

Śaiva Dharma Śāstras

THE BOOK OF DISCIPLINE OF ŚAIVA SIDDHĀNTA CHURCH

Satguru Sivaya Subramuniyaswami



A dossier setting forth the theology, doctrines, customs, policies and plans by which members and institution of Śaiva Siddhānta Church are guided and governed in loving service to our Supreme God Śiva.

Śaiva Dharma Śāstras

शैवधर्मशास्त्र



Seventh Edition

Copyright © 1995
by Satguru Sivaya Subramuniyaswami

Śaiva Dharma Śāstras, The Book of Discipline of Śaiva Siddhānta Church is published by Himālayan Academy. All rights are reserved. This book may be used to share the Hindu Dharma with others on the spiritual path, but reproduced only with the prior written consent of the publisher. Designed, typeset and illustrated by the *swāmīs* of the Śaiva Siddhānta Yoga Order, 107 Kaholalele Road, Kapaa, Hawaii, USA 96746-9304.



Published by
Himalayan Academy
India • USA

PRINTED IN USA

ISBN 0-945497-69-5

THE WATERCOLOR ON THE COVER IS THE 1994 WORK OF NEW YORK ARTIST VERA ROSENBERRY, COMMISSIONED by Himālayan Academy. In it she has depicted the ancient and modern Hindu global experience. The entire left half of the painting, executed in traditional two-dimensional Rajput style, depicts Hinduism in olden days. The right side of the art portrays contemporary Hindu experience, modern life around the world as lived today by nearly one billion Hindus. Not only does the artist change the subject, but also the style, so the right side is executed in three-dimensional form. In the middle, appropriately, stands Gaṇeśa, as Pañchamukhagaṇapati, the five-faced, nine-foot granite Deity worshiped today by members of Śaiva Siddhānta Church at our dharmaśāla in the country of Mauritius in the Indian Ocean. The Sanskrit Aum is the artist's central image, signifying the presence on Earth of Sanātana Dharma, and the omnipresence of the Divine, as revealed in the Vedas—two of the major truths woven throughout this sacred volume.

Śaiva Dharma Śāstras

The Book of Discipline
Of Śaiva Siddhānta Church

शैवधर्मशास्त्र

Satguru Sivaya
Subramuniaswami



Published by
Himalayan Academy
India • USA

Dedication

समर्पनम्



HAT IS A CHURCH? FIRST AND FOREMOST, A CHURCH IS A GROUP OF DEVOUT PEOPLE WHO SHARE THE SAME BELIEFS. A CHURCH'S PRIMARY OBJECTIVES ARE TO PRESERVE THE DOCTRINES OF FAITH AND TRADITION AND to serve the needs of the congregation. The clergy preserve theological doctrine and teach it to members. Clergy and lay members together minister to the needs of the congregation. This they do through sermons and devotional services, through counseling for personal and family problems, assistance offered in times of hardship, religious and secular education for the youth, missionary work and spiritual, social and cultural events. A church seeks to uplift and guide its members in the fulfillment of all four aspects of their life: spiritual, cultural, social and economic. Our Śaiva Siddhānta Church has through the grace of my satguru, the venerable sage of Sri Lanka, Yogaswāmi, grown stronger and stronger through the years in the fulfillment of the above-stated purposes. It all started in 1949 when, with a powerful slap on the back and instructions for my spiritual mission, Yogaswāmi initiated me into this ancient siddhar lineage. This compendium of Śaiva culture for successful, harmonious living on planet earth is dedicated to that great soul who was spiritual monarch of his nation for half a century and whose four Great Sayings are:

Thanai Ari—Know your Self by yourself.

Sarvam Śivamayam—All is Śiva.

Ellaam Śivan Seyal—Śiva's Will be done.

Summa Iru—Be still.

Contents

विषयसूची

Author's Introduction	xxvii
Chapter 1: Overview	1
Chapter 2: Spiritual Lineage	17
Chapter 3: Articles of Faith	23
Chapter 4: Articles of Conduct	29
Chapter 5: Circles of Association	43
Chapter 6: International Headquarters	49
Chapter 7: Sacred Calendar	67
Chapter 8: Holy Pilgrims	75
Chapter 9: Himalayan Academy	85
Chapter 10: Church Membership	97
Chapter 11: Spiritual Initiation	107
Chapter 12: Monastic Life	113
Chapter 13: Monastic Aspirants	121
Chapter 14: The Family	131
Chapter 15: Married Life	143
Chapter 16: Personal Life	153
Chapter 17: The Divine Circle	171
Chapter 18: Family Missions	179
Chapter 19: Council on Missions	191
Chapter 20: Religious Gatherings	199
Chapter 21: Church Perspective	211
Chapter 22: Penance	219
Chapter 23: Hindu Heritage Endowment	227
Chapter 24: Church Agencies	231
Chapter 25: Guru Protocol	243
Conclusion	259
Resource: Holy Orders of Sannyāsa	262





Introduction

ग्रन्थकारभूमिका

SAIVA DHARMA ŚĀSTRAS IS A POTENT EDICT, AN IRREVOCA-
BLE COMMISSION TO MY ĀCHĀRYA SUCCESSORS, DETAILING
THEIR FUTURE DUTIES AND RESPONSIBILITIES. FURTHER, IT
IS A DOSSIER DESCRIBING FOR CHURCH MEMBERS AND THE
public our international headquarters, monasteries, missions and extend-
ed families, our Himālaya Academy, ministry and initiations, our family
and monastic paths, articles of faith and conduct. It explains our World
Outreach Mission: to protect, preserve and promote the Śaivite Hindu reli-
gion, to foster the growth of all sects of Hinduism through Hindu solidar-
ity and to teach monistic Śaiva Siddhānta for the spiritual unfoldment of
the individual and the family through temple worship and daily *sādhana*.
How members live, conduct themselves, raise their families and perform
their *dharma* is all elucidated here. This *śāstra* portrays a fellowship
that is a one body of belief, worship and allegiance. Each member has
studied and upholds the same scriptures and creed. Each worships God
Śiva through the traditional ceremonies and sacred observances. Each
is well versed in the teachings of our *sampradāya*, a tradition that val-
ues practice above learning. Each finds authority in our religious hier-
archical lineage, or *paramparā*. Each performs the potent *sādhanas* of
the *Śaiva Neri*, regular disciplines which yield spiritual transformation
through self-effort. Each looks to the spiritual preceptor, or *satguru*, as
the supreme guiding force. This is the seventh edition of *Śaiva Dharma
Śāstras*. The first was issued as a manual in 1958. Subsequent editions
were released in 1971, 1980, 1981 and 1982 to reflect the needs of a growing,
worldwide organization. The sixth edition evolved out of my 1986 pasto-
ral world tour. In 1973—with the advent of the *Lemurian*, *Dravidian* and
Śaivite Śāstras, known collectively as the *Lord Subramaniam Śāstras*—the
spirit and culture of our international Church was slowly molded into the
patterns described in those ancient books read from the *ākāśic* library
of Lord Subramaniam. One of the remarkable things about the *śāstra*
you are about to read is that it is a living expression of these ancient
śāstras, with hundreds and thousands of people today living according
to its precepts. Śaiva Siddhānta is shining forth in many lands and lan-



guages through *The Master Course* and *Dancing with Śiva*. Hindu solidarity is being forged through HINDUISM TODAY. *Kulapati* missionaries and *maṭhavāsi* ministers are serving tirelessly.

The Working Together of the Three Worlds ¶ The *Śaivite Śāstras*, the inner-plane prophecy that has guided our Church since it was clairvoyantly read in 1973, predicted in verse 471 what we now see has come to pass: “By the time 1995 arrived, the inner order and the outer order of Śaivism worked in harmony with the band of Mahādevas in the Third World. Lord Skanda and Umāgaṇeśa and Lord Śiva Himself were pleased at this band of great Lemurian souls working together in the Second World and the First World. Constant rays from cosmic galaxies began to penetrate these monasteries deep into the earth, some so strong they penetrated through the earth. This permanent *śakti* that vibrated all the temple land resounded through the countryside, establishing a peace of mind and abundant consciousness for those who lived within the radiance of this *darśana* of the monasteries and temples. Looking into the future, we can see this vibration growing in the ground.”

These Śāstras Shall Guide Our Future ¶ The arrival of 1995 is indeed a great event for all of us, a fulfillment of the magical *Śaivite Śāstras* so generously composed by divine *ṛishis* and master adepts in the Antarloka, or astral plane. As this year, 1995, unfolds, the past has met the present, and it is truly a glorious time, because I can now add to the great inner-plane manuscripts first read from the *ākāśa* in 1973 these *Śaiva Dharma Śāstras*, the story of our contemporary Church's ideals, day-to-day customs and procedures. *Lemurian Scrolls* and these *Śaiva Dharma Śāstras* are the legacy I leave my *āchārya* successors, their guidelines and firm laws, their commission to follow and fulfill, along with *The master Course* trilogy—*Dancing, Living* and *Merging with Śiva*, and Shum, the language of meditation. Our pattern has been completed, the prophecy manifested better than any of our expectations. We are eternally grateful for the untiring help the Gods, *devas* and *ṛishis* have provided ever since the *Lord Subramaniam Śāstras* were revealed, a profoundly needed message from the past for the present, now preserved for the future. My *āchārya* successors will have a momentous task, to be sure. They who have striven so hard to fulfill their holy orders of *sannyāsa* will have these *Śaiva Dharma Śāstras*, the *Lord Subramaniam Śāstras* and the *Maṭhavāsi Śāstras* as their discipline, their *sādhana* and, yes, sometimes their *tapas*. As the future is based upon the past, this recorded past within these *Śāstras* releases new



energy. As predicted in the *Śaivite Śāstras*, by 1995, the year we are in now, our pattern is set, and constant preservation and perpetuation is commissioned by me and by the inner worlds for its fulfillment generation after generation for over a thousand years into the future of futures, for ever and ever. Yea, much longer than that, much longer than forever, for these *śāstras* give the explanation of life as it is to be lived and has been lived by a healthy, happy, spiritually productive, small inner group and larger outer group, both ever growing in strength and numbers. Listen now to the great *śāstra* that guides my successors and their successors and theirs and theirs into the future of futures as a unified, traditional body of servants of Śiva.

The Lord Subramaniam Śāstras ¶ Within these *Śaiva Dharma Śāstras* we quote extensively from the *Śaivite Śāstras* and the *Lemurian and Dravidian Śāstras*, two texts from our *Lord Subramaniam Śāstras*, revealed to me clairvoyantly in 1973. The *Lemurian and Dravidian Śāstras* are being released to *dīkshā śishyas* under the title *Lemurian Scrolls*, but the *Śaivite Śāstras* will continue to be a private text restricted to our monastics under vows. In quoting from these three texts in *Śaiva Dharma Śāstras* we have brought forth the principles that will be most helpful to students and members of our fellowship who seek to understand the inner workings of this glorious inner and outer universe.

A Hymn From Sage Yogaswāmī ¶ I conclude this brief introduction to a prodigious work with a profound hymn composed by my preceptor, Satguru Āsān Yogaswāmī, spiritual master for half a century of Sri Lanka's 2.5 million Śaiva Tamil peoples. In this proclamation, Āsān Yogaswāmī sets the *sādhanas* for all sincere Śaivites now and in the future.

Listen, while I tell you the path to liberation:
Truth, patience, calmness and discipline of self;
Discrimination twixt the eternal and the passing;
Devotion to the humble servants of the Lord;
Rising in the early morn and bathing before daybreak;
Repeating in the way prescribed the flawless letters five;
Worshiping the *guru's* feet, applying holy ash;
Eating but when hungry, with the whole heart giving praise;
Studying the *śāstras*, seeing others as oneself;
Severing attachment to all property and wealth;
Speaking with fit courtesy, avoiding argument;
Driving from the mind all thought of family and caste;
Being ever free of the smallest like or dislike;

He who knows God
as the Life of life,
the Eye of the eye,
the Ear of the ear,
the Mind of the mind
—he indeed comprehends fully the Cause of all causes.

ŚUKLA YAJUR VEDA,
BRIHAD 4.4.18. UPP, 179



Living and abiding 'neath the Lord's eternal feet.

¶ All *śāstras* are explicit in their laws, rules and regulations beyond what any human could live by, but that is what the Sanskrit word *śāstra* means: a law book, a book of discipline to be obeyed, a divine work such as the Sikh *Ādigrantha*, the Buddhist *Dhammapada*, the Jewish *Torah*, the Muslim *Koran*, or the Christian *Bible*. We hereby commend to Śaiva devotees everywhere this great work inspired by the Lord of lords, King of kings, the God of Gods, the Guru of *gurus*, the knower of past, present and future, author of the four *Vedas* and the *Śaiva Āgamas*, Lord Śiva Himself. Aum.

He is the Ancient One. He created the beings of earth and
heaven in days of yore in order divine. The six faiths seek
the feet but of the One Primal, Peerless God.
And in them all, He pervades in measure appropriate.

Tirumantiram 1557. TM

They call Him Indra, Mitra, Varuṇa, Agni or the heavenly sunbird Garutmat.
The seers call in many ways that which is One; they speak of Agni, Yama,
Mātariśvan.

Ṛig Veda 1.164.46. VE, 660

Him who is without beginning and without end, in the midst of confusion,
the Creator of all, of manifold form, the One embracer of the universe—
by knowing God, one is released from all fetters.

Kṛishṇa Yajur Veda, SvetU 5.13. UpH, 407

Who by His grandeur has emerged sole sovereign of every living thing that
breathes and slumbers, He who is Lord of man and four-legged creatures—
what God shall we adore with our oblation?

Ṛig Veda 10.121.3. VE, 71

The Primordial Vastness is the sky. The Primordial Vastness is
the sphere of space. The Primordial Vastness is the mother,
the father, the son. The Primordial Vastness is all the Gods,
the five sorts of men, all that was born and shall be born.

Ṛig Veda 1.89.10. HP, 114

Lord Śiva is the master of all the four-footed and two-footed beings
and it is a confirmed truth that their bondage and liberation
are under the will of Him.

Chandrajñāna Āgama, Kriyā Pāda, 1.44.





AS WE LOOK FROM A MOUNTAINTOP PERSPECTIVE AT THE GRAND INSTITUTION MANIFESTED THROUGH THE GRACE OF MY SATGURU, SAGE YOGASWĀMĪ, WE SEE THE FIRST HINDU CHURCH ON THE PLANET. FOUNDED WITH HIS BLESSINGS IN 1949 IN SRI LANKA, IT IS DEDICATED TO PROMOTING ŚAIVISM BY BUILDING SPIRITUAL CHARACTER THROUGH A WORLD OUTREACH MISSION FROM OUR HAWAII ĀŚRAMA AND INTERNATIONAL HEADQUARTERS.

Overview

सारपत्रक

Chapter 1

1 ¶ Śaiva Siddhānta Church is a progressive institution vowed to uphold its spiritual heritage, derived from the Śaivite Hindu traditions of South India and northern Sri Lanka. We urge members and other devotees to “Know thy Self” through self-inquiry, meditation, traditional temple worship, scriptural study, *guru bhakti* and selfless service. We strive to bring members, devout *śishyas* of the *paramparā*, into a pure, ethical life and guide them toward enlightenment and a direct consciousness of the Divine within, the necessary preparations for the *Vedas*’ stated ultimate goal: *moksha*, freedom from rebirth, whence the soul, released from worldly desires, goes on in its evolution unencumbered by a physical body, a continuing unfoldment that finally leads to the complete and irrevocable merger of the soul in God, *viśvagrāsa*. *Jiva* becomes Śiva. Therefore, all our Kailāsa Paramparā *vrata* and *dikshā śishyas* are considered to be on the *sādhana mārگا*, having experienced, matured and perfected the two preparatory *pādas* (*charyā* and *kriyā*) in their ongoing daily *sādhanas*. These devotees are on the path to *moksha*, for which the celestials revealed the subjective language Shum. Camped at 13,000 feet in the Himālayas near Tibet, at Sandakpu, in November of 1969, I entrusted to sixty-five seekers pilgrimaging with me the *sādhanas*, called *mamsane* and *mambashum*, delineating for all my *śishyas* efforts for a lifetime, efforts which lead toward the inevitable—mature, mystical, transforming happenings, discoveries and experiences within the soul. Those who draw near, sensing our fondness for sincere seekers, will find our fellowship traditional in its loving spirit, loving in its spiritual strictness and strict in its expectations of itself and its every cherished member of our international extended family.

Founding, 2 ¶ Śaiva Siddhānta Church, founded in 1949, was incorporated under the laws of the United States of America in the State of California on December 30, 1957, and received recognition of its US Internal Revenue tax exempt status as a church on February 12, 1962. Its USA employer identification number is 94-6108645. Among America’s oldest Hindu institutions, it established its international head-



quarters on Kauai, Hawaii on February 5, 1970. From this Garden Island in the Pacific Ocean, northernmost of the Hawaiian chain that forms the world's most remote land mass, the Church broadly serves the 850-million-strong Hindu faith (fully one-sixth of the human family). The Church's ministry is dedicated to nurturing the membership and local missions in four continents and to serving, primarily through publications, the community of Hindus throughout the world.

A Summary Of Church Attainments **3** ¶ Over the last nearly half-century, our Church has created a *swāmi* order and a theological seminary to train young men from many nations and mold them into religious leaders to later take holy orders of *sannyāsa*. We have nurtured an extended family membership that upholds and sets new standards of personal dedication, inner effort, home culture and public protocol in these contemporary times when the diaspora of Hindus has brought them to nearly all countries of the world. Further, in a broader way we—our monastic order and close family members and I working in one-mindedness—have played a crucial role in Hinduism's transition from the agricultural era into the technological age and on into the age of information and the new age of space.

An Impact Beyond Small Numbers **4** ¶ These efforts have indeed been amplified beyond our small numbers, furthered in many ways: reporting globally to a quarter-million readers through our award-winning journal, HINDUISM TODAY, and more through the Internet and its World Wide Web; translating and publishing scripture and religious literature; coordinating related graphics and art projects; collaborating and sharing resources with hundreds of individuals and institutions who share our commitment to effectively spreading Hindu Dharma; conducting children's schools, youth retreats and *gurukulams*; training monastics and providing for members temple services, including sacraments such as name-giving, first-feeding, marriage and funeral rites. In these efforts, we have worked closely with an advisory council of priests, *paṇḍitas*, *śāstrīs*, *swāmīs* and *aadheenakartars* in India, Sri Lanka, the United States, Mauritius, Malaysia, Europe and South Africa and followed their wise advice and guidance. Our congregation has grown as a strict and traditional global family of monastics, close initiates, novitiates and students. It is, therefore, intentionally not large. It takes a humble place among legions of Hindu institutions substantially larger and far older, some founded more than two millennia ago. The measure of this body of devotees is not its



size but its spiritual commitment and integrity.

About the Name of Our Fellowship 5 ¶ The name of our Hindu church is Śaiva Siddhānta Church, meaning “sacred congregation of Supreme God Śiva’s revealed Truth.” These two Sanskrit words and one English word we consider to be our international trademark. No other terms should be substituted for the word *church* when writing or conversing in English. The word *church* may be translated into other languages for purposes of conversation. It may also be so translated for legal documents, such as for registration of mission groups, as deemed preferable by the parent Church. Such translations shall always use the official terms approved by the Church. In such translations, based on the pattern of well-established local churches, we choose words that most strongly convey this meaning: a one-minded, hierarchical body of devotees, following a single doctrine of belief, with strict codes of conduct, an initiated priesthood, ministry and missionaries, well-defined sacraments, shared scriptural authority and exclusivity of membership free of other alliances. We know that the term *church* will, in some communities, carry great respect and power, and in other communities it may be demeaned and belittled. Knowing theirs is the world’s first Hindu church on the planet, our members use the name Śaiva Siddhānta Church (or its equivalent as traditionally rendered in the world’s many languages) boldly in all instances, defending its use when needed. Finally, it must be emphasized that while we adhere strongly to the institutional structure of church, we do so to most effectively convey the pure, traditional Sanātana Dharma as expressed in the *Vedas*. As one of the world’s most orthodox congregations, our use of this institutional structure should never be misconstrued as carrying or even implying any Christian or Western religious content.

Church as a Legal, Social Structure 6 ¶ While the Greek-based word *church* is most commonly understood as a place of worship, the full meaning encompasses the religious congregation and organization on many levels of activity. *Church* takes on special importance in legal and governmental discussions, where matters of church and state are frequently focused on. In more and more nations, in federal and state governments, religion is defined as *church*, and the separation of church and state is respected and constitutionally enforced. Such protections, grounded in the concept of *church*, are crucial to the rights of all religious groups. These include protection from government and from other religions which may seek to dominate faiths with less political power.

By austerity,
goodness is obtained.
From goodness, under-
standing is reached.
From understanding,
the Self is obtained,
and he who obtains
the Self is freed from
the cycle of birth
and death.

KRISHIA YAJUR VEDA,
MAITRU 4.3. UPR, 810



Establishing The Church Internationally 7 ¶ When the Church is legally founded in other countries, the registered name would include the country, with the board of trustees comprised solely of the Guru Mahāsan-nidhānam and his select group of *āchāryas* who are the stewards of the international Church in the United States. A prime example is our Śaiva Siddhānta Church of Mauritius, registered in 1986 through an act of parliament, with the Hawaii-based stewards in absolute control. Only in this way can we own property and establish branch monasteries. outside the United States.

Ecclesiastical Headquarters In Hawaii 8 ¶ The Church's international headquarters is Kauai's Hindu Monastery, Kauai Aadheenam, located in the Wailua Homesteads district on the Hawaiian island of Kauai. This is a traditional, male cloistered Hindu monastery. One of Hawaii's most tropically lush and sacred spots, the Aadheenam occupies fifty-one acres on Kauai's eastern side, four and one-half miles from the Pacific Ocean, overlooking and bordered on its south perimeter by 1,500 feet of the Wailua River at the foot of the extinct volcano and Kauai's tallest peak, Mount Waialeale. At the Church's core is my ecclesiastical authority and that of my Śaiva Swāmī Saṅgam, an order of *sannyāsins* who serve full time at Kauai Aadheenam, our international headquarters, *āśrama* and theological seminary. This is the site of the Kailāsa Pīṭham, the seat of spiritual authority for this ancient *guru* lineage, formerly located in northern Sri Lanka. Here we protect the purity of the faith and decide matters of education, publication, innovation, theology and Church law. Here young *brahmachārīs* are prepared to eventually take their holy orders of *sannyāsa*. From here the teachings radiate out to 250,000 readers in 120 countries through HINDUISM TODAY, our World Outreach Mission, and through our local missions in over eight countries.

The Monks Are Our Ordained Ministers 9 ¶ From Kauai Aadheenam and our other monasteries, the *āchāryas*, *swāmīs*, *yogīs* and *sādhakas* assist me in overseeing the worldwide teaching and publications of the Church and in guiding its membership. These ordained monastic ministers are entirely supported by the Church and receive no remuneration. They arise at 3:45AM for a joyous, disciplined life of worship, meditation and selfless service, abiding by the ancient traditions of Śaivite monasticism under vows of purity, humility, confidence and obedience, and, for the *swāmīs*, the vow of lifetime renunciation. Of these monastics—*sādhakas*, *yogīs* and *swāmīs*—dedicated to a life of spiritual enlightenment,



more than half have lived under vows for 15 to 30 years. We look forward to a brilliant future with many more *sannyāsins*.

Activities Of our Maṭhavāsis 10 ¶ My *maṭhavāsis* serve in a number of capacities: teaching *haṭha yoga*, philosophy and meditation, counseling lay members through telephone contact, correspondence and personal visitations; conducting youth retreats and other seminars; giving *darśana* to large and small groups; publishing, translation, cyberspace communication and knowledge-resource development for other Hindu organizations worldwide. They oversee and participate in monastery care, cooking, carpentry, planting and harvesting, dairy management and groundskeeping. *Maṭhavāsi āchāryas*, *swāmīs*, *yogīs* and *sādhakas* also serve as priests in our temples. For elaborate ceremonies, however, we call upon the venerable Śivāchāryas, the preeminent lineage of Śaiva temple priests, the elders of whom have trained and sanctioned our *maṭhavāsis* to perform certain rites for Church members in our temples. In this capacity my monks are known as monastic priests or *aadheenārchakas*. In Hinduism, temple priests and *maṭhavāsis* comprise two separate traditions. One is married; the other is unmarried and celibate. Tradition demands that monks not identify too closely with the priestly vocation, lest they become overly involved in the concerns of the public.

Our Monks Comprise a Sādhu Ministry 11 ¶ Instead, my *maṭhavāsis* identify with and immerse themselves in the concerns of the over three million *sādhus* and *swāmīs* of India, a number published in 1995 in the *Washington Post* in an article about the Godmen of India. This is a seemingly vast number, but is actually only an average of four renunciates for each of India's 700,000 villages and countless cities comprising a total population of 800 million. Thus, in India, roughly three out of every 1,000 persons have taken up the full-time spiritual life. These are the holy ones, *dharma's* lighthouse, the perpetuators of the faith. India's ratio of monks to *gṛihasthas*, lay persons, falls in line with the proven demographics of successful ministry: of one pastor serving the spiritual needs of one hundred families, or about 300 people, in order to maintain a healthy, viable congregation.

Householder Missionaries And Teachers 12 ¶ For the sake of those who may think of an *āśrama* as a commune accommodating all seekers, regardless of gender, we must reaffirm that our *āśramas* are strictly cloistered monasteries for celibate men. We follow the *aadheenam* traditions of South India. *Gṛihastha* members of our fellowship live in their own homes in the

The cosmic soul is truly the whole universe, the immortal source of all creation, all action, all meditation. Whoever discovers Him, hidden deep within, cuts through the bonds of ignorance even during his life on earth.

ATHARVA VEDA,
MUNDU 2.1.10. BO UPR, 682



local community, apart from the monasteries, conclaving in local mission groups. Trained missionaries and teachers within the family membership provide counseling and classes in Śaivism for children, youth and adults and perform other missionary services, such as organizing periodic youth retreats and travel-study programs, distributing *The Master Course* trilogy, HINDUISM TODAY and other religious literature, and lecturing to public groups. They and my noble *maṭhavāsis* all follow the path of service so vigorously hailed by Āsān (spiritual master) Yogaswāmī in his many *Natchintanai* hymns which embody our philosophy. He said, "When both macrocosm and microcosm are seen as That, to render service is the proper thing. We are the servants of Śiva. We are the servants of Śiva. We are the servants of Śiva. We are the servants of Śiva. This is *charyā*; this is *kriyā*; this is *yoga*; this is *jñāna*. This is *mantra*; this is *tantra*. This is the panacea."

**Every Satguru's
Traditional
Duties**

13 ¶ With all that my *maṭhavāsi* ministers and *gṛihastha* missionaries and other members do, there is much that they do not do, and this too must be proclaimed. In 1995, as *satguru*, I am in exclusive intimate spiritual communion with each of my devotees. My helpers are not so personally involved with this mystical process, though according to their capacities they do give support and encouragement, provide follow-up and assist me in the intricate ramifications of the process of spiritual unfoldment. Still, I am the one and only one at the center of each seeker's life, beating in each heart, aware in each thought, good, bad or indifferent. Our *Guru Śāstras* require that the number of students and members should never be allowed to grow beyond the *guru's* ability to minister to each soul personally. This injunction applies in full force to all future *guru mahāsannidhānams*. I keep the threads of every *śishya's karma*. I alone am the spiritual voice of *dharma* in their lives. All others participate on different levels in support of my fundamental duty, and none dares to encroach on that. This is the highest fulfillment of our ancient tradition, established in Bhārat, India, by the *sādhus*, *swāmīs* and *satgurus* of yore, and it works beautifully in unspoken perfection in the highest of cultures. But to those seeking to understand our subtle tradition, it must be openly stated that the *satguru* is the keeper of all the intertwined threads, the repository of all intimate knowledge, the knower of the continuities of all his followers' *karmas* and *dharmas*, the confidant of each one's secret heart, the listener to their most painful confessions in sealed confidentiality, the giver of their mind-quieting penances, or *prāyaścittas*, the interpreter of their transcendental, light-filled



breakthroughs, visions and dreams, the guardian of the future of each *śishya*, each student and each member. He, and no one else.

The Śishya's One Step to the Guru's Nine 14 ☪ The covenant between *guru* and *śishya* is based on the renewable, once-a-year-during-the-month-of-the-*guru* rededication required of each follower. It is based on the ancient precept that if the *śishya* takes one step toward the *guru*, he in turn takes nine steps toward the devotee. But if the *śishya* does not take that one crucial step in the prescribed way at the ceremonial July Guru Pūrṇimā rededication, the *guru* withdraws his *prāṇic* energies, knowing that all impetus must come from inside the devotee's heart and soul. *Sūtra* 246 states: "My followers shall seek the *satguru's* blessings, act in harmony with his will, trust in his supreme wisdom, seek refuge in his grace, and rush forward to rededicate themselves yearly during the month of the *guru*. *Aum*."

The Pitfalls Of the "Lenient" Approach 15 ☪ The alternate motivation, which is abhorrent to the tradition, is for the individual to draw the *guru* out into worldliness to satisfy the devotee's whims and fancies, or to seek membership in the fellowship solely for the social comforts it provides. Proceeding in this way has been the downfall for many Hindu *gurus* and their institutions. The one-step-nine-steps, *ekapāda-navapāda*, *sādhana* must be followed, because if the *guru* oversteps his nine, he enters the worldliness he formally renounced, and the family community begins scheduling his appointments and running his life according to their outer needs and mundane concerns, rather than his directing their life according to inner, unearthly needs.

Detachment: Guru Pūrṇimā Rededication 16 ☪ The *guru* traditionally does not opt to "save souls," knowing that they are in a constant state of perfection. Nor does he work to "hold the flock together." He shares his wisdom and gives *sādhanas* to those who are open and ready to receive. The ardent seekers need no reminder to come forward at Guru Pūrṇimā in July each year. They look forward to the inner or outer pilgrimage. Others who tarry are given six months' grace until Satguru Jayantī in January. Those who do not come forward after this are encouraged to seek out another preceptor, a *swāmī*, *guru*, *yogī* or *paṇḍita*, who may be more lenient in his expectations.

Beware of Perpetual Consumers 17 ☪ The *maṭhavāsis*, as well as our family members, are admonished not to stop or tarry on their San Mārga to help those who—while they are being trained to help themselves by performing *sādhana*, personal transformation through self

The Self cannot be attained by the weak, nor by the careless, nor through aimless disciplines. But if one who knows strives by right means, his soul enters the abode of God.

ATHARVA VEDA,
MUNDU 3.2.4. BO UPM, 81



effort—refuse to respond, are deceptive and mislead the monks, make promises they have no intention of keeping and imbibe the strength of the monks to supplement their own. The monks must further refrain from associating with those who build up their ego, personal image, by well-chosen words they barely mean and those who want their *sādhana*s done for them by the *maṭhavāsis*, leeching their vital energies. To remain with those who come for advice and do not follow that advice, who ask for *sādhana* but do not perform it, request penance then reject it, is to personally give up the Nātha Mārga for the *āṇava mārگا*, the gilded path of the personal ego. To wear a tinsel tin crown is not becoming to those of the Nātha tradition. To dance the dance of egoism, serving those who take and take and then demand more, is to deny the very core of the Nātha *sādhana* path to themselves and others by the example they set. We court only the producers, those who perform *sādhana* and progress on the path toward *moksha*.

A Culture For the Lion-Hearted 18 ¶ Ours is a traditional hierarchical system of government, upheld within our family and monastic communities, established when the *Vedas* were created. It is also a system where the elders, in a loving way, speak down to the younger and disallow them to speak up argumentatively or contentiously to them, so that there is always an atmosphere of respect and meeting of minds. But never is scolding heard or feelings hurt or arguments provoked or sincere answers left unanswered. Here love is the sum of the law, and the heartfelt feelings going out from the elders protect and support those who will one day themselves be elders. Thus we create a secure and loving society in which intelligence overrides controversy and the only rigid rule is wisdom. Thus the *prāṇic* magnetism of the family or monastery is maintained and ever building for sustainable success and spirituality. Ours is a system in which wives vow to honor and obey, and are not partners to their spouses. Ours is a system that requires great dedication, fulfillment of the maturing of intelligence to understand and abide by. Ours is a system for the lion-hearted, those who are philosophically astute, culturally refined and spiritually motivated. It is not for the common person who has little respect for principles, who makes a promise, then forgets or reneges within a short period. To the materialistic or unresponsive this system does not apply. Ours is a system that is exclusively and unapologetically unable to be compromised and has survived since shortly before the beginning of time and will continue for millennia after millennia until just after time ends. Satguru Āsān Yogaswāmī Mahārāja boldly pro-



claimed, “More precious than life itself is rectitude. Those who practice rectitude possess everything that is worthwhile.”

Himālayan Academy and Publications 19 ¶ The educational institution and publishing arm of our Śaiva Siddhānta Church is the Himālayan Academy which I founded in 1957. Central among its purposes is to teach *The Master Course*, a course on the Śaivite Hindu religion, and more specifically monistic Śaiva Siddhānta, the Advaita Īśvaravāda of Sri Lanka and South India. The Academy also conducts periodic youth retreat programs and travel/study pilgrimages to India, Hawaii and elsewhere. One of the foremost activities of the Academy is the publication of pamphlets, posters, lessons, books and bulletins, produced by the monks as they record my teachings and make them available to seekers everywhere, as well as strive to bring Śaivite scripture into modern English. Thousands of books are sold each year from Himālayan Academy Publications, and tens of thousands of its pamphlets on Hindu *dharma* are distributed freely around the globe by my followers as part of our World Outreach Mission. Every quarter, the publications department creates the magazine, HINDUISM TODAY, a computer generated, graphically rich, English-language journal focusing on Hindu spiritual leaders, institutions and events internationally, freely accessed on the World Wide Web and elsewhere on the Information Highway.

International Family Congregation 20 ¶ The membership of Śaiva Siddhānta Church extends to many countries of the world including the USA, Canada, Mauritius, Malaysia, Singapore, India, Sri Lanka and several European nations. Hundreds of thousands of individuals participate in our teachings through lessons, literature, study courses and youth retreats. Several thousand actively pursue the spiritual path under our guidance. At the core of this group is the formal, tithing membership of the Church and its Academy, approximately 1,000 fully dedicated individuals, giving ten percent of their income as “God’s money” each month to advance the Church’s work. These men, women and children are family persons or single individuals living in their own private residences in the world and pursuing their chosen professions and family goals.

A Theology Of Monistic Theism 21 ¶ Our theology is called monistic theism, Advaita Siddhānta, Advaita Īśvaravāda or Śuddha Śaiva Siddhānta. It is a unity of Siddhānta and Vedānta rooted equally in *moksha*—life’s ultimate objective, God Realization and liberation from rebirth—and the three other great human aims: *dharma*, righteous living;

As water poured into water, milk poured into milk, *ghee* into *ghee* become one without differentiation, even so the individual soul and the Supreme Self become one.

ŚUKLA YAJUR VEDA,
PAINGU 4.10. UPR, 921



artha, wealth; and *kāma*, pleasure. All these are reflected in Śaivism's vast religious culture, its traditions and customs, arts and sciences, protocol, sacred hymns and forms of devotion and worship.

Nandinātha Lineage of Masters **22** ¶ Our known spiritual history dates back 2,000 years through the *guru* lineage of the Nandinātha Sampradāya's Kailāsa Paramparā. But, in truth, the mission of this order started at the beginning of time. Over time it has given rise to various institutions to embody and disseminate its teachings. Its two most recent manifestations are the Śivathondan Society, founded by my *satguru*, Siva Yogaswami, in 1935; and the Śaiva Siddhānta Church which I founded in 1949 with his blessings when I established the Śrī Subramuniya Āsrama in Sri Lanka. The venerable sage proclaimed that the *āsrama* "will be a three-story building." That was shortly after he had initiated me into the ancient order of *sannyāsa*. Our lineage of *siddhas*, spiritual adepts, is a major stream of the Nandinātha Sampradāya, ardent proponents of the ancient philosophy of monistic Śaiva Siddhānta, or Advaita Īśvaravāda.

The Church's Ten Broad Objectives **23** ¶ Our order's mission is to protect, preserve and promote the Śaivite Hindu religion as embodied in the Tamil culture, traditions and scriptures of South India and Sri Lanka. Thus, the Church is unequivocally oriented to serving those of Tamil descent, especially those from Sri Lanka. Yet, its membership is open to—and we wholeheartedly serve—seekers of all ethnic backgrounds who wish to follow this most ancient and venerable religious and cultural pattern. The overall purpose of Saiva Siddhanta Church can be summarized in the following ten objectives.

1. To protect, preserve and promote Śaivite Hinduism, especially the enlightened monistic Śaiva Siddhānta philosophy, Advaita Īśvaravāda, of the Nandinātha Sampradāya's Kailāsa Paramparā.
2. To live and share with others the spiritual teachings of our lineage as capsulized in *Dancing with Śiva, Hinduism's Contemporary Catechism*, to share with mankind the path which leads souls through service, worship, *sādhana* and *yoga* toward God Realization.
3. To nurture among members a rich, rewarding and spiritually fulfilling extended family life based on the traditions and culture of Śaivite Hinduism, strengthening family love, inspiring security within the home and encouraging regular religious study and daily *sādhana*.
4. To foster Śaivite monasticism among those who qualify, training and caring for those who have dedicated their lives in selfless service to oth-



ers and to God, Gods and *guru*, encouraging all monastics to follow and exemplify the strict ideals and disciplines found in their vows.

5. To support and strengthen Śaivism by maintaining Kauai Aadheenam, with its San Mārga Iraivan Temple and Kadavul Koyil, as a citadel of pure, orthodox Śaivism, and by developing a worldwide membership with strong family missions.

6. To assemble and translate into modern English and other languages the sacred scriptures of Śaivism and to produce and publish as needed religious books, texts, audio and video recordings, *newspapers and literature.

7. To raise the general awareness and commitment of all Hindus toward their religion, educating them in the depth and beauty of the planet's oldest faith, through the World Outreach Mission by distributing HINDUISM TODAY and other religious literature, promoting the sharing of knowledge and resources among Hindus of all sects.

8. To generate international interest and support, through the Hindu Heritage Endowment, for Hinduism's diverse institutions, such as temples, societies, schools and the Church's own missions, so that these institutions and the religion they protect will continue to flourish.

9. To develop services and leadership among local communities by fostering family ministry, Śaivite monasticism and the Śaivite priesthoods.

10. To foster international alliances with organizations of all sects of Hinduism based on the doctrine of Hindu solidarity, with the objective of providing a firm foundation for the Sanātana Dharma to persist in the future with the same potency which has made it the world's spiritual leader and guide for thousands of years.

Local Family Societies or Missions **24** ¶ Family members gather in homes in sacred fellowship to participate in the fulfillment of the ten Church objectives. Each of these family groups is known as a Church mission. They foster *satsaṅga*, prayer and hymn singing, reading of scripture, selfless service and the distribution of religious literature. Within these missions, families work together to generate activities for youth, men, women and children year after year. They seek in every way to make their spiritual life a vital force in the community at large by setting new standards in traditional dress, music, philosophy and protocol. Inwardly they seek to propel each and every one onward along the path toward God as they perform *sādhana*, dance with Śiva, live with Śiva and merge with Śiva. The focus of their *seva* is the fulfillment of the goals established by the Guru Mahāsannidhānam of Kauai Aadheenam.

He is Brahmā.

