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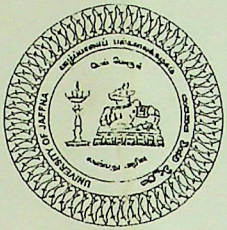

LADY LILAVATHI RAMANATHAN

Memorial Lecture

An Analysis On Sects Of Caivism

by

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Jaffna, Sri Lanka.

1995

A.J.C.

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By

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INTRODUCTION

Lady Leelavathy Ramanathan Memorial Lecture is an annual event which usually takes place early in the week following the General Convacation. This memorial lecture is held under an endowment instituted by Saiva Mangaiyar Sabai-Association of Hindu women founded by Sir Ponnampalam Ramanathan in 1924. The objective of the Endowment is to propagate ideas related to profound study and illuminative understanding of Hindu Religion, Saiva Philosophy and Dravidian Arts.

The lecture this year is on an analysis on sect of saivism and is delivered by Dr. N. Gnanakumaran, Senior Lecturer in Philosophy. It is my fervent hope that the subject chosen for the lecture will fulfil the aspirations of the great Lady in whose memory it is being delivered.

University of Jaffna
Thirunelvely, Jaffna.

Prof. P. Balasundarampillai
Vice Chancellor

The Honourable Chairman, **Vice Chancellor Prof. K.Kunaratnam,** The Dean, Faculty of Arts, **Prof. P. Balasundarampillai** President of Saiva Mangaiyar sabai **Mrs.M.Thiruchchittampalam,** Ladies and Gentlemen.

I feel greatly privileged and honoured on the invitation to deliver this Memorial Lecture in the name of Lady Leelavathi Ramanathan. Lady Leelavathi Ramanathan had been the ideal wife of Sir Pon. Ramanathan, who is known for his deep attachment in promoting Education, Religion and Tamil culture. She played an active part in his life. Infact, she fulfilled manifold duties as a secretary, friend, obedient disciple and a sincere wife throughout her life with him. This memorial lecture is an annual event at the University of Jaffna during the aftermath of the General Convocation.

Before I go on with the subject, I wish to record my sincere thanks to the V.C. & the convocation committee, especially its chairman, Prof. P.Balasundarampillai, for giving me this opportunity to deliver this lecture, which was the subject of interest to the great lady Leelavathi Ramanathan. I also take this opportunity to thank Prof. V.Arumugam, Mr. A.Kandaih, Mr.A.J.Canagaratna, and other friends for their numerous help and encouragement.

In this presentation, an attempt is made to analyse the sects of caivism. Infact I trust that this is the first attempt in this regard.

AN ANALYSIS ON SECTS OF CAIVISM

Caivism and Vaisnavism are the two main branches of Hinduism. Of these schools, Caivism occupies a prominent place in Tamil Nātu. God Civan gets a predominant and pivotal place in Caivism. Nevertheless differences in thoughts, beliefs and rituals have led to the existence of various sects including Caiva Cittāntam, in Caivism. Amongst them, some schools have flourished upto this date, some others have had a short existence and yet some others unfortunately could only be learnt about, now.

Caiva Cittāntam, especially Civañāna Makāpāṭiyam classified all the Indian religions under the following four catergories.[1]

1. **Purappuraccamayankal** >> Outer most religions << (skt) Madyamika, Yogacara, Vaibhāsika, Sautrāntika, Jainism and Lōkāyata.

2. **Puraccamayankal** >> Outer religions << Tarka-Nyaya, Vaisesika-, Sankhya, Yoga, Vedānta, Mimamsa and pañcaratra.

3. **Akappuraccamayaṅkal** >> inner religions << Pāsupata, Mahāvrata, Kāpāla, Vāma, Bhairava and Aikkiya Vāda.

4. **Akaccamayaṅkal** >> inner most religions << Pātanavāta Caivam >> argument of stone in Caivism << Pētavata Caivam >> argument of difference in Caivism<< Civacamavāta Caivam > argument of equal to Civan <<, Civattuvita Caivam, >> argument of non dual with Civan in Caivism <<, Civacan karata Vāta Caivam >> argument of relation to Civan in Caivism << and I'svarā Vikāra Vāta Caivam >> argument of immutability of Is'varan in Caivism <<.

Purappuraccamayankal not only deny the authority of the Vedas and the Agamas but also do not have a belief in God according to Civañāṉa Cuvāmikal. Generally, puraccamayankal accept the authority of the Vedas. Among these groups, Nyaya and Vaiseika contradict the views of the Vedas. Mimāmsa and Vedānta give special prominence to a portion of the Vedas. Mimāmsa accepts kārma kāntam >> portion of karma << of the Vedas and Vedānta mainly gives prominence to ñāna kāntam >> portion of ñāṉam << of the Vedas. Akappuraccamayankal, which treat God Siva as the Supreme Being, accept the Vedas and the Sivāgamas, but give prominence to some other sources that contradict the sacred authority. Caiva Cittānatam, therefore, places all these sects generally as puram and considers akaccamayankal as the only true Caiva religion.[2] Meykanta Tēvar says in his avaiyatakkam >> homage to the assembly <<of Civañāna pōtam, tammai unarār utankiyantu tammil punarāmai kelān puraṉ, those who do not understand themselves cannot understand the nature of the divine and those who do not agree among themselves come under the category of puraṉ.[3]

Concerning this, Tattuvapprakaca Cuvāmikal maintains that forty eight religions come under ntccamayankal or utccamayankal >> good religions or inner religions << and puraccamayankal.[4] Among these, twenty four religions are puraccamaynkal and the rest are akaccamayankal. Lōkāyata, Carvāka, sautrantika, Yogacāre, Madyamika, Vaibhasika, Niganta Vāda, Ajivaga, Bhattacharya, Prabhākara, Naiyayika, Sabada brahma vāda, mimāisa, Bhatkariya, Nirrec vara Sankhya, Vaisesika, Pañcaratra, māyāvāda, Vedānta, Vaisnaism, Vaikāntam, Dvaita, Jotidam and Advaita are the puraccamayankal[5]. Among the twenty four religions, six are the main religions of puram and the other eighteen religions are the divisions of the six religions namely Lōkāyata, Buddhism, Jainism, Bhatta, Mimāmsa and Pañcaratra.

