

The study of Saiva Siddhanta in rev d scriptures of Saivagamas

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Abstract

Saiva-Siddhānta, one of the three prevalent schools of Śaivism at present, undoubtedly 'a highly developed, elaborate and most valuable of all the forms of religions', to quote Sir John Pope., 'is uniquely southern Tamil religion represents one of the most systematic expression of the theistic spirituality of India. The philosophy of Śaiva- Siddhānta is based on Vedas, Śaivāgamas as it stems also from Tēvaram, Tiruvāchakam and other Siddhānta śāstras. Though vast religious literatures have been developed in this philosophy in Tamil in latter period, but the structure of Śaiva- Siddhānta doctrine is uniquely āgamic contexts. Philosophers' approach ever entails both the scriptural assertions and the intuitive revelation with the deepest notes of personal experience (anubhāva), which is the philosopher's apodictic certitude (Siddhānta) with its implicit claim to universality and necessity. Scriptural revelation points to the necessity of ascending to the higher scriptural life and experience of truth as it is unveiled itself to the person concerned. The system of Śaiva-Siddhānta fulfils the both Vedāgamas as the scriptural source on the one side and the spontaneous revelation of spiritual truth on the other, are the combined factors of the philosophical doctrines of Śaiva Siddhānta. Vedās and Śaivāgamas are divine revelations again marked as specific and general for the Śaiva Siddhānta mentions Vedās and Agamās as the basic scriptures of this stream of philosophy. Vedās and Agamās are of equal authority as Divine revelation. This paper is an effort to trace its important points with some of the excerpts of Śaivāgamic Texts. The philosophy of Śaiva Siddhānta is not a mere system of belief and faith of great antiquity but rather "living" philosophical system in the sence that the issues it raises and discusses of like of those who are living in it, so it is as much contemporary as it is traditional culture and has its source in the revealed scriptures of Śaivāgamas.

Key Words: *Vedās, Śaivāgamas, Śaiva Siddhānta śāstras Indian Philosophy, Scriptural revelation.*

Introduction

Saiva siddhanta, one of the three prevalent schools of Saivism at present, undoubtedly 'a highly developed, elaborate and most valuable of all the forms of religion', to quote Sir John Pope, 'is uniquely southern Tamil religion represents one of the most systematic expression of the theistic spirituality of India. The philosophy of Saiva-siddhanta is based on Vedas, Saivagamas as it stems also from Tevaram, Tiruvachakam and other Siddhanta Sastras. Though a vast religious literatures have been developed in this philosophy in Tamil in latter period, but the structure of Saiva siddhanta doctrine is uniquely Saivagamic. This paper is an effort to trace its important points

with some of the excerpts of Sivagamic texts.

The philosophy of Saiva siddhanta is not a mere system of belief and faith of great antiquity but rather a 'living' philosophical system in the sense that the issues it raises and discusses are the issues of major concerns for the culture and philosophy of life of those who are living in it. So, it is as much contemporary as it is traditional and has its source in the revealed scriptures of Saivagamas.

Character

Indian philosophy is quite specific in its quest for transcendent through the enquiry into the Reality. Philosophic consciousness is characterized with the

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disposition that pierces the surface and dives dip into to search the reality and achieve it. The experience of life leads to the discriminative knowledge of real from the unreal. It is, indeed, the quest for transcendence that creates the motive of reflection arising from a deeper source than a mere philosophic attitude. The discriminative knowledge of true and false provides the basic urge for a mode of consciousness i.e. a mystical or religious consciousness. Reality is being encountered by the saints as a present given fact of consciousness. It is a thrust upon the whole being of the person concerned characterized by an immediate spontaneity. Reflection or faith, however deep it may be, helps or co-operates in enlivening and realizing the experience of 'communication' which is a self-revealed process transforming the whole personality of the saint into an integrated self-surrendered being. The 'other', in the language of Otto, is not the wholly 'other', rather it entails the intuition of Reality' which is spontaneous and affirms its kindness, community and communication. "Philosophy is a self-interpretation of this experience and its twin paradoxical moments of otherness and continuity in their existential separation and essential unity".