He is Śiva. He is Indra.

He is the immutable,
the supreme,
the self-luminous.

He is Viṣṇu.

He is life. He is time.

He is the fire, and

He is the moon.

ATHARVA VEDA,

KAIVU 8. BO UPR, 928



Satellite Monasteries: Dharmasālas **25** ¶ *Dharmasālas* are branch monasteries of Kauai Aadheenam. The land and buildings of all *dharmasālas* are owned, leased or rented solely by the parent Church. Wherever this is not possible, a *dharmasāla* cannot be established. Each monastery branch is patterned after Kauai Aadheenam, maintaining the same schedule and following the same protocols. All activities at monastery branches are coordinated by Kauai Aadheenam through close, frequent communication with the *dharmasāla*'s senior group of elders. Local family missions are guided not by our branch monasteries, but by Kauai Aadheenam directly. Our monastic centers extend out from Kauai Aadheenam as one spiritual network. Within each monastery, our monks perform *sādhana* and *pūjā* and promote Śaiva Siddhānta through seminars for members and students. The primary forums for teaching are periodic youth retreats organized with the assistance of nearby fellowship missions. Family members gather regularly at specified areas of branch monasteries for worship, *satsaṅga* and *karma yoga*. When a *dharmasāla* ceases to fulfill its function, it becomes the duty of the Church stewards to consider selling the property and reassigning the monks to other centers.

Monastery/Family Relationship **26** ¶ Our Śaivite Śāstras, verse 44, foretold a unique synergism between the monasteries and the family missions: "There was a great feeling of 'There is nothing happening here.' The *śakti* was strong and fulfilled its purpose. The *dalingm* [family members] began to send their sons to the monastery well-trained, as well as assume their position in training young men of other families. Their daughters were kept virgins until marriage, as were their sons, and a new Śaivite culture began to bloom surrounding each monastery as the *śakti* more and more fulfilled its purpose of stabilizing the intensity of Śaivism in the minds of the *dalingm* and surrounding community. Even other religions, such as Buddhism, began to flourish in the *śakti* radiations from the Śaivite monasteries."

The Many Languages of Our Church **27** ¶ Our members, students and close associates are drawn together by their mutual love of Lord Śiva, their shared beliefs and their desire to serve the mission of the *paramparā*. This grand society has grown into a multi-lingual, international congregation. Tamil, Malay, Hindi, Gujarāti, Kannāda, Marāthi, Malayalam, Telugu, Bengāli, Oriya, French, Mauritian Creole, German, Dutch, Danish, Russian, Japanese and Chinese are but a few of the tongues spoken or into which translations of our teachings are gradually being made.



Sanskrit, the universal religious language of Hinduism, is used for our sacred liturgy, in *pūjā* for both the temple and the home and for a multitude of sacred *mantras* to bless every important occasion. Sanskrit also provides many important terms both in our Church structure and our philosophical teachings, as it is the original language of our *Vedas* and *Āgamas*. These terms are easily absorbed into other languages—such as Hindi, Tamil, Kannāda, Malay, German and French. Śiva's language, Shum, is used in daily guided meditations and as a supplementary tool for communication within our monasteries to aid in maintaining a contemplative mind flow. As stated in *sūtra* 83: "All my followers should embrace Sanskrit as their language of ritual worship, Shum as their language of meditation, and Tyaf as their script for offering prayers to the Gods and *devas* through the sacred fire. Aum."

By knowing Śiva,
the Auspicious One
who is hidden in all
things, exceedingly
fine, like film arising
from clarified butter,
the One embracer
of the universe
—by realizing God,
one is released from
all fetters.

KRISHIA YAJUR VEDA,
SVETU 4.16. BO UPR, 736

The Central Importance Of Temples 28 ¶ The Śaiva temple is the center of Śaiva life, possessing a ray of spiritual energy connecting it to the celestial worlds. Our members have always been encouraged to take full advantage of Śaiva temples. *Sūtras* 293-295 of *Living with Śiva* explain: "My devotees wisely settle in areas where Gaṇeśa, Murugan or Śiva temples exist for their frequent pilgrimage, worship and spiritual security. None should live farther than a day's journey from such sacred sanctuaries. Aum. My devotees hold as most sacred and pilgrimage to each at least once: Śiva's San Mārga Iraivan Temple on Kauai, His Himālayan and Gaṅgetic abodes, His five elemental temples and the Madurai Meenakshi citadel. Aum. My devotees all revere and pilgrimage to Nallur and Lord Murugan's six South Indian temples, Gaṇeśa's many temples and shrines, especially Kumbalavalai, and the holy *samādhi* shrines of our lineage. Aum Namaḥ Śivāya." *Sūtra* 260 adds: "My devotees worship at their home shrines, *dharmaśālas*, Kauai Aadheenam and all Śaivite temples. They do not attend temples of other denominations except on pilgrimage or when required socially. Aum Namaḥ Śivāya." Our *Śaivite Śāstras* state in verse 154: "The temples of Śaivism in the Satśiva Yuga were profound. Nearly everyone had a small image of the Lord Naṭarāja in their home and in the appropriate private shrine. Shrines were built for Umāgaṇeśa and Lord Skanda, but Śiva-Śakti Naṭarāja presided. His dominant *darśana* quelled all others."

Training in The Priestly Traditions 29 ¶ All boys are expected to join a *pāṭhaśāla* group to serve the temple and learn the incantations and procedures of the Śaiva Ātmārtha Pūjā, liturgy for the home shrine. A vital part of this service is to assist the priests in preparing for *pūjās*, *homas*



and *abhishekas*, washing and wrapping the brass pots, lighting the lamps and caring for the Deity clothing. The *swāmīs* and senior *sādhakas* keep a watchful eye over these *brahmachāris*, from age seven to nineteen, as to how they are being raised, so they do not go astray. This training enriches family life by enabling young men to help maintain their home shrine as a true extension of the temple, a radiant home of the Gods and a refuge from worldly forces. This provides the skills families need to fulfill *sūtra* 291: “All my devotees must have an absolutely breathtaking home shrine, used soely for meditation and worship of Śivaliṅga, Naṭarāja, Murugan, Gaṇeśa and the *satguru's tiruvadi*. This is the home's most beautiful room. Aum.”

Monastic and Śivāchārya Priesthoods 30 ¶ As stated in *sūtra* 258: “My Church honors our *maṭhavāsis* as its official priesthood. For *samskāras* and special festivals we may engage closely devoted Tamil priests, as well as hereditary Śivāchāryas, who preside at all temple consecrations. Aum.” Here we are referring specifically to the Ādiśaivas, a hereditary order of priests, today consisting of several thousand families, dating back thousands of years and extolled in the *Śaiva Āgama* scriptures as the only ones to enter the Śiva sanctum in performance of certain sacred rites. As of 1995, we rely more and more on the Śivāchāryas for the performance of temple ceremonies, including the essential sacraments, including *nāmakaraṇa* (name giving), *annaprāsana* (first feeding), *karṇavedha* (ear-boring), *vidyārambha* (beginning of learning), *vivāha* (marriage) and *antyeshṭi* (funeral), as well as the *vrātyastoma*, the purification rite to welcome back into the Hindu community anyone who has previously strayed from the fold. The Śivāchāryas are also empowered to administer the various *vratas* of our Church, including *brahmacharya* (celibacy), *śākāhāra* (vegetarian), *daśama bhāga* (tithing), and *paramparā* (spiritual lineage), as well as the *nāmakaraṇa saṁskāra* for adoptives or converts to formally accept them into the faith.

About the Parārtha Pūjā 31 ¶ Due to the Ādiśaivas' gracious sanction and training of my monks, Kauai Aadheenam and its *dharmaśālas* have through the past fifteen years provided instruction in the traditional Āgamic temple *pūjā*, called Śaiva Parārtha Pūjā, to monastics who have advanced to the level of the postulant *natyam*, living under the four vows of purity, obedience, humility and confidence. This *pūjā* was originally taught to our senior *swāmīs* in the mid-1980s by two expert priests—Śrī Kumarswāmī Gurukul and Śrī Shanmuga Gurukul—sent from India to Hawaii for this purpose by Śrī Śivasāmbamūrthi Śivāchārya, head



of the Then (South) India Archaka Saṅgam, the preeminent association of Śivāchārya priests.

Covenant 32 ¶ Instruction in the Śaiva Parārtha Pūjā was freely given
Regarding the but with the proviso that this liturgy would be passed on
Parārtha Pūjā only to monastics under vows and not to members of the lay community. This covenant with the Archaka Saṅgam, which extended themselves beyond the bounds of tradition in honor to our lineage, has to this day been strictly observed, as reflected in *sūtra* 292: “My initiated devotees perform the Śaiva *ātmārtha pūjā*, but only in home shrines, not in temples. Unless formally, traditionally authorized, they are prohibited to learn, teach or perform the *parārtha* temple *pūjā*. Aum.” *Sūtra* 350 adds that if a monastic does not renew his vows or is dismissed he is forbidden to perform or teach the Parārtha Pūjā thenceforth.

Valued is the 33 ¶ As explained in our *Śaivite Śāstras*, verses 233-236,
Inner Glow “The ceremonies in the temples were basic and simple.
Not Outer Show There was no effort made through the years to make the ceremony complex or complicated. In fact, the stress was for simplicity. Rather than the emphasis being on the outer form of *pūjā*, the *natyam* stressed their personal inner attitudes and preparation prior to the time of holy worship. The *brāhmīns* [monastery priests] set the pattern for all ceremonies, and it was followed throughout all monasteries, temples and shrines, right into the *dalingm* home. It was the attitude in which the ceremony was performed that was the important thing to be observed, for this attitude opened the channels to pull through the greater *darśana* flow from deep within the transcendental bodies of the devotee. In performing the ceremony, the test was to become as nothing—transparent and with head shining in inner light. If there was a semblance of physicalness, the senior minority would have the Umādeva call this to the attention of the devotee, for this transparency of the person was the most important thing in *pūjā*. There were *pūjās* given for various different reasons. Each one was predominantly the same. For the more complex and complicated *pūjā*, the Śaivites traveled to the Holy Land of India and visited the temples there. ‘Work not for outer show, but the inner glow.’ Sometimes Indian *brāhmīns* in their state of *brahmacharya* visited the temples and conducted *pūjā*, but always in the same spirit of transparency.” Verse 248 adds, “The *natyam* and *sādhaka* were well aware that all *pūjā* and ceremonies conducted within the Śaiva Siddhānta Yoga Order were for the purpose of seeking the aid and cooperation of transcendental beings, which through their service

Śuddha Śaivas meditate on these as their religious path: Oneself, Absolute Reality and the Primal Soul; the categories three: God, soul and bonds; immaculate liberation and all that fetters the soul.

TIRUMANTIRAM 1432. TM



and devotion, also to Lord Śiva, were in fact members of the Order, protectors and disseminators of the *śakti* and heralds of the Golden Age.”

Our Church's International Alliances **34** ¶ In keeping with its singular focus, Saiva Siddhanta Church does not join with or become a branch or a member of any other organization. Nor do its local missions. We stand alone as a citadel of strength and belief, as did the *ṛishis* of olden times whose breath was Śiva's breath manifesting the holy *Vedas*, the primary revealed scripture of Hinduism, the oldest on this planet. The Church, however, does share informal international alliances with many organizations of all sects of Hinduism.

About the Following Chapter **35** ¶ The glorious Kailāsa Paramparā, whose *gurus* have since the beginning of time returned to Earth of their own volition from time to time when needed, is told of in the next chapter. It was when the religion of the masses of peoples cried out for clarification of *dharma* that they returned. It was when a new crop of initiates were ready for their holy orders of *sannyāsa* that they returned. It was when their *guru* or *gurus* commanded their return under sealed secret orders, concealed cleverly within their *prārabdha karmas*, only to be revealed during their life on Earth. Yes, the Nāthas are mysteriously mystical, and their lives are to be emulated by the most fortunate of souls.

Lead me from unreality to reality.
Lead me from darkness to light.
Lead me from death to immortality.

Śukla Yajur Veda, BṛihadU 1.3.28. HH, 202

He is the Supreme Brahman, the Self of all, the chief foundation of this world,
subtler than the subtle, eternal. That thou art; thou art That.

Atharva Veda, KaivU 16. UpH, 930

The initiation for the attainment of liberation can only be obtained from the *guru*. Without the help of the *guru* no penance could ever be helpful in producing the desired result. The *guru* teaches the pupil. The *guru* becomes the object of glory for the disciple and enhances the pupil's dignity. Hence the disciple must have immense regard for the *guru*. The *guru* is Siva Himself, and Siva is called the *guru*. Whether *guru* or Siva, both have been accepted as *vidya*. *Vidya* is not different from both of them.

Chandrajñāna Āgama, Kriyā Pāda, Chapter 2, Verse 7





ENEVOLENT MEN WHO WROTE THE KĀṬHA UPANISHAD THOUSANDS OF YEARS AGO ADVISED SEEKERS TO “ARISE, AWAKE, APPROACH THE GREAT BEINGS AND KNOW THE TRUTH!” IT IS A UNIVERSAL IMPERATIVE—THE NEED TO KNOW THE TRUTH WITHIN EXISTENCE, THE REALITY BENEATH THE APPEARANCE, THE IMMORTAL WHICH GIVES MEANING TO OUR MORTALITY. THE WAY TO THIS TRUTH, RECURRING IN EVERY AGE AND CULTURE, STILL EXISTS TODAY.

Spiritual Lineage

गुरुपरम्परा

Chapter 2

36 ¶ It is a dynamic tradition, carrying the same force and power for contemporary pathfinders as it did for the seekers and disciples of the dim past. It is called the *Sanātana Dharma*, the “Eternal Path,” for it never dies. It is coexistent with man’s inquiry after the Real. The most powerful traditions all have a living master, a knower of What Is, an awakened soul. He provides a potency, an ability to make the journey one of personal experience far greater than any philosophy, any dogma, any religious history or institution. One such venerable spiritual tradition is the Nandinātha Sampradāya’s Kailāsa Paramparā.

The Masters In our Kailāsa Lineage **37** ¶ The first of these masters that history recalls was Mahārishi Nandinātha (or Nandikeśvara) 2,250 years ago, *satguru* to the great Tirumular, ca 200 BCE, and seven other disciples, as stated in the *Tirumantiram*: Patañjali, Vyāghrapāda, Sanat-kumāra, Śivayogamuni, Sanakar, Sanadanar and Sananthanar. Tirumular had seven disciples: Malaṅgam, Indiran, Soman, Brahman, Rudran, Kalaṅga and Kañjamalayam, each of whom established one or more monasteries and propagated the Āgamic lore. In the line of Kalaṅga came the sages Ṛighama, Māligaideva, Nādāntar, Bhogadeva and Paramānanda. The lineage continued down the centuries and is alive today—the first recently known *siddha* being the Ṛishi from the Himālayas, so named because he descended from those holy mountains. In South India, he initiated Kadait-swāmī (1804–1891), who in turn initiated Chellappaswāmī (1840–1915). Sage Chellappan passed the mantle of authority to Sage Yogaswāmī (1872–1964), who in 1949 initiated me as the current *satguru*, invested with the spiritual power and mantle of authority for the Kailāsa Paramparā, in Jaffna, Sri Lanka, on the full moon day in May, 1949, when I was 22 years of age.

Miraculous Seers, Men Of God **38** ¶ The beings in this lineage are not conventional saints or typical *yogīs*. Technically, they are called Śaiva *siddhas*, which means followers of Śiva who have attained the highest knowledge and perfection. It is said that such men hold Truth in the palm of their hand, that they can do *anything* at will—turn iron



into gold, heal the sick, raise the dead, see into the future, change lives and talk with the Gods. Many are the stories told by the still-living disciples of this *satguru* lineage, those who saw the miracles first-hand through tears of wonderment and awe. Such powers sometimes became an obstacle when devotees came to these *siddhas* for the lesser magic rather than for God Consciousness. So the masters “hid themselves” beneath unassuming white robes and stern ways. It helped. But these were luminous beings, engulfed in the Clear White Light, Satchidānanda, day and night. Who can hide such radiance for long? People still came. The most ardent drew near, and the teachings were passed from one to the next over the centuries. Not in classes or seminars. In the old way, by word of mouth, by the preceptor’s testing the disciple, preparing the disciple, guiding the disciple in daily context and in dreams. Such men can shake the seeker’s mind loose from its shackles, arouse awareness from the slumber of so many births and turn questions like “Who am I?” into proclamations of “I am That.” This the *gurus* of the Kailāsa Paramparā did. Here now is a glimpse of five of these great souls and the God-centered nondualism they taught.

Mystic Rishi **39** ¶ One afternoon sometime in the mid-1800s a white-haired man happened into a tea shop near Bangalore in central South India. He was a stranger, probably from the Himālayan crown of India. He sat at a wooden table and took his tea. When the time came for the shop to close, the owner found the man had entered a state of contemplation so complete that he could not be aroused. Besides, it is considered improper to disturb a meditator. So he was left alone. Opening the shop early the next day, the shopkeeper discovered the *yogi* seated in perfect stillness, filling the room with a palpable sanctity. He did not move from that spot for seven years, nor did he speak. The shop closed. Villagers turned it into a shrine frequented by the crowds who wanted *darśana*, or “sight,” of this remarkable being. Many came with problems, the kind people everywhere have—a new job, grandmother’s health, daughter’s marriage. To their amazement, answers always came. Sometimes in dreams. Sometimes a piece of paper would materialize in the air above the saint and float gently to the ground. On it would be written exactly what they needed. One day, as suddenly as he had come, the *rishi* emerged from his divine state, got up and left the shop, never to return. He was the first modern-day *satguru* in this lineage and is known as the “Rishi from the Himālayas.”



**Kadaitswāmi
Siddha from
Bangalore**

40 ¶ A few years later, farther south, a high court judge sat at the end of a trial, faced with the duty to pass a sentence of death on a convicted murderer. The man was guilty, but the judge refused to fatally condemn a fellow human being. Instead, he left the bench, quit the law and renounced the world. He became a wandering monk. In time he met the Ṛishi and was initiated into the inner teachings. Eventually he settled in Sri Lanka's port city of Jaffna. It was around 1860. He had no home, no *āśrama* or *yoga* school. He could be found walking in the marketplace, speaking of man's oneness with God Śiva and taking his meals with common folks. The people called him *Kadaitswāmi*, the "Marketplace Swāmi." One day Kadaitswāmi was invited for lunch at the home of a devout but poor family. With little food in the house and not wanting to offend a great soul, the wife did the unthinkable—she sold her cherished gold wedding necklace to buy provisions. When the meal was finished, the swāmi asked her to bring a piece of iron. A rusty old rod was found. Kadaitswāmi took it aside, spat on it and handed it back. It had turned to gold! The family became wealthy coconut oil merchants, though it is said they never sold the golden rod.

**The Austere
Sage Chell-
appaswāmi**

41 ¶ The next *satguru* in this tradition was called *Chellappaswāmi* (1840–1915). *Chellappan* means "wealthy father." Except in a spiritual sense, he was anything but rich. In fact, most thought him a vagrant, and mad in the bargain. He wore disheveled clothing and preferred to be alone. At age nineteen, Chellappan was initiated by Kadaitswāmi. Thereafter he camped on the steps of Jaffna's now famous Nallur Temple—that is when he was not walking the country roads, which he did frequently and energetically. Chellappaswāmi spoke of God only in the first person, oblivious of duality, never admitting that there was "another." He would puzzle passersby by asking questions like "Did you know that I am the King of kings?" "Did anyone tell you that all the money in all the banks in the world is mine?" Chellappaswāmi was strict with himself, especially about food. He cooked his own meals—simple affairs of boiled rice and dal. His favorite curry was eggplant, for which he would sometimes walk ten miles to the market to get fresh and ten miles back. Never would he allow base desire to well up. If it did, if his mouth would so much as water at the smell of a hard-earned curry, he would chide himself, "So, you want this tasty food that much, do you?" Laughing aloud he would pick up the clay cooking pots and break them on the ground. Then he would meditate on greater things

Let us have concord
with our own people,
and concord with
people who are strang-
ers to us.
Aśvins, create between
us and the strangers
a unity of hearts.

ATHARVA VEDA 7.52.1



as the crows loudly shared the scattered food.

Yogaswāmi, 42 ¶ One morning a pilgrim was walking by the temple where Chellappaswāmi lived. Suddenly, the sage laughed, calling out, “Just who do you think you are?” It was a seemingly innocuous query, but somehow it went deep into the heart, then deeper and deeper. Later the 35-year-old man left all worldly life and joined Chellappan as his disciple. This was Sage Yogaswāmi (1872–1964), who wrote many verses recounting that meeting: “I saw my *guru* at Nal-lur Temple. ‘Hey! Who are you?’ he challenged me. I saw darkness all-sur-rounding and could not comprehend his meaning. As I stood perplexed, he looked at me with kindness, and the *māyā* that was tormenting me left and disappeared. He pointed above my head, and I lost all consciousness of body and stood there in amazement. He then spoke of the essence of Vedānta, that my fear might vanish. ‘It is as it is. Who knows? Grasp well the meaning of these words,’ said he. Everything disappeared and by the grace of my *guru*, who has no one to compare with him, I remained still, with no one to compare with me.”

A Short Sketch 43 ¶ In 1947 a 20-year-old American sailed from San Fran-cisco to Bombay in search of his *guru*. His cabin on the **About Me, By My Monks** ship was directly over the engine room. It was his habit to meditate long hours each day alone in his room. One morning his contem-platement was particularly deep, and as he returned to normal consciousness the mechanical roar of the engines became annoying, then grating, then unbearable. In his mind he spontaneously commanded the noise to “Stop!” The engines immediately halted, and the ship drifted quietly for two days before the voyage was resumed. Arriving in India, the youth traveled south by train. Crossing the straits to Sri Lanka, he found himself among Bud-dhist and Hindu mystics. His urge to realize God fully grew irresistibly intense. Entering the dense jungles southeast of Colombo, he settled in the famed Caves of Jalani, vowing to fast and meditate until he attained the ultimate illumination. An Islamic mystic from a nearby mosque observed the young man disciplining himself and growing thinner as he meditated longer and longer. One day the Muslim was amazed to see a giant snake slither across the lap of the *yogī*, who had lost body consciousness. Finally, the youth broke through the various wheels of consciousness, or *chakras*, into full enlightenment, beyond time, beyond form, beyond space. Months later, the youth was taken to Sage Yogaswāmi’s humble hut in the North. The 77-year-old Yogaswāmi named him *Subramuniya*, “silent teacher of



light” and initiated him into the famed *mantra* Namaḥ Śivāya. Later, on the full-moon day in May, 1949, his *satguru* initiated Subramuniya into the holy orders of *sannyāsa* and with a forceful slap on the back commanded him to carry the ancient Nātha teachings back to the West. The event was acclaimed a coronation by all who witnessed. Yogaswāmi left his earthly body, attaining *māhasamādhi*, in Sri Lanka, on March 24, 1964.

Our Greatest 44 ¶ Sivaya Subramuniyaswami is now the living successor of the venerable sage and the *satguru* of the Tamil **Siddhi: to** *Śaivite* Hindu people of Sri Lanka, who now reside in **Change Lives** many countries of the world. He lives on a remote Hawaiian island where he has built a *Śaivite* monastery-temple complex. Here, in 1995, his eleven *swāmis* and numerous other monks work full-time to strengthen all four sects of Hinduism. Gurudeva, as he is affectionately known, personally guides the spiritual life of each devotee, dedicated souls who have set upon the traditional inner path, and seek—as he and his *guru* and his *guru's guru* once did—to know thy Self and see God everywhere. His is the greatest magic of all—transforming people’s lives through changing their consciousness. Gurudeva publishes the international news journal HINDUISM TODAY, printed or distributed each month in nearly a dozen nations. His discourses have inspired many books and courses, most importantly *Dancing with Śiva*, *Hinduism's Contemporary Catechism*—a 1,008-page illustrated sourcebook safeguarding India’s timeless ways and wisdom, and *The Master Course*, Part One of which is *Śaivite Hindu Religion*, a graded course for children age 7 to 15. In 1986, New Delhi’s World Council of Religion named him one of five modern-day Jagadāchāryas, world teachers, for his international efforts in promoting a Hindu renaissance for half a century. The Global Forum of Spiritual and Parliamentary Leaders for Human Survival chose Subramuniyaswami as a Hindu representative at its remarkable conferences. At Oxford in 1988, Moscow in 1990 and Rio de Janiero in 1992, he joined religious, political and scientific leaders from all countries to discuss privately, for the first time in history, the future of human life on this planet. At Chicago’s historic centenary Parliament of the World’s Religions in September of 1993, Subramuniyaswami was elected as one of three presidents to represent Hinduism at the prestigious assembly of 25 men and women voicing the needs of world faiths.

About the 45 ¶ Now we shall examine the beliefs, or articles of faith, **Following** of *Śaiva Siddhānta* Church, those convictions which define **Chapter** attitude and guide actions for its members.

O self-luminous
Divine, remove the veil
of ignorance
from before me, that I
may behold your light.
Reveal to me the spirit
of the scriptures.
May the truth of the
scriptures be ever
present to me. May I
seek day and night to
realize what I learn
from the sages.

RIG VEDA
AITAREYA U INV. UPP, 95



Perishable is matter. Immortal, imperishable the Lord, who, the One, controls the perishable and also the soul. Meditating on Him, uniting with Him, becoming more and more like Him, one is freed at the last from the world's illusion. *Kṛishṇa Yajur Veda, SvetU 1.10. VE, 762*

Realize the Self always to be neither above nor below, nor on either side, not without nor within, but to be eternal and shining beyond the sublime world. *Sarvajñānottara Āgama, AtmaS. 50-51, RM, 109*

That which is neither conscious nor unconscious, which is invisible, impalpable, indefinable, unthinkable, unnameable, whose very essence consists of the experience of its own self, which absorbs all diversity, is tranquil and benign, without a second, which is what they call the fourth state—that is the *ātman*. This it is which should be known. *Atharva Veda, MandU 7. VE, 723*

Subtlest of the subtle, greatest of the great, the *ātman* is hidden in the cave of the heart of all beings. He who, free from all urges, beholds Him overcomes sorrow, seeing by grace of the Creator, the Lord and His glory. *Kṛishṇa Yajur Veda, SvetU 3.20. VE, 735*

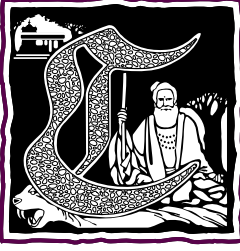
On the emergence of spontaneous supreme knowledge occurs that state of movement in the vast unlimited expanse of consciousness which is Śiva's state, the supreme state of Reality. *Śiva Sūtras 2.5. YS, 99*

I am the Supreme Brahman! I am the Lord of the universe! Such is the settled conviction of the *muktas*. All other experiences lead to bondage. When the Self is clearly realized not to be the body, the realizer gains peace and becomes free from all desires. *Devikālottara Āgama, JAV 50-51. RM, 114*

When the Creator dances, the worlds He created dance. To the measure that He dances in our knowledge, our thoughts, too, dance. When He in heart endearing dances, the several elements, too, dance. Witness in rapture surpassing the dance of Him who is a glowing flame. *Tirumantiram 2786. TM*

Just as light shines, dispelling darkness, so also the Supreme Self shines, dispelling ignorance. Just as a lamp spontaneously goes out if not fed with oil, so also the ego becomes extinct if one meditates unceasingly and becomes merged in the Self. There is no higher gain than the Self. *Sarvajñānottara Āgama, AtmaS. 50-51, RM, 109*





ONSTANT ATTENTION MUST BE GIVEN BY THE HEADS OF EXTENDED FAMILIES TO ENCOURAGE ALL TO WORSHIP AND WORK TOGETHER IN HARMONY. SUCH CONCORD REQUIRES THAT EACH FAMILY MEMBER SHARE A COMMON UNDERSTANDING OF GOD, GODS, SOUL AND WORLD. THIS UNDERSTANDING IS CAPSULIZED IN OUR "ARTICLES OF FAITH." MOST IMPORTANTLY, ALL SHARE A BOND IN THEIR LOVE OF ŚIVA, A UNION KNOWN AS ŚIVASAMBANDHA.

Articles Of Faith श्रद्धासंहिता

Chapter 3

46 ¶ The unified view held by all my followers regarding God, soul and world (*Pati, paśu* and *pāśa*) has its source in the *Vedas, Śaiva Āgamas* and other scriptures of our venerable faith. The essential precepts distilled therefrom are known as articles of faith." These articles provide an age-old pattern of belief and attitude that promotes stability and peace of mind in the life of each individual. Children are taught these principles early in life through *The Master Course Level One, Śaivite Hindu Religion*. The Articles of Faith of Śaiva Siddhānta Church are: 1) Śaivite Creed, 2) Affirmation of Faith, 3) Two Doctrines, 4) Scriptural Foundations and 5) Five Precepts.

I. Our Creed: **47** ¶ A creed is an authoritative formulation of the beliefs of a religion, of religious communities and, by extension, of individuals. Historically, creeds have developed when a religion is transmitted from one culture to another. Until then, the religious beliefs are fully contained within the culture and taught to children as a natural part of growing up. Creeds serve to maintain continuity and purity of the original, verbally expressed doctrines, and in giving strength and guidelines to individuals seeking to understand life and religion. The twelve beliefs of our Śaivite Creed are as follows.

1. THE FIRST BELIEF, GOD'S UNMANIFEST REALITY

Śiva's followers all believe that Lord Śiva is God, whose Absolute Being, Paraśiva, transcends time, form and space. The *yogī* silently exclaims, "It is not this. It is not that." Yea, such an inscrutable God is God Śiva. Aum.

2. THE SECOND BELIEF, GOD'S MANIFEST NATURE OF ALL-PERVADING LOVE

Śiva's followers all believe that Lord Śiva is God, whose immanent nature of love, Parāśakti, is the substratum, primal substance or pure consciousness flowing through all form as energy, existence, knowledge and bliss. Aum.

3. THE THIRD BELIEF, GOD AS PERSONAL LORD AND CREATOR OF ALL

Śiva's followers all believe that Lord Śiva is God, whose immanent nature is the Primal Soul, Supreme Mahādeva, Parameśvara, author of *Vedas* and *Āgamas*, the creator, preserver and destroyer of all that exists. Aum.



4. THE FOURTH BELIEF, THE ELEPHANT-FACED DEITY

Śiva's followers all believe in the Mahādeva Lord Gaṇeśa, son of Śiva-Śakti, to whom they must first supplicate before beginning any worship or task. His rule is compassionate. His law is just. Justice is His mind. Aum.

5. THE FIFTH BELIEF, THE DEITY KĀRTTIKEYA

Śiva's followers all believe in the Mahādeva Kārttikeya, son of Śiva-Śakti, whose *vel* of grace dissolves the bondages of ignorance. The *yogī*, locked in lotus, venerates Murugan. Thus restrained, his mind becomes calm. Aum.

6. THE SIXTH BELIEF, THE SOUL'S CREATION AND IDENTITY WITH GOD

Śiva's followers all believe that each soul is created by Lord Śiva and is identical to Him, and that this identity will be fully realized by all souls when the bondage of *āṇava*, *karma* and *māyā* is removed by His grace. Aum.

7. THE SEVENTH BELIEF, THE GROSS, SUBTLE AND CAUSAL PLANES OF EXISTENCE

Śiva's followers all believe in three worlds: the gross plane, where souls take on physical bodies; the subtle plane, where souls take on astral bodies; and the causal plane, where souls exist in their self-effulgent form. Aum.

8. THE EIGHTH BELIEF, KARMA, SAṂSĀRA AND LIBERATION FROM REBIRTH

Śiva's followers all believe in the law of *karma*—that one must reap the effects of all actions he has caused—and that each soul continues to reincarnate until all *karmas* are resolved and *moksha*, liberation, is attained. Aum.

9. THE NINTH BELIEF, THE FOUR MĀRGAS, STAGES OF INNER PROGRESS

Śiva's followers all believe that the performance of *charyā*, virtuous living, *kriyā*, temple worship, and *yoga*, leading to Paraśiva through the grace of the living *satguru*, is absolutely necessary to bring forth *jñāna*, wisdom. Aum.

10. THE TENTH BELIEF, THE GOODNESS OF ALL

Śiva's followers all believe there is no intrinsic evil. Evil has no source, unless the source of evil's seeming be ignorance itself. They are truly compassionate, knowing that ultimately there is no good or bad. All is Śiva's will. Aum.

11. THE ELEVENTH BELIEF, THE ESOTERIC PURPOSE OF TEMPLE WORSHIP

Śiva's followers all believe that religion is the harmonious working together of the three worlds and that this harmony can be created through temple worship, wherein the beings of all three worlds can communicate. Aum.

12. THE TWELFTH BELIEF, THE FIVE LETTERS

Śiva's followers all believe in the Pañchākshara Mantra, the five sacred syllables "Namaḥ Śivāya," as Śaivism's foremost and essential *mantra*. The secret of Namaḥ Śivāya is to hear it from the right lips at the right time. Aum.



II. Affirmation 48 ¶ Creeds are often distilled into a single simple statement called an affirmation of faith which summarizes the beliefs and doctrines of a religion. Ours is: “God Śiva is immanent Love and transcendent Reality.” Intoning the affirmation of faith silently or aloud, we confirm, assert and positively state our conviction that God is both manifest and unmanifest, both permeating the world and transcending it, both personal Divine Love and impersonal Reality. In these eight words is contained the essence of “A Creed for Śaivite Hindus.” In Tamil we write it “Anbe Sivamayam Satyame Parasivam” and pronounce it “an’ bay see’va mai’ yam sat’ya may pa’ra see’ vam.” In Sanskrit it is “Śivaḥ sarvagatam prema param satyam paraḥ Śivaḥ!” “Anbe Sivamayam Satyame Parasivam” is what you have when you take the milk from the sacred cow of religion, separate out the cream, churn that cream to rich butter and boil that butter into a precious few drops of *ghee*.

III. Doctrines: 49 ¶ The Church’s dual doctrines of faith are: the enlightened monistic Śaiva Siddhānta philosophy, Advaita Īśvara-**Śaiva Śraddhā** **Dvimūlanyāya** vāda, of the Nandinātha Sampradāya’s Kailāsa Paramparā; and Hindu solidarity, Hindutva *sambandha*, unity in diversity among all denominations of Sanātana Dharma. These two streams of consciousness are represented by the two points of our flag, Hindutva *dhvaja*.

1. THE FIRST DOCTRINE: MONISTIC THEISM, ADVAITA ĪŚVARAVĀDA

The following concise statement capsulizes the first doctrine of Śaiva Siddhānta Church, the monistic theism of Śaiva Siddhānta: “God Śiva is within all things and all things are within Him. He is the Absolute Reality, beyond time, space and causation; He is the Primal Soul—creator, preserver and destroyer of all that exists. Yet, His majestic body is seen and He is talked with by the *ṛishis*. So great is He, the Incomparable One. Mysteriously, He is the Creator and the Creation. He is All and within all. Therefore, we preach the monistic theism of Śaiva Siddhānta, Ṛishi Tirumular’s Vedic-Āgamic theology, which encompasses pre-Śaṅkaran Vedānta and pre-Meykandar Siddhānta.”

2. THE SECOND DOCTRINE: HINDU SOLIDARITY, HINDUTVA SAMBANDHA

The following concise statement capsulizes the second doctrine of Śaiva Siddhānta Church, Hindu solidarity: “For all sects of Hinduism to survive in their pristine purity, maintaining their traditions, cultural heritages and religious theologies within our great Sanātana Dharma, each must strengthen the other by strengthening itself. Having found their roots, Hindus of all sects can proceed with confidence and work for Hindu solidar-

O learned people, may we with our ears listen to what is beneficial, may we see with our eyes what is beneficial. May we, engaged in your praises, enjoy with firm limbs and sound bodies, a full term of life dedicated to God.

ṚIG VEDA 1.89.8. RVP, 287



ity. The many beliefs and practices common to all Hindus are the meeting ground, the basis of this profound unity in diversity. Therefore, we preach Hindu solidarity.”

IV: Scriptural Foundations: Śruti, Smṛiti 50 ¶ The *Vedas* and *Śaiva Āgamas* are the Church’s primary scriptural authority. The secondary scriptural authority derives from the *Tirukural* of Saint Tiruvalluvar, the *Natchintanai* of Sage Yogaswāmī and my own written teachings, particularly *Dancing with Śiva*, *Living with Śiva*, *Merging with Śiva*, *The Master Course*, *Śaiva Dharma Śāstras* and *Lemurian Scrolls*. We also draw from the *Tirumurai*: the devotional scriptures of the Śaivite saints, most especially the *Tirumantiram* of Ṛishi Tirumular, as well as the profound hymns of Saints Manikkavasagar and Tayumanavar, and the *Nātha Yoga Sūtras* of Ṛishi Patañjali. Selections from among these make up *The Holy Bible of the Śaivite Hindu Religion*.

V: Five Precepts: Pañcha Śraddhā 51 ¶ The following *ślokas* constitute the minimal Hindu beliefs. By teaching these to sons and daughters, parents worldwide pass on the Sanātana Dharma to their children. All members vow to strengthen each and every nuclear, joint and extended family of the fellowship by bringing the five essential Hindu precepts, Pañcha Śraddhā, into action in daily life.

1. THE FIRST PRECEPT: SARVA BRAHMAN, GOD IS ALL IN ALL

The dear children are taught of one Supreme Being, all-pervasive, transcendent, creator, preserver, destroyer, manifesting in various forms, worshiped in all religions by many names, the immortal Self in all. They learn to be tolerant, knowing the soul’s divinity and the unity of all mankind.

2. THE SECOND PRECEPT: MANDIRA, HOLY TEMPLES

The dear children are taught that God, other divine beings and highly evolved souls exist in unseen worlds. They learn to be devoted, knowing that temple worship, fire-ceremonies, sacraments and devotionals open channels for loving blessings, help and guidance from these beings.

3. THE THIRD PRECEPT: THE LAW OF KARMA, COSMIC JUSTICE

The dear children are taught of *karma*, the divine law of cause and effect by which every thought, word and deed justly returns to them in this or a future life. They learn to be compassionate, knowing that each experience, good or bad, is the self-created reward of prior expressions of free will.

4. THE FOURTH PRECEPT: SAMSĀRA-MOKSHA, TRANSMIGRATION AND LIBERATION

The dear children are taught that souls experience righteousness, wealth and pleasure in many births, while maturing spiritually. They learn



to be fearless, knowing that all souls, without exception, will ultimately attain Self Realization, liberation from rebirth and union with God.

5. THE FIFTH PRECEPT: VEDAS AND THE GURU, SCRIPTURE AND PRECEPTOR

The dear children are taught that God revealed the *Vedas* and *Āgamas*, which contain the eternal truths. They learn to be obedient, following the precepts of these sacred scriptures and awakened *satgurus*, whose guidance is absolutely essential for spiritual progress and enlightenment.

About the Following Chapter 52 ¶ In the following chapter, we see how the essential Śaivite beliefs manifest in actions that weave uplifting patterns of daily conduct. Here we find handfuls of hope for devotees who are lacking in courage, bold assurance that they, too, can succeed on the Śaivite path to enlightenment and liberation from rebirth.

The birth of the world,
its maintenance,
its destruction,
the soul's obscuration
and liberation are the
five acts of His dance.