Akaccamayankal are also twenty four in number, but it could be classified into six religions according to Tattuvapprakaca Cuvāmikal.

Those are Caivam, Pācupatam, Vāmam, Bairavam, Kālāmukam and Makavaratar. In fact the other eighteen sects are the sub divisions of the above said sects. Caivism divides itself into nine sects namely, Cutta Caivam >> pure Caivism<<, Acutta Caivam >> non pure Caivism << Miccira Caivam >> mixture of both Caivism <<, Cittānta Caivam >> doctrinal Caivism <<, Anāti Caivam >>, Eternal Caivism<<, Avāntara Caivam >> intermediate Caivism<<, Pēta Caivam >> Caivism of difference <<, Anu Caivam >> Caivism of subtleness << and Ati Caivam >> Caivism of subtleness << and Ati Caivam >> Caivism of antiquity <<, Pācupatam also divides itself into pacupatam, Curiyavāta and Cantiravāta. Likewise, Vāman divides itself into nine sects namely Vāmatantira, Mantiravāta, Iyantira vāta, Avuta vāta, Karma vāta, Attuita vāta Tuvita vāta, Micciravāta and Vāma Cittāntam.[6]

Tattuvapprakaca Cuvāmikal states that there are nine permanent religions apart from all the above mentioned sects of akaccamayankal and purac camayankal. They are Isvara aikkyavātam, (Pātana vātam, Pētavātam, Civacamavātam, Cankarantavātam, Isvara avikkaravātam,) Nimitta karana parināmavātam, Caiva vātam and Caiva Cittāntam[7]. This classification is almost identical with the Civañāna Cuvāmikal's classification of akaccamayankal. But it mentions three additional religions, namely, Isvara akkiyavātam, Caiva vātam and Caiva Cittāntam as the permanent religious sects. Nimittakarana parinama vātam is also known as Civāttuita Caivam or Nimittōpatana karana vāta Caivam. While Civañāna Cuvamikal describes six religions as akaccamayankal apart from Caiva Cittāntam. Tattuvapprakaca Cuvamikal adds two more religions in this regard. It creates confusion whether these religions could be identified with the akaccamayankal or vice versa.

Madhavacharya of Sarvadarsana samgnaha identifies four sects of saiva namely, Nagulīsa Pāśupata, Saiva darsana, Paratyabhijñā and Resesvara.[8] Among these Raseśvara could not be treated as a sect of Saivism as it deals only the welfare aspect of human beings and not the philosophical aspect. Indian contemporary philosopher Dr.Radhakrishnan

also affirms the same view in this regard.[9] The Pāśupata system is called Nagulisa Pāśupata because Nakulísa was its founder. Nagulisa is also called lakulisa. Infact it is an akappuraccamayam. Pratyabhijña is a monistic saiva sect which flouished in Kashmir. Cowell suggests that the śaiva darsana of Madhavacharya mostly denotes caiva cittāntam.[10]

Furthermore, Vacapati Miśra mentions four sects of Caivism when he comments on śankara bhāsya.[11] They are Śaiva, Pāśupata, kārunika siddhānta and kāpālika. Likewise, Gunaratne, Commentator on saddarasana-samuccaya, also states the same view but includes Mahāvrata and Kālāmuka sects instead of Kāpālika and Karunika siddhānta.[12] In contrast to this, Ānandagiri in his śankara-vijaya refers to six different kinds of saiva sects such as saiva, Raudra, ugra, Bhatta, Jangama and pāsupata. These schools differ mostly due to the differnce of rituals.[13] K.C. Pandey traces eight systems of saiva philosophy from the available literature in Sanskrit. They are paśupa dualism, siddhānta saiva dualism, Dualistic non dualistic saivism of lakulisa pasupata, Visistādvaita Saivism, Viseśādvaita saivism (Vira Saiva) Nandikeśvara Saivism, Raseśvara Saivism and monistic Saivism of Kashmir. Pínkala nikantu mentions six sects of Caivam as akaccamayarkal. They are Bhiravam, Vāmam, Kālāmukam, Maviratam and pācupatam.[14] In contrast to this, Cittānta Cikāmani classifies the sects of caivism such as vāmam, Takkanam, Micciram and Cittantam.[15]

Civañāna Cittiyār states, meytaru caivamāti yiru mun̲ r̲um, caiva sects that give truth are six in number.[16] Concerning this, Tirumūlar also mentions in Tirumantiram that, annalai nātiya āru camayam, there are six religions which bend towards God.[17] Cuntarar, one of the four camaya kuravar, says arivināl mikka aruvakaic camayam', very knowledgeable religions are six in number.[18] These classifications clearly spellout the six divisions of caivism though they do not specifically mention any particular sects.

Umāpati Civacariyār says in Civappirakācam that Caiva Cittāntam is, puraccamayattavark Kirulāy akac camayattoliyāy, darkness for the religious groups of puram and brightness for the religious group of akam.[19] It is a fact that akaccamayankal mainly differ from caiva cittāntam due to differences of opinion on mukti >> liberation<<. Therefore, akaccamayankal could be called as the different sects of Cittānta religions. It may be a notable fact that Tattuvapprakāca Cuvāmikal identifies the eight permanent religions out of the nine religions which he separates from akaccamayankal as the Cittānta pēta >> divisions of cittāntam <<.[20] Civañāna Cuvāmikal classifies akaccamayankal as the closest religious sect to Caiva Cittāntam. In contrast to this, Tattuvapprakāca Cuvāmikal classifies the cittanta religions of cittānta pēta religions as permanent religions but not as akaccamayankal. In fact, Tattuvapprakāca Cuvāmikal accommodates most of the akappurac camayankal of Civañāna Cuvāmikal in his classification of akaccamayankal. Caiva vātam is a permanent religion as well as one of the cittānta pēta religions according to Tattuvapprakāca Cuvāmikal. More over, Caivism, which has nine sub divisions, is also accommodated as one of the akaccamayankal. It could be mentioned here that he failed to give any valid reasons for the above classification.