Abstraction

God, the supreme Reality is not the unknowable, but also is given (jneya). This again implies that the self also is capable of ineffably in communication with the 'Given', and a sense of 'oneness' prevails. 'Given' also remains one with the knower's knowledge and so the apprehended. According to Saiva- Siddhanta, the Ichcha, Jnana and Kriya-sakti of the self has been interpenetrated by the Ichcha, Jnana, and Kriya of Sivasakti. Thus philosophy becomes a study of the intrinsic relation between the macrocosm (anda) and microcosm (pinda). The categories and concepts analyzed in saiva sidhdhanta, are not merely the

metaphysical abstractions but are the conceptualized modes of expression and symbolic images of spiritual life and experiences. Philosophy is not simply an analyses of concepts, rather a phenomenology of spiritual life. The bond or fetter, the subject of Bond and the Lord that redeems from the bond are the principal categories that jointly are the whole inter-related systems more like the vital ties of an organism where each part has its existence dependent on the existence of and inter connection with the whole. The coherence of scheme of Saiva sidhdhanta philosophy within itself becomes the logical guidance of the thought and experience.

System of Saiva sidhdhanta

The fundamental concepts of God, self and the world presuppose each other and in isolation or abstraction from mutual relation, they cease to be meaningful. Philosophers' approach ever entails both the scriptural assertions and the intuitive revelation with the deepest notes of personal experience (anubhava), which is the philosopher's apodictic certitude (siddhanta) with its implicit claim to universality and necessity. Scriptural revelation points to the necessity of ascending to the higher spiritual life and experience of truth as it unveiled itself to the person concerned. The system of Saiva sidhdhanta fulfils the both vedagama as the scriptural source on the one side and the spontaneous revelation of spiritual truth on the other, are the combined factors of the philosophical doctrines of Saiva sidhdhanta. It maintains that the Siva is the source of all knowledge and is the author of all vidyas.²

Manifestation

The Samhitas, Brahmanas, Aranyakas, and the Upanisads, Itigas and Puranas- all represent the highest Deity as the innermost essence of all

manifestations. The universal has to be known through the particular as their inmost reality. Saint Appar also understands the Vedic tradition as an expression of the one and the same reality that has been invoked in and through the various deities. This has been described as the general approach along with a more direct and specific one mentioned as Rudra in the satarudriya as the highest, the God above gods Vedas and Saivagamas are divine revelations again marked as specific and general for the Saiva philosophy. Divine revelation is two-fold. Tirumular, a great authority of Saiva-siddhanta mentions Veda and agama as the basic scriptures of this stream of philosophy. Veda and agama are equal authority as Divine revelation. The only difference is that the former is restricted to the first three classes whereas latter may be studied by all persons irrespective of caste, color, creed and sex. Initiation by the preceptor is the only authority of entering into the agamic way of spiritual life.³ Pauskaragama, Mrgendragama, Matangagama, Rauravagama, Parakhyatantra, Svaymbhuvagama, Sarvajnanottaragama are the main agamic literatures on which the philosophical doctrine of saiva siddhanta is based upon. Apart from that some commentaries and pro-agamic literatures deserve special mentions; those are the Mrgenavrthi by Bhattanarayanakantha, Matangavrthi by Bhattaramkantha, pauskarabhasya by Umapatisivacharya an Tattvaprakasika by bhoj, Tattvasangraha and TattvaTraya-nirnaya by Sadyojyoti, Bhogakarika and Moksa-karika by Sadyojyoti, Paramoksa-nirasa-karika of Sadyojyoti and its commentary by Bhattaramakantha and Narayankantha's smigendravrtti are the main supportive literatures of Saiva siddhanta philosophy.

