THE THEOLOGY OF GRACE IN SAIVA SIDDHANTA

THE THEOLOGY OF GRACE IN SAIVA SIDDHANTA, IN THE LIGHT OF UMAPATI SIVACHARYA'S TIRUARUTPAYAN

by

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ABSTRACT: The thesis is the outcome of a sustained exegesis of the Tiruarutpayan, a theological writing in Tamil by the thirteenth century Saivite theologian Umapati Sivācharya. The thesis begins with a brief statement of the background of the Tiruarutpayan, with special reference to the Saivite saints whose experience of grace formed the experiential groundwork for Umapati's theology. Next the general framework of Saiva Siddhanta belief is set forth in the light of Umapati's colle ction of Saiva āgamas, the Śatratanasaṅgraha. The remainder of the work is a detailed study of Saiva Siddhānta grace doctrine, with special emphasis on the ideas of concealed and revealed grace, karma and māyā as adjuncts of grace, the role of guru, and the nature of the awakening of the soul.

PREFACE

This thesis may be said to have had two points of origin. More immediately it arose out of a paper on the Tiruarutpayan prepared for Dr. Sivaraman's seminar on Saivism in the fall of 1973. On a different level, it arose out of a visit to India in the summer of 1973 (arranged by the Sastri Indo-Canadian Institute, to which I would like to record my sincere thanks), out of visits to Saivite temples and monuments, and out of a number of events which convinced me of the reality of that power called 'grace' of which I have attempted to write.

Partly because of the language barrier -- for Western scholarship has tended to focus upon the Sanskrit sources whilst the theology of Saiva Siddhanta is largely in Tamil -- little is known in the West of the beautiful Saivite theology of grace. Of a God of wisdom and love, who goes to endless lengths to seek out man in his ego-centered blindness, and who gradually educates him, through a series of carefully graded experiences, till he is capable of cosmic awareness.

The purpose of this thesis is to attempt to throw some little light upon this theology. The text chosen for study is regarded as being of central importance within the tradition, though only two English translations of it

exist, both over 75 years old. Thanks to the infinite patience of Dr. Sivaraman, I was able to study the text in the original Tamil, with the aid of the Tamil commentaries. In this way, studying it not merely line by line but syllable by syllable, and with the aid of countless hours of discussion, I was gradually enabled to absorb something of this doctrine, and the insights gained I now attempt to pass on.

I should like to record my sincere gratitude to Dr. Sivaraman, both for the amount of time he has spent in guiding me through the Tamil text, and also for his generosity in sharing with me some of his own religious insights and beliefs.

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A TABLE OF TAMIL TRANSLITERATION

அ	a	உ	u	ஐ	ai
ஆ	ā	ஊ	ū	ஒ	o
இ	i	எ	e	ஓ	ō
ஈ	ī	ஏ	ē	ஔ	au
க்	k	த்	t	வ்	ḷ
ங்	ṅ	ந்	n	வ்	v
ச்	c	ப்	p	ழ்	ṛ
ஞ்	ñ	ம்	m	ள்	ḷ
ட்	ṭ	ய்	y	ற்	ṟ
ண்	ṇ	ர்	r	ன்	ṉ

Chapter I

THE LITERARY AND RELIGIOUS BACKGROUND

Central to Śaiva Siddhānta is the doctrine that man's existence is a progress; a progress out of darkness into light, out of bondage towards liberation. The progress, however, is not something that man can achieve of his own will. Left to himself he will remain forever 'bound' and in darkness. He is enabled to move out of darkness only because, at every step, from the first stirrings of consciousness in darkness to the final achievement of perfect light, he is guided by a power outside of himself. This power, matching itself to his needs, nudges him into an awareness of the possibility of liberation, and then guides him with firmness and with love towards that liberation. It is this power, the power that seeks, awakens, teaches and loves, that is meant by the term 'Grace'.

Because it encompasses the essence of the Siddhāntin's view of God, grace doctrine is naturally to be found underlying all sections of the Śaiva Siddhānta canon.[1] Of special importance are the hymns of the Tevāram saints, saints who experienced the grace of God and sang of their ecstatic devotion. They are acclaimed as the founders of Saivism, (Samayācāryas). This honour is

also rightly shared by Mānikkavācaga, whose Tiruvācakam is a rich source of existential grace-experience. Outside the canon, of the later theological writers who were mainly inspired by the canonical literature, Umapati, more than anyone else, reached the heart of the grace doctrine, and he expressed his findings in his work Tiruarutpayan (The Fruit of Divine Grace). It is this work which we must study in depth if we are to understand the phenomenology of grace in Śaiva Siddhānta.

But before trying to explore the essentials of the grace experience with Umapati, let us look briefly at those saints who provided the ground of his inspiration. The Periya Purāṇam,[2] a work by Sekkilār, a high Chola official of the mid-twelfth century, tells of sixty-three saints, from all walks of life, who had direct experiences of the grace of God. These saints were men and women who were prepared to sacrifice everything that they had, both in terms of worldly goods and in terms of personal relationships, in order to fulfill the will of God. The God they served might seem at times to test them beyond mortal endurance, but always, when they had remained faithful through the testing, they were allowed a direct vision of God and were granted the liberation and light that they sought.

Three of these saints were particularly noted for the hymns in which they expressed their God-experience.

Appar, Sambandar and Sundarar all lived in South India between the seventh and ninth centuries, and the collection of their hymns that has come down to us is known as the Tēvāram. The grace experience in the Tēvāram hymns appears predominantly as Śiva's miraculous care for his devotees.

Appar (7th century) was originally a learned priest of the Jains, but was recalled to Śaivism through the devotions of his Śaivite sister. He underwent severe trials at the hands of the Jain king before his many miraculous escapes from death served to convert the King. Throughout these trials the Śaivite mantra Śi-vā-ya-na-ma[3] was his strength. He afterwards spent a long life visiting the temples and holy places of India, singing everywhere the ecstasy of his experience of the grace of God.

Sambandar, a younger contemporary of Appar, was hailed as a child saint. He also visited the many temples, singing of his joy in the grace of God. He is particularly noted for the part he played in converting the king of Madurai to Śaivism from Jainism, and thus restoring Śaivism in South India. Tradition holds that he sang his final hymn in praise of the mantra śi-vā-ya-ma-na, at his own wedding, and was then liberated, together with his wedding party, in divine fire.

The third saint, Sundarar, was called to his life of devotion by a 'guru-vision' of Śiva at the time of his

wedding. His life was illumined by many direct visions of God, both in human and in divine form, and in particular he is noted for his total reliance upon God to provide, out of His grace, for the daily needs of the saint's household and followers. Sundarar was naturally deeply involved in the reality of grace, and he suggested that there is a sense in which the soul must prepare itself for the descent of grace, since 'ethical' excellence is required in the devotee.[4] "He is impossible to approach to those who do not come to Him with loving contemplation."[5] This point, of how far the soul must prepare itself for grace, will be discussed later by Umapati. It might be of interest to note that the occasions in the lives of these saints for the experience of the 'descent' of grace are not cloisters or mountain tops, but ordinary involvement in daily life.

A fourth hymnist, whose experience of God was comparable to those of the Tēvāram hymnists, was Māṇikka Vācagar. His poems of rapturous devotion have come down to us as the Tiruvāchakam.[6] Scholars differ widely as to his date, but the weight of evidence suggests that he may have lived in the fourth century.[7] Māṇikka Vācagar perceives grace primarily as God's mercy. He repeatedly stresses his own unworthiness, referring to himself as a dog and a slave, and he expresses rapturous gratitude that god, in his grace, sought out anyone so lowly. "He is the Lord who made our dog-like selves His own servants" (8:7)

is a theme repeated over and over again.

Thus these four, Māṇikka Vācagar and the three Tēvāram hymnists, reached a peak of grace experience that might never be reached again.[8] However, they were poets and not philosophers or theologians; they wanted to express rapture rather than to dissect an experience. The work of building a theology out of their rapture would be left to the Śaivite thinkers of later centuries.

It was not until the thirteenth century that Umapati analysed the grace experience. He was one of a group of theologians whose works are known as the Meykanda śāstras, from the name of the leading teacher in the group.

Meykandar lived in the thirteenth century, and gathered disciples even in his youth. His famous work, the Śiva ñāna podham, aimed to synthesize the Āgamās and the Veda, and to present a complete picture of the Śaiva Siddhānta concept of spiritual life.[9] The work is only twelve sūtras in length, and this terseness has posed some problems for the exegete.

Umapati was the fourth in the line of teachers from Meykandār, and his understanding of grace does not differ fundamentally from that of Meykandār. Rather it was a matter of emphasis and method. Meykandār encompassed all of Śaiva Siddhānta doctrine and his treatment of the theme of grace does not stand out thematically from the general setting, whilst Umapati in the Tiruarutpayan (and

other works) focused primarily upon the doctrine of grace. To that doctrine he brought his special gifts for analogy, in order to let the theology of grace show itself in existential terms.

Umapati lived in the late thirteenth and early fourteenth centuries. The date corresponding to 1313 A.D. is mentioned in his work Saṅkarpanirākaraṇam, a date which has been used by scholars to fix the dates of all the other Siddhānta śāstras. Relatively little is known of his life, except that he was born in Cidambaram, and was one of the three thousand brahmin priests who were privileged to officiate in the worship of Lord Nataraja of Cidambaram.[10]

Legend tells that he was a pupil of Maraiñānasambandar, and in his work Neṅcuvidutūdu he praises him and says: "seeing others offering obeisance to him I also did. But he merely looking at me in that instant set to naught at one stroke all my old demerits and bonds and converted my attention. . . and exposed the lie that is family life and riches."[11] Umapati was converted at a stroke from the life of a mere householder to that of an ascetic, "for whom the only reality is that of the sacred ash, the form of Śiva and the Śiva pūja."[11] Umapati's shrine today is to be found in the village of Korraṅgudi, a hamlet outside of Cidambaram, lending some support to a story that he was ostracised by the brahmins of Cidambaram for his alleged unorthodoxies

and deviation from the routine of duties incumbent on the temple priest as a householder.

Nothing else is for certain known of him. There is no account of his life by any of his contemporaries, and though his ideas, which served as a link between the doctrinal and institutional phases of Śaiva Siddhānta, were carried on by his disciples, none of them wrote of his life.

In his philosophy Umapati brought together the traditions of the Vedas and the Śaivāgamas. As a brahmin of Cidambaram he must have had a thorough schooling in the Vedas, and he says himself that his teacher Maraiñānasambandar was a Sāmavedin and well versed in the Vedas. Since he was writing in the late thirteenth and early fourteenth centuries, he would have had available to him the works of the great Vedāntic teachers, Sankarācārya and Rāmānujācārya, and also the twelfth century Śrikaṇṭa Bhāṣya on the Brahmasūtram, which represents the Śivadvaita school.

He was also deeply versed in Tamil scholarship. He used the Tirukkural as his stylistic model in writing the Tiruarutpayan,[12] and quoted from it frequently in his works. Another Tamil source which influenced him extensively was the Periya Purāṇam; from this he seems to have derived many of his ideas of grace, and of its functioning in the life of the individual.

Umapati's major philosophical works were eight in number.[13] First was the Śivapurakāśam, a work which

summarises the Śaiva Siddhānta philosophy in one hundred verses. Some scholars have suggested that that work was the first to use the title Śaiva Siddhānta for the whole system.[14] The second was the Tiruarutpayan.

The third work was the Viṉāveṇbā, a work which highlights some of the paradoxes of Śaiva Siddhānta. Umapati himself apparently thought highly of the work for he wrote:

> If one does not understand the Viṉāveṇbā, any amount of scriptural knowledge of his will be of no use, the scriptural knowledge cannot be translated into spiritual experience as the dream of the dumb cannot be expressed. Stanza 13.

Fourth was the Poṟṟippahṟodai. It tells how the Lord provides fields of experience for the souls, and in some ways parallels the ideas in Tiruarutpayan. Fifth was the Kodikkavi, written for the flag-raising ceremony at Cidambaram, and the sixth, Neṉcuvidutūdu, a poem of devotion addressed to his guru. Unmaineriviḷakkam was the seventh work. It describes the ten steps of the Daśa Kāryam, the gradual enlightenment from tattva rūpa to Śiva bhogam, which was clearly anticipated in Meykandar's Śiva ñāna podham.[15] There have been some suggestions that this work was not in fact by Umapati,[16] but Siddalingaiah has dealt at length with this point, and produced ample evidence to the effect that it was indeed one of Umapati's eight śāstras.[17]

His final work was the Saṅkarpaniṟākaraṇam, a

work in which he considers Māyāvādam and eight Śaivite sects. By the order and way in which he considers them, he causes them to progressively condemn one another, until the final school, Śaivavādam, is shown as being the best of the group. Finally he shows how Śaiva Siddhānta corrects the small flaws in Śaivavādam. What is significant here is that Śaiva Siddhānta is distinguished from Śaivavāda.

Thus, having mapped out the field of Śaiva Siddhānta in his first work, Sivappirakāśam, Umapati in his subsequent works amplified his consideration of the key concepts of grace and the spiritual path.