Tirumūlar, a Tamil saint of 7th Century A.D, classifies Caivam into four sects, namely Cutta Caivam >> pure caivism <<, Acutta caivam >> no pure caivism <<, Mārkka Caivam >> way of Caivism <<, and Katuñ Cutta caivam >> strictly pure caivism << in his Tirumantiram.[21] It is worthy of note that the **Tamil compound word, Caiva Cittantam is firstly used by Tirumūlar.** Melāna tatparan Kantullōr Caiva Cittāntarē >> the people who have realised the excellence that which is highest, are Caiva Cittantins only <<.[22] Tirūmular mentions most of the important aspects of the Caiva Cittānta philosophy in his Tirumantinam. The three eternal realities, three bonds, the concept of love, the four ways of means and liberation are some of them. It could be confirmed from those descriptions that cutta Caivam denotes Caiva Cittāntam. He further says that only the Citāntam that emanated from

the Vetānta is cutta Caivam.[23] The Cittāntin who doesn't combine with Vetanta, is called ordinary Caivār according to Tirumūlar.[24] It is possible to realize the concept of cattu >> intelligence << and accattu >> non intelligence >> by cata cattu >> intelligence and non-intelligence << in Cutta Caivam.[25]

Cutta Caivam is also identified by Tattuvapprakaca Cuvāmikal as one of the nine sects which is mentioned earlier. At the same time, Cutta Caiva sect is one of the sixteen sects which was classified by Tattuvalinka Tevar in his Tattuvanija pokacaram.[26] Both of them suggest that Cuta Caivam emphasises the three eternal realities, namely pati >> God <<, Pacu >> Soul << and pācam >> bonds <<. Pacu trius to worship the Lord through the inner self and the outer self and reaches the stage of mukti. It is not clear that Tirumūlar's Cutta Caivam could be identified with the Cutta Caiva sect of Tatuvapprakace Cuvāmikal or the Cutta Caiva sect of Tattuvalinka Tēvar. In fact, Cutta Caivam differs from Caiva Cittāntam as it says that pacu never enjoys itself in the state of mukti but it becomes one with Civan in liberation.[27] Concerning this, Civañāna cuvāmikal states that Cutta Caivam could be accommodated under Cittānta Caivam as it does not ideologically differ from Cittāntam.[28]

Acutta caivar wears two kuntalas >> ear ornaments << and rutrākca beads as a necklace and head band. They besmear themselves with sacred ashes and observe the paths of cariya >> conduct << and kiriyai >> action <<.They receive upatēam >> advice << after purification and chart the instructed mantras with reverence.[29] They were mentioned as oppilate caivar >> incomparable caivar << by Ramanathapillai, commentator on Tirumantiram, It is very difficult to find out the reason why acutta caivar is called oppitata caivar. More over, it is not clear why he gives the meaning of mikucuttam >> very good >> for the word of acuttam >> not good <<.[30] In contrast to this, Nānāvarana Vilakkam states that caivam generally dentoes Cutta Caivam which is also known as coumiya Caivam and Acutta Caivam includes

Pācupata and some other religions which could be called Rauttira Caivam.[31]

Tattuvapprakacam also mentions the sect of Acutta Caivam as one of the sub divisions of Caivism. Acutta Caivar gives prominence to Brahma, Vishnu and Rudra instead of pati and emphasises continuous worship to attain the bliss in union or cayucciyam.[32] Caiva camaya neri of Maraiñāna campantar also mentions Acutta Caivam as a sect of Caivism without giving any detail when he classifies Caivism into three sects viz, Cutta Caivam, Acutta Caivam and Miccira Caivam >> mixture of both << Cuttacutta Caivam.[33]

Those who follow the path of canmarkkam >> good path <<,are Mārkka Caivar. They wear kuntalam, the ear ornaments and some kind of necklace like Acutta Caivar.[34] They also give prominence to holy ashes. Tirumūlar intends to tell us that wearing of the kuntalam, necklace and other items will lead to the realization of the canmarkka path. Mārkka Caivar gives great importance to good character and four paths, viz cariyai, kiriyai, yokam >> meditation << and ñānam >>knowledge <<which lead one to attain mukti. In the state of mukti, the soul is neither one nor two but gets the from of non - separateness from Civan.

The people who do not have the external characteristics of life as well as the desire for worldly things belong to katuñcutta caivar.[35] They destroy their bonds which create confusion and sorrow and pacuttuvam and achieve Civañānam, that is mukti. They attain the stage of cāyucciyam or bliss in union when they destroy the bond and realize the inseparability from Civan. Tirumūlar's explanations of these sects are not clear in detail. Especially, the head lines of the verses are mainly misleading; under each of those sections something other than that sect is also described by Tirumūar. Owing to this, it is not possible to come to terms with the classification of these sect more accurately.

Tattuvalinka Tēvar gives sixteen sects of Caivam as pēt̠a camayankal >>division of religion<<.[36] They are Urtta Caivam >> Higher Caivism <<, Anati Caivam >> Eternal Caivism <<, Āti Caivam >> Antiquity Caivism <<, Makā Caivam >> Great Caivism <<, Pēta Caivam >> Caivism of difference<<, Apēta Caivam >> Caivism of Non difference <<, Antara Caivam >> Immanent Caivism <<, Kuna Caivam >> Attributes of Caivism <<, Nirkuna Caivam >> Attributeles Caivism <<, Attuvā Caivam >> Liberating path of Caivism <<, Yoka Caivam >> Meditating Caivism << Ñāṉa Caivam >> Caivism of knowledge <<, Avāntara Caivam >> Intermediate Caivism << Kiriyā Caivam>> action Caivism << Nālupāta Caivam >> four paths of Caivism << and cutta Caivam >> pure Caivism <<. It is a notable fact that Tattuvalinka Tēvar includes Avāntara Caivam in the list of sixteen sects but later accommodates Anu Caivam >> Caivism of subtleness << instead of Avāntara Caivam when he explains the sects briefly.[37] The Tamil lexicon Dictionary and Winslow's comprehensive Tamil and English Dictionary also mention sixteen sects of Caivam which include Anu Caivam instead of Avāntara Caivam.[38].