MRIGENDRA ĀGAMA
JÑĀNA PĀDA 2.A3. MA, 58

The initiation for the attainment of liberation can only be obtained from the *guru*. Without the help of the *guru* no penance could ever be helpful in producing the desired result. The *guru* teaches the pupil. The *guru* becomes the object of glory for the disciple and enhances the pupil's dignity. Hence the disciple must have immense regard for the *guru*. The *guru* is Śiva Himself, and Śiva is called the *guru*. Whether *guru* or Śiva, both have been accepted as *vidyā*. *Vidyā* is not different from both of them.

Chandrajñāna Śaiva Āgama, Kriyāpāda, 2.7.

By drinking the water after washing the holy feet of the *guru* and sprinkling the remains on the head, man attains the fruit of bathing in all the sacred waters of all sacred rivers and of all pilgrimages.

Guru Gitā 29. GG, 10

He should be known as one liberated while alive. He is blessed and is of fulfilled duties. After giving up the state of being liberated while alive, when the time arrives for his quitting the body, he enters on the state of disembodied liberation, even as the air attains the state of nonmovement.

Śukla Yajur Veda, PaingU 3.5. UpR, 918

Let him approach with humility a *guru* who is learned in the scriptures and established in Brahman. To such a seeker, whose mind is tranquil and senses controlled, and who has approached him in the proper manner, let the learned *guru* impart the science of Brahman, through which the true, Imperishable Being is realized.

Atharva Veda, MundU 1.2.12-13. EH, 157



The one who has not turned away from wickedness, who has no peace, who is not concentrated, whose mind is restless—he cannot realize the *ātman*, who is known by wisdom.

Kṛishṇa Yajur Veda, KathaU 2.24. VE, 710

There are five great sacrifices, namely, the great ritual services: the sacrifice to all beings, sacrifice to men, sacrifice to the ancestors, sacrifice to the Gods, sacrifice to Brahman.

Śukla Yajur Veda, SataBR 11.5.6.1. VE, 394

The ten abstinences are nonviolence, truth, nonstealing, chastity, kindness, rectitude, forgiveness, endurance, temperance in food and purity.

Śukla Yajur Veda, TrishikhiBR U 32-33. YM, 19

They say of a man who speaks the truth, “He speaks the *dharma*,” or of a man who speaks the *dharma*, “he speaks the truth.” Verily, both these are the same thing.

Śukla Yajur Veda, BrihadU 1.4.14. UpH, 84-85

Rescue the mind from qualities, make it pure and fix it in the heart. That consciousness which manifests clearly thereafter must alone be aimed at and striven for.

Devikālottara Āgama, JAV 5. RM, 111

O earthen vessel, strengthen me. May all beings regard me with friendly eyes! May I look upon all creatures with friendly eyes! With a friend’s eye may we regard each other!

Śukla Yajur Veda 36.18. VE, 342

Let the aspirant for liberation behave in an unselfish and kind way and give aid to all, let him undergo penance, and let him study this *Āgama*.

Devikālottara Āgama, JAV 41. RM, 114

Tapas, japa, serenity, belief in God, charity, vows in Śaiva way and Siddhānta learning, sacrificial offerings, Śiva *pūjā* and speech pure—with these ten the one in *niyama* perfects his way.

Tirumantiram 557. TM, 230

More precious than life itself is rectitude. Those who practice rectitude possess everything that is worthwhile. Humility, truthfulness, avoidance of killing and stealing, refraining from slandering others, absence of covetousness and so forth—these are the characteristics of a life of rectitude.

Natchintanai, “The True Path.” NT, 4





EVOUT ŚISHYAS ADHERE TO THE CENTRAL PRINCIPLES OF RIGHT LIVING ELOQUENTLY ELUCIDATED IN TWO LIFE-TRANSFORMING TEXTS: LIVING WITH ŚIVA, HINDUISM'S CONTEMPORARY CULTURE, AND DANCING WITH ŚIVA, HINDUISM'S CONTEMPORARY CATECHISM. THIS CHAPTER GIVES THE ESSENCE OF THOSE PRINCIPLES, CALLED ARTICLES OF CONDUCT. THE SĀDHANA FOR ALL MEMBERS IS TO MOLD THEIR LIVES INTO THESE ANCIENT, TRADITIONAL IDEALS.

Articles Of Conduct क्रियसंहिता

Chapter 4

53 Fellowship members everywhere accept and implement our “articles of conduct.” These are practices and guidelines for a totally integrated, productive, spiritually unified group all following the Paramparā’s Advaita Īśvaravāda teachings, all living according to the traditions of culture that have persisted through the modern “freedom” years and still stand as the way of wisdom. The articles of conduct, taught and encouraged by my *swāmīs* and *kulapati* missionaries, are as follows.

1. THE FIVE OBLIGATIONS: The *pañcha kriyās*, or *pañcha nitya karmas*, outline simply the primary religious obligations of all Hindus.

2. THE FIVE PARENTING GUIDELINES: These are five keys, *pañcha kuṭumba sādhana*, for raising children as strong, secure, responsible, tolerant and traditional citizens. These guidelines are essential for every head of family to fully implement.

3-5. THE NANDINĀTHA SŪTRAS: The 365 Nandinātha Sūtras of *Living with Śiva* give the complete pattern of culture. All members vow to uphold to the best of their ability and teach to the next generation all 365 *sūtras*. Of these, fifty-four define the minimal codes of living, private and public, for each *śishya* to remold his life into fulfilling, and each *kulapati* and *kulamātā* to gently but firmly administrate to maintain a wholesome, happy, secure household and a positive, cultural growth in the extended family. These 54 *sūtras* are organized into three groups: 1) nine *mūla sūtras*, or root aphorisms; 2) thirty *grihya sūtras*, or household aphorisms; and 3) fifteen *nivārta sūtras*, or forbidden aphorisms. These 54 *sūtras* from *Living with Śiva* along with the remaining 311 define the code of initiates and the ideal of all members.

6-7. THE TWENTY RESTRAINTS AND PRACTICES: The *yamas* and *niyamas* define good conduct and offer cardinal guidelines for the wise handling of *karma*. These are the essential moral and ethical observances of Hindu life which make possible steady personal unfoldment and harmonious life in relation to oneself, other people and the inner worlds.

8. THE SIXTY-FOUR EDUCATIONAL ACCOMPLISHMENTS: The sixty-four *kalās*—



skills, arts and realms of Vedic and contemporary knowledge—outline a curriculum taught to girls and boys by mothers, fathers and teachers at home and in *gurukulams* for a productive, successful home and public life.

9. THE FIVE SACRIFICES: Families of all Hindu sects recognize five daily social and religious duties or sacrifices, *yajña*, which acknowledge our interconnectedness with the beings of all three worlds. These are known as the *pañcha mahāyajña*, five great sacrifices to God, Gods, ancestors, creatures and men.

I. Five Obligations: Pañcha Kriyās **54** The *pañcha kriyās*, or *pañcha nitya karmas*, are traditional religious obligations to our religion, our extended family and ourselves.

1. THE FIRST OBLIGATION: VIRTUOUS LIVING, DHARMA

Following the laws of *dharma* includes observing the teachings of the *Tirukural*, remaining celibate until marriage, obeying *strī dharma* for women and *purusha dharma* for men. Dharma is goodness in thought, word and deed.

2. THE SECOND OBLIGATION: WORSHIP, UPĀSANA

Personal worship in the home shrine includes performance of *pūjā*, *sādhana*, *japa* and religious study. Regular devotions in home and temple bring forth love of God and prepare the mind for the practice of meditation.

3. THE THIRD OBLIGATION: HOLY DAYS, UTSAVA

The observance of Śaivite festivals in the home and temple, including *guru pūjā* days, brings deep communion with God during highly spiritual times of the year. *Utsava* includes fasting and attending the temple on Mondays or Fridays, the weekly holy days.

4. THE FOURTH OBLIGATION: PILGRIMAGE, TĪRTHAYĀTRĀ

At least once each year every Śaivite must make a pilgrimage to a holy place, whether near or far. This is a time when all worldly matters are set aside and God becomes the central and singular focus of life.

5. THE FIFTH OBLIGATION: SACRAMENTS, SAMSKĀRAS

Sacraments are special ceremonies which mark our passages in life and sanctify these cycles of experience. They include the rites of birth, first feeding, learning, marriage, death, monastic vows for monks and more.

II. The Five Parenting Guidelines **55** ¶ The *pañcha kuṭumba sādhanas* are five parenting guidelines for raising children as strong, secure, responsible, tolerant and traditional citizens.

1. THE FIRST PARENTING GUIDE: GOOD CONDUCT, DHARMĀCHĀRA

Loving fathers and mothers, knowing they are the greatest influence in a child's life, behave the way their dear children should when adults. They



never anger or argue before young ones. Father in a *dhoti*, mother in a *sāri* at home, all sing to God, Gods and *guru*.

2. THE SECOND PARENTING GUIDE: HOME WORSHIP, DHARMA SVAGRIHA

Loving fathers and mothers establish a separate shrine room in the home for God, Gods and guardian *devas* of the family. Ideally it should be large enough for all the dear children. It is a sacred place for scriptural study, a refuge from the *karmic* storms of life.

3. THE THIRD PARENTING GUIDE: TALKING ABOUT RELIGION, DHARMA SAMBHĀSHANA

Loving fathers and mothers speak Vedic precepts while driving, eating and playing. This helps dear children understand experiences in right perspective. Parents know many worldly voices are blaring, and their *dharmaic* voice must be stronger.

4. THE FOURTH PARENTING GUIDE: CONTINUING SELF-STUDY, DHARMA SVĀDHYĀYA

Loving fathers and mothers keep informed by studying the *Vedas*, *Āgamas* and sacred literature, listening to *swāmīs* and *paṇḍitas*. Youth face a world they will one day own, thus parents prepare their dear children to guide their own future progeny.

5. THE FIFTH PARENTING GUIDE: FOLLOWING A SPIRITUAL PRECEPTOR, DHARMA SAṄGA

Loving fathers and mothers choose a preceptor, a traditional *satguru*, and a lineage to follow. They support their lineage with all their heart, energy and service. The *satguru* in turn provides them clear guidance for a successful life, material and religious.

III. Nine Root Aphorisms: 56 ¶ The *mūla sūtras* are nine root aphorisms from the 365 *Nandinātha Sūtras* which describe the fundamental qualities of Śaiva Hindu living. They unmistakably distinguish the ardent, devout practitioner from those who are yet to make a complete, uncompromised twenty-four-hour-a-day commitment to a life of *dharma*.

1. THE 1ST ROOT APHORISM: SŪTRA 2, FOUR NOBLE GOALS

Śiva's devotees bask contentedly in Śiva consciousness, seeing the pure life energy in every person, animal, bird, reptile, fish, insect, plant, tree and even microscopic intelligence as Supreme God Śiva Himself. Aum.

2. THE 2ND ROOT APHORISM: SŪTRA 73, TRADITIONAL SURROUNDINGS

Śiva's devotees, in their homes, endeavor to surround themselves with Śaiva images, music and song. In the world they may enjoy the arts of other cultures but strictly avoid lower-world artistic expressions. Aum.

3. THE 3RD ROOT APHORISM: SŪTRA 306, SCRIPTURAL STUDY

My devotees avidly study *The Master Course* as their lifetime *sādhana*, allowing its mystical and practical teachings to light their inner path. In

That part of Him which is characterized by *tamas* is called Rudra. That part of Him which belongs to *rajas* is Brahmā. That part of Him which belongs to *sattva* is Viṣṇu.

KRISHIA YAJUR VEDA,
MAITU 5.2. BO UPH, 423



these profound lessons they discover the meaning of life's many lessons. Aum.

4. THE 4TH ROOT APHORISM: SŪTRA 300, ŚAIVITE NAME

All my devotees bear and legally register their Śaivite Hindu name, first and last, and use it proudly each day in all circumstances, never concealing or altering it to adjust to non-Hindu cultures. Aum Namaḥ Śivāya.

5. THE 5TH ROOT APHORISM: SŪTRA 186, VEGETARIAN DIET

Śiva's devotees cook and eat in the balanced, varied, vegetarian, Indian *āyurvedic* manner, enjoying healthy, unprocessed, freshly cooked foods. Occasionally, they may partake of cuisine from other world cultures. Aum.

6. THE 6TH ROOT APHORISM: SŪTRA 200, AVOIDING DRUGS

Śiva's devotees stand against drugs and never mix with those who use them or listen to talk extolling them. The drug culture and its demonic music erode the very fabric of human character and culture. Aum Namaḥ Śivāya.

7. THE 7TH ROOT APHORISM: SŪTRA 161, MONTHLY TITHE

Śiva's close devotees take a vow and joyously tithe ten percent of their gross income to their lineage monthly. This is God's money. Using it otherwise is forbidden—a *karma* reaping loss exceeding all anticipated gain. Aum.

8. THE 8TH ROOT APHORISM: SŪTRA 246, ANNUAL REDEDICATION

Śiva's devotees seek their *satguru's* blessings, act in harmony with his will, trust in his supreme wisdom, seek refuge in his grace and rush forward to rededicate themselves each year during the month of the *guru*. Aum.

9. THE 9TH ROOT APHORISM: SŪTRA 273, ETHICAL CONVERSION

My ardent devotees of other religions or lineages who seek to enter my Śaiva Church must, with authorized guidance, formally sever all loyalties by talking with former preceptors and gaining a written release. Aum.

IV. The Thirty Family Aphorisms 57 ¶ The *gṛihya sūtras*, or family aphorisms, are a special collection of aphorisms from *Living with Śiva* that pertain to ongoing daily life within the home. While many more household *sūtras* should certainly be followed, this is a concise set of the most crucial principles each *kulapati* and *kulamātā* gently monitors to administrate the positive growth of their tightly-knit Śaiva family.

1. THE FIRST FAMILY APHORISM: SŪTRA 4, ONENESS WITH THE SATGURU

Śiva's devotees strive to be inwardly one with their *satguru*, acknowledging the paramount need for a spiritual preceptor to guide them on the upward climb, the straight path that leads to Lord Śiva's holy feet. Aum.

2. THE SECOND FAMILY APHORISM: SŪTRA 13, TEACHING CHILDREN

Those who live with Śiva teach children the five precepts: God as All in all, temples, *karma*, reincarnation/liberation, scripture/preceptor; and



five practices: virtue, worship, holy days, sacraments and pilgrimage. Aum.

3. THE THIRD FAMILY APHORISM: SŪTRA 70, CONSERVING THE GIFTS OF NATURE

All Śiva's devotees are frugal and resourceful, avoiding waste and conserving nature's precious resources. They wisely store a three-to-twelve-month supply of food according to the family's means. Aum Namaḥ Śivāya.

4. THE FOURTH FAMILY APHORISM: SŪTRA 71, SEXUAL FAITHFULNESS

Devout Hindus observe the eightfold celibacy toward everyone but their spouse, renouncing sexual fantasy, glorification, flirtation, lustful glances, secret love talk, amorous longing, rendezvous and intercourse. Aum.

5. THE FIFTH FAMILY APHORISM: SŪTRA 74, WISE USE OF TELEVISION

Śiva's devotees may watch television and other media for recreation and to keep informed about the world, limiting viewing to about two hours a day. They avoid nudity, foul language, crudeness and excessive violence. Aum.

6. THE SIXTH FAMILY APHORISM: SŪTRA 301, DEVELOPING A USEFUL A CRAFT

All my devotees are encouraged to learn a skill requiring the use of their hands, such as pottery, sewing, weaving, painting, gardening, baking or the building arts, to manifest creative benefits for family and community. Aum.

7. THE SEVENTH FAMILY APHORISM: SŪTRA 302, MUSIC, ART, DRAMA AND THE DANCE

All my devotees are encouraged to perfect a cultural accomplishment, be it a form of art, singing, drama, dance or a musical instrument of Śiva's ensemble—*vīṇā*, *mṛidaṅgam*, *tambūra*, cymbals and bamboo flute. Aum.

8. THE EIGHTH FAMILY APHORISM: SŪTRA 305, LIVING THE TAMIL SAIVA CULTURE

All my devotees are encouraged to adopt the gestures, attitudes, customs, ways of worship, dress and refinements of Tamil Śaiva protocol. They learn by living and studying with traditional Śaivites. Aum Namaḥ Śivāya.

9. THE NINTH FAMILY APHORISM: SŪTRA 21, HOLDING A DAILY VIGIL

Worshippers of Śiva perform a one-hour daily vigil, ideally before sunrise, in a clean, quiet place, after bathing and donning fresh clothing and holy ash. This vigil is optional on weekends and when traveling or ill. Aum.

10. THE TENTH FAMILY APHORISM: SŪTRA 29, KEEPING CLEAN SURROUNDINGS

Lovers of Śiva keep their home and work environment clean and uncluttered to maintain a spiritual vibration and not attract negative forces. They seek fresh air and sunshine and surround themselves with beauty. Aum.

11. THE ELEVENTH FAMILY APHORISM: SŪTRA 195, EXERCISING DAILY

Śiva's devotees keep strong and healthy by exercising at least one half hour each day through such activities as brisk walking, swimming, dancing, salutations to the sun, *haṭha yoga* and vigorous work. Aum Namaḥ Śivāya.

12. THE TWELFTH FAMILY APHORISM: SŪTRA 158, RESPONSIBLE MONEY MANAGEMENT

Self-resplendent,
formless, unoriginated
and pure, that all-per-
vading being is both
within and without.
He transcends even the
transcendent, unmani-
fest, causal state of the
universe.

ATHARVA VEDA,
MUNDU 2.1.2



Śiva's devotees keep a monthly budget and regulate expenses according to their revenues. They never abuse credit or indulge in extravagant buying, for they know that spending in excess of income invites misery. Aum.

13. THE THIRTEENTH FAMILY APHORISM: SŪTRA 84, TRADITIONAL ATTIRE FOR MEN

Śiva's men devotees dress, whenever appropriate, in impeccable traditional Hindu attire, always at home, in the temple and at religious/cultural events. Their outer elegance is equaled only by their inner dignity. Aum.

14. THE FOURTEENTH FAMILY APHORISM: SŪTRA 85, THE HOME AS REFUGE

Śiva's men devotees, on arriving home from work, immediately bathe and enter their shrine for the blessings of Gods and *guru* to dispel worldly forces and regain the state of Śiva consciousness. Aum Namaḥ Śivāya.

15. THE FIFTEENTH FAMILY APHORISM: SŪTRA 88, CONTACTING WIVES DAILY

When away from home, each of Śiva's married men devotees contacts his wife every day to express his love and inquire about her day. He avoids rowdy company and never visits another woman's home alone. Aum.

16. THE SIXTEENTH FAMILY APHORISM: SŪTRA 90, FAMILY TOGETHERNESS

Each of Śiva's devotees who is a husband spends time with his wife and children daily. Monday is a family evening at home. One night monthly is devoted to the wife alone in an activity of her choice. Aum Namaḥ Śivāya.

17. THE SEVENTEENTH FAMILY APHORISM: SŪTRA 91, WOMEN'S ATTIRE

Śiva's women devotees wear, whenever appropriate, traditional Hindu attire, always at home and in the temple, adding rich jewelry for cultural events. Ever modest and elegant, they never expose breasts or thighs. Aum.

18. THE EIGHTEENTH FAMILY APHORISM: SŪTRA 98, WIFE'S MORNING DUTIES

Each of Śiva's married women devotees observes the custom of arising before her husband, to bathe, ready the shrine and prepare his morning beverage. First up and last to retire, she is in charge of her home. Aum.

19. THE NINETEENTH FAMILY APHORISM: SŪTRA 99, MEALTIME CUSTOMS

Each of Śiva's married women devotees joyously observes at mealtimes the ancient custom of serving her husband and family first. When they are satisfied, she is fulfilled and only then sits down for her own meal. Aum.

20. THE TWENTIETH FAMILY APHORISM: SŪTRA 126, THE GUEST IS GOD IN ŚAIVA HOMES

Hospitality flows from Śiva's followers like sweet music from a *viṇā*. Guests are treated as Gods. Friends, relatives, acquaintances, even strangers, are humbled by the overwhelming, ever-willing attention received. Aum.

21. THE TWENTY-FIRST FAMILY APHORISM: SŪTRA 131, THE HUSBAND'S DHARMA

Each of Śiva's married men followers strives to fulfill male *dharma*, safeguarding the integrity of society and the family through protecting and



providing abundantly for his beloved wife, children and parents. Aum.

22. THE TWENTY-SECOND FAMILY APHORISM: SŪTRA 132, THE WIFE'S DHARMA

Each of Śiva's married women followers strives to fulfill female *dharma*, perpetuating the race, family and the faith through remaining in the home to nurture, guide and strengthen her dear husband and children. Aum.

23. THE TWENTY-THIRD FAMILY APHORISM: SŪTRA 134, CARING FOR ELDERS

Śiva's followers who are householders care for their parents and close relatives all through life. The elderly especially must be comforted, honored at auspicious times and never left alone for extended periods. Aum.

24. THE TWENTY-FOURTH FAMILY APHORISM: SŪTRA 135, LIMITING THE STAY OF GUESTS

Śiva's householder followers, to protect family sanctity and avoid magnetic entanglements, do not allow adult guests in their home for more than three nights who are not part of their extended family. Aum Namaḥ Śivāya.

25. THE TWENTY-FIFTH FAMILY APHORISM: SŪTRA 136, SPIRITUAL PARENTING

Śiva's followers use astrology, tradition and wise counsel to cultivate each child's inherent talents and higher nature. They hold family meetings daily to share, plan, express love and discuss issues with mutual respect. Aum.

26. THE TWENTY-SIXTH FAMILY APHORISM: SŪTRA 143, CHILDREN AND FINANCE

Śiva's followers who are parents preserve family unity and teach responsibility by not granting youth financial independence. Money is given only for approved expenses, and change is returned with accounting. Aum.

27. THE TWENTY-SEVENTH FAMILY APHORISM: SŪTRA 146, FAMILY OCCUPATION

Śiva's followers abide by the tradition of bringing sons and daughters into the family skills, profession or business by involving them from a young age. This is family *dharma*, family bonding, family perpetuation. Aum.

28. THE TWENTY-EIGHTH FAMILY APHORISM: SŪTRA 149, RESPONSIBLE CHAPERONING

Śiva's followers accept the serious responsibility of guiding the private and social life of their children. They chaperone and monitor friendships to help ensure that young ones grow up safe and celibate. Aum.

29. THE TWENTY-NINTH FAMILY APHORISM: SŪTRA 152, BRINGING JOY TO PARENTS

Śiva's young adult followers realize they have a debt to their parents for their birth, early raising and education, which they repay with obedience and affection, giving joy, practical assistance and satisfaction. Aum.

30. THE THIRTIETH FAMILY APHORISM: SŪTRA 223, VENERATING WORTHY LEADERS

Devout Hindus honor a *satguru*, a head of state, a respected elder, a learned scholar, a renunciate or ascetic of any lineage. Upon his entrance, they stand, rush forward, bow appropriately and offer kind words. Aum.

He is God,
hidden in all beings,
their inmost soul who
is in all. He watches
the works of creation,
lives in all things,
watches all things. He
is pure consciousness,
beyond the three con-
ditions of nature.

KRISHIA YAJUR VEDA,
SVETU 6.11. UPM, 95



V: The Fifteen Forbidden Aphorisms 58 ¶ The forbidden aphorisms, *nivārita sūtras*, are fifteen verses from *Living with Śiva* disclosing practices that are, in wisdom, always avoided. In fact, they are forbidden. These character-building, character-maintaining precepts allow for inner freedom that is unsurpassed. Stress, often a by-product of guilt, has no home in individuals who never allow themselves to participate in any of these unwholesome areas. "It is wise to fear that which is to be feared."

1. **THE FIRST FORBIDDEN APHORISM, SŪTRA 57, SUICIDE**

Śiva's devotees are forbidden to escape life's experience through suicide. However, in cases of terminal illness, under strict community regulation, tradition does allow fasting as a means of *mors voluntaria religiosa*. Aum.

2. **THE SECOND FORBIDDEN APHORISM, SŪTRA 196, TOBACCO**

Śiva's devotees are forbidden to smoke, chew tobacco or inhale snuff. They know nicotine's deadly, addictive power and value health and longevity as primary to fulfilling good *karmas* and serving the community. Aum.

3. **THE THIRD FORBIDDEN APHORISM: SŪTRA 197, DRUGS**

Śiva's devotees are forbidden to use drugs of abuse, such as cocaine, heroin, amphetamines, barbiturates, psychedelics and marijuana, unless prescribed by a licensed physician. They know their devastating effects. Aum.

4. **THE FOURTH FORBIDDEN APHORISM: SŪTRA 201, ALCOHOL**

All strong and intoxicating distilled alcohols are forbidden to Śiva's devotees. They may moderately partake of the family of wines and beers, including honey mead, for these are wholesome when properly enjoyed. Aum.

5. **THE FIFTH FORBIDDEN APHORISM: SŪTRA 204, WOMEN DRINKING IN PUBLIC**

All Hindu women, respecting customs of decorum and demureness, refrain from drinking alcohol in public. During pregnancy, they abstain completely to protect the health and well-being of their unborn child. Aum.

6. **THE SIXTH FORBIDDEN APHORISM: SŪTRA 216, BURYING THE DEAD**

Devout Hindus always cremate their dead. Burial is forbidden by tradition. Embalming is never permitted, and no autopsy is performed unless required by law. Ashes are ceremoniously committed to a river or ocean. Aum.

7. **THE SEVENTH FORBIDDEN APHORISM: SŪTRA 183, PROMOTING DESTRUCTION**

Śiva's devotees who are scientists or medical researchers refuse to participate in product testing that is harmful to the subject. They are forbidden to take part in any enterprise that promotes death or destruction. Aum.

8. **THE EIGHTH FORBIDDEN APHORISM: SŪTRA 86, WIFE ABUSE**

Each of Śiva's married men devotees loves and cares for his wife, despite any shortcomings. He is forbidden to strike or speak harshly to her or ignore



her needs. If he does, he must seek family and professional help. Aum.

9. THE NINTH FORBIDDEN APHORISM: SŪTRA 138, CHILD ABUSE

Śiva's followers never govern youth through fear. They are forbidden to spank or hit them, use harsh or angry words, neglect or abuse them. They know you can't make children do better by making them feel worse. Aum.

10. THE TENTH FORBIDDEN APHORISM: SŪTRA 112, FORCED MARRIAGES

Śiva's followers are forbidden to force any marriage arrangement that overrides astrological incompatibility, the couple's feelings or the *guru's* advice. To do so would bind them to a life of unsolvable problems. Aum.

11. THE ELEVENTH FORBIDDEN APHORISM: SŪTRA 113, DOWRY

Weddings are spiritual events among Śiva's followers. Ceremonies must never burden the families financially and, while the bride may bring wealth to the marriage, families are forbidden to demand or pay dowries. Aum.

12. THE TWELFTH FORBIDDEN APHORISM: SŪTRA 117, DISCOURAGING SPIRITUALITY

Śiva's married followers all encourage their spouses to ardently fulfill *sād-hana*, religious service, meditation, *yoga*, ritual worship, festivals and pilgrimage. They never discourage such noble expressions of *dharma*. Aum.

13. THE THIRTEENTH FORBIDDEN APHORISM: SŪTRA 119, ADULTERY

Śiva's followers are forbidden by Sanātana Dharma to commit adultery or even steal the affections of another's spouse. They treasure fidelity and know that transgressions are rewarded with pain, guilt and remorse. Aum.

14. THE FOURTEENTH FORBIDDEN APHORISM: SŪTRA 251, CRITICIZING GURUS

Śiva's devotees are forbidden by tradition to criticize their *satguru*, even behind his back, or to argue with him, contradict or correct him. They may, however, request clarification and offer additional information. Aum.

15. THE FIFTEENTH FORBIDDEN APHORISM: SŪTRA 230, CASTE ABUSE

Śiva's devotees are forbidden to perpetuate the restrictions and abuses of the Indian caste system. Instead, they base respect and status on attainment, knowledge, behavior and spiritual maturity. Aum Namaḥ Śivāya.

VI: The Yamas: 59 ¶ The very first limb of *rāja yoga*, as codified by such great souls as Sage Patañjali and Ṛishi Tirumular, is *yama*, **Ten Ethical Restraints** "restraint." Here we list the ten restraints prescribed in the *Tirumantiram*, the *Śāṅḍilya* and *Varuha Upanishads* and the *Haṭha Yoga Pradipikā*. The *yamas* are the basic "do-nots." They apply not only to *yogis*, but to all devotees seeking to live a divine life. The sages, in their wisdom, gave these guidelines to harness the instinctive nature and keep open the doors of the higher *chakras* of love, compassion, intelligence, blessings and bliss.

Parameśvara is the cause of the five manifest aspects: emanation, *ṣṛishṭi*; preservation, *sthiti*; dissolution, *saṁhāra*; concealment, *tirobhāva*; and revelation, *anugraha*.

RAURAVA ĀGAMA
KRIYĀ PĀDA 63.2-6. AK, 51



1. THE 1ST AND 2ND RESTRAINTS: SŪTRA 46, NONINJURY AND TRUTHFULNESS

All devotees of Śiva practice *ahimsā*, not harming others by thought, word or deed, even in their dreams. Adhering to *satya*, truthfulness, they do not lie, deceive, betray promises or keep secrets from loved ones. Aum.

2. THE 3RD AND 4TH RESTRAINTS: SŪTRA 47, NONSTEALING AND SEXUAL PURITY

All devotees of Śiva uphold *asteya*, never stealing, coveting, cheating or entering into debt. They practice sexual purity, *brahmacharya*, controlling lust by remaining celibate when single and faithful in marriage. Aum.

3. THE 5TH AND 6TH RESTRAINTS: SŪTRA 48, PATIENCE AND STEADFASTNESS

All devotees of Śiva exercise *kshamā*, restraining intolerance with people and impatience with circumstances. They foster *dhṛiti*, steadfastness, overcoming nonperseverance, fear, indecision and changeableness. Aum.

4. THE 7TH AND 8TH RESTRAINTS: SŪTRA 49, COMPASSION & STRAIGHTFORWARDNESS

All devotees of Śiva practice *dayā*, compassion, conquering callous, cruel, insensitive feelings toward all beings. Maintaining *ārjava*, they are straightforward and honest, renouncing deception and wrongdoing. Aum.

5. THE 9TH AND 10TH RESTRAINTS: SŪTRA 50, MODERATE APPETITE AND PURITY

All devotees of Śiva observe *mitahāra*, moderation in appetite, not eating too much or consuming meat, fish, shellfish, fowl or eggs. They uphold *śauca*, avoiding impurity in body, mind and speech. Aum Namaḥ Śivāya.

VII: The Niyamas: ॐ The second of *rāja yoga*'s eight limbs is *niyama*, **Religious Practices** literally, "to unleash" or "practice." These are the basic religious practices, again, not only for *yogīs*, but for all devotees seeking to live as spiritual beings on this earth, abiding in the wholesome, abiding consciousness of our soul nature, close to our supreme God Śiva's holy feet. The *niyamas* encourage the active expression of soul qualities such as contentment, giving, faith and worship. Ten are listed below, as expressed in five *sūtras* from *Living with Śiva* and outlined centuries ago in the *Tirumantiram* and the other eminent scriptures.

1. THE 1ST AND 2ND PRACTICES: SŪTRA 51, REMORSE AND CONTENTMENT

All Śiva's devotees, upholding the expression of *hrī*, remorse, are modest and show shame for misdeeds. They nurture *santoshā*, seeking joy and serenity in life. Thus, theirs is a happy, sweet-tempered, fulfilling path. Aum.

2. THE 3RD AND 4TH OBSERVANCES: SŪTRA 52, CHARITY AND FAITH

All Śiva's devotees practice *dāna*, tithing and giving generously, creatively, without thought of reward. They sustain an unshakable faith, *āstikya*, believing in God, Gods, *guru* and the Vedic path to enlightenment. Aum.



3. THE 5TH AND 6TH PRACTICES: SŪTRA 53, WORSHIP AND SCRIPTURAL STUDY

All Śiva's devotees cultivate *bhakti* and family harmony in daily ritual and reflection, *Īśvarapūjana*. Upholding *siddhānta śravaṇa*, they hear the scriptures, study the teachings and listen to the wise of their lineage. Aum.

4. THE 7TH AND 8TH PRACTICES: SŪTRA 54, COGNITION AND VOWS

All Śiva's devotees acquire *mati*, divine cognition and an indomitable will and intellect, under their *satguru's* guidance. They observe *vratas*, religious vows, rules and observances, and never waver in fulfilling them. Aum.

5. THE 9TH AND 10TH PRACTICES: SŪTRA 55, INCANTATION AND SACRIFICE

All Śiva's devotees do *japa* daily, counting recitations on *rudrāksha* beads. Embracing *tapas* through simple austerities, they sacrifice often, carry out penances as needed and perform *sādhana* regularly. Aum Namaḥ Śivāya.

About Living With Śiva 61 ¶ As stated earlier, the Nandinātha Sūtras are from *Living with Śiva, Hinduism's Contemporary Culture*, which was released in 1991 to restate for my followers—many of whom were from northern Sri Lanka but had migrated into many countries—the laws of culture, the protocol and modes of behavior that their earlier Śaiva generations knew and lived so well. In the seriousness of their search, my devotees were asking for advice and guidance as to how they should apply our ancient traditions in contemporary times. At that trying time, these 365 Nandinātha Sūtras came forth as a boon from the Gods. Now, four years later, these aphorisms are well established and known throughout the world, and I ask that all followers study them and adjust their lives accordingly. Indeed, these terse quatrains embody our Articles of Conduct and more. To adjust one's life to their wisdom is the discipline toward being able to come close to and finally live with Śiva in all dimensions of being.

The Angelic Guides of Our Sūtras 62 ¶ We must remember that each of the Nandinātha Sūtras is administered by a powerful *deva* in the Pretaloka, and these 365 *devas* gather regularly in conclave to administer all 365. This inner band of *devonic* helpers is adamant that a new culture should be revived from the old, that wrongs be righted and peaceful tranquility prevail in all homes in the new society of all tomorrows. Not only fellowship members, but all who have been drawn to *Living with Śiva*, come under the gentle jurisdiction of the three hundred plus sixty-five *sūtra devas*. Some *śishyas* have reported feeling someone watching them when they were not *sūtra* perfect, as through a hidden video camera. Our answer is that it may be their own conscience, for the *Śaivite Śāstras*

Everywhere is the Holy Form. Everywhere is Śiva-Śakti. Everywhere is Chidambaram; Everywhere is Divine Dance.

TIRUMANTIRAM 2722. TM



clearly explain that though the *devas* have the ability to oversee earthly activities through the psychic screen, they do not spy on us, nor watch our every move. They keep a detached overview, relying on us to make our own corrections, coming forward to help only when asked.

VIII: The Sixty-Four Kalās, Or Cultural Arts ¶ As stated in *Dancing with Śiva*, “Both girls and boys should be trained in the sacred Vedic arts and sciences, including the sixty-four crafts and social skills, called *kalās*. Boys benefit greatly when taught the profession of their father from a very young age. The mother is the role model for her daughters, whom she raises as the mothers of future families.” The sixty-four *kalās* are listed in chapter 24 of these *Śaiva Dharma Śāstras*.

IX: Pañcha Mahāyajña: Five Sacrifices ¶ The holy *Vedas* outline five social and religious duties or sacrifices, known as the *pañcha mahāyajña*, to God, Gods, ancestors, creatures and men. The *Śatapata Brāhmaṇa* (xi.5.6.1-3) explains: “There are five great sacrifices, namely, the great ritual services: the sacrifices to all beings, sacrifice to men, sacrifice to the ancestors, sacrifice to the Gods, sacrifice to Brahman.... Day by day a man offers sustenance to creatures; that is the sacrifice to beings. Day by day a man gives hospitality to guests, including a glass of water; that is the sacrifice to men. Day by day a man makes funerary offerings, including a glass of water; that is the sacrifice to the ancestors. Day by day a man makes offerings to the Gods, including wood for burning; that is the sacrifice to the Gods. And the sacrifice to Brahman? The sacrifice to Brahman consists of sacred study.”

1. **THE FIRST SACRIFICE: BRAHMAN YAJÑA, HOMAGE TO TRANSCENDENTAL ŚIVA, THE SELF** *Brahma yajña* is accomplished through studying and teaching the *Vedas* and other sacred teachings. This sacrifice is also referred to as *Veda yajña* and *ṛishi yajña*.

2. **THE SECOND SACRIFICE: DEVA YAJÑA, HOMAGE TO GODS**

Deva yajña consists in recognizing the debt due to those who guide nature, feeding them by pouring *ghee* into the sacred *homa* fire and giving daily offerings through *pūjā*. For our fellowship, *Brahma yajña* and *deva yajña* are embodied in *sūtra* 22: “Worshippers of Śiva, during their daily *sādhana* vigil, conduct or attend *pūjā*, chant the Guru Mantra and 108 repetitions of their *mantra*, study scripture and perform *haṭha yoga*, concentration and meditation. Aum.” The *homa* fire injunction may be fulfilled by lighting an oil lamp in the shrine room daily.



3. THE THIRD SACRIFICE: PITRI YAJÑA, HOMAGE TO ANCESTORS

Pitri yajña is the offering of cakes (*piṇḍa*) and water to the family line and the progenitors of mankind.

4. THE FOURTH SACRIFICE: BHŪTA YAJÑA, HOMAGE TO CREATURES AND ELEMENTALS

Bhūta yajña is the placing of food offerings, *bali*, on the ground, intended for animals, birds, insects and beings of the invisible worlds.

5. THE FIFTH SACRIFICE: MANUSHYA YAJÑA, HOMAGE TO MEN

Manushya yajña is the feeding of guests and the poor, the homeless and the student. This sacrifice includes all acts of philanthropy, such as tithing and charity. My followers perform *manushya yajña*, as stated in *sūtra* 26, by saving for the less fortunate a handful of uncooked rice before preparing any meal, and by supporting our religion financially as described in *sūtras* 161–165.

**About the
Following
Chapter**

65 ¶ In the next chapter, we visualize the many levels of association of the grand body of Śaiva Siddhānta Church.

From Him, also,
are born the Gods,
in manifold ways,
the celestials, men,
cattle, birds,
the in-breath and
the out-breath, rice
and barley, austerity,
faith, truth, chastity
and the law.

ATHARVA VEDA,
MUNDU 2.1.7. UPR, 681

In vain the foolish man accumulates food. I tell you, truly,
it will be his downfall! He gathers to himself neither friend nor comrade.
Alone he eats; alone he sits in sin. The ploughshare cleaving the soil
helps satisfy hunger. The traveler, using his legs, achieves his goal.
The priest who speaks surpasses the one who is silent.
The friend who gives is better than the miser.

Ṛig Veda 10.117. 6-7. VE, 851

Easy for all to offer in worship a green leaf to the Lord. Easy for all
to give a mouthful to the cow. Easy for all to give a handful when
sitting down to eat. Easy for all to speak pleasant words to others.

Tirumantiram 252. TM, 201

Nonviolence is all the offerings. Renunciation is the priestly honorarium. The
final purification is death. Thus all the Divinities are established in this body

Kṛishṇa Yajur Veda, PranaU 46-8. VE, 413-14

If we have injured space, the earth or heaven,
or if we have offended mother or father, from that
may Agni, fire of the house, absolve us and
guide us safely to the world of goodness.

Atharva Veda 6.120.1. VE, 636



May our minds move in accord. May our thinking be in harmony—common the purpose and common the desire. May our prayers and worship be alike, and may our devotional offerings be one and the same.

