and of course, it is needless to point out that no such name could have come into use then, as there were no other conflicting creeds to distinguish it from.

I have given the Tamil text also at the end, as it will enable those who could read Tamil, to read it in the original and appreciate the beauty of language and style which is wholly lost in translation.* [* In this edition, the Tamil text is given in the body of the translation itself, and the notes given at the foot of each page have been printed immediately after the rendering in their proper places. – Editor.]

CHITTOOR,
28th November 1896.

J. M. N.
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INTRODUCTION
(By the Translator)

The work in question is one of the fourteen Siddhanta Sastras, and the author, one of the four Santhana Acharyas or Saints and expounders of the Tamil Philosophy. Though he is the last of the four Saints, he is the author of eight out of the fourteen Siddhanta works, the most important of which, Sivaprakasam or ‘Light of God’, was translated more than 40 years ago by the Rev. H. R. Hoisington of Ceylon and published in Volume IV of the Journal of the American Oriental Society. In Southern India, the Divine Songs of the Great Saints, Gnanasambandha, Vakisa or Appar, Sundara and Manickavachaka are popularly and properly known as the Tamil Veda and Professor Sundaram Pillai, M.A., in his bright little brochure on the age of Gnanasambandha, aptly calls the fourteen Siddhanta works, the Tamil Vedanta or Upanishads. And there can be no doubt that we have in these works, the brightest and largest gems picked out from the Diamond Mines of the Sanskrit Vedantic works, washed and polished and arranged in the most beautiful and symmetrical way in the diadem of Indian Thought.

Coming to the author, I might say he was the leading Light in Philosophy, Religion and Literature about the close of the 13th and beginning of the 14th century A. D. That he was as great in spirit as he was in intellect, there is no doubt. Though he ranked as one of the Holy Three Thousand Brahmins of the Sacred Shrine at Chidambaram and the most learned of them, he did not disdain to become the humble slave of Marai Gnanasambandha who was third in succession from the Great Meikanda Deva, and eat the leavings of his master’s leaf, for which he was persecuted by his caste and made to live outside the limits of Chidambaram, in a place called Kotravankudi. Though he was learned in the Veda and Vedanta and the Great Bashiams, he did not disdain to interpret these truths to the common people, in their common language. His spirituality was soon enough recognized, and the very same Brahmins had to call him back again to be present at the opening ceremony of their grand Annual Festival, Arudra Darsan, and one of his short works called ‘Kodikavi’ was composed on this occasion. And he wrote the History of the Temple (Chidambaram) called ‘Koilpuran’ in Tamil. This work is unsurpassed in elegance of diction and style. He wrote a brief summary of the ‘Lives of the Saints’, ‘Peria Puran’, and wrote the life of the writer of the ‘Lives of the Saints,’ Sekkilar, and a book on the discovery of the Thevaram and several other religious works. His great work in Sanskrit is his Bashiam or Commentary on the Paushkara Agama,* still in manuscript and preserved in the Library of the Thiruvavaduthurai Mutt. [*This has since been published at Chidambaram by late Sri Parasakti Ambalavanan Navalar of Jaffna. – Editor.] This is represented as a philosophic work of very rare merit. That he was an able dialectician is manifest, from the fact recorded in his ‘Sankarpanirakaranam’ and the work itself. This book refers to a disputation which he had during the Ani Festival in Salivahana era 1235, with a number of learned men of different schools and the arguments advanced by them and the replies given by him. The arguments are so well turned and logical, that as the preface itself sets forth, it is the book for the Tamil Student of Logic and Philosophy. I have already referred to his freedom from the trammels of caste; and that he was as broad minded in the lines of thought he pursued, is manifest from the dictum he lays down in his preface to ‘Sivaparakasam’ namely ‘that every thing old is
necessarily not true and that every thing new is necessarily not false.' He sets forth in stanza 7 of the same work, to what School of Philosophy he belongs. All philosophies, in the main, attempt to define the relation of God to the world and to justify his ways to man. As such, our philosopher says he is not an Abeda Vadhi, (Idealist and materialist) who asserts equality, succession or causation between God and the world. Nor is he a Beda Vadi (Realist – Dwaithi) who asserts co-existence, entire separateness and difference and externality of one from the other; nor a Bedabeda Vadi (Vishistadwaithi) who asserts co-existence or co-inherence of two things. He is none of these, but he is an Adwaithin, a Vedantha Siddhanthin, who postulates a relation the nearest parallel or analogy to which is furnished by the relation of body and soul and the relation of the eye and the sun as involved in an act of perception.*

It is usual to add a third analogy, the relation between soul’s power to know and the eye’s light. – Editor.

Coming to the work in question, it is intended as a companion volume to the famous Kural of Thiruvalluvar, which deals with the first three Purusharthas or Supreme ends of Life, namely Dharma, Artha and Kama and left untouched the debateable ground of what is regarded as the highest of all ends, namely Moksha not that Thiruvalluvar was unmindful of the last and did not wish to inculcate the Love of God and the Worship of Him in all love and in all spirit. He pertinently asks, in fact, in his very first chapter, “What is the use of all learning, if it does not lead one to the Feet of the Supreme Intelligence?” In fact, the first chapter condenses all his views of God and his relation to the world in 10 couplets; and what is comprised in one chapter and in 10 couplets of Kural, this work expands into 10 chapters of 10 couplets each, the versification adopted being the same; and the very first verse of the latter follows the language of the earlier work. The work is called the Light or Fruits of Grace or the workings of Divine Love, and the fourth chapter, which follows the exposition of the Three Padartas and their relation to each other, is devoted to the discussion of the nature of Arul or Divine Love and its greatness, and how it influences men who have felt its touch is described in the last couplet of the book.

“காண்டகத் கலாம்ப்பந் துப்பேட்டுறைய் துநிர்ஷகா வைரார் முத்திர்த் மேடுகு நெய்தியே பிகை.”

