

The Lady Lilavati Ramanathan Memorial Lecture 1991

**THAMILAKAM**  
**AND**  
**SAIVA THOUGHT**

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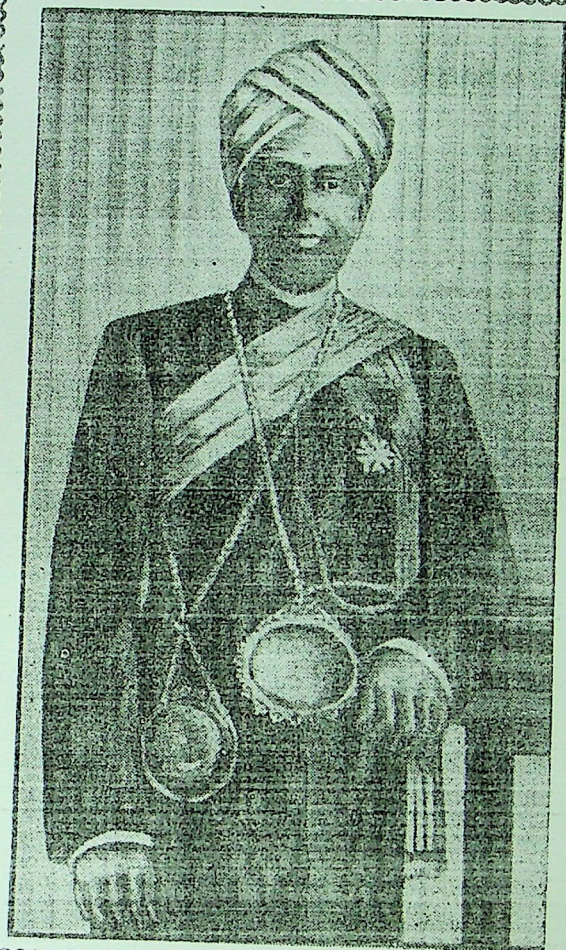
BY

**M. Gnanaprakasam**

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University of Jaffna, Sri Lanka.  
1991

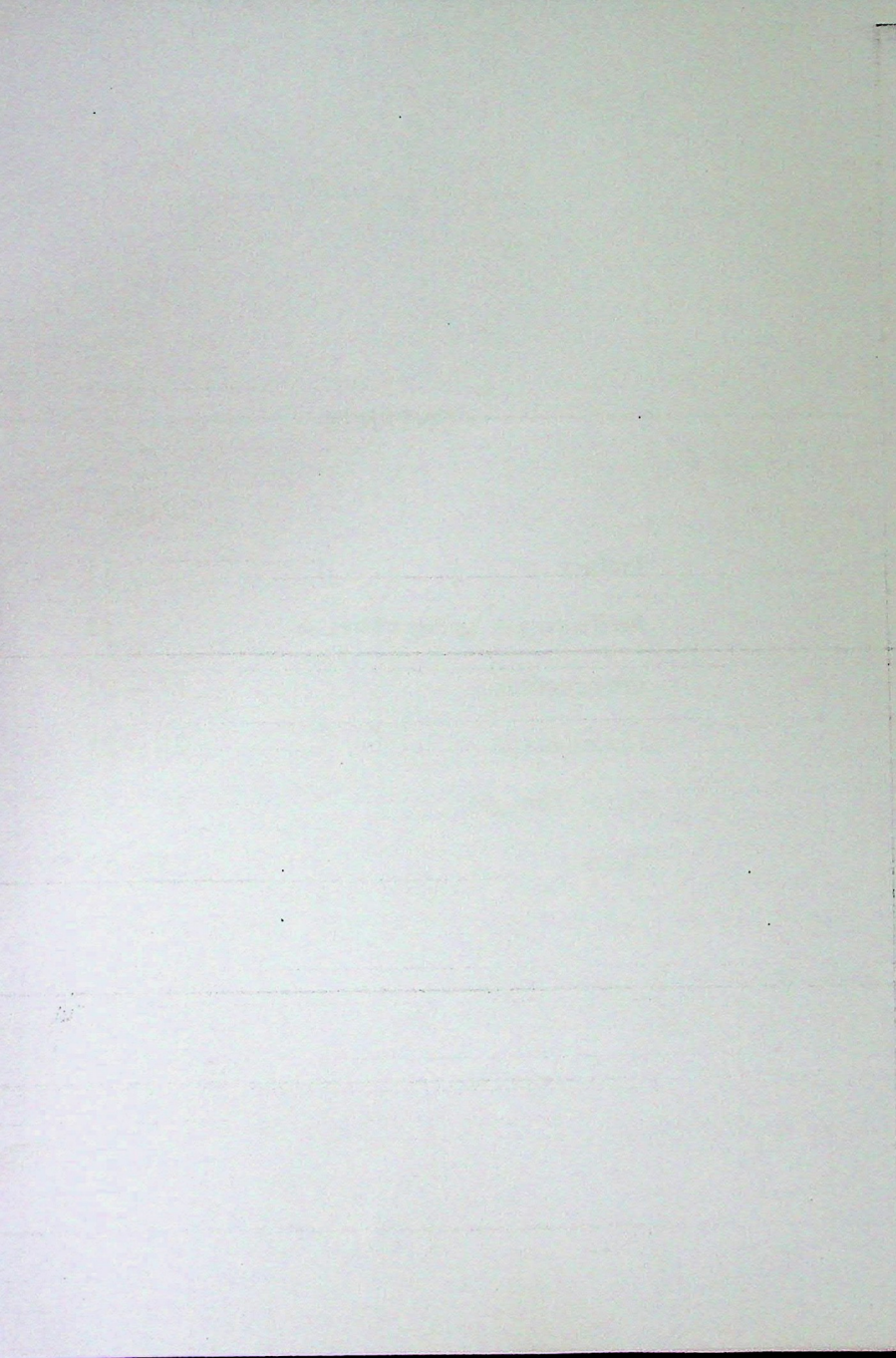
## SIR. PON. RAMANATHAN



*"It will be my endeavour to establish a seat of learning, where a thoroughly sound Education suitable to modern conditions of life in every respect will be combined with an adequate study of our own literature and the philosophy stored in our ancient books."*



SAHADHARMINI  
LILAVATI RAMANATHAN



## FOREWORD

"Thamilakam and Saiva Thought" is the Lady Lilavati Ramanathan Memorial Lecture held on 08th July 1991. The Memorial Lecture is held annually at the University of Jaffna on subjects in the field of Hindu Culture, Saiva Religion and Philosophy and allied traditional Fine Arts. This Endowment Lectureship was established by the Saiva Mangaiyar Sabai, Jaffna.

