

SIVA GNANA BODHAM

NBS BABUJI

(inspired by Sri Paramahansa Yogananda)

Introduction

Indian literatures on divinity talk about the direct relationship of the soul with God. There are diversified philosophies and views over this relationship. Here we are going to see such a literature, explaining the relationship of the two - rather three. The third thing is the one that stands between soul and God. Thus we have three aspects. God, The Sath (Truth – the ever existing). Delusion, The Asath (that seemingly existing). Soul, The Sathasath (the one that wavers between the two). All the philosophies basically admit one point. The soul can remove the delusion through the light of Wisdom and can realise it's own nature.

Here we are going to see an incomparable scripture in Tamil that talks about the three. I am grateful to my tutor Mr. Selvaraj, a doctorate in the language and a writer as well, who took special interest in teaching me the basics. It materialised my long awaiting will of writing a work on Saivam. It is the will of God, I should say. So, now we have Mei Kanda Devar's 'Siva Gnana Bodham' here– as interpreted by a layman. Let me give a brief account of where it comes and what it is all about. The interpretation might look brief, but one needs lots of time and maturity to grasp this scripture.

Siva Gnana Bodham is a root literature in Saivam. Saivam is a sect of Hinduism. Of the six major sects recognised by Sri Adhi Sankaracharya, Saivam is one. It calls the Omnipresent God as 'Sivam'. It is one of the oldest, if not the oldest of all ancient sects.

Archeologists have found Saivite symbols of more than 5000 years old. It is still alive as young as ever.

The Saivaites say that God is in every soul. As the body can not act without the soul, so too the soul can not 'act' without God. As the body is unaware of this fact, so too, the soul is unaware of this fact. Body is basically different from the soul as it doesn't have the capacity to discriminate and reason. The soul being a drop of God, which is pure knowledge (Sith), has the consciousness of 'being'. When it uses it properly, it can reach God. Thus, the soul and God are same in nature - but not the same, say Saivites. The river when reaches the ocean becomes a part of the ocean. But it is wrong to say that the river is ocean. So, the Saivites adopt a modified 'Adhvaitha' philosophy. Ocean, river, stream, pond and whatever name you put to it - it's all water. The water, by its core characteristic is the same everywhere. It derives different names according to the places of it's reach and to the objects of it's association. So too God is one, the same God appears to be several in varying atmosphere which (the atmosphere and the objects) again is a form of God. So, nothing is away from God - nothing is distinct to God. The duality or the multiplicity seems to exist only to learn and relish.

Like other sects of the religion, the Saivam too acknowledges the Vedas, Agamas, Upanishads, Ithihasas and Puranas with its concepts on God. In addition to the authentic scriptures of the religion, many divine literatures are written on Saivam in various Indian languages. In my mother tongue also there are hundreds of literatures on Saivam. They are broadly classified as Thothiram (Devotional Chants) and Saathiram (Literature of Divine Wisdom).

In Thothiram, with regard to Saivam, we have twelve divine collections called 'Panniru-Thirumurai'.

Thirumurai means divine order. These collections comprise the devotional poems of several Saivaites over a period of 1000 years - from 3 BC to 12 BC. We lost many poems. At present we have only a few thousands of them.

Saathiram is also a divine literature primarily in poetical form. These are the works that prove the base and beliefs of the sect. We have 14 Saathiras (with regard to Saivam) in Tamil - which emerged after 12 BC. Of this, the gist or the nucleus around which all other Saathiras revolve is 'Siva Gnana Bodham' scripted by 'Mei Kanda Devar'. It has only 12 songs for which volumes of description are available in many languages! This is the literature we had taken. With the Grace of Lord Siva and beloved Masters, here I am trying to give interpretations on Siva Gnana Bodham in brief.

Siva Gnana Bodham means teaching of Siva Gnana or the Supreme Wisdom.

To say about the author 'Mei Kanda Devar', he was a three year old child when he scripted these 12 verses. It might be hard to believe or even to imagine. But this is the history. He was born in 13th century BC in Thiruppennagadam, a village in Tamil Nadu. He had 49 eminent and aged scholars as his disciples. He left the world at a young age. Here, we are going to see about the 12 Sutras of Mei Kanda Devar in simple terms.

All these Sutras talk about Padhi, Pasu and Paasam OR God, Soul and Delusion. These Sutras prove the existence of God, Soul and Delusion and give general and special definitions for them. They also give the way through which the soul can reach God. The twelve Sutras are divided into two sections. The first six Sutras come under the General Section. The rest come under the Special Section. The

General section deals with the proof and definitions part. The Special section deals with the way through which the soul can reach God.

To say about the title picture, it's the most famous symbol of Saivaites in the south. It depicts the cosmic dance of God. He dances not only in the cosmos but within every being. This dance picture expresses the five activities of God – creation, protection, destruction, hiding or illusion and bestowing of Grace. This scripture tells more about the last two activities.