Second Phase

The second phase of Saiva siddhanta philosophy as non-dualism is represented by meykanda literatures proceeded by the Sivadvaita-vada of Srikantha which maintains a 'Non-dualism' of the distincts, such as may be illustrated by the body-soul

analogy. The Sivadvaita is of much significance for the formulation of Saiva siddhanta philosophy.⁴ The revolutionary advent of Sivagnanabodam by Meykanda Deva is preceded by two important Tamil works, namely, Jnanamrtam which is an extension of Agamic thought and the second one is Tiruvundiar and Tirukkalkitruppadiar, two works by teacher and pupil. The tradition of pupil elucidating the treaties of teacher marks the characteristics of the non-dualistic approach of Saiva siddhanta. Sivagnanabodam consisting of twelve sutras is a systematic and homogenous formulation of Saiva siddhanta philosophy. The first six of twelve verses are general and the second half of the treatise deals with the specific teachings of the doctrine. Again first three of the 'general' i.e. first half of the scripture advocates the principal categories of Pati, Pasu, Pasa, whereas the second three defines them properly. The latter part termed as special also consists of two divisions describing the spiritual means and their results respectively.

Second Treaties

The second treatise, namely, the Sivagnanasiddhiyar of Arunandisivacharya, the disciple of Maykannadeva, consists of two parts, viz, Parapakkam and Supakkam. the former refuting the other schools whereas the latter propounds the positive aspect of the doctrine. This important text may very aptly be said as the first scriptural commentary of Ivajnanabodam. Irupairupadu, mainly a discussion on fetter has also been authored by St.Arunandisivacharya. Umapadi (14th century), the celebrated saint philosopher of this religious philosophy has the immense contribution of producing eight significant scriptures out of fourteen of Saiva siddhanta literatures of philosophy. His Sivaprakasam is an exposition of earlier works and provides a basis for further discussion of Saiva siddhanta philosophy.

The doctrine of Grace as the central theme of Saiva siddhanta mysticism and philosophy and its role in shaping the life and destiny of man has elaborately been exposed in Tiruvārutpayan, Pottrippalrodai, Kōḷḷaḷi, NenjuviduThūthu. Unmainerivilakkam is a description of Dasakaryani, the ascending stages of spiritual attainments. Unmaivilakkam has been presented by Manavacakamkandandar in the form of a dialogue between the teacher Meykandar and his disciple. Apart from the above fourteen recognized metaphysical treatise, NambiandarNambi has arranged the Saiva canonical literatures of different periods in Tamil which are the expressions of the mystical experiences of the great devotees. These saiva canons named as Tirumurais are twelve in number. The first three are Tirujnanasambandar (7th century), four to six of Tirunavuk-karasar (7th century), Sundara's (9th century) hymns forming the seventh book, Tiruvacagam and Tirukkōvai of Manikkavacakar being the eighth, Tirivisaippa and Tiruppalandu by nine different saints (900-1100 AD) being the ninth and Tirumular's Tirumandiram the tenth. Eleventh is a compilation of poems of saints like Pattinattar, Karaikkal, Ammaiyar etc. by Nambi himself. The twelfth in the list added later on was Periyapurānam of Sekkilar (12th century). This, in short, is the literature of Saiva siddhanta philosophy.

Pati, the God

Though Saiva siddhanta admits of three realities and they are co-existent but never equal. God is all pervading and omniscient consciousness, the indweller in everything in the form of knowledge as the letter 'a' is inherent in all the letters of the alphabets (akarauyir pol arivakiengum). Since god is unequal i.e. nothing in the world is comparable with God (nikarilirai), He is transcendent, beyond everything. He is of the nature of Grace which is inseparable, in the relation of identity with the Lord,