In addition to these Tamil works, he wrote a number of works in Sanskrit, and also produced the Śataratnasaṅgraha,[18] an anthology of approximately one hundred verses selected from the āgamas, to show the main outlines of Śaiva Siddhānta belief. As an introduction to the grace doctrine expounded in the Tiruarutpayan and the vocabulary that is employed and rendered in Tamil it seems appropriate to look at this broader framework of Śaiva Siddhānta doctrine as Umapati chose to cull it from the early āgamas.[19]

At the centre of the system is the concept of Śiva,[20] "the God, the abode of countless auspicious qualities, the Creator of the universe and one who is distinct from the soul and matter".[21] He is the efficient cause of the universe, his potency (śakti) is the instrumental cause, and bindu or māyā is the material cause.[22]

Śiva is described as the Lord of the pañcakrtyas, the five-fold acts of creation, sustenance, dissolution, obscuration and liberation.[23] These five functions are related to God's care for the souls in the following ways: creation gives soul the chance to move along its spiritual pathway, (no progress at all can be made without birth); sustenance gives man the opportunity of working through māyā to release his own bonds; dissolution gives soul a period of rest between births; obscuration is the work of the concealed grace, that helps soul to work its way out of bondage; and liberation is the divine grace that greets, i.e. without mediation, the freed soul.[24]

Creation is at two levels, a higher level with bindu as its material, and a lower level dominated by māyā.[25] The Svāyambhuvāgama, commenting on the purpose of the five-fold acts, says the souls are given body with a view to enable them to enjoy the fruits of their actions here and now and attain release ultimately.[26]

The soul (Paśu) is seen as having three states: kevala (extremely impure), sakala (bound) and amala (released).[28] Its many qualities are set out in the Parākhyāgama.[29] It has something of the nature of Śiva, though the power of knowledge and action in Śiva is absolute and extends to everything in the universe, while that of the soul is acquired by His grace and hence is circumscribed in application.[30]

Śiva acts through Śakti, the dynamic, potent aspect of His nature.[31] In the Śivāgama, śakti is seen as having two aspects, inhibited grace (rodhaśakti) and divine grace (anugraha śakti).[32] In the early stages of the soul's development, it appears in the guise of a bond, since it operates through karma and māyā. Later this is seen to be a 'blessing in disguise', for only through the experience of karma and māyā is soul able to mature. When soul has developed to the point where its bonds are ready for removal, śakti is seen as the power which bestows grace and brings about enlightenment.[33]

The idea that Śivaśakti in its concealed form operates vis-ā-vis mala is an important part of Śaiva Siddhānta doctrine.[34] Mala (the dirt that contaminates) is the bondage which blinds souls to their true nature. It is without beginning, and is co-existent with the soul. While it may be eliminated in the case of an individual soul, it can never be totally destroyed. It operates in conjunction with karma and māyā in souls in the kevala and sakala states,[35] and in higher souls remains as the final bondage after karma and māyā have fallen away. It can only be removed with the aid of Śiva.

The world is real in Śaiva Siddhānta,[36] and māyā, which is the material substratum of the world, has many qualities. While it is initially regarded as a bond, it is felt to be of positive value to the soul since "if there

were to be no bond, the soul cannot have any experience."[37] It is a paradox of Śaiva Siddhānta that only while in the body can the soul accumulate the positive karma; it is through performance of karma that the soul can eventually advance to the condition of being freed from 'embodiment'.

Māyā and karma operate together.[38] Karma basically means 'that which is done', though its meaning may sometimes be extended to cover the fruit of action. Mṛgendra defines it as "the cause, sustainer, object of experience and one for which things relating to the soul etc. are the means."[39] It is of the nature of dharma and adharma, and it gives rise to birth, life and experience.[40] It is apparently co-existent with the soul, and can be destroyed only by dīkṣā. Even then it is not wholly destroyed, for dīkṣā (initiation) destroys only the sañcita (stored up) and āgāmi (prospective) karma, the prārabdha-karma (the karma which has already begun to bear fruit) can be removed only by the soul's own action and experience.[41]

In the Śataratnasaṅgraha Umapati puts considerable emphasis on dīkṣā.[42] Dīkṣā purifies the soul from āṇava mala,[43] though it is not categorically asserted whether purification results from the absolute removal of mala or from the annulment of its effects. Umapati provides evidence to support both points of view.[44] Once the power of mala is overcome, the soul is revealed in all its latent power through the grace of God, and is freed from re-birth.[45]

Dīksā is the function of the guru,[46] whose role will be examined more fully in the Tiruarutpayan. Man is totally dependent upon God for release from bondage,[47] for "never does a man attain mukti by his own skill, by no means other than the grace of Śiva, the dispeller of everything that is evil, is such an attainment possible."[48]

Once he has received dīksā the soul passes into the jīvan mukti state, which is described by Niśvāsakārikā as follows: "For the redeemed soul the ordinary mental functions vanish even in the wakeful state as though in the state of deep slumber; there is a halt to this discursive knowledge."[49] It is a state of peace for "The soul to whom Śivahood is revealed has nothing further to achieve having reached a stage beyond this world of mundane existence and therefore remains quiet like a still flame."[50]

Thus we have reviewed with Umapati the key concepts of Śaiva Siddhānta, concepts of God, souls and bondage, of the means to release and the life of the jīvan mukta. Underlying this whole system is the concept of the grace of God, which provides necessary experience in bondage, and ultimate release for the souls.

In turning now to the Tiruarutpayan we shall see in far greater detail the actual functioning of the grace of God. The Tiruarutpayan is a work in one hundred verses, divided into ten chapters of equal length. The chapter headings (which may well have been added by later writers)

are: 1) the nature of the Supreme (Pati)
2) the nature of souls (Paśu)
3) the nature of Darkness (ānava)
4) the nature of Grace (arul)
5) the nature of the Divine Guru
6) Light on the Path
7) Atma prakasa
8) The nature of Supreme Bliss
9) The truth of Panchaksara
10) The nature of the Jivan Muktas

The work traces the path of the soul from the sakala to the jivan mukta state, and shows how, at every stage of its journey, it is wholly dependent upon divine grace (arul).[51]

FOOTNOTES

1. The Śaivite canon was finally redacted by the work of Nambi Āndār Nambi in the late tenth or early eleventh century. /See K. A. Nilantasastri, "Historical Sketch of Saivism" in Cultural History of India (Calcutta, 1969)./ Nambi classified all the Siddhantin works of his day into eleven Tirumurais. These comprised the works of Sambandar (1-3), Appar (4-6), Arurar (7), Mānikka Vācagar (8), the hymns of the Saivite Kings (9), Tirumūlar (10), and a general collection of other hymns (11). To these was later added Sēkkilar's Periya Purānam as (12). Apart from the final item, the ordering does not reflect date of composition. All that we can know for certain is that these works, whenever composed, had achieved canonical status by the beginning of the eleventh century.

2. Y. S. Bharathi, The Grand Epic of Śaivism (Madras, 1970).

3. The precise importance of this mantra for Śaivism will be explained in chapter 7.

4. "God blesses only those who have the moral grandeur, and from those who are devoid of this purity He hides not forever, but till they are transformed." Sundarar 7:19:5,9. Quoted by Rangaswamy in Religion and Philosophy of Tevaram (Madras, 1958), p. 1223.

5. Ibid., 7:19:10.

6. K. M. Balasubramanian, Tiruvāchakam, The Chennamalleswarar and Chennakesavaperumal Devasthanam (Madras, 1958). G. U. Pope, Tiruvācakam (Tamil text with English translation), (Oxford, 1900; reprinted, Madras, 1971).

7. K. G. Sesha Aiyar, "Mānikka Vācagar and His Date", Tamilian Antiquary, (1909).

8. This, at any rate, is how the tradition acclaims their status, and therefore legitimises adoration of them alongside of deities in the precincts of temples.

9. Tradition contended that this was a translation of a part of a chapter of a Sanskrit Śaivāgama, and that Meykandar's role was only that of a translator. Modern

scholarship has come up with cogent arguments against this view. See Dhavamony, Love of God (Oxford, 1971), pp. 200-1.

10. T. B. Siddalingaiah, Studies in the Śaiva Siddhānta, Ph.D. thesis (Banaras Hindu University, 1970), pp. 120-4, brings together all the available facts and legends concerning Umapati's life. I am indebted to Dr. Siddalingaiah for the materials given here.

11. Neñcuvidutūdu, couplets 89-92.

12. The Tiruarutpayan resembles the great Tamil classic, the Tirukurral, both in its use of the twin-lined kural meter and in some similarity between verses. As one of the Tiruarutpayan commentators mentions in his preamble, it is also complementary in theme, and is described as 'a salutory vindication' of the intention of the earlier work. Consult Tirukurral, ch. 25 for a discussion of the theme of arul.

13. Siddalingaiah, op. cit., gives a detailed exposition of Umapati's 'eight works' (astakas).

14. J. H. Piet, A Logical Presentation of the Śaiva Siddhānta (Madras, 1952), p. 12. This is not, however, strictly true. The name Śaiva Siddhānta as a proper name occurs in Tirumantiram (7th century).

15. The 'ten acts' are systematically analysed under the caption 'On Life of Spirit' in Book Five of K. Sivaraman's, Śaivism in Philosophical Perspective (Varanasi, 1973).

16. S. A. V. Pillai, Siddhānta Sāttiram (2nd ed.; Samajam, 1940).

17. Siddalingaiah, op. cit., pp. 148-53.

18. P. Thirugnanasambandan, Śataratnasaṅgraha of Śri Umapati Śivācarya (Madras, 1973). The work includes a translation of Śataratnollekha, an anonymous commentary on the Śataratnasangraha.

    The Sanskrit text of the Śataratnasaṅgraha with its commentary first appeared as Vol. XXII of Arthur Avalon's Tantrik Texts.

19. While the date of the āgamas is uncertain, they clearly antedate Tirumular, since he makes specific reference to nine of them. Since scholars assign

him to the 5-6th centuries A.D., the Āgamas may be supposed to date from the 3rd and 4th centuries. Śataratnasaṅgraha, Introduction, p. 11.

He is also called Pati (one who protects, from Pā, to protect). "The locus of action for the Pati is in the form of his lustrous potency (of knowledge and action). It is in that world of light, (Śiva) the refulgent and serence exists in that motionless form (of knowledge and action)." Mataṅga, Śataratnasaṅgraha sutra 9, p. 12.

20. The word Śiva is derived from the root 'vas', to will, and is explained to mean 'benign quality'. See K. Sivaraman, op. cit., 515 f.

21. Quoted by the commentator from the Vāyaviya Saṁhita, Śataratnasaṅgraha, p. 10.

22. "Īsvara is the efficient cause, there is besides the perceptible instrumental cause and the basic material cause; all the three cumulatively constitute the cause in regard to every effect." Parākhya, Śataratnasaṅgraha sutra 15, p. 21.

23. "Creation, sustenance, dissolution, obscuration and liberation in relation to the world constitute the five fold action of God Śiva alone. They are associated with their cause (śakti) and effect (enjoyment, liberation)." Mṛgeṅdra, Śataratnasaṅgraha sutra 17, p. 25.

24. The cosmic functions and their relation to grace are discussed fully in K. Sivaraman, op. cit., pp. 133-7.

25. Bindu and māyā are the cosmological counterparts of the Sāṁkhya notion of prakṛti or root matter. For details see Śataratnasaṅgraha commentary, p. 25.

26. Ibid., p. 27.

27. Literally 'cattle'; suggests the fettered condition of the soul.

28. "The soul has three states, the extremely impure, the bound and the released, the last one by means of rites; they are respectively called kevala, sakala and amala." Svāyambhuva, Śataratnasaṅgraha sutra 35, p. 61.

29. "Paśu" (soul) is distinct from the body, indestructible, pervasive, varied, endowed with 'malas' (impurities), non-inert, enjoyer of the fruits of its own action, agent, possessor of limited knowledge and having an Overlord." Parākhyāgama, Śataratnasaṅgraha sutra 19, p. 30.

30. "The essence of Īsvara consists in the twin power of knowledge and action that inhere in Him; they are not given to Him by someone else. He is to be considered as the Lord who is associated with the potency of knowledge and action." Parākhya, Śataratnasangraha sutra 8, p. 11.

31. "That śakti is supreme, subtle, all-pervasive and nectarine; it is free from any bond, tranquil and non-different from God, intensely eager (to help the soul); this eternal śakti is graceful; Its description as a 'form' is only figurative." Matanga, Śataratnasaṅgraha sutra 10, p. 13.

32. "That śakti (Rodhaśakti) of Maheśvara is quite an auspicious one that bestows grace on everyone. Yet it is called pāśa (bond) in a secondary sense in as much as it helps the characteristic function (of the potencies of āṇava)." Mṛgeṅdra, Śataratnasaṅgraha sutra 22, p. 41.

33. "This śakti of Śiva brings about a transformation in the nature of the several śaktis of āṇava until that power is exhausted and when by means of its light comparable to the light of the sun, it brings about enlightenment to the soul then it is called the benevolent." Mṛgeṅdra, Śataratnasaṅgraha sutra 23, p. 41.

34. "God, the Omniscient, All-pervasive and Eternal is established as the Agent who activises the inert Māyā (the cosmic principle) and its evolutes." Viśvasārottara, Śataratnasaṅgraha sutra 7, p. 9.

35. "The beginningless 'mala' associated with souls is otherwise called 'pasutvam' (the essential nature of soul). It serves to help the sprouting (initial evolution) of māyā in the same way as the bran helps the sprouting of the grain." Svāyambhuvāgama, Śataratnasaṅgraha sutra 20, p. 37.

36. "No one has the right to deny the real solid existence of the world that is established by every instrument of valid knowledge." Pauskarāgama II 4-5, quoted by commentator, p. 22.

37. "The soul is bound (by pāśas) with a view to facilitate the soul in getting experience (bhukti). . . So long as the soul is not associated with a body, the soul cannot get any experience." Kirana, Śataratnasaṅgraha sutra 40g., p. 115.

38. "That māyā is one, impure source of the universe, endowed with varied potency, obstructive so long as karma, its aid, is operative." Mrgeṅdra, Śataratnasaṅgraha sutra 28, p. 53.