Ṛig Veda 10.191.3. RvP, 4739

Let us worship Him, the pure-formed One, the cloud which, emitting a rain of unthinkable joy, satiates the hearts and eyes of its followers, as if millions of rain clouds had poured down, the stay of the Great Silence, called by many names, described by many religions, the embodiment of ineffable degrees of spiritual happiness.

Tayumanavar 1.2. PT, 14

Yes, may the man who within his home pleases you all his days with songs and with offerings receive a rich reward, be loaded with your gifts! To him be happiness! This is our prayer.

Ṛig Veda 4.4.7. VE, 845

Aum. O terrestrial sphere! O sphere of space! O celestial sphere! Let us contemplate the splendor of the Solar Spirit, the Divine Creator. May He guide our minds.

Ṛig Veda, Gāyatri Mantra, 3.62.10. HP, 345

For you is my offering, to you I will pray, to you who are worthy of homage and worship. You, O God, are a spring in the desert for the man who is thirsty for you, O Everliving.

Ṛig Veda 10.4.1. VE, 302

All that God does shall win our praise. We magnify His name with hymns, seeking boons from the Mighty.

Ṛig Veda 1.42.10. VE, 805

The rites of oblation, O lovers of truth, which the sages divined from the sacred verses, were variously expounded in the threefold *Veda*. Perform them with constant care. This is your path to the world of holy action.

Atharva Veda, MundU 1.2.1. VE, 414

Whatever the merit in any sacrifice, austerity, offering, pilgrimage or place, the merit of worship of the Śivaliṅga equals that merit multiplied by hundreds of thousands.

Kāraṇa Āgama 9. MT, 66





XPANDING OUT FROM THE INFINITE SOURCE, ŚAIVA SIDDHĀNTA CHURCH HAS MYRIAD ASSOCIATIONS WITH THOUSANDS OF INDIVIDUALS. THIS SPIRITUAL NETWORK CAN BE VISUALIZED AS A MAṄḌALA, A MYSTIC DIAGRAM OF FOURTEEN CONCENTRIC CIRCLES, AVARAṆA, WITH THE DIVINE ABSOLUTE AT THE CENTER AND THE GRAND BODY OF ALL HINDUS AT THE PERIMETER. WE HUMBLBY SERVE ALL WHO ASPIRE TO ATTAIN THE BEYOND OF THE BEYOND.

Circles of Association

शिवमण्डल

Chapter 5

66 ¶ At the center of our grand *maṅḍala* of ministers, missionaries, members, friends and associates is Śiva Peruman, the Supreme God, extolled in the *Vedas* in all three perfections.

The Spiritual Preceptor and His Maṭhavāsis **67** ¶ The first circle surrounding Lord Śiva consists of the paramparā *gurus* and me, traditionally seated upon the Kailāsa Pīṭham due to the grace of my *satguru*, Āsān Yogaswāmī, vowed to uphold the strict traditions when others are reluctant to do so for themselves, to hold the center of all, the Self within, as Kauai Aadheenam's Guru Mahāsannidhānam, hereditary preceptor of the Sri Lankan Tamil people. The second circle, in the significant year 1995, is our noble Śaiva Siddhānta Yoga Order, eleven *sannyāsins* who have been trained for the last twenty to thirty years and whose only mission is to fulfill their *guru's* vision as clearly outlined in these *Śaiva Dharma Śāstras*. The third circle in this *maṅḍala* is a group of fifteen or more disciplined *yogīs* and *sādhakas*, all in training to receive holy orders of *sannyāsa* either early in life or after age seventy-two.

Our Patriarchs Initiates and Novitiates **68** ¶ The Śrī Sannidhānam and his monastics are surrounded by over 54 *kulapatis*, the fourth circle, heads of extended families, men who have been tested and proven worthy and who take pride in seeing that every direction and nuance from their *guru* manifests for the benefit of the family members under their care. Each *kulapati* finds strength and support in his wife, *kulamātā*, making over 108 dedicated heads of extended families in all. Surrounding these 54 exemplary couples is circle five: approximately 350 other initiates and novitiates preparing for *dīkshā*, each of whom tithes monthly and fulfills to the best of his or her ability the 365 Nandinātha Sūtras. Mentioned thus far are the five main circles, *pañchāvaraṇa*, of our fellowship.

Master Course Students and Book Readers **69** ¶ The sixth circle of our international extended family is composed of all serious students of *The Master Course*, the *Saivite Hindu Religion* course and our other texts. There are at any one time thousands of children and youth study-



ing Level One, and roughly 200 older youth and adults pursuing The Master Course Correspondence Study. In this circle we also include several thousand Tamil families who were personal devotees of Paramaguru Yogaswāmi and who revere Kauai Aadheenam as their spiritual nucleus, the site of the Kailāsa Piṭham.

Circle 7: **70** ¶ The seventh circle consists of Hindu religious leaders **Hindu Leaders;** and Hindu parliamentarians. This is an important group **Parliamentarians** of kindred spiritual souls who have associated themselves with us and our fellowship for many years. There are 1,008 and more of them, leaders of *sampradāyas*, independent *yogīs* and wandering *sādhus*, *swāmīs* and Śivāchāryas, mystics, Hindu theologians, heads of *maṭhas* and *āśramas*, founders of powerful, often historic, institutions. In this group are also a special breed of political leaders—whether in Malaysia or India, Southeast Asia, Africa or on the Continent—who understand that theirs is, at heart, a spiritual task and who work with Śaiva Siddhānta Church for the betterment of their citizens, for the resolution of social and governmental difficulties, for the assurance of protection of religious rights and for harmony in their nation.

Temple **71** ¶ The eighth circle in the *maṇḍala* is a group of temples **Stewards; All** and their trustees and managers, founders and counselors **Faith Leaders** and elders who rely on my Kailāsa Piṭham for direction, for Deity *mūrtis*, for advice in design and building of temples. This circle also includes *yoga* schools, *āśramas*, new age groups and more. There are a few thousand such key individuals, heading up sacred places in the United States and Canada, Fiji, Germany, Malaysia, Sri Lanka and India. From time to time, when invited, we are involved in the growing ecumenical movement. In this eighth circle, we are in touch with an extraordinary group of spiritual leaders of other religions, from the Dalai Lama to Muslim *imams* and Christian leaders, chiefs of indigenous peoples and New Age channelers. At global gatherings we are in communication with heads of all the major religions of the world as one of three Presidents of the Hindu Faith appointed by the Parliament of the World's Religions Centenary Conference in Chicago in September, 1993. This is an exclusive group, one that is most involved and influential in changing human consciousness and promoting peace, harmony, understanding toward resolution through negotiation and arbitration, all based on ethical principles and spiritual values toward a new humanity—a one world, a one God, a one race, the human race. We experienced their spirit in the Global Forum high-level meeting



in Rio de Janiero, Brazil, in the summer of 1991 where artistic, media, political and religious leaders gathered to give a balancing dimension to less enlightened political leaders who gathered separately in an unprecedented all-nation conference on the state of the planet. Speaking briefly with US-Vice-President-to-be Al Gore, US senators and heads of several nations, we could see that problems were well-defined and solutions forthcoming.

Circle 9: 72 ¶ Next is a circle of *sevakas* and *thondars*, selfless workers, mature and competent souls, men and women, professional and amateur, who give of their time and talents for a thousand projects. They may be carpenters, journalists or businessmen, accountants and attorneys, craftsmen, seamstresses who sew the vestments for the Gods, or housewives who type in manuscripts before publication. They may be editors or poets, publication experts, ad salesmen for our HINDUISM TODAY monthly magazine, the multi-talented staff managing printing or distribution of HINDUISM TODAY in nearly a dozen countries, printers and computer programmers, historians helping with some obscure fact, linguists translating verses, mechanics and heavy-equipment operators, cooks and flower pickers, architects and landscape designers preparing pilgrimage sites. They may be photographers or mail-stuffers, astrologers or *śāstris*, *āyurveda* masters, endowment and financial advisors, travel agents working for a budget fare, Macintosh aficionados or artists capturing spirituality in sacred imagery, Vedic and Āgamic scholars, Sanskritists or knowers of mystical literature in any of India's many languages, promoters and supporters of culture and tradition, missionaries working in the estates among the poor, academics, precious-metal workers or electricians, stone carvers or e-mail experts, video professionals or gardeners who come to work each week on the monastery grounds. They may be doctors or dentists offering their services free of charge to the monks, interfaith leaders cooperating in a United Nations publication, botanists sharing plants gathered in a South American jungle to be planted at the San Mārga Iraivan Temple gardens. There are at any one time 5,000 or more of these individuals. Their inspirations are an important part of the Church's outreach and year-by-year accomplishments.

Circle 10: 73 ¶ Circle ten is a group of dedicated souls who, in more distant ways, are studying and applying to their lives our *Śaivite* teachings, public courses and books. In 1973 our *Śaivite Śāstras* prophesied such support in verse 483, "Little by little, the friends of Śaivism grew in abundance, and great support was given to the monas-

Five-armed is He,
elephant-faced with
tusks protruding,
crescent-shaped,
son of Śiva,
wisdom's flower,
in heart enshrined,
His feet I praise.

TIRUMANTIRAM
INV. TO VINĀYAKA. TM



teries, as such logical explanations of religious practice were made available through many sources to the non-Śaivite public. These were glorious years, and the years ahead are to be glorious too." There are uncoun- ted thousands of these individuals in countries around the world, attending *satsaṅga*, communicating with missions and members, visiting our centers, meeting with us when we travel, communicating via correspondence and electronic mail, molding their lives around our ancient enlighten- ment teachings. They may encounter us at a parade in Germany, a festival in Switzerland or a temple opening in Fiji. They may see us quickly at a school in London, a *mandira* in Durban or a *koyil* in Colombo. They may visit Kauai Aadheenam to see the Iraivan Sphaṭika Śivaliṅga, or meet us at a conference. In this tenth circle, we include the families of our *maṭhavāsis* who send cookies during the holidays, and the many people who are in touch by personal correspondence in dozens of nations.

Circle 11: 74 ¶ The eleventh and next larger circle is composed of
Readers of the dedicated readers of our religious books. They are seri-
Our Books ous about their spiritual life, eager to know more about
dharma, having found an expression of its purest path in *Loving Gaṇeśa*,
Dancing with Śiva, *Living and Merging with Śiva*, and our many other
books and courses in many languages, pamphlets, posters, videos, World
Wide Web publications, sacred art and more. There are an estimated
100,000 in this widening circle. Central among them are lifetime HINDUISM
TODAY subscribers, called the Renaissance Circle or Rājasaṅga, an unusu-
ally committed and talented team of men and women in many nations.

Circle 12: 75 ¶ Beyond these lies the twelfth and next largest circle,
HINDUISM lovers of Sanātana Dharma who read HINDUISM TODAY. As of
TODAY Readers March 1994, there were an estimated 250,000 readers in 120
nations. *Gurus*, heads of *āśramas*, institutions and libraries have informed
us that as many as 25 to 100 or more people read a single issue and wear
its pages to tatters before the next arrives. This is a community of leaders,
followers and institutions unparalleled in the world, a diverse, well-edu-
cated, widely dispersed "family" of Hindus, along with seekers of other
faiths who love and support, admire and follow the Hindu way, the Hindu
path, the Hindu vision of One God, One World.

Circle 13: 76 ¶ Beyond this lies the thirteenth circle, a group of peo-
Distant Bhaktas ple, several million, who distantly know of us and respect
And Devotees our service. Many keep my picture in their shrine room
or think of us in times of need and write or call occasionally. They may



hear about HINDUISM TODAY on a local radio program, see some of us on a television newscast or in a local or national newsmagazine article, or watch a video circulating in Asian or European communities. This circle includes devout seekers who attend the temples, participate in the festivals and pilgrimage to the holy *tirthas* we frequent or have helped establish in many countries.

Hindus Throughout the World **77** ¶ The fourteenth and largest circle is the entire family of Hindus worldwide, nearly a billion souls of a hundred thousand *sampradāyas*. It is this group, and truth-seekers beyond it, that constitute the fullest extent of our global family.

About the Following Chapter **78** ¶ We have a pilgrimage for you in the chapter to come. It is to our center of centers, Kauai Aadheenam, a spectacular sanctuary resting on the 30-mile-wide island Kauai, in the Hawaiian Island chain, the most remote land mass on earth, far away from congested cities, in a real jungle, not a concrete one. Kauai Aadheenam is 3,800 miles from Tokyo in the West, 2,750 miles from San Francisco in the East, 2,200 miles from Alaska in the North, 4,200 miles from Australia in the South, a mere 102 miles from the international airport in Honolulu and only 4.5 miles from the Pacific Ocean. Making a pilgrimage to Kauai's Hindu Monastery is a life-changing experience, that is true. Many have testified how and why they were never, ever the same after their first visit and how they now see God, soul and world differently from ever before. The next chapter will explain our "nine realms" of nature's forests, lakes, river, waterfalls, streams and ponds: life in an overgrown jungle, life fighting for life, the birds, the colorful fish and memory-provoking shrines and the Iraivan *moksha koyil* that dominates all life itself in its pristine glory, now alive in dreams of architects and devotees, later to manifest in crystalline stone.

These Lords who, it is said, on the pure path, attend to the various duties deriving from a higher realm of *māyā* are at the prow of the effects of the higher realm of *māyā*.

MRIGENDRA ĀGAMA
JÑĀNA PĀDA 13.A.5. MA, 289

The hands are alike but in their work they differ. So also,
two cows, offspring of a single mother, may yet give differing yields of milk.
Even twins are not the same in strength, or kinsmen in bounty.

Rig Veda 10.117.9. VE, 851

In how many parts was He transformed when they cut the Purusha in pieces?
What did His mouth become? What His arms, what His thighs, what His feet?
His mouth then became the *brāhmaṇa*, from the arms the *rājanya* was made,
the *vaiśya* from the thighs, from the feet the *sūdra* came forth.



To the strong Rudra bring we these, our songs of praise, to Him the Lord of heroes, He with braided hair, that it be well with our cattle and our men, that in this village all be healthy and well fed.

Ṛig Veda 1.114.1. RvG vol. 1, 161

Instill in us a wholesome, happy mind, with goodwill and understanding. Then shall we ever delight in your friendship like cows who gladly rejoice in meadows green. This is my joyful message.

Ṛig Veda 10.25.1. VE, 302

He is the never-created creator of all: He knows all. He is pure consciousness, the creator of time, all-powerful, all-knowing. He is the Lord of the soul and of nature and of the three conditions of nature. From Him comes the transmigration of life and liberation, bondage in time and freedom in eternity.

Kṛishṇa Yajur Veda, SvetU 6.16. UpM, 96

All this universe is in the glory of God, of Śiva, the God of love. The heads and faces of men are His own, and He is in the hearts of all.

Kṛishṇa Yajur Veda, SvetU 3.11. UpM, 90

God is, in truth, the whole universe: what was, what is and what beyond shall ever be. He is the God of life immortal and of all life that lives by food. His hands and feet are everywhere. He has heads and mouths everywhere. He sees all, He hears all. He is in all, and He is.

Kṛishṇa Yajur Veda, SvetU 3.15-16. UpM, 90

He is the God of forms infinite, in whose glory all things are, smaller than the smallest atom, and yet the creator of all, ever living in the mystery of His creation. In the vision of this God of love there is everlasting peace.

Kṛishṇa Yajur Veda, SvetU 4.14. UpM, 92

Devoid of beginning, duration and ending, by nature immaculate, powerful, omniscient, supremely perfect—thus is Śiva spoken of in Śaivite tradition.

Ajita Āgama 2.2618.1. SA, 56

The path of Śiva is the proven path. It led them to Hara.
It is the royal path that renowned souls have walked.
By this path divine, the devout pervade the universe.
That path do seek, enter and persevere.

Tirumantiram 1563. TM





FROM THE WORLD OVER, DEVOTEES PILGRIMAGE TO KAUAI AADHEENAM, OUR CHURCH HEADQUARTERS. LOCATED ON THE ISLAND OF KAUAI, IT IS MY ĀSRAMA AND THE THEOLOGICAL SEMINARY FOR OUR ŚAIVA SIDDHĀNTA YOGA ORDER OF SWĀMĪS AND OUR YOGĪS AND SĀDHAKAS PREPARING FOR SANNYĀSA. THOUSANDS OF DEVOTEES REVERE IT AS THE CENTER OF THEIR UNIVERSE. FROM HERE IRAIVAN'S SPHĀTIKA MOKSHA ŚIVALĪNGA SHINES FORTH.

International Headquarters

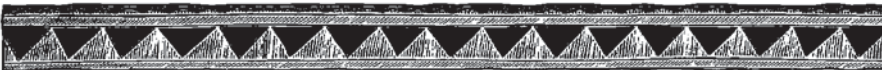
कवै आधीनम्

Chapter 6

79 ¶ Kauai Aadheenam is a 458-acre monastery-temple complex which I established in 1970 on the verdant, volcanically cratered island of Kauai, oldest and northernmost of the Hawaiian Islands. This religious nucleus for thousands of Hindu families around the world is located in the ancient royal, or "Alii," section of Kauai. Kadavul Temple, a private sanctuary for the monastics and one of two major sites of worship at the monastery. The first Hawaiian priest, Kuamo'o Mo'okini, 1,500 years ago, called this sacred spot Pihanakalani, "where heaven and earth meet." The Aadheenam has the full support of that founding *kahuna* lineage, signified in an ancient wooden scepter presented to me in 1990 during a ceremony at the Mo'okini Heiau on the Big Island of Hawaii by the current head priestess, Leimomi Mo'okini Lum. At Kauai Aadheenam, a monastic staff of about thirty work together with me to oversee, guide and provide teaching for students, members and the broader Hindu community. From here HINDUISM TODAY, the Hindu family magazine, is published each quarter, books and pamphlets are created and distributed, and the Hindu Heritage Endowment is managed as a public service for Hindu institutions worldwide.

Preserving the Sanctity of Our Cloisters **80** ¶ What makes the San Mārga Iraivan Temple, the *moksha sphaṭika Śivaliṅga*, our small and large shrines and publication facilities so special is that they are part of a monastery or *aadheenam*: the home of a spiritual master, a *satguru*, and his tirelessly devoted *sādhakas*, *yogīs*, *swāmīs* and *āchāryas*. Moreover, the Aadheenam is a theological seminary for training monks from all over the world to take holy orders of *sannyāsa* and join the great team of our Śaiva Siddhānta Yoga Order.

The Nine Realms of the Aadheenam **81** ¶ Greatness in nature is seen in nine realms of tropical beauty at Kauai Aadheenam, the land known as Pihanakalani, where heaven meets the earth. Members sit in meditation under banyan trees, are awed at sparkling waterfalls and enjoy cool trade winds on what is known as the Garden Island of Kauai. Kauai's Hindu Monastery, the exquisitely beautiful spiritual sanctuary at the foot

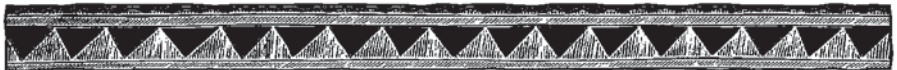


of Mount Waialeale, has a multitude of splendid settings, each with special charm and unique inner vibration. Healing plants and trees and fragrant vines and flowers make each of the following nine realms a magical kingdom unto itself. 1) Rishi Valley, 2) Wailua Farm, 3) Kadavul Temple, 4) San Mārga Sanctuary, 5) Wailua River, 6) Pihanakalani Trail, 7) Iraivan Temple, 8) Path of the Tamil Śaivite Saints and 9) Maṭhavāsi Vidhu.

Realm I: **§2** ¶ Rishi Valley is a secluded traditional-style retreat on the banks of Lake Saravaṇabhava, with my thatched Guru Valley Kutir, hut, near a natural marsh under Hala Hala screw pines. Nearby are simple shrines to six *satgurus* of our Kailāsa Paramparā.

Realm II: **§3** ¶ Established in 1972 in the tradition of Hindu monasteries being endowed through agriculture, Wailua Farm Farm is run by the full-time monastic staff with occasional volunteer help from family members. It provides an area of contemplative service and training for young monks in carpentry and farming in the natural beauty of groves of plumeria, hibiscus, bilva, neem, curry leaf, fragrant vines, surinam cherry, lilikoi, native Hawaiian plant species, ferns and more. The farm also has orchards of lime, banana, papaya, guava, orange, tangerine, jackfruit, mangosteen, fig, breadfruit and avocado trees, and a large variety of vegetables such as manioc, *murunkai*, sweet potatoes, curry leaves, hot peppers, herbs, squash, chayote, beans and legumes, coconut trees, the famed Hawaiian taro, flower gardens and one of the world's largest collection of tropical flowers, including over 500 species of heliconia and ginger. A small herd of Jersey and Holstein cows provide an abundant supply of milk, yogurt, cheese and butter for the monastery kitchen and *ghee* for cooking and temple ceremonies.

Realm III: **§4** ¶ The Kadavul Koyil is the private temple of the Aadheenam, the daily sanctuary for resident monastics and Church members. Its adjoining Guru Temple, site of the Kailāsa Pīṭham, is open to monastics and initiated members, *dikshāśishyas*. *Kadavul* is an ancient Tamil word for God, meaning "He who is outside and within, both immanent and transcendent." This was the first Śiva temple in the West. The exact location of the temple sanctum was chosen by Lord Murugan Himself, when he appeared to me in a vision, upturned His glistening *vel* and pounded its point three times on the cement steps at the Aadheenam entrance, marking the precise spot to install the Naṭarāja Deity that had just arrived from India. God Murugan's orders were obeyed. The Deity was moved into place and worship

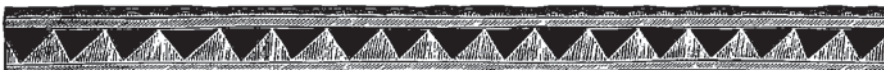


began immediately. That was 1973. In mid-March, 1985, just as the last finishing touches were being made on the structure, several days of rites were begun to reconsecrate the temple after twelve years of perpetual adoration of the Lord in continuous, round-the-clock three-hour vigils by monastics. Hundreds of guests gathered to witness the auspicious event and two expert priests were brought from India to perform the rituals. Hawaii's Governor in Honolulu sent a representative on the final day who praised the temple, encouraging the growth of Hinduism in the Aloha State and noted its parallels with the ancient Hawaiian religion and its acceptance in Hawaii. The Governor deemed the event so significant that he entered it into the state's official historical archives, making record of the first Hindu temple in Hawaii.

Kadavul's Entryway and Gaṇeśa Shrine 85 ¶ The realm of Kadavul Temple, and the main entry to Kauai Aadheenam itself, begins at 107 Kaholalele Road. Here one finds our Information Center, *open from 6am to noon except during retreats, and the Puakenikeni Meditation Pavilion, just off Temple Lane. Kauai's Hindu Temple is approached via Tiruneri, a straight, 300-foot-long pathway through hibiscus and plumeria gardens and—near Kadavul's sacred tank and Mango Maṇḍapam—a protective giant banyan tree enshrining a small statue of Lord Gaṇeśa under which the *satguru* gives *darśana*. Just beyond Puakenikeni Pavilion at start of Tiruneri, a magical public roadside shrine was established in 1995 under, and in direct response to, the command of the Nepal Gaṇeśa *mūrti* that is installed here. So vital was He when He told us where His future home was to be, so insistent, that we all bowed down to His will and placed Him there without question. Such is the magic of Śiva consciousness. Such is the grace of the Lord Gaṇeśa *mūrti* created in Nepal, blessed and worshiped through *pūjā*, that somehow it might find its way to heralding the entrance to our sanctuary in a typical roadside shrine in an untypical place. Here confessions and other subconscious burdens can be written down by devotees and burned in an urn near the shrine. Thus pain of abuse and the anguish of deeds done but now regretted can be assuaged, so say the *Vedas* and the *Āgamas*, and so say I. The power of burning of confessions which one can only tell oneself is a testimony made by all. So say the pilgrims, and so say I. Yes, release is attained. Yes, peace is attained and yes, a vision of a happy future is seen with the inner eye. So say those who have sat before this God, and so say I.

To such a one
who has his stains
wiped away,
the venerable San-
atkuṃāra shows the
further shore
of darkness. Him
they call Skanda.

SĀMA VEDA
CHANDU 7.26.2. UPH, 262



Heralding

Lord Śiva's

Cosmic Dance

86 ¶ The ceremonies at Kauai Aadheenam are voiced in the Sanskr̥it language according to Hindu tradition dating back six to eight thousand years. The monastic priests, trained under the guidance of Śrī Sambamūrthi Śivāchārya of the Then India Archaka Saṅgam, are from Malaysia, Sri Lanka, Mauritius and North America. The one Supreme Being is adored here as Śiva, enshrined in the main sanctum as a 200-year-old, six-foot bronze Naṭarāja, King of Dance. Śiva's dance is both symbol and reality. It is the movement of creation, preservation and dissolution, the triad which taken together is the principle of *māyā*, God's endless impulse, taking place within each of us, within every atom of the universe. We are all dancing with Śiva this very moment and He with us. Ultimately, we are Śiva dancing. Installed at the feet of Lord Kadavul Naṭarāja, Parameśvara, is a special Tiru Ambala Yantra made 200 years ago by a renowned *siddhar* and presented to me in 1974 by the *brāhmin* priests of Sri Lanka's Tiruketeesvaram Temple. Two other Gods are also worshipped: Lord Gaṇeśa, the benevolent Lord of *dharma* and remover of obstacles, in the left shrine; and Lord Kārttikeya, the God of *yoga* and spiritual striving, in the right shrine.

**Kadavul Koyil's
Schedule and
Holy Services**

87 ¶ The main *pūjā* of the day is conducted to Lord Naṭarāja and the *sphaṭika* Liṅga at 9AM, with other *pūjās* held every three hours. *Archanas* (*pūjās* done in one's name to invoke special guidance and blessings) are available in person or by mail. Other special *pūjās* may be sponsored. Holy ash, *vibhūti*, blessed before the Deity is given or sent to devotees as *prasāda*. Our temples perform the major *saṁskāras*, including *nāmakaraṇa* (name giving), *annaprāśana* (first feeding), *vidyārambha* (beginning of learning) and *karṇavedha* (ear-boring). *Pūjās* and sacraments are available to Hindus only. We also celebrate several major Śaivite festivals each year. Kadavul is not a public temple, but a shrine for monastics and members, the spiritual nucleus of our fellowship. One day in the distant future, it was revealed to me in psychic vision, Kadavul will stand alone as a colorfully-painted Āgamic temple with a tall *vimanam* and *rājagopura* entrance. In the vision, the Aadheenam was relocated closer to Iraivan.

**Written Prayers
Sent Through
The Sacred Fire**

88 ¶ *Lekhaprārtha havana* is the ancient sacrificial rite of burning written prayers in the sacred fire. Written prayers can be offered at Kadavul Temple by Hindus or non-Hindus to God, Gods and *devas* of the inner worlds. When burned, these are released to their astral form in the Devaloka for the



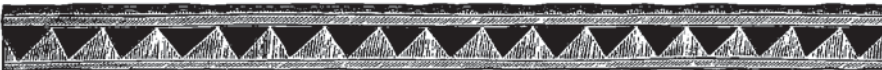
devas to read and act upon. All prayers are burned confidentially and never read by the priests. It is traditional that no love offering be included with prayers, which can also be mailed or faxed. Only after a prayer is answered is an offering traditionally given to the temple in gratitude, along with written appreciation in a subsequent prayer to the Divine Beings who performed this selfless service for the devotee.

Realm IV: ४९ ☪ Kauai Aadheenam's most prominent place of worship
San Mārga for members, students and *sādhana yātrikas* is the San
Sanctuary Mārga Sanctuary, an extraordinary meditation *tīrtha* at the foot of the extinct volcano, Mount Waialeale. San Mārga is the straight path to God, through *rudrāksha*, *neem* and *konrai* forests, marshes, bogs and wild bird sanctuaries, where pheasants are protected from local hunters. This realm includes the Svayambhū Śivaliṅga and Agni Maṇḍapam. San Mārga is entered through the Rudrāksha Meditation Forest at the opposite site of the 458-acre monastery land. San Mārga, the straight path to God, and the Svayambhū Liṅga area is "the place where the world comes to pray," as predicted in our *Śaivite Śāstras*.

The Story ९० ☪ San Mārga was established as a result of a three-fold
Of San Mārga's vision that came to me early one morning in 1975. I saw
Founding Lord Śiva walking in the meadow near the Wailua River. Then His face was looking into mine. Then He was seated upon a great stone. Astonished, I was seated on His left side. Upon reentering earthly consciousness, I felt certain the great stone was somewhere on our land and set about to find it. Guided from within by my *satguru*, I hired a bulldozer and instructed the driver to follow me as I walked to the north edge of the property that was then a tangle of buffalo grass and wild guava. I hacked my way through the jungle southward as the dozer cut a path behind me. After almost half a mile, I sat down to rest near a small tree. Though there was no wind, suddenly the tree's leaves shimmered as if in the excitement of communication. I asked the tree, "What is your message?" In reply, my attention was directed to a spot just to the right of where I was sitting. When I pulled back the tall grass, there was a large rock, the self-created Liṅga on which Lord Śiva had sat. The bulldozer's trail now led exactly to the sacred stone, surrounded by five smaller boulders. San Mārga, the straight or pure path to God, had been created. All this happened February 15, 1975. Worship of the sacred stone with water and flowers was commenced immediately through daily *pūjā* rites, and a master plan was unfolded from the *devonic* worlds. Today, visitors to the

In the gloom of fear,
 His six-fold face
 gleams. In perils
 unbounded, His *vel*
 betokens,
 'Fear not.'

TIRUMURAI 11. KD, 224



sanctuary walk the path of the Tamil Nayanars around picturesque lotus ponds and visit the six shrines of the Kailāsa Paramparā on the banks of Saravaṇabhava Lake in Rishi Valley. Across rolling meadows, pilgrims will gaze upon the Iraivan Temple now being hand-carved in Bangalore to enshrine the world's largest single-pointed quartz crystal—a 700-pound, 39-inch-tall, six-sided natural gem, a *sphaṭika Śivaliṅga*, acquired in 1987. Iraivan, designed to stand 1,000 years as a spiritual edifice for forty generations, is America's first traditional, all-stone temple.

The Healing Power of Rudrāksha 91 ¶ Pilgrims begin their spiritual excursion in a small healing forest of Himālayan *rudrāksha* trees. Many do not know the obscure fact that this sacred tree, known in English as the Blue Marble tree, is also famous for its special wood. During the First World War, when airplanes became so essential to military strategy, it was the white wood of this tree that was chosen for making propellers, due to its qualities of torque strength. Yes, being under the *rudrāksha* trees in this magical forest has hidden, sought-after healing powers, the key to helping aching hearts, the salve to soothe broken hearts, yearning hearts, sad hearts and ailing hearts. *Āyurvedic* doctors and medical doctors alike agree that the seed, when placed upon the heart, regulates its beat. They know that the fruit is good to strengthen the heart and the seed when ground and mixed with certain herbs is a remedy for heart attacks and healing in their aftermath. Just to hug the trees themselves and to absorb their healing force takes away pain of losing a loved one. The tree takes all sadness into its sap, carrying it up to the tops and dropping the astral tears of God Śiva. This practice has the power to balance your *chakras*, purify your aura, close the doors to the darker areas of your mind, open the doors to light, happiness, mirth and the ability to make others laugh. Hugging the *rudrāksha* tree will imprint the realization that all the past is and was necessary for the present moment to exist. The blessings of Śiva through the *rudrāksha* seeds, leaves, bark and energies, open the doors of protection of the future. Carefully pick one or two, or three or four seeds. Take them with you to plant in a pot in your home and create your own tree or trees, to bring these gifts into your life and the lives of others, the regulation of the heart, the strengthening of the heart.

Realm V: Wailua River 92 ¶ The Wailua River graces the monastery with spiritual blessings and wonderful sites including Nani Kaua Waterfall and Pond, and the small but ever-flowing Moon River which ends in the spectacular Bali Hai Falls. The Wailua River Ridge



Road, also called Wailua Gaṅgā Mārga, opens many vistas to the water's edge—places of healing, solitude, communion and *sādhana*. It begins at Moon River Bridge and continues on to the Teak Tree Turnaround at the edge of Rainbow Amphitheater.

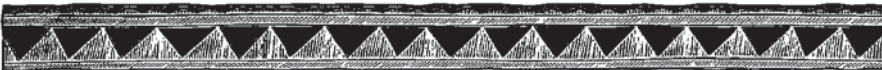
Realm VI: 93 ☪ Pihanakalani Trail, following the course of the Wailua Pihanakalani River, is the legendary Hawaiian path toward the volcano, beginning at Kadavul Koyil and continuing just past the Orchid Pavilion. This pavilion displays the twelve basic beliefs of Śaivism and is available for truth teachers of all faiths for spiritual sharing with followers. Half way to the Pavilion, pilgrims encounter a unique landmark displaying the distance to every major continent measured from Kauai. Pausing before the magnificent Hindutva Dhvaja, the Hindu flag, one enjoys a 360-degree panoramic view of all nine sacred vistas.

Realm VII: 94 ☪ Iraivan Temple is a grand hand-carved white granite temple seated upon a black lava rock plinth, golden tower shining in a rainbowed sky, God Śiva's most traditional sanctuary in the West, with its stone bell and "God is All and in all" motto etched in a multitude of languages. It is a magnificent shrine for fellowship members and devout pilgrims intent on worshiping the immanent and transcendent Lord. Being a *moksha* temple in the center of a cloistered monastery, Iraivan is by no means a tourist attraction. It is a *puṇya tīrtha*, a sacred destination for devout pilgrims who come with this one goal in mind, having received permission early on and begun preparing themselves far in advance through fasting, meditation and prayer in anticipation of receiving the *darśana* of Iraivan and performing daily *sādhana* on San Mārga. They are granted temporary access cards by the Pīṭham for the duration of their stay.

The Divine Architecture Of Iraivan 95 ☪ Strictly following ancient scriptural treatises, this 100-foot-long, 35-foot-tall, 3.5-million-pound Chola-style temple is being built according to divine architectural knowledge to channel and focus the spiritual power of the crystal Śivaliṅga representing the Supreme God, Śiva: Parameśvara-Parāśakti-Paraśiva. Sculpted stone panels tell in pictures and potent aphorisms the temple's story and mystical philosophy of Śaivism. Most importantly, Iraivan, with Lord Śiva facing south, is a *moksha* temple. This means that being in the presence of its sanctum sanctorum brings the pilgrim closer to freedom from rebirth on this planet. The vibration of the temple wipes away the dross of the subconscious *vāsanās* and simultaneously heals the wounds of psychic

The soul is born and unfolds in a body, with dreams and desires and the food of life. And then it is reborn in new bodies, in accordance with its former works. The quality of the soul determines its future body; earthly or airy, heavy or light.

KRISHIA YAJUR VEDA, SVETU 5.11-12. UPM, 94



surgery. It takes away encumbrances and releases the pristine beauty of the soul. As pilgrims leave the San Mārga Sanctuary they are escorted back the way they came, along San Mārga and through the Rudrāksha Meditation Forest with a new self-image and clear understanding of the purpose of life on planet Earth.

The Unique Nature of Iraivan Temple 96 ¶ In 1995, as we look into the future, we see Iraivan, fully completed, as a center where Śaivites will come to find the center of themselves. We will preserve it and maintain it so that it is the way Rīshikesh used to be, a proper, pure, quiet place where devotees can go within themselves through the practice of *rāja yoga*. There are very few such places left on the Earth now. Kauai's Hindu monastery is one of them. It is not a place for ordinary people, curiosity seekers, or tourists. It is a place to which people will be drawn who have made themselves pure by self effort through *sādhana*. I see Iraivan as Mount Kailāsa, or the Amarnāth Cave Ice Liṅgam, a silent citadel hidden within a rainforest on the furthest land mass from all continents. I see Iraivan as a *yoga* citadel, a place of pilgrimage for the devout, sincere and dedicated. I see Iraivan as India's message to the world on visitors' day, when Hindus and non-Hindus alike come to admire the great artistry of the *śilpi* tradition guided by the *Vāstu Śāstras*. I see Iraivan as a fulfillment of *paramparā*, scripture and temple: the three pillars of Śaivism. This is a place where you do not have to invoke God, for God is here, for this is where heaven meets the earth.

Realm VIII: Path of the Śaivite Saints 97 ¶ The Path of Tamil Śaivite Saints is on the east side of San Mārga. Walking the 1,300-foot-long path that winds around ponds, banyan trees and tropical plants, pilgrims encounter statues of select saints of Śaivism.

Realm IX: Maṭhavāsi Vidhu 98 ¶ The central monastery facility, *maṭhavāsi vidhu*, is itself one of the nine realms of upliftment, care and beautification, with its Chola, Nakshatra and Paṇḍyan Gardens, high-tech publication facilities, kitchen, library, offices, workshops, monks' quarters, Guru Temple, Persian and Himālayan cats, and bird aviaries with cockatiels, macaws and cockatoos.

Five Divisions Of Monastic Responsibility 99 ¶ There are five *kulams*, or monastic "family" groups, at Kauai Aadheenam, each overseeing specific areas of service and responsibility. All named after Lord Gaṇeśa, they are as follows. Lambodara Kulam: temple sacraments, *āyurvedic* food preparation, astrology and animals; Ekadanta Kulam: Church mission, mem-



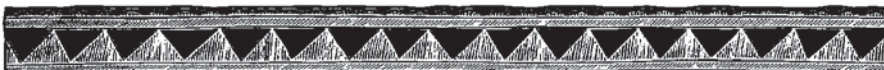
bership, student body, festivals and teaching; Pillaiyar Kulam: finances and publications sales; Siddhidatta Kulam: gardens, grounds, maintenance, architecture and construction, festive decorations; and Gaṇapati Kulam: publications design, communications and editing. All monastics are part of one of these family groups. In these different duties, the boundaries are not absolutely strict. Rather, there is an overlapping of fifty percent, with each *kulam* assisting whenever possible the other four in performance of their responsibilities. Each *kulam* is overseen by a *talaivar*, working in close communication with me to coordinate activities and oversee the betterment of all the monks in all circumstances. He is responsible for the spiritual, social, cultural, educational and economic welfare of all members of his *kulam*. He is head of a family of monks. Branch monasteries fulfill the same pattern within the limits of the number of monastic residents.

An Overview 100 ¶ This is a brief summary of the five *kulams*, followed by a more detailed description.

- Responsibilities**
1. LAMBODARA KULAM—TEMPLE: This family group of *maṭhavāsis* is responsible for temple and religious services, hosting of guests, food preparation, health and diet, *āyurveda* and *jyotisha*, animal care and general spiritual welfare of all residents, especially young monks.
 2. EKADANTA KULAM—TEACHING: This family group of *maṭhavāsis* is responsible for teaching, Church and Academy management, nurture and outreach activities. It also coordinates innersearch pilgrimages, *maṭhavāsi* travel and counseling of members and students.
 3. PILLAIYAR KULAM—FINANCE: This family group of *maṭhavāsis* is responsible for finance, investments, accounting, legal work and money management on all levels. It takes care of our database, mailing lists, advertising, publications sales, distributions and inventories. This group is also in charge of community public relations.
 4. SIDDHIDATTA KULAM—BUILDINGS AND GROUNDS: This *maṭhavāsi* family group, and those they hire to assist them, is responsible for the physical property, buildings, grounds, maintenance, construction, orchards and flower gardens.
 5. GAIAPATI KULAM—PUBLICATIONS: This *maṭhavāsi* family group is responsible for the creation of the Church and its Academy's written teachings, courses, books, magazines, pamphlets, press releases and other publications. It also handles video, photography, design projects, translations and international public relations.