In contrast to this, Ñanāvarana Vilakkam describes fourteen sects as the divisions of pure Cāiva religions. They are Urtta Caivam, Anāti Caivam, Āti Caivam, Anu Caivam, Avāntara Caivam, Miccara Caivam, Pēta Caivam, Kuna Caivam, Mārkka Caivam, Yoka Caivam, Ñāṉa Caivam, Cutta Caivam, Attuvā Caivam, and Camānya Caivam.[39] Concerning this, Ñānaciti also mentions fourteen sects of Caivism.[40] It includes Āññna Caivam >> Authority of Caivism << Apart from this it is almost identical with the list of fourteen sects which Ñāṉāvarana vilakkam mentions. Among these, ten sects are almost the same as Tattuvalinka Tēvar's classification. Camāniya Caivam, Miccira Caivam, Mārkka Caivam and Avāntara Caivam are the different sects which mentioned by Ñānāvarana vilakkam. It may be remarked that Miccra Caivam and Avāntana Caivam could be seen in the classification of Tattuvapprakacam. Mārkka Caivam is also mentioned by Tirumūlar.

Urtta Caivam emphasises the fact that Civan is above all the thirty six tattvās. It is important to chant pañcātcaram and wear rudraksa beads and sacred ashes and worship Civalinka to attain the stage of mukti according to Urtta Caivam.[41] Anāti Caivam treats pati, pacu and pācam as eternal realities. Civan is nirvikari >> immutable << of triple kunas >> qualities << namely cattuvam, irācatam, and tāmacam. It is a notable aspect to achieve the parama mukti, the Atman should wear holy ashes and rudraksa bead and use the pañcātcaram, guru linka vētam and give up bonds according to Tattuvalinka Tēvar. At the same time, according to Anāti Caivar, the authority which raises from cūkkumai, paicanti, matimai and vaikāri are ñānam and this ñānam and pranavam are the parapraman that is mukti.[42] Further Tattuvalinka Tēvar says that Anāti Caivar could mean Civan. Concerning this, Caiva camayaneri of Maraiñāna campantar of the 16th century mentions that Anāti Caivar means Catacivamūrti.[43]

The followers of the Āti Caivam, due to the fascination with Civan treat every thing as Civan who maintains five kinds of function and takes form and formless body. Tattuvalinka Tēvar says that Āti Caivar follow the path which leads to mukti.[44] Concerning this, Tattuvap prakaca Cuvāmikal suggests that Āti Caivar meditates with the thirty six tattuvās as the base as well as the form of vintu and the life of the tattuvās as linka as well as the form of nātam to attain mukti.[45]

In contrast to the above explanation, Tattuvalinka Tēvar says that **Āti Caivar could be known as Civappiramanas.**[46] Cinvañāna Cuvāmikal also mentions that the Caivappiraman who takes the religious initiation is Āti Civan.[47] Therefore, the sect of Āti Caivam is a caste oriented sect which denotes Civappiramanas.

Makā Caivam is one of the caiva sects. The Vedas and Āgamas say that Civan is the supreme being. The followers of this school should give up the bond of samsara and follow the canmarkam with regular Civapuja. They should wear holy ashes, rudraksa beads and

matted hair and meditate on Civan in the form of attribute and attributeless. Grace of Civan will lead to the attainment of liberation.[48] Makā Caivar is also a casto oriented sect which denotes a Vedic paramanan who has taken the religious initiation.

Pēta Caivam accepts the different forms of Civan. The salvation of the soul lies through worshipping the devotees of Civan, Guru and Linkam and meditating and praying to Civan in his triple aspects, namely aruvam >> formless << Uruvam >> form << and aruvuruvam >> with and without form.[49] Concerning this, Tattuvapprakaca Cuvāmikal says that the consequence of the Ātman's deeds, which rest in six attuvās, will cease by the act of religious initiation and the soul gets mukti according to pēta Caivar.[50] Tattuvappira kacam, Tattuvanijanupōkacāram and Ñānavarana Vilkkam identify pēta Caivam as one of the sects in Caivism. In contrast to this, Civañāna Cuvāmikal says that pēte vāta Caivam is one of the akaccama yankal.[51] According to pētavātam, Liberation means fully free from the three bonds. There is no need to have union with God in Liberation as they insist on pētam; though they emphasise that pētam between Civan and soul should not exist in liberation.

Apēta Caivam insists that there are no different forms of Civan such as rūpam, arūpam and rūpārupam.[52] Tattuvalinka Tēvar says that the followers of this sect should worship and give importance to holy ashes, rudraksa beads, pañcākkaram, guru and Linkam. According to this school, Civan is one with himself. Apēta Caivar says that the soul achieves mukti when it realizes the corūpa Civan though the path of cankarkkam.

Antara Civam explains that Civan is all powerful and all mighty God. Civan is immanent in the whole universe. Tattuvalinka Tēvar Mentions that Antara Caivar follows the normal path to reach Civan who really stays inside the soul only. Further to this, he says that the Antara Caivam is a casto oriented sect.[53]

Kuna Caivam is one of the sixteen sects of Caivam. This school gives prominence to the Civan's eight attributes namely, self existence, being immaculate, intutive wisdom, omniscience, free from imperfections, unlimited mercy, omnipotence and full of bliss. The worship and meditation will lead the soul to attain liberation according to Kuna Caivism. Nirkuna Caivam suggests Civan as attributeless being. Here attributes mean the three Kunas, namely cattuvam irācatam, and tāmacam and not the previously mentioned eight attributes. In liberation, the soul becomes union with attributeless and formless Civan.