39. Mrgeṅdra 8-3, Śataratnasaṅgraha sutra 32, p. 58. "At the time of eternal rest that karma becomes ripe and serves (as a seed) at the time of subsequent creation. Mrgeṅdra 8-4, Śataratnasaṅgraha sutra 33, p. 60.

40. Visvasārottara, Śataratnasangraha sutra 31, p. 57.

41. "Just like a seed that is burnt (is ineffective for further growth) so is the karma acquired over a series of births destroyed by the mantras (dīkṣā); the karma to follow is also destroyed by them; the karma that caused the body is destroyed only by the several experiences of the soul." (Source not given by commentator), Śataratnasaṅgraha sutra 89, p. 108.

42. "In this (Siddhānta) śastra the word 'dīkṣā' stands for ksapana meaning destruction and dana meaning giving." Matańga, Śataratnasangraha sutra 70, p. 92.

43. "The soul that is bound. . . will not be able to get release except by the rites associated with Śiva." Sarvajñanottara, Śataratnasaṅgraha sutra 55, p. 78.

44. "The soul (that received the grace) approaches the preceptor, gets the bonds severed by the process of initiation, coalesces with Śiva and attains a state of purity and serenity." Svāyambhuva, Śataratnasaṅgraha sutra 54, p. 77. "In the same way as the power of poison alone is held in check by mantras and the poison as such is not eradicated, so is mala not destroyed." Kīrana, Śataratnasaṅgraha sutra 88, p. 106.

45. "By association with Śivasakti the inherent potency of the soul is manifested, its 'mala' having been burnt by the fire of dīkṣā. Once the heart of the soul comes into contact with the power of the grace of the Lord, the soul has no more re-birth by any bond." Matańga, Śataratnasaṅgraha sutra 73, p. 94.

46. "Dīkṣā alone releases the soul from the extensive bond that impedes the attainment of the supreme goal and leads the soul to the lofty abode of Śiva." Svāyambhuva, Śataratnasangraha sūtra 69, p. 90.

47. In order to enable the soul to be liberated from the triple bonds of (āṇava) mala, māyā and karma, and to realise the Śivahood inherent in him, knowledge flows from Śiva." Svāyambhuvagama, Śataratnasangraha sutra 2, p. 2.

48. Pauskara āgama, quoted by commentator, Śataratnasangraha, p. 93.

49. Śataratnasangraha sūtra 75, p. 97.

50. Svāyambhuva, Śataratnasangraha sūtra 80, p. 101.

51. For a non-theological use of the expression 'arul' in the sense of gracious benevolence, of love that knows no barriers in the form of home, family, nation, etc., but is unconditional and universal in scope, see Tirukkural, ch. 25. There is no doubt that Umapati utilises this notion with its dialectical relationship to human love as the basis of his extended treatment of it in a theological setting in Tiruarutpayan.

Chapter II

THE THEOLOGICAL BASIS OF GRACE: GOD

Umapati opens the Tiruarutpayan[1] with a review of the Śaiva Siddhānta concepts of God, souls and bondage. He then studies in depth that loving power of God to which the title arul (grace) has been given.

The title of the work is really in three parts, Tiru, Arul and payan. Arul is grace,[2] and Tiru arul is Divine Grace, or, more specifically, 'the grace that blesses'. This immediately introduces the idea that grace, while fundamentally one, is seen in this work in two forms. The merciful, loving grace which blesses and rewards is tiru arul (anugraha Śakti), 'the grace which shows favour'. This is the aspect which, technically, is met in and after the encounter of the soul with its guru. (See Ch. 5.) However soul has to prepare and to be prepared for this encounter, and in this earlier stage grace appears in a concealed (tirodhāna) form.[3] If God's action of bestowal of grace is Revelatory Grace, the condition prior to God's action but which God alone again can fulfill is indicated by the expression of grace that works in a concealed form.[4]

Tiru arul -- divine grace -- is the love by which God rescues those who turn to Him. It is the Light which

ends the darkness of bondage, and the liberation which bestows upon man the freedom of reunion with God. The central theme of Tiruarutpayan is the path to awareness by means of tiru arul.

Payan means fruit or reward. Here it signifies the 'consequences' of Divine Grace. Thus one interpretation of the title of the work is "the results, or consequences, of the outpouring of God's grace upon men". Another interpretation arises if we take the form arut payan as suggesting that grace and consequences are used appositionally. We then get "The Divine Fruit, namely Grace". The validity of both these interpretations will be seen later in this work, as Umapati works out his thesis that grace is both the means and the end of the spiritual life.

Pati is the word usually used in Śaiva Siddhānta for the concept of God. It implies the 'Absolutely Transcendent Supreme', 'That which is beyond all limitations'. In addition to Pati, Umapati uses a number of other words to reveal different aspects of the God-nature. He speaks of irai 'the Lord'[5] literally the all-pervasive presence, arivu, 'awareness' or 'consciousness' that permeates everything as when he says 'He exists as consciousness' (arivāki. . . nirkkum).[6] Nirkum also suggests an intense idea of 'Being', -- the Lord is, He permeates everything, everywhere, the whole world of spirit and

matter. The world is 'full' of Him, and He is inequalled over all. The expression Sat, occurring in v. 17, also suggests the idea of God as Being.[7]

Another word used is Pirān.[8] Irai was neuter, and the phrases used with it suggested impersonal transcendence. Pirān, also meaning Lord, is masculine, and it is used in contrast to Catti (Sk. Śakti) the feminine principle, the dynamic facet of the Lord. Pirān and Catti do not imply a duality, they are two aspects of one God.[9] Umapati stresses this by his use of the phrase pinna milān, 'the one who is not separate'.

In the third verse descriptive phrases illustrate both His transcendence and His immanence. "He is the greatest in honour" (perumai); "He can pervade the smallest particle" (Nunmai).[10] "He is unlimited grace" (pērarul).[11]

Other words used are man (king or leader) -- used in a verse which refers to celestial beings,[12] and avan (He) used in a phrase which stresses transcendence -- avan tāne tani (He Himself Alone).[13] In verse 9 His impartial love for all beings is brought out in the use of the word Cankaran (one who does good to everyone, without distinction). Often He is simply referred to as arul, emphasizing the equivalence between 'God -- the means' and 'God -- the end'.[14]

The most theologically significant feature of Pati, and that with which Umapati begins his account, is

omnipresence. Umapati likens Him to the vowel 'a', the initial letter of the alphabet which also pervades or permeates all letters and syllables.[15] Every letter in its basic form includes 'a'. 'A' is the most fundamental and natural sound of speech, and the ground of the mantra aum. Yet it is not only seen in syllabic combinations; it can also stand alone. In this way it symbolises both the immanence and the transcendence of God, who is in a non-dual relationship with all forms of life and is also transcendent.

When 'a' is combined with the other letters, its presence is not obvious. Just so Pati secretly permeates the world of life and even of lifeless forms. 'A' is the first of letters; Pati is the first, the beginning, the Creator, the One before all others.

The simile must not be taken too far. 'Like' does not imply 'Identical with', and there is no suggestion that Pati is 'a', -- that language, even in its most seminal form, is God.[16] It is merely suggested that in certain respects the characteristics of the letter 'a' (referred to in Tamil as a 'soul-letter') can help us to understand the nature of divine immanence and transcendence.

By stressing the absolute and supreme nature of God, the miracle of grace is emphasized. Despite His utter transcendence, God will reach out to man through grace. Śaiva Siddhānta holds a strictly monotheistic view of God,

yet the one God, Śiva, is held to have two facets, Civam and Catti. Civam is viewed as the transcendent absolute, whilst Catti is the immanent aspect through which grace flows to man. Catti is often spoken of as if feminine; as if the one God, Śiva, had a masculine and a feminine side to His nature. This analogy is useful providing it is not understood to imply dualism. Catti is not a 'goddess' attached to a 'god', Śiva, 'she' is a part of the divine nature of one absolute God.[17]

In Śaiva Siddhānta doctrine Śiva is known as the Lord of the Pañcakrityas, the five cosmic functions of resolution, re-creation, conservation, concealment and absolute grace.[18] 'He is the refuge that ne'er departs.'[19] These functions are all parts of the operation of grace, for they lead the soul out of bondage and towards liberation.

While Śaiva Siddhānta rejects the concept of avatāra (incarnation),[20] it is believed that God can assume any form at will, and that He sometimes appears even in human form for the enlightenment of His devotees.[21] Yet He is essentially bound within no one form,[22] since any form whatsoever, if taken literally as, for example, it is taken in the doctrine of avatāra, would limit His transcendence.[23]

Transcendence is stressed again in verse 6, where God is referred to as mēl oruvan illādān, 'one who is

devoid of someone above Him'. Śiva is not 'a' god within the hierarchy of gods, He is 'the' God, the Supreme, the Absolute, the one without equal, who is completely apart. The contrast with advaitic monism comes out clearly in this verse. Souls are not a part of Pati, divided from their true identity only by illusion (mithyā). They have an 'individuality which is transcendentally conserved', thus accounting for plurality and precluding absorptions in God. Nevertheless, this plurality and diversity, although real, is so spanned by the unitive presence of God that it is also permissible to speak of the souls together, and even of the souls with God as constituting a unity.

In his attempt to allow the nature of God to show itself, Umapati stresses first transcendence, then immanence. Having just said that God is 'completely apart', he turns around immediately to add "but He is the very inner Awareness of His devotees". To illustrate this closeness he uses the analogy of heat in hot water.[24]

This is the first of a long series of analogies by which Umapati strives to allow the various attributes of the phenomenon of grace to show themselves through illustrations from daily life. By use of the example of heat in hot water he tries to show the relationship of God to the universe. Hot water is permeated by heat; its nature as 'hot water' depends on heat, yet heat cannot simply be

taken out of the water as something separate from it. In just such a fashion God permeates the universe. The very nature of the universe rests on the fact that it is permeated by God, and one can no more separate God from the universe than one can separate heat from hot water.

Yet even while He is as close as heat to hot water, He is also transcendent -- 'He is by Himself, exclusively alone'. This is the paradox which first appeared in the Vedic hymn to the purusa. How can God be both immanent and transcendent? The Vaiśnavite concept of avatāra stresses immanence, almost, it might seem, at the expense of transcendence. Śaiva Siddhānta, in rejecting the avatāra concept, insists that immanence carried to that extent would deny God's omnipotence and omnipresence. There is always, in Śaiva Siddhānta, the idea of the 'unplumbed depths', the idea that whilst God performs His cosmic functions, He is not totally absorbed in those functions. Something of Himself remains outside, beyond any possible reaching out by the mind of man.

It is partly because of the regard for what might almost be called 'limited immanence' in Śaiva Siddhānta that the theory of grace becomes so prominent. God is never wholly a part of the world, thus it is only on account of His grace that He condescends to help mankind. Even when he does help individuals, He almost always does so through the mediation of a teacher (guru). Rarely

does He enter the bondage of form to give 'human' assistance.[25]

In the final verse of the first chapter the pattern of re-birth is compared to a disease, a disease for which God, through grace, provides the medicine.[26] But more than that. He Himself is said to be eternally present, the Absolute perpetually immanent in the form of Awareness. This Awareness appears to be more than mere cognition; it has overtones of feeling, of a sentience more primordial than knowledge, something that is deep within all forms of life, not only rational life. And this deep-toned awareness within the soul <u>is</u> God.

FOOTNOTES

1. The definitive text of the work is available in the anthology of the Meykandar sastras. Two English translations have appeared, one by J. M. N. Pillai, Thiruvarutpayan of Umapati Sivacharya (Dharmapuram, 1945; 1st ed., 1896), which gives the Tamil text, some commentary and a 'special note' on Ch. 6. The other appeared as part of the Introduction to G. U. Pope's Tiruvācakam (Oxford, 1900; reprinted Univ. of Madras, 1971). The present work is based partly upon these two translations and mostly upon a direct study of the text in the original Tamil, under the guidance of Dr. K. Sivaraman.

2. The terminology of arul, as it was noted earlier (chapter 1, note 51) is borrowed from Tirukkural, ch. 25. The real meaning of arul in Tirukurral is 'gracious benevolence'.

3. The nature of grace is examined more fully in Chapter 4. In general the lead of the text is followed in making use of arul to cover both the anugraha and tirodhāna functions of grace. However, in verse 85 Umapati himself uses the term tirodhāna (with reference to the effects of karma and māyā.)

4. See K. Sivaraman, op. cit., p. 389.

5. Tiruarutpayan, v. 1.

6. In verse 7 again Umapati says: "To those devoted to him he is close nearby as in the form of inalienable consciousness -- He whom even the celestials cannot espy." Here the meaning is that he is manifest as saving knowledge (Revelatory Grace) to its special recipients, i.e. the devotees. The same Tamil word, arivu, is used to mean (i) consciousness or awareness, as synonymous with cit or cit-śakti and also (ii) saving knowledge (pati ñāna) in the form of a special dispensation or bestowal.

7. Also v. 10, 'uladu' 'aiyamiladu' -- It exists beyond the pale of doubt.

8. Tiruarutpayan, v. 2.

9. See Chapter 4.

10. Tiruarutpayan, v. 3.

11. Pērarul is another word by which Umapati refers to anugraha śakti.

12. Tiruarutpayan, v. 7.

13. Tiruarutpayan, v. 8. The pronominal form ivan is used in contradistinction in the text to refer to the soul.

14. This concept is also discussed on pages 70 and 85.

15. This verse closely parallels the opening verse of the Tirukkural, a work whose form Umapati has followed in this work.