The author, first, prays to Lord Vigneswara and then tells a few words to his audience. “Those who have the knowledge of the self will not have contradicting views to that of mine. Those who do not have that knowledge may not accept these sayings. They may even give contradicting views and remarks. I am not affected by such remarks.” Thus he acknowledges his superior nature and establishes the authentication of his work.

As an interpreter of this scripture, I too want to say something in the same style. Some new friends, after reading ‘God is in our land’, asked me, “is it you who wrote this?”; I said ‘yes’. Then, they tried to test my scientific knowledge (don’t know why!). I avoided their test. First thing, I am not a scientist. Secondly, I don’t want to be tested by the same class people that too on the subject of lower cadre. Science is not the ultimate thing. There are so many things beyond the reach of worldly sciences that mainly depend on sensual and mental perceptions which are limited and changing with so many contingencies. If one asks with true thirst (not for that he knows to ask anything) ‘why there is a God? Why He has created delusion and soul? Why there is an earth? Why there are so many things happening around?’, it means he had at last come to the right point of his life. If he keeps asking this to himself and tries

sincerely to find the answer through whatever means he feels right and just, the thirst would find the answer for him one day. Mere asking the question for name sake will lead one nowhere. Even when one gets the answer through others, it will not quench one's thirst; unless one takes the answer to one's core where one feels and becomes It. So, instead of wasting your time in testing others, put yourself in the test.

It may give some real help.

Thiruchitrambalam

(Salutations to the Lotus Feet of the Supreme Indweller)

C o n t e n t s

First Sutra	10
Second Sutra	14
Third Sutra	17
Fourth Sutra	21
Fifth Sutra	24
Sixth Sutra	27
Seventh Sutra	30
Eighth Sutra	34
Ninth Sutra	37
Tenth Sutra	40
Twelfth Sutra	43
Reviews	46
Siva Gnana Bodham Tamil Sutras	47



First Sutra



*“He, she and it - created, saved and destroyed by It,
Stay forever - sinking in and emerging out from the same place,
-The Source and the Destination being One and the same”*

Here the author acknowledges the existence of the superior source that drives everything we see and feel.

The first line acknowledges the existence of the Jeevas (He, she) and the worlds (it). All that live in a body (physical or astral) are put under the terms ‘He’ or ‘she’. The soul with the body is ‘Jeeva’. Jeevas are classified as ‘he’ or ‘she’. But there is no difference between souls. There is no male soul or female soul. There is only one soul or Self. It can be referred as ‘it’ (the small ‘it’). The word ‘it’ can also refer the creation - the ether, air, water, fire and earth. The word ‘It’ (the capital ‘It’) refers to God. The Jeevas and the creation - are all created, saved and destroyed by God. (These three states- srushti - creation, sthithi -existence , laya - end are only for Jeevas and the worlds. There is no creation and destruction for the soul.) The ‘it’ is no other than ‘It’. The only difference is, ‘it’ got to know about ‘It’. The world is created and destroyed in the same substance. This substance is known as Maya. Maya is a mere will of God. Maya itself is a part of God. Nothing stays away from God. God is all-inclusive. The words ‘sinking in and emerging out from the same place’ make it clear that nothing is away from God. God hadn’t created anything through any ‘external’ object. What we have here is from God and when they dissolve they are again Home. The play outside is called the maya of God. And the maya also is not away from God.

'Maya' literally means delusion, that which seemingly exists, but actually not. We all know that the tiniest particle of anything is known as atom. Scientifically it is proved that the tiniest particle of anything is nothing but energy. It doesn't have any physical attributes. It doesn't get transformed from something or gets transformed to some other thing. It comes from 'nothing' and dissolves in nothingness - only the energy is real, it has no physical attributes. As the creation we see in dream seem to be real, the world look real when we are in the state of Jakratha - worldly consciousness. When the consciousness changes again, the world seems to be unreal. The one who sees and stays as the real in all states of consciousness is said to be Uthama Gnani (the supreme among the realised).


The third line says that The Source and the Destination are the one and the same. This once again confirms the Oneness of God - the Adhvaitha philosophy. There is no two or three. There is only one and it is God.

God gives bodies and senses to the souls which are nothing but His own reflections and lets them experience the worlds. He does this through His mere free will. He puts them in the cycle of births and deaths. Through this process, He makes the souls learn, He makes them purify themselves. The purified souls go back to Him. The creation too ends in Him and emerges out from Him through His Will. Thus The Source and the Destination are the one and the same for all things.

As per Saivaites' philosophy, God, Soul and Delusion exist eternally. God and Delusion are the two extremes - so far as the 'consciousness of blissful being' is concerned. And the soul is in between. God is the being of eternal consciousness and bliss, where as the delusion is not. The Soul is an object of Sith (Eternal

Conscious Existence) just like God. But the Delusion deludes the soul. Soul is covered with false ego and delusion, thus experiences births and deaths. The goal of the soul is to relieve itself from the binding delusion and false ego and to merge in the ocean of God's Bliss which is it's original nature.