(Out of the depths of their Love, they are troubled and tossed about for the sorrows of their erring kind.)

The further merits of the work can only be appreciated by its thorough study and the translation of the work will be published in this paper in parts. For bringing out the force of the extremely short and concise couplets, I have added short motes.
INVOCATION TO GANESHA

For one who worships Ganesha, the arts and philosophies are not things which he need labor to learn.
CHAPTER I

NATURE OF THE SUPREME

1. Like the letter ‘A’, the Incomparable Lord is all intelligence and pervades everything without change.

The incomparable is here compared with the object of making the student comprehend the subject more easily. He is at the same time told that He is incomparable (நிக்திக்கியம்).

The points of comparison are:-

(a) A (அ) is the first letter and the primary sound pronounced by the mere opening of the mouth and without any modification of the organs.

(b) All other vowels are its modifications and without its aid none of the consonants can be sounded.

(c) It loses its form when in conjunction with the consonants, as in (க).

In the like manner, God is the first cause. He is the Life of life. He is without change. He becomes non-apparent when in union with the world.

Here the points of resemblance cease and the other words in the couplet indicate the points of difference.

(a) ‘A’ itself requires a human intelligence to utter and therefore is inert, unintelligent.

God is all Intelligence (அறிவாகியே).
(b) ‘A’ is a mere human breath; God is the great Breath giving life to all breaths (நிலையாக்கல்).

(c) ‘A’ can be pronounced separately and in conjunction with other sounds.

God is always inseparably connected with the universe of souls and matter (நிலையாக்கல்).

This inseparable relation of God to the universe is what is called Adwaitam, and I have pointed out in my notes to Sivagnanabotham’, how apt an analogy is furnished by vowels and consonants (அம்மாள்) in addition to the two illustrations of soul and body, and eye and sun already referred to above. His nature can only be understood by understanding his relation to ourselves, c.f., “Of letters the letter ‘A’, I am.” “Having pervaded the whole universe with a portion of myself, I exist.” Gita.

2. The eternal souls will attain Divine Nature by His Arul Sakti (Grace or Love), which is one with our Lord.

The soul is here called eternal or unchangeable as in its essence it remains the same, though its form and Karma in the mental and animal planes are continually changing. Lyton in his ‘Strange Story’ compares by a happy thought, the soul to a steady white central light and the mental (Anthakarana) and animal or sensory planes to ever changing red and blue lights surrounding the central light “As a lamp sheltered from wind, flickereth not” – Gita.

Sakti is the Chit of the compound ‘Satchidanandam’, This Sakti is the power of Sat, ‘That which exists’ or its other aspects, in which aspect alone, God is manifest to the world and all created beings, and the relation of God to the world is made possible by this Power in its aspect of Intelligence, Chit or Gnanam or Grace or Love. In His aspect of Diving Force, or energy, Kriya Sakti, He acts on Maya or Mulaprkriti and starts creation or evolution.

Hence God is called ‘Gnana-Kriya-Swarupan’.

3. In His greatness, in His subtlety, in His boundless Grace, in the priceless benefit He confers on man, He is beyond all comparison.
He is great and subtle and hence called Brahman; He is all Love, and hence called Sivam; He is beneficent and hence called Sankar.

Greatness and littleness are terms derived from quantity and hence relation to matter. He is the greatest of the great as he must envelope everything contained in space. He is least of the least as He must be present in the least conceivable atom. But the terms do not describe His real nature and hence liable to cause error in thought, and these are not correct terms to describe what is Pure intelligence and All Love. Hence the superiority of the terms Sivam and Sankar. In no other religions, have we specific terms naming God as All Love and All Benevolence.

4. He it is who originates everything, sustains it, and when everything is destroyed and resolved into its primordial Mala, He alone remains, the last refuge from which there is no return.

God is here shown as the author of Panchakrityas, Srishti, Sthiti, Samhara, Trobhava, and Anugraha. It is further implied that these functions are not different and carried on by different Beings and at different times. The first three involve mere change. Samhara; the fourth is temporary rest and the fifth is eternal rest in Bliss. The ordinary conception of the Trimurthis do not give a place for the last two functions of the supreme.

The Upanishads distinctly recognize Brahman or Sivam as Thuriyam, the fourth, ‘Chathurtham,” “Adwaitam” “one without a second”.

“Sivam adwaitam santam, chaturtham manyante”, - Ramatapani Upanishad.

5. He is a Rupi (one with form), an Arupi (formless) and He is a Ruparupi (one with and without form). To the wise, He is Pure Chit, Gnan or Intelligence.

God is capable of all these forms which are assumed for the sake of man inasmuch as He is pure Intelligence. His form is not of matter, material. Form and Formless are often misunderstood as being equivalent to Personal and Impersonal. Matter is also formless; to deny to God that he can take form is to deny his omnipotence and limit his nature. The distinction is from our stand point. When we begin to identify him with anything we can know, from the lowest tatwa to our self (Atma), then this is personal and anthropomorphic. When you regard these merely as the symbol, there is no anthropomorphism. The distinction does not rest on your calling the Supreme ‘Siva’ or ‘Sivam’, ‘He’ or ‘it’. God has form, is formless; He is he, she and it; He is personal and impersonal and yet none of these. To regard God as Satchidananda (Somaskanda, Sa, Uma, Skanda) is not a personal conception. This chit includes
both Ichcha (will) and Kriya (force), but to compare and identify this intelligence and will &c.,
with our intelligence is anthropomorphic.

6. Our Lord unlike the souls which can only understand with His light, has no one superior to him.

7. To the wise, who approach His feet, He dwells in their hearts inseparably as the Supreme Intelligence. He has not been comprehended even by the Devas.

Only those, whether among Devas or men, who love Him can see Him; and others, though they may be so highly placed as the Devas, cannot know Him. This couplet shows the way God shows His grace to man.