As oil in sesame seeds,
as butter in cream,
as water in river beds,
as fire in friction
sticks, so is the *ātman*
grasped in one's own
self when one searches
for Him with truthfulness
and austerity.

KRISHIA YAJUR VEDA,
SVETU 1.15. UPR, 718



**The Kulams
Are Integrated
And Interactive**

101 ¶ Each *kulam* is a school and a family in itself. Training and guidance is ongoing. Each newcomer is assigned to a *kulam*. He amalgamates with the members of that group, young and old, and serves alongside them under the artisan's direction. In early years a young monk may serve in more than one *kulam* before being given a permanent *kulam* assignment. Each *kulam* has distinct offices and shops, tools and responsibilities in playing its part in the mission of the Church. Thus, these five family groups together create a full and complete environment for fulfilling our monastic *dharmā*. Kauai's Hindu Monastery, ideally situated on 51 acres of secluded land, is well endowed with modern equipment and communication devices. Each day at Kauai Aadheenam, before the morning meditation, the *maṭhavāsis* can be heard reciting together the following affirmation: "The five *kulams* of Kauai Aadheenam pledge our existence to serve Lord Śiva selflessly and harmoniously to provide a firm foundation to meet the massive Śaiva *karma* through fulfilling our monastic *dharmā*. We each pledge loyalty to the fulfillment of the *kulam* goals. We unanimously beseech the blessings of Lord Gaṇeśa for wisdom in our inner worship and foresight, so that each of our projects will be smoothly, concisely and efficiently fulfilled. We dedicate our energies to dispatch our duties quickly, with the speed of the holy Vel of Lord Muruga. We are filled and thrilled with the Cosmic Energy of God Siva, creatively alive, in tune with the universe and now ready to begin this day."

**Lambodara's
Priestly
Responsibilities**

102 ¶ The Lambodara Kulam *maṭhavāsi* family group is the monastic group responsible for temple and religious services, hosting of guests, food preparation, animal care and general spiritual welfare of all residents. Training and personal experience in the priestly arts is given in the two temples on the Kauai property: the Kadavul Hindu Temple and the Iraivan Temple. The advanced priestly skills, being sacred knowledge, are conveyed only to those trainees who qualify, by age, background, aptitude and nature. Members of this *kulam* oversee and conduct daily liturgical ceremonies, called *pūjās*, sacraments for individuals (such as name-giving), called *saṁskāras*, and special local mission festivals, called *utsavas*, as well as *guru pūjā* and home-blessings. All ceremonies involve chanting from memory extensive liturgy in the Sanskrit language. Temple duties include the following activities.

1. LITURGY: Liturgy for *pūjā* is in the Sanskrit language, the religious language of Hinduism, which shall always be the liturgical language of our



fellowship. Other aspects of liturgy include, devotional hymns in Sanskrit, Tamil and other languages, the use of *mudrās*, hand gestures used in ceremonial rites, as well as visualization and invocation and other esoteric aspects of Hindu sacerdotalism.

2. PŪJĀ PREPARATION: Preparation for *pūjās*, sacraments, *homas* and *utsavas*—gathering sacred wood for the *homa*, wrapping sacred water pots (called *kumbha*), grinding *chandana* (sandalpaste), preparing incense, bathing and dressing the Deity image, preparing oil lamps, etc.

3. TEMPLE ADMINISTRATION: Temple office and management duties including correspondence, monthly mailings, keeping a computerized database of devotees' contributions and answering the telephone. Temple planning and construction and oversight. This area includes the production of some of the Church's video presentations.

4. FESTIVALS: Responsible for local festivals, coordinating with the local council on missions and other monastery *kulams*.

5. HOSTING: Greeting and attending to devotees in and around the temple.

6. HINDU ASTROLOGY: The basics of Hindu astrology, an essential area of knowledge for all Hindu temple priests, including horoscopy and determining auspiciousness for various occasions through the use of the Hindu astrological calendar, known as *pañchāṅga*. Trainees become familiar with and assist in the creation of astrological charts for Church members through the use of the Macintosh computer.

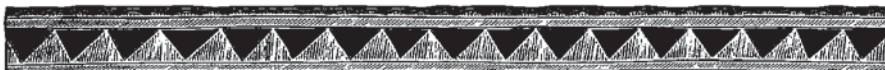
7. NURTURE OF YOUTH: Overseeing the teaching of children of surrounding missions through age 25.

Lambodara 103 ¶ Food preparation and animal care are part of the
Nutritional ongoing nurturing of the monastics themselves, under
Responsibilities the purview of the Lambodara Kulam, which is the first
kulam established when opening a new monastery. Food preparation is
viewed as an extension of their duties in the temple. The reason for this
traditional understanding is that: 1) The food we eat, and the thoughts and
feelings that go into its preparation, influences all that we do. Therefore,
the preparation of food is a sacred duty; 2) nutrition is life, and Hinduism
offers a wealth of knowledge, in the ancient science called *āyurveda*, to
guide the culinary arts to create meals that are not only pleasing to the
appetite but healthful to the body and mind; 3) *ghee* and fresh, raw milk
are requirements for the *pūjā*. In this area of the Lambodara Kulam, train-
ing and exposure is given in the following activities.

1. ĀYURVEDA: The basics of *āyurveda*, the Hindu "science of life," including

The one controller,
the inner Self of all
things, who makes His
one form manifold, to
the wise who perceive
Him as abiding in the
soul, to them is eternal
bliss—to no others.

KRISHṆA YAJUR VEDA,
KATHĀU 2.2.12. UPR, 640



diet, principles of health and nutrition, remedial medication and preventative treatments.

2. COOKING: South Indian and Sri Lankan vegetarian cooking, including preparation of monastery meals, the daily sacred offering (called *prasāda*) to the Deity and various special *prasāda* dishes for festival days.

3. DAIRY: Care of the sacred cows that provide milk for the temple rites and the monastery residents. This includes proper milking procedures, cow breeding and calf-raising.

4. ANIMAL CARE: Fish, birds and cats.

Ekadanta 104 ¶ The Ekadanta Kulam *maṭhavāsi* family group oversees Church management, nurture and outreach. It is responsible to oversee the dissemination of the teachings, nurture the Church membership and reach out for new members. Teaching is done through philosophical discussions, lectures, seminars, book distribution and our Innersearch travel-study programs. This is accomplished through a complex communication network with local monasteries and family mission centers, as well as individual members. The duties of the Ekadanta Kulam are summarized as follows:

1. COMMUNICATIONS: International communications through mail, phone, fax and computer, in overseeing all Church administration through branch monasteries, known as *dharmasālas*, and family missions. A primary tool is the computer database, containing up-to-date student and membership records on a Macintosh computer network.

2. MISSION COORDINATION: Coordinating the activities of the Church family missions. Encouragement of cultural richness through the promotion of music, art, drama and dance among members. Nurturing the practice of *daśamāṃśa*, tithing, among the Church membership and student body.

3. TEACHING COORDINATION: Overseeing the teaching patterns within the Church and Himālayan Academy—nurturing the dissemination of the Śaiva philosophy to shape the knowledge and human/ethical values of the worldwide membership. Directing teachers, coordinating courses of study, testing and record keeping. Among this *kulam* are the facilitators for all kinds of activities among the Church missions, membership and student body. They arrange programs for *āchāryas* and other *maṭhavāsis* to teach the glorious path of Śaiva Siddhānta in a multitude of ways.

4. HOSTING VISITORS AND GUESTS: Caring for all visitors, guests and pilgrims in coordination with the Church families in the local area. All visitors are regarded as guests of Gurudeva, and every effort is made to enroll them



in the study before they leave.

5. COUNSELING: Religious guidance and confidential counseling of members and students. Trainees are familiarized with the basics of counseling through sitting in on sessions with senior *swāmīs*.

6. TEACHING TOURS: Planning and managing lecture tours of the Guru Mahāsannidhānam and his senior *swāmīs*. Overseeing youth study camps internationally. Overseeing annual Innersearch pilgrimages to holy sites and religious centers in India and other countries.

7. BRANCH MONASTERY COORDINATION: Directing the Church's branch monasteries in their nurture and outreach efforts. Kauai's Hindu Monastery serves as a resource and facilitating hub for all monasteries.

8. MONASTIC TRAINING: Overseeing monastic care and training, including nurturing of new candidates. Assisting and overseeing the orientation program for monastery guests and new monastics.

9. FESTIVALS: Organizing and overseeing the two major annual festivals which honor the *satguru*—Satguru Jayantī and Guru Pūrṇimā.

Pillaiyar Kulam: 105 ¶ The Pillaiyar Kulam *maṭhavāsi* family group is **Financial Management** responsible for finance, accounting and money management on all levels, as well as for monastery purchases and distribution of Church publications. Through assisting in this kulam, trainees receive exposure and instruction in five primary areas: HINDUISM TODAY subscriptions and advertising; monastery budgets, banking, Himālayan Academy Bookshelf and mail room. The Pillaiyar Kulam's areas of responsibility are:

1. FINANCES: Management of Church and Academy financial and other resources, including tithing. Supervising all Church investments, real estate and legal affairs; providing regular reports to the *maṭhavāsi* stewards in fulfillment of their fiduciary responsibilities. Nurturing and overseeing the Hindu Heritage Endowment.

2. ACCOUNTING: Bookkeeping, bank deposits and regular reconciliations, managing project budgets and purchase orders, sending money to other countries, petty cash and writing checks.

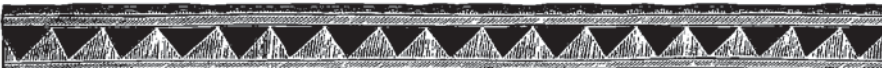
3. MAILING: Packaging, posting and sending mail for all *kulams*.

4. HINDUISM TODAY: Subscriptions, subscriber list maintenance, advertising sales and production, deposits, franchise communications and agreements, renewals and periodic mailings for this international journal.

5. HIMĀLAYAN ACADEMY BOOKSHELF: Packing orders, maintaining bookshelf sales, both wholesale and retail, inventory, supervision of distributors,

When the soul attains
Self-knowledge,
then it becomes
one with Śiva.
The *malas* perish,
birth's cycle ends and
the lustrous light of
wisdom dawns.

TIRUMANTIRAM 2331. TM



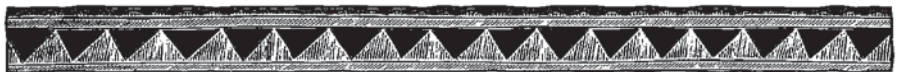
purchasing, advertising and promotion.

6. MONASTERY BUDGETS: Purchasing monastery supplies (phasely town trips), town trip accounting and overseeing monthly budgets.

7. DATABASE: Management and keyboard entry for publications sales department and HINDUISM TODAY subscriptions.

Siddhidatta 106 ¶ The Siddhidatta Kulam *maṭhavāsi* family group is **Kulam: Property** responsible for maintenance, upkeep and enhancement of **Management** the physical property, buildings and grounds. Siddhidatta Kulam duties are summarized as follows:

1. CONSTRUCTION: Basic carpentry, remodeling and repair, wood work, concrete work, tile work, plumbing, electrical and electronics, telephone wiring, etc.
2. BUILDING MAINTENANCE: Care of all monastery facilities, pavilions, living quarters, shrines and temples, including the continuous upkeep of San Mārga Iraivan Temple, built to last a thousand years.
3. EQUIPMENT USE AND MAINTENANCE: Care and use of hand and power tools for construction, maintenance, groundskeeping and garden, including tractors, backhoes and other farm implements. Shop management.
4. ORGANIC FARMING: Fruit tree planting and harvesting, including banana and papaya, sacred/medicinal trees, such as neem, bilva and *rudrāksha*. Vegetable gardening with such crops as taro, sweet potato, manioc, beans and grains, herbs and greens. Harvesting and preparation for use in the kitchen. Mowing, pruning, landscaping, irrigating and fertilizing, and weed and insect control. Nonchemical products are used for pest control for food production, but not necessarily for ornamental horticulture.
5. HORTICULTURE AND GROUNDSKEEPING: Ginger and heliconia propagation, hibiscus, plumeria trees, mondo grass. Mowing, pruning, landscaping, plant acquisition and grafting, tree propagation and management, irrigation and fertilizing. Maintenance and cleaning of paths, fence upkeep and repair, weed control. Gifting of sacred and medicinal plant collections to *āśramas* and temples around the world.
6. COMPUTER DATABASE: Maintaining a database of all plants, their characteristics, *āyurvedic* qualities, location on the property, sources and history. Posting of relevant resource information to the World Wide Web for access by other institutions.
7. FESTIVALS: Coordinate with the local missions to arrange for decorations, physical preparations and cleanup.



Gaṇapati

Kulam:

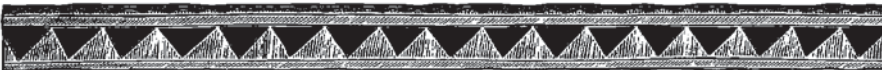
Publications

107 ¶ The Gaṇapati Kulam *maṭhavāsi* family group is responsible for the creation of the Church and Academy's written teachings: books, magazines, pamphlets, etc. It manages the digital communications on the internet and World Wide Web. It works with Hindu leaders and institutions to articulate Sanātana Dharma in a variety of media for contemporary times, and helps guide the understanding of Śaivism in the West through contacts with publishers and news agencies, correcting errors and assuring accurate and fair reporting on Hinduism in the mainstream media. This *kulam* serves and trains newcomers in the following areas:

1. DESKTOP PUBLISHING: Use of computer publishing tools. Newcomers start with learning the basics of book layout, typography, production and publishing for a variety of periodicals, posters, hymnals, religious writings, catalogs, flyers, press releases, etc.
2. JOURNALISM: Journalism, *news reporting, proofreading and writing. Basic skills in composition, interviewing, editing of regional pages of HINDUISM TODAY, library management and archiving, philosophical research, page layout and graphics. Acquisition of new franchisees for our international journal, and of journalists, illustrators, photographers, cartoonists, columnists and more.
3. PRODUCTION: Use of photocopy machine and binding/laminating for small-volume printing of religious publications. Overseeing production (printing/binding) of outside printing projects, including technical direction and quality control. Reproduction of prints, posters, cards, etc.
4. TRANSLATION: Translation projects from English to and from several languages, including Tamil, Sanskrit, Malay, French and Hindi.
5. ART AND PHOTO WORK: Working with artists in several countries on religious art projects. Photo and slide scanning and computer manipulation, compositing and retouching. Knowledge of our Graphics Guideline, use of logos and colors, Indian style graphics, color techniques. Photography, composition, use of cameras, including digital photography. Management of photo and art archives. Acquisition of art resources and books.
6. VIDEO AND AUDIO PRODUCTION: Camera work, scripting and storyboarding, audio track editing, computer graphics and titles, special effects. Audio-video production of spiritual discourses, devotional music and dance.

If here one is able to realize Him before the death of the body, he will be liberated from the bondage of the world.

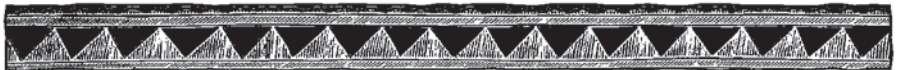
KRISHIA YAJUR VEDA,
KATHAU 2.3.4



**Personal
Monastic
Training**

108 ¶ My *maṭhavāsis* also receive much training outside of their regular *kulam* duties and schedules. Teaching texts include: *Dancing with Śiva*; *Vedic Experience, Living with Śiva*; *Merging with Śiva*; *Lemurian Scrolls*, these *Śaiva Dharma Śāstras*; the *Tirukural* and *Tirumantiram*, *The Shum Tyaeef Lexicon*, Satguru Yogaswāmī's *Natchintanai* and more. Within the rich cultural context of the Hawaii monastery, spiritual guidance and training in the arts of monastic culture, *yoga* and meditation is also given. This training takes place during the daily gathering of all residents from 5:30 to 7:15am, at evening or retreat seminars, in spontaneous sessions and in the special periods mentioned in the following outline. All training is overseen by senior monks under the direction of the monastery Guru Mahāsannidhānam and the five *kulam talaivars*.

- MONASTIC CULTURE AND PROTOCOL: Study of monastic vows and *The Lord Subramaniam Śāstras*. Ways of respect and interrelation among people, temple protocol, *guru* protocol, family protocol, eating protocol, traditional monastic gestures of humility, etc. Ongoing instruction and correction is given as needed through the monastery senior group which oversees general conduct and monastery cleanliness.
- MONASTERY ADMINISTRATION: *Kulam* structure and senior minority group functioning.
- MONASTERY CARE: Each weekly 2-day retreat four hours are spent by all the monks working as a team in *āśrama* upkeep and beautification.
- HEALTH AND EXERCISE: Daily exercise and health care includes swimming and basic education in personal health and hygiene.
- COUNSELING: Periodic counseling as needed and instruction from senior monks focusing on personal performance as a monastic and discussion of the path of enlightenment which is the central focus of our monastics' life.
- COMMUNICATION: General personal training including communication skills, working with others, following instructions, problem-solving, project organization, etc., gained through the context of the five *kulams*.
- ENGLISH SKILLS: For those needing supplemental help with English, tools and self-study time are provided.
- MUSIC: Devotional singing in Tamil, Sanskrit and English, especially of our lineage's sacred songs called *Natchintanai*. This occurs during evening *satsaṅga*, and during morning meditation.
- MUSIC AND DANCE: Optional instrumental music training. Selected *maṭhavāsis* are enjoined to learn one of the five traditional Śaivite musi-



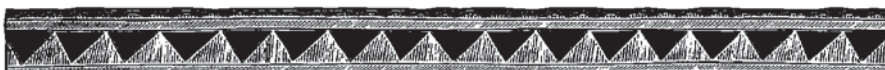
cal instruments: *viṇā*, *mṛidaṅgam*, *tambūrā*, cymbals and bamboo flute. Training in Manipūri dance, guided by the Tyaef language.

- PUBLIC READING AND SPEAKING: Recitation of scripture in English and other languages. Daily speeches at lunch and during evening *satsaṅga*.
- PHILOSOPHY: Personal study and seminars on *The Master Course* and other religious texts presenting the Śaiva Siddhānta philosophy.
- YOGA: Each *maṭhavāsi* is provided instruction in *rāja yoga* and then required to perform these disciplines daily for healthy mind and body. Guidance in the *samyama-meditative* precepts and practices of this *ashtāṅga yoga*, the eightfold practice of *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhara*, *dhāraṇā*, *dhyaṇa*, *samādhi*.
- SHUM TYAEF STUDIES: My esoteric languages of meditation and spiritual unfoldment, Shum and Tyaef, define the path of individual awareness as it enters inner states through the art of meditation, contemplation and *samādhi*. This study provides a contemplative art in many forms.

Ministry 109 ¶ Kauai's Hindu Monastery, like all the Church's mon-
Is Performed asteries, is strictly cloistered and supervised. Only men
In Pairs live at the monastery. Monks do not leave the property
except for activities approved by the head of their family group, their *talaivar*. They never go out alone, always in two's or larger groups. However, if necessary a monastic may travel alone, incognito, for no longer than nine days, generally for the purpose of traveling from one of our monasteries to another or to rendezvous with a group of our monks on pilgrimage. Similarly, all ministry is performed in two's, as is all social, cultural and business activity. These two rules are expressed in *sūtra* 350: "My Śaiva monastics, whether in or outside the monastery, perform ministry only in pairs. They never travel alone. Exceptions are made in dire emergencies and for those on the *nirvāṇa sādḥaka* path. Aum Namaḥ Śivāya." *Sūtra* 353 further defines the point at which a second monk must be present during conversations: "My Śaiva monastics follow the tradition of not holding serious or lengthy private conversations in person or by telephone without another monk present. Gracious, impersonal small talk in public is, of course, allowed. Aum." All of the above is consistent with other traditional Hindu orders, who have long followed this protocol. All of the above also applies to *guru mahāsannidhānams* now and in the future. Therefore, it would be an equal breach of protocol for any non-monastic to hold a long discussion with any monastic alone without his second monk, called *sahayatin* in Sanskr̥it and *salingba* in Shum. This *sūtra*

Here they say that a person consists of desires. And as is his desire, so is his will. As is his will, so is his deed. Whatever deed he does, that he will reap.

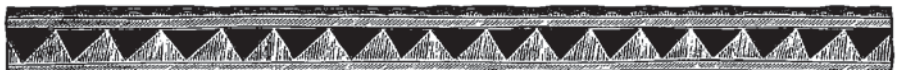
ŚUKLA YAJUR VEDA,
BRIHADU 4.4.5. BO UPH, 140



was created to avoid the development of magnetic attraction between my *mathavāsis* and those of the outside world, which would naturally be nullified by the presence of another monastic. Sensitive or personal conversations, furthermore, could be misconstrued, and therefore wisdom requires the presence of another monastic. Knowing my monks are vowed to conduct serious or extended discussions only in pairs, the families and members can sensitively approach for such talks when they see two monks together, or make arrangements ahead of time to assure the presence of two or more monks, or patiently sit quietly with one monk until he is joined by his *sahayatin*, which could be a *swāmi* or postulant, or in cases of nonpersonal discussions, a supplicant or aspirant.

Monastery Schedule of Activities **110** ¶ A disciplined schedule is maintained which includes rising at 4:30am, attending a 5:30am study-meditation session and temple worship service, as well as performing personal disciplines such as scriptural study, *japa* and meditation in the hours before sleep or, for some, during a three-hour vigil in the temple. Like traditional monasteries and *paṭhasālas* (priest schools) in South India, Kauai Aadheenam follows a lunar calendar. Roughly two days out of seven are reserved for religious disciplines, personal care, *āśrama* upkeep and beautification, study and rest. On these days, early rising is not required. The monastery “workday” begins at 8:00am and ends at 6:30pm, with a 2-hour break from 1:00 to 3:00 pm for lunch and nap and swimming or alternate exercise. Kulam activities resume at 3:00 pm. Group meals are served at 7:30 am, 1:00 pm and 6:30pm. Instructive discourses are given at each meal, as part of the on-going education of residents. A period of discussions, singing and select television viewing is held each evening from approximately 7:00 to 9:00. Monks retire at 9pm.

About the Following Chapter **111** ¶ More information about our special Asian calendar is given in the next chapter. In India and some parts of Asia, there are six seasons, but in Western countries only four are recognized. As we find in the following chapter, on the Garden Island of Kauai in the Hawaiian Island chain there are three distinct seasons—the slightly warm, the very rainy and the slightly cool. At Kauai Aadheenam the average temperature varies only seven degrees fahrenheit from so-called summer to winter, and though the sun shines nearly all the time, the rainfall is an abundant 98 inches a year.





GOVERNING THE EBB AND FLOW OF DAILY LIFE IS OUR SACRED CALENDAR, WHICH PROVIDES MYSTIC KNOWLEDGE IN THE SCIENCE OF AUSPICIOUS TIMING TO HELP ALL MY ŚISHYA FLOW WITH THE RIVER OF LIFE. IN THIS CHAPTER WE ALSO LEARN THAT FROM YEAR TO YEAR AT KAUAI AADHEENAM THREE MAJOR CLIMACTIC SEASONS ARE EXPERIENCED. WITH THESE SEASONS, OUR ACTIVITIES CHANGE IN NATURE, BOTH INWARDLY AND OUTWARDLY.

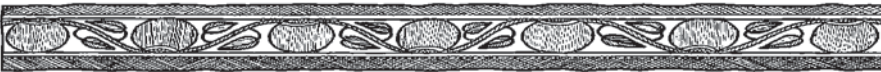
Sacred Calendar श्री पंचंग

Chapter 7

112 ¶ Beginning with Hindu New Year in mid-April, three seasons of the year divide our activities into three great needs of humankind—the learning of scripture in the first season, Nartana Ṛitau; the living of culture in the second season, Jivana Ṛitau; and the meditating on Śiva in the third season, Moksha Ṛitau. Thus we are constantly reminded that our life is Śiva’s life and our path to Him is through study, *sādhana* and realization. In *ṛitau* one, we teach the philosophy; in *ṛitau* two, we teach the culture; and in *ṛitau* three, we teach meditation.

Our Hindu Flag **113** ¶ At Kauai’s Hindu monastery and everywhere members reside, the Hindu flag, Hindutva *dhvaja*, majestically proclaiming the Sanātana Dharma. Its change with our three Hawaiian seasons. Many smaller flags of various colors are also flown, welcoming pilgrims into special realms of the four-month period. *Dharmaśāla* temples, mission house altars and home shrines also reflect the seasonal colors in their decorations.

The First Season: **114** ¶ Nartana Ṛitau, the season of *Dancing with Śiva*, begins on Hindu New Year. This is the period of creation, Nartana Ṛitau the warm season, from mid-April through mid-August. The teaching is *Dancing with Śiva: Hinduism’s Contemporary Catechism, Śivena Saha Nartanam*. This foundational text is featured in all mission *satsaṅgas*. The key word of this season is *planning*. The colors are orange, yellow-gold and all shades of green—orange for renunciation, yellow-gold for action, and green for regeneration. High above, the main Hindu flag flies the color orange, heralding the Nartana Ṛitau throughout this season, symbolizing *sādhana* and self-control. The other colors adorn smaller flags. This is the season of giving special attention to those in the *gṛihastha āśrama*. It is a time of awakening, renewal, review. The emphasis is on seeing ahead, planning for future years. It is a time of planning retreats and other activities for youths and adults for the entire year. During this time of looking forward, the Church’s six-year plan is updated by the Guru Mahāsannidhānam and stewards and another year added. The



Śaiva Dharma Śāstras are studied; and any needed additions in supplementary manuals, representing new growth, are made. The practical focus is completion of unfinished projects. Secular holidays to observe among the families include Mother's Day in May, Father's Day in June and Grandparent's Day in August. In the monastery the monks begin their annual 31-day *āyurvedic* herbal cleansing. Intensive cleaning of monastery buildings and grounds takes place. The special dietary adjustments for the season come into effect and new menus are established. New clothing is issued and old garments mended. This season of harvest and new growth is also the time to review and reestablish picking and planting routines for the gardens. It is a time for ordering seeds and plants for the year, of planting trees, fragrant vines and the annual crop. Review is made for scheduling the care of all nine realms of the Aadheenam's 51 acres. Kadavul temple and the Guru Temple are cleaned and renewed during this season, and the adjacent grounds receive special, abundant attention. *Karma yogis* are invited to help in this and other areas with planting and weeding, digging, fertilizing, fence repair and more.

The Sādhanas 115 ¶ The daily *sādhana* is the Śivachaitanya Pañcha-tantra: experiencing *nāda*, *jyoti*, *prāṇa*, *śakti* and *darśana*.

First Season In Sanskrit, it is a time of learning new *ślokas* and *mantras*. In the family community, *praśnottara satsaṅga* is held for one and all to attend. Families plan for their annual pilgrimage. Shrine rooms are renewed and redecorated for the year, and the clothing of all is renewed in the Hindu style of the current fashion. It is a time of doing things for others, religious outreach. In the missions, Nartana Ṛitau is the time of bringing in new students and Church members. It is a time of *haṭha yoga* and philosophical teaching.

Festivals and 116 ¶ The main festival of Nartana Ṛitau, and of the entire **Realms of the** year, is Guru Pūrṇimā. The *maṭhavāsis* hold special con-
First Seasonclave on Vaikāsi Viśākhā, the full moon day of May.

The three Aadheenam realms of the season are: 1) Ṛishi Valley—with its secluded Guru Hut and *paramparā* shrines on the banks of Ṛishi Valley's Saravaṇabhava Lake; 2) Wailua Farm, with its pastures, orchards and gardens; and 3) Kadavul Koyil, with its Guru Temple, entry gardens, Banyan Pavilion, Tiruneri path, sacred tank and its Puakenikeni and Mango Maṇḍapams.

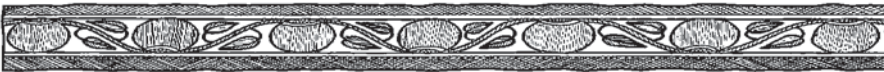


The Second Season: **117** ¶ During Jīvana Ṛitau, the rainy season, from mid-August to mid-December, *Living with Śiva: Hinduism's Jīvana Ṛitau Contemporary Culture* is the primary text. The key word of this season is *work*. The colors are rust, copper-maroon and all shades of red—rust for earthy preservation, copper-maroon for fulfillment and red for physical energy. The Aadheenam's 60-foot flag pole flies the rust-colored *dhvaja*, symbolizing environmental care. Copper-maroon and all shades of red adorn our smaller flags. This is the season of honoring and showing appreciation for those in the *vāṇaprastha āśrama*, life's elder advisor stage. The focus is on preserving what has been created, manifesting goals and fulfilling plans made in the past. Inwardly the emphasis is on direct cognition and caring for the practical details of the external world. *Practicality* is a word much used this season. In the monasteries and the missions, there is a big push on studying the *sūtras* of *Living with Śiva* and these *Śaiva Dharma Śāstras*. The format of the mission *satsaṅga* changes into one that in fact helps everyone live and breathe with Lord Śiva through personal adjustment to the aphorisms of *Living with Śiva*, which define tradition, culture and protocol. *Gurukulams* are established or renewed to teach the 64 *kalās* for boys and girls. All work hard to perfect and strengthen Śaivite culture in the life of each member. *Kulamātās*, *gṛihīṇīs* and their daughters should think ahead and make plans to send talented children to dancing, singing and art schools for special courses, and ponder ways to make this possible through scholarships and special funds. It is a time of building and repairing and caring for what has been built, planted or created in any realm of life. It is a physical time, of exercise and exertion in the Bhūloka, a magnetic time for action and willpower, of finishing all jobs started since the first *ṛitau*. On the farm, there is harvesting of the land's fruits as we celebrate abundance. In the missions during Jīvana Ṛitau, the *śishyas* can form *tirukuttams*, and thereby visit students' homes, see how they live and meet their families.

Special Sādhanas of the Second Season **118** ¶ The family *sādhana* is meditating upon a chapter each day of *Living with Śiva* and learning and singing *Natchintanai*, the holy songs of our *paramparā*, in all languages, both outwardly and inwardly each day without fail. This is the time when *viṇā*, *tambūrā* and the drums are most in vogue. In Sanskrit, the central chants are perfected. This season of preservation is also a time to bring up to date *vratas* and *sādhanas* that have been neglected or totally ignored. All seek to preserve the integrity of their commitments to the

According as one acts, so does he become. One becomes virtuous by virtuous action, bad by bad action.

ŚUKLA YAJUR VEDA,
BRIHADU 4.4.5. UPH, 140



spiritual path of their own Sanātana Dharma.

Festivals and Realms of the Second Season 119 ¶ Kṛittikā Dīpā is the major festival of Jivana Ṛitau. This grand event, conducted by the family missions, is open to members, Academy students and to special guests by invitation, including honored dignitaries of the island, neighbors and friends of the Church. Gaṇeśa Chaturthī and Skanda Shashṭhī are also conducted by *śishyas* on the Island. The Aadheenam Realms of this period are: 1) San Mārga, the straight path to God, with its *rudrāksha*, *neem*, *konrai* and *bilva* forests, and Agni Maṇḍapam. 2) The Wailua River, with its Nani Kaua Waterfall and Pond, Bali Hai Falls and Gaṅgā Sādhana Ghats. 3) Pihanakalani Trail—legendary Hawaiian path toward the volcano, beginning at the Aadheenam and continuing past the Orchid Pavilion to the Teak Tree Turnaround at the edge of Rainbow Amphitheater.

The Third Season: Moksha Ṛitau 120 ¶ The third period of the year, Moksha Ṛitau, the cool season, is from mid-December to mid-April. It is the season of dissolution. The key word is *resolution*. *Merging with Śiva: Hinduism's Contemporary Metaphysics* is the focus of study and intense investigation. The colors of this season are coral-pink, silver and all shades of blue and purple—coral for the Self within, silver and blue for illumination, and purple for enlightened wisdom. High above flies the coral flag, signaling Paraśiva, Absolute Reality, beyond time, form and space. Moksha Ṛitau is a time of appreciation, of gratitude for all that life has given, and a time of honoring elders, those in the *sannyāsa* stage of life. Moksha Ṛitau is excellent for philosophical discussions, voicing one's understanding of the path through an enlightened intellect. In finance, it is the time for yearly accounting and reconciliation. On a mundane level it is a time of clearing attics, basements, garages, sheds, warehouses, workshops and desks, getting rid of unneeded things, of pruning trees, of streamlining life on the physical plane—of reengineering.

Sādhana of The Third Season 121 ¶ The focus is meditation, inner worlds, subconscious cleansing, striving for Self Realization and pondering spiritual liberation. It is the finest time of the year for meditation. Each *satsaṅga* is one of deep devotion, *prapatti*, and meditation, Śivadyāna. The emphasis is on resolving the past, clearing the subconscious and making atonements. The major *sādhana* is the *vāsanā daha tantra*, "subconscious purification by fire," the practice of burning confessions, even letters to loved ones or acquaintances, describing pains, expressing confusions and registering complaints and long-held hurts to release these



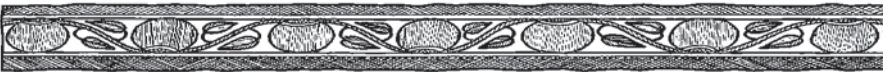
burdens from the subconscious and dispel the suppressed emotion as the fire consumes the paper. Everyone works to harmonize relationships and make amends for past misdeeds or misunderstandings that may yet linger in the *ākāśa* as subtle *vāsanās*.

Festivals and Realms of the Third Season 122 ¶ The major festival of Moksha Rītau is Mahāśivarātri. It is at Kauai Aadheenam, as are all other gatherings, not a public event but a private one, due to the special sacredness of this sanctuary and its Iraivan *moksha koyil*. Church members, Academy students and special guests by invitation are all who attend. This and all other gatherings at the Aadheenam are restricted in size in keeping with a covenant with the county of Kauai in respect to the surrounding residential area. From December 21-25, the Pañcha Gaṇapati festival is enjoyed in Church family homes worldwide, and the resulting joy and peace is felt even by strangers. During this holiday season, in years when the need is felt, an open house is held at Kauai's Hindu Monastery to which friends and neighbors are invited. We do this to express goodwill and appreciation for their kindnesses throughout the year. Satguru Jayantī is always celebrated at Kauai Aadheenam and wherever the *guru* chooses to be on that day. All *śishyas* gather to participate. Often, if he is outside the US, it will be conducted in his presence as a grand public event. The Aadheenam realms of this season are: 1) San Mārga Iraivan Temple, a hand-carved, white-granite edifice seated upon a lava-rock plinth, golden tower shining in a rainbowed sky; 2) the Path of the Saiva Saints, the 1,300-foot-long path that winds around ponds, banyan trees, tropical plants in seven distinct botanical habitats, with seven shrines to the great Śaiva saints of South India, and 3) Kauai Aadheenam central, with its offices, publications facilities, kitchen, library, workshops, monks' quarters, aviaries and cloistered gardens.

Monastery Phasely Retreat Days 123 ¶ In our monasteries, daily life is scheduled according to the traditional Hindu calendar, *pañchāṅga*, which is structured around lunar days, called *tithis*, and certain asterisms, called *nakshatras*, rather than days of the week. In this calendar, weeks are roughly equivalent to the phases of the moon. However, while weeks are always seven days, phases sometimes have nine days, sometimes eight, usually seven and, occasionally, as few as six. Most phases consist of two retreat days (which are like the secular weekend), and four, five, six or even seven other days, which are like weekdays. Once in a great while there are three retreat days in one phase. Our "weekends" are four per

After death, the soul goes to the next world bearing in mind the subtle impressions of its deeds, and after reaping their harvest returns again to this world of action. Thus, he who has desires continues subject to rebirth.

ŚUKLA YAJUR VEDA,
BRIHADU 4.4.6



month, approximately, but are not necessarily Saturday and Sunday. This is the ancient sacred lunar calendar followed for thousands of years by many cultures. Its special value is that it always puts the days off, the times of quiet reflection and nonworldly activities, in conjunction with the larger forces of the universe that call for retreat, when interactions with others will tend to be more inharmonious, when study and discussion will tend to be more unproductive and starting new projects may be inauspicious. *Ashṭami*, for example, the eighth lunar day (*tithi*) of each fortnight, considered by Śaivites to be a day of conflict and disorder, is always a day of retreat. Any new idea or activity initiated or participated in on that day will often require back-tracking and rethinking at a more auspicious time because of the conflict that the magnetic forces of the *ashṭami* moon-earth relationship provide. We look at it as a day of introspection, peaceful inwardness and simple work in nature, wisely preserved by avoiding intellectual activities. Our days of retreat are *ashṭami* (eighth *tithi*), *amavasya* (new moon), *pūrṇimā* (full moon) and the day after each of these. Monks are encouraged to make one day of each phasely retreat a completely restful day. All through the year, special permission is occasionally given to those who are overly tired to sleep late when needed. Also, those monks who have “shift *sādhana*” schedules, where they perform late-night vigils in the temple, ending at midnight or 3AM, do not attend the 4:30AM worship and meditation gathering. Nonmonastic members—who take their example from the way the monasteries are conducted—also implement these flows in fulfilling *sūtra* 21. One small caveat of following our *pañchaṅgam* rather than a Western calendar is that “days off” or weekends are more difficult to keep track of because of their irregularity. In effect, it keeps our monasteries slightly out of phase with the business world, indeed, with the world at large. This we find, however, is an advantage, for it stands as a constant reminder to the public that the monastery is a sacred place, so sacred that it functions according to a sacred calendar every day of the year. We encourage other *āśramas* and *maṭhas* to govern their activities according to the traditional system of auspicious timing, with the principle that it is difficult to live a sacred life without following a sacred calendar and closing the doors periodically to all who do not hold the four or five traditional vows of the *sādhaka*, *yogī* and *sannyāsin*.

Phasely 124 ¶ One day of the retreat is called Guha Day, all day, a
Retreat day of no schedules, a day for cleaning living quarters, laun-
Sādhanas dering robes, *āśrama* care and turning within. This is the



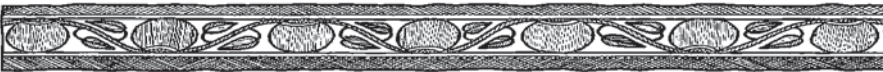
day that signals the greatest need for cautionary withdrawal from worldly activities, from outgoing endeavors. The other retreat day is called Sidhidatta Day, when all monks join from 9AM to 1PM in caring for the buildings and grounds. On both these days, monks are not required to attend the early-morning temple *pūjā*. Many perform early-morning *sādhana* in their *guha* or elsewhere in isolated spots on the property. Opportunity may also be taken to sleep later if extra rest is needed. Maintaining these retreat disciplines keeps the monks physically healthy, emotionally strong and mentally alert. It enables them to maintain their mountaintop consciousness, to regenerate their spiritual power from which they constantly draw in performance of their duties during the days when service to Śiva in His many forms, visitors—special guests, pilgrims, students and members—begs attention. Vedic tradition explains that when the *maṭhavāsis* are strong, the *gṛihasthas* are strong. If the *gṛihasthas* are strong, the religion is strong. If the religion is strong, the community is strong.