Why the soul made to strand in delusion, if it's original nature is pure and bliss? This question is something to be asked within each one self. Based on the seriousness of one's asking, one could feel the answer.



Second Sutra



*“Self becomes several; performs dual actions;
Hence comes and goes in many bodies;
Through His all pervading flawless will.”*

The Self (here it refers to God) becomes several through It's free will. (In Saivam, the several or the creation elements are listed as 36 Tattwas, 5 under Sudha Maya, 7 under Asudha Maya and 24 under Prakruthi Maya. I am not going deep into the layers of creation. It's a vast subject.) It becomes the ether, the air, the earth, the water, the fire, the souls and everything else but still remains undisturbed. The resemblance of the Self or the soul which is caught up in body (jeeva), begins to perform dual actions.

The soul thinks that it is the body that it dwells. It becomes the body – the matter- by its wrong understanding. With the influence of this wrong understanding it develops ego and performs two types of actions (good and bad) through its free will. As a result it stays in Maya taking many births and deaths. It gets into the womb of several bodies. And it is God who gives the soul the body that it deserves. God watches all through His all pervading flawless consciousness and places the souls in the appropriate atmosphere.

We say that God is common to all. If God is common to all, then why these differences, that one soul gets the body of a king and the other the body of a beggar? The nature created by God stands same to all. The same cool breeze makes one happy and another sick. Probably, the latter might have made some mistake in using the

nature and his body. Thus, God does not create these differences - we are responsible for the differences. God gives entries (births) and exits (deaths) - we get them based on our own good and bad actions. The one who clears all differences once again remembers and reclaims the Oneness.

This phrase admits the free will of the souls. God gives only the instrument – body – to the soul. Through its free will, the soul performs actions through the instruments given to it with its false identification with the body. The actions vary widely from one being to another. The soul loses the instrument when the time is up and God gives the appropriate body again. The soul reincarnates. (Reincarnation of souls based on their past actions is an accepted concept in all the sects of Hinduism.) It is to be remembered that it is by God's will that we get body but the way we use it is left to our freedom.

This Sutra proves the action-based existence of the soul in the matter.

A decorative rectangular frame with ornate, symmetrical floral and scrollwork patterns at each corner. The text "Third Sutra" is centered within the frame.

Third Sutra



*“Soul is there- for it says ‘I don’t exist’; for it says ‘it is my body’;
For it feels the rest of senses; for it feels no observances in deep sleep
(even in the presence of unceasing prana);
For it understands through an instrument;
Soul is there in the delusive machine of body. “*

At this point of time, some might have doubts with regard to soul. Is there any soul as such? If ‘yes’, what is it? This Sutra proves that the soul exists and it also removes the false understanding about it. It should be read as ‘Soul is there for it says ‘I don’t exist’; ‘Soul is there for it says ‘it is my body’ ‘ and so on. Now let us analyse these statements one by one.

The first statement proves that there is a soul in our body. Some sect says that there is no soul as such, what all we have is the body and there is no commodity such as soul. Mey Kanda Devar proves that they are wrong. He asks them: ‘When you say ‘soul doesn’t exist, ask yourself who asks that question; that very thing is soul.’ There are some people who accept soul but say that the soul is nothing but our body. The author refuses their idea through his second statement: ‘Soul is there for it says ‘it is my body’; He says, ‘when you say, it is ‘my’ body, your saying itself differentiates you from your body - yes, it is only your body - not you; like when you say ‘my home’ or ‘my land’, they are only your possessions – not you.’ This can be proved in other way also. When there is no soul in the body, the corpse and the living body both should function alike. But the corpse remains ‘dead’, because ‘some thing’ went

out of it. The 'some thing' is soul. So, soul is eventually different from body.

Some people say that soul is nothing but the senses - seeing, hearing, smelling, touching and tasting. The author refuses this through his third statement. The senses do not know anything of their own. There must be something to receive the messages of the senses and to give a final picture of what they perceive. Besides, one sense can not do the job of the other. For example, the eyes can not hear and the ears can not see. There must be something that correlates the jobs of all the senses and feels the experience as a whole. Even in the absence of the functioning of all the senses, there is something that feels the 'rest'. That is soul. So, the soul is essentially different from the senses.

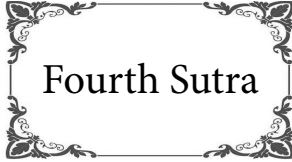
We don't 'rest' so easily. When we sleep, we have dreams. We have experiences through our 'bodies' in the dream. 'When the five senses are given rest, still inner senses - andhakaranas - are busy in recording experiences in other dimensions. The senses here means all the outer and inner senses. Some people are of the opinion that soul is nothing but the inner instruments, as they are awake all the time (almost). But sometimes, when we go into the deep sleep state, we get perfect rest; we don't dream at that time. There is no record of any event, outer or inner, at that time. And when we wake up we could say that we had a sound sleep without any dream. We are able to feel the state when there is no functioning of the inner body. So the saying that the inner body is the soul is wrong.'