Grace, the power of God, Bestows the ultimate end to the soul. The incomparable Lord is unique in nature, such as the subtler of the subtlest and the greater of the greatest who refers the priceless status to the soul. Besides, being the authority of creation, preservation and destruction, he is the substratum, the unreturning refuge (pokapugal) of all. He is the formless in the true sense, though graciously allows the devotees to enjoy his glory and is always present in the form of knowledge. He is omniscient Supreme Being, the bestowed of knowledge to the souls. God dwells in the heart of the devotees. He transcends everything as well as remains inseparably one with everything as the heat remains with the fire. God as the controller of the justice always protects his devotees. To be faithful and devoted to the Lord is the Supreme way of life as God is always merciful towards his devotees. Complete dedication fetches the long cherished result of the union with the God. God is the only antidote of the primordial ignorance. He imparts true knowledge to the soul to release him from the malady. God is only redeemer since he is the pure consciousness. The knowledge both transcendent and immanent in everything. God, as the cause becomes intelligible if it is the 'Abysmal' ground of the resolution of the effect. Supreme Being must be the 'terminus' and the caused ground of all beings. To say that the destruction is prior to creation does not imply the temporal relation rather it asserts the condition of creation.⁵ Creation and preservation presupposes dissolution as the persistence means the persistence through change. The seed has to change its form before it sprouts. Siva is the creator of the creators. Destroyer is the transcendent Being (tattvatita) that transcends all tattvas. Hara is the casual ground of the trinity. The Supreme Being as the destroyer represents God as the universal Being, the immanent Principle in one hand and the Absolute Being, on the other; as destroyer dissolves everything but himself remains

intact. Destroyer stands eternity and truly transcends temporality. As for the source of knowledge for the Transcendent Reality, Saiva siddhanta stands for Sivagamas, the body of the revealed scriptures and the spiritual intuition which is always compatible with the scriptures. Intuition of God is immediate (aparoksa) and ultimate (parajñana). The cause is conceive as both Being and Will (nimittakarana) which is in alienable with Spirit, the intelligent cause of all becoming.⁶ Saiva siddhanta distinguishes two kinds of auxiliaries - the natural auxiliary which is an inseparable aspect where as other one is separable subsidiary from which the cause is intrinsically different. The existence of causal power is logically implied in the cause as an inherent integral dynamic principle (CitSakti).

Cit-sakti

Cit-sakti is of the form of Iccha (will), Jnana (knowledge) and Kkriya (action). Saiva siddhanta admits Maya as material cause. Creation is an unfoldment of divine will and subject-object, enjoyer and enjoyment all have their being in the Divine will. Maya is the material cause which unfolds on the background of Citsakti. Cit-sakti is the locus-standi, the substratum, Adhara where all the manifestations of maya is grounded (adheya) or contained in that. In this sense siva as the cause and the manifestation of maya as the effect is in relation of co-ordinate equivalence (samanadhikaranyanirdesa) which has been supported by the scriptures. As Siva is unchanging (nirvikara), so material causality in a literal sense is incomprehensible. The relation suggested by co-ordinate equivalence can only be that of efficient cause and its effect (nimitta-nimittitva). Saiva siddhanta understands the causality of being as implying will both as kartr and karana, Being and its power i.e. form and function. Saiva as being is essentially transcendent but through the

instrumentality of his will, he is also the immanent cause of the world-process. "The karana is present in the cause as moisture and also in the effect as its sap. In the same way, Siva is the sole cause in the sense of being the ground of the world-phenomena and also present pervasively in the latter through his Sakti.⁷

Panca-krtya

The concept of Panca-krtya – the five-fold cosmic functions which is a prerogative of Lord (Pati), implies the finitude of the fettered soul (pasutva) and the natural and spontaneous response of God towards the soul. Soul is 'fettered' beginning less by the impurity of mala and consequently, though intelligent in essence, is unaided, ignorant and inactive.⁸ There is no possibility of the emergence of soul's action and knowledge and no way to rid of the impurity. As the soul is completely in the grip of mala, the inert, the total darkness, it (soul) can exercise no freedom or knowledge to dispel it. So, the initiative must come from the transcendent God, by the whole benevolent will alone the soul may be made to engage in action with the help of the body and in a world in which to have his being. Embodiment implies the cycle of births and deaths as the impurity responsible for one's birth remains as it is, not yet fit for removal. The whole cosmic scheme through which the soul is made to go through bears a reality and an intrinsic meaning, so that the soul may be motivated and engaged in action with the help of a body and the world. Citsakti activates the process by remaining concealed. By this concealed process, the unripe condition of the primordial impurity slowly gives place to a condition of ripeness (paripaka). Thus the potential ignorance becomes actualized and fit for removal. God's will is implied as the ground of such condition when a potential becomes actual because it (citsakti) is the actualized of all potentials, though itself neither potential nor actualized. Such is the Grace. Both