Sādhu Paksha: 125 ☪ Twice each year, during a two-week (one fortnight) **Total Retreat** period called *sādhu paksha*, “period of striving,” our monasteries are on a total retreat. This is a time of complete withdrawal. There are no visitors’ days. There is no access to members. There are no special guests or pilgrims. *Kulam* activities go on as usual, phones and faxes and other modes of communication are in full operation, but the property of the Aadheenam and its *dharmasālas* becomes a closed, totally cloistered sanctum sanctorum. *Sādhu paksha* falls twice a year shortly after the summer and winter solstices, as the sun begins its northern course (*uttarāyaṇa*) and its southern course (*dakṣiṇāyaṇa*) respectively. The dates when the facilities are closed are and should be publicized by the monks for many years ahead for their own physical, emotional and mental well-being, to protect their spiritual life, strengthen the uplifting, happy *darśana* of all the monks and regenerate the divine *prāṇas* of the entire institution. Church members may also observe *sādhu paksha* in a similar way in their own homes according to their wishes.

Monastery 126 ☪ During *sādhu paksha*, the discipline of attending **Schedule for** early morning temple *pūjā* is replaced with private wor-
Sādhu Paksha ship and *sādhana*. Monks continue to arise early for *sādhana*s, but there is no set wake-up time. In the hours before dawn, monks meditate in their *guhās*, wander the grounds, bathe in the river, perform Gaṅgā *sādhana* by its banks and sit in deep meditation under sacred trees. During these periods, every space on the properties of Kauai Aadheenam

As a caterpillar coming to the end of a blade of grass draws itself together in taking the next step, so does the soul in the process of transition strike down this body and dispel its ignorance.

ŚUKLA YAJUR VEDA,
BRIHADU 4.4.3. BO UPH, 140



and its *dharmasālas* is part of the *maṭhavāsi aranya*, monks' forest meditation gardens. The culmination and primary focus of *sādhu paksha sādhana* is to worship the sun each day as it rises on the horizon. This same *sādhana* is fulfilled at other times throughout the year as well, often as a group when the Śrī Sannidhānam takes the *maṭhavāsis* out after the morning meditation to greet the sun. As Sūrya makes a glorious appearance, all are sent off for the day to serve in their *kulams*. During *sādhu paksha* monks begin their normal kulam duties at 9AM or before. On the phasely retreats for this fortnight, there are Siddhidatta days as usual. These same guidelines are followed during *sādhu māsa*, one month every three years.

About the Following Chapter 127 ¶ In the '70s, '80s and early '90s, we introduced San Mārga as the place "where the world comes to pray," a temple of "One God, One World." To this motto we eventually had to make astute clarifications, as you will see in the next chapter, when we discovered that so many people coming would make our monasteries semi-cloistered and then totally open, creating a situation that was not in line with our goals in bringing more monks into a stable, secluded order, which we know is the strength and core of our Church. For years we catered to the modern Hindu, newly arrived from India, and to the *ardha*-Hindu who had a Hindu first name but had not yet accepted a last name and make the total commitment to his expressed faith. This effort ultimately became a psychic burden to me and to my monks, because it interrupted the serious mission of the monastery: our personal *sādhana*, HINDUISM TODAY, other publications and training young monks. My monastics were genuinely gracious to one and all, seeing them as Śiva in many forms. But, as their *guru*, it was necessary for me to curtail the charade. This influx of the irreverent also became a burden to my family *śishyas* living on the island, who were striving to live a more traditional life, as it provided a bad example for them and their children. Fortunately, by now there were enough *āśramas*, temples and *satsaṅgas* to satisfy the spiritual social life of the uncommitted. We no longer had to keep our doors open to provide a facility to accommodate a crying need. We sold centers that served this purpose and distanced ourselves from Indian Hindu groups, the new-age community and the *ardha*-Hindus, all of whom sought advice but then paid no heed. Our firm rule was and always will be: the devotee takes one step toward the *guru* and only then does he take nine steps toward the devotee. Some of this and more is described in the next chapter.





OLY PILGRIMAGE SITES, TĪRTHAS, ARE CENTRAL TO HINDU SPIRITUALITY. OUR MONASTERIES ARE SUCH SACRED PLACES, WITH ACCESS TO SEVEN GROUPS: 1) CHURCH MEMBERS; 2) ACADEMY STUDENTS; 3) DEVOTEES ON PREARRANGED SACRED PILGRIMAGE; 4) SPECIAL GUESTS; 5) SEEKERS ON VISITOR'S DAY; 6) MEN ON TASK FORCE; 7) PRE-MONASTICS, INCLUDING YOUNG MEN OF THE CHURCH SERVING FOR SIX MONTHS PRIOR TO PATH-CHOOSING.

128 ¶ Visitors from around the globe pilgrimage to Kauai Aadheenam, thirsty for knowledge of Iraivan and the Śaiva Siddhānta philosophy. Some are onlookers, some are seekers. Others come for blessings and guidance to help them through difficult junctures in life, with their family responsibilities or their inner aspirations. Many are leaders within their own communities, needing help or advice for their religious organization or temple. Casual visitors are welcome on phasely visitor's day. Access cards of specific duration, to come at other times, may be granted to special guests and to serious Śaiva devotees on prearranged sacred pilgrimage, *sādhana yātrā*, having prepared from the outset of their journey and before by fasting and other disciplines.

Access to Church Members **129** ¶ Our Church members, dedicated *śishyas* who have made deep commitments to our *paramparā*, may with blessings of the Guru Mahāsannidhānam enter specified areas of our monastery properties from six in the morning until six at night for personal worship, meditation and Śivathondu on days of the phase open to visitors. Others who wish to come for classes may earn their access by seeking to fulfill the challenges given by me to further them on the spiritual path through *The Master Course*.

Access to Academy Students **130** ¶ Devotees who have enrolled in the Academy and been accepted into the student body are welcome to pilgrimage as often as possible throughout the year for *guru darśana*, worship and study on special study programs suited to their needs. They are taught by *swāmīs* and *sādhakas*, as well as by *kulapatīs* and *kulamātās*, in pavilions set aside for this purpose. *Arulśishyas* can perform *karma yoga* at the Aadheenam or our *dharmasālas* when accompanied by a *kulapati* or, in the case of ladies, a *kulamātā*. They may also participate in the Rājarāja Chola Gurukulams.

Those on Prearranged Pilgrimage **131** ¶ Sincere devotees who prepare first and then travel here on pilgrimage are very special to us, even though they may not be members or students. It is important

Holy Pilgrims

पुणाय यात्रिक

Chapter 8



that potential pilgrims write or call us and ask for *sādhana*s to prepare themselves before they depart. While at Kauai Aadheenam, they receive instructions on what to do while under Iraivan's *moksha* vibrations, and what *sādhana*s to perform after returning home to solidify personal achievements and strengthen the home shrine for the coming year. All this and more has to be imparted in a very short time to seekers who visit us. Anyone who requests to come on pilgrimage a second time should be sponsored by a Church member or another trusted person (on Kauai or in their local community) that is connected with them and makes sure that they understand and are willing to fulfill the guidelines of pilgrimage throughout their stay. It is the duty of this person or family to gently question them as to their progress on the studies previously given to them, so that a fresh, new program can be outlined for their pilgrimage. Their response also helps us to know if they are sincere and worthy, with the potential to become Church members. In summary, pilgrims coming other than for a brief visit on guest's day cannot simply arrive unannounced. If a problem arises with second-time pilgrims, it is the duty of local council on missions to solve it.

Judging **132** ¶ During the first pilgrimage, we look at pilgrims as **Worthiness for** getting acquainted, and that is why we must make our **Future Visits** teachings very clear during their stay, for this is the reason their soul brought them to us. When they wish to pilgrimage a second time, we must follow up to see if they have made changes in their life and if they have obeyed the *guru's* instructions given during their previous visit. "If we don't test people, we will be controlled by the people we don't test." Such pilgrimages are limited to one a year per family, and last no more than nine days in unbroken continuity, not counting days when the monastery is closed. If for any reason the party does not come to the monastery each of the available days, the rest of the pilgrimage period is thereby automatically cancelled. They could, however, still come to the public areas: the Puakenikeni Maṇḍapam area and the Rudrāksha Meditation Forest.

Access Cards **133** ¶ Access cards of specific duration may be granted **For Special** to serious devotees described above, who have come on **Pilgrims** prearranged sacred pilgrimage, having prepared from the outset of their journey and before by fasting and other *sādhana*s. These individuals, known as *sādhana yātrikas*, may enter from 6AM to noon into specified cloistered areas of the property and from noon to 6PM into



the semi-cloistered and public areas (which may change from time to time). This is the case on all days except when the monastery is closed for retreats. There is no reason for pilgrims and devotees to come to Kauai Aadheenam other than to see the *guru* and have his *darśana*—even if it is a chance glimpse from across the way—and only secondarily to see the temples where the *maṭhavāsis* worship daily in three-hour shifts, then only after this meeting, if they are devout pilgrims, to be assigned by the Guru Mahāsannidhānam to perform *sādhana* with his blessings. It is important that the Śrī Sannidhānam know all about the people who come on prearranged pilgrimage. Entering a cloistered monastery is an experience not to be forgotten, not to be taken lightly. It is a privilege only for the sincerely devout.

Special Guests to our Centers **134** ¶ Another type of visitors to our monasteries is known as special guests. They are sincere Hindus seeking to visit the *guru* and his temple for the first time. They also include individuals whom the *talaivar* of a monastic *kulam* knows or elects to host for one reason or another. For the most part they are those who are collaborating with the monks in a *kulam* to serve the *guru's* mission in promoting Sanātana Dharma in the many ways this can be done. Examples are journalists for HINDUISM TODAY, representatives of Hindu Heritage Endowment and *jyotisha śāstris* who are working closely with the *maṭhavāsi jyotishāchārya*. All special guest visits are arranged and scheduled in advance, and the guests are well informed of the monastery flows. Special guests, of course, do not enter when the monastery is closed: after noon, on phasely retreats, *sādhu paksha* and *sādhu māsa*. When the *talaivar* has blessings from the *guru* to admit a special guest for multiple visits, an access card is issued for the devotee for the specified period. The access card is displayed on the visitor's garment near the left shoulder, and a slender orange shawl is worn around the neck. These signs prevent embarrassing moments when a monk, member or security person might question why the visitor is on the property.

Access to Deliverymen And Workers **135** ¶ Another category with distinct policies includes local delivery persons, repairmen and other services. Deliveries may happen anytime during the day without restriction, even when the monastery is closed. In general, we try to schedule the presence of repairmen and other workers between 7AM and noon on days when the monastery is open. However, they may also come between 3PM and 6PM if mornings are not convenient to their schedules or to monastery

When a person comes to weakness, be it through old age or disease, he frees himself from these limbs just as a mango, a fig or a berry releases itself from its stalk.

ŚUKLA YAJUR VEDA,
BRIHADU 4.3.36. BO UPH, 139



needs. It may also be necessary on occasion to permit workers who are landscaping or building or involved in other major projects to stay on the job all day long in designated areas, except on days when the monastery is closed for retreat. Special situations, such as equipment breakdowns, may require the presence of repairmen even on retreats or other times when the monastery is closed. Most importantly, any personal crisis or emergency among our Church spiritual family, or the broader community, is attended to without regard to whether it is night or day, phase day or retreat.

Access to Casual Visitors **136** ¶ There are also many casual visitors who hear about the facility and seek to visit for a variety of reasons. To accommodate these onlookers, seekers and devotees from every walk of life, we have a visitors' day on the last day of each phase from nine to noon. We ask all who seek to visit to call for a schedule of our weekly visitors' days for the next few months. For *guru darśana* at 10:30AM, guests are invited to call in advance to make appointments.

Our Truest Service to Visitors **137** ¶ I explain to my monastics that everyone who visits Kauai Aadheenam comes to hear our teachings, whether they realize it or not. It is up to the hosts to bring the guests' minds into the highest *advaitic* philosophy, to remind them of the goal of life on earth—Self Realization leading to *moksha*—to make their first visit to Kauai one that changes them completely, after which their life improves in wonderful ways. Many think they are coming to see the large crystal, others to walk the San Mārga path, others to visit the editorial offices of HINDUISM TODAY, but we must assume that all are coming to be uplifted by the teachings of the Self. Therefore, we do not engage in conversation about their philosophy or other interests. Nor do we become involved in their problems or give advice. They should depart filled and thrilled with a new perspective on life and a new self-image from hearing about our teachings. All the *maṭhavāsis* should freely proselytize to seekers, speaking boldly of our lofty philosophy on our own lands. We want each one who comes to carry away the teachings of the untarnished perfection of the soul on its path toward *moksha*. To accomplish this, the majority of talking and informing should be on our part, rather than theirs. Senior *swāmis* and *āchāryas* prepare presentations that are memorized by younger monks and Church families who host visitors. The monastery Ekadanta Kulam cares for and oversees all visitors and guests, in coordination with the Church families in the area. All visitors are regarded as Gurudeva's guests, and every effort should be made to



enroll them in the study before they leave.

Schedule of Monastery Visitors' Days 138 ¶ For several years at Kauai's Hindu monastery, the designated visitors' day was Saturday. However, this proved unacceptable, for not uncommonly Saturdays were found to fall on our retreat days. Attending to the various needs of visitors burdened the monks on days, when they rightfully should have been free to be alone, to go within themselves, to strengthen their attainments, unencumbered by outside forces. It was on May 15, 1995, that we firmly, permanently and irrevocably shifted visitors' day to the last day of each phase so that our periods of retreat would not be interrupted. We demand that this be continued on into the future of futures. Thus, from that day onward we began publishing an ongoing schedule of these visitors' days." The schedule also includes the days that the *maṭha* is closed and there are no visitors. These are days when the monks interrelate with each other and with their *guru*, perform chores and catch up on their religious studies. Our monasteries could in modern terms be described as theological seminars. They are similar to the ancient Himālayan abodes where mendicants come to prepare themselves for their life's work and mission.

The Nature Of Our Visitors' Day 139 ¶ On the strictly-observed visitors' days, which begin at nine o'clock, guests are given a presentation of the property and of our noble philosophy. Afterwards, a love-offering basket or tray is passed among the guests and books are offered for sale and all are given free literature as gifts. Visitor-day guests, be they Hindus or non-Hindus, are expected to visit no more than once a year. Hindu guests who show a deep interest in the teachings of our *sampradāya* are encouraged to return on serious, prearranged pilgrimage to perform deep, daily *sādhana* and seek for personal transformation through self effort. These special pilgrimages are also limited to one a year, as explained previously. Those who want to come more often for classes and seminars, should begin serious study as Academy students preparing for Church membership.

Karma Yoga At the Monasteries 140 ¶ It is a great blessing to perform humble service, *karma yoga*, at a temple or monastery. All our family *śishyas* and their progeny are given this opportunity at our centers within the gentle guidelines of our culture. The *seva* performed is under the guidance of the monastery Siddhidatta Kulam in coordination with the local *kulapatis*. One day a week, every Saturday (when the monastery is open), is set aside at our Aadheenam and its *dhar-*

Being the Life of life
is splendrous
jñāna worship.
Beholding the Light
of life is great
yoga worship.
Giving life by
invocation is external
worship. Expressing
adoration is *charyā*.

TIRUMANTIRAM 1444. TM



maśālas as a formal *karma yoga* day, when groups of family *śishyas* from surrounding missions dedicate their time in helpful tasks, like polishing the temple brass, caring for gardens and grounds, decorating for festivals and assisting in building projects. Thus, visiting pilgrims may encounter Church family members, men, women and children, in small groups here and there in certain areas of the property quietly working in a worshipful mood while enjoying the *sannidhya*, the holy presence, of the monastery. Academy students are as a general rule not permitted to perform *karma yoga* at the monasteries, for when on the Church properties their sole focus is performing *sādhana* and study. There are, however, two exceptions: 1) *Arulśishyas* are eligible to participate in *karma yoga* when accompanied by a *kulapati* or, for women, a *kulamātā*; 2) male Academy students may be permitted to participate in the Śivaseva Task Force program described in the next paragraph.

Śivaseva Task Force Program 141 ¶ The Śivaseva Task Force program provides a wonderful opportunity to perform *karma yoga* at Kauai Aadenam or a *dharmasāla* and intensify one's personal *sādhana* for up to six months. We call this a "task force" program because individuals come not only to learn and do *sādhana*, but also to help their *guru* in his mission, in the spirit of "work is worship." Task Force participants delight in using their skills and talents in many varied *karma yoga* tasks. Participation is open to male Church *śishyas* and to Academy *arulśishyas* who have been accepted into a Church family. In addition, from time to time special programs may be provided for other male Academy students to study, worship and perform *sādhana* for nine days or less. All those over age twelve are welcome, family men and single men interested in performing *karma yoga*, learning more about the *sannyāsin* path and enjoying a spiritual retreat. The service performed is under the guidance of the monastery's Siddhidatta Kulam *talaivar* and in coordination with the local *kulapatis*. Śivaseva helpers reside in a monastery extension, *devasthānam*, as resident guests if it is convenient, or outside the monastery in family homes or in rental units of their own choosing and pilgrimage to the monastery daily to serve.

Premonastic Aspirants and Supplicants 142 ¶ *Upakurvāṇa śishyas*, aspirant premonastics, are young, male Church members of well-established Church families, either their own progeny or foster members of their family, serving for six months in preparation for adult life, prior to path-choosing, in a monastery or on a missionary program outlined by



the Church. Not eligible are children of Academy students and children of foster members of a *kulapati* family who have not matured their own nuclear family to the standard of their *kulapati's* family. This includes having a good record of tithing, fulfillment of community duties and performance of assigned *sādhanas*. A second type of premonastic is the suppliant, an individual who has chosen the monastic path and begun serious training in preparation to enter the postulancy. Suplicants reside in the *devasthānam* as resident guests under the pledges of purity, humility and obedience in fulfillment of the *sādhanas* of *Sacred Pledge*.

A Welcome To Our Swāmibais 143 ¶ Our *swāmibais*—*gurus* and *swāmīs* of other orders—as well as qualified priests, are always welcome at Kauai Aadheenam for stays of up to nine days. They enhance the education and determination of our young monks and play an important part in the Hindu renaissance of HINDUISM TODAY. Through their meeting in *saṅgam* with the Śaiva *swāmīs*, a step forward is always taken for the benefit of modern-day Hinduism. Some will qualify to stay at the monastery's *devasthānam* facilities, and others may enjoy living at the family homes, or even at public facilities, while coming to the monastery as special guests.

Guidelines For Resident Guests 144 ¶ Resident guests are defined as those individuals from the three groups named above—1) premonastics, 2) those on task force and 3) other special guests such as *swāmīs* of other orders, Hindu priests and other devout Śaiva men admitted at the discretion of the Guru Mahāsannidhānam—who are permitted to reside in the monastery *devasthānam* facility, living the monk's life during their stay. Our *Śaivite Śāstras* delineate exacting guidelines for resident guests in our monasteries. *Brahmacharya* is the first rule, as designated in our *Śaivite Śāstras*. Verses 268-269 state: "Only *brahmachārīs* should live as guests in the monasteries, and they should be at least one month into the *brahmacharya* period before entering the monastery, even as a [resident] guest. Family men may come as guests if they are in the process of building their family. Otherwise they have to live as *brahmachārī* in order to enter the monastery." Building a family means actively trying to bring a soul into physical birth. Verse 270 gives the rationale behind these and other rules for monastic residency: "This is how we would prefer the monastery to be handled to give us the maximum leverage in always being at hand to help and serve, as you in your world are always there to help and serve. It is our working together that sustains the consciousness of religion

The simple temple duties, lighting the lamps, picking flowers, lovingly polishing the floors, sweeping, singing the Lord's praise, ringing the bell and fetching ceremonial water—these constitute the *dāsa mārga*.

TIRUMANTIRAM 1502. TM



in our world as well as your world.”

Review of Resident Guest Stays 145 ¶ Each resident guest’s stay is reviewed by the monastery’s senior minority group at three intervals—after nine days, after 39 days and after three months and nine days. The individual is invited to sit with the senior minority group and is interviewed to determine if he would like to stay on and if his conduct during his stay thus far, and his ability to blend his energies with the existing group, has been satisfactory. Resident guests may not return to a monastery on Task Force until at least three months have elapsed since their last stay. This pattern of review also applies to *upakurvāṇīs*.

About Our Resident Guest Housing 146 ¶ From 1995 onward, resident guest facilities will not be provided on central monastery land, but only in *devasthānams* on land belonging to the Church but not adjoining monastery properties. This is in keeping with the statement in verse 512 of our *Śaivite Śāstras*, “If a monastery has a guest house which is not connected to the property of the monastery and outside the force field that is supervised, any number of guests can be there without disturbing the balance within the monastery of three to one who has received the *rehmtyanale mookamba*, as previously described. You will have to study closely these new directions for your order, as they ensure positive growth through the years.” Therefore, only monks of our order under four vows are allowed on the main monastery property overnight at Kauai Aadheenam and its branch monasteries. There is no exception to this rule, not even for short stays of senior *swāmīs* of other orders or of very special priests, even during times of high ceremony.

About Other Guest Facilities 147 ¶ Because our monasteries are strictly cloistered, we do not have live-in guest facilities other than our *devasthānams*, which are governed by the strict *sāstric* requirements described above. Thus, those pilgrims who do not qualify to stay in the *devasthānams* must seek out other lodging and meals, either in hotels or family homes. We foresee that guest facilities will in future years arise around our monasteries to accommodate pilgrims. These may be owned and managed by individual families of our fellowship.

We Are Not In the Hotel Business 148 ¶ We emphasize here that our *sampradāya* and especially our *paramparā* is strict in adhering to its ancient tradition of monastic cloisters and does not have nor will it have in the future “coed *āśramas*,” which have become so popular of late, in which men and women devotees live on the same property. Fur-



thermore, now and into the future of futures until the end of time we do not intend to provide such facilities, which would be to go into the hotel business, in the name of *karma yoga*, which would mean our monastics becoming servants of family people and singles. Furthermore, for the last several hundred years our traditional *gurus* have never provided family guest facilities. We conclude by stressing that we are not in the temple business, the hotel business, the festival business, the cultural entertainment business. We follow our *paramparā* which has always spoken out spontaneously from the inner sky *vidyā, jñāna*, making life-changing experiences for all who have come in contact with its *satgurus, swāmīs, yogīs* and *sādhakas*.

Protecting the Sanctity: 149 ¶ And we say again, as we said in chapter six, what makes the San Mārga Iraivan Temple, the *moksha spha-*
How and Why *ṭika Śivaliṅga*, our small and large shrines and publica-
 tion facilities so special is that they are part of a monastery or *aadheen-*
am, the home of a spiritual master, a *satguru*, and his tirelessly devoted
sādhakas, yogīs, swāmīs and *āchāryas*. Moreover, the Aadheenam is a
 theological seminary for training monks from all over the world to take
 holy orders of *sannyāsa* and join the great team of our Śaiva Siddhānta
 Yoga Order. The cloistered sanctity of our monastery grounds must never
 be taken for granted. It must be closely maintained by the monks now
 and far into the future more carefully and attentively than they tend the
 gardens. The vibration of unworldliness must be defended by my Śaiva
yogīs and *sādhakas* at all times, day and night. It must be protected by
 my *dīkshā śishyas* and *vrata śishyas*. It must be respected by my students.
 And thus it will come to be honored with awe by the public at large. None
 should be allowed to violate this sanctity. None shall erode on the fragile
 sublimity that quietly sustains the culture throughout the land.

How We Preserve Our Psychic Bubble 150 ¶ On the inner planes, each monastery and temple
 has a brilliant aura. The shell of this aura is seen as a
 great psychic bubble extending around the property and
 far up into the atmosphere as well as deep into the earth. The monks and
 the members who worship on the property are constantly replenishing
 and adding to the aura's power through consistent daily *sādhana*, through
pūjā which invokes the cooperation and blessings of the *devas* and Gods,
 by keeping the monastery scrupulously clean, by prudent management
 and scheduling of all activities, by restricting activities on retreat days,
 days that the cloister is closed to friends, members and the public, and

Pūjā, reading the
 scriptures, singing
 hymns, performing
japa and unsullied
 austerity, truthfulness,
 restraint of envy, and
 offering of food—
 these and other self-
 purifying acts
 constitute the flawless
satputra mārga.

TIRUMANTIRAM 1496. TM



during the days that the monastery is open by closely regulating the flow of visitors and guests.

Kauai Aadheenam: **151** ¶ We firmly affirm that Kauai Aadheenam and its Iraivan Temple are not a tourist attraction. *Āśramas Not for Tourists* of our kind are destinations for traditional pilgrimage where the devotedly serious come by prior arrangement, after having prepared themselves at home by fasting and praying. All for whom this seems too strict are encouraged to pilgrimage to *āśramas* that are less traditional, more liberal and welcoming to one and all, regardless of qualifications or religious persuasion. In 1995 there are many such places.

The Future Beckons, the Past Impels **152** ¶ Thus ends our summary of rules for access to seven groups who may enter the monastery properties. These are: 1) *vrata* and *dīkshā śishyas* living up to the *sūtras* they are vowed to uphold, 2) *Master Course* students coming for serious study, 3) *sādhana yātrikas*, special guests on prearranged sacred pilgrimage, 4) casual visitors, 5) those on task force, 6) premonastics, including *upakurvāṇa brahmachāris*, and 7) *swāmīs*, *paṇḍītas*, priests and dignitaries who come for advice and solace. We emphasize that we give our time to those who appreciate the teachings of Satguru Yogaswāmī and our *paramparā*: to the Sri Lankan Hindu community which has turned toward us after years of suffering, love and devotion, to *śishya* who are students and members, especially those who have received *dīkshā*, and to our cherished *swāmīs*, *yogīs* and *sādhakas*, supplicants and aspirants, to our *kulapatis* and *kulamātās* and, most importantly, to the children, before they have entered the *grihastha āśrama*. Our future decides the way these policies are to be administrated by those who follow.

About the Following Chapter **153** ¶ Himālayan Academy, a schooling program of Śaiva culture, is explained in potentially boring detail in the next chapter. Bear with us and try to enjoy the history, structure and the methodology of our effort to teach this sophisticated path, hopefully well, during the past 38 years since its humble beginnings.





NTENTLY LEARNING FROM EXPERIENCE IS THE DOORWAY TO WISDOM. OUR HIMĀLAYAN KALĀKSHETRA OFFERS THIS UNIQUE FORM OF TRAINING TO ITS STUDENTS THROUGH A SERIES OF SĀDHANAS AND TANTRAS IN THE MASTER COURSE. THE DIVINE MISSION OF THE ACADEMY HAS ALWAYS BEEN TO SERVE THE NEEDS OF SEEKING SOULS IN CHANGING TIMES BY SPREADING THE GOLDEN TRUTHS OF ADVAITA ĪŚVARAVĀDA THROUGH APPLIED YOGA.

154 ❀ Himālayan Academy, which I founded in 1957, is the educational and publishing arm of Śaiva Siddhānta Church. Its mission is to share the teachings of Sanātana Dharma, as a public service to Hindus worldwide, through Innersearch travel-study programs, the *Saivite Hindu Religion* course and other publications, particularly the quarterly magazine HINDUISM TODAY and *The Master Course trilogy*, the Academy's primary out-front set of books, now being translated into many languages. Verse 297 of the *Śaivite Śāstras* offers a simple summary of the Academy's purpose, "The Academy advanced itself through the years in preparing more and more to meet the challenges of the changing times in being of service to unfolding individual souls deep in the study of the teachings of Master Subramuniya. Various kinds of courses for post-graduate students were offered to strengthen their decisions toward the next step: entrance into the Society or deeper into their own religion, or into another Śaivite group."

The Services Of Himālayan Academy 155 ❀ Through personalized home-study lessons, classes, lectures and seminars, the Academy trains and prepares devotees for Church membership as well as trains *grihastha* teachers and missionaries. It also assists seekers with severance from former faiths and full entrance into any denomination of Hinduism. The Academy is overseen by our monastics. Its primary texts are: *The Śaivite Hindu Religion* course, *Dancing with Śiva*, *Living with Śiva*, *Merging with Śiva*, *Loving Gaṇeśa*, *Natchintanai*, *The Vedic Experience* and our international quarterly magazine HINDUISM TODAY. The Academy provides *gurukula* priest training for *brahmachāris*, and for aspirants, supplicants and postulants. It conducts retreat programs for children, youth and adults, as well as Innersearch pilgrimages to Śaivism's holy sites in India and elsewhere for large and small groups. Through *devonic* help each activity has gone off well through the years and inspiration has prevailed. The Academy encourages Hindu communities of all denominations to foster and train teachers and missionaries and freely offers its publications and other resources for their use. Through the internet's World Wide Web, all of the

Himalayan
Academy

हिमालयन्
कलाक्षेत्र

Chapter 9



Church's teachings from day one are continuously available around the globe. From the bastion of Himālayan Academy, our *maṭhavāsis* offer freely to other institutions, regardless of denomination, an extensive library of computerized artwork, articles and other *dharma* resources from HINDUISM TODAY, coupled with a rich collection of publications. Through these outpourings, each painstakingly crafted, the Academy seeks to share with the world the venerable teachings of Sanātana Dharma.

Reaching Out To Śaivite Souls 156 The Academy continues to reach out for Śaivite souls, be they in Eastern bodies or Western bodies, to bring them into the fullness of their faith. Such seekers who prove their sincerity are assisted with entrance into Śaivism through the traditional name-giving sacrament, called *nāmakaraṇa saṁskāra*. Until recently, my *maṭhavāsis* were performing this rite for those who sought to enter Śaivism. This formally changed in 1995, when qualified priests throughout the world took up this sacred duty and began beautifully fulfilling it to bring Western seekers into the faith with the love and support of the surrounding community. With this positive pattern firmly established, my *maṭhavāsis* no longer perform this *saṁskāra* for non-Hindus.

Academy Conversion Counseling 157 ¶ Himālayan Academy, the gateway to our Church, assists seekers with severance from prior religions, faiths, lineages or philosophies. Among its purposes is to seek out Śaivite souls and avail them their ancient religion in these contemporary times. *Sūtra 273* explains: "My ardent devotees of other religions or lineages who seek to enter my Śaiva Church must, with authorized guidance, formally sever all loyalties by talking with former preceptors and gaining a written release. Aum." This assistance is given primarily to devotees seeking to join our fellowship but it is also available to followers of other gurus who seek guidance from the Academy, with their *guru's* blessings, for full conversion to Hinduism.

Conversion Screening Is Rigorous 158 ¶ Not all who seek to convert to Śaivism are accepted. Only those who are "Śaivite souls" in this life are encouraged to undergo the solemn, consciousness-changing process of conversion. Our *Śaivite Śāstras* give, in verse 221, important keys to distinguish Śaivite souls from those who have yet another path to follow. "To become a Śaivite was fairly easy. It began by reading the scriptures, attending *pūjā* and conducting one's life in a similar way to all other Śaivites. The real test was what one actually did for Śaivism in the changing era. Some gave freely of their funds, supporting the work of their guru,



others of their services and example, for becoming a Śaivite was becoming a vibration, being in the *śakti* flow. It was easy to tell a Śaivite from a non-Śaivite by how he responded to the sacred flame, the wearing of the holy ash, the depth of his prostration before the Deity and the changes that occurred within him as he absorbed the *darśana*. It was also easy to see if someone was not a Śaivite soul in this life that the Deity withheld this *darśana*, and when he came to worship, his awkwardness in prostration and inability to perform the ritual in the true spirit and understanding of it set him apart as an onlooker. Souls came and went from the Śaivite temples through the years. The Śaivites stayed as if glued. Others passed by as do thoughts." Verse 295 reiterates, "Thus the Society wielded heavy blows to those who could not qualify, and encouraged them to return to their former religion, or on into another Śaivite group more lenient. The blows were taken sweetly, of course, as the individuals who received them knew their own frailties and the rightness of the direction given."

Upholding Ethical Conversion 159 ¶ Severance as discussed below applies to three groups: 1) individuals with prior loyalties to other Hindu sects or *sampradāyas*; 2) individuals with prior loyalties to non-Hindu religions; 3) individuals with prior loyalties or deep involvement in nonreligious streams of thought, such as existentialism, drug culture, Marxism or secular humanism. Guidance is offered under the strictest ethical principles. This begins by receiving assurance that the candidate seeks to sever prior religious affiliations entirely of his or her own free will with a full understanding of the previous religion or faith. Severance from a previous religion or philosophical affiliation means formally ending one's membership or affiliation in such a manner so as to no longer have special privileges that a total stranger would also not have. Once severance has been accomplished and other qualifications have been met, the Hindu entrance sacrament, *nāmakaraṇa saṁskāra*, announces to one and all that the deed is done, a promise given, an inner contract made to live up to the lofty Sanātana Dharma to the best of one's ability. In cases where an *ardha*-Hindu who seeks to become a member of Śaiva Siddhānta Church has already received a *nāmakaraṇa saṁskāra*, confirmation is made that full severance has been completed as described above. If not, counseling is made available to accomplish full conversion.

A Mystical View of Conversion 160 ¶ *Śaivite Śāstras* verse 223 describes the training and evaluation. "In this era the Śaivite souls become established first in living their religion. All souls yet to become

With earnest effort hold the senses in check. Controlling the breath, regulate the vital activities. As a charioteer holds back his restive horses, so does a persevering aspirant restrain his mind.

KRISHIA YAJUR VEDA,
SVETU 2.9. UPP, 192



Śaivites study Siddhānta, and in their next series of births would then become well directed in Śiva's path. It was always a constant concern to distinguish those who simply studied but did not practice inwardly, but practiced externally, from those who practiced inwardly. Therefore, the small signs were always watched as to how the sacred beads were held, how the directions of the *guru* were followed, how the *Śāstras* were read, *vibhūti* applied and the general turning of the ebb and flow of their *sim-mereh [karma]*. In this way impostors were dismissed, for they dismissed themselves, as they realized, too, that they were not Śaivite through and through." Verse 222 offers additional insight, the Śaivite soul "simply is, and goes on in his religion being more of what he is as he gives deeper study and more attention to his religion, living its laws, fulfilling its principles and attending on the inner planes of consciousness, in the great halls of learning, lectures and teachings from Śaivite saints, blessings of Deities and *devas* and help in the daily life from the Gods themselves. If one is truly not a Śaivite, he receives none of these inner benefits. Being not invited into the halls of learning, then naturally he does not feel the *śakti* of the Deities, so it is of no benefit to him."

A Summary Of Ethical Conversion 161 ¶ To gain a clear subconscious for his future religious life, the individual must examine and reject those beliefs of his previous religion or philosophy which differ from those of the sect of Hinduism he wishes to join. Then he must examine and accept the Hindu beliefs which are new to him. If he was confirmed or otherwise initiated in another religion or ideology, he must effect formal severance from his previous religion or faith before formally entering the Hindu religion through the *nāmakaraṇa saṃskāra*, the name-giving sacrament. Full religious conversion means that one's former religious or philosophical leader is made aware, preferably through a personal meeting with the convert, that the individual has entered a new religion. Further, ethical conversion means that the parents and relatives, too, understand the momentous change that has taken place. This societal recognition, along with initiation and taking of vows, legal change of name on passport and all documents, signifies true conversion on all levels of being. Nothing less will suffice.

Himālayan Academy Publications 162 ¶ Himālayan Academy Publications (formerly known as Siddhānta Press), staffed by Nātha *swāmīs*, *yoḡīs* and *sādhakas*, is the publishing facility of the Church and its Academy, a voice to all seekers on the spiritual path through the printed



word. Located at Kauai Aadheenam some fifty yards from the Kadavul Naṭarāja Deity, this computerized publishing and laser typesetting center issues forth HINDUISM TODAY, *The Master Course* and a wide array of books, newsletters, pamphlets and posters. Jñāna Dāna, “wisdom giving,” became a very popular literature distribution program in the 1980s, when hundreds of thousands of pamphlets were distributed in a hundred countries by devotees and temple management committees. The Jñāna Dāna program, still empowering a global renaissance, is now embodied in HINDUISM TODAY and *Dancing with Śiva*, two publications that every Hindu home should have.

The Written Word’s Silent Ministry 163 ¶ Our *Śaivite Śāstras*, verses 343–345, accurately foretold of this written ministry: “The world came to know of the sensibility of the Śaivite path, and thousands declared themselves to be Śaivites through the publications of Siddhānta Press, which carefully taught them how to become a member of the Śaivite religion. But few of these knew of or ever entered the Society, so far-reaching were these inspired publications. Small groups sprang up headed by *swāmīs* who were guided simply by the written word, around the world, so popular was the impact of the Siddhānta Press. All from the Feet of His Majesty. This silent ministry, through the written word and tone of voice and the fleeting pictures, became so magnetic as vehicles for us to make alive that the physical presence of the monastics was not necessary. When the presses were not active in printing our religious messages, they rested quietly and were not used for First World enterprises. It became our occupation to keep them busy in each monastery, and the unique new ways we developed for the distribution of the religious literature were wonderful to behold.”

HINDUISM TODAY Monthly Global Journal 164 ¶ HINDUISM TODAY is our award-winning, computer-produced information resource reaching over 250,000 readers in 120 countries in 1995 through eight English editions—North America, UK/Europe, India, Singapore-Malaysia, Africa and Mauritius—plus a Dutch language digest and an electronic edition on the Internet’s World Wide Web. “Affirming the *dharma* and recording the modern history of nearly a billion members of a global religion in renaissance” is the bold motto of this colorful, graphically rich monthly Hindu family magazine. Every issue includes a four-color educational poster, personal commentary, editorials, art, metaphysical wisdom and news on a wide spectrum of events, people, issues and lifestyles. Reading HINDUISM TODAY is the best way to keep in touch with Hinduism’s worldwide impact.

Having realized the Self, the *ṛishis*, perfected souls, satisfied with their knowledge, passion-free, tranquil—those wise beings, having attained the omnipresent on all sides—enter into the All itself.

ATHARVA VEDA,
MUNDU 3.2.5. BO UPH, 376



165 ¶ HINDUISM TODAY is now in its seventeenth year of publication. It has been acclaimed a veritable *Mahābhārata* for modern-day Hinduism. It is a public service of our monastic community to strengthen all Hindu traditions and to uplift and inform followers of *dharma* everywhere. Every Hindu order has its public service, be it *pāṭhasālas*, hospitals, eye clinics, orphanages, schools or feeding centers. HINDUISM TODAY is the primary form of public service designated by me for our *maṭhavāsis*. It was during a world tour through Singapore, Malaysia, Mauritius, Reunion, Africa, India, Nepal, Sri Lanka, Europe and other countries that I realized Hinduism had no global voice and no network of communication. The Hindus in Durban had no idea what was happening with Hindus in Colombo. Those in London had no connection with Hindus in Canada. Thus, I was divinely directed by inner orders from our Yogaswāmī Kailāsa Paramparā, by my *satguru* in this life, to fulfill the crying need to create an international network that would interconnect all Hindus into one invincible front.