And the fourth statement refuses the saying that the soul is the breathing of the body. Soul is there, for it feels no observances in deep sleep (even with the unceasing prana); Breathing (pranayama) is something that happens all through one's life - from womb to

death. So, some say that this Prana (life force) is soul. When one stops breathing, he dies. It's true that we depend on this life force for our survival. But, it is not our soul. Even while the breathing is active (and other senses are inactive), something else feels the rest. If the breathing is the soul, then it can't feel rest when it is very much active. So, something stays beyond the act of breathing to feel the rest. Besides, advanced yogis could stay alive for a long time in a breathless state. They are not dependant on breathing. So, soul is there beyond all actions including the act of breathing.

The author clarifies one more aspect. 'God is all pervasive and He is the Perfect Being - He doesn't depend on anything for the Knowledge, Bliss and Existence that He ever has with Himself. But the soul doesn't understand anything of its own. It needs external instrument of the world and the internal instruments of the mind to grasp and understand things. He doesn't 'consume' His creation, where as the souls do. Being imperfect and a subject to delusion, the soul is dependent.' The author didn't say that soul is different from God. He says that soul is dependent. When the dependency is broken, then it remains what it is.

Thus the soul is there in the delusive machine of body.



Fourth Sutra



*“Soul is not any one of mind, intelligence, will and ego;
They come on the way; the soul covered by the dusts,
remains unknown;
With the guidance of the ministers, the king governs and
experiences five states of consciousness.”*

This sutra further defines the soul. The first four instruments given in the first line are called ‘Andhakkaranas’ - inner instruments. Mind, Intellect, Will and Ego. Mind is the one that captures the information through senses - it also wavers with the information, as it doesn’t know what is right and what is wrong. The Buddhi or the intelligence is the one that discriminates between good and bad, between the truth and unreal. Sitham or The will is the one that determines, makes conclusions. Sitham should not be taken as Sith. Sitham like other inner instruments, is subject to changes. But Sith is eternal, Sith is the Self, unwavering.

The last one is Ahankaram. The idea of being in a body. All these instruments are generally associated with the body and the creation - the external universe. As a result, the soul is bound by three dusts. The first one is Anavam or ego. The second one is kanmam - actions and reactions. The third one is mayai or delusion - seeing the other way around. In delusion, fake appears to be real and the real appears to be fake. So long as these dusts accompany the soul, the soul remains unknown. It is the duty of the being to clean the dusts to behold its true self. The inner instruments when they take away

their focus on the external creation and the body, the cleaning happens and the soul becomes 'known'.

Mey Kanda Devar says that these instruments are not the soul - they just 'meet' the soul 'on the way'. Here, he makes it clear that the soul exists even before it gets mind, intelligence, will and ego. So, they are not soul. Soul is something without a beginning or an end - Anadhi. The inner instruments are used to face the false ego, the delusion and the results of the past actions. This is the way it should be. While doing so, the soul experiences five different states of consciousness through the inner instruments.

The first one is Jakradham (the waking state). The second one is Swapnam (the semi sleeping state). The third one is Sushubdhi (the sleeping state). The fourth one is Thuriyam (the deep sleeping state). The fifth one is Thuria dheetham (the state beyond the deep sleeping state). These experiences are conveyed by the ministers -the inner instruments, to the king - soul.

Thus the soul is the one that is covered by the three dusts and experiences five states of consciousness based on its mastery over the inner instruments. This is the general definition given to the soul.



Fifth Sutra



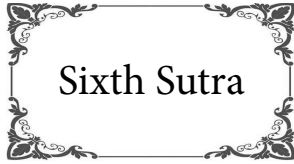
“The body, mouth, eyes, nose do not know the source;
Like wise the soul does not know the source;
God, through His grace attracts the souls
like a magnet attracting the iron.”

We are all the time busy with the senses -registering the external environment. The instruments used for this are the five senses - eyes, ears, nose, tongue and body. They are only instruments, they do not know the things of their own. They do not know the fact that the soul is vital for their functioning. They are unaware of their nature and their owner. It is the nature of the delusion. The delusion doesn't have the knowledge of itself or of the one who uses it. The soul too behaves like this. The soul survives by God's will and gets body to work out its role on the path to its Source. But it neither bothers to know about it's nature nor about its Source. It gets attracted by the delusion and seldom bothers about its nature and about the Source.

But the Graceful God attracts the souls through His love and Grace, like the magnet attracting the iron to its side. The power of magnetism is impartial, so is the Grace of God. And the power of the magnet fairly absorbs the iron, which is clean – without the layers of rust. So too God attracts the souls that are clean in mind. The duty of the soul is to try to get nearer to God so that the Grace of God might absorb it.