16. In this respect the theological position of the system stands in contrast to the well-known Indian philosophical theory of language that śabda is Brahman.

17. This is iconographically expressed by the art form of a 'half-female' (ardha nārī).

18. The Pañcakrityas and their relation to grace were described in the note on the Śataratnasangraha in Chapter 1.

19. Tiruarutpayan, v. 4.

20. Śiva ñana siddhi paravakkam (Pillai's translation), verses 271-301, where the Vaisnava theological doctrine of avatāra is systematically refuted.

21. Many such appearances are recounted in the Periya Purānam, which tells of the lives of the Tamil saints.

22. "By the mere will he is capable of creating, sustaining and dissolving the entire universe. He presents himself in certain forms before the devotees just to help them in their endeavour to comprehend Him, which they otherwise cannot do with their infirm mind, a tiny instrument of very limited powers." Umapati, Śataratnasaṅgraha, commentary, p. 88.

"The āgamas speak about His form which is intended only to serve as an object (of worship) for the devotee. In fact his hands and feet, eyes and head and all his limbs are everywhere (in the form of the universe). Pauskarāgama, Śataratnasaṅgraha, commentary, p. 89.

23. According to Śaiva Siddhānta, Śiva has nine forms. Four of these are non-concrete, four are concrete, and one is neither concrete nor non-concrete. The two highest forms are Śiva forms; next come two śakti forms. Next the Śiva lingam. The concrete forms are Maheshvara, the central form of most of the iconography of Śaivism, and the sad-vidya forms. Arulnāndi Śivachārya, Śiva Jñana Siddhiyar Supakkam 162 f, 264 ff.

24. H. W. Schomerus, Der Caiva-Siddhanta (Leipzig, 1912), p. 83. Also see Tiruvacakam 22, 8 line: 'Thou the fire in water too.'

25. While there are some cases in the Periya Purānam where God is said to have appeared in human form, even here He usually appeared in divine form. For his later devotees, He always appeared in spirit, through a human guru, rather than Himself taking on bodily form.

26. Jnanametacchivaksmotttham sangrhanatmabhesajam
Parinamasukham svadu viseauunadarsakam.
'Take ye this medicinal herb of knowledge good to the soul that grows in the field of Śiva. This knowledge which has certain special traits (like conferring immortality) will turn ambrosial at the end.'
Śataratnasangraha, v. 5, p. 7.

Chapter III

THE CONCOMITANTS OF GRACE: SOULS AND BONDAGE

Grace requires a bestower, and in the previous chapter we have seen something of the immanent-transcendent nature of Pati, who is the source of grace. There must also be a recipient of grace, and this brings us to the Śaiva Siddhānta doctrine of the soul.

Umapati uses two words to convey the concept here translated as 'soul'. Most commonly he uses uyir, which comes from the verb 'to breathe'. He also uses āvi, meaning wind, or vapour. Thus, as in the case of the Sanskrit work, prāṇa, the concept is closely tied to the idea of 'vital breath'.

He opens with a discussion of souls in general, and speaks of man uyirkal, the eternal souls,[1] for Śaiva Siddhānta teaches that souls retain their core of identity throughout eternity.[2] Their plurality is stressed by comparing their number to 'the days in which people were born and in which they will be born in the future',[3] a phrase which carries the implication of 'an infinite number'.

The eternal 'individuality' of souls underlies the Siddhāntic theology of the non-dual relationship between God and man. The monist theory of the ultimate identity

of God and soul is rejected in favour of a concept which can best be expressed as 'not one, not two, but two inseparably linked to form one'. Thus it is taught that the soul in liberation reaches the 'feet of the Lord',[4] which is a poetic way of saying that it does not become absolutely one with Him. It retains just enough individuality to enable it to worship Him throughout eternity.

The question as to whether the soul must, or indeed can, make any preparation for the receipt of grace is one of considerable theological obscurity. Umapati seems to suggest[5] that some form of expression of readiness is required. The paradox is stated thus: To those that shall not approach or draw near him He is (as it were) without goodness; to those that approach Him he is good. This is so despite the fact that He is Himself without attachment or aversion. As his name '<u>cankara</u>' connotes, he is one who does good to all. In this verse we read <u>nanninarkku</u> "to those who approach Him". This is not thought of as a 'physical' approach, but rather what might be termed a 'turning in empathy'. It implies the closeness of friendship or love; a willingness to accept another's influence; a willingness to allow someone to 'reach through' in friendship. It is clear that the soul can in no sense 'demand' grace, yet it must by some means express an openness, a yearning. As will be seen shortly in the discussion of that aspect of grace which acts in a

concealed fashion, this openness may itself be the result of an inward action of grace, working to provide for the soul those experiences which slowly and imperceptibly lead to the end of bondage. By some means the soul must show its readiness. Then the full bounty of grace will be available to it.

In verse 11 souls are referred to as turantōr turappōr, 'those that have renounced and those that will renounce'. Just what they have renounced is not stated, but linking verses nine and eleven, it might seem that the soul must renounce its ego-self in order to turn towards God. If this is true, overcoming one's ego sense is a discipline that must become one's way of life as a 'secular' preparation for entering a life of spirit.

Śaiva Siddhānta sees no class distinctions for the receipt of grace. As was mentioned in the first chapter, the Śaivite saints were drawn from all walks of life. The name Cankaran, as was noted earlier, means 'one who does good to all, without distinction',[6] (emphasis added) and all may receive grace if they are ready for it. There is no hint of a 'doctrine of the elect'. God has placed the potentiality for openness to grace within every soul, but each individual must recognise for himself the power of God within him. It is part of the meaning of divine grace that it does not force itself upon those who are not ready to benefit by it; rather it connives in all possible ways

to bring about a voluntary acceptance of the need for grace.

Having considered the 'eternal souls' in general, Umapati next turns to the role of the individual soul.[7] He opens on a note of sarcasm, stressing the soul's limited intelligence and pointing out that soul has apparently little knowledge beyond what it can receive through the five senses. It may have a limited amount of self-knowledge, but what about knowledge of reality? How can it hope to intuit God?

However, having criticised the soul for its limitations, he then goes on to explain the crucial role which Śaiva Siddhānta in fact ascribes to the soul in its theology.[8] For this poor, limited soul is in fact an essential channel of communication between God and the universe. For God is consciousness and light; and 'absolute bondage' is inanimate darkness, and between the two is the world of matter. Light can never meet darkness, for where there is light darkness cannot remain. The world of matter is not conscious, so it cannot know the difference between light and darkness. Only the soul of man can link these three. Man, despite his obvious limitations, has a crucial role in the cosmos, for he can become aware of light; and, in doing so, he can become aware of darkness as bondage. Once he is so aware, he can move out of darkness towards the light, through a series of experiences made possible for him by the action of concealed grace. Man is thus the <u>sadasat</u>,

the link between light and darkness, intelligence and non-intelligence, 'being' and 'non-being'.

A consequence of the importance of this sadasat role is that life in the world assumes a considerable importance for the Śaiva Siddhāntin. For it is in the world and through his life in it that he fulfills his cosmic purpose of linking God and the world of inanimate forms. The world is therefore not something to be regretted and rejected, but the stage on which is outpoured God's grace to man and man's love for God. Śaiva Siddhānta looks for a transformation of the world through grace[9] rather than a cognitive cancellation of the world as illusion. Even the idea of the 'community' remains, in the idea of the company of Śaivite saints, which as the ideal defying actualities embodies a vision of potential humanity in relation to the goal of grace.

But the sadasat relationship is no partnership. Man left to himself would remain blind and in darkness. It is grace that reaches out to him and prompts him to play his cosmic role. Having started him on his way Grace then sustains him, through all the learning processes of gradually awakening intellect, till it finally bestows its own light upon him in the bliss of the non-dual reunion.

Souls are not all at an equal level of spiritual development. Three stages are mentioned here, differentiated by the levels of bondage involved. Some souls are said to

be in the sakala state, a state in which they are subject to all three forms of bondage, āṇava, the primary bondage of darkness and mental blindness; karma, the bondage of deeds, which is directly and immediately responsible for samsāra, the pattern of never-ending re-birth; and māyā, the bondage of the world of material forms. At this sakala level the soul is barely conscious of God, and it is at this point that concealing grace, operating through karma and māyā,[10] first brings the soul to turn towards God. Other souls exist who are bound by only two forms of bondage, āṇava and karma, and still others who have only the primary bondage of āṇava.[11]

If we turn now to the doctrine of bondage, we find that in Śaiva Siddhānta this appears as the antithesis of grace.[12] Āṇava mala, (literally dirt, impurity, that which befouls everything with which it comes in contact), is the primary darkness from which the soul seeks liberation in the light of grace. Āṇava infects every soul, it is eternal and 'co-existent' with God.[13]

Umapati's discussion of āṇava in Ch. 3 is of extreme importance, since he was the first to explore fully the significance of the Śaiva Siddhānta concept of āṇava in relation to grace doctrine. According to the Śaiva Āgama view, God was not the creator of mala. It exists, as it were, unoriginated,[14] holding men in the bondage of darkness. God, through His cosmic processes, provides man

with the means of overcoming mala by the conscious steps of the spiritual life.

To illustrate the concept of mala, Umapati first compares it to actual physical darkness.[15] Just as darkness can make it impossible for the eye to distinguish individual objects,[16] so mala conceals from our minds the true nature of things. However, this analogy has its limitations. Darkness affects only one of the five senses, it limits sight, but not the other senses of touch, smell, hearing and taste. It is also wholly without value overtones of good and bad, right and wrong. By comparison, mala is a much more subtle 'darkness'.

It is a total blindness of the mind, so that a person is not aware that he is blind. At least one can 'see' physical darkness, even if the darkness itself prevents one from seeing anything else. Mala is so insidious that there is no way that we can know it or sense it whilst bound by it. Only at the moment of release from bondage in moksa can the soul hope to become aware of what it has been liberated from.[17]

To illustrate further the idea of the soul as 'blind but ignorant of its blindness', Umapati compares it to the owl.[18] An owl can see in near-darkness, but is dazzled by daylight. Just so the soul, limited by the darkness of ānava, can only see the world of material forms, and thus imagines that this is all that there is to be seen.

Soul in its bound state cannot 'see' the light of grace, for it would be dazzled by such unaccustomed light.

It is because of the subtlety of mala that man is so totally dependent upon the grace of God. There is no way that he can 'come to grips' with mala, either perceptually or even through 'thinking' (unaidedly). Hence he must rely on outside help in the form of grace if he is ever to escape from bondage. A child imprisoned from birth in a windowless room can have no inkling of the world outside. Only when someone leads him out of the room will he be able to know the outside world and also, in retrospect, conceive of the nature of his earlier deprivation.

Śaiva Siddhānta teaches that āṇava is never absent from souls. There is no moment when initially-pure man was put into bondage. Man exists in darkness, and he has always existed in darkness. This darkness is not to be thought of as some active 'power of evil', but as an inert absolute,[19] a factor which marks the absolute limit of the possibility of man being separated from God.

The one hope for man, who is apparently lost in darkness, lies in the fact that together with darkness in his soul there exists the potentiality to respond to light. Somewhere in his nature there is that something which makes him not asat but sadasat. It is this potentiality for acting as a bridge between Pati and the world that makes it possible for grace, in its concealed form, and acting

through māyā, to bring man to a point where he can identify with the full light of Divine grace.

In a further illustration of mala, Umapati compares it to an unfaithful wife.[20] The concept of soul as the husband is intended to bring out mala's dependence on soul. Although we talk of soul as being 'in bondage to mala', in fact it is not clear that mala could exist without a soul. (Any more than a common cold could exist without a person to have the cold.) Mala is a primordial inert entity, but is activated only in relation to man. The unfaithfulness of 'Lady darkness' emphasizes the fact that mala is forever deceiving the soul as to its true nature. Without the enchainment of mala, man would be liberated for his true role as a devotee of God.

Having seen the workings of mala, the question remains as to whether it is in fact an inseparable part of the soul.[21] On the one hand, if mala is not inherent in the soul, then why does the soul suffer? On the other hand, if mala is an inseparable part of the soul, how can it be removed without the destruction of the soul? This poses a central problem for the whole Saiva Siddhanta grace doctrine. If mala is the 'antithesis' of grace, then soul cannot be possessed by both grace and mala at the same time. If it is presumed that mala is eternally in the soul, (and it has already been shown that mala has no beginning),[12] then if soul is to awaken to light, mala must give place

to grace. Is this conceivable?

One explanation appears to be that mala is like the husk of a fruit. When the fruit is unripe, the husk is close-shut around it, and light cannot reach it. When the fruit is ripe, the husk falls off naturally, leaving the fruit to perfect its ripening process in the light and air.

Another interpretation is given by Umapati in Śataratnasangraha, v. 88. Here he poses the questions: What happens to mala as a result of dīkṣā? Is it separated from the soul, destroyed, or concealed? His answer is that it is none of these things. "Just as the heat of fire can be made ineffective by mantras though the fire may still be there, so the potency for evil in mala can be contained, though the mala may still be there in the soul that is free. The śakti of mala alone is taken away, and in this light it is said that mala is severed from the soul."[23]

However, just as the ripening of one fruit does not cause the universal destruction of all husks, so the awakening of one soul to God-consciousness does not 'destroy' mala.[25]

This emphasizes another important aspect of Siddhānta grace doctrine. Mala is not destroyed by grace. Mala is 'co-existent' with grace, and the opposition of light and darkness is an essential characteristic of the cosmos. However, grace brings the individual soul out of darkness into light, so that in an individual's case āṇava

is cast aside in reunion with God. For the universe as a whole, however, darkness must remain, or there could be no struggle, and no triumph; no growth or development of souls. All would be merely an inert mass, confronting an unreachable God.[26]

Darkness and light are the two forces governing the universe, and Śaiva Siddhānta sees the confrontation between them as being resolvable only through the individual soul. Darkness is eternal and everlasting. Light will stand against it and, through its activity, draw the individual soul out of darkness into the bliss of light. However, even in the mukti state, when closest to grace, the soul must be on guard against slipping back into darkness.