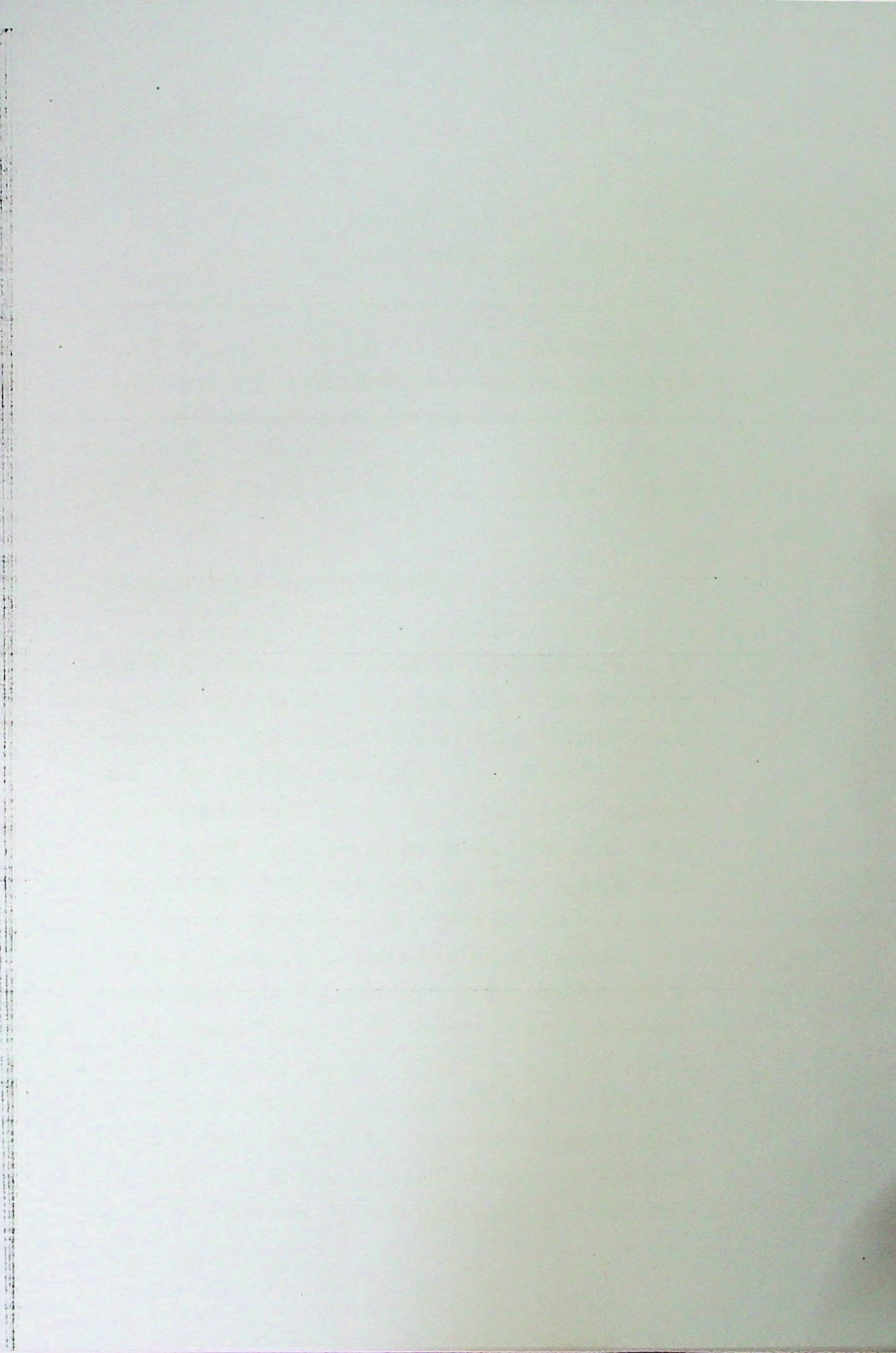
This year the lecturer was Mr. M. Gnanaprakasam, Retired Principal, Parameswara College. A Scholar in Tamil and Sanskrit with a grounding in Mathematics. Mr. Gnanaprakasam has been a life long student of Religion and Philosophy. In the memorial lecture he shows how Saiva Thought could be made more relevant to contemporary cultural preoccupations of the people of Thamilakam. The significance of the ethical dimension in Thamilian thinking as propounded by Thiruvalluvar and the need for a fresh awareness of the great religious tradition as revealed to our local seers of recent past are matters of interest dwelt upon by the lecturer.

Prof: A. Thuraiajah,  
Vice-Chancellor,  
2-10-1991.



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## PREFACE

This memorial lecture is not a product of mere scholarly interest. It has grown out of deep & vital urges and under the pressure of a concrete historical situation in which science & technology appear to be the only two accepted factors of the present day world civilization.

Therefore this memorial lecture attempts to give a direction to our young University of Jaffna to devote itself to religious pursuits such as self-reliance, self-help, self-love and self-realisation.

For the achievement of these aims which are condensed in the Sruti statement of yājñavalkya<sup>o</sup> 'ātmanstu kāmaya' we have submitted two suggestions to the authorities of the University of Jaffna.

1. *The establishment of a chair for Thiruvalluvar studies.*
2. *The re-activation of the nitya and naimittika pūjas and festivals of the Parameshwara Ālayam attached to the University.*

The Parameshwara Aalayam is symbolic of all that is best in śiva's creation preservation and perfection. Therefore it has become incumbent for the University of Jaffna to uphold the tone and atmosphere of the Ālayam at a very high religious level with profound awareness of the happenings of this world in general & Sri Lanka in particular.



பெரியாரைத் துணைக்கோடல்

காரணி சுற்பகம், சுற்றவர் நற்றுணை பாணர் ஒக்கல்  
சீரணி சிந்தாமணி, அணி தில்லைச் சிவனடிக்குத்  
தாரணி கொன்றயன் தக்கோர்தம் சங்கநிதி