Attuvā Caivam holds that followers of this school should perceive by introspection the six attuvās. The six attuvās are mantira attuvā, patārtta attuvā, varnattuvā, puvanāttuvā, tattuvāttuvā and kalāttuvā, In fact, Civan is beyond all attuvās. Attuvā Caivar should practice the yoka of silence and meditate on Civan that leads to supreme bliss.[54]

Yoka Caivam gives prominence to attanka yōkam. Iyamam >> restraint of the appetities << niyamam >> voluntary religious observances << ācanam >> position >> pirānayaman >> breathing in a peculier way << taranai >> fixing the mind on a member of the body << tiyānam >> silent meditation << and camāti >> vision of one's self << are the eight aspects of yōkam. The follower of this sect is able to obtain the attamācitti >> eight kinds of power <<. The attamācitti is the supreme bliss according to yōka Caivam.[55] Ñāna Caivam gives prominence to ñānam. The soul achieves inseparable union with lord Civan through the realization of ñānam.

Anu Caivam holds that the initiate should realize Civan as performing the pañcākiruttiyam >> five kinds of activities <<. The follower worships in and out of himself and in delightful thought attains absorption of mind.[56] It is a notable fact that the Maturai lexicon Dictionary suggests two different sects viz, Anuc Caivam and Anu Caivam. Without giving any details for Anu Caivam.[57]

It is worthy of note that Anu Caivam is also a caste oriented sect which denotes cattiriyar according to Tattuvalinka Tēvar[58]. In contrast to this, Caiva camaya neri mentions that anu Caivam includes the caste of cattiriyar and vaiseciyar[59]. The Tamil lexicon also affirms the same idea of the Caiva Camaya neri.

Kiriya Caivam gives prominence to rites and ceremonies. It states that the path of kiriyai leads to mukti. Nalupāta Caivam is one of the sixteen sects. The four paths are cariyai, kiriyai, yōkam and ñāṉam. Nālupāta Caivar should follow each path one by one and should reach the path of ñāṉam in which he could meditate and realize Civaṉ[60]. At the state of realization the intimate enjoys eternal bliss.

Cutta Caivam is the last sect of Caivam according to Tattuvalinka Tēvar's classification. Tirumular also includes Cutta Caivam , one of the four sects of Caivam as mentioned earlier. Tattuvapprakacam also suggests Cutta Caivam as one of the nine sects of Caivam. Concerning this, Civañāṉa Cuvāmikal states that Cutta Caivam is not ideologically different from Caiva Cittāntam. Furthermore, Tattuvalinka Tēvar suggests that cutta Caivam gets prominence among the sects of sixteen as it is mentioned as the just religion that leads to enjoyment of supreme bliss.[61]

Tattuvapprakaca Cuvāmikal's classification of Caivism includes the six sects which is mentioned in the list of sixteen sects. But the sects of Acutta Caivam, Miccra Caivam and Cittānta Caivam could not be found in the sixteen sects of Caivam, In contrast to this, Acutta Caivam and miccra Caivam could be found in the classification of Caiva camaya neri of Maraiñāṉacampantar. It may be worthy of note that Acutta Caivam and miccra Caivam are also mentioned by Tirumantiram and Ñāṉāvaraṉa Vilkkam repetively.

Infact, miccra Caivar suggests that the Vedas are eternal and the ākama has a beginning. They try to achieve mukti by following

the vedic and the Ākamic laws[62]. Cittānta Caivar, one of the nine sects of Caivam emphasises the Civa tattuvās which has the influence of cutta māyai. Among these tattuvās, four tattuvās are the form of Civan and Sakti tattuvā is the form of Sakti. When the differences cease purusa is called atman according to Cittānta Caivam[63].

Caiva camya neri of Maraiñānacampantar mentions seven classes of Caiva religions, viz Anāti Caivar, Āticaivar, Māka Caivar, Anu Caivar, Avāntana Caivar, Piravara Caivar and Antiya Caivar[64]. These classification are mainly based on caste division. In contrast to this. Srilasri Ārumuganāvalar in his Caiva vināvitai says that there are six kinds of Caivar due to class differences[65]. It is not clear why Ārumuganāvalar omitted Anāti Caivar and mentioned the six classes of Caivar. Sitamparanar also classifies that the classes of Caivar are six in number.[66] It may be worthy of note that Arumuga nāvalar mentions seven classes of Caivar when he writes a commentary on Caiva camaya neri of Mariñāna campantar.

Anāti Caivar is identified as one of the seven classes of Caiver. Infact, Anāti Caivar means Civan or Catacivan. Caiva camaya neri emphasises that Catacivan is the Anāti Caivar, This classification could also be found in the Madurai Tamil Lexicon

Āti Caivar are Caiva pramana who have descended from the tradition of the five sages namely kausika, Kās'yapa, Bhardvāja, Gautama and Agastiya. It is suggested that they are born of the five faces of Catacivan . Religious initiation is a must for every Caivar. Arunai Vedivelu mutaliyār suggests that the sumarta pramanas and the paramana who regularly maintain the puja to the Civan temple also could be identified as Āti Caivars.[67] Pramana of Āti Caivar is also called as Kurukkal or Civācaryar.

The Vedic pramana who is born of the faces of prama is **Makā Caivar**. It is a notable fact that religious initiation is a must

for them to be Makā Caivar. It is note worthy that now a days no vedic pramana takes religious initiation after their ācāriya apitekam. It may be inferred from this, there are no Makaā Caivar at present.[68]

Caiva camaya neri says that Anu Caivar denotes cattiriyar and vaiseciyar as mentioned earlier. In contrast to this Arunai vadivelu mutaliyar states that Anu Caivar belongs to cattiriyar, who has taken the religious initiation. But Ārumuganāvalar mentions that Anu Caivar includes both caste of cattiriyar and vaiseiyar.[70] Arunai Vadivelu mutaliyar, commentator on Civañāna pōta māpatiyam, says that vaiseciyar and velalar belong to the class of Avāntana Caivam.[71]

Opposing the above idea, Caiva camaya neri of Marai ñāana campantar and Caiva Vināvitai of Ārumuga nāvalar say that Avāntara Caivam denotes the caste of cuttirar only[72]. There fore, Arunai Vadivelu mutaliyar's Classification of Anu caivar and Avāntara Caivar create doubts as he fails to give any support for his claims. (It is a notable fact that religious initiation is a must for each classes of Caivar)