8. He is one with Chit and Achit (soul and non soul) like heat in hot water; yet He is not one with them.

This is His adwaitha relation with the world and souls. In His relation with the world, He is one with it and yet in Himself. He is separate and is not affected by the contact and does not suffer any change.

9. He will not be good to those who approach Him not. He is good to those who approach Him. Yet, He has not partiality, likes nor dislikes. He is called Sankara as He is beneficent.

The root meaning of Sankara is Doer of Good. His actions are not determined by mere whim or caprice but they are determined by His own Law, the law of Karma; good or bad is meted out according to each one’s deserts. His mercy and justice are thus reconciled. c.f. The same am I amid all beings; there is none hateful to me or nor dear. They verily who worship me with devotion, they are in me and I in them’ Gita iii, 29.
10. Yes. Love and contemplate on Him. You can know him without doubt. He will never be separated from your heart. He is the supreme panacea which will cure you of your birth and rebirth.

This shows the necessity for the worship of God.
CHAPTER II

NATURE OF THE SOUL

1. The number of those who have been freed and of those who are yet to attain Mukti (liberation) will equal the number of the days that are past since creation and of the days that are yet to come, i.e., their number is endless. This couplet postulates the existence of innumerable souls.

2. The souls are divided into those who have three malas, those who have two, and those who have one only.

The first are called Sakalas (a class of souls) possessing Anava Maya and Karma Mala; the second, Pralayakalas (a second class of souls), possessing Anava and Karma; and the third, Vignanakalas, (a third class of souls), possessing Anava Mala alone.

3. All those three classes possess the Mula Mala, Anava; the Sakalas alone are not conscious that they are in bandha (bound) condition.

The other two classes know their inferiority and strive to perfect themselves. Man alone in his foolish pride knows not himself and does not strive to know his maker.

4. Of what avail is that power which confuses in dreams, its experiences during the waking state?
That is to say, soul's intelligence is of an inferior order, is limited and not to be compared to the intelligence of the Supreme Being.”

Cf. Thayumanavar.

“அறியாைமேமலி அறிவŽ}றி நி’்”

5. The name “Intelligence” (அறிº) is really appropriate to the soul which cannot understand except in conjunction with the senses!

6. What can the light of the sun, and its absence, and the world affect, if there is no light in the eye?

God is the sun, darkness, Anava, and the soul, the eye. The soul is not non-intelligent though it is dependent on God and is affected by darkness.

7. The Sat (reality) cannot perceive Asat (unreality) Asat cannot perceive anything. That which is united to both and understands both is sat-asat or the soul.

As nothing lies outside God and as He is pure intelligence. He has no necessity to perceive anything as an object. Asat is object and cannot perceive its subject. Soul is therefore neither non-intelligent nor pure intelligence.

8. Are there not objects in this world which become dark in darkness and light in light?
These are the eye, the mirror and Akas (ether) As compared to the soul, the eye loses its power of seeing in darkness and recovers it in light. The others become dark or bright as darkness or light surrounds them (See further separate note on chapter VI.)

9. Like the owl which cannot see even in bright sunlight, the souls (though present in God) cannot perceive God, owing to its connection with Anava Mala.

10. Oh! When will the long suffering lose their sufferings and enjoy Bliss by reaching His Arul or Gnan!
CHAPTER III

NATURE OF PASA OR DARKNESS

1. The ever long misery of death and birth, and Eternal Bliss and the Presence of Divine Grace are all veiled from us by Anava Mala without making its own presence felt.

Compare with this, Chapter 13, Gita Verses 4, 5 and 6, which describe Maya (Kshetra) and Verses 7 to 11, which distinguish Gnana from Agnana (Anava).

2. That which hides all objects and makes them appear as one is nothing but darkness (Pasa or Ignorance).

3. The darkness, though it hides everything else will show itself. But this Anava Mala will neither show itself nor anything else.

4. This darkness lasts to this day covering the soul only, though it is present eternally with the supreme Light in the soul.
5. Though this dark damsel embraces everybody, its want of virtue is not perceived by anybody.

6. Why waste many words? It is by this darkness, we are not able to perceive the truth (of the distinction of the three Padarthas.)

The three Padarthas are what are called variously, Pathi, Pasu and Pasa; Para, Jiva (soul) and Jagat (Matter); Iswara, Chit and Achit.

7. Why is there human suffering if there is no darkness? If it is the soul’s inherent quality (it cannot be removed); If God can remove it, the soul itself will perish.

The first is in answer to the theory of regarding the darkness as non entity or mitiya and the second to regarding it as an attribute. The relation between soul and Anava and Maya (note the distinction between these two) is not that of reality and illusion nor that of substance and attribute, nor that of substance and phenomena, nor that of cause and effect. The simple relation is that of subject and object both in their substantive and phenomenal aspects, but what this ‘simple relation’, is it is difficult to conceive and explain adequately, but it is called Adwaitha and the nearest analogy to the connection of mind and body (soul and mala) is that of vowel and consonant. The relation between substance and phenomena is not to be understood as between reality and illusion.

8. If the Anava is not eternal and became connected with the soul at any intermediate time, how did the soul get it? Such darkness may cover it even in mukti for no reason.

9. Even when the dark Anava increases, the light of the lamp (Maya) will remove it a little. If it cannot, then the darkness cannot be removed at any time.
Darkness can be removed slightly by a light, but can be removed completely by the bright light of the sun. The soul lying unconscious in the deep waters of Anava recovers its consciousness a little when by the action of the wind and wave (Karma and Maya), its head is raised above the waters a little and the cool breath passes over its face. But it has no hope till the Lordly Seaman comes and lifts it into His adamantine boat.

10. Like the lamp which loses its brightness at day-break before the Bright sun, so Maya enlightens the soul by its various forms of body, senses &c., as long as the night of Karma lasts.
CHAPTER IV

CHAPTER IV

NATURE OF THE DIVINE GRACE (ARUL)

1. There is nothing superior to Arul in this world, as there can be nothing superior to the supreme object of man’s desire.