bondage and liberation may only be understood as the phases of Grace. Successive action and enjoyment of the worldly life contribute to the ripening of the mala and together with the balancing of the action (karma-samyā) prepare the field or the occasion for the onset of final Grace⁹. Five-fold cosmic function of the Lord presupposes the fettered status of the soul and through the association with two 'adventitious' impurities the original impurity (mula mala) is made ripe. Maya and Karma are the two adventitious impurities that partially illumine or unveil with the help of Citsakti. Citsakti is the underlying activating force that initiates the consequential dirt (agantuka mala) to go through the process, so that the primordial dirt may be fructified and ready for the removal. The initial phase of operation, technically known as 'Tirodhana' is the self-concealment of the God's true nature, named as Anugraha. So, both Tirodhana and Anugraha are the two operations of the one and the same principle. What is matured in dissolution is strictly the Sancita Karma, Creation and preservation are intended for bringing about the ripeness or fructification of Anava mala. The central idea of the five-fold cosmic functions of God is the continuity between the phenomenal life as a long succession of enjoyment (Bhoga) and the spiritual life transcending of the phenomena (Moksa).¹⁰ All the cosmic functions are essentially the expressions and embodiment of Grace. Not only the fifth one i.e. Anugraha which is the Grace manifested but the other cosmic operations also may only be intelligible if understood as an act of Divine Grace. Out of the two forms of Grace i.e. Tirodhana and Anugraha, the first four cosmic functions are being operated by the former and the last one by the latter with the inner aim of 'telos' of all activity i.e. the liberation, on the part of divine will. The operation of the first form of Grace is paradoxical. It activates the bonds (Maya and karma) for cleansing the soul as a washer

man washes the dirty cloths by soaking it in washing materials which is also a kind of impurities. The process only prepares the field for the onset of the final Grace. By the direct intervention of Jnana-Sakti and Kriya-Sakti in and through the preceptor, the removal of ignorance (the mula mala) and the attainment of liberation is accomplished. Divine will is essentially creative and dynamic but has no purpose other than itself. The 'purpose' of creation is the soul itself with which the creative will stands non-different. This creative nature of Divine will is identical with Grace. Creation is a free phenomenalize. The divine will is consciousness-force overflow of the joy within. Phenomenal life emerging from the night of darkness of ignorance to the wakefulness of the Divine presence. The whole process is actualized by the free and spontaneous expression of the gracious Divine will Saiva siddhanta has developed the doctrine of sakti from the point of view of its relatedness to the soul. This relationship presupposes the theory of Divine creation and Divine governance. Divine will operates as 'one' with, different from and along with the self all at a time spontaneously. It is by this dynamism only God could be conceived of as the agent of cosmic functions and as the participant in the soul within in his phenomenal life of enjoyment and suffering (bhoga) and the spiritual life of freedom (moksa). So, there can be no 'bhoga' and 'moksa' without the Divine will. Soul's enjoyment of the fruit of karma is fulfilled through the 'Avasthas' by the abiding universal presence of Citsakti but the soul is unaware due to the objectivized mode of knowledge on account of the fettered condition.

Pasa, the Bond

According to Saiva siddhanta maya is the material cause of the creation, neither independent nor dynamic rather is activated by Citsakti; so termed as asat and Parigrahasakti of God. The existence