166 ¶ A few of the basic policies of the paper are: to show both sides of every story and let the readers make up their minds; to put forward religious leaders of all Hindu sects equally, in acknowledgement of their special and central role in the future of Sanātana Dharma; to bring into the consciousness of Hindus and onlookers the glories of this most ancient religion on the planet; to support tradition and its maturity into contemporary times. Being strictly nonpolitical is another policy. Further, we seek to give a voice to cultural, artistic and spiritual leaders as well as to the common woman, man and youth. Each monthly edition publishes the paper's goals on page three: "to foster Hindu Solidarity as a "unity in diversity" among all sects and lineages; to inform and inspire Hindus worldwide and people interested in Hinduism; to dispel myths, illusions and misinformation about Hinduism; to protect, preserve and promote the Hindu religion, especially the Śaiva Dharma; and to nurture a truly Hindu spiritual renaissance." In the event that the medium of the printed or electronic word becomes unavailable, my *maṭhāvāsis* will continue this effort by whatever means available to them, to be a voice and a network of communication for Hindus of all denominations, for all those who believe in the three great Hindu principles of *karma*, reincarnation and all-pervasive Divinity, precepts shared by the noble tribal faiths. It is the duty of my monastics to continue HINDUISM TODAY's public service mission as a support to Hinduism and the surround-



ing mosaic of related, interrelated and loosely related traditions, including select new-age lineages, to be their voice to the world and persist as a global presence, a resource of *dharma* into the future of futures. I also charge my *maṭhavāsis* with bringing forth all the ancient arts and sciences of the *Vedas*, to promote the *Vedas* as the number-one scripture of Hinduism and empower the next generation to come up strong in the richness of their heritage with well-defined metaphysics applicable to modern life, giving them security and faith in their work place, in the corporate office, factory, field, or as a small businessman, entrepreneur, politician or scientist. These are ambitious goals for HINDUISM TODAY, but we have found and trained, as of 1995, over 100 articulate people to help in their fulfillment.

Membership 167 ¶ There are two types of membership in the Academy. **In Himālayan Academy** The first is associate membership, made up of all enrolled Master Course students, plus nonenrolled students who are in contact with us. Second is honorary membership, which includes regular readers of HINDUISM TODAY, registered book owners and friends in *dharma*, most especially my Sri Lankan Tamil devotees whose families are connected to our Yogaswāmī Paramparā. Enrolled students who seek to enter our fellowship as novitiates prepare themselves through performing the *sādhanas* of *The Master Course*. They attend mission activities by invitation. Gradually each student comes to know the Advaita Īśvaravāda philosophy and the traditional Śaiva lifestyle. When ready to make a full commitment to this path of *dharma*, he or she does so with firm mind and heartfelt conviction, having completed the required study and gleaned a thorough understanding of these *Śaiva Dharma Śāstras*. *Arulśishyas* rededicate their loyalties each year at Guru Pūrṇimā in July. This is the most auspicious time to come forward to the *guru* for *darśana* and gather around him in spiritual conclave.

Four Levels Of Academy 168 ¶ Among the associate membership of the Academy, there are four levels of students.

Studentship 1. Beginning: Devotees who have enrolled in Level One of the Master Course Correspondence Study are called beginning students. They may be Śaivites, non-Hindus or those of non-Śaiva lineages.
2. Intermediate: Students in Level Two of the Master Course Correspondence Study, having completed an enrollment application, are known as intermediate students. They have taken a vegetarian vow and stated their intention to prepare to become members of Saiva Siddhanta Church. If non-Hindu, they must have chosen a Hindu first name and stated their

As a spider spins and withdraws its web, as herbs grow on the earth, as hair grows on the head and body of a person, so also from the Imperishable arises this universe.

ATHARVA VEDA,
MUNDU 1.1.7. BO UPR, 673



intention to convert fully to Śaivite Hinduism.

3. Advanced: This is the title for students enrolled in Level Three of the Master Course Correspondence Study. They tithe ten percent of their income. Students who were non-Hindu must have completed their conversion into Śaivite Hinduism before entering this level.

4. *Arulśishyas*: Students who are Śaivites (according to the standards of the Academy), who have taken the four *vratas* and been accepted into a *kulapati's* family are known as *arulśishyas*. *Arulśishyas* may attend *satsaṅga* while preparing for Church membership. They may also participate in our Church agencies, the HBA, HWA, HSA and Rājarāja Chola Gurukulam.

**The Three
Fundamental
Vows, or Vratas**

169 ¶ Wholeheartedly accepting four vows—Ahimsā, Paramparā, Śākāhāra and Daśama Bhāga—is essential to any aspiring student. The *devonic* adepts take these vows very seriously, knowing that once a vow is taken at an auspicious moment in life, the *karmas* yet to come change slightly to the positive side so long as the vow is upheld. But when vows are neglected, the full force of the held-back *karmas* not previously dissolved, mostly the bad ones, comes as a blow to individual, family and friends. So, it is imperative that those who have taken these four first vows—Ahimsā, Śākāhāra, Paramparā and Daśama Bhāga—receive help when needed from our *maṭhavāsis* in fulfilling them. *

**Ahimsā,
The Mahā
Vrata**

170 ¶ Noninjury in thought, word and deed, known in Sanskrit as *ahimsā*, is the cardinal virtue and is essential to living the Sanātana Dharma and progressing on the path of *sādhana*. All those who wish to become members of Saiva Siddhanta Church take the *ahimsā mahā vrata*, vowing to strictly uphold the three-fold principle of noninjury, physically, mentally and emotionally, as fully delineated in Nandinātha Sūtras 56-65. This means not killing Śiva's divine creatures, including bugs and rodents, when they do not threaten life, health or safety. Additionally, devotees are admonished to not harm living beings in all ways, including not beating them physically, abusing them mentally or emotionally, including verbally, should they misbehave or disobey, but guiding all through the gentle, thoughtful principles of Positive Discipline. This extends most importantly to the members of the devotee's family, including his or her spouse and children. Finally, Bodhinatha emphasizes the importance of not verbally criticizing others behind their backs, but maintaining one's own dignity as well as that of other's by praising them abundantly at every opportunity and avoiding or politely



walking away from conversations that descend into such degrading social practices as backbiting and gossip. To this end, the following *ahimsā mahā vrata* is provided here for the devotee to sincerely vow to uphold before God, Gods, *guru*, family and fellow devotees. ¶ Here is the *ahimsā mahā vrata*: "I believe in You, the one Supreme God, Lord Śiva, and the Gods of our Śaivite faith, and in the Śaiva Dharma. In love and trust I recognize Your goodness in providing for my every material and spiritual need. I accept the principle of *ahimsā* as the cardinal virtue, the highest commandment of the Sanātana Dharma and the method by which I may acknowledge my compassion, my *karuṇā*, for all living beings. As an act of dedication and an expression of my striving to see God Śiva everywhere and in all beings, I am resolved this day to uphold the three-fold principle of non-injury in thought, word and deed by not killing living creatures that do not pose a threat to life, health or safety, not physically or verbally abusing my spouse or children or any living being, and avoiding the degrading social practices of backbiting and hurtful gossip. I am resolved this day to continue the regular practice of interacting with my family, friends and associates according to the wise principles of Positive Discipline."

Lineage Vow, 171 ¶ "What is the necessity of the spiritual lineage vow?" **Paramparā Vrata** one might ask. Traditionally, giving all loyalties to a lineage precludes all extraneous training and requires closing off intellectual inroads to all other lineages, not reading their books, not taking their courses. This commitment, voiced in the Paramparā Vrata, is a total focus demanded of the *śishya* by the *śishya* himself so that learning of one unique path may mature past intellectual stages into completely experiential knowing. *Sūtra* 236 directs: "Śiva's devotees, one-pointed in striving on their chosen path, do not join or study with any esoteric, religious, secular humanist, atheist, existentialist or self-improvement group that might undermine their beliefs. Aum." Here is the Kailāsa Paramparā Vrata: "I believe in You, the one Supreme God, Lord Śiva, and the Gods of our Śaivite faith, and in the Śaiva Dharma. In love and trust I recognize Your goodness in providing for my every material and spiritual need. I wholeheartedly accept the spiritual *guru* lineage of *siddhas* of the Nandinātha Sampradāya and the principles of the *pañcha nitya karmas*. As an act of faith, *śradhā*, I am resolved this day to be loyal and abiding to the Hindu faith and vow my full dedication to the holy lineage of preceptors of the Kailāsa Paramparā—Mahārishi Nandinātha, Ṛishi Tirumular, Ṛishi from the Himālayas, Siddha Kadaitswāmī, Satguru Chellappaswāmī, Sage

The knower, the author of time, the possessor of qualities and all knowledge, it is He who envelops the universe. Controlled by Him, this work of creation unfolds itself—that which is regarded as earth, water, fire, air and ether.

KRISHIA YAJUR VEDA,
SVETU 6.2. UPR, 743



Yogaswāmī and Satguru Sivaya Subramuniyaswami.”

Vegetarian Vow, Śākāhāra Vrata 172 ¶ The second vow, Śākāhāra Vrata, is likewise fundamental, as *Saivam* in Tamil means vegetarianism, and all higher consciousness depends on a pure and healthy body, as outlined in *sūtra* 116, “All my followers shall eat a strictly vegetarian diet. They understand that higher consciousness depends on the chemistry of foods consumed and thus forbid themselves to eat meat, fish, shellfish, fowl or eggs. Aum.” This *vrata* embraces the science of *āyurveda*, as explained in *sūtra* 186, “Śiva’s devotees cook and eat in the balanced, varied, vegetarian, Indian *āyurvedic* manner, enjoying healthy, unprocessed, freshly cooked foods. Occasionally, they may partake of cuisine from other world cultures. Aum.” The vegetarian vow also means eating a healthy, balanced diet, thus avoiding chemically adulterated foods and minimizing junk foods and frozen foods, as indicated in *sūtras* 187-190.

Vegetarianism’s Many Virtues 173 ¶ Most importantly, *ahimsā*, the great imperative of Hindu *dharma*, demands that *śishyas* adhere to vegetarianism, as stated in *sūtra* 56: “Śiva’s devotees do not intentionally kill or harm any person or creature. Nonviolence, physically, mentally and emotionally, is their highest code. Full of compassion, they are never a source of fear or hurtfulness. Aum.” This cardinal ideal is likewise embodied in the virtues of *mitāhāra* and *saucha*, moderate appetite and purity, as reflected in *sūtra* 50: “All devotees of Śiva observe *mitahāra*, moderation in appetite, not eating too much or consuming meat, fish, shellfish, fowl or eggs. They uphold *śaucha*, avoiding impurity in body, mind and speech. Aum Namaḥ Śivāya.” Here is the vegetarian vow: “I believe in You, the one Supreme God, Lord Śiva, and the Gods of our Śaivite faith, and in the Śaiva Dharma. In love and trust I recognize Your goodness in providing for my every material and spiritual need. I accept the principle of *śākāhāra* as the method by which I may acknowledge my compassion, my *karuṇā*, for all living beings. As an act of dedication, I am resolved this day to begin (continue) the regular practice of eating a strict vegetarian diet and not eating meat, fish, shellfish, fowl or eggs.”

Tithing Vow, Daśama Bhāga Vrata 174 ¶ The third vow, Daśama Bhāga Vrata, brings the student into the arena of responsible money management in which one-tenth of all funds received is recognized as a sacred trust to be given freely before the other nine-tenths is used. *Sūtra* 161 summarizes: “Śiva’s close devotees take a vow and joyously tithe ten percent of their gross income to their lineage monthly. This is God’s money.



Using it otherwise is forbidden—a *karma* reaping loss exceeding all anticipated gain. Aum.” Giving Śiva’s money to Śiva first is the spirit of tithing. Tithing is regarded not as a bill or a burden, but as a joy. All tithing from Academy students goes to the Hindu Heritage Endowment. Here is the tithing vow: “I believe in You, the one Supreme God, Lord Śiva, and the Gods of our Śaivite faith, and in the Śaiva Dharma. In love and trust I recognize Your goodness in providing for my every material and spiritual need. I accept the principle of *daśamāṁśa* (giving one tenth of my gross income) as the method by which I may acknowledge my gratitude to you, Lord Śiva, and share in helping You fulfill and perpetuate Your work on earth. As an act of dedication, I am resolved this day to begin (continue) the regular practice of tithing.”

The Value Of the Three Vows 175 ¶ Upholding these four vows, *chaturvrata*, builds discipline and character. The nonviolence vow builds character through the control of the tendency to harm others, which is the control of the instinctive mind. The vegetarian vow builds character through the control of appetite, which is also the control of the instinctive mind. The lineage vow builds character through control of mental and philosophical ramification, which is control of the intellect. The tithing vow builds character through the control of money, which is the control of desire. All of this mastery of the forces of mind, body and emotion gives strength to face the future and perhaps, though there are no guarantees, to attain *moksha* in this life.

The Evolution Of the Master Course 176 ¶ *The Master Course, Prābhū Sanmārga*, first began in 1957 when the doors of the Academy opened in San Francisco. It has always been a home-study course of applied *yogic tantras*, and the communication with students has been mostly through correspondence, except for the many travel-study programs the Academy has held in various countries through the years. *The Master Course* necessarily has taken many forms in the last four decades in serving community needs as they arose. It has given birth to all of our books, pamphlets and posters as the wealth of Śaivism and mainstream Hinduism unfolded in all its glory and complexity in the West. Past editions of *The Master Course* are available on the World Wide Web.

The Nature Of the Master Course Today 177 ¶ Now *The Master Course*, published in several languages, serves the needs of Hindus in many countries. It provides a philosophical study and practical application of Śaivite culture and mysticism through systematic *sādhana*. *Sūtra* 176

Now, there are, of a truth, three worlds: the world of men, the world of the fathers, and the world of the Gods. The world of the Gods is verily the best of worlds.

ŚUKLA YAJUR VEDA,
BRIHADU 1.5.16. UPH, 89



illuminates its importance: "My devotees avidly study *The Master Course* as their lifetime *sādhana*, allowing its mystical and practical teachings to light their inner path. In these profound lessons they discover the meaning of life's many lessons. Aum." In the study of this mysterious Nātha course, each student is guided by my special instructions for personal *sādhana*, along with challenges and assignments for additional study or service. Fulfilling these challenges enhances the student's abilities to go within, as an inner connection with the *paramparā* is slowly formed as he or she moves along the path of *charyā*, *kriyā*, *yoga* and *jñāna*.

How Seekers Get Started in Their Study 178 ¶ All who express an interest in our teachings are encouraged to obtain the books of the Master Course trilogy, and subscribe to HINDUISM TODAY. Children are encouraged to study the Saivite Hindu Religion course, which is compiled in many books. Most books of this course are available in English and several other languages, such as Malay, Hindi, French and Tamil. Those who speak two or more languages are encouraged to study it in each of those tongues for a complete understanding. Thousands of children in many nations study in their local school Level One (books 1-7) *Śaivite Hindu Religion*.

Travel-Study Pilgrimages to Holy Lands 179 ¶ The sacred pilgrimages we make to India and other countries from time to time are called Innersearch travel-study programs. During pilgrimage to Śaivism's holy sanctuaries, members and students receive personal help and encouragement on the path and enjoy the adventure of experiencing new lands, peoples, languages, cultures and ways of worship. It is a rare time in their lives, apart from all distractions and responsibilities, to be with me and go in and in and in and discover! It is a time to look forward to, plan for and ardently prepare for all year long. These travel-study pilgrimages, with their wonderful flourish and inner intensity, have always left never-to-be-forgotten impressions and established life-long friendships.

The Academy's Staff of Instructors 180 ¶ All my followers are encouraged to freely teach books 1-6 of *Śaivite Hindu Religion*, as is being done in homes and public schools around the planet by parents and instructors. Church members conducting classes are encouraged to communicate with other teachers to share personal testimony on passing on the wisdom in this Śaivite children's course. We have also through the years given a special designation for particularly qualified instructors, capable of conducting advanced, specialized Śaiva Siddhānta seminars on a regular basis, or as needed, to students and to the public. In English,



we refer to these instructors as *catalysts*, in Tamil as *adiyar* and in Sanskrit as *bodhaka* (“awakening, arousing, causing to know; a teacher,” a meaning parallel to *catalyst*). Catalysts are *dīkshāśishyas*, initiated Church members, who have been nominated as teachers by their council on missions and approved in writing by the Guru Mahāsannidhānam.

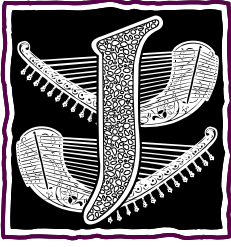
Texts and Goals 181 ¶ Academy catalysts use as their teaching tools *Dancing with Śiva, Living with Śiva, Merging with Śiva—Loving Catalysts* *Gaṇeśa, Śaiva Dharma Śāstras, The Master Course, The Vedic Experience* and other books and scriptures. Our catalysts, and all who give out the teachings, strive to implement the following principles.

1) A good catalyst does not *teach* the student, he helps the student teach himself. 2) A good catalyst is concerned not so much with what the student remembers, but with what he understands. 3) A good catalyst finds out whether the student is interested in the subject and, if not, stimulates interest. 4) A good catalyst builds the proper environment for learning.

About the Following Chapter 182 ¶ All three worlds rejoice, as the story in the next chapter will explain, when traditional *satsaṅga* is held by members who are living the life outlined in the 54 Kulapati Sūtras. Then imagine the bliss surrounding those who are in complete surrendered fulfillment of the whole 365 *sūtras* describing our *paramparā's dharma*. There is no news but good news when such a harmonious group gathers who know that when contention of any kind persists among them, religion does not exist.







OYOUS SOULS 15,000 STRONG MAKE UP OUR GLOBAL MEMBERSHIP, WHICH IS OF FIVE LEVELS: MONASTICS, INITIATES, NOVITIATES, AND HIMĀLAYAN ACADEMY ASSOCIATE AND HONORARY MEMBERS. THIS IS A GRAND CONGREGATION UPHOLDING DHARMA AND PERFORMING FRUITFUL SĀDHANA IN NORTH AMERICA, ENGLAND, GERMANY, MAURITIUS, SINGAPORE, MALAYSIA, INDIA, SRI LANKA AND ELSEWHERE: ALL DANCING, LIVING AND MERGING WITH ŚIVA.

Church Membership

शिवसम्बन्ध

Chapter 10

183 ¶ Because it has always been our aim to build a harmonious, productive, dynamic global fellowship, new candidates for membership and initiation are carefully screened and required to adjust themselves to the cultural standards, beliefs and attitudes that prevail at the time they seek entrance. They must be loyal and dedicated to our philosophy and goals, willing to blend their energies with the existing group of initiates to advance their own religious life and further the broader work of the fellowship. We are strict and demanding in order to build and maintain a core mission group. Moreover, steady improvement is expected from each member through the years. Each has come to me as a *śishya* for the sole purpose of performing *sādhana*. None is allowed to lose sight of his or her original intent. Initiates appreciate their life-changing moments and strive hard to keep up with the pace.

The Primary Emphasis Of Our Church **184** ¶ *Sūtra* 55 explains: "All Śiva's devotees do *japa* daily, counting recitations on *rudrāksha* beads. Embracing *tapas* through simple austerities, they sacrifice often, carry out penances as needed and perform *sādhana* regularly. Aum Namaḥ Śivāya." This is the primary emphasis of our Church. Initiated devotees who have failed in chanting the *mantra* daily, who are neglecting their daily *pūjās*, are strengthened by the penance of making up for all days on which *sādhana* was neglected. This is compassionately supervised by the elders of our community. Ours is not an ordinary Śaiva organization. It is an extraordinary Śaiva organization. Each one is on the path to *mukti* in this life and is expected to live up to all *vratas* and the standard of each initiation they have received. Our members don't just belong to a religion, they are a religion unto themselves, living every aspect, striving for every goodness, fulfilling every vow and *sādhana* they undertake. It, therefore, is the duty of the family heads, the *kulapatis*, to see to it that the three *vratas* and the two initiations are upheld and that necessary correction be made when they are not.



**Strength
In Small
Numbers**

185 ¶ It has always been our expectation that avoiding rapid growth in numbers and seeking for quality in initiated members would in the long run bring great stability and satisfaction. *Sūtra* 267 explains, "All within my Saiva Siddhanta Church are stalwart and dedicated. Not one is half-hearted or equivocal. Each is a jewel, important to me and to each other. Thus, strictness is necessary when accepting new members. Aum." The *swāmis* have been trained to protect our initiates and novitiates by not admitting newcomers into their extended families until the applicants have proven themselves worthy in many ways.

**High
Standards of
Acceptance**

186 ¶ The *devonic* helpers who wrote our *Śaivite Śāstras* explained their view of evaluating potential members in verse 371: "We know who served with us in the 'in-between,' and the birth that they took, as well as whether they are candidates for the Society. We then must be consulted as to whether they are impostors or well fit. Ask us in the perpendicular Tyaf script, 'Are they impostors or well fit to enter the "Society?" We do not need many; but if many, it must be few, and increased from within itself by large families, supported by endowments from the Church if they dedicate to raise their sons for our seminary." Verse 371 continues, "When impostors are inadvertently admitted, and when discovered, simply void or do not renew their membership, which was and is today renewable each year. Oddly enough, you must believe that they will not be surprised, for they know who they are. Pretenders to the throne were not born of royalty. They knew this, whereas their more unenlightened subjects did not. Royalty knows royalty. The peasant knows the peasant. Each in his own lot reigns supreme and is only bothersome when he assumes the other's place. Therefore, those who are bothersome to the Society are not of the Society, not working for the good of the whole, but working, obviously, for increased benefits to themselves. This will be obvious, and we'll make it so."

**The Gateway:
Himālayan
Academy**

187 ¶ To keep our fellowship's standards escalating, our educational institution, Himālayan Academy, provides an on-going study through *The Master Course, Prābhu Samārga*, as well as through travel-study pilgrimages to holy sites worldwide, for beginners and advanced devotees. Devotees seeking to join our international spiritual family enroll in the Academy through beginning The Master Course Correspondence Study Level One.



Our Levels of Membership

188 ¶ For clarity as to levels of *sādhana* and accomplishment, we have defined five memberships in my congregation of Śaiva Siddhānta Church and its Himālayan Academy. The Academy has two memberships: associate and honorary. In the Church we have three memberships: novitiate (*vrataśishya*), initiate (*dīkshāśishya*) and monastic (*maṭhavāsi śishya*).

1. HONORARY ACADEMY MEMBERS

Honorary Academy members include regular readers of HINDUISM TODAY, registered book readers and our many friends in *dharmā*, supporters who give of their time, talents and finances for Academy and Church activities, temples and publications. Many, regarding me as their *guru*, seek counsel.

2. ASSOCIATE ACADEMY MEMBERS

Associate Academy members are devotees who are formally enrolled in the study of *The Master Course*.

3. NOVITIATE CHURCH MEMBERS, VRATAŚISHYAS

Novitiate Church members, *vrataśishyas*, are those who have completed the requirements in the *Śishya's Vows and Initiations* booklet, including any necessary reconciliation of religious loyalties, having been wholeheartedly accepted into a *kulapati* family. They take two additional vows: the Śaiva Śraddhādhāraṇā Vrata (the pledge to uphold and preach the Śaivite Creed) and the Nandinātha Sūtra Vrata

4. INITIATE CHURCH MEMBERS, DĪKSHĀŚISHYAS

Initiate Church members, *dīkshāśishyas*, are devotees who have received *mantra dīkshā* or *visheshā dīkshā*. To receive *mantra dīkshā*, devotees demonstrate a consistently orthodox life style. *Visheshā dīkshā śishyas*, affectionately known as *chelas*, are *members* who have demonstrated consistency in upholding all 365 sūtras, are exemplary members of their extended family and have received *visheshā dīkshā*—initiation and obligation to perform daily Śiva *pūja*.

5. MONASTICS AND PREMONASTICS, MAṬHAVĀSI ŚISHYAS

All monastics and premonastics under vows are known as *maṭhavāsi śishyas*. Their protocol and procedures are explained in the *Maṭhavāsi Śāstras* and summarized in sūtras 316 to 365 of *Living with Śiva*.

Endearing Prefixes For Names

189 ¶ In order to easily distinguish the various age groups within our Church, and for use in our computer database, we use the following traditional Tamil prefixes:

1. Children through age 12: Putra (boy) and Putrika (girl);
2. Youth, age 13 to 20: Taruna (son) and Taruni (daughter);

Where men move at will, in the threefold sphere, in the third heaven of heavens, where are realms full of light, in that radiant world make me immortal.

RIG VEDA 9.113.9. VE, 634



3. Single adults (age 20 until marriage): Selvan (man) and Selvi (woman);
4. Single avowed celibates: Brahmachārī and Brahmachārīṇī (who have declared their lifelong *vrata* during the Ishṭa Mārga Saṁskāra);
5. Other adults including widowed: Tiru (man) and Tirumati (woman);
6. Married adults: Kulapati and Kulamātā or Mukhya and Gṛihīṇī;
7. *Kulapatis* and *kulamātās* after age 72: Ṛishipati and Ṛishimātā.

Being Part Of a Kulapati Family 190 ¶ All family devotees who are Church members, *arulśishyas* and children of members are a part of one of our fellowship's many extended families, called *bṛihat kuṭumba*, under the guidance of the preceptor and that of the family patriarch, *kulapati*, and his wife, *kulamātā*. Joining with others as cherished kindred within an extended family enhances the spiritual unfoldment of one and all. Character building for the individual is one of the many benefits.

Access Cards, Abhaya Pātra 191 ¶ Each Church member receives an access card, *abhaya pātra*, with the validity period prominently displayed, for ongoing participation in activities on any of our properties. Our *Śaivite Śāstras* foretold of the access card in verse 339: "The card became a symbol of Śaivism in the West. Renewable once a year, it admitted the Śaivite into the College, onto the Path of the Nayanars and through the temple doors." Church members are issued one-year access cards at the beginning of the third season, in mid-December. In our monastic community, postulants receive two-year admittance with their renewal of vows in January; aspirants and supplicants receive six-month admittance with their vow renewal each January and July. Other seekers and pilgrims are received as guests and may be given temporary cards for shorter periods of time. Each month during Ardhra Abhisheka at Kauai Aadheenam, the name of each Church member is chanted before the Deity.

Qualifying New Novitiates 192 ¶ Sponsorship of a novitiate member is the duty of the devotee's *kulapati kuṭumba*, patriarch family. After satisfying themselves that the *śishya* has met the requirements, the *kulapati* and *kulamātā* sign their names on the *Vows and Initiations* booklet as joint sponsors. They submit this document to Kauai Aadheenam for final signing by the Guru Mahāsannidhānam and the *ācharyas*. Current members are enjoined to bring new members into the fellowship and to assist in their adjustment as indicated in *sūtra* 269: "All within my Śaiva Church who sponsor new members are responsible for their strengths and failures during the probationary year, their study for initiation and their merger with others as milk poured into milk. Aum." Those



who qualify are accepted wholeheartedly: "All within my Saiva Siddhanta Church accept newcomers as part of their own family. They care for, teach, gently guide and prepare these souls for their first initiation. Yea, they too were once new members. Aum (*sūtra* 268)."

Annual Religious Dedication **193** ¶ Each novitiate and initiate member keeps his membership active by fulfilling the *varshātma nivedana sādhana* at Guru Pūrṇimā during the month of July. *Varshātma nivedana*, "yearly self-dedication," is the traditional practice of coming forward to one's *guru* with love, gifts and thankfulness, vowing full commitment for the coming year. "For each step the *śishya* takes, the *guru* takes nine." Coming forward at this auspicious time gives the *guru* permission to inwardly guide the *śishya* for yet another year. All such renewals of dedication are presented before the *tiruvadi* at the *pādapūjā*. As stated in *sūtra* 246, "Śiva's devotees seek their *satguru's* blessings, act in harmony with his will, trust in his supreme wisdom, seek refuge in his grace and rush forward to rededicate themselves each year during the month of the *guru*. Aum."

Cancellation Of Church Membership **194** ¶ Those who do not perform this yearly *sādhana*—the sincere gesture of taking one step forward, allowing their *guru* to take his nine steps toward them—thereby excuse themselves silently and are no longer considered members or students. *Śishyas* may also disqualify themselves by consistent failure to follow the central Nandinātha Sūtras, such as those regarding vegetarianism, tithing, loyalty to the lineage, not smoking and wives not working. Our *Śaivite Śāstras* explain: "If a family did not live according to the *Śāstras*, which were not extremely strict, but wise, it was simply considered that they had entered another world and were no longer invited into a Śaivite home, temple or monastery. However, no ill feelings toward them existed, and when they began adjusting their life pattern and obeying the Śaivite law, invitations were then extended. This was generally decided by a senior minority of each family group surrounding a temple in cooperation with a *swāmī* and generally felt on an inner vibration by all as to the rightness or wrongness of the situation, for no Śaivite ever hurt anyone, they just avoided."

Detachment From Former Members **195** ¶ My *śishyas* are enjoined to discontinue their association with former members, especially those who are hostile or disgruntled, as explained in *sūtras* 276 and 277: "My devotees abide by the custom of shunning those who oppose, criticize or attack their lineage. By not interacting with detractors, they forestall conflict and thus protect their lineage as well as themselves. Aum. My dev-

Truly, God is One; there can be no second. He alone governs these worlds with His powers. He stands facing beings. He, the herdsman, after bringing forth all worlds, reabsorbs them at the end of time.

KRISHIA YAJUR VEDA,
SVETU 3.2. VE, 621



otees realize that shunning means tactful avoidance, exclusion, ignoring and ostracizing. Thus a firm, protective wall of silence is built between our lineage and its detractors, whether individuals or groups. Aum." Since it is important for every seeker to have the guidance of a preceptor, those who have made a firm decision to leave the *guru* are encouraged to seek out a *guru* or a *swāmi* who is more lenient. I advise this so that they can, under his gentle guidance and encouragement, continue to progress and fulfill their *prārabdha karmas*. They are also enjoined to make new associations among the new *guru's* followers and to discontinue associating with our fellowship. One who leaves a *guru* must also make a clean break from his followers.

Reconciliation; Welcoming Back 196 ¶ Those who discontinue as members and students and later return may seek to requalify themselves through personally reconciling with the preceptor and undertaking his assigned *Master Course* study and *sādhanas* through Himālayan Academy. As they begin their fresh new start they do so without their former seniority, which they surrendered when they left the Church. They are welcomed back into the Academy as new students just beginning. If they pursue their studies, they may qualify as *vrataśishyas* again, having retaken the six *vratas*. Once a devotee is accepted back into the congregation by the *guru*, it is up to all *śishya* to extend full welcome as stressed in *sūtras* 278 and 279: "My devotees who refuse to shun those who should be shunned should themselves be shunned. But none shall shun those who have reconciled with the preceptor and been publicly welcomed back into association. Aum. My devotees extend every effort to welcome and bring back into the lineage those seeking to reenter its fold, having formerly left, provided they show grief, remorse and repentance, and reconcile with the *satguru*. Aum."

About Children Of Church Families 197 ¶ 1. Children whose mother or father or both are members automatically have access to Church activities by virtue of their family's commitment. While growing up they are taught Śaivism through the study of *Śaivite Hindu Religion*, books one through six, in school and-or under the guidance of their parents.

2. Between the 13th and 15th birthdays, children should begin the Master Course Correspondence Study. By doing so the child-becomes an enrolled Śaivite student. He or she may continue participating in fellowship activities as a student until age 20. The *Śaivite Śāstras*, in verse 331, offer additional wisdom regarding a youth's coming fully into the Church: "The



elderly and retired in the last *āśrama* of life were graciously admitted, even though single, as well as the children living at home with Śaivite parents, members of the Society. Of course, during this time they were expected to enter one of the two paths. Should they leave their parents' home to be 'on their own,' which would entail a new pattern for their lives, the Society quietly retreated from their view."

3. At any time after age 17, the youth may qualify for adult Church membership as a *vrataśishya*. To do so, he or she must complete the three levels of The Master Course Correspondence Study and qualify as an *arulśishya*.

4. Once a youth has been accepted as a *vrataśishya*, a welcoming ceremony is held by the families. At this time, the youth's astrological *karmic* pattern is reviewed at the Aadheenam and by the *kulapati* families, and a plan is developed for the coming years, including further education.

5. All youth must qualify as *vrataśishyas* by age 20. As explained in *sūtra* 150: "My devotees require children to decide before age twenty whether to enter Saiva Siddhanta Church of their own volition or to choose another path. If they go away, they are always welcome back. Aum Namaḥ Śivāya."

The Discipline 198 ¶ All members of the Church and all *arulśishya* students of the Academy take the Daśama Bhāga Vrata (one-tenth vow) and perform the discipline of tithing, giving ten percent of their income each month without fail and reconciling their tithing once a year. All tithing is sent to Kauai Aadheenam. This is regarded as God's money, and in a deeper sense, all of one's income is God's. Ninety percent is dedicated to the family and is governed by a strict household budget. There is a great power in *daśamāṁśa*, paying religious dues. As stated in *sūtra* 163, "Śiva's close devotees delight in the unailing law that by tithing freely and wholeheartedly, with a consciousness of plenty, they become receptive to God's blessings and draw to them abundance and happy experiences. Aum." Living in the consciousness of giving, tithers naturally attract more abundance. In giving, they actually receive. To continually fulfill the discipline of tithing once the vow is taken requires self-control and wise money management through following a monthly budget, curbing desires and controlling emotions. This builds inner strength and character. Novitiates and initiates tithe to Śaiva Siddhānta Church. The tithing of Academy students goes to Hindu Heritage Endowment.

As the sun, the eye of the whole world, is not sullied by the external faults of the eyes, so the one inner soul of all things is not sullied by the sorrow in the world, being external to it.

KRISHNA YAJUR VEDA,
KATHA U 5.11. BO UPH, 357



**Avoiding
Alien
Influences**

199 ¶ It is traditional that, after a *śishya* gives his loyalties to a *sampradāya* and/or a *paramparā*, he is restricted from studying with or seeking personal guidance from other *gurus*, *swāmīs*, astrologers or other kinds of religious or philosophical teachers without the preceptor's permission. In our fellowship, this covenant is established at the student *arūśishya* level when the devotee takes the *Paramparā Vrata*. Membership in Śaiva Siddhānta Church means discipleship, following the *sampradāya's* teachings faithfully, patiently and one-pointedly in the tradition of Śaivism. This injunction also means not inviting teachers or lecturers to speak at gatherings of members unless approved by the Kailāsa Pīṭham. Guidelines for avoiding alien influences are given in *sūtras* 236–240 of *Living with Śiva*, as well as *sūtras* 233–234. My *āchāryas*, *swāmīs*, *yogīs* and *sādhakas* perform the service of guiding membership activities from day to day. Members are encouraged to communicate with them as needs arise.

**About the
Following
Chapter**

200 ¶ Initiation, explained in the next chapter, is the goal of all Hindus, and an absolute must for all Śaiva souls. This is why they seek out a *guru*. This is why they manifest in their lives all the good that he would approve. This is why they strive and strive and strive to fulfill, even better than he would expect, all of his expectations. *Dikshā* from a *satguru* is nothing that can be erased, nothing that can be altered, nothing that can be described, as we have tried to describe in the pages ahead. This is why initiation is given—at an auspicious time, in a spiritual mood, at the right moment in the *karma* of the soul's long journey from conception in Śiva's all-pervasive *śakti* to manifestation in the current incarnation. *Dikshā* is a pathway to *moksha* in this life or a future life. There is no alternative way. There is none. There is none.





ARMA, THE FLOW OF LIFE, IS REGULATED AND BROUGHT UNDER CONTROL THROUGH DĪKSHĀ, INITIATION, THE PLACING OF A SPECIAL, LIFE-CHANGING, RELIGIOUS IMPRESSION DEEP INTO THE MIND OF THE DEVOTEE. DĪKSHĀS CATALYZE AND EMPOWER SPIRITUAL UNFOLDMENT, GRANTING ACCESS TO NEW AREAS OF INNER CONSCIOUSNESS BY ENLIVENING THE KUṆḌALINĪ POWER IN THE INITIATE. AFTER DĪKSHĀ, ADDITIONAL STUDY BEGINS.

Spiritual Initiation

दीक्षा

Chapter 11

201 ¶ *Dikshā* provides the spark to clear barriers. It is the *satguru's* blessing and inner sanction for further *sādhana*. Giving *dikshā* may be likened to planting a seed. Fruition, growth and ripening come with time and naturally depend on the *śishya's* sincerity and personal effort to perform the *sādhana* given with the *dikshā*, or to fulfill the assigned *prāyaścitta* (penance) to compensate if the *sādhana* is not performed. The fellowship of initiates are the core of the Hindu Church of the noble Kailāsa Paramparā. They are truly stalwart and dedicated, having carried the banner of *dharma* through the thick and thin of their many lives.

About Samaya Dikshā **202** ¶ *Samaya dikshā*, also called *mantra dikshā*, is the fundamental Śaiva initiation, for through it the devotee is formally connected to a particular lineage by virtue of the preceptor's spiritual power and authority. The *sūtras* of *Living with Śiva* carefully prepare the novitiate for *samaya dikshā*. All initiates instruct newcomers not just intellectually but more by example. Novitiates are instructed in how to transform themselves by themselves through daily *pūjā*, temple worship, attending festivals, tithing, vegetarianism, pilgrimage, scriptural reading, Gaṅgā *sādhana* and more. *Samaya dikshā* is the blessing and empowering to enter the *kriyā pāda* and perform certain daily *sādhana*s, including chanting the Pañchākshara Mantra, Aum Namaḥ Śivāya, each day at least 108 times on a *mālā* of *rudrāksha japa* beads.

The Meaning Of Namaḥ Śivāya **203** ¶ This *mantra* quiets the mind, harmonizes the nerve system, bringing forth knowledge from within, reminding the *śishya* of his purpose in life and relationship with Lord Śiva. *Namaḥ Śivāya* literally means "adoration to God Śiva." The symbolism of each of the five letters is: *Si* is Śiva; *Va* is His revealing grace, *Ya* is the soul, *Na* is His concealing grace and *Ma* is the world. *Namaḥ Śivāya* is the gateway to *yoga*. The secret of *Namaḥ Śivāya* is to hear it from the right lips at the right time. Then, and only then, is it the most powerful *mantra* of Śaivism for you. *Samaya dikshā* enters the devotee into the Nandinātha Sampradāya as a *dikshāśishya*. A series of *Nandinātha Tantras* is



then revealed. After *mantra dikshā*, devotees continue *The Master Course*.
About **204** ¶ *Vishesha dikshā*, “distinguishing” initiation, marks the *śishya*’s formal entrance into the Śrī Subramuniya Rishi Gotra, our lineage’s select assembly of followers, affectionately known as *chelas*. After this initiation, the devotee is obligated to personally, daily perform the Śaiva Ātmārtha Pūjā, which now has new power. This worship is performed during the early morning, followed by scriptural study and 108 repetitions of the Pañchākshara Mantra. The *pūjā* obligation of *vishesha dikshā* is not fulfilled by attending the *pūjā* performed by the head of the house in the shrine room. Each member who has received this initiation performs the *pūjā* privately (the long, medium or short version) and then attends the family *pūjā* as well. *Vishesha dikshā* is also the empowering to perform *yoga*, to worship internally and undertake serious austerities. This *dikshā* opens access into inner realms heretofore not accessible. As part of the *dikshā*, the *śishya* voices and signs the following solemn vow binding himself and his family line to the Śrī Subramuniya Rishi Gotra. *Vishesha dikshā* brings the devotee more deeply into the study of Shum, my magical language of meditation, through the *Shum Tyaef Lexicon*.