2. Like the action of the sun upon the earth, Arul is the Great Light which illuminates everything (Chit and Achit), and causes souls to perform Karma, and to enjoy the fruits of such Karma.

The sun does not shine everywhere and not even equally. But there is nothing which God does not illuminate and equally well.

3. The body cannot know anything as it is Asat; the soul cannot understand of itself being ignorant; then how can the soul understand, unless the supreme Arul illuminates its understanding?

4. Like the fish in the milky ocean, the souls, instead of partaking of that heavenly joy (which surrounds it), wallow in the misery of Maya.
5. Like the person who walks his way without knowing that his protector is following him, and like the five senses which do not understand the soul, the soul does not know its Lord.

6. Like the persons who walk upon the earth without knowing that the earth it is that supports them, the souls do not understand that it is the Lord that sustains and supports them.

7. Those who do not know themselves, go and search for the All wise elsewhere, just as the person who, being on the top of the hill, searches for the hill, who, walking on earth, tries to discover it, and to discover the Akas, while he himself is in it.

8. The deceitful are like those who feel thirsty while being in water up to their neck, and who do not see even after day break.

9. Rest the soul on the Blissful Love, after subduing your active passions. As the cat while on the milk pot, flies at a rat, (thy passions hanker after small pleasures).

c.f. ‘The objects of sense save those of flavor turn away from an abstemious person, and even flavor turneth away from him after he has seen the Supreme’ –ii, 59 – Gita.

10. It is too much to expect Moksha for the empty soul, which though in contact with Arul, till this day, has not become familiar with it.
CHAPTER V

THE NATURE OF THE DIVINE GURU

1. The same Lord who, never separate, was sustaining you, unseen, in your bandha condition, appears as the visible Guru.

2. Will any persons other than intimate relations know the secret disease afflicting a person?

3. How can the world know Him who, without being known, came down to breathe his Grace?

4. The ignorant with dark thoughts cannot feel the Arul and see the Arul Guru.

5. The world cannot know that His human form, like a decoy, is assumed for snaring men.
6. Cease thinking, ‘Of what use is He to me?’ Who can learn anything, as the Shastras themselves require the Divine Guru for their elucidation?

7. The magician who chants the mongoose mantra, not the mongoose itself, will remove the effects of snake-bite. Accordingly, the look of the Divine Guru dispels spiritual darkness.

8. To the Vignanakalas and Pralayakalas, the Lord will show His Grace without assuming any form. To the Sakalas, who have got rid of their mala, He will show His Grace assuming a human form.*

[* The following interpretation seems to be more in conformity with the original:-

The Supreme Being Graces His Divine wisdom to the Vijnanakalas intuitively, to the Pralayakalas by manifesting His natural Divine form and to the sakalas by working through a perfected soul, viz; Guru. – Editor]

9. Who will know the truth, if the Bliss conferring All-wise does not come down (as the Divine Guru)?

10. Gnanam can arise without the Divine Guru, if the pure sun-stone (crystal) can emit fire without the sun.
CHAPTER VI

LIGHT ON THE PATH

1. When the unequal good and evil become balanced (Iruvinaioppu), the Lord’s Grace descends on him.

2. The one God, the many souls, the dark Anava, Karma, the Suddha and Asuddha Mayas, all these six are eternal.

3. To be saved, understand you have got to face the soul performing Karma, the performed Karma, and their effects and the Lord who actuates Karma.

4. As the crystal reflects itself and several colors in the light of the sun, so the world is related to the Light of the Lord.
5. As the crystal reflects itself and several colors in the light of the sun, so the world is related to the Light of the Lord.

These 3 couplets show the way of God in dealing with the world.

6. The intelligent soul can see through the eye only in union with the Supreme Light. Otherwise it cannot understand.

   c.f. “Even performing all actions, always depending on me He, through my Grace obtains the imperishable and eternal seat” Gita, xviii, 56.

7. As the senses obey the lower passions so consider your acts as those of the Lord.

   c.f. Dedicating in thought all actions to me, be constantly given up to me, picking your thoughts on me’, Gita 18, 57, also 3-30.

8. Don’t try to fathom out the Supreme Intelligence. Don’t try to think out the one in your mind. Don’t try to see it before you (as an object). Then perceive the Light which enlightens you.

9. Feel the resulting Bliss as thy only sensation, and lose thyself in the only Light of Wisdom.

10. Perceive the light as It manifested Itself to you; and that so, the darkness may not cover you again. Remain as you were lost in the Light.
1. None need advise any one to seek the cool shade. This is the way the soul becomes one with That.

The person under the burning sun has his shadow cast down (preserves his individuality) in addition to the sufferings. Under the cool shade his own shadow is lost and Bliss is obtained.

2. The sweet milk will taste bitter during bilious affection. The tongue will recover its taste on recovering from the malady.

You don’t call the malady and the bitterness false or mitya. But where are they after the remedy is applied? The bitterness was not present in the milk nor outside the tongue nor inherent in it. This is the way of attaining Moksha or freedom. Similarly the presence of snake in the rope and silver in the shell. The defect should be traced to the eye and it is not outside it nor inherent in it and while the defect lasts, it is true.

3. Oh! For the day, when the Atma will lose the sin of fancying itself as the seer, while it sees only in its surrounding darkness with the aid of the light.

Nobody could say that the inability of the eye to see in darkness is no inherent defect of the eye, and that it is all an illusion that the eye cannot see in darkness, which illusion will vanish when the eye fancies it can see in darkness. Then again you have to distinguish this defect of the eye with the surrounding darkness. That this is separate from the darkness is shown by the animals of the feline species being able to see in darkness. And except with the
aid of the lamp or sun, your own eye cannot see nor drive away the darkness. This inability to see without the light is what distinguishes the freed Atma from the Paramatma and this inability is part of its nature. The cataract of the eye and the darkness stand in the place of ignorance or Avidya, which is not part of the inherent nature of the Atma and yet is not outside it. This ignorance or Anaa or Ahankar or Avidya has again to be distinguished from Maya, the material cause of the universe and the body which as they evolve bring out the soul’s intelligence into play little by little, as the lamp helps the eye in darkness but fades away before the rising sun of the Supreme Intelligence.