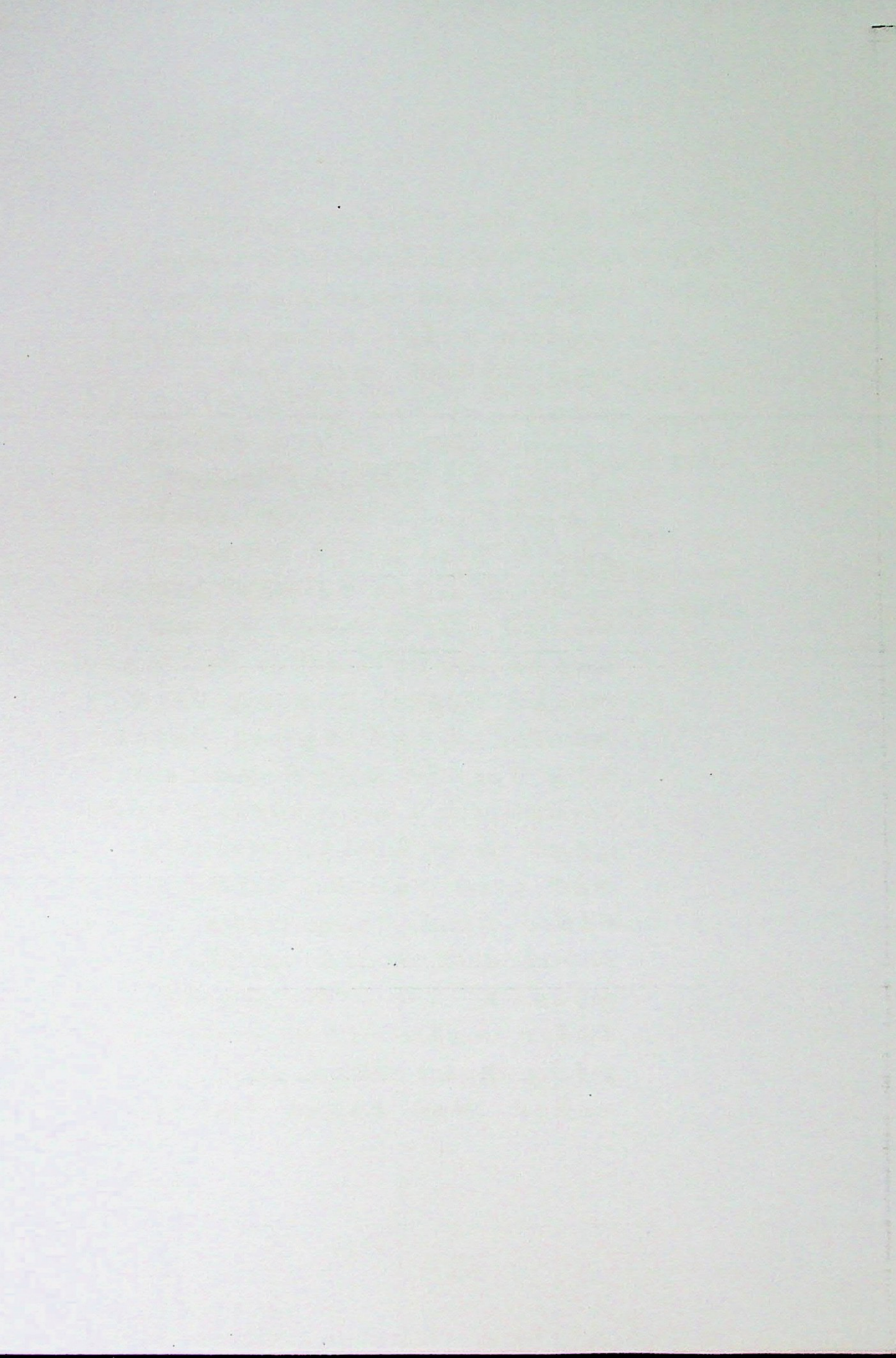
விதிசேர்

ஊருணி உற்றவர்க்கு ஊன் மற்றியாவர்க்கும்

ஊதியமே.

—திருச்சிற்றம்பலக் கோவையார்

[மேகம் கைம்மாறு சுருதாமல் பிறர்க்குக் கொடுக்கும் தன்மையது. சுற்பகம் வேண்டிய போது வேண்டுவவர் வேட்கைக்கேற்ப கொடுக்க வல்லது. நினைத்ததைத் தருதனில் சிந்தாமணி நிகரற்றது. அவரவர்கட்கு பயன் கொடுக்கவல்லது விதி. பொதுக் கிணறோ எவர்க்கும் நிரை சுந்து இன்புறுத்த வல்லது. இன்னோரன்ன இயல்புகள் எங்கள் சேர். பொன். இராமநாதன் வள்ளலார் பால் பொருந்திக் கிடந்தமையால், அவர் எங்கள் அணவர்க்கும் ஒரு தலைவராய்த் திகழ்ந்தவர் எனலாம். அவர்தம்மை, முத்தகண் வணங்குதல் வேண்டும் என்ற வேட்கையால் எமது பேருரையின் தொடக்கத்தில் இப்பாடலை வரையலானோம், அறியவற்றுள் எல்லாம் அரிதே பெரியாரைப் பேணித் தமராய்க் கொளல் என்பது பொய்யா மொழியாரின் பொய்யாமொழி அல்லவா?



## INTRODUCTION

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When I was invited by the University of Jaffna to deliver the Lady Lilavati Ramanathan memorial lecture for 1991, I accepted the invitation with pleasure not only because I happen to be one closely associated with the Ramanathan institutions of Jaffna, but also because I found in Lady Lilavati Ramanathan a unique embodiment of all that was best for a Saha - dharmini - a wife - a partner of a true Saiva Tamil home.

Lady Lilavati Ramanathan was an Australian lady who came to Sri Lanka in search of spiritual solace. In Colombo, she came under the influence of Sir Ponnambalam Ramanathan whom she describes<sup>2</sup> as her one great friend, her beloved teacher, her everlasting

light of grace and truth. The great lesson she learnt from her great husband and which she applied to every event of her life was "He" the Master<sup>3</sup> and the Master alone reigneth and we must take fortune or misfortune with cheerful resignation."

After the demise of Sir Ponnambalam Ramanathan in 1930, she presided over the destinies of the Parameshwara and the Ramanathan Colleges he had established, and administered various educational and Religious<sup>4</sup> Trusts until her own death in 1953. Following the footsteps of her great and illustrious husband, as a successor - president of the Ramanathan Trusts, she had the good fortune to found and build a Kurinchi<sup>5</sup> Aandavar Temple in Kodaikanal, a sacred spot, most dear to Sir Ponnambalam as a centre of his religious experiences. Even today acclaiming the greatness of Lady Lilavati Ramanathan, we read the following inscriptions engraved in stone in the front - courtyard of the Kurinchi Aandavar Temple, Kodaikanal in Thamilakam.

பொன்னும் மணியும் பொலிவுறு இலங்கை  
மனைனும் நழு மண்டலத் தமிழ்க் குலம்  
செய்த தவத்தில் தோன்றிய செம்மல்  
பூவுல கெங்கும் பொன்னும் பெரும்புகழ்

மேவிய சீர்த்தி மேலோன் இராம  
 நாதன் என்னும் ஞானச் செல்வன்  
 பழுத்த அன்பில் பழனிக் குன்றினை  
 வழத்திய தலத்தில் வழிபட் டருள்பெறக்  
 கருதி அன்னோன் காதல் தேவி  
 திருவுடை ஆங்கிலக் குலத்திடை யுதித்துப்  
 பழவினைப் பண்பால் பரசிவ நெறிபுகும்  
 விழுமிய லீலா வதியெனும் விமலை  
 விண்ணை யாகும் வியக்கும் வியன்மலை  
 தன்னினை மேகம் தவழும் சோலை  
 கவின்பெறு காட்சிக் கோடைக் கானலில்  
 சிவனருள் குமரன் சின்மய குருபரன்  
 இகத்தும் பரத்தும் எமக்கோ ருயிர்த்துணை  
 அகத்தும் புறத்தும் இலகுசெஞ் சோதி  
 அன்பர்கட் கிரங்கும் அறுமுகத் தெய்வம்  
 குன்று தோருடும் குறிஞ்சி ஆண்டவன்  
 கோயில்கொண் டருள குன்றெலாம் குறிஞ்சி  
 பூத்துப் பிரசம் பொங்கிய ஆண்டினில்  
 அத்தி வாரம் அடிப்படை கோலி  
 சித்திரச் சிற்பம் சிறந்து பிறங்க  
 செப்பும் சுலி யாயிரத் தொடுசேர்  
 முப்பத் தெட்டாண் டாகிய தாதுவில்  
 சித்திரா பவுறனை சீர்திகழ் நாளில்  
 இத்திரு ஆலயம் அமைத் தனள்  
 சத்திகள் பாதம் சந்ததம் அருள்கவே.

6. 5. 1936

(We are happy to note that this inscriptions in its style & modernity has a unique<sup>7</sup> place in the entire history of South Indian Archaeology.)

The subject we have chosen to speak in this Hall is "Thamilakam & Saiva Thought". This subject is treated from the stand point of the Tamils living in "சமு மண்தலம்" - The Tamils who were very effective<sup>9</sup> in their cultural religious and political influences over their age long neighbours both in the North as well as the South.