This Sutra gives the conclusion that the delusion is ignorant of its own nature and of its owner. The soul

too behaves the same way. And it also confirms that the salvation can happen only through the Grace of God. His Grace absorbs the pure souls to the eternity automatically. It is the Grace of God that brings the soul closer to Him. It doesn't mean that the soul need not do anything. The soul should try to purify the dust around itself; it should try to remove the rust of false ego and other related dusts. Then it will be automatically absorbed by the magnet Grace of God.



Sixth Sutra



*“Measurable means delusion, Immeasurable may mean nullity,
Not these two; It is Eternal Blissful Existence;
the world finds Him in these two ways.”*

In his earlier Sutras the author proved that there is God. This Sutra gives the special definition for God. He reasoned that nothing came of its own, for everything, there should be a Kartha - the creator. The bodies and the worlds too have the creator and it is God. He is the Supreme Creator.

If there is a God, how to feel Him? Can we feel Him? These are the next questions that may arise. The author understands the mood of the enquirer and answers: ‘No. A human can not feel Him through his ordinary knowledge.’

If He is beyond one’s knowledge, then what is the use of having God? Can we say that He is a nullity for He can not be felt? This is the next question that would arise. The author answers:

God is not perceivable through ordinary knowledge. Though He is beyond the understanding of an ordinary man, He is still reachable for the deserving persons. He is not a nullity. He is Eternal Blissful Existence. The aspirants see Him; others don’t. The world finds Him in these two ways - as a Known Being and as an Unknown Being. Our knowledge is of three types. Paasa Gnanam, Pasu Gnanam and Padhi Gnanam. The first knowledge - Paasa Gnanam - is the worldly knowledge, the

material sciences. The achievements in worldly matter, the secular knowledge, the scientific inventions come under this category. In this knowledge worldly matters get registered, hence it is restless and dusty. They are impermanent - tend to change. A scientist may find a new theory and the same may be proved to be wrong by another. We can not feel God through this knowledge. The second one - Pasu Gnanam - is related to the soul. The emotions like familial love, friendship and affection are known as Pasu Gnanam. We can not feel God through this knowledge also because it is influenced by selfishness to some extent. Padhi Gnanam is the ideal knowledge that aims at the Supreme Reality. Only through this knowledge that one can feel God. Only a few have this knowledge. God alone can bestow this knowledge. Padhi Gnanam develops naturally within everyone. It is the unselfish love that feels for every being. It is the vairagya – non-indulgence of worldly activities. This is Padhi Gnanam.

The author says: ‘The worldly people have to know these two facts about God. 1. With the worldly knowledge or egoistical knowledge, they can never feel Him. 2. Still God is reachable and perceivable to those who have Padhi Gnanam . So the rest of the people should try to deserve this Padhi Gnanam – unselfish love and non-indulgence in worldly activities.

The first six Sutras prove the existence of God, Soul and Delusion based on reasoning. This is the ‘General Portion’ of Siva Gnana Bodham. The next six Sutras talk about the ways through which the soul can reach God and what happens after that. This is the ‘Special Portion’.



Seventh Sutra



*“Everything a nullity before the Reality;
The Truth experiences it not; the delusion experiences It not;
It is the soul that experiences the two.”*

Here ‘Everything’ refers to delusion - all the delusive objects like body and the worlds. Before Him, the delusion becomes a nullity. Where there is light, there can not be any darkness. Before The Reality, the falsehood can not stand. Being the Perfect Knowledge He doesn’t need to know about anything. Being ignorant, the delusion can not know anything. It is the soul that tries to know the two - delusion and God. If the soul tries to reach God, then it gets the godly nature. If the soul stands with the delusion, then it loses the opportunity of nearing God.

There have been some contradictions with regard to God and delusion. Some say that delusion is a part of God Himself. Some say that delusion too has knowledge and powers. Siva Gnana Bodham says delusion is basically different from God and is ignorant. This needs a deep analysis. If God had created delusion, why He should have done it? The answer of the Gnanis is God created delusion in order to let the soul learn it’s own nature. As one can not appreciate the value of brightness without the presence of darkness, to appreciate and feel the mighty of God, delusion is created by God through His free will.

Delusion is as powerful and real as a dream. So long as we dream, dreams are real to us, so is the delusion.

Only after waking up, we can ignore the dreams, never before that. It deludes the souls and distracts them from their goal. It is the basic nature of delusion. The material knowledge has no relevance with the nature of the knowledge of God and the soul. It is said to be ignorant in the sense it doesn't possess the knowledge that leads one to God.