4. To the enlightened and the ignorant, the distinct light and darkness are one and the same thing.

To the blind, both light and darkness will appear as darkness. The man with perfect sight though he could distinguish light from darkness cannot see darkness in the presence of the light.

5. Except the really loving who could approach Him now, who carries all the burdens of others?

Herein is indicated the true basis of the doctrine of vicarious atonement. If one regards his actions as those of the Lord as directed in the 10th Sutra of Sivagnanbodham, he becomes freed of the result of his Agamya Karma, whatever he might do, and the Lord takes in his burdens. But till the Jiva attains to this condition, he must bear the result of his own Karma, c.f. He who has no feeling of egoism, and whose mind is not tainted even though he kills all these people, kills not, is not fettered by the action. Gita 18-17
6. When a thief fraudulently walks away with a treasure trove, say, was the other sleeping or awake?

தன்னுத்தமிழ்நாட்டு துறாவில் நூற்றாண்டு நம்பப் போன்றும் நூற்றாண்டு நூற்றாண்டின் நூற்றாண்டு.

7. As the crystal pillar throws no shade when it comes wholly under the rays of the sun, lose yourself in That, and your darkness will disappear.

விகடுகு போன்றது போன்றமையிலும் விகடுகு விகடுக்கு விகடுகு விகடுக்கு.

8. As the holder of the lighted torch intent on finding a thing stands behind the light, so, to stand behind the Arul, is the true path of uniting thyself to the Arul.

விகடுக்கு காரணத்திற்கு விகடுக்கு விகடுக்கு விகடுக்கு விகடுக்கு விகடுக்கு விகடுக்கு.

9. If That is perceivable by you, by your five senses, where are you and where are the five senses, except in the presence of That?

தாகுதி காரணத்திற்கு காரணத்திற்கு வாக்குத் தாகுதி தாகுதி தாகுதியுள் ஆகுதே.

10. Could a man fancy that he had himself forced one who is able to confer a benefit Himself? What is he before the Lord (Whose grace he attains)?
CHAPTER VIII

THE NATURE OF SUPREME BLISS

1. He who places his self behind the Light of Truth, arising out of darkness, attains Bliss. He who places his self before it endures pain.

2. How can two women attain pleasure? Pleasure is derived in the mutual love of man and woman.

3. The Lord confers Ananda on those who reach Him. As He is Ananda-Maya, He does not enjoy Himself.

4. As the two words composing ‘தாடைல’ appear as one, so consider your union with supreme Bliss as one.

5. If the Paramatma and Atma are one, then there is no union in Moksha. If they are two, no such distinction is perceived in Moksha. Therefore, they are neither one, nor two.
6. Those who attained to Moksha, and to the Samadhi can never be separated from the Supreme. Those who have lost their speech have attained to freedom from births.

7. Till you become like a man possessed of the devil, do not perform any actions (of your own will).

8. Those who have attained to the Glorious Truth, feel nothing but the resulting Bliss and not the means by which they attained to the end, just as the sleeper drops (unconsciously) the thing held in his hand.

The freed drop the Sadhana one by one unconsciously and not willfully as they attain to the Sadhya or Palan. How foolishly do the half-educated think they can get on without the forms of Religion and how conceited they are in thinking low of such forms!

9. Lo! the Bliss which results when the relation of Gnana, Gneya and Gnana are completely lost and all become one! Who can describe it?

10. The supreme Happiness of Moksha one will attain even now, if he possesses (undying) love, as Love is its very form.
CHAPTER IX

THE TRUTH OF PANCHAKSHARA

1. The Agama and the Veda and other Shastras only explain the truth of Panchakshara.

2. The Lord, His Sakti, Pasa (Anava), Maya and soul are all comprised in the Pranava.

3. The Lord’s manifestation in nature is on one side, and His Divine Manifestation on the other side; and look for the self in the middle.

4. The self is pulled down by its Mala and Maya and when it gets rid of its Mala, it will attain Divine nature.

5. Pronounce the Panchakshara with Si as first syllable; you cannot get rid of Mala by pronouncing it with Na as first syllable.
The interpretation may be worded thus:

Adore and pronounce the mystic letters as above (i.e. with Sivam as first); it is the real support. It is pitiable not to heed it, and to continue to pronounce with Tiroda-Na as first. – Editor.

6. The habit of pronouncing it with Na as first syllable is alas! begotten by not considering what is the true support.

7. If you pronounce it with Siva as first syllable your births will cease. This is the proper way of pronouncing it.

8. The syllable ‘Va’ will lead the Soul (Ya) to the Lord (Si) and confer Bliss. This Arul (Va) is the spotless form of the Lord.

9. The soul (Ya) will not stand between Thirodana Sakti (Na) and Arul Sakti (Va). By the Grace of God, its proper place is between God’s Arul (Va) and God (Si).

10. Thus all the various means (Sadhana) are declared, so that the self may not be separated from the Lord’s Grace.
CHAPTER X

THE NATURE OF THE SANCTIFIED OR JIVAN MUKTAS

1. They sleep, hid in the bosom of the Supreme Intelligence, the Supreme Bliss hid in their hearts, why need more words?

   They are mindful of me, their life hidden in me... ever conversing about me, they are content and joyful – Gita X, 9. In them out of compassion, dwelling within their self, I destroy the ignorance born darkness by the shining lamp of wisdom. Gita x. 11.

2. They will not attain to the powers of the Supreme Lord, nor to the powers of the Trinity, nor will they lead the path and actions leading to their enjoyment in the Devaloka.