## THAMILAKAM

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Thamilakam presently called Thamilnadu is the Southern region of the sub - continent of India extending from Kanya - Kumari<sup>10</sup> in the South to the Thiruppati<sup>11</sup> hills in the North. There are certain unique features about this southern region regarding its culture and civilization. Its culture is based on a complete awareness of the two - way flow of the human mind stream. The inward<sup>12</sup> flow leads to virtue, wisdom, bhakti, love, anpu<sup>13</sup> etc. The outward flow leads to egotism, power, possessions, war, dharma, aram<sup>14</sup> etc. To overcome this conflict and to integrate the human personality was the aim of the ancient Tamil works like - அகநாநூறு and புறநாநூறு - a unique contribution<sup>15</sup> of the Tamils to world thought and civilization. We are not

sure whether those ancients achieved their aim of the integration of human personality. But we do know that at a subsequent period of Tamil History, dominated by ethical<sup>16</sup> insight and spiritual<sup>17</sup> experiences, that aim was nearly achieved. Tamil genius turned its study and search on anpu and aram, the two verities that confronted man in his inward and outward reaches of his mind stream. Endowed with a high degree of inward awareness and deep spiritual insight, those master minds saw that these two eternal principles, like the obverse and reverse of the same coin always co exist with each other constituting what they called உயிர்<sup>18</sup>. In the Vedantic sense this is called atman<sup>19</sup> and in the Christian sense this is called the soul<sup>20</sup>.

The great visionary, the seer of the co-existence of அன்பு and அறம், welded together as the principle called உயிர் was the sage Thiruvalluvar of the Tamil country. He was neither a messiah<sup>21</sup> nor a prophet. But he was a highly integrated being and a unique creation in the history of the entire world. Even today, he is the only beacon light for all the Tamils living spread throughout the world. His work Thirukkural is claimed by the

Buddhists, Jains, Vaishnavites and Saivites as their Pothu Marai<sup>22</sup>. This indicates the catholicity of this great unparalleled classic of the world.

This sage's personality is best epitomised in his own kural venpa. “அன்பும் அறமும் உடைத்தாயின் இவ்வாழ்க்கை பண்டும் பயனும் அது.” This stanza suggests that Anpu and Aram are not two but one. Aram is merely Anpu's embodiment on the outside in a life situation. To Mahatma Ghandi<sup>25</sup>, the most recent apostle of non - violence aram is non-violence or Ahimsa and Anpu is truth. That is why, he stressed the need of Ahimsa and Ahimsa alone in every sphere of human act and human thought, if the world is to return to sanity and civilisation.

Inspired by the integrated glow of the sage Thiruvalluvar, there came in the Tamil country without any interruption, a long line of saintly personalities all of them great and good men dedicated to அறம் and அன்பு — Unity<sup>26</sup> and love, the two excellences of human existence. Thereby, for several centuries Thamalakam became the cradle of a civilisation based on these two excellences of the human being and there was a natural expansion and flower.

ing of their cultural influence<sup>27</sup> to the North as far as the Himalayas and to the South as far as the outer reaches of the island of Sri Lanka.

Today we are living in the midst of a civilisation that is full of political and religious pretences devoid of political and religious insight. It is also true that we cannot go back in our History.

The time has come for us to regain the political and religious insight which our forefathers had and we of the present generation have lost. We are not here, to enumerate and expose the political and religious pretences that are rampant all over the world - a world that has lost not only its normal sense of elementary freedom-but also its sense of bodily comfort<sup>29</sup> and bodily enjoyment.<sup>30</sup>

The common feeling about the modern age is that this is an age of the specialist and fragmented knowledge. Each one knows more and more about less and less. We should not be only specialists, but also should have a sense of life, a sense about human nature and a sense about the true source<sup>31</sup> of human happiness.

A University, like this University of Jaffna cannot develop as a full - fledged University unless and until it realises that man is after all a composite of the human heart and the human will. Describing about him and the limitations imposed on him by his heart, his mind and his will our ancient Sruti says, "hrda, manisa, <sup>32</sup> manasa abhiklptah<sup>33</sup>." The same sruti instructs or pleads with us that simultaneous awakening and evolution of the heart and mind is all important for the welfare of mankind. "Yat<sup>34</sup> ca svabhavam pacati pacyan sarvan parinamayet".

Therefore, it has become incumbent for me, a silent well - wisher of this University to propose and to suggest in the first instance to the University<sup>35</sup> Grants Commission of this country, and then to the functioning authorities of this University, like the Vice-Chancellor, the Council, the Senate, the Academics and all, to kindly and earnestly consider the establishment of a chair for Thiruvalluvar studies in the name of Thiruvalluvar the greatest integrated personality of the world, the noble embodiment of all that was best in politics, religion and human nature. Let us all draw our inspiration from Mahakavi<sup>36</sup> Bharati who proclaimed in his immortal voice, <sup>37</sup> 'வள்ளுவன் தன்னை உலகினுக்கே தந்து வான் புகழ் கொண்ட தமிழ் நாடு.'

## SAIVA THOUGHT

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If Thamalakam has anything to offer in the religious field to the world community, it is the Saiva thought best defined in Sivagnanasiddhi<sup>38</sup> thus:

சிவனருவுருவுமல்லன் சித்திகேனூட சித்தமல்லன்  
பவமுதற்றெழுழில் களொன்றும் பண்ணிடுவானு  
மல்லன்  
தவமுதல் யோகபோகந் தரிப்பவனு மல்லன்  
தானே  
இவைபெற இயைந் துமொன்று மியைந்திடா  
இயல்பினானே .

This gives a true picture about Siva in his transcendental glory. Sruti<sup>39</sup> says “*na tasya pratima asti yasya nama mahat*<sup>40</sup> *yasah*”. This transcendental glory is the great glory

beyond all forms. This depicts perfected spiritual experience of the absolute, the absolute which always remained as a mere unrealised dream of all the philosophers<sup>41</sup> of all ages and all climes. It is a special feature of our Saiva thought that philosophy and religious experience always go together. When it remains as a mere thought in the mental plane of reason and intellect it is intellectual understanding called *parokshajnanam*<sup>42</sup> in Sanskrit. When the thought is raised to a higher level of incarnate faith and love, the thought becomes realised and seen by the Rishi, then it becomes a religious vision and is called *aparokshajnanam*<sup>43</sup> in Sanskrit.

If by mere metaphysical inquiry we infer and conclude that 'a God exists' then it is *parokshajnanam*. If by hard and honest metaphysical quest or by the grace or blessings of a Guru<sup>44</sup> if one gets a vision of the one God of the Universe, then it is *aparokshajnanam*.

This difference must be clearly understood before one becomes a spiritual aspirant<sup>45</sup> or spiritual adventurer in the higher realms of purity and existence. The introductory stanza: 'சிவனருவுருவுமல்லன்' says that Shiva is the

supreme absolute, beyond all forms (conceived or manifested), beyond even the (Pati, Pasu, Pasam) concepts of saiva Siddhanta. In our Saiva terminology, Shiva is turiya or turiyatita or nimitta<sup>46</sup> the 4th<sup>47</sup> principle of the Saiva Siddhanta.