Delusion has so many definitions because it is unreal and changing. When it is viewed by the false ego of the soul, it appears to be real, permanent and diversified. It appears to be strong. So every one has got his own definition for the delusion. But as per the very name of delusion i.e. Maya, it is deluding or changing. When one sees it through green glasses, it seems green, when one sees it through red glasses, it seems red. But for one, who sees it as it is, it is nothing. The glasses through which one sees is the ego of the self. It depends on how far one succeeded in cleaning one's false ego. The perfect one sees God everywhere and says, 'Delusion doesn't delude me, for me, the so called 'delusion' is also a part of God.' The one who had sunk in his own layer of selfish delusion find delusion to be so powerful and real. So, the idea of delusion is directly related to the selfish layer of the soul. The definition changes according to the thickness of the layer.

One may ask what is wrong if the layer goes thicker. The soul has to recover itself from the layer, one day or the other. Thicker the layer, more painful the recovery will be. The duty of the soul is to win the false ego and to near God. Winning the ego means removing the eagerness for material objects. It may not mean refusing everything. It means knowing to rule the desires. Through the mastery over desires and love for The Father, one can have a 'friendly' delusion. Scriptures say one should also remove the eagerness for God.

God can be possessed only by unselfish love and total detachment.

In this Sutra, the truth that 'the soul can know God' had been stressed. And the soul has the capacity and right to reach God. Where there is God, there is Bliss. Bliss is the birth right and goal of the deluded soul.

The Padhi Gnana is the only source through which one can reach God. It's opt to say more on Padhi Gnanam here. Padhi Gnanam means unselfish love and complete detachment. If one has unselfish love but gets locked in worldly attachments, still he has to work for Padhi Gnanam. If one is detached from worldly attachments but lacks unselfish love, he too is yet to get Padhi Gnanam. The beauty is the complete achievement of any one aspect will give the other aspect as well. The achievement of both these qualities is the 'eyes' through which one can find God or his own Self. They are referred as Prema chakshu (the eye of unselfish love) and Gnana chakshu (the eye of Wisdom that leads to complete detachment).



Eighth Sutra



*“The hunters of five senses brought you up and you are tired”,
Instructs the Almighty in the form of a Guru to the devoted soul,
The soul leaves the hunters and of it’s originality goes to His Graceful Feet.*

The soul gets the body and is brought up by the senses. Since it is a ‘baby’ soul, it fails to realise its identity, the oneness of its Father, the Bliss it deserves. It is brought up by the five senses - body, eyes, ears, nose and tongue. It grows along with these senses and gets the traits of the senses - ignorance and selfishness. Hence the senses are compared with the hunters in the forest. They are selfish and kill other creatures for their survival. This is what the senses do. The senses induce desires and keep on destroying the environment and the inner soul. Due to the over indulgence in the senses, the soul gets tired and starts to think of its own nature. It tries to find a way out. It tries through servanthship to God, devotion to God and meditation on God. In the right time, God Himself comes as the Guru (the spiritual master) and clears the confusion of the soul. He declares “By mistake you had been brought up by hunter senses. Because of your ignorance of this fact, you let yourself exploited by the senses. It’s the time. Let’s go Home.” Then the soul leaves the hunters and joins God’s Grace. The soul goes to it’s native place as soon as it leaves the “aligns” - the hunter senses.

The Guru may come in any form. Once the relationship between the Guru and the disciple is established, Guru becomes known to the disciple as

an untharyami (Indweller). For others also, he resides inside; but they aren't aware of it, since they wouldn't have done any sadhana (taking up actions for the purpose of knowing God or Self). Thus the knowledge given by the Guru is the key to the freedom of the deserving soul. This is the gist of the above Sutra.

It inherits many important points. God gives body to the soul out of His kindness. He wants it to make use of the opportunity given to it. He wants it to use the body as an instrument in the path to Him. But most of the humans forget the purpose of it and apply it in too much sensual pleasures. Actually, the soul doesn't do it knowingly. It does it, because it doesn't know of its true identity. It doesn't know its true identity because, it doesn't bother to know about itself. The 'hunters' of five senses make use of this trend and exploit the soul for their own survival. This story continues for many incarnations.

Then a time comes for the soul to think about its own self. It wants to know about itself and about the purpose of its life in the world. It struggles and tries by all means. It worships God to show a way out. It has got no other way except to seek God's help. It takes various sadhanas (spiritual efforts). This continues for many incarnations. Then the time comes for it to find a way. In the right time, God Himself comes to the soul as a Guru and instructs the soul about its own nature and about its goal. Then the soul escapes from the five senses - bodily consciousness - and joins the Father and enjoys its birthrights.