Umapati illustrates the cosmic confrontation as follows. Although darkness cannot be overcome except by the light of day, nevertheless a lamp can dispel many of the problems resulting from darkness. He suggests that the soul does not awaken directly from darkness to light[27] but that māyā,[28] the agent of the power that conceals, serves as the lamp to first awaken the soul and dispel a little of its darkness. From here it can go on to the the apprehension of full light.

FOOTNOTES

1. Tiruarutpayan, vv. 2 & 9.

2. If the soul were to be only one as the Advaitins claim, then the attainment of salvation by a person would imply that the soul that was in a state of bondage till then was now released. . . . Further, the attainment of release by one would involve release of the entire creatures which means the end of worldly life. . . . The conclusion that there are myriad souls is therefore inescapable." Matangāgama, Śataratnasaṅgraha, p. 34.

3. Tiruarutpayan, v. 11, 'piraṅtanāl mēlum pirakkumnāl'

4. The Siddhantin symbolism of moksa as 'reaching the feet of the Lord' is beautifully expressed in the opening hymn of Māṇikkavāchakar's Tiruvāchakam:

> Hail the Foot of Him who has become
> The Āgamas and Who does sweetly bide!
> Hail the Foot of the One, the Not One and the Immanent Lord
> Victory to the Foot of the King Who calmed
> The storm within the soul and made me His!
>
> Lines 5 - 9

Tiruvāchakam, Chennamalleswarar and Chennakesavaperumal Devasthanam (Madras, 1958), p. 1.

5. Tiruarutpayan, v. 9

6. Tiruarutpayan, v. 9.

7. Tiruarutpayan, v. 14.

8. Tiruarutpayan, v. 16.

9. Tiruarutpayan, vv. 16-18.

10. See below, p.47

11. Those bound by two forms of bondage are known as pralayākalas, those having only the primary bondage of anava are the vijñānakalās. Commentary on the Sataratnasaṅgraha, p. 36.

12. Grace and grace alone 'liberates' the soul from soul's bondage but in the process it 'stimulates' the bonds to action if only ultimately to wear them out or bring them to a condition of readiness to fall off. See below, p.47

13. The precise sense of this 'co-existence', which does not compromise the absoluteness of God is discussed in K. Sivaraman, op. cit., pp. 415 ff.

14. Tiruarutpayan, v. 24, in (ru) alavu ninra irul, 'Until today darkness remains'.

15. Tiruarutpayan, v. 23.

16. 'Nought stands out as 'this' save what is dark. Such is the nature of darkness, of 'transforming' all things into one homogeneous mess! Tiruarutpayan, v. 22.

17. See Tiruarutpayan, v. 52, where the idea is brought out somewhat obliquely: the body knows not anything; the (bodiless) soul knows not a thing; things themselves (as non-intelligent as they are), know not each other. Who, then, knows them?

18. Tiruarutpayan, v. 19.

19. K. Sivaraman, op. cit. "The Impurity is inert and the soul already a victim of it can exercise no freedom or knowledge to dispel it." P. 132.

20. Tiruarutpayan, v. 25. The idea of unfaithfulness is elaborated to mean (i) promiscuity in relationship and (ii) an utter intractability even to its lawful spouse giving no inkling of its nature to it and thus perpetrating a complete 'lie' to it.

21. Tiruarutpayan, v. 27.

22. Tiruarutpayan, v. 24.

23. Sataratnasaṅgraha, pp. 106-7.

24. The role of concealed grace, working through karma and māyā in bringing about this 'ripening' will be discussed in the next chapter.

25. "That great beginningless and imperishable (ānava) mala though one, pertains to all individual souls in the form of a certain potency (śakti) which is nullified individually at the ripe moment and hence is described as one having many potencies." Mrgendra, Sataratnasangraha, p. 38.

26. "The soul is bound (by pāśas) with a view to facilitate the soul in getting experience (bhukti); if there were to be no bond, the soul cannot have any experience. So long as the soul is not associated with a body, the soul cannot get any experience." Kirana, Śataratnasaṅgraha sutra 40g., p. 115.

27. Earlier Umapati had used the illustration of the owl which cannot see in daylight, to show that the soul might be blinded by a direct and sudden confrontation with light.

28. Māyā is seen here in terms of the soul and its trappings of body and senses. While in many ways body and senses limit the soul, yet they can, if used aright, help the soul in its search for light.

Chapter IV

PHENOMENOLOGICAL BASIS OF THE DOCTRINE OF GRACE (*arul*)

In the opening verse of his chapter on *arul* (grace)[1] Umapati makes very clear the special role which he sees for grace in Śaiva Siddhānta. Just as, for the worldly individual, nothing is of greater importance than the object of his worldly desires, so, for the soul who has turned to God, nothing is of greater importance than grace.[2] Most systems would have focused upon *moksa* (liberation) as the end sought by man. Umapati phrases his goal as 'grace' since, for him, 'the-grace-which-unites-with-God' is what is of supreme importance. *Moksa* and grace are to all intents and purposes synonymous in Śaiva Siddhānta.[3] The soul seeks liberation *from* bondage *through* grace. Grace is both the means and the end. God's grace both leads the soul towards its destiny in union and also constitutes the union sought by the soul. It is grace which provided the tiny lamp of awareness to relieve the darkness of the soul in its *kevala* state,[4] and it is the same grace which reveals itself as the Absolute Light when darkness is rendered fit for removal.

Umapati sees grace as man's ultimate concern.[5] At an earlier stage of development wealth and power may

have appeared as the supreme objectives, but in the spiritual stage of development, grace is man's one and only objective. Thus he brings to this quest the same drive that he earlier devoted to the acquisition of wealth and power. What is to be sought is the openness to grace in the form of a devoutness and total surrender to God, which marks the end of soul's captivity in darkness.

While arul is in reality the name for the whole action of Catti -- the dynamic, immanent aspect of God, the theology of Śaiva Siddhānta speaks of it in two parts. Umapati uses only the one word,[6] arul, but distinguishes between arul's general functions in the world as a whole, where it aids all individual souls in an indirect way,[7] and its ultimate function as that which unites the soul and God.

In verse 32 Umapati compares arul to the sun, the light that is necessary for life to continue.[8] This emphasizes the relationship between karma (action) and grace. Karma is often seen as an aspect of bondage, man acts and so traps himself in the web of samsāra (the cycle of births and deaths). Umapati sees karma in a more positive role; as an essential step towards grace.[9] For only by good action can man overcome the bondage of the past and improve his state. At this level arul is free to all. Just as the sunlight aids in the performance of both good deeds and bad, grace, working through karma, appears to encourage

all deeds in a general encouragement of action *per se*.[10] Some souls are able to use the light to perform actions that will help them to climb upwards towards bliss. Others will use the same light for deeds that will trap them more firmly in *samsāra*.

It is this impartial, indirect operation of grace which leads to its being referred to as *tirodhāna* (concealed)[11] in the early stages of soul's development. Later it will reach man 'openly' (through the *guru*),[12] but in the earlier stages it merely provides the *opportunity* for soul to act in a responsible fashion. The soul must itself proceed, through acts of worship and devotion to God (*Śiva Puṇya*) to work towards the point where its *Karma* (i.e. the sum total of its ego-centered and altruistic deeds) becomes balanced. When this point is reached the bondage is held to be 'ripe' and will fall away naturally from the liberated soul.[13]

Since *arul* may be 'concealed' from a soul in the *kevala* state by sheer lack of understanding, Umapati has next to face the problem: "How can the soul ever come to understand its need for grace?" Body is matter, and thus will never know anything; its 'knowledge is limited to sense perceptions. Soul is capable of learning, but cannot learn unaided. Only if God, who is knowledge, chooses to teach the soul, will it learn. Because of the inherent limitations of both body and soul, man is totally

dependent upon grace. And grace will come to him -- first under the guise of the operation of karma and māyā, and later directly through a guru.

Having shown that man cannot know God except through the grace of God, Umapati proceeds to illustrate the action of arul by means of analogy. This is one of his special contributions to Saiva Siddhanta. The saints had sung of the experiential joy of arul. Umapati tries, by means of a phenomenological approach, to let the action of grace in the world 'show itself' through analogy.

The essential point that he wants to bring home through his analogies is that the soul is surrounded by grace constantly, it is simply soul's blindness that makes it unaware of grace. He compares it to a fish, swimming in a sea of milk, still hunting for food because it is unaware that milk itself is food.[14]

Again he compares soul to a traveller, walking along a road,[15] so absorbed in himself that he does not notice someone approaching to help him.[16] Just as there is a soul within us which is more than, and apart from, our five senses, though we may live our lives without being aware of it, so within the soul again there is the power of God (Catti), His grace, always potentially available to help us. This Catti is always ready to nudge us towards a right action that will truly bring us out of darkness, yet it is not a 'controller' or ruler, in the sense of

infringing on the freedom of the soul as an agent. It does not make the decisions for the soul, but merely helps the latter towards right action when the soul is open for it.

A similar parallel is drawn from a man walking.[17] Few people as they walk every day give a thought to the power of gravity that holds them to the earth and makes walking possible; or to the structure of the earth's surface that supports them. In the same way men can live their daily lives without being conscious of the power of grace that sustains them. The world of material forms is seen and taken for granted, without man realising that these 'everyday' theings are themselves both grace and a means to Grace if used aright.

Some men are not totally unaware of grace, in fact they are seeking it, but because they do not understand it they fail to realise that it is within themselves. Umapati draws the analogy with a man who, standing on top of a hill and looking up, complains that he cannot see the hill.[18] These are the tragic people, for, as Umapati says, 'those that have been lost to the understanding of grace . . . are indeed lost to themselves.' v. 37. Grace is within us, the life of the eternal element within man. If we fail to understand that we have lost the key to our existence.

Umapati has now shown us two types of men, those who are totally unaware of grace, and those who are aware

of it but are lost because they are seeking it in the wrong place. A third type is the self-deluded. The man who thinks that salvation depends upon himself, and that he is the sole author of his actions. Umapati compares him to a man who complains that it is still dark after daybreak, unaware of the fact that he is himself blind.[19]

The answer to all this blindness and delusion is just to stay still. To 'hear with undistracted mind'.[20] Grace is right there beside us, around us, ours to enjoy. Only we ourselves really deprive ourselves of it. The final analogy is drawn from a cat sitting beside a jug of milk.[21] The cat has only to drink the milk that is there in front of it, in order to be fully satisfied. Instead, it spots an insect on the jug, strikes at it, and spills the milk. In the same way the soul has only to listen to the promptings of grace which is around it and within it. Instead it runs off after small pleasures, and by selfish action it binds itself time after time to the round of samsāra.

Thus tied up in its own blind conceit, the soul drifts. Umapati describes it as 'empty' (vertuyir) for it has no goal, and consequently, no motivation. So many times we must come back to the question whether grace is something to be sought or given, and in this chapter Umapati seems to draw once more the delicate balance between the two. Grace is always available, he has stressed that

heavily, -- the sea of milk, the friend on the road, the jug of milk- but man has the freedom to acknowledge it or ignore it. If he wants it, he must recognise it for himself. Arul (grace) will put the jug of milk (bliss) right down in front of the cat (soul), but it will not force the cat to drink. The cat is still free to knock over the milk jug if it chooses to prefer the insect (worldly pleasures).

FOOTNOTES

1. Throughout this work I have used 'grace' as a translation of arul. This is meant in the sense in which grace was defined in the first paragraph of Chapter 1, i.e. 'the power of God that awakens, teaches and loves'.

2. "In the same manner as the mind of embodied soul is always engaged in sense objects, so the mind of the redeemed soul is engaged in the supramental pure state." Sarvajñānottara, Sataratnasangraha, v. 83, p. 103.

3. This is expressed in the Śiva Jñāna Bodham, sutra 10, which states that: "The moment when the soul realises that Śiva has always stood in an advaita relation with itself and that Śiva has been and is thereby the Prime-Mover of all, and when the soul accordingly makes its adjustment by surrendering itself to His will, ānava, māyā and karma will go." J. H. Piet, Śaiva Siddhanta Philosophy (Madras, 1952).

4. 'ondru mikinum olikavarātel ullam endrum akalātu irul'
'vidivām alavum vilakkanaya māyai vadivādi kanmattu vāndu'
Tiruarutpayan, vv. 29, 30.
The expressions oli and vilakku signify the concealed light of grace functioning in and as māyā.

5. Tiruarutpayan, v. 31, 'There is nothing greater than grace in the world, to be the object of a man's desire."

6. In v. 85 he uses tirodhāna, but it is there used to imply the combined effects of karma and māyā, a special function of concealed grace. Elsewhere he always uses arul.

7. Tiruarutpayan, v. 32.

8. By comparing arul to the sun, Umapati stresses again his concept of the impartiality of God. Śaiva Siddhānta is not a theory of the elect. The sun shines on all alike, but different men make different uses of its light. Similarly grace is available to all, though man is left with the freedom to choose whether to avail himself of it.

9. As in v. 33, where karma, like māyā, is equated with 'the lamp'.

10. That this is 'grace' may be seen when it is compared to the state of inaction which is the lot of the soul in the kevala state. - Any deed is better than inaction.