Piravara Caivar is one born of a union between a man of superior caste and a woman of inferior caste. Piravara Caivar is also known as Anulōmar[72]. There are six divisions of Anulomar; of the anulomar one who is born to a pramanar and a cattiriyar (Woman) is savarnan; one who is born to him and a vaisecaya (women) is Ampatan; one who is born to him and a cuttira (woman) is paras'ava.. One who is born to a cattiriyar and a vaiseciya (woman) is markuru; one who is born to him and a cuttira (Woman) is ukkiran; and one who is born to a vaiseciya and a cuttira (woman) is cūcakan according to Caiva camaya neri.[74] In contrast to this, Caiva paribasa of Sivārgrayogin gives different names to some of the said sub classes[75]. According to Sivāgrayogin, one who is born to a pramana and a vaisya (woman) is nisāda; one who is born to

a ksatrya and vaisya (woman) is māhisya; one who is born to a ksatrya and a sūtra (woman) is dausyanta and one who is born to a vais'ya and a sutra (woman) is ugra. It is a notable fact that both have the same view on two sub classes regarding sarvanan and paracavan. But it is peculiar to note that the sub class of ukkiran denotes the union between cattiriyar and a cūtra according to Caiva camaya neri while it denotes the union between a vaiseya and a sutra according to Saivapari bhāsa. The same idea could be found in Civanerippra kācam of Sivagraka yokin.[76]

Antiya Caivar is one born of a Union between a man of inferior caste and a woman of superior caste. Antiya Caivar is also known as pratilōmar[77]. There could be found eight sub classes in the class of antiya Caivar. Of the pratilōmar, one who is born to a cattriyar and a pramana (woman) is cūtan. One who is born to a vaiseciyar and a cattiriya (woman) is Mākatan; one who is born to him and a pramana (woman) is vaitekakan. One who is born to a cuttira and a vaiseciya (woman) is Ayōkavan; one who is born to him and cattiriya is ksttar. One who is born to cuttira and pramana (woman) is cantūlan. One who is born to an anulōmar and to a paratilōmar (woman) is Antarālar and one who is born to a pratitomar and an anulōmar (woman) is virāttiyar.

Civatarūmottiram also suggests the above classification of classes of Caivar.[78] Further more, the madurai Tamil Lexion gives more than eighty sub classes of Caiva names owing to legal and illegal union between two different classes.[79]

From the above facts, it is clear that Āti Caivar, Makā Caivar, Anu Caivar, Avāntara Caivar, Piravara Caivar and Antiya Caivar are based on caste division. It is difficult to find out the reason why the list of sixteen sects of Caivam of Tattuvalinka Tēvar includes Anāti Caivar, Āticaivar, Makā Caivar and Anu Caivar and excludes Avāntara Caivar, Piravara Caivar and Antiya Caivar. It is an

understandable fact that the four included sects namely, Anāti Caivar, Āti Caivar, Makā Caivar and Anu Caivar belong to the caste of Pramana, Cattiriya and vaiseciya and the excluded sects belong to the caste of cuttira or the lower caste. Concerning this Tattuvapprakaca Cuvāmikal's classification of Caivam also includes the sects of Avāntana Caivam, Āti Caivam and Anu Caivam. Both of these classifications of Caivism, therefore, are not strictly on conceptual classification of Caivism as they include some of the caste oriented sects in it.

As mentioned earlier, akaccamayankal have close similarities with Caiva Cittāntam. Civañāna Cuvāmigal while commenting on Civañāna pōtam says that akaccamayankal are Cittānata Caivam. Muttaiyapillai suggests that Caivam generally means Civāttuvita Caivam, Civacamavāta Caivam and so on, but specially it denotes Cittānta Caivam.[80] Likewise, Ñāṇā varana vilakkam also takes the same view[81]. Civañāna Cuvāmikal states that the sects which accept the realities of six things namely ēkan >> one Lord<< anēkan >> many soul << irul >> darkenss << which denotes ānavam >> egoism << kanmem >> action << two kinds of māyai >> power << are the akacca mayi >> follower of akaccamayam << [82]. Civanana Cuvāmikal mentions the sects of akaccamayankal, but fails to describe it in detail. Cankarpanirākaranam of Umāpati Civacariyar mentions the doctrine and refutation of nine religion, which includes all the akaccamayankal. Infact, it mentions māyā vātam, Aikkiyavāta Caivar, Pātanādvātam, Pētavātam Civacamavātam, Civacankiranta vātam, Is'vara avikara vātam, Nimitta Karana parinamavātam and Caiva vātam.[83] Among these, māyā vātam is a purac camayam and Aikkiyavāta Caivam is an akappurac Camayam. More over, Caiva vātam is an additional sect which is not mentioned in any other classification. The commontator of Cankatpanirakaranam tries to justify the inclusion of the sects namely māyāvātam, Aikkiya vāta Caivam and Caiva vātam as pātanavāta Caivam, Pēta vāta Caivam and Civaramavāta Caivam

have some similarities within themselves. At the same time, Civañāṇa Cuvāmikal gives a reason for the inclusion of the sect of cutta Caivam, as pēta vātam and Pātanāvātam do not have much differences in them selves.

Tattuvapprakacam of Tattuvapprakaca Cuvāmikal mentions eight religions as sects of Cittāntam. These are almost identical with the religions which were mentioned by cankarpanirākaranam except māyā vātam.

Pātanavāta Caivar accept the three bonds; namely ānavam >> egoism << Kanmar >> fruit of deeds<< and māyai >> power like caiva Cittāntam. Ānavam is the original bond and it causes the suffering and struggle of the cycle of birth of soul. Civaṉ distributes the proper birth to the soul according to the fruit of their past deeds. The soul attains mukti when it is free from avattai >> stage of suffering << pātanavātam maintains that ānavam is not terminated even in mukti though in effective [84]. It describes that ānavam is not the fault of the soul but the nature of soul. Due to the presence of ānavam in the mukti stage, the soul becomes as insensible as a stone which means pātanam.[85]. This aspect is untenable for Caiva Cittāntam. Describing the liberation of the sould in an unconscious; acit >> unintelligent << state is inadmissible.