*Sarvajnanottaram*,<sup>48</sup> one of the authentic Saiva Agamic works is emphatic on this point and upholds that the fundamental principles or postulates of Saiva Siddhanta are not three as is usually held, but they are 4,<sup>49</sup> Pati, pasu<sup>50</sup> pasam in modern terminology is the universe in its integrated form. It is subject to change;<sup>51</sup> It appears, evolves and disappears to appear again. Nature<sup>52</sup> and man, the two counterparts of existence in their fight for supremacy interfere with each other, of course under the stress of the divine, to bring about the changes. 'tvam<sup>53</sup> anadimat vibhutvena vardhase' says the *Svetasvatara sruti*. To our Saiva thinkers, this universe is real. It is maya, that appears and disappears. But to other schools of Indian philosophy this universe is mere appearance or illusion.

To most of us, people of low religious<sup>54</sup> attainments, Shiva is occasionally felt on a few rare occasions in the deep recesses of our



own souls. To Swami Vivekananda, the most fearless and boldest Hindu Saint of this Century or the last Century, Shiva is the greatest of all Gods. He says, that Shiva, like a consuming fire consumes the last trace of duality persistently lingering in man. Therefore the Great Swamy says 'Shiva<sup>55</sup> is the Lord of Lords, and the God of Gods.'

To Manicavasaga Swamigal, the patron Saiva Saint of the entire Sri Lanka, the Saint par excellent in his spiritual appeal to all the Saivites living in this country, the confrontation or communion he had with Shiva was something unique.

His description about Shiva is not only full of wonder and religious ecstasy but also very real, full of self confidence<sup>56</sup> and certitude. It is very difficult for us to conceive the earnestness of this Saint when he cries out to his Lord Shiva that he had become completely dead. (அத்தா.<sup>57</sup> செத்தே போயினேன்) and had become completely disabled to resurrect himself and come back to his ordinary mortal existence<sup>58</sup> (என் கொண்டெழுதேன், எம்மானே)

The same Saint in his work Thiruvacakam, when he proclaimed about the only reality behind existence says, that everything is naught<sup>59</sup>

without God, 'ஒன்று நீ யல்லை, அன்றி  
ஒன்றில்லை;

This famous utterance of his is echoed  
in Sivagnanabodham thus: 'யாவையும் சூனியம்<sup>60</sup>  
சத்தித்திராகலின்'.

Saivism<sup>61</sup> is not confined to Thamilakam  
alone. In its precepts and practices it is found  
all over India and Sri Lanka. It is a universal  
faith and therefore it is found in all countries  
where there is an inward urge in man to  
worship God in his absolute and manifested  
forms.

Of<sup>62</sup> the manifested forms that which  
appears in the human garb as Gnru is the  
most thrilling and the most effective one to  
maintain the social<sup>63</sup> orderliness of this world  
inhabited by humans. It is the only one, that  
can help a community like our Saiva comm-  
unity, to perpetuate and re-vitalise its doctrines,  
dogmas and temple rituals in this world.  
Without a guru to inspire us, all our doctrines  
and dogmas and our rituals will become  
outworn and dead,

It is one of the central thoughts of Saiva  
Siddhanta that no one can become a true  
Saiva Siddhantin without the blessings<sup>64</sup> of a

Guru and that guru is god Shiva<sup>65</sup> himself. That which is deeper than our deepest - self, must manifest itself in front of us, if we are to be saved from the trammels of this fugitive existence, is a thought that is unique to Saiva-Siddhanta. Without an awareness of this central thought, “*yatha<sup>66</sup> deve tatha gurau*” all our acts of worship and faith will not take as far in our journey towards freedom, perfection and bliss.

This ‘*Guru Darshanam*’<sup>67</sup> is itself a religious vision, a vision in which the visible and invisible aspects of God fuse with each other. Overwhelmed by this vision, the disciple trembling in the religious presence of the Guru, with quivering and subdued voice, tells him in silence, “*Tat tvam<sup>68</sup> asi*” thou art that, Thou art god Shiva himself. Visibly moved by the utter honesty<sup>69</sup>, utter dust like nothingness of this desciple, the Guru takes him into his fold of sanctified souls. Describing this aspect of his communion with God, Manickavasaga<sup>70</sup> Swamigal says (பத்தி வலையிற் படுவான் காண்க, சித்தமும் செல்லாச் சேட்சியன் காண்க). Even Bhagavadgita<sup>71</sup>, the most popular Hindu work is a great religious work not because it preaches about Karmayoga & Bhakthi yoga but because it is the most enchanting religious

literature of Guru-Sishya relationship. To us, Lord Krishna's exhortation to Arjuna '*Sarva Dharman parityajya mam eva saranam vraja*' is the true import & the true essence of that great work.

We are stressing the importance of this *Guru Darshanam* because it has become a fact with us, that true religious life, true love of God, true love of all beings, become manifested in man *only after* he becomes a sanctified soul sanctified by his Guru. Taking the history of this ஈழ மண்டலம் into which all of us are born, its history is intertwined with the names of several saintly personalities of whom, the earliest was the most perfected soul, who was truly nameless but was called கடையிற் சுவாமிகள் by his very close religious flock.

It is not in the nature of the Saivas of this country to disclose<sup>74</sup> the name, or parentage or history of their Guru, because they believe that the prophet comes from nowhere and his word is God's word. This கடையிற் சுவாமிகள் was a Jivanmukta of a very high order and his close followers saw Shiva manifested in him. The only mantram

that was always in his lips was the Sivagnana Siddhi stanza.

75 சிவனருவருவமல்லன் சித்திதேனாட்சித்தும்மல்லன்  
பவமுதற்றொழில் கௌரீயும்பண்ணிடுவானுமல்லன்  
நவமுதல் யோகபாகம் தரிப்பவனு மல்லன்  
இவையெலா மியைந்தும் இயைந்திடா இயல்பினே.  
That said stanza, that mantram<sup>76</sup> was the eye  
opener for him to his life of bliss, perfection  
and beatitude. Inspired and animated by this  
Saint of Saints this ஈழமண்டலம்<sup>77</sup> after several  
decades of spiritual slumber and decadence,  
became a land of the faithful ones. There  
came a renaissance in this country in the  
educational, political, cultural & social fields.

We are too familiar with the name of Sri-la-  
Sri Arumuga Navalar<sup>78</sup> the champion reformer  
of the Tamils and hundreds of his faithful  
men who carried with love and faith the  
message of Thamiz and Saivism across the  
palk Straits to South India. We are also fami-  
liar with the name of Sir <sup>79</sup>Ponnambalam  
Ramanathan and his trusted followers, who  
carried with love in their hearts and faith in  
their spirits, the message of our religion, culture  
and political acumen to the southern shores  
of Sri Lanka. It is never late for us to get  
inspired by a great Saint like கடையிற்

சுவாமிகள் who was an embodiment of சிவ போகம்<sup>80</sup>, or transcendental bliss. He is always with us in our hearts. He is the backbone and background of this ancient land of ours. Sruti says, when speaking of the Guru, that he is subtler than the subtlest we know of. He is the only light and hope for us in this fateful hour of our history. He has taken his everlasting residence in our hearts. He is *Shivam, Santham, and Sundaram*<sup>81</sup>.