of maya and implies the ontological dependence on saktimana i.e. under the autonomy of Saktimat. Maya is to be understood with necessary reference to Citsakti. The pure realm, (suddhadhva) is the ground of bindu. Siva Sakti as the agent and the instrument is eternally pervaded Bbindu, the material cause. Bindu in its stirred state (ksobhya) named as nada is an awakened condition causes kalas which include Tattvas and Bhuvanas as well the three stadia of sabda, namely, Mantra, Pada and Varna. The evaluates and expressions of bindu are named after the underlying functionalities which are only the aspects of Citsakti. Siva, Sakti, Sadasiva, Mahesvara and Suddhavidya are primarily the names of the five sivatattvas which are the 'evolutes' of Bindu. 11 Bindu and Maya are the powers that create the world but essentially by being 'one with' the citsakti which is the background and the condition of the creation of the world. Matter, in Saiva siddhanta, does not stand before God as something 'other', rather it is eternally in 'union' with Siva-Sakti which sustains the existence and development of it (matter). God's knowledge of Upadantakarana is immediate –the Aparoksajnana. Though god creates out of the non-intelligent material cause but there is no comparison between the two, as the agent is certainly the prime or the prior one who is eternally conditioning and freely manifesting everything.¹² The supremacy of creation is not implied in material causality, but in the agent ground which causes the unfoldment out of its own free will. Divine will is super spatial and temporal principle but no occurrence is possible without it. It (Divine will) is the energizing source and ground of all mental and physical processes. Both maya and karma, the auxiliaries are non-intelligent and blind, as a veil for the Divine will but serve the purpose of partial illumination for the soul. But the freedom comes from the ultimate source.¹³ Mala is the primordial bondage, characteristically described as 'darkness beyond all

darkness'. It is called the mula-mala, the original dirt victimizes the souls beginninglessly and remains co-existent with it concealing not only the presence of God but also its own entity. It is much more vicious than the darkness in the sense that darkness hides others but reveals itself whereas Anava mala conceals both. Though anava is universal but it viciates each and every soul separately and in its own way. Hence it has aptly been compared with a coquette who flirts with many but keeps its identity undisclosed to everybody including her house band.¹⁴ Though innumerable souls are being captured and dominated by the evil propensities of anava mala, but none is aware of its existence and evildom as souls remain even ignorant about their being entrapped. Freedom from mala alone may be said the freedom from bondage as such. Arresting the experience of bliss which is the core nature of man, is the consequential result or implication of mala. As consciousness is all pervasive and of the nature of luminosity, so it can never be metaphysically extinguished; only veiling or obscuration is the consequences of mala-Sakti. The mala-obscuration is to be understood in the sense of de functioning of the twin functions of knowledge and action of self (karyapravartana). It is primordial obstruction (pratibandha) and karma and maya are only consequential obstructions-Anubhandha and Sambandha respectively.

Pasu, the soul

Though beginninglessly enveloped with the primordial evil, anava mala, the soul is lustrous in nature, of the nature of all pervading consciousness. Soul lacks in its capacities to get relieved from the clutches of the anava mala that overshadows his consciousness and creates the darkness of ignorance, so much so that the soul lies dormant like the unconscious entities. The grip of anava mala is so strong that the soul remains in its possession till God,

out of compassion, redeems him. God endows the soul with karma, the principle of activity to enable it to perform actions and have proper experiences of the world.

It is to be noted here that though God, out of mercy creates the world and allows the soul to have right knowledge of the world of objects by keeping it within the manifestation of maya and karma, but soul, owing to its close association with the ignorances, are unable to secure true knowledge. Due to the deep influences of anavamala, souls are not aware of eternal presence of God within themselves in the form of knowledge (atma citsakti) which is inseparable from it. As knowledge is essentially related to self, so the self, so the self is sometimes referred to as the knowledge of consciousness (caitanya). Atma- citsakti is beginningless veiled by mala. Mala-obscuration is partially removed by the help of mayiya. Illumination by Siva-sakti is the being of Siva-sakti, the relation being one of inseparability (ananya-tadmya). Illumination by light is the condition of the possibility of vision. Siva -sakti illumines knowledge from within and atma-citsakti mingling with this eternal condition of illumination gradually proceeds towards the end.

Spiritual Life

Saiva siddhanta maintains that the realisation of goal is of the nature of knowledge. Knowledge of the Supreme (pati-jnana) is the integral intuition of the truth of existence which causes the freedom of the self from the grip of the mala. So, saiva-siddhanta, may aptly be termed as the religion of knowledge. There are three ascending stages of spiritual life. The first one is an effort of awareness of end perceiving the self, world and god in one continuum but without a conscious co-ordination of three. This is the stage of difference. Second stage signifies the surrender