3. The Jivan Muktas, though possessed of omniscience, will have no cognition of all others but The One.

4. Just as the tortoise draws its head and organs into itself when meeting any passers by, so the Jivan Mukta will, when meeting any sense experience, withdraw himself from his senses and enter into the Supreme Self.

   The same simile in Gita ii. 58.
5. In that all that exist, He is present. There is no such thing either in which the freed spirit, which has become Himself, is not present.

The freed soul is as omnipresent as the supreme.

6. To Them everything, outside and inside, will appear as one (as Gnanamaya). They will not look down on anything as inferior.*

[* The idea is that the perfected see the Divine presence on the outer world as well as in their inner self and so for them there is nothing to be detested (nor is there anything to be liked). – Editor.]

7. The worldly pleasures are the proper result of actions done by the self. The actions done by those who have lost their pride of self, lead them to the truth.

8. Prarabdha Karma will cease with the death of the body. Agamya Karma arising now will be burnt up by the Divine Arul.

9. No Karma which induce births will attach to the Gnani. To him, this life and the next makes no difference.
10. Out of the depths of their love, they are troubled and tossed about for the sorrows of their erring kind.

Special Note on Chapter VI

This chapter contains the cream of the Adwaita Siddhanta. The first step in the path is to attain that tranquil and equable state when both pleasure and pain induce neither liking nor hate (ேவ_அல்ல_ேவ_நாயாம). The next step is to know the three Padarthas, the three postulates of existence (2nd Kural) and to understand their relation (3, 4 and 5 Kurals). Without this sense of discrimination and knowledge, your progress will only be impeded. The 4th Kural defines this Adwaita relation very clearly and by means of a parallel, Prana (consonant) and Prani (vowel) and Sarira and Sarirani. After we understood the nature of the three Padarthas, the conviction (not lip deep acknowledgement) must dawn in our minds that it is possible only for us to understand and progress with the Light of the Supreme Wisdom (6th Sutra). Following this conviction, we are enjoined to dedicate all our acts to the Lord, that is that in whatever we do, we should not consider that it is we that are acting (7th Sutra). When we have reached this step, we have reached the condition of jivanmukta and our bonds fall off. When the bonds fall off, the Atma regains its own self (Atma Darsan), but it does not merely stop there. It becomes covered and enveloped with the Supreme Ananda and Light; but if it should retain this condition, it should not hanker after seeing this Light (8th Kural) and when it so loses itself, its individuality ceases (நாய_டவா), then it attains the Supreme state (சிவமானா) (9 and 10th Kurals). The figure in the 5th Kural should be properly understood. The crystal stands for the Soul. The reflection of the sun is it for God’s presence in man; the sun for God, and the colors reflected in the crystal for the Pasa Upadhis, (Mala, Maya and Karma). In the absence of the sun, the crystal is dark and cannot reflect itself, nor the sun nor the colors. So in the Kevala condition, the Soul is ignorant of self, of the world and of God. After Sun-dwan, the clouds intervene between the mirror and the sun, the sun’s light and the crystal’s light is not perceived owing to the interposition, and what is seen well is the many colored cloud and this reflection is possible in the light of the sun only. So in the Sakala condition, the Soul regains consciousness of self and the Supreme self, but now and anon it forgets itself and God by the interposition of the Pasa (karma &c.,) which Karma &c., can be only actuated by the Sat (3rd Kural). At noon, in the fierce light of the Sun, the clouds are dissipated away, its reflection in the mirror is perfect, and the mirror also shines brightest and it is hardly distinguishable in the sun’s light and reflections. In fact when you look at the mirror then, your sight is dazzled by the sun’s reflections and you have got to turn away. So in the freed condition of the Soul (Suddha condition), the Pasa vanishes, the Soul is filled with the Supreme Bliss and Light, and the Soul is lost. Here he it noted that God, Sun, or clouds may be taken as substance, and the presence or reflection of God in man, the reflections in the mirror
may be taken as Phenomenal. Now this simile which is used in the pages of the ‘Light of the East’ – is confounded in all sorts of ways with no effort at logical precision. In pages 4 to 8 of the 2nd volume, again in page 288 of the same volume, this illustration occurs. In the first place, Atma (God) is compared to the mirror before which there is neither darkness nor light nor any other. Mirror will be blue in the presence of the blue sky &c., and red before a red sky (சாத்தியமாதும்) Jiva and Saguna Brahm (Logos) are reflections in the mirror. If you take away an object from the mirror, the mirror is self-luminous. Take away mind, the Atma (Man, God) is self-luminous. Here be it noted, the mirror is God (Atma); and the same simile is given in paras 8 and 12 of Deussen’s Vedanta of Sankara (Brahmavadin Series). In page 288, it is stated, Jiva is one with Brahm as the reflection of the sun in the mirror is one with the sun. Mirror be it noted, stands here for the Upadis (Sthula and Suksha). In the former case, there is no place for the sun and in the latter there is nothing which takes the place of the mirror as in the former case, i.e., that which becomes one with whatever it becomes attached to. The confusion is apparent. Now the first proposition is “Atma is like a mirror.” The wording is quite correct so far, but when we taken Atma for Atma (Soul) or Paramatma (God), then comes the difference. We read for Atma, Atma (Soul) alone. If Atma here means God, then the 2nd proposition that the “mirror is self-luminous, at least in the sense we can call the sun self-luminous? No doubt, the mirror has a sort of luminosity of its own but this is not to be compared to the luminosity of the sun. The luminosity of the mirror is so weak that darkness can cover it, when its luminosity ceases altogether; and it can again be brightened by sun’s luminous rays. The mirror is light but it cannot impart its light, to other things. The sun is light of light and imparts its light to other objects. No amount of darkness can cover the sun, nor maya, God. The mirror is again to be distinguished from the reflections of the sun and you call it its reflection and not by any other name and you don’t confound it at any time with the mirror or the clouds or blue sky reflected in the mirror. In the same way, the soul is light, intelligent (அறிவு) and it is covered by darkness (Agnanam) and by light (God’s gnanaasakti). And God is described as Swaparaprakasam (self-luminous and illumining other objects). The soul (Atma) is called அறிவு, and the God (Paramatma) is called அறிவந்தசதுர அறிவு. The soul is the eye (காண்டு தோற்று), God is the sun (சூளிக் தோற்று). By another figure, the soul is the Sarira (body) and God is Sarirani (life). Hence the importance of the phrase Soul of soul, Life of life and Light of light and Intelligence of intelligence. The 2nd word in each phrase stands in the position of our body to our mind. So the text “Ye are the temple of God” and the 4th Kural of this Chapter. Compare with this the following two extracts. Says Herebert Spencer, “Is it not just possible that there is a mode of being as much transcending intelligence and will as these transcend Mechanical Motion?” In this, intelligence and will stand for mind and Atma or soul, but we distinguish between Atma (Mind or Intelligence proper) and Antakarana, between what thinks and feels and wills and that which is conscious that it feels and wills and that which is conscious that it feels, wills and thinks; and the Being transcending Mind and mind will be the Paramatma. Consider again the following quotation from Brihadaranyaka: “God is to be seen, heard and contemplated and enjoyed in the soul. He is beyond the soul. His body is the soul. He penetrates into the recess of the soul.” Nothing can be clearer than this text. This Soul and soul, this Atma and atma, this Self and self (The confusion in thought arises from the name which originally meant the human spirit being applied to the supreme spirit also), are the two birds which dwell
in the tree (human body); these are the two which “enter into the heart, the excellent divine abode” and these are the two which are in the ‘inside of’ of the human eye. The confusion of using the same word to denote and connote two different things is really vicious and later writings and the present day systems have dropped such uses altogether, and the beginning of such change in nomenclature, and precision in the use of words is seen in the Gita, and Atma is distinguished from Paramatma, Purusha from Purushottama or Parama verse in this respect as it give all these names and the true definition of Sat as distinguished from Sat-asat.