Ninth Sutra



*“Gross eyes can not see God;
So use the eye of Wisdom;
Stay away from the mirage delusion,
Then comes Padhi; stick to the five syllables.”*

We had seen that the gross eye i.e., the knowledge of the world could never show God. The only way through which we can feel God is through the Padhi Gnanam or the eyes of wisdom and love. We deserve this wisdom through our unselfish pure love. Even when one gets this eye, there are chances that he may go again to the ‘hunter’ senses for still he is having the traces of his past lives. There are chances that he may once again be caught in the traps of delusion. So, the author cautions him to be careful. He cautions him to stay away from delusion. He should avoid it as he knows that he can not quench his thirst through mirage. It doesn’t mean the complete negligence of the world. It means changing the approach to the world. Changing the material approach to the unconditional love, changing the selfish will to the divine will - that works for all, and staying away from the deluding environment. If he continues to be like this, chanting five syllables, then he reaches God.

Now let us see about the ‘five syllables’. The one who teaches these syllables is God Himself in the form of a Sath Guru. First let us discuss about it in general terms. The spiritual master recites these syllables in the ears of the deserving devotee. And the devotee utters

these sacred syllables orally and mentally. Even during his working hours, he mentally chants the sacred syllables taught by his Guru. This is to protect himself from the deluding environment. These syllables are just not syllables, but the powerful sacred sounds that bear special meaning and power. This is only a part of the Guru's teachings. The guru teaches him to 'identify' and 'recollect' his soul from the binding environment and to lift it up to surrender itself at the lotus feet of God.

In Saivam the syllables used are five. 'Na', 'Ma', 'Si', 'Vaa', 'Ya'. These syllables are collectively known as Panchakshari.

Like the above one, we have totally five panchaksharis. Each panchakshari has a special significance based on the spiritual improvement of the student. Each syllable has got a meaning and the five syllables together give a meaning. The Panchakshari itself is a different subject of study. So I had just given a gist of it. Besides, certain aspects are reserved as personal. Those who deserve by their right behaviour would be let to know of them at the right time.

In this Sutra, we saw about the steps through which the Guru saves the soul and paves the path to God.



Tenth Sutra



*“Soul becomes It,
The Only ‘It’, staying for It’s Will,
Dusts, Delusion becomes powerless.”*

This Sutra tells what happens when the soul gets the Divine Wisdom. Once the soul realises its true nature with the help of the Guru, then the differences between God and the soul goes away. Then the malam (dusts) and the maayai (delusion) lose their power over the soul. Instead they come under its command.

We can see many divine personalities who exemplify this Sutra. The great Masters having found God in themselves take enormous work in their hands and work for the whole universe - without the slightest trace of ego.

At this level, as said in the previous Sutra, the soul finds no second thing except God. There are no two things now. The soul, having found it’s true nature, derives the oneness of God or the Self.

Their will is His Will. Their actions are His actions. So, the delusion has nothing to do with them except to obey to their orders. This is the essence of this Sutra.



Eleventh Sutra

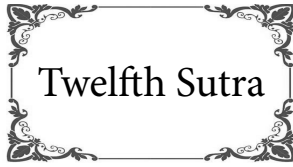


*“As the mind shows the objects to the eyes,
God shows to the soul the Bliss.
For this Grace, soul overflows perennial love ever and forever. “*

In the last Sutra, we had seen that the soul gets relieved from the clutches of delusion. Is that what the soul aims at? Is it the goal of the soul? It is the very important goal of soul. But the final stage comes, when it feels the Bliss of God. The soul doesn't get Bliss as soon as it is relieved from the delusion. It loses all the dusts - the delusion and the effects of its past actions. And its ego completely loses its power and remains quiet. With this state of utter humility, the soul dwells in God.

But it is God's will that gives Bliss to the soul. When God wills to give it Bliss, then He shows the Bliss to the soul as the mind shows the objects to the eyes. The eye is to see, but without the pointing of the mind, the eye can not see. The mind 'shows' all the senses the respective 'objects' (i.e, smell to the nose, materials to the eyes, sound to the ears, touch to the skin) and it also knows the whole picture. Similarly God shows the soul The Bliss that He ever has with Himself and feels it along with the soul as the Indweller in all beings.

The Bliss is not different from God. It is His form. He is the source of this Bliss. It is His Bliss. Now He wants to give it to the deserving soul. The soul enjoys the Bliss with its sterilized ego individuality. This is the highest happiness one can get. Now, the soul has it, through the Grace of God. For this Grace, the soul expresses the incomparable love to God and continues to be one with Him ever and forever.



Twelfth Sutra



*“Wash out the disturbing dusts
Those prevent touching His lotus feet;
Move with godly men, wear godly dress, worship the temples as God.”*

So far, we had seen about the major parts of Saivam. We saw why there is a creation, who creates, what is the goal of the soul, how its goal gets executed, what happens after that. This Sutra is for those who had touched the lotus feet of God, but still remain in the body house. Even after getting salvation, one may continue to be in the physical body till he finishes the time stipulated for him. He would not have any karma (action) to perform. Having reached the destination, he had no other duty to perform. But still, he has to stay in the body house for the period prescribed for him by the nature.