There are elders amongst us, who believe that this very land on which this Jaffna University stands, the stately buildings and various halls are erected, the very spot on which our Parameswara Aalayam is built, are all sacred spots and hallowed places which were frequently visited by that Saint of Saints கடையிற் சுவாமிகள் during his sojourn on earth. There is no doubt that those of us who were closely associated with the recent Kumbabishekam Ceremony are the faithful ones, who belong to the Saiva faith whose cardinal doctrine is the doctrine of the Guru,<sup>82</sup> philosophy is the philosophy of becoming,<sup>83</sup> religion is the Sopana<sup>84</sup> marga of சரியை,<sup>85</sup> கிரியை,<sup>86</sup> யோகம்,<sup>87</sup> and ஞானம்.<sup>88</sup> This Parameswara Aalayam is symbolic of all the

unspoken convictions of our ancient forefathers, especially of those great and noble souls like கடையிற் சுவாமிகள், ஆறுமுகநாவலர் and Sir Ponnambalam<sup>90</sup> Ramanathan. This Aalayam itself, like a vibrant, multi - dimensional Guru was a direct<sup>91</sup> gift to the Jaffna community by Sir Ponnambalam<sup>92</sup> Ramanathan, whom Hon. D. S. Senanayake,<sup>93</sup> the first Premier of Sri Lanka in his pleasant mood of peace and understanding described as the greatest son of Sri Lanka of all times.

We are happy to state that the Kumba-bishekam Ceremony & the connected festivals were effectively planned, and supervised by a band of young men (professors,<sup>94</sup> lecturers & members of the Hindu council of the University) - all of them soldier-like in their duty, devotion and faith to our ageless Saiva spirit.

Our young University of Jaffna is geographically situated in a central kendra region with several similar institutions in the north as well as in the south. If the Hindu students' council of this young University can organize itself and communicate with similar religious councils functioning in the other Universities

in South<sup>95</sup> India in the North and Sri Lanka in the South and arrange to have<sup>96</sup> inter-university seminars and debates on very relevant subjects such as (a) Science and Religion (b) Metaphysical Quest and Religious Experiences. (c) Message of Buddhism, then only, we become entitled to call ourselves progressives in this world which is dominated by Science and Marxism.

Bearing ourselves humbly before God, and intensely aware of an unfolding purpose working behind us, let us all brace ourselves to the great task ahead of us, as faithful and worthy servants of the ageless spirit of our ancient Saiva faith.

#### Invocation to Siva

*Sukshumati Sukshumam*

*Kalilasya madhye*

*Visvasys Srasdaram*

*Vis Vasya ekam*

*Parivesditaram*

*Tam Jnatva*

*Shivam. Santam Adhyantam eti.*



## NOTES

### ○ Yakjuavalkya

The most prominent sage of the Upanishedic period. His sacred formula emphasising the importance of the self as well as self-realisation is the most effective antidote for a world dominated by secularism and materialism — a world that faces a genuine religious problem — hitherto unknown in its entire history.

#### 1. Saha - Dharmini

A wife completely devoted to the Dharma pursued by her husband.

#### 2. Describes

A description by a saha - dharmini about her late husband. In this case, Lady Lilavati Ramanathan describes about Sir Ponnambalam.

#### 3. Master

This statement is by Lady Lilavati Ramanathan. This shows her spiritual ripeness before she became a wife and a saha - dharmini of Sir Ponnambalam.

#### 4. Religion

Government of Ceylon Legislative enactments 1938. Revision ordinance No 7 of 1925. Incorporation of Parameshwara College of North Ceylon and use of a composite seal.

#### 5. Kurinchi Aandavar Temple.

A temple at Kodaikanal in the Dindugal District of South India. Kumbabishekam ceremony on 8-5-1936.

#### 6. பொன்னும் மணியும்

Inscriptions engraved in stone in the front courtyard of the Kurinchi Aandavar temple.

7. Unique

Siddhantam 1963.

மலர் 36

இதழ் 7

Kurinchi Aandavar Temple.

8. ஈழமண்டலம்

refers to the mandalam or area mostly peopled by the Tamils of Sri Lanka.

9. Effective

The Tamils of Sri Lanka live geographically in a region from which they can exert their cultural influence over their neighbours in the North as well as the South.

10. Kanyakumari

formally called Cape Comorin lies at the southernmost tip of the sub - continent of India.

11. Thiruppati Hills

The Hills that separate Tamil Nadu from Andhra Desa

12. Citta

' *Yogah citta vritte nirodhah* ' is the most appealing sutra to any philosopher seeking to grasp the truth behind existence.

This word citta in a broad sense refers to mind in its most pacified state

Saiva Siddhanta describes it as the innermost faculty that can be intuited even by ordinary men. Citta is the station from which the mind stream flows inward or outward. The outward flow leads to world - consciousness. The inward flow leads to God - consciousness

13. Anpu - அன்பு

in Tamil has a very broad meaning. It is the Svabhava or the natural state of a realised, perfected soul. It is the quality of the soul, that helps it to realise its advaitic union with the all pervading principle of the entire existence of beings and non - beings.

14. Aram - அறம்

in Tamil becomes accomplished when a religious person attains a power to sacrifice even his entire acts of sacrifices.

15. அகம் - புறம்

Ancient Tamils became so familiar with அகவாழ்வு and புறவாழ்வு, that they classified their ancient Tamil literature into அகநானூறு and புறநானூறு.

16. Ethical

Non - vedic religions such as Buddhism and Jainism in their anxiety to refute the vedas, developed what is called deep ethical insight by a process of inner purification.

17. Spiritual

Vedic religions such as Saivism and Vaishnavism developed what is called spiritual insight by a process of forging a relation - ship between God and man.

18. Uyir - உயிர்

in Tamil denotes the sentient principle that is capable of movement. It is usually described as 'போக்கு வரவு புரிவது'. In other words, it is the principle that subjects itself to births and deaths.

19. Atman

This is the Sanskrit equivalent of the word உயிர். Atman - etymologically means that which is

capable of expansion. Agamas speak of 5 different types of Atmans. Dehatma, Antaratma, Jivatma, Mantratma, and Paratma.

20. Soul

This word is the exact Christian equivalent of the Tamil word உயிர். Thiruvalluvar is the most ancient Tamil Saintly personality who never mixed the two words உயிர் and ஆத்மா at random.

21. Prophet and Messiah.

These are words which have come down to us from the Semitic traditional philosophers.

22. Dr S. Radhakrishnan

Religion and culture P 27 line 7

23. திருக்குறள் - இவ்வாழ்க்கை - 6

Anpum, Aramum are the two fundamentals of the human soul. The first is the inner attainment of the soul. The second is only the outer expression of the inner attainment. If these two qualities are in perfect harmony, the soul is a soul or a being in its own right. It has reached its perfection. Its perfection is infinitely better than the cult of self-deception which is rampant through - out the world.

24. அன்பு and அறம்

They are in - separable from each other. They have a tatanmya relationship. That is why, our Saiva Agamas say that Anpu and Aram in their best forms are God Siva and Goddess Parasakti.

25. To Mahatma Ghandi

Ahimsa and truth are the obverse and reverse of the same principle called God. The two always co-exist with each other.

26. Unity

To speak of unity has become a fashion with us. To a religious soul, unity is love and love is unity.

27. Influence

If the Tamils had their influence over their neighbours, it was only through the spirit of love and faith.

28. Insight

Man is so much engrossed in material comforts such as soft - cushion life, that he has lost all sense about such things as inward grace and inward love. The ultimate aim of any religious man is always oriented towards inward grace and inward love. Insight is a rare quality of the mind achieved by religious men who take up to a life of meditation and contemplation

29. Comfort

The modern man in his innermost self, feels that he is cheated out of something very precious in his life, That is why, he has become incapacitated even for bodily enjoyment.