11. "This śakti of Śiva brings about a transformation in the nature of the several śaktis of ānava until that power is exhausted and when by means of its light, comparable to the light of the sun, it brings about enlightenment to the soul, then it is called the benevolent." Mṛgēndra āgama quoted by Umapati, Śataratnasaṅgraha, pp. 41-2.

12. The appearance of the guru on the scene marks the moment of grace reaching man 'openly'. The role of guru will be discussed in the next chapter.

13. The emphasis on worship may in part be a criticism of the yoga schools which maintained that man could attain liberation by his own unaided efforts.

14. Tiruarutpayan, v. 34.

15. The Periya Purāṇam tells how St. Appar was going to Paingili. "The sun was hot; the Saint was tired and worn out with fatigue. Yet he staggered on with a will to see God in the temple. The merciful Divine came as a way-farer and brought him into a cool grove." Bharati, The Grand Epic of Śaivism (Madras, 1970).

16. Tiruarutpayan, v. 35.

17. Tiruarutpayan, v. 36.

18. Tiruarutpayan, v. 37.

19. Tiruarutpayan, v. 38.

20. Tiruarutpayan, v. 39 (Pope's translation).

21. Tiruarutpayan, v. 39.

Chapter V[1]

ENCOUNTER OF GRACE: NATURE OF GURU

Having considered the nature of grace in its hidden or concealed form, and its relation with māyā and karma Umapati proceeds to consider revealed grace (tiru arul). The concealed grace was essential to nudge the soul out of its absorption in darkness, and to provide the means whereby, through action, it could bring itself to the point where good and bad karma balance.[2] Having reached that point, something more is necessary; direct guidance from God in the guise of a guru.[3]

Umapati makes it clear that this 'encounter' with God does not really imply anything new. "The guru who now appears in a visible form and has taken hold of you is none other than the grace which, in the midst of your darkness, operated within you." v. 41. We have seen earlier how each soul possesses a potentiality for bliss experience in and through union with Śiva, no matter how deeply it may seem to be immersed in darkness. It is this potentiality which is now being realised, through the encounter with God in a human form.

The concept of the appearance of God through a human form is fundamental to Śaiva Siddhānta. Mānickavāchakar had sung of it as follows (as in many other ways in his work):

Thou mighty Lord of peaceful Perunthurai!
Unequalled Bliss to those who speak Thy names!
My Lord Who wipedst all the griefs that came!
When both my 'deeds' of good and evil were
Viewed alike with equipoise so that
The fertile seeds should not in future sprout,
Thou cam'st and showed'st Thy sacred, unmeasured
Beautiful Form upon the Kazhukunram!
Tiruvāchakam XXX, v. 1.

The guru-disciple relationship is an intimate, direct and personal relationship. At a lower level, i.e. on the 'secular' plane, a teacher may teach a crowd of followers, but this is not what Umapati is describing here.[4] A sad guru is the occasion for the dramatic encounter with divine grace, at work up until this moment hidden in the spirit of the disciple and now confronting him as the 'thou'. Grace has been within the disciple all the time, but since he has not recognised it, he must be led into an encounter with another human being whom God has chosen to be a channel through whom His grace can awaken awareness within the disciple. Grace is already in the disciple, though only at the moment of encounter does he become aware of it.

Every soul is different in its captivity to bondage, and only God who, as grace, has secretly dwelt within the soul eternally, knows exactly how it is bound and how best to break the bonds. "Only the grace which has been standing within the soul can know the disease from which you suffer, not other worldly souls." v. 42.

How is the guru to be recognised? First of all the disciple must be aware of a lack, a yearning within

himself, which makes him 'ready' for grace. Those whose minds are still focused upon worldly things would not recognise a guru if they were to meet one. The guru can only be recognised by the soul that is ready for the encounter. His karma will have reached a state of balance, and he will be ready to receive the truth through the guru. This is the point of transition from concealed to revealed grace. All the training in scriptures and ritual, all the darśanās are only paths leading to this point of direct encounter with grace. The encounter itself may be momentary, a glance; or it may continue over a long period. The essence of it is that God appears through one human being for the enlightenment of another human being.[5]

The moment chosen by God for this encounter of guru and disciple is in no sense a matter of chance. It is the moment when the bonds of mala are ripe and are just ready to fall away. Concealed grace, through karma and māyā, has helped the soul to reach this state. Now, like a surgeon who can restore sight to a person blinded by cataract by surgically removing that cataract at the moment when it becomes 'ripe', so God, through the guru, by the application of his jñāna śakti (the surgeon's knife) rends the veil of mala.[6]

It may be asked why God chooses to reach men through a human guru. Umapati suggests that it is on account of the 'human' quality of the blindness of men, who would not

recognise Him in any other form. He draws an analogy with the hunter, who snares his prey by using as a decoy another animal of a similar type! God, in His mercy, reaches out to men on their own terms. Thus they can recognise His grace, prima facie only in the way that they are accustomed to knowing other persons in interpersonal encounter.

Grace comes as guru who can be seen, heard, even touched. All the worldly channels of communication are used, together with that element of intuition which provides the spark to initially draw disciple and guru together.

Umapati faces the question, Why guru? Why are the scriptures not enough? In v. 46 he states clearly that studying the scriptures alone will not enable the disciple to reach enlightenment. Some book-learning may help, (though liberation has come to children who have not studied the appropriate śāstrās), but book learning can never provide experience. The disciple, when he is ready for anugraha śakti, must be taught by someone who has experienced grace, someone who can lead him into that spiritual state where he can experience grace for himself. Only that all-absorbing intuition will do -- no amount of book learning can substitute for it.

Describing the encounter with guru, Umapati likens the removal of the bond of impurity in the case of the disciple to the case of the overcoming of snake poison in consequence of the mystic art of meditation. To cure a

person bitten by a poisonous snake someone that knows the art of cure through incantation meditates on the power of the mongoose which is classically the enemy that is capable of overpowering a snake.[7] The point of the analogy is significant. It is not the actual presence of the mongoose or its contact but the invoking of its form or power by means of contemplation that effects the cure of the snake bite. Likewise, even though Śiva is present in inseparable union with the individual soul the latter cannot be 'cured' of his bondage unless and until Śiva appears from without as the teacher and casts his gracious glance at him.

Souls are not all at the same level of development.[8] The two higher types of soul are described by Umapati as akala, free from kalā. To the highest of these, the Vigñānākalās[9] who are bound only by the bond of āṇava mala God manifests himself by means of intuition. This is an unmediated gift of grace, a sudden awakening to the grace within, an instantaneous insight into the truth of 'oneness' of God and soul. By some means which is not made clear, these souls have managed to shed their ripening bonds as if for themselves, and are thus ready for direct communion with God.

The second group of souls, referred to as Pralayākalās,[9] are still bound by both āṇava and karma, but are free from māyā. God helps these to overcome karma, and takes its residue upon himself, thus freeing them also

for a direct encounter with himself as grace. Only in the third case, the sakala souls who are bound by all three bonds, karma, māyā and āṇava, does he appear through the human form of the guru.

Man of himself has no means of attaining to the knowledge which leads to liberation. Only if God himself condescends to come down in the human form of a guru is liberation possible for man. As a final illustration of this point, Umapati adds another of his analogies: only when the crystal can kindle fire without sunlight will knowledge arise without the aid of guru.

Many points are suggested by this analogy of the crystal that serves as the burning glass. Firstly, the crystal, despite its crystalline faultlessness, cannot emit light or heat of its own accord in the absence of the sun. Even so divine knowledge does not enter the mind or consciousness without the guru who is none other than Śiva's grace made concretely manifest. Secondly, unless the sun becomes a 'presence', i.e. its light falls directly on the crystal, the latter cannot generate heat. Likewise the saving knowledge dawns in the case of the soul if and only if the ever-present Śiva becomes a concrete presence as the 'thou' in the form of guru and inculcates it.[10]

FOOTNOTES

1. J. H. Piet, Saiva Siddhanta Philosophy (Madras, 1952), provides a useful translation of this chapter, p. 135.

2. Karma-sāmya or iru vinai oppu as it is called in Tamil, is discussed further on page 68.

3. "That Omniscient Overlord, the master of mantras, induces both (the yearning soul and the preceptor) and secures in one, the recipient of grace, humility and in the other (the preceptor) the bestower of grace, compassion, for otherwise the union of the two is absolutely impossible." Matanga, Sataratnasangraha, sutra 54, p. 77.

4. Discipleship to a succession of 'secular' teachers (vidyā guru) is a preparation for the encounter of the true Teacher (sad guru).

5. We must be careful to distinguish the Saivite concept of guru from the Vaisnavite concept of avatāra. "Siva acts through the form of a freed individual, it is a case of appearing in a form -- not an incarnation." K. Sivaraman, op. cit., p. 396.

6. "As a man of defective vision is enabled to regain his normal vision and see things in full light by the opthalmic surgeon, so the man whose potency is stifled by the malas is enabled to see things in their proper perspective by getting the malas peeled off by the physician Siva." Commentator on the Sataratnasangraha, p. 93.

7. For the implied theology of mantra-incantation, see K. Sivaraman, op. cit., pp. 400-402.

8. For a brief description of the three stages and three levels of bondage implied by this classification, see above, pp. 36-7.

9. The words Vignānākala and Pralayākala are not actually used by Umapati, but are taken from the S.J.B. s.8., where a similar idea is expressed and the classes named.

10. See also Siva ñāna Siddhi Supakkam 280.

Chapter VI

AWAKENING TO GRACE

After its encounter with tiru arul through the guru, the soul enters a new state of awareness. It has reached the point of the balancing of karma,[1] and its bondage has dropped away, now it 'wakes up' to an awareness of the true nature of the universe.[2]

Before the encounter, it was absorbed in the world of the two māyās. First, in impure māyā, the everyday world of material things, where it had little or no God-consciousness. Later, thanks to the prodding of concealed grace, it directed its attention to 'higher' things and experienced pure māyā (bindu) in the form of religious teachings, scriptures and rituals. Śaiva Siddhānta sees the whole of organised religion, the darśanas, karma, jñāna and even bhakti, as leading to the point of the meeting with God through guru.

Once this meeting has taken place, the soul becomes a different being, one that is capable of assuming the role tnat God has designed for it in the universe.[3] It sees this role as that of agent (seyvān) of God and now becomes aware of the nature of its own deeds (seyvinai) and of the effects of those deeds (sērpayan). In this way it comes to realise God as the Lord of Karma, and it understands the working out

of the karma as part of the process of salvation.

Suddenly soul is alive, alert. Just as the body is mere clay, but comes to life because it has a soul, so the soul awakens to a whole new dimension of life once it recognises its association with Śiva, who is the supreme consciousness.

Umapati has a beautiful analogy for this awakening stage. He compares the soul to a crystal. (v. 55). The crystal has a subtle colour or essence of its own, but in the dark this essence cannot be seen. As the sun rises and shines upon the crystal at an angle, all the colours of the rainbow appear, and, through the action of the sun's rays, the crystal reflects the colours of the world. Then, as the sun rises to high noon, the colours give way to one brilliant light. The direct rays of the sun combine with the essential nature of the crystal which is to reflect brilliantly. Sun and crystal together produce a light almost too brilliant to look at. Umapati compares the soul to the crystal: it is not a 'nothing', it has an individual essence (svarūpa), yet in the darkness of āṇava mala this essence cannot be seen. As the concealed grace reaches it,[4] it begins to reflect the world of māyā, as the crystal reflects the colours of the earth. As grace fills it more fully, and it responds, it approaches the point of 'high noon', the point where the concealed grace gives way to the blazing light of the tiru arul.

The soul is not an inert mass, it has an inner ability to respond to grace. However, just as the sun's rays can fall on a stone and cause no reflection, so grace can fall on less evolved forms of life, both human and sub-human, without evoking much response. But when the soul has been awakened through the guru encounter, the Light of God touches off a lesser light within the soul, and the soul becomes a means of focusing God's light in the world, just as the crystal seems to focus the beams of the sun. Thus soul's special role in the universe is seen to be this capacity to respond to God, and so become a channel through which God's grace is spread in the world.

As it makes the transition to its new awakened state, it must realise that all ideas of egotism are to be left behind. In this special sense, it is no longer 'responsible' for its actions, since all action is now based upon direct intuition of the will of God.[5] For this reason also, no further karma can accumulate for the soul, since God will take responsibility for its actions. Actions performed without personal responsibility become God's actions and consequently do not result in accumulation of karma.

Its role now is to stop striving and struggling, and simply be still. Then in the stillness it will 'hear' the guidance of the grace of God, which has always been with it unheard.[6] The soul is fast approaching the state

of ecstasy. It has left behind all sense of 'I' and 'mine' and only the all-engulfing divine light remains. Soul merges into that light. Its own self-centered reason is left behind as it participates in the all-absorbing divine wisdom.

The final verse of chapter 6 is directed to the completely awakened soul: "Now you will see clearly, as you are shown by God. Be possessed by God that you may never again experience the blindness of mala." v. 60. The soul faces a new life experience, the life of being forever the agent of God, of seeing life through the eyes of God. This is suddha avastha, the life where soul's only effort is to stay in perfect harmony with God.

The soul has encountered God through the guru, and has been made aware of its true role in the universe. Perhaps it might be expected that Umapati would end here. He does not do so for the soul still has further to go. It may have received a flash of enlightenment, but this does not mean that it is immediately and totally purified.

Various impurities threaten the soul at this stage of advancement, and it must beware of 'resting on its laurels' since even now it is vulnerable to the residual power of mala.