“Spectator, and Permitter, Supporter, Enjoyer,
Maheshwara, thus is styled Paramatman;
In this body Parama Purusha.”

In Mrs. Annie Besant’s translation, Maheshwara is translated, the great Ishwara, Paramatman as the supreme self, Parama Purusha as the Supreme Purusha; but the original words themselves will appeal to the Hindu mind with greater force and meaning and besides are more familiar. The usage of the words Self and self sanctioned by the great authority of Prof. Max Muller leads to worse confusion and Mrs. Besant carries this usage to a ludicrous extent. And none of the various translators of the Gita for instance agree in fixing the capitals to the proper word. For instance, in verse 24 of the same chapter, Mrs. Besant uses capitals for all the three self’s, ‘some by meditation behold the Self in the Self by the Self,” Mr. Telang (Sacred books series) uses small letter in all the three places. Mr. M. N. Dutt uses capitals but modifies the two last by reading “in his (own) Self, by (his own) Self,” which shows that the two last refer to the lower self. Telang interprets “See the self, i.e., the soul, in the self i.e., within themselves; by the self i.e., by the mind. Mr. Kuppuswami Aiyar (Githartha Deepika) interprets first self as Paramatma, second, as body, and third as manas, which nearly tallies with Telang’s and both following Sankara apparently. That this interpretation is faulty can be easily shown. Could man see God (Paramatma) by his senses, manas or by his atma. At least we hold that we cannot see the Pathi (Paramatma) by our Pasagnan (Senses and Manas) nor by our Pasugnan (Atmagnan or Intelligence) but by Pathignan or Brahмагnan or Sivagnan or in the words of Sri Krishna, “Through my Greece, he obtains the imperishable and eternal seat”, xviii-56 and our reading would accordingly be

“Behold the Self (Paramatma) in his own self (Atma) by the Self (by the aid of Paramatma).”

To return to our simile of crystal and colors again: - In the first case, (mirror is Atma), which we may take is the more orthodox simile, besides the objections we have already urged, that the mirror is not self luminous, we deny that it is any great merit of the mirror that it should become dark when darkness surrounds it and be light when Light surrounds it, and that that it is not a very great defect, regard being had to the definition of Atma, as Swamprakasam. This is real Swamprakasam indeed! In the words of our Acharya “The name Intelligence ( ) is really appropriate to the soul ( ) is really appropriate to the soul which cannot understand except in conjunction with the senses!” and “Of what avail is that power which confuses in dreams, its experiences in the waking state?” Now when we posit only God on the one hand and maya
on the other, then the reflection of color (maya) in the mirror (Atma-God) can only be called maya and not God; which conflicts with the second use of the simile, and a commonly received one too, that man is the reflection of God. There is no conscious life in man there is no God in him, man is only maya, matter or illusion or delusion. His sufferings is not a conscious suffering. The Ego does not suffer. It is maya that suffers. What reck we if the delusive maya suffers? Why take all this trouble to get rid of what? Maya to get rid of maya? Illusion of Illusions! Vain delusion! Why drink and be merry, as long as you live (Lokayatha :) or put an end to your self as soon as possible (Buddhism). This very use of this simile by the Vedantist and the marked preference for the word ‘Atma’ which originally meant life, which Professor Deussen remarks was picked up from common life and even already shriveled to the pronomen reflexivum and which was slowly developed into the idea of supreme life, through the mere intensification of the subjective momentum it contains (rank Idealism), will show to any unprejudiced mind, how good is our contention that the God of this school is no God (Paramatma) but only man (atma), the being which is called satasat, or neuter (அலி) owing to the fact of its nature that it becomes that to which it becomes attached (சாத்தி|தத்) or like the mirror, becoming one with Pasa (ஆணவ|ேதா) when Pasa covers it, and becoming one with God (ெமிறான{தா}யன) when God covers it with His Light and Love, pasa or darkness being removed, which is diseased and suffering, and which seeks recovery from this disease and suffering, and which it requires the help of another to remove; otherwise it could remove it itself at any time, and which will be unmeaning unless it be true that it is the atma that really suffers and the disease and suffering is real.