30. Enjoyment

Bodily enjoyment becomes meaningful only after one attains a state of perfection expressed by the shanti sloka.

*'Purnam atah purnam itam'*

31. Source

There is no other true source of happiness besides God - realisation. God is described as *இன்புலகனம்* in Thiruvārūpāyan, the last and the most cryptical work of the 14 Meikanda Sastras in Tamil..

32. Manisa

Manisa is a sanscrit word expressing human will. Human will becomes an agent of creation only when it is tuned to God's will. When it is not tuned to God's will, it becomes an agent of destruction.

33. Sv up ch3, 13

*'Angusdah, matrah purusah'*

This mantra can form the basis of a religion that can possibly confront this world by the end of this century. The simultaniety of the one and the many is expressed by this mantra.

34. Sv up chapter 5, 5

*"Yat ca svbhavam pacati"*

Svabhavam includes the rational and emotional aspects of man. If these 2 aspects are properly cooked, awakened and developed by a teacher, then the teacher becomes an ideal teacher par excellent.

35. University Grants' Commission, Sri Lanka --

We appeal to the commission to grant a chair for Thiruvalluvar studies in each of the Universities established in the Tamil areas of Sri Lanka to re-awaken the Tamils to the moral and the spiritual aspects of human life.

36. Mahakavi Subramaniya Bharati

He was a shakta saintly poet of many dimensions. His unparalleled contribution to the cultural and political renaissance of Thamilakam is a fact of recent History.

37. வள்ளுவன்

These lines are Bharati's spiritual out-pourings of his Shakta spirit.

38. Sivagnanasiddhi.  
 Sivagnanasiddhi. Sutram 2, 78  
 The above work as a religious literature is par  
 excellent. The definition it gives about Siva covers  
 the entire totality of Parasivam from its top  
 transcendentality down to its entire axis of  
 existence. It is the only definition that appeals  
 to our heart and mind
39. Sruti  
 Sv Upanished chap 4, 19  
*'na tosyā pratima asti  
 yasya nama mahat Ya'sah'*
40. Mahat  
 Mahat - Yasah - Great Glory
41. Philosophers.  
 Philosophers all over the world, merely postulate  
 an absolute. It is not in their realisation that it  
 can be experienced at a higher level of religious  
 knowledge & love. To the Saiva Gnani even  
 this religious experience does not reach the un-  
 known aspect of Siva.
42. Parokshagnanam  
*Asi Brahma iti. ced veda  
 Parokshajneram eva tat*  
 If by metaphysical quest we  
 conclude "Brahmam exists"  
 then it is Parokshagnanam
43. Aparokshagnanam.  
*Asmi Aham Brahma iti ced veda aparoksha n tat tn  
 katyate.* If by true religious knowledge or by  
 the blessings of the Guru if one realises that he  
 is inseparable from God then it is aparokshagnanam,

44. Guru

All religions which accept the doctrine of revelation believe in the inevitability of a Guru to guide the religious man in his religious life.

45. Aspirant

To any earnest student taking to a life of religion, We recommend Sir Ponnambalam's life motto.  
'திரிகரணசுத்தியும், காரியசித்தியும் அருள்வாய்'

46. Nimitta

One of the fundamental doctrines of Saiva thought is that Siva is efficient cause, (nimitta Karana). He is more unknown than known. Periapuranam in its invocation to Parasivam says thus: 'உலகெலா முணர்ந்தோதற் கரியவன்'

47. Principal Upanishads

They say that in the turiya or 4th state of religious experience what is experienced is Siva. But Saiva Siddhanta which insists that the only true reality of Existence is Sivanubhavam, says that turiya anubhavam is Sivadharsanam or vision of Siva, and Sivanubhavam is turiyatitam.

48. Sarvajnanottaram

Sarvajnanottara Agama is the agama which describes Sivanubhavam and Sivoham - Bhavana in their adhi sukshuma phases of Experience.

49. The fourth Principle

The fourth principle of Saiva Siddhanta is Para - Sivam, not at all involved in acts of creation preservation or perfection.

50. Pati, Pasu, Pasam.

Sv upanishad ch 1, 9  
*Anantas ca atma visvarupah hi akarta trayam*



*'Yada vindate brahman etai'*

When Pati, Pasu & Pasam are correctly understood, then Brahman is understood. This Brahman referred to is the lower Brahman not the upper Brahman which is identical with Para - Sivam

51. Change

In saiva siddhanta maya is equally real like God. Maya means that which appears and disappears. It is also called parigaha sakti.

52. Nature

The Modern intellectual has been taught to think of nature as a blind force. But it is not so. The elements such as பிருத்தி, அட்டி, தேய, வாயு, ஆகாயம் are particularly not so. They are actively intelligent and challenging in their nature to man. That is why, our vedic hymns are so forcible and sublime in their power, over man. If the intellectuals continue in their blind faith that man is superior to nature, they must know that the whole basis of our vedic religion will collapse. We will be left with nothing that belongs to the world of beings and non-beings. The end of the world will be mere void as was promulgated by some of the sunyavadins of ancient days. We wish to remind our Saiva readers of the famous lines of Manickavasagar "நிறங்கள் ஓர் ஐந்துவையாய்"

53. Tvam Sv - up ch 4, 4.

*'tvam vibhuvana, anadhimat vardhase'*

54. உயிர்க்குயிர்

God is described in Tamil sastras as உயிர்க்குயிர். and in the upanishads as Atmastam, which means that God resides within the soul. According to Saiva siddhanta, God realisation precedes self reali-

sation while some other Saiva schools claim that self - realisation precedes God - realisation

55. Shiva

In the saivaitic tradition shiva in his transcendental state is para - siva or Parameshwara, the God of Gods. In the Vaishnavite tradition, the highest realisation ends with the Sarvesvara aspect of God. This tradition does not give prominence to the transcendental aspect of God.

56. Self - confidence

Religious experience alone, unless it is helped by reason or intellect as hand maids is not accepted by the present day intellectual community which has a powerful place in matters that are mundane & empirical. That is why we insist, that the study of Hindu sastras is very important for the survival of the Hindu religion in general, & Saiva religion in particular.

57. அத்தா

திருவாசகம், திருச்சதகம், ஆனந்தபரவசம் - பாடல் 4

58. Existence

Ibid, last line

Even the act of resurrection, must have the divine hand behind it, if it is to be accepted as a real spiritual phenomenon.

59. Naught

திருவாசகம், திருக்கோயிற்றிருப்பதிகம் - பாடல் 7

60. "குனியம், சத்தெதிராகலின்"

Sivagnana Bodham Sutra 6

In the presence of an all pervasive knowledge, the entire existence of finite knowledge becomes naught.

61. Saiva Agamas

These religious works insist that God should be worshipped in his absolute and manifested forms according to the nature of the worshipper. We do not know, how many of us are qualified to worship Natarajamoorthy and Somaskandamoorthy, the most popular moorthies installed in our Siva Temples.

62. Of the manifested forms.

For a spiritual aspirant closely attached to his spiritual teacher, Saiva Agamas recommend the worship of Thechchanamoorthy.

63. Social orderliness

Intensely aware of the simultaneity of the one and the many, it is only a sanctified spiritual teacher who can bring order and religious discipline in this world, which by its own nature tends to become a pathless jungle.