In its pre-enlightened state, the soul often failed to recognise grace when it operated[7] through māyā. There is a parallel form of error for the awakened soul if it fails to understand its new role as a channel of God's action, and

imagines that it is now 'seeing for itself'.[8] The position that is under attack (according to a commentator)[9] is śiva samavāda.[10] This school maintained that, once awakened, the soul became 'as Śiva', (Śiva Sama) i.e. no longer dependent upon God, but sharing his omniscience and omnipotence. Śaiva Siddhānta sees this view as heresy, for it believes that the soul is eternally in a dependent love-relationship with God.

Entering a state of purity, the soul must still seek eventual purity from the last vestiges of karma. Karma had to reach a state of 'balance' before the encounter with guru was possible. Now, with the advent of knowledge, the vestiges of the prārabda karma (the karma that caused the present embodiment) have still to be removed, for they were unaffected by the guru encounter. Only Śivaśakti, as an act of love for the soul, can remove these last traces and stains of karma.[11] Once karma is finally and totally removed, the soul regains its similarity to the pure crystal. It will cast no shadow, (i.e. lose all sense of egotism) and be engulfed in the brilliance of grace.

To illustrate the tremendous change of attitude that has taken place in the soul, Umapati draws a further parallel from light and darkness. v. 64. The soul in the kevala and early sakala states is like someone trying to distinguish the forms of things in a state of total darkness. However the darkness turns everything into an

undifferentiated mass. In the awakened (suddha avastha) state the soul once more sees everything as an undifferentiated whole, but this is no longer because of darkness but rather because of the brilliance of the light. Now he sees God's presence in everything. Lower life forms, rocks and trees, all melt into one total consciousness of God. This is the essence of the new found consciousness of the awakened soul: not something vague, but an intense awareness of God in everything.

The soul has now attained the first two stages in the life of the man of realisation (jivan mukta), the stages of listening (kettal) and thinking and reflection (cinittal). Now it must go on to its final stage of union with Bliss.

FOOTNOTES

1. This in no sense implies a mathematical balancing of good deeds against bad, but rather 'that perfect balance of mind which is not attracted by the false pleasures of the world nor repelled by pain and suffering in following God's law.' J. M. Nallaswami Pillai, Periya Purānam (Madras, 1924), p. 67.

   The Periya Purānam tells the story of a rich merchant, St. Amarniti. The Lord had left his kovanam in Amarniti's care, and it had been lost. As recompense the Lord put another kovanam on a scale, and asked Amarniti to balance it with something of equal worth. Only when Amarniti had put every last thing that he possessed into the scale did it balance. The concept of karma-sāmya includes a total renunciation of all worldly possessions and ties. Bharati, op. cit., pp. 29-31.

   Tiruarutpayan, v. 51.

2. The true nature of the universe is composed of God, the many souls, ānava, karma and the pure and impure māyās. Tiruarutpayan, v. 52.

3. "To be saved (uyvan), understand you have got to face the soul performing karma, the performed karma and their effects and the Lord who actuates karma." v. 53.

4. This is only in a manner of speaking. Really even in the state of kevala when the soul is immersed in mala, tirodhāna is also present as it were, awaiting for the moment of its emergence to the state of sakala.

5. Tiruarutpayan, v. 57: nin seyalai man seyaladāha mati

6. V. 58. The exact translation of this important verse will be somewhat like this: without harking, without descursively thinking about it, without hastening into a posture of perceiving it, 'perceive' in immediacy that which has been perceiving you.

7. Taking an analogy from ill-health, Umapati points out that in some forms of jaundice even sweet milk tastes bitter. In the same way, whilst the soul is in darkness, even grace is not recognised in its sweetness. v. 62.

8. "Oh for the day when Atma will lose the sin of fancying itself as the seer." v. 63.

9. Niramba alagiya Desikar (16th century), Pope's translation of Tiruarutpayan (see above, p.29) is closely based on his commentary.

10. For a brief statement of this heretical school, see Paranjoti, Saiva Siddhanta, 2nd ed. (London, 1954), p.124

11. Umapati stresses the closeness of the jivan mukta to God by drawing an analogy that in everyday life only one's close family can be counted upon to take one's burdens upon their shoulders. So in the 'family' of God, only when the soul has reached a love relationship with Śiva equal at least to the closest family, can He be expected to take upon Himself the karma taints of the soul, thus ensuring its absolute purity. v. 65.

Chapter VII

GRACE AS BOTH THE MEANS AND THE GOAL OF LIBERATION

The soul has now reached another milestone on its journey. When it met the guru, it was like a transition from a state of sleep to wakefulness. In its new found awareness it has, with the aid of revelatory grace (tiru arul), come to understand its own role in the universe as the channel of God's grace. In what may be described as the final stage of its journey it will pass from the stage of understanding (jñāna) to the state of ultimate bliss in union with Śiva.

The first hint of this ultimate change is to be seen in the statement (v. 68) in which soul is urged to 'stand behind the Arul'[1] in order to unite with the Arul. This idea is continued (v. 71): "He that stands behind the light that arises by dispelling darkness, he will live in bliss." In the state of bondage, concealed grace had had to 'operate from behind' as it were, nudging the soul forwards towards liberation. Now the divine grace, acting as a torch, will lead the accompanying soul into a full union with itself as Śiva.

But how, Umapati asks, will the soul 'know' Śiva (v. 69)? The senses give only sense-bound knowledge (pāśa jñāna), so they cannot give knowledge of Śiva. Soul may

attain to knowledge above sensory knowledge, a 'sixth sense', but this will only give self-knowledge (paśu jñāna), a kind of increased self-awareness; it cannot amount to knowledge of God. Only if God Himself chooses to reveal Himself through His grace can he be known to the soul. This, then, is 'God-knowledge' (pati jñāna), the ultimate intuition which enables the soul to know both itself and God. In no way can the soul demand this revelation or improvise it from its own resources; it is the ultimate free gift of grace.

In a full section Umapati tries to examine further into the dynamics of this 'ultimate intuition'. To illustrate the union of the soul with Śiva, he uses the word tāḍalai (v. 74). There are, in this compound, two words, tāḷ (feet) and talai (head), but when they are joined the terminal 'ḷ' and ta at the beginning of the next word becomes 'ḍ' by saṅdhi (according to the rules of Tamil grammar), and the resulting letter is numerically one. Similarly when soul unites with God, the union becomes a case of merger. By this what is meant is that the soul loses its separate identity. Yet it is not completely merged, for just as in tāḍalai one can still phonetically distinguish the two constituents, even though they are now one, so in the union of God and soul, the two parts are still distinguishable, though inseparable.

When Śaiva Siddhāntins use the term one (ekam

in Sk., onru in Tamil), they mean the merger of two still distinguishable parts. Śaiva Siddhānta does not agree with those who would see in ekam one absolute 'singularity', a union so complete that one and one only remains. It prefers the interpretation of 'unity', which carries over-tones of the 'union of two'. In this ecstatic union God and the soul are 'not one, not two, but two in one'.[2]

The man who has attained this 'ultimate intuition', who may be said to have realised liberation 'here and now'; the jivan mukta as he is called, is one who is totally focused upon God. Worldly concerns fall away from him without his giving them a thought (v. 78)[3] and he enters a life of continuous meditation upon Śiva. Meditation in turn needs to be reinforced by recitation (maṅtra) if the liberated soul is to remain 'pure', i.e. not tempted by some lingering taint of mala. Umapati devotes a whole chapter of his work to the five-lettered maṅtra (Pañchākshara maṅtra), the maṅtra which, as we saw in chapter I, was of central importance in the lives of the Śaivite saints. He now shows how its symbolism embodies the heart of the Śaiva Siddhānta doctrine.

The maṅtra is composed of five syllables, ci = Civam, va = Arul, ya = the soul, na = tirodhāna śakti, and ma = mala. Thus it symbolises the whole relationship of God, man and the world. As Umapati points out,[4] all the scriptures -- the Āgamas (which he calls arul nūl,

"the book that is given by grace"), the Śāstrās, and the Vedas together, only give that teaching which, in its pure form, is to be found in the essence of the mantra ci - vā - ya - na - ma. (And this essence is essentially the same as that which is expressed in the single-syllable mantra, aum.)[5]

Śaiva Siddhānta sees life as dynamic, hence the symbolism of Śiva as 'Lord of the Dance'. Umapati sees the dance of life as of two kinds. On the one side is the ūna natanam, the dance of weakness, of the flesh, of life in the world. On the other is the ñana natanam (v. 83), the dance of wisdom. While still on the side of weakness (i.e. in the kevala and sakala states) the soul knows neither itself nor grace. At the other extreme is wisdom and the bliss of the cosmic order of God. Between the two extremes is the awakening soul, balanced on a razor's edge between light and darkness, between life in grace and the possibility of re-birth in ignorance.

The whole idea, set in the symbolism of the dance, suggests a dynamic concept of grace. It highlights the soul's progression from its early bondage to a life of at-one-ness with grace, which becomes an at-one-ness with God. In its sakala state soul is weighted down by na and ma (ānava, karma and māyā), but when these ripen and fall away soul turns towards Ci, and the tiru arul which is vā. To symbolise the falling away of mala, the mantra may be

shortened to Ci-vā-ya.

In some versions of the mantra it is recited as na-ma-ci-vā-ya. Umapati is critical of this, claiming that bondage can never end if na and ma are given the order of precedence in recitation. "Unless the great Ci occupies first place, how can things ever change?"[6] The soul must recognise God as its 'all encompassing ground' or else by giving prominence to na and ma it will perpetuate the ascendency of the kevala and sakala states of phenomenal life.

Only when the soul, united within itself, accords primacy to Civa in its meditation, will it overcome the cycle of samsāra. Thus the mantra ci-va-ya-na-ma at once becomes both the symbol and the means for the attainment of liberation.

Once na and ma are finally overcome, Civa (ci) through his grace (vā) will give life in abundance to the souls. And the soul, thus united with Civa will, in its liberated state, conform to Civa's faultless 'form', i.e. to arul. This state is symbolised as ci-vā-ya.

It should be noted that soul is not depicted as some helpless entity having no part in its own liberation. Śaiva Siddhānta does not see the soul in a totally dependent role, awaiting the free gift of grace. Whilst the gift of grace is of extreme importance, the soul must make some effort of itself to reach, and to maintain, its rightful

place in the presence of God. The exact nature of this effort is never spelled out, but Umapati's expression: (vā ci yitai nirkai varakku) "standing in the middle of vā and ci is proper,"[7] seems to carry some slight implication that the soul has an obligation to achieve what 'is proper'.

This idea that some shred of responsibility is left with the soul is re-inforced in the final verse of the chapter, when Umapati states that "the religious texts declare all possible ways in order that the soul may not stand separated from God." Perhaps soul's responsibility lies in exercising some choice as to its own way?

Verse 89 also emphasizes the fact that the means (Catti) and the end (Śiva) are seen in Śaiva Siddhānta as being one. The exact paths to God-awareness may vary somewhat (v. 90), as may be noted in the lives of the Śaivite saints, but all are aided by grace to reach Grace.

FOOTNOTES

1. 'pin nirka arulār nilai', where the word 'pin' means behind, at the rear.

2. In the mystical state, therefore, which is but the intuitive realization at the conscious level of the ontological structure, God and soul stand related neither in identity nor in duality (onrākamal irantākamal 20,9) but 'in union in which God gives himself to me and myself to me'. Dhavamony, Love of God (Oxford, 1972), p. 251.

3. 'Just as the sleeper drops unconsciously the thing held in his hand' v. 78.

4. Tiruarutpayan, v. 81.

5. All those signified by the five letters of the Panchākshara mantra "stand squarely within aum", v. 82.

6. Tiruarutpayan, v. 85.

7. Tiruarutpayan, v. 89.

Chapter VIII

THE NATURE OF THE JĪVAN MUKTA

In his final chapter Umapati attempts to reach out to describe the state of the soul in bliss. Its very life is now a state of ecstasy. It is described as being 'engulfed' in its rising awareness of union with God.[1] (Śiva jñāna). It has surrendered completely to the will of God, leaving behind all sense of self, and to the observer it appears to sleep in absolute peace. Soul has now reached its highest potential, which consists of its experiencing the Supreme Joy. This is soul's role in the universe, to experience ecstasy; for even Śiva, being Ecstasy itself, cannot Himself experience ecstasy.[2]

Self-motivated action of every kind is left behind. Soul does not 'become' Śiva, so it does not participate in the five cosmic functions of Śiva. It does not 'become' Śakti, the dynamic aspect of God which is exemplified in the performance of the cosmic functions. It has its own role to fulfill, that of the eternal devotee of God, the bond-servant of God. Its worldly activities, in the sense of any possible involvement in the results of those activities, are now completely behind it. It has reached its own perfect state in the universe.

Because it is now in a non-dual relationship with

God, who is knowledge, it will share in the omniscience of God. However, just as in an earlier stage of its development it learnt to control its wandering senses and focus them for its progress towards God, so now it can focus its omniscience into its one function of devotion.[3]

Soul is no longer troubled by the world that is mediated through its senses.[4] It can withdraw from sense perception and shelter in the security of its relationship with God, just as a tortoise, walking across the floor, can withdraw into its shell at the approach of anything which threatens to disturb it, while calmly pursuing its own path (v. 94).

As Śiva is the ultimate ground and support of the world, the Essence without which nothing can exist, so the jīvan mukta becomes the support and stay for the souls still in bondage (v. 95). He serves as a living example of the way to God-devotion. Being absorbed in omniscience, he can transmit to souls still in the 'everyday' world a true incentive to turn towards God, and can also act as guru, to channel God's Grace to those ready for the removal of bondage.