We will exhibit our differences in the following tabular form.

Vedanta –

1. God – Logos or Atma, man – Maya, Manas &c.

Note: – (There is no place for sun; reflexion or man in maya and not God; man or Maya suffers)


Siddhanta -

1. Bandha condition: -

   - Mirror – Reflexion of two (sun and clouds) – colors or clouds – sun.
Atma – man – Presence of God and Maya and ignorance – Maya and Anava – God.

Note: - Maya and God are both present in man; Maya hides Atma and God, and from God, as the color hides both mirror and sun.

2. Moksha: -


Note: - When clouds do not interfere, God is reflected fully and covers the mirror. Sri Panchakshara exhibits the position of these Padarthas; and the change in the position of the various syllables exhibit the change from Bandha to Moksha (Chapter 9).

It is to be noticed that lower self, Atma, Pasu or Satasat or Soul postulated by the Siddhanta, as distinguished from the higher self, (Paramatman), Pathi, Sat, or God, is also distinguished from all products of Maya, from earth to Nadam, (including Buddhi and other lower Antakaranas) and the so called Mayavic-man and fully connotes and denotes the so called Atma and Self and Brahman of the Mayavad School, whose exponent is stated to be Sankara by the “Light of the East”, (Volume I, page 340, Volume II, 164). Umapathi Sivacharya states the end of this school in the following, which is as good a jingle as the self in the self by the self

“தாேன தானா€{தாேன கzž
dh

And characterizes it elsewhere as –

“தாபŽரமகzடவƫேபாƒ

The Siddhantis clearly distinguish this Atmagnan or Atma-bodh (Idealism) from Pasagnan (Materialism) on the one hand and from Pathignan or Brahmagnan or Sivagnan (True Theism) on the other.

Compare the following and this is only from a Tamil Puran –

“அதா்யா அதாவதிசா மந்தகாமே அசாவதே மார்பியையார்குத்திக்காம்பு திண்கக்காம்.”

“That Bright one whom the Vedas praise by the negative phrase ‘not this, not this’ and get tired.”
“That is not Sarva Butha; That is not the sensations; That is not Prana; That is not Manas and other Antakarana; That is not the atma, remaining different from all the foregoing. Thus saying the Great Veda soars helplessly, and That unknowable ever eludes its grasp.”

He is present in all these tatwas and the Supreme gets a name as he is present in one or another, and in as much as He is present in Atma, (Pasu), He is called Pasupathi.

“Prithivyo Bhava, Apagh Sarvah, Agne Rudrah, Vayur Bhimah, Akasasya Mahadevah, Suryas Yograh, Chandrasya Somah, Atmanah Pasupathih.”

We clearly define our Goal, and distinguish it from the various means of reaching this Goal, Dasa Marga, Satputra Marga (Bakti), Saha Marga (Yoga) and Sanmarga (Gnana), and the conception of God in each of these, as master, father, friend and self is only a symbol, though no doubt so long as you know the distinction or identity of this symbol and Truth, it is not possible to attain the Phalan or Goal, and though we endorse every word of the learned Swami Vivekananda, in the concluding paragraph of his lecture on Bhakti-Yoga (Brahmavadin Series), which follows the doctrines set forth in verses 9, 10, 8 of Chapter 8, verses 8 to 10 of Chapter of VI of our book, yet the caution not to mistake the atma for God is necessary, as each one of these margis, is apt to grow dogmatic and we have different creeds, Madhwa (Dasamarga), the Ramanuja (Satputra Marga, father and son. The lover and the loved), Patanjali’s yoga, and Sankara’s Gnana. That Vedanta Gnana is only a marga just like faith and Yoga, the following verse from Chandogya illustrates (I, 1, 10)

“The sacrifice which a man performs with gnan, faith and Upanishad (Yoga) is more powerful.”

The sacrifice which the Karma Kanda required was a Pasu; and the sacrifice which the Gnana Kanda required was also a ‘Pasu’ (Atma or man bound in Pasa), and this had to be done by the Bhaktimarga, Yogamarga and Gnanamarga and each marga is sufficient in itself and there is no conflict between them, and one is not superior to the other; and as you note the similarity of the word Pasu in Vedic and Agamic language, note also the adaptation of the Vedic sacrifice in the modern Agamic symbol of the பலிபட altar, in the Temple, entering which you are required to prostrate yourself (offer up yourself as sacrifice) in front of the Altar and then pass on and note the position of the Nandi (the freed Pasu), a name for God also, on the other side of the Altar and you are enjoined also not to pass between the Nandi and Siyam, the Medapathi and Pasupathi of the Rig Veda.

“Gathapatim, Medhapatim” (R. V. i. 43, 4)

“Rudram Yajna-sadam” (R.V. i. 144, 5)
“Rudraya Sva-yasase” (R. V. i. 129, 3)

“Tvam Vatair” (R. V. ii. 1, 6) “Rudram Yajnanam Sadhad ishtim apasam” (R. V. iii. 2, 5)

“Devaya Svadhavene” (R. V. vii. 461)

“Antar Ichchanti” (R. V. viii. 61, 3)

Yebhih Sivah Svahan … SvaYasya” (R. V. 92, 9)

If we want any authoritative text for the proposition that mirror in the simile can only mean atma (man) and not Atma (God), we find it in Gita, iii, 38; and to make the meaning of ‘This’ clear, I will quote the preceding verses as well.

36. Arjuna said; But dragged on by what does a man commit sin, reluctantly indeed, O Varshneya, as it were by force constrained?

37. The blessed Lord said; It is desire, it is wrath, begotten by the rajas energy; all consuming all-polluting, know thou this as our foe here on earth.

38. As a flame is enveloped by smoke, as a mirror by rust, as an embryo is wrapped by the womb, so This is enveloped by it.

ALL HAIL TO MEIKANDA DEVA.