Pētavātam maintains similar views with pātanavātam regarding the function of the three bonds. Liberation means to get rid of the three bonds through knowledge according to Pētavātam. There is no need to have union with God in liberation as they insist on pētam >> difference <<[86]. Caiva Cittāntam refutes their arguments and says that sunlight along will not dispel darkness unless the light of the eye blends with sunlight. So achievement of true knowledge must be accompanied by God's grace. Therefore knowledge must be accompanied by God's grace for liberation. Furthermore, they say that pētam between Civaṉ and soul should not exist in liberation.

Otherwise, the soul could not realise the higher state of consciousness or the civānāntanupava >> the experience of Civan << totally. In the state of liberation the soul removes its ajñāna and stays pure as Civan and enjoys so says pēta vāta Caivar

Civacamavātam gives importance to patiñānam >> knowledge of the supreme being << pacuñānam >> knowledge of real nature of soul << and pācañānam >> knowledge obtained through the senses and the mind << with a view to achieving liberation.[87]. According to Civacam vāta Caivar, the soul gets the form of Civan in liberation that just like water coming into contact with salt becoming salty. The soul uniting with Civan becomes like Civan and performs pañcakiruttiyam >> five kinds of activities <<. It is criticized by the opponents that ātman which is an atom will be able to perform the pañcakiruttiyam. The Ātman besides being able to do pañcakiruttiyam in mukti also attains knowledge of everything . They emphasise that Civan and pacu are caman >> equal << in liberation.

Caiva cittāntins criticize their argument and emphasise that the soul is absolutely dependent on Civan. Civan gives his eight qualities to the soul, but keeps these eight qualities under his control and his pervasiveness so that their nature is not independently revealed. Though the soul may come to possess the eight qualities like Him, infact, only he maintains the five kinds of activities. In a fruit mixture, it is not possible to determine the taste of each of the fruit for that reason it cannot be said that each has no separate taste. Like wise, the soul only enjoys the experience and attributes of Civan but is not Civan

Civañāna mapatiyam of Civañāna Cuvāmikal says that pācupatar, maviratar and kāpālar are called cankiranta camavāti, Urpatti camavāti and Āvēca Camavāti respectively.[88] These divisions could be accommodated in the following two divisions, viz, rupa Civacama vātam and Arupa Civacamavātam.[89] According

to sāiva paribhāsa of sivāgrayogin, Sivasamaya >> similarity to Civan<< occurs in four ways through origination, transfer, possession and emergence. Of these four ways, the makā varatins hold that sivasāmya occurs through origination.[90]. Infact, Sivasamya could be found in the form of omniscience etc. in liberation. The pacupatar holds that sivasāmya occurs through the transfer of qualities of Civan such as omniscience etc. Kāpālikas accept sivasāmya through possession. The soul becomes equal to Civan when it becomes possessed by his attributes. Infact, āvēca means possession. It is noted that just as the planets possesses the persons, so do the qualities of God possess the released souls.[91]

Some other Caiva sect, mostly Civāttuvitam of Sri Lanka, accepts Civasamyam thrōugh emergence. The emergence is already inherent in the souls as in the case of Civan's omniscience etc. As Saivaparibhāsa pointed out, these qualities do not shine in the state of samsara, being im peded by mala. But in moksa they emerge owing to the removal of mala.[92]

Civāttuvita Caivam tries to accommodate the views of Vetāntam and Caiva Cittāntam in it. They say that accepting dualism will contradict the teaching of the Vedas. Therefore, Civan is the only non- dualistic reality. Civan appears as may souls due to upāti >> adjuncts <<. Pacu and pācam are the evolution of cit catti >> consciousness power <<[93]. The difference between those is internal like guna and guni according to Civāttuita Caivar. Civāttuvita Caivam is also known as Nimitta kārana parināmavāta Caivam or Nimitōpatāna kārana Caivam.[94] Civāttuvita Caivar tries to prove that Civan himself is both the material and efficient cause of all. Infact, every thing is the play of Civan. They seek the help of the Scriptures to prove that praman itself becomes the many. But the evidence is not irrefutable says murugesa mudaliar. [95] The scriptures say that all the universe are the manifestation of Him. They accept the three realities, the five avatai and the thirty six tattuvās like Caiva Cittāntam.

According to Civāttuira caivar, it is wrong to say that pramān is one principal and the Ātman is another independent. But duality could be acceptable as it leads to unity. In the state of turiyātitam the soul removes the obscuring ānavam by identifying his body and the mind with Civan and in the final state all the thirty six tattuvās are existent but the antakkaranas becomes quiescent, that is known as cutta. This state is called Civakati according to Civāttuvita Caivam. [96]

According to Civa cankirānta vātam, the soul becomes one with God in liberation. The soul loses its identify while it is absorbed by Civan. Due to the consequence of this, the instincts will know Civan and become sat >> intelligent << as it is with the soul in liberation. Therefore, God's grace will be attained by the process of Cankiramam >> relationship <<. The Cankananta vāta caivar speaks about the transference of the attributes of Civan to the soul in liberation in the same way as the iron in the furnance takes the character of fire. In other words, the soul loses its identity in the state of liberation according to Civacankiranta vāta Caivar. If the above said anology were to be accepted the soul must be able to do pañcakiruttiyam etc. Infact, it could be mentioned that the iron that is heated doesn't perform the function of fire, but it is only the fire element in the red hot iron that has the capacity to burn things.