Having found the goal of life, such a person will dive in divine ecstasy either without the consciousness of creation (nirbikalpa samadhi) or with the consciousness of creation (sabikalpa samadhi). He can continue to be in this state for days together. But, he may come to the worldly consciousness for a while to satisfy the bodily duties or to answer other persons. When he comes to the worldly consciousness, he shouldn't move with the worldly minded. He must ensure that he is not trapped by the delusion again. (Such a thing wouldn't happen for the God realised being. By saying this, the author wants to point out the power of delusion.)

He must wear godly dress to let others know that he is essentially divine. He should move with God seeking

people. He should visit the temples and worship them as not only as the symbols of God but as God Himself. Thus, he has to spend the remaining days with divine activities within and without.

If they could feel God inside, why should they bother about the external symbols of God? They see the core in everything. They see only God everywhere. The whole creation is made up of God's energy. The ignorant see the visible periphery and derive so many objects out of it. Though the golden ornaments are different in shapes and sizes, they all are made up of the same metal – gold. The worldly minded see only the ornaments – the realized beings see the base of all and see everything as the expressions of God.

With this, Siva Gnana Bodham ends.



Reviews

Siva Gnana Bodham talks about the individualised Soul, the all pervading spirit, the matter that stands in between as a veil, and the way of removing the veil.

A Tamil poem praises the supremacy of Siva Gnana Bodham as follows:

“Vedhas (the four Vedhas that stand as the authentic scriptures of the religion) are the cow.”

“The Agamas (another type of scriptures of the religion that talk about subtle truths and about the formation of temples) are the milk.”

“The songs of the four (the four, here means - four sacred saivaite Nayanmars - Thiru Gnana Sambandar, Thiru Naavukkarasar, Sundara Moorthi Swamigal and Maanikkavaasagar. There are sixty four Nayanmars in Tamil Nadu) are the gee.”

“ The work scripted by Mey Kanda Devar, Siva Gnana Bodham, is the taste of it.”

I bow to the lotus feet of Mei Kanda Devar.

Om Namasivaya

Thiruchittrambalam



சிவஞானபோதம் தமிழ் சூத்திரங்கள்

அவன் அவள் அது எனும் அவை மூவினைமையின்
தோற் றிய திதியே; ஒடுங்கி மலத்து உளதாம்;
அந்தம் ஆதி என்மனார் புலவர் (1)

அவையே தானேயாம்; இரு வினையின்
போக்கு வரவு புரிய; ஆணையின்
நீக்கம் இன்றி நிற்கும் அன்றே (2)

உளது; இலது என்றலின்; எனது உடல் என்றலின்;
ஐம்புலன் ஒடுக்கம் அறிதலின்; கண்படல்
உண்டிவினை இன்மையின்; உணர்த்த உணர்தலின்
மாயா இந்திர தனுவினுள் ஆன்மா (3)

அந்தக் கரணம் அவற் றின் ஒன்று அன்று; அவை
சந்தித்தது ஆன்மாச் சகச மலத்து உணராது
அமைச்ச அரசு ஏய்ப்ப நின்று அஞ்ச அவத்தைத்தே (4)

விளம்பிய உள்ளத்து மெய்வாய் கண்மூக்கு
அளந்து அறிந்து அறியா; ஆங்கு அவை போலத்
தாம் தாம் உணர்வின் தமிழ் அருள்;
காந்தம் கண்ட பசாசத்து அவையே (5)

உணர் உரு அசத்து எனின் உணராது இன்மையின்
இரு திறன் அல்லது சிவசத்தாம் என
இரண்டு வகையின் இசைக்கும் மன்னுலகே (6)

யாவையும் சூனியம் சத்தெதிர் ஆகலின்
சத்தே அறியாது; அசத்துஇலது; அறியாது;
இருதிறன் அறிவுளது; இரண்டலா ஆன்மா (7)

ஐம்புல வேடரின் அயர்ந்தனை வளர்ந்து எனத்;
தம்முதல் குருவுமாய்த் தவத்தினில் உணர்த்த; விட்டு;
அன்னியம் இன்மையின்; அரன்கழல் செலுமே (8)

ஊனக்கண் பாசம் உணராப் பதியை
ஞானக் கண்ணினில் சிந்தை நாடி
உராத்துனைத் தேர்த்து எனப் பாசம் ஒருவத்
தண்நிழலாம் பதிவிதி எண்ணும் அஞ்சு எழுத்தே (9)

காணும் கண்ணுக்குக் காட்டும் உளம்போல்
காண உள்ளத்தைக் கண்டு காட்டலின்
அயரா அன்பின் அரன் கழல் செலுமே (11)

செம்மலர் நோன்தான் சேரல் ஓட்டா
அம்மலம் கழீஇ; அன்பரொடு மரீஇ;
மால் அற நேயம் மலிந்தவர் வேடமும்
ஆலயம் தானும் அரன் எனத் தொழுமே (12)