64. Saiva Siddhanta - hood

This is achieved only by those religious pupils trained in the tenets of சரியை, கிரியை, யோகம் and ஞானம் as laid down in the Saiva Agamas.

65. Siva Gnanabodham

சிவஞானபோதம் - சூத் 9

தம்முதல் means வாழ்முதல். This refers to the spiritual background on which an aspirant's existential and, religious history is based.

66. Yatha.

Sv up 6, 23

"Yatha deve tatha Guraw"

Deva here means the unseen, sukshuma aspect of the Guru in the human garb.

67. Guru Darsanam

Manichavasaga Swamigal was an adhidivra devotee of God Siva. He is the only example of a Saint who was spiritually consumed at the first sight of his Guru. His entire story was the story of his intense communion with Siva.

68 Tat tvam Asi

Thou art that. In the usual vedantic interpretation, it is the Guru who tells the Sishya 'Thou art that'. But in the Saiva Siddhanta sense, it is the Sishya who spontaneously tells the Guru, that the Guru is Siva himself. Tat refers to Siva, Tvam-refers to the Guru.

69. Honesty.

Honesty is the most precious possession of man. It is truth itself. Utter honesty is the only requisite for any religious man.

70. திருவாசகம் - திருவண்டப்பதி

lines 41 & 42

“சித்தமும் செல்வாச் சேட்சியன் காண்க”

refers to the transcendental aspect of Siva.

“பக்திவலையிற் படுவோன் காண்க” refers to the immanent aspect, by which God manifests himself in the human garb.

71. Bhagavad Gita chap. 18

Sloka 66

“Sarva Dharman parityaja mam eva saranam vraja”

72. Unity in Diversity

Unity in Diversity is an easy phrase with the modern man. But this is a truth vouchsafed only to the religious man. The vision of one-ness in many-ness and many-ness in one-ness is the highest vision for which any religious man aspires to.

This is a vision rarely attained, but that too by those souls who are devotees devoted cent per cent to the Guru paramparai to which they belong.

73. கடையிற் சுவாமிகள்

He was not an establisher of any Guru-Paramparai. But several guru paramparais, originated from him.

74. Dr S. Radha Krishnan, Hindu Dharma  
p. 126, last para

75. சிவனருவுருவுமல்லன்

This stanza upholds that Siva is nimitta Karana, To Saiva Siddhanta, God is more unknown than known. Sambandar says 'எந்தையார் அவர் எவ்வகையார் கொலோ?

76. Mantram

Mantram is that which releases man from his life of bondage. The 5 aksharams of Panchaksharam always remind us about the 5 phases of our rythmical existance that swings between existence & non - existence

77. கடையிற் சுவாமிகள்

As far as we know, the faithful ones in this ஈழமண்டலம் are those who trace their religious traits such as faith and love towards others, to this saint of saints, கடையிற் சுவாமிகள்,

78. Sri - la - Sri Arumuga Navalar

Sir Ponnambalam Ramanathan calls him as the champion reformer of the Tamils. In his word, thought and deed, he was always oriented towards the supreme principle of existence Siva. He was one of the rare spirits of Siva who came to Sri Lanka with the express purpose of awakening

the Saiva people in the entire Thamil world from Madras in the North to Colombo in the South.

79. Sir Ponnambalam Ramanathan

was the greatest Tamil ever born in Sri Lanka. He was a highly integrated being who always said 'இறுமாந்திருப்பன்கொலே ஈசன்பல கணத் தெண்ணப் பட்டு' In his act of renunciation he was inspired by the famous Isavasya Upanishad which begins thus "Isavasyam itam Sarvam". He lived a life of "Sivarpanam". In his intellectual attainment he was second to none. But he knew the limitations of his intellect and reason. In his spiritual attainment he was one who defied the understanding of others. In his philanthropy he was a born philanthropist of his times. Even today, we are unable to gauge his magnanimity and his act of self - sacrifice . We can only introduce him to others thus:

"முழு உலகும் தருவான் கொடையே வந்து  
முந்துமின்களே".

80. சிவபோகம்

The Tamil equivalent of transcendental bliss is சிவபோகம்

81. Sundaram

Mandukya Up stanza 7

Santam' Sivam, Advaitam. Later upanishads emphasise the above attainment more cryptically thus "Sivam, Santam and Sundaram".

82. Guru

While the doctrine of Guru is cardinal to the Saiva Siddhanta school, there are other Saiva

schools which extend their cardinal doctrines to Lingam and Sangamam also.

83. Malavasana

Gradual wearing off, of malavasana results in a corresponding attainment, of spiritual experience. According to Saiva Siddhanta this is the only sure way for spiritual perfection.

84. Sopana Marga

This insists that all experiences in the physical, mental and spiritual levels have to be gone through before one aspires for spiritual perfection.

85. சரியை

Pure outward religious discipline is a pre-requisite for a life of sense - control and mind control.

86. கிரியை

In this the spiritual aspirant is expected to live a life of religious and cultural rituals. By this, the aspirant becomes convinced of spiritual insight, spiritual grace etc.

87. யோகம்

The aspirant is well on the way to find out his spiritual source. By his incessant effort to commune with the innermost principle called God he develops noble qualities such as inward grace and Karuna to all beings like himself.

88. ஞானம்

Having attained a stage of perfect vision of his God the ultimate source of all existence, the gnani or man of perfect wisdom breaks all his

outer and inner barriers built by his own self during his period of bondage to world consciousness.

89- Parameshwara - Aalayam,

This occupies a unique place in the modern history of Jaffna. It has a transcendental purpose. But at the same time, it purports that it is meant for the Jaffna community with the Siva Linga consecrated in the Garba Graha, and Siva - Sakti in the Artha mandapa. The founder of the Aalayam built it with a deep conviction that the entire world was peopled only by the children of God. The ruler of this world is Parameshwara who in conjunction with his Sakti governs it. The founder was also of deep conviction like the ancient Tamil Kings, that a Siva temple with a proper religious tone and atmosphere, can be the only visible symbol of the invisible God.

90- Foot - Steps

Following the foot steps of the Founder, it behoves us always to uphold the tone and the atmosphere of the temple bequeathed to us, by that great Founder

91- The Trust

The trust endowment for the development of the Parameshwara Aalayam is beyond anybody's guess or understanding.

92- Benefactor,

When we think of the great benefactor Sir Ponnambalam we are reminded of the statement in திருவாசகம். "முழுதுலகும் தருவான் கொடையே, வந்து முந்துமின்சுளே".



93- Sir Ponnabalam Ramanathan Book I  
by Vaithilingam - Introduction.

94. Religious Councils

What the world faces today is a religious problem, a problem of truth. The contemporary situation all over the world is a challenge to the religious philosopher, a believer of character and wisdom in man. Therefore it is our fervent appeal to the older outstanding Universities of our area to establish religious councils in their premises to guide the destinies of the Universities in particular and mankind in general.

95- Seats of Learning

University of Madras

„ „ Annamalai

Tamil University of Tanjore

Universities of Peradeniya & Colombo.

University of Kelaniya.

96- Inter - University Seminars

On relevant subjects such as

1. The Buddha & his message
2. Science and Religion
3. Meta - Physical Quest & Religious experiences

97- Invocation

This is a stanza that depicts how almighty Siva shines in times of historical deluges & universal deluges. He shines in the hearts of perfected souls & saints as "Sivam, Santam & Sundaram"