of the subject to the transcendental aspect of God involving the indeterminate knowledge of "that". The culminating stage is the determinate knowledge of the vision of Being both as identical with and "wholly other" from all. Interns of saiva-siddhanta, these stages are known as (i) rupa, (ii) darsana and (iii) suddhi. Rupa indicates the logical notion of laksanana whose function is to differentiate and designate. Darsana implies the metaphysical reasoning, an insight, though self-critical but amounts to integral knowledge corresponding to each of them. So, there are Ten states of spiritual life including the culmination, Saiva-bhoga named as 'dasa-karyani which are both the means and the result of sadhana. Ten stages are – (i) tattva-rupa, (ii) tattva-darsana, (iii) tattva- suddhi, (iv) atma – rupa (v) atma darana, (vi) atma suddhi, (vii) siva-rupa, (viii) siva-darsana, (ix) siva-yoga and (x) siva-bhoga.¹⁵ The cognitive experience of self is unique as it is the experiencer of both the matter and Being. Pasa-jnana and pasu-jnana ultimately merge in Pati-jnana. All means lead to the path of knowledge which is both the means and the end. Jnana that effect dissipation of pasa (pasaksyana) grows into sivanubhava which is bestowed by siva-sakti.¹⁶ The commencement of the spritual knowledge and its journey to the destination has been operated by the intervention of kiriyasakti nameley, diksa.

Diksa

The Diksa as unapati defines, is the manifestation of the power of Siva (Sivasya vyaparatma-kasaktih). Diksa signifies the gift (dana) of knowledge and the loss of ignorance.¹⁷ It is the beginning and the end of spiritual life. Guru is the Grace personified. Sivagrāyogin has divided Diksa into three kinds viz., Kiriya-diksa, jnana-diksa and Sambhava-diksa. By kiriya-diksa the bondage of karma is removed. Jnana-diksa is performed by contemplation done with Cit-

sakti. Sambhava-diksa is done with cit-sakti alone. In this way, adhvas are purified. The soul becomes conscious of the fact that it is a vicious circle and that the sooner it is detached from the objects of the world, the better. A new era ushers in the life of the soul viz. that of aversion and detachment towards the objects of enjoyment of the phenomenal world. This signifies the three stages of pasa-Jnana i.e tattva-rupa, tatta- darsana and tattva-suddhi. The consciousness of the soul about itself is an achievement with a great consequence. The region of maya and karma cease to exist. This is the intermediary state of the soul between bondage and liberation. Mala paripaka and karma -samyā correspond to sakti-nipata.

Conclusion

It is only Siva who can impart Siva-jnana. Atma-suddhi gradually paves the way for Siva-rupa and Siva-darsana. It is through the Grace of the most glorious one that the soul regains the splendour of its own and is blessed with eternal Bliss.¹⁸ Siva-yoga signifies the union with Siva-sakti. It is the spiritual experience in which soul realises the omnipotence of Siva. Through the constant contemplation of Sivohambhavana, the soul attains 'Sivatva' and possesses the qualities of "Siva" just as in the case of

the oft-quoted "Gaduda bhavana, the contemplation of Gaduda qualifies the sadhana with 'Godudatava' and renders him immune to snake poison. Siva-yoga is a spiritual experience of Sivam without losing its identity. But gradually the soul loses its separate identity and its individuality is merged in that of lord. Siva-bhoga, the Turiyatia state is the last state of Dasa-karyani in which there is no trace of pastava. 'I' and 'mine' do not exist. The soul enjoys the continuous manifestation of Sivatava and it passes into 'advaita' relation with the Lord. It is the state of complete freedom, dwelling in ecstatic everlasting bliss of Siva (Sivananda-bhoga). The soul lives in God as 'one with' Him. Advaita neither means identity nor does it mean difference of the truth, rather signifies the relations of non-deferences, 'ananya'. The relation is indeed mystical.

The philosophy of Saiva Siddhanta is not a mere system of belief and faith of great antiquity but rather "Living" philosophical system in the scene that the issue it raises and discusses of life of those who are living in it, so it is as much as contemporary as it is traditional and culture has its source in the revealed scriptures of Saivagamas.