I'svara avikara vāta caivar says that the soul in body with nine openings is sentient just as a lamp inside a pot with holes. The soul has the experience of the senses. By enjoying the fruit of karma, the bond of ānavam gets neutral. After achieving the maturity, the soul reaches Civan. Civan neither grants grace nor comes to the soul. They insist that it is like shade of a tree, Civan remains immutable and just as a traveller approaches the tree for its shade, the soul attains liberation when it matures.[98]

It implies that the soul by itself has perception through the senses and at the maturation of bonds, it enjoys freedom like one

who has reache the shade of a tree. It implies that they have command over the senses to take appropriate actions without the creator himself. Civan is nirvikāri and his grace could be obtained without his intention according to Iśvara avikara Caivar. It is a peculiar doctrine as God's grace is not necessary for liberation as it is impartial to all. More over, the above idea is an unintelligent approach to limit the power and the grace of Civan. Further if Civan is like the tree, he will have no independence, while the soul has independence.

Umapati Civā cariyar mentions Caiva vātam as the last sect of religion in cankarpanirākaranam. Like wise, Tattuvapprakaca Cuvāmikal also places Caivavātam as the last in the list of cittānta religion. The commentator of the Cankarpanirākaranam says that the caiva vātam could be identified as cutta Caivam. At the sametime, it is a notable fact that cutta caivam is not ideologically different from cittāntam, as mentioned earlier.

According to Caiva vātam, the soul is cit without beginning and it is knowledge and the knower. It doesn't know in the state of kevala in which the soul fully in communion with the bond of ānavam. God provides the soul with kalas >>instruments of sense and knowledge << which gives partial knowledge and helps to get rid of ānavam [99] The doctrine of grace is an essential feature of the caiva vātam. Caivam is the embodiment of love, acting over in the interest of his creatures. The soul may follow the four paths, viz, cariyai, Kiriyai, yokam and ñānam, to achieve its aim. The soul gets the consciousness of true knowledge and realises himself as Civan. In this state, all the differences of knower (ñāturu) knowledge (ñānam) and the known (nēyam) disappear. The soul unites with Civan and becomes one with Civan. This is known as cayucciyam according to Caiva vātam.

It is worthy of mention that the word Caiva vāti occurs in Manimēkalai which belongs to the fourth century A.D 100. There

are many expounders of religious in vanji according to Manimēkalai. Manimēkalai, the heroine of the text, asked the Caiva vāti inturn to expound his religion. It is understandable that caivavāti holds I'svaran as his lord and he is the supreme being and not comparable to anyone. Further, he removes pain according to Caiva vāti of manimēkalai.

Caiva vātam is very close to Caiva Cittāntam except the explanation on liberation. Infact Cittāntam is not a vāta but a conclusion, Caiva Cittāntam is treated as a complete and systematic sect of Caivism of the above mentioned sects. Cittāntam accepts the reality of mupporal >> three entities << namely pati>> the lord << pacu >> bound soul<< and pācam >> bond << Civan is all powerful, absolute being. He is the only independent reality, all others having only a dependent existence. They are eternal, but not supreme. Though pati and pacu are alike cittu >> conscious<<, they differ in their essential nature. Civan is the gracious almighty that confers grace and pacu is the recipient of the grace of Civan. He helps the soul in its endeavours in the direction of liberation. Even enquiry and faith require a super natural infusion of divine grace. A number of saints including Manikkavācakar, say that the souls need the grace of Civan even to worship him. Therefore, it is clear that the doctrine of grace is emphasised in Caiva Cittāntam as a prominent factor in the attainment of liberation. It teaches four pātankal >> ways << viz, cariyai, kiriyai, yokam and ñānam to reach the final goal. They try to prove the existence of God by the argument of the existence of the world. Further more, they find a logical need for an agent for the systematic distribution of kanmam >> fruit of the deeds <<. Civan is the cause of the individual soul to get liberated liberation means the experience of the bliss of Civan, or Civañānta anupavam by identifying oneself with Civan. Civan is of the nature of pure bliss and his from is bliss. The soul is wholly absorbed in the bliss in communion with Civan that is described as Civa Cāyucciyam in Caiva Cittāntam.

The soul will be at the feet of Civan forever in union with Civan. This aspect is explained with the compound word in Tamil tātalai which consists of the word tal >> foot << and talai >> head <<. Here the word tal denotes Civan and the word talai denotes the soul. When the two words tal and talai are joined, there results in the expression tātalai, which can not be called a single word nor spoken of as two words. According to this example, the talai, the head of the soul resting under the tal, the blessed feet of the Lord, Civan, the true abode of transcendental felicity, that is called liberation. [100]

Liberation is the stage where the soul enjoys the Civañāntam in the state of attuvita pāvanai >> form of non - separatensess <<. This kind of attuvitam relationship is described in Civañāna pōtam of Meykanta Tēvar as a sort of relation ship that exists between a fruit and its sweetness or musical note and the words in which it is combined.[102] Tayumānavar a Caiva saint of the eighteenth Century, says that the soul identifies itself with Civan in the state of mukti as it had identified with anavam at the stage of cakala.[103] Caiva Cittantais mentions that even in the stage of mukti the soul merges with Civan without losing its individuality. It is neither a state of becoming one as mentioned by Civacamavāta Caivar, Civāttuvita Caivar and Civacankiranta vāta caivar nor a state of remaining as two as mentioned by pēta vāta Caivar and to some extent Pātanāvāta Caivar. The identification of the soul with Civan is described in Civañānapōtam of Meykanta Tēvar in the combined three fold relationship namely onrāy >> one with << vērāy >> different from << and utanāy >> together with <<[104]. This leads to the realisation in the form of non separateness from Civan.

Once again, I wish to thank the Vice - chancellor, and the Dean, Faculty of Arts for giving me this opportunity to deliver this memorial lecture and for the member of the audience for your kind presence even in this prevailing situation.

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   tinatta vahai".

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yana caiva marraiya vantaraman caivam
Navilumic ciracaivam peta caivam
Nannu kuna caivamak kinai yan caiva
miyaiyotu yoka caiva nana caiva
milaiku cutta caivametam ivai panirantotat
tuva caivam caman ya caivam akat
tokai patinatam cutta me lam".

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41. Tattuvalinka Tēvar Tattuvanijanupōkacaram, Verse 193, P. 252

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46. Tattuvalinka Tēvar Tattuvanijanupōkacaram P. 253

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