To the soul that has reached God, the whole universe is understood to be part of God. In this state (jñāna maya), where everything is aglow with the Divine Light, the jivan mukta soul does not discriminate between what is blameworthy and what is not (v. 96).[5] In a

vision in which it is not possible to distinguish the 'outer' from the 'inner', in a state of realisation which is homogeneous in nature (ullum purampum oru tanmai kātciyar), everything is loved as God -- there is absolutely no room left for discrimination.

The soul that has reached ecstasy is not necessarily and forever still. It is possible that it may still act. However whilst to the less advanced souls works result in rewards, pleasure, pain, etc., to the realised soul who has no ego-sense left, any action that might be performed would be a part of devotion and lead only to a re-inforcement of the sense of integration with God.

The jīvan-mukti state is not different from the para-mukti state (the state beyond death) as far as ecstatic experience of Śiva is concerned. The only difference is, of course, the presence of body, which implies the endurance of the prārabda karma (the karma which caused the embodiment). So long as prārabda karma endures, even as a residual trace, there is the possibility of returning to the modes of paśu- and pāśa jñāna. This possibility is ruled out in para-mukti.

Souls in these blissful states will, in their omniscient love of all things, look back with compassion upon the erring souls still bound in the material world, and will strive to channel God's grace to them (v. 100).

FOOTNOTES

1. This is what is called the state of 'submerging' in the Object (*jñeya*) of the ecstatic experience, consequent to a life of total surrender to 'grace'.

2. The 'locus' of the ecstasy in the ecstatic experience is the self, or self's consciousness in union with Śiva, and not Śiva Himself. Śiva is the very apotheosis of ecstatic joy so that it is only the self that may be said to have the experience of enjoying the Joy.

3. See *Siddhiyār Suppakam*. 311.

4. "In the same manner as the mind of embodied soul is always engaged in sense objects, so the mind of the redeemed soul is engaged in the supramental pure state." *Sarvajñānottara*, *Śataratnasangraha*, sutra 83, p. 103.

5. *Tiruvācakam*, 31:5.

CONCLUSIONS

In a hundred verses Umapati has clarified for us the central role of grace doctrine in Śaiva Siddhānta. We saw in Chapter I how the doctrine underlay the teachings of the āgamas, but it was not emphasized there as the vital central force of the system. It was left to Umapati to make clear that all other aspects of the theology of Śaiva Siddhānta are directly related to, and dependent upon, the idea of grace.

In the opening paragraph of Chapter I, grace was described as a 'power', a power that nudges man into an awareness of the possibility of liberation, and then guides him with firmness and love towards that liberation. We have now seen how this guidance operates. How grace seeks man in darkness and leads him into light, seeks him when he is buried in egotism and leads him to a state of loving union with God Himself.

The theology that has emerged has shown us a God who is absolutely transcendent, One, alone, and beyond all limitations. Yet by some miracle he is prepared to reach out to mankind through grace and lead man into a loving relationship with Himself.

God reaches man through that dynamic aspect of himself called, in Tamil, Catti. Catti is not some lesser

'god', some agent sent to do His will. Catti is God in His immanent aspect. The only distinction in Śaiva Siddhānta between Śiva (God) and Catti (Śakti) is one of analytic convenience. When God acts, He is referred to as Catti, whether the action be to perform the five functions of the cosmos, or to seek a single soul in darkness. When His transcendence is emphasized He is Śiva.

The universe is seen as being composed of two elements, light and darkness. The darkness is not physical, but a state of mind, a 'blindness' which confines souls to their lowest level of 'animal' activity. This in turn leads to an endless round of rebirths. Trapped in this mental darkness, man is not able to escape, for he does not even recognise his own blindness. He might continue thus bound forever, but for the grace of God. Grace seeks man in his blindness, and leads him into the light.

All souls have within themselves the potentiality to respond to grace as the seeing eye has the potentiality to respond to sunlight. It is this that makes men more than inanimate objects. This potentiality may be completely unrealised, but its existence is central to Śaiva Siddhānta theology, for it makes it possible for grace to 'reach through' to man in darkness.

God does not appear to man at first, or directly, in His divine form -- mentally blind man could no more see Him than an owl could see the sun. He approaches first in

the form of 'concealed grace'. The theology of 'concealed grace' is a concept peculiar to Śaiva Siddhānta, and Umapati has done much to clarify it. For Śaiva Siddhānta sees grace as working through action (karma) and the world of material forms (māyā) to lead the soul out of bondage. In most systems karma and māyā are seen as being only bondage, something that must be overcome before man can be liberated. Umapati describes their role as being in fact 'blessings in disguise' for man.

To understand Umapati's contribution here we must see further into his analysis of āṇava mala, the ultimate 'darkness' which blinds man. Umapati was, in the Tiruarutpayan the first to present a clear theological picture of āṇava. He shows it as being, not a force, but as something which merely 'exists'. It has existed since the commencement of the aeon, and technically it will never be totally destroyed till all things are destroyed by Śiva at the end of the aeon. However, God, as grace, penetrates into the darkness of mala to illumine and 'rescue' individual souls, and from these souls the bondage of mala will fall away as they are liberated.

Thus the whole possibility of meaning in life rests upon grace. For man is born into darkness, not because of any concept of 'sin' or 'fall', but simply because this is the point from which all life must start. And it is here that the unique Śaiva Siddhānta doctrine of karma

and māyā is seen to operate as grace. For man in the lowest state of bondage to mala would be in a state of purposeless inertia. Karma and māyā prompt man to act and and to react to the world around him. Once man acts, grace, concealed at this stage in the disguise of karma and māyā (since man is at this point too 'blind' to respond to any form of revealed grace), can nudge him progressively into acts which are more meaningful than a vegetable existence.

Gradually, thanks wholly to the promptings of concealed grace, man learns the satisfaction of performing deeds which are not merely ego-centered, and so accumulates 'positive' karma. Through grace he learns of the world about him. Next he comes to some understanding of himself, and as his understanding grows he finds for himself some path of organised religion. This emphasis upon expanding understanding is important, for Śaiva Siddhānta theology rests heavily upon knowledge (jñāna) as the early path to spiritual awakening. The work of concealed grace is to help men to 'know', so that in knowing they may act aright, and so reach the point where their unselfish deeds 'balance' their selfishness.

At this point man is ready to receive the revelation of Divine Grace (Tiru Arul). This is an awakening, a dawning of a new consciousness. Man, who had developed slowly through many births, suddenly realises his own role in the cosmos through the aid of a guru. For man has an

essential role in the cosmos. He is the link between God and His universe, and once he awakens to true consciousness he can himself be a channel for the outpouring of grace in the world.

The world is real in Śaiva Siddhānta. It is not something to be regretted and rejected, but the locus of the outpouring of God's grace to man and man's love for God. Once man has been 'awakened' by the encounter with God through a guru, he can see God everywhere, in everything. His actions are no longer 'from himself', but are directly inspired by God. He lives in a state of continuous meditation upon God, aided in his concentration by the Śaivite mahtra ci-vā-ya-na-ma.

Śaiva Siddhānta is neither a monism nor a dualism. Its theology of grace sees grace as both the means and the end. Grace is the power that seeks man in his blindness, and guides him towards understanding. Grace is the understanding which dawns as man awakens. And Grace is the end, for the totally awakened soul recognises, as he reaches the feet of God, the source of the grace which has guided him along his spiritual path.

GLOSSARY OF SANSKRIT AND TAMIL TERMS

A. SANSKRIT

adharma	unrighteousness, breach of duty, injustice.
advaita	non-duality, unity.
āgamas	Scripture, Special Revelation.
āgāmi	prospective.
amala	purified, liberated.
āṇava - mala	the spiritual impurity, Dirt.
anugraha	manifest grace, confering favour.
avatāra	descent, manifestation, incarnation.
bindu	root matter, the pure counterpart of māyā.
bhukti	eating, enjoyment, fruition.
cit	consciousness.
cit-sakti	conscious power.
ekam	one.
darśana	vision, insight, philosophical point of view.
dharma	established order, rule, duty, right justice, law.
dīkśā	initiation.
guru	teacher.

jīvan mukta	the one who is liberated while living
jñāna	knowledge, intuition.
jñāna - sakti	power of intelligence or knowledge.
jñeya	the known, that which is intuited.
kala, kalā	particle, form
karma	action, work, deed, moral law.
karma - sāmya	the even-balancing meritorious and un-meritorious karma.
kevala	being alone, solitude, isolation.
kṣapaṇa	destruction.
linga	sign.
mala	impurity per se, impurity of spirit, bond.
maṅtra	incantation, mystic formula.
māyā	the material substratum of the cosmos, what gives forth the world.
mithyā	appearance, the unreal with pretensions to reality.
mokṣa	transcending of bonds, liberation.
mukta	the liberated man.
mukti	release, deliverance.
pañca - kṛtya	the five cosmic functions of God.
pañchākṣara	the five-lettered maṅtra.
pāśa	bond.
pāśa - jñāna	empirical knowledge.

paśu	creature, finite man or self.
paśutva	the bond of finitude.
prakāśa	manifestness.
pralayākala	soul bound by two forms of bondage.
prārabdha - karma	karma which has already begun to bear fruit.
pūja	worship
rodhaśakti	the inhibited power, i.e. concealed grace.
sabda	word, speech.
sadasat	mixture of being and non-being in the soul.
sad vidya	the fourth tattva in the thirty-six tattvas.
sakala	with kala, i.e. form.
śakti	power, Divine Will, Divine Function.
sama	like, equal, identical.
samsāra	exitless cycle of rebirth.
sañcita	stored up, accumulated.
svarūpa	individual essence.
suddha - avasthās	states of consciousness characterised by freedom from impurity, pure state of spiritual realisation.
tirodhāna - śakti	concealing grace.
vijñāna	true or right knowledge.
vijñānākala	soul who is freed from kalas by means of vijñana, i.e.souls in whose case only one of the triple bonds is operative viz ānava.

B. TAMIL

acattu	(Sk. asat) non-being, unreal, untrue, non-eternal.
adiyavaṛ	the devout, devotee, servant.
aiyam	doubt.
akalar	class of souls without kalā.
anbu	love, tenderness.
anṛu	that day.
aṛiñar	those having knowledge or awareness.
aṛivu	knowledge, awareness, consciousness.
arukkan	sun.
aruḷ	graciousness, compassion, limitless love, unbounded tenderness.
arulāḷar	one that has compassion or grace.
arumai	rarity.
āśu	impurity, error, mistake.
avan	That Being, i.e. God.
āvi	soul, vapour, steam.
calam	deceit, deviousness, insidiousness.
cankaran	(Sk. Saṅkara) one that does only good.
catacattu	(Sk. sadasat) being - cum - non-being, real - unreal.
Catti	(Sk. Śakti) power, force.
cattu	(Sk. sat) being, real, true, eternal.
cinditta1	(Sk. manana) reflecting, thinking.
Civam	(Sk. Śivam) spirit, (synonym of cit) The God.

ekam	(Sk. ekam) one, single.
eḷ	to devalue, denigrade, disapprove.
inpakanam	fullness of bliss.
inpu	bliss, joy.
inṟu	this day, today.
iṟai	The Omnipresent Lord.
iruḷ	darkness, shade.
irut pāvai	the lady darkness.
itai	middle, in the midst of.
ivan	this being, i.e. soul.
kāṇ, kāṇāṙa, kātchi	to see, sight, realisation.
kanmam, karumam	(Sk. karma) deed, the store of merit-demerit, predisposition to action.
kēttal	(Sk. Sranvana) listening, harkening.
kovaṇam	loin cloth.
malam	dirt, faeces, impurity, profanity contamination.
malattār	those under the contamination of malam.
man mannu	adj. stable. noun king, ruler, head.
maruṅdu	medicine, antidote.
mati	think, consider.
māyai	(Sk. māyā) material substratum of the cosmos.
nin	your.
mūla malam	root malam
mutti	(Sk. mukti) liberation.

nakulam	mongoose.
nalam nanmai	good, goodness.
ñananatanam	dance of knowledge, symbolising transcending of cosmic activity.
naṇṇu	to be near, to be open.
natanam	dance.
naṭu	the middle.
nil, niṉṟu	to stand, standing.
niṟkum niṟkai	to be, stand.
nuṇmai	subtlety, fineness.
ō	to leave, to be separated.
oḷi	light, brightness.
ōvātu	the inseparable.
pāvakam	contemplation.
pavam	birth, re-birth.
pavattuyar	the suffering of birth.
payan	fruit.
pēraruḷ	limitless grace, beneficence, uninhibited bestowal of grace, supreme accessibility.
perumai	greatness, glory, infinitude.
piṇi	disease.
pirān	Lord, head, ruler.
poṟi	the sense.
poruḷ	thing, object, reality, value.

pulan	sense.
pūñai	cat.
pundi	(Sk. buddhi) intellect.
puram	outside, without.
sakalar	class of souls with kala, earthy souls.
seyal	activity.
seyvān	the doer, agent of action.
tāḷ	foot.
talai	head.
tani	unique, absolute, ontologically distinct.
tanmai	nature.
tiru	holy, sacred, beauteous, alluring.
tuṇai	the help, assistance, support.
tuyar, tunbu	suffering, misery, pain.
uḷ	inside, within.
ulaku	the world.
ulatu, ulan, unmai	it exists, He exists, existence, truth.
uḷḷam	mind, soùl, individual.
ūman	owl.
ūn	body, flesh.
ūnanatanam	dance of the flesh, symbolising cosmic operations.
uṇarvu	sentience, synonym of arivu.
uṟkai	torch.

uyir	breath, soul, vowel.
varakku	tradition, propriety, usage.
vetruyir	the empty soul.
vīdu	home, state of liberation.
viḷakku	lamp, lamplight.
vinai	synonym of kanmam.

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