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3. वदन्तु वेदशिवागमयोर्मेदम् न पशवामः । वेदेऽपि शिवागम इति व्यवहारो यतः तस्य तत् कर्तृकत्वात् अतः शिवागमो द्विविधः तैत्तिरीयविषयस्सर्वं सर्वविषयश्चेति । - Śrikantha Bhāṣya 2-2-38.
4. Śaivism in philosophical perspective by K.Śivaraman. P.33.

5. पूर्व सत्कारः पश्चान् सृष्टिः । -Śivāgrabhāṣya Thirumantiram interpretes saṁhāra as the onset of Grace – verse 425 – 428. – Śvetāśvatara Up.1.10
6. करणम् च न शक्त्यन्वयत शक्तिरचितना चितः विषा निमाद् एव बोधकृत्यं च तत् तथा । -
Mṛgendra Āgama. 3-4.
7. Śaivism in philosophical perspective by K.Śivaraman. P.485
8. शक्तानं शक्तिर्धर्मः शक्तिः सर्वानुग्रहिका शिवः । धर्मानुवर्तनादेव पाशइत्युपचर्यते । - Mṛgendrata.
vidyāpāda, patala VII.11
9. Padam vidu pārttidin arule ellam – Supakkam I.37.तेभ्योऽपि साञ्जनाञ्जन्ये
यनीन्द्रानुविधायिनः । येभ्यो निश्चलमुत्पन्नं जगतथावरजज्ञम् ॥ – Svāyambuvāgama.
vidyāpāda, patala III.5.
10. पुत्रन्वभायमापरा क्रतुः। मत्पुत्रियः । व्युत्क्रमेणापनेयासां शिवाय गमनं प्रति ॥ -
Svāyambuvāgama, vidyāpāda, patala II.12.
11. शिव – शक्ति – शक्तिः महामया यद् यत्कार्यम् उत्पादयति तत्र तदधिष्टाप्रबोद्ध शिव-शक्तिः कार्यं
भेदेन स्थान-भेदेनापवागतं तत् तत् संज्ञा ययति । -Rama Traya 270 con.
12. Śivaprakāśam. 2 अनादि पार्वी कया मुक्त्यापि विधर्मतः ॥ - Svāyambuvāgama.
vidyāpāda, patala II.22 अन्ता मत्तावृत्तव्यशत्ये किञ्चिद्व्यता यतः । न किञ्चिद्व्यस्य यस्मादप्यं
मत्तनदप्यं न संवृतः ॥ यथा शिववन्तथा इत्ये मललेनव समावृतः । - Pouṣkarāgama, patala
IV.125
13. Śivaprakāśam. 34. शिवशक्त्यापि तत्त्वस्य मंगमोक्तुर्न जतुचित् । शोक्तव्यमधिकारित्वं
यत्कृत्यानुकरिता ॥ - Svāyambuvāgama, vidyāpāda, patala II .25.
14. Palaraiṇ puṇamduṁiṇa pāvaikkunḍu eṇṇum Kaṇavaṅkum tōṁāda
Karpu - Tiruvaruṇṇayan. III.5 अनादिमत्तः पुंसां यस्तुत्यं परिकीर्तितम् । -
Svāyambuvāgama, vidyāpāda, patala II .25
15. ज्ञाननेव तु केवल्यप्राप्तिसाह न संशयः । -Suprabheda Āgama, jñānapāda, Śiva-
śrṣti-didhi, patala, 5.
16. अद्यात्ममल मयारुण्यकर्मन्ध विनक्त्यं । व्यक्तये च शिवत्वस्य शिवाज्ञानं प्रदन्ति ॥ -
Svāyambuvāsūtra saṁhāra vidyāpāda, patala I.2
17. अद्यात् विनक्तो शब्दः पुनर्मुक्तश्च बोधयः । विशयः स शिवालयः ज्ञयतः नक्तोऽमत्तः ॥ -
Svāyambuvāgama, vidyāpāda, patala I.5
18. आनन्दं पुणसंयोगादानन्देनैव शक्तिः । आनन्दं मोक्षं सम्पन्नो प्रवृत्तिस्तु शिववत् स्थितः ॥ -
Parākhyanātra, vidyāpāda, patala XV 71.