Vishesha **205** ¶ “Prostrations to the holy feet of Lord Gaṇeśa! Aum
Dikshā Śivāya! I pledge my loyalties to the Śaiva Swāmi Saṅgam
Vrata of Śaiva Siddhānta Church, to the monistic Śaiva Siddhānta theology of Rishi Tirumular and, most importantly, to the holy feet of my *satguru* in this life, Sivaya Subramuniyaswami, as I enter the Śrī Subramuniya Rishi Gotra. In doing so, I rededicate myself to the Sanātana Dharma and now bind myself to the congregation of devotees of Śaiva Siddhānta Church, those who uphold the Śaiva Dharma—*Dancing with Śiva: Hinduism’s Contemporary Catechism* and the Creed for Śaivite Hindus—and seek to remold the Śaiva *karma* by doing penance for the entire Śaivite world as it moves from an agricultural into a technological era and on into a new age of space. As I sit before Guru Mahāsannidhānam and the Śaiva *swāmis* and the *gotra* of devotees, I bow before the holy feet of Lord Naṭarāja, pledging my allegiance as a soldier of the within and a silent minister, emissary of duty to be well performed. I have enjoined my three bodies—soul, mental and physical—to propel new members into our fellowship and make them comfortable in our congregation. May Lord Gaṇeśa bless me, may Lord Murugan bless me, may Lord Śiva bless me. May Gurudeva bless me in this and from inner worlds as I join for all



time as a Śivathondar the great congregation of Śaiva Siddhānta Church and irrevocably blend my *karma* with its *dharma*. Anbe Śivamayam Satyame Parasivam.”

About Nirvāṇa Dīkshā 206 ¶ *Nirvāṇa dīkshā* marks the beginning of *tapas* and the serious practice of *yoga* for monastics. This *dīkshā* intensifies the activity of the *kuṇḍalinī*, and changes are expected as the external ego melts and the mellowness of the soul is exposed. One who receives this *dīkshā* is a practitioner of *yoga*, preparing for *sannyāsa dīkshā*. *Nirvāṇa dīkshā* is given to monastics when they don the yellow robes of the *yogī tapasvin*. It is also given to *sādhakas* who have served faithfully for twelve years or more and qualify to serve as catalysts of Himālayan Academy. They are then known as *nirvāṇa sādha* and wear a single strand of *rudrāksha* beads.

About Sannyāsa Dīkshā 207 ¶ *Sannyāsa dīkshā* marks the complete abdication of the world and of personal life. It is the death of the ego for the Hindu *maṭhavāsi* and his irrevocable entrance onto the path of the renunciate monastic. In our order this *dīkshā* is given after a minimum of twelve *brahmacharya* years according to the *sāstric* calculations.

About Āchārya Dīkshā 208 ¶ *Āchārya dīkshā* is given to *swāmīs* who have proved their dedication and spiritual maturity and earned twenty-four years of *brahmacharya* age, as explained in the *Śaivite Śāstras*. Ordination as a Śaiva *āchārya* brings the *sannyāsin* into more responsibilities for training and counseling young monastics. Śaiva *āchāryas* are the senior teachers of our theology.

The Security Of Our Successorship 209 ¶ Now I would like to share with my *śiṣhyas* a very important matter for the future of our Śaiva Siddhānta Church. It regards the matter of succession, a somewhat profound subject which I know no one likes to think about because it makes us sad to think of life being different than it is now, with all of us working together so closely and with such great love. Please rest assured, as you read this section, that I plan to live a long time. My longevity is shown in my astrological chart, has been confirmed by South Indian Nāḍī readers and is even expressly stated in our *Śaivite Śāstras*. Verse 345 assures, “Your Gurudeva will be with you many, many cycles. He will see each of you into your final destiny. He can live as long as he likes on the earth. There is no problem there.” With all of this said, the dawn of 1996 is a very auspicious time to make it clear how our wonderful fellowship will

Borne along and defiled by the stream of qualities, unsteady, wavering, bewildered, full of desire, distracted, one goes on into the state of self-conceit. In thinking, ‘This is I’ and ‘That is mine’ one binds himself with himself, as does a bird with a snare.

KRISHIA YAJUR VEDA,
MAITU 3.2. UPH, 418



continue to flourish even after I make my grand departure.

**My Three
Āchārya
Successors**

210 ¶ In order to secure the future strength, sustenance and stability of our monastic order and our entire international spiritual extended family, I have established three successors, all very experienced in spiritual and religious matters. Each has been dear to our congregation for 20 to 30 years. All know them to be extremely competent, holy men of the highest calibre. At the time of my grand departure, the senior most among the circle of my present three *āchāryas* still living, those being Āchārya Veylanswāmī, Āchārya Palaniswāmī and Āchārya Ceyonswāmī, will automatically become the *guru mahāsannidhānam*, to sit upon the Kailāsa Pīṭham, in full charge of Kauai Aadheenam, its branches and memberships, and thus carry forward the spiritual lineage of our *paramparā*, fully empowered to give the *dīkshās* of our lineage—*samaya*, *vishesha*, *sannyāsa* and *abhisheka*. The announcement is now, and the appointment will take place automatically upon my *mahāsamādhi*, with the coronation of the *rudrāksha mālā* upon his head happening shortly after I experience transition. It is my edict that each of the above three *āchāryas*, who are the stewards of Śaiva Siddhānta Church, Himālayan Academy and Hindu Heritage Endowment, will take his place upon the Pīṭham upon the grand departure of the other. This means that the next successor after Āchārya Veylanswāmī would be Āchārya Palaniswāmī, followed by Āchārya Ceyonswāmī, in that order. Thereafter, seniority will not be a factor in the appointment of successors. This, therefore, is my succession plan as of 1995. This plan is solely my decision, and I reserve the right to modify or totally change it at anytime. Like these *Śāstras*, the succession decree remains malleable and may be altered anytime before my passing.

**Our Edict on
Outside
Control**

211 ¶ Here I wish to address my *maṭhavāsis*, now and in the future, to admonish each one of you to carry on the responsibilities of our order and its church. At no time or under any circumstances would a *grihasthin* or any person outside our Śaiva Siddhānta Yoga Order be permitted to take over the control of our Church or any of its institutions, which if allowed would bring great suffering upon all concerned, leading to the foreclosure of the heart, mind and soul of the monastic community, and reap jealousies among the family community. Many monasteries have fallen by turning their monies, assets and land management over to the family community, after which the monks become pawns in their hands. This includes offering people



access to decision-making positions in exchange for large donations, allowing families, intellectuals or professionals in any field access to Church management or financial responsibility, giving over responsibility for Church teachings and temple services to nonmonastics, and many other subtle surrenderings of our strict monastic control of all institutions. This is not the Nātha way, nor shall it ever be.

Acceptance Of New Successors 212 ¶ Now I speak to my devotees who come forward to me at Guru Pūrṇimā. The next Guru Mahāsannidhānam sitting on the Kailāsa Pīṭham shall follow these Śāstras, as will his successor and the successor that follows him. After my *mahāsamādhi*, I urge all to come forward to him. I would remain your *satguru*, but your loyalties would remain toward the Pīṭham of the venerable Kailāsa lineage of *gurus*. Naturally, the new Guru Mahāsannidhānam would gradually initiate new followers and bring them along the *sādhana mārga*, and to them he would be their Gurudeva and I would be their *paramaguru*.

The Future Tenor of Our Fellowship 213 ¶ I, Gurudeva Sivaya Subramuniyaswami, will always remain the founder, and my teachings and writings will always be the center of the institution, in the same way that Śrī Rāmakṛṣṇa is the center of his institutions. I will always be *satguru* to those I initiated, with my Jayantī and Mahāsamādhi celebrated in glorious style each year. One hundred years from now, the thrust shall still be the carrying forward and dissemination of the Kailāsa Paramparā teachings of Paramaguru Yogaswāmī and Satguru Sivaya Subramuniyaswami, rather than future *gurus* neglecting these treasures or replacing them with their own presentations of the Vedic truths, or worse still, taking Śaiva Siddhānta Church off in another direction altogether, thus compromising its integrity as a boldly orthodox fellowship of traditional Śaivites.

Guru Mahā-Sannidhānam Insignia 214 ¶ Traditionally, the *guru mahāsannidhānam* of a lineage has a silver scepter, a crown of *rudrāksha* beads, large, heavy earrings and an ornate *sinhāsana* throne. Each new *guru* becomes an irrevocable image among the *paramparā* portraits in the line of *gurus*, and a shrine would be made for him in Rishi Valley. His picture would be placed to the right of Subramuniyaswami.

Guru Mahā-Sannidhānam Insignia 215 ¶ How perfect that the next chapter of these Śaiva Dharma Śāstras is about our monks. Ever since the early Treta and Dvapara Yugas there has always been monastic life on planet Earth, our Lemurian Śāstras tell us. It is a necessary part of the human picture, as integral as air, water, belief and love. Monastics

Mind is indeed the source of bondage and also the source of liberation. To be bound to things of this world: this is bondage. To be free from them: this is liberation.

KRISHIA YAJUR VEDA,
MAITU 6.34. UPM, 104



are full-time servants of the Divine, supported by part-time servants of the Divine. We honor them, for they chant the sacred syllables when others forget. They strive unceasingly while others become distracted. They hold themselves at the center, hovering at the precipice of the Infinite Self, while others struggle to control the mind. They are truly the knowers of the Unknowable, holding Truth in the palm of their hands. No wonder we turn to them in times of sorrow, when in need of guidance and wise direction, when our will seems weak or our spiritual perspective fades and the world seems all too real. That is how it is in our Church, as the next chapter will explain.

Girded by the wind, they have donned ocher mud for a garment.
So soon as the Gods have entered within them,
they follow the wings of the wind, these silent ascetics.

Ṛig Veda 10.136.2. VE, 436

Let him approach with humility a guru who is learned in the scriptures and established in Brahman. To such a seeker, whose mind is tranquil and senses controlled, and who has approached him in the proper manner, let the learned *guru* impart the science of Brahman, through which the true, Imperishable Being is realized.

Atharva Veda, MundU 1.2.12-13. EH, 157

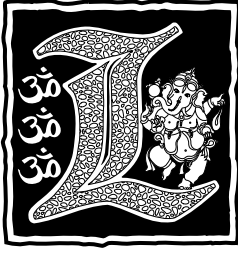
Within him is fire, within him is drink, within him both earth and heaven. He is the sun which views the whole world, he is indeed light itself—the long-haired ascetic.

Ṛig Veda 10.136.1. VE, 436

Hail, O *sannyāsin*, you who knows no guile! Establish in your heart and worship there that Taintless One—Pañchākshara's inmost core, whom neither Vishṇu nor Brahmā had power to comprehend. You who regards all others as yourself—who in this world can be compared with you? The powerful *karma* your past deeds have wrought will vanish without trace. Daily, on the thought "Is not this *jīva Śiva*?" you must meditate.

Natchintanai, "O Sannyāsin!" NT, 146





IMITLESS IN ITS VISION, THE CIRCLE OF SWĀMĪS, YOGĪS AND SĀDHAKAS, OUR ORDAINED CLERGY, IS THE CORE OF THE CHURCH. THESE YEAR-AFTER-YEAR SERVANTS OF THE DIVINE WORK HARMONIOUSLY TOGETHER IN A HUMBLE, SELF-EFFACING WAY TO FURTHER THE MISSION OF THE PARAMPARĀ, EXEMPLIFYING THE ENLIGHTENMENT OF OUR NANDINĀTHA SAMPRADĀYA. THEY TEACH BY THEIR DARŚANA, THEIR WORDS AND THEIR DAILY DEPORTMENT.

Monastic Life

मठवासिधर्म

Chapter 12

216 ¶ The tenor of our Śaivite monastic order is clearly proclaimed in verse 176 of the *Śaivite Śāstras*: “Saivism flourished through these years up until now, 1995. We look back and see a bursting forth from within many souls, like tulips burst forth from the soil in a fertile spring and then open in their beauty in their own good time. These Śaivite monastics fulfilled their mission simply by existing. And so the *natyam* and *sādhakas* were not compelled to do a lot in the external world, other than fulfill the *Śāstras* and the *Upanishads* of each of the four winds. Moderation was a keynote among these dedicated beings. They worked diligently to move their awareness with that of their *guru's*, as was the tradition. They did not seek guidance from Deity, *deva* or saint. This came to them as a natural boon in unseen ways. They asked for help and assistance in their projects during *pūjā* time from Deity and *devas* alike, but, as is the tradition, no direct communication was given to them from Deity or *devas* or saints. This, of course, is traditional, as the purpose is divine realization of the Self, being one with the *guru*, and not the development of personal psychic developments unless instructed by the *guru*. The *devas* and Deity were very careful not to develop this order into an order of individual psychics, which would lead each off the path into the dead-end and morass of ramifications. Therefore, they worked behind the veil, listening intently to the needs and fulfilling in unseen ways.”

About **217** ¶ A legacy of *devas* from the entire *paramparā* accom-
Devonic panies our monastic order, providing silent, unseen inner
Guidance guidance and protection for old and young alike. As long
as at least one person within the entire group of *maṭhavāsis* is going into
and coming out of Paraśiva once a day, the doorway to the Third World
remains open to the hereditary entourage of *devonic* forces that has been
building up for over two thousand years. This is because the *brahmaran-*
dhra remains open when Paraśiva is daily experienced within a *maṭhavāsi*
community. It could be within the oldest monk or within the youngest.
This great realization occurring time and time again within someone day



after day keeps the door of Brahman open for the entire *prāṇa chakravāla* of monastics, keeping vibrantly strong the inner, actinic connection with all *gurus* of our *paramparā* as well as with other *sādhus*, *ṛishis* and saints who have reached these same attainments, and with the *saptaṛishis* themselves who guide our order from deep within the inner *lokas*.

Overview of 218 ¶ What is a monk? According to Webster's Dictionary, **Our Maṭhavāsi** a monk is "a man who joins a religious order living in a **Tradition** monastery according to a rule and under vows." In Śaiva Siddhānta Church there are two categories of ordained monks:

1. **Postulants:** These are monks who take vows for two years at a time, the four vows of humility, purity, obedience and confidence. Postulants who meet the qualifications and have expressed a desire to take lifetime vows receive special pre-renunciate training.
2. **Swāmīs:** Also known as *sannyāsins* or renunciates, these are monks who have taken vows for a lifetime, generally after ten or more years of training. They take five vows: the above four plus a vow of poverty.

Both categories of monks live and work together. Except when traveling, they always reside in one of the Church's monasteries, meaning Kauai Aadheenam or one of its branches, called *dharmasālas*. Monks are unsalaried, and their needs for food, clothing, health care, etc., are provided by the Church. Kauai Aadheenam is a strictly supervised all-male cloister, as is each of its branch monasteries. Monks do not leave the property except for approved activities.

The Schedule Of Our Monasteries 219 ¶ Like monasteries and priest schools in South India, Kauai Aadheenam and its branch monasteries follow a lunar calendar. The monks follow a strict monastic routine which includes rising at 4:30am to attend a 5:30 to 7:15 Śiva *pūjā* and Shum meditation, as well as the daily performance of personal spiritual disciplines such as scriptural study and the various *yogas*, and exercise. Roughly two days out of seven are reserved for religious disciplines, personal care, *āśrama* upkeep and beautification, study and rest. The monastery "workday" begins at 8:00am and ends at 6:30pm, with a 2-hour break for lunch and rest from 1:00 to 3:00pm. Group meals are served at 7:30am, 1:00 pm and 6:30 pm. Instructive discourses are given at the main meals, as part of the on-going education of all residents. The monks gather for discussion, seminars, religious singing and TV each evening from approximately 7:00 to 9:00. Lights are out at 9:00pm.



Monastic

220 ¶ In Śaiva Siddhānta Church, the monks are the full-time clergy and only formal staff. As full-time staff, monks serve in a number of capacities in six major areas:

1. **TEMPLES:** Monks serve as priests in the temples of the Church, conducting the regular daily ceremonies, special festivals and sacraments for individual members. Our traditional liturgy is conducted entirely in Sanskrit.
2. **MINISTRY AND TEACHING:** The monks serve as religious teachers and counselors to the Church's members and students through telephone contact, correspondence and personal visitations.
3. **RELIGIOUS PUBLICATIONS:** Monks serve in the area of publishing as writers, editors, designers and production managers for the Church's teachings. Through its publications arm, Himālayan Academy Publications, the Church publishes the world's only international monthly Hindu family magazine, HINDUISM TODAY, with a readership of 250,000. Other publications include philosophical and spiritual textbooks, such as *Dancing with Śiva*, *Living with Śiva and Merging with Śiva*, *Saivite Hindu Religion*, *Loving Gaṇeśa*, *The Holy Bible of the Śaivite Hindu Religion* and other books and pamphlets on Hinduism.
4. **ADMINISTRATION:** Certain monks serve in the administration offices overseeing the financial, legal and other managerial aspects of the Church's work in the USA and abroad, including computer database, international franchises of HINDUISM TODAY and publication sales. They also handle the budgets and purchasing needs of the Church's various missions.
5. **MONASTERY CARE:** The monastics are fully responsible for the care of the monastery they live and serve in. There is no permanent hired staff, though workers are occasionally employed for specific projects. Therefore, the monks share duties in such areas as cooking, housekeeping, building maintenance, gardening and harvesting, carpentry, animal husbandry and groundskeeping.
6. **PERSONAL SPIRITUAL DISCIPLINES:** Monks live a disciplined life which in addition to their assigned duties includes daily meditation and worship, scriptural study, philosophical discourses and personal *yoga* practices assigned them by their *guru*.

Maṭhavāsis

221 ¶ Monks of every Hindu order are guided and guarded by unseen beings who look after their lives as if they

Sustain

were their own. Families are blessed who share in and

The Dharma

support the renunciation of their sons born through them to perform a greater *dharma* than the *grihastha* life could ever offer. It is the monastic

Being overcome by the fruits of his action, he enters a good or an evil womb, so that his course is downward or upward, and he wanders around, overcome by the pairs of opposites.

KRISHIA YAJUR VEDA,
MAITU 3.2. UPH, 418



communities worldwide, of all religions, that sustain sanity on this planet. It is the monks living up to their vows who sustain the vibration of law and order in the communities and nations of the world. This is how the *devonic* world sees each monastic community worldwide. This is how it is and should always be. This is how humanity balances out its experiential *karmas* and avoids destroying itself as it passes through the darkness of the Kali Yuga. The monastic communities that surround the planet, fulfilling their *dharma*, compensate for the *adharmas* that is so prevalent, thus ensuring that humanity does not self-destruct in these trying times. We must for the sake of clarity state here that monastic communities are either strictly male or strictly female. Coed mixed-group *āśramas* are not monastic communities, but classed traditionally as communes.

Monks Are In the Fourth Stage of Life **222** ¶ Men who renounce the world at a young age and become *sādhakas* of our fellowship proceed directly from the *brahmacharya* stage to that of renunciation, the *sannyāsa āśrama*, by-passing the family duties and responsibilities of the *gṛihastha* and *vāṇaprastha āśramas*. Such potential *sannyāsins* are, however, watched closely and expected to disassociate themselves from *gṛihastha* impulses such as claiming “my things, my space, my career, my advancement and my exclusive duties.” They are examined for the qualities of true *sannyāsa*, tested often as to their flexibility, their ability to instantly renounce attachment to position and job security without residual resentments, the fluidness to release awareness and move transparently from one area to the next as needs arise.

Monastic Attitudes And Ideals **223** ¶ The *Holy Orders of Sannyāsa* introduces monastic life in the following passages: “The two fundamental objectives of *sannyāsa* are to promote the spiritual progress of the individual, bringing him into God Realization, and to protect and perpetuate the religion. Renunciation and asceticism have been an integral component of Hindu culture from the earliest days, the most highly esteemed path of the Sanātana Dharma. *Sannyāsa* life has both an individual and a universal objective. At the individual level, it is a life of selflessness in which the *sannyāsin* has made the supreme sacrifice of renouncing all personal ambition, all involvement in worldly matters, that he might direct his consciousness and energies fully toward God Śiva. Guided by the *satguru* along the *sādhana mārga*, he unfolds through the years into deeper and deeper realizations. Ultimately, if he persists, he comes into direct knowing of Paraśiva, transcendent Reality. At the uni-



versal level, the *sannyāsins* foster the entire religion by preserving the truths of the Sanātana Dharma. Competent *swāmīs* are the teachers, the theologians, the exemplars of their faith, the torchbearers lighting the way for all. Paramaguru Sage Yogaswāmī sang: ‘Hail, O *sannyāsin*, thou who know’st no guile! Establish in thy heart and worship there the Taintless One—Pañchākshara’s inmost core. Thou that regard’st all others as thyself—who in this world can be compared with thee?’ ”

About Our Śaiva Swāmī Saṅgam 224 ¶ The Śaiva *swāmīs* (or Nātha *swāmīs*) are distinguished by their orange robes, gold Nātha earrings and three strands of *rudrāksha* beads. They are the Śaiva Siddhānta Yoga Order, known as the Śaiva Swāmī Saṅgam when they gather in ecclesiastical conclave. This *saṅgam* is a religious assembly and a priesthood. As is traditional, it convenes before the Piṭham, at Kauai Aadheenam or a branch monastery, at the behest of the Guru Mahāsannidhānam, in small groups, large groups, or as the total group of all *swāmīs* of the *saṅgam*. Such gatherings are held whenever the *guru* wishes to give instructions, state his expectations, share his visions of the future, shower praise or make individual or group corrections. There is no *saṅgam* gathering but in the presence of the Guru Mahāsannidhānam, with all seated in *chakravāla* in order of *brahmacharya* age.

Protocol For Saṅgam Gatherings 225 ¶ The *saṅgam* does not follow the protocol of unanimous decision. Rather, it works in intuitive one-mindedness to carry out instructions from the Piṭham to better the Śaivite mission and the individuals dedicated to its success. The *saṅgam* may also gather with the *guru* to hear his *bhāshyas* on implementing the guidelines of this *sāstra* and the scriptures mentioned herein, at the current point in time, to guide the *swāmīs* in the fulfillment of their responsibilities, and to strengthen their quest for the ultimate goal of Self Realization time and time again to sustain their individual and collective ministry. Emphases may change as times and conditions in the world change, and though the teachings themselves remain eternal, the manner of their implementation, and the stress placed on this or on that aspect, is and always will be adapted according to the *guru’s* wisdom. The Śaiva Swāmī Saṅgam may also convene to share in high-minded discussion on points of philosophy that might resolve differences of perspectives among the *maṭhavāsis*, the *kulapati* missionaries or among any group within our large, worldwide congregation.

Behold the universe
in the glory of God:
and all that lives
and moves on earth.
Leaving the transient,
find joy in the Eternal.
Set not your heart on
another’s possession.

ŚUKLA YAJUR VEDA,
ISAU 1. UPM, 49



226 ¶ These *sannyāsins* are not looked upon as individuals so much as an integrated council, assembled and working in unison to perform a holy work as Śivanadiyar, servants of God Śiva. Guided by the Piṭham, the Śaiva Swāmī Saṅgam forms the ecclesiastical body of the Church which works in a humble way to protect the purity of the faith among all Hindu sects, through inspiring publications and other means of encouragement. Our monastic order follows the cenobitic pattern in which monastics live in community and work together toward common objectives. *Sannyāsins* of this order are not wandering *sādhus* or silent contemplatives, known as anchorites, rather they are members of a brotherhood working closely and industriously with their *satguru* and with their brother monastics. At the time of *sannyāsa dīkshā*, each has accepted the mission of the Kailāsa Paramparā as his own: to protect and perpetuate Śaivism; to serve Hindus the world over; to provide, teach and disseminate scripture, religious literature and practical instruction; to promote temple construction and to exemplify the dignity and enlightenment of our Nandinātha Sampradāya. Living under lifetime vows of renunciation, humility, purity, confidence and obedience, these *sannyāsins* are bound to fulfill their unique role in the Śaiva culture of religious exemplars and staunch defenders of the faith. Their ideal is to balance outward service (Śivathodu) and inward contemplation-realization (Śivajñāna) for a rich, fulfilling and useful life.

227 ¶ There are two other groups of monks within our monasteries: the *yogī tapasvins* and the *sādhakas*. Both are postulants living under renewable two-year vows of humility, purity, confidence and obedience. They are both preparing for holy orders of *sannyāsa*. The *yogīs* wear yellow robes, one to two strands of *rudrāksha* beads and carry a wooden staff, or *daṇḍa*—symbolic of the training and *tapas* they have undertaken to purify their outer nature. The *sādhakas* dress in white robes. Junior *sādhakas* wear a sandalwood *mālā*, and seniors wear a single strand of *rudrāksha* beads. The *yogīs* and *sādhakas*, like the *swāmīs*, serve at Kauai Aadheenam or at branch monasteries under the direction of the Guru Mahāsannidhānam, the *āchāryas* and the senior *swāmīs*. Ordination as a postulant *sādhaka*, Hindu minister, is consecrated at the taking of the sacred Postulant vows. The training required before Postulant ordination is two or more years, depending on the individual.



Maṭhavāsi **228** ¶ Within our monasteries there are eight or more
Chakravāla groups of monks, resident guests and guests, distinguished
Seating Order by unique vestments indicating levels of initiation and
attainment. When sitting among other groups in a *chakravāla*, the seating
order is as follows. First are the Śaiva swāmīs, seated according to *brahm-*
acharya age. Second are the *nirvāṇa sādhakas*, seated according to mon-
astic age. Third are the *natyam*, seated according to monastic age. Fourth
are the young *sādhakas*, also seated according to monastic age. Fifth are
the *yogis*, all of whom are six monastic years of age, seated according
to physical age. Sixth come the supplicants, seated according to physical
age, then aspirants, seated according to physical age. Seventh are the *upa-*
kurvāṇas, seated among themselves according to physical age. Eighth are
any *gṛihāstha* guests who may be present in the circle, seated according
to Church seniority age.

Our Śāstric **229** ¶ Our Śaivite Śāstras outlined a pattern for a
Pattern for *brahmachāriṇī āśrama* within our Church. Here is a
Nuns central passage, from verses 196–197: “*Brahmachāriṇī*
followed exactly the same pattern in an *āśrama* that was never entered
by a man. (The *naishtika brahmācharis* alone were allowed within the
brahmachāriṇī āśrama for special *pūjā* and holy sanctification of the day.)
They wore white and were totally self-sufficient and not connected in any
way to the monasteries of the men, nor did they have a temple within the
āśrama, but only sacred shrines.” In the early years of the fellowship, the
Saravaṇabhava Āśrama existed in a secluded area on the Hawaiian island
of Maui. Women there lived a simple life of devotion, and silent, self-
less religious service. I disbanded the *āśrama*, however, in the mid 1970s
because of the departure of the senior *naishtika brahmachāriṇī*, whose
presence was essential to the *āśrama*’s existence. To this day such an *āśra-*
ma has never reformed due to the absence of a similarly qualified *naishti-*
ka nun. Now and into the future, all single women seeking to live this life
of dedication under vows of celibacy in an *āśrama* are being directed to
seek entrance to existing *āśramas* established by well-respected Indian
women *gurus*. With blessings, their loyalties can be transferred completely
to the new preceptor. The Church itself will not be forming *brahmachāriṇī*
āśramas in the future.

Protocol **230** ¶ All spiritual guidance for monks on mission comes
Of Monks from the Pīṭham and the *āchāryas* and *swāmīs*. *Maṭhavāsi*
On Mission serving in a *dharmaśāla* or other facility are even more

That which appears as
cold or as hot, fresh or
spoiled, good fortune
and bad, love and hate,
effort and laziness,
the exalted and the
depraved, the rich
and the poor, the
well-founded and the
ill-founded, all this
is God Himself; none
other than Him
can we know.

AJITA AG 2.10–2.13. MA, 94



strict with themselves than at the Aadheenam. They continue their personal *sādhana* and their *tapas* with added fervor and dedication. They uplift the community by *seva* and *darśana*. I have protected the security of all the *maṭhavāsis* through the traditional rule of *sūtra* 350: “My Śaiva monastics, whether in or outside the monastery, perform ministry only in pairs. They never travel alone. Exceptions are made in dire emergencies and for those on the *nirvāṇa sādhanaka* path. Aum Namaḥ Śivāya.” We call the “second monk” *sahayatin* in Sanskrit, and *salingba* in Shum. Our Śaivite Śāstras explain the wisdom of this flow within verses 169-171, “They moved freely here and there and everywhere, but when on a mission that lasted over nine days they always traveled in twos. Only in this way were they able to preserve and pull through the śakti from their monasteries... Traveling with another Śaivite monastic held the force between their two inner states of awareness, as each had to be the fine example for the other.” Further guidelines for monastic travel, including accommodations, gifts and food, are given in *sūtras* 346-349.

Clarification 231 ¶ *Incognito* means no one knows who you are, where you are from, what is your past, your mission or your future. It means remaining invisible and anonymous. For our maṭhavāsis, traveling incognito also means avoiding contact with individuals or organizations who are friends of the Church. It means not teaching or giving public talks. It means passing through without being noticed. It means not initiating conversation with the person in the next seat. It means not giving out religious literature, but reading scripture and performing *japa* on one’s beads. It means not drawing attention to oneself in any way. This is the *sādhana*. To do otherwise is to set patterns in the *ākāśa* unacceptable to all three worlds.

Objectives 232 ¶ There are many reasons that monastics are sent to serve in *dharmasālas* or to travel, two or more, through the holy lands, furthering the mission of the *satguru*:

1. to uplift and serve the community through personal *darśana* as a result of *sādhana* well performed;
2. to attend to intricate translations and/or research of specific areas of knowledge for future publications;
3. to strengthen the distribution of our publications and implement plans for editing, translation and art work by especially talented individuals;
4. to perform religious ceremonies, festivals, sacraments and *archanas*;
5. to represent Hinduism and speak of its ideals at important national



or international conferences, relating with spiritual leaders, parliamentarians, intellectuals and scientists;

6. to perform the courtesies of calling on religious leaders of all faiths;
7. to make courtesy calls on political dignitaries;
8. to provide, teach and disseminate scripture, religious literature and practical instruction to all who are receptive;
9. to mix with the hundreds of thousands of *sādhus* and *sannyāsins* who are their spiritual brothers;
10. to wander homeless, as did their unpossessive predecessors, in righteous fulfillment of decades of work well performed, missions well accomplished, efforts fulfilled, both inner and outer;
11. to compensate for difficult astrological periods when it may be wise to set aside normal service and await a more auspicious time of one's life;
12. a personal break for rest from physical ailment, age or disabilities;
13. visa restrictions.

About the Following Chapter **233** ¶ A passage from verse 53 of the *Śaivite Śāstras* comes to life in looking forward to the following chapter, "The *śakti* was strong and fulfilled its purpose. The *dalingm* [families] began to send their sons to the monastery well trained, as well as assume their position in training young men of other families." In the next chapter, monastic training is carefully outlined.

Let him approach with humility a guru who is learned in the scriptures and established in Brahman. To such a seeker, whose mind is tranquil and senses controlled, and who has approached him in the proper manner, let the learned *guru* impart the science of Brahman, through which the true, Imperishable Being is realized.

Atharva Veda, MundU 1.2.12-13. EH, 157

Having transcended the desire for sons, the desire for wealth, the desire for worlds, they go about as mendicants. For the desire for sons is the desire for wealth, and the desire for wealth is the desire for worlds. All these are nothing but desires.

He, the *ātman*, is not this, not this.

Śukla Yajur Veda, BṛihadU 4.4.22. VE, 717

The scriptures exalt above every other good the greatness of virtuous renunciates. Those who renounce totally reach the highest peak; the rest remain enamored in delusion's net.

Tirukural 21, 348. TW

Loose me from
my sin as from a
bond that binds me.
May my life swell
the stream of your
river of Right.

RIG VEDA 2.28.5. VE, 514







ATHAVĀSI SANNYĀSINS ARE THE RELIGIOUS LEADERS OF HINDUISM. CONTINUING THIS NOBLE RENUNCIATE MONASTIC TRADITION IS ESSENTIAL FOR THE PERPETUATION OF THE FAITH. THEREFORE, WHEN A YOUNG BOY EXPRESSES THE DESIRE TO BECOME A MONK, PARENTS SHOULD NEVER DISCOURAGE THAT INCLINATION, BUT STRONGLY ENCOURAGE IT IN ALL WAYS THEY CAN. IT IS A GREAT BLESSING FOR THE FAMILY TO HAVE A SON BECOME A SANNYĀSIN.

234 ¶ Each father should guide his sons who express an inclination toward monastic life into learning more of *sannyāsa* by teaching them of the lives of great *yogīs* and *swāmīs*, encouraging them in the arts of meditation, *haṭha yoga* and personal purity, having them read and study the *Vedas*, and bringing them to receive the *darśana* and advice of the *swāmīs* whenever possible. *Sūtras* 282-283 remind us, "My devotees with sons inclined toward monastic life wholeheartedly encourage these noble aspirations. Fathers and young sons live as monastery guests periodically to nurture monastic patterns and tendencies. Aum." My devotees regard any son destined for the monastery not as their own child, but as the *satguru's* progeny in their trusted care. All details of his upbringing, training and education are to be guided by the preceptor. Aum." The *kulapatis*, heads of extended families, all realize the importance of keeping the monasteries well populated. *Sūtra* 281 states, "Each Saiva Siddhanta Church family prays to birth a son for the monastery. Prior to conception, parents mix with the *swāmīs* and beseech the Gods to bring through a divine soul destined to perpetuate our lineage. Aum.""

Attitudes of Monks' Families **235** ¶ The power of *brahmacharya* makes the monks very magnetic and the temples they serve in powerful. Monastics are therefore careful to keep their distance and not become involved with devotees who attend the temples. In turn, the cultured devotees keep their distance from the monks—physically, emotionally and psychically, not even thinking of them, let alone psychically pulling on them, even in their dreams. Nothing should happen to distract a monk from his chosen path. This code of nonintervention is even more strict for the monk's parents, who share in his renunciation of worldly life for the life of selfless service to the Sanātana Dharma. Once a *brahmachārī* has entered the monastery under vows, he is a very special person living a very special life. He should be treated by everyone, including his own family, as a holy person. He now stands apart from family and former friends. This is summarized in *sūtra* 284: "My devotees with a monastic son never

Monastic Aspirants

मठवासि नवशिष्य

Chapter 13



claim special access or privileges based on blood ties. They dissociate from him and do not involve themselves in his life or seek to influence our Śaiva Church through him. Aum.” Parents when visiting respect his chosen path and keep joint and extended family problems from his knowledge. They exclude him from news of marriages, divorces, illness, deaths and other householder events. They should show great interest in what he is learning and speak of high philosophical matters. What a blessing to the family.

Strengthening 236 ¶ A life of discipline is not an easy life, but it is a joyous one with many soul-satisfying rewards. Monastics follow their rigorous 24-hour protocol even in their dreams. It is not easy, and those who are born to perform this service are to be respected and not distracted by family pulls or the desires of former friends. Tested, yes, in their beginning years, to be assured that their commitment is firm, their energies secure and their loyalties well understood. Traditionally at this time family and friends play an important role by bringing temptations to them and valid reasons why they should renounce renunciation. But when their robes turn to yellow or when in white the *rudrāksha* beads are worn, their path is clear and a new protocol on both sides must be firmly kept. All relationships have now changed.

Sannyāsa: 237 ¶ The Śaiva *sannyāsin* states at the time of his initiation, “All that I have and all that I am I now give unto my God, my Gods and my *guru*. I have no family except the Divine Father Śiva and Mother Śakti who dwell in Kailāsa and on earth the *saṅgam* of Śaivite devotees.” This is the ideal of not only the *swāmi*, but of all monks. Therefore, a state of aloofness from blood ties must be maintained on the part of each monastic. This is reflected in the protocol of the monk’s not referring to relatives as “my father,” “my brother,” “my mother,” but by formal, impersonal names, such as Mr. Śivanesan, etc. This is an affectionate detachment, a lovingly detached attitude, from the *gṛihastha* community. It is a detachment from joint or extended family, which includes former friends, seeing *guru* as mother and father, and fellow monastics as family, *aadheenam devas* as dear relatives, and Gods as close, not far away. Each family learns to respect this renunciate attitude. This is the fabric of monastic life, both for *sannyāsins* and postulants, for in our community, all are on the path of renunciation. Some have received *sannyāsa dīkshā* and others are preparing for it by fully living the life of the one who has renounced the world in one-pointed quest for service and God Realization.



Premonastic Training and Protocol

238 ¶ A formal, progressive pre-monastic regimen which leads the *śishya* through the stages of aspirant and suppliant into the postulancy is also available for those eager to eventually take holy orders of *sannyāsa*. Sponsorship is given by senior *kulapati* by placing their signatures on the candidate's pre-monastic vow document, indicating endorsement of him as suitable for monastic life. Aspirants are encouraged to live for short or long periods of time in a temple within their own country before entering a formal monastery. During this time they wear white and strive to fulfill the pledge of purity. Supplicants, intent on entering the Postulancy, live under the additional pledges of humility and obedience. Postulants and premonastics study *Holy Orders of Sannyāsa* daily to enhance their understanding and fulfillment of renunciate life. Young boys strongly inclined toward the monastic path may leave their own home for a time and be raised instead in the home of a *brahmachārī* couple, as indicated in *Śaivite Śāstra* verse 192: "It was in these two [types of *brahmacharya*] families that their *guru* sent very young *sādhakas*, ten, twelve, thirteen, fourteen years old, to have initial training. They were sent only after two years of *brahmacharya* had been mastered by the family and the forces within the family well adjusted." Because training must be given when the nature is still young and pliable, we do not accept candidates for monastic life who are over the age of 25.

The Upakurvāṇa Program

239 ¶ *Upakurvāṇa śishyas* are young men between the ages of 11 and 21 devoting six months serving their religion at Kauai Aadheenam or a branch monastery, or through a missionary program, prior to path choosing. *Upakurvāṇa* means "prior to taking up one's profession." The *upakurvāṇa* program is open only to young men from homes of well established Church families who have raised their sons to be worthy of the *upakurvāṇa* training, as stated in *sūtra* 285: "My family devotees raise their sons to be worthy of entering my monastery for two years to serve, study and grow in character as they live the monk's selfless life. This is the ideal for all young men. Aum Namaḥ Śivāya." Before university is the best time to enter into this period of service, *sādhana* and study, which is meant to establish and strengthen the youth's personal spiritual connection to the Paramparā. It has been proven through the years that excellent monastics as well as householders come from the experience of living with and being trained by the Śaiva monastics in the arts of worship, the disciplines of *yoga* and the daily unrelenting routine which is traditional to the life of the *maṭhavāsi*. He learns to

Sunless and demonic, verily, are those worlds, and enveloped in blinding darkness, to which all those people who are enemies of their own souls go after death.

ŚUKLA YAJUR VEDA,
ISAU 3. BO UPR, 570



work well with others, to discipline himself, to accept correction and to respect his elders. It is a time of refining and cultivating his nature just when he needs it most, on the passage between being a boy and becoming a man. *Upakurvāṇīs*, also known as aspirants, take the pledge of purity and abide by the premonastic document *Solemn Aspirations*. They may live in Church family homes and come to the monastery daily to serve, or they may be given the privilege of staying overnight at the monastery's *devasthānam*, a *brahmachārī* resident facility outside the central monastery forcefield, on nearby but nonadjoining property owned by the Church. In either case, they live with the families during all phasely retreat days. During *sādhu paksha*, *upakurvāṇīs* may continue residing in the *devasthānam* during the phase and staying with the families on retreat days. Part of the *upakurvāṇa* experience is to visit our *dharmasālas* and the homes of *kulapati* families worldwide.

Raising a Son for the Monastery 240 ¶ All must always remember that it is a family's greatest blessing for a son to become a *sannyāsin*. But a word of caution must follow. Though a young man may be raised as a monk, it is he himself who has to have the burning desire for ultimate, transcendent realization of Paraśiva. It is he who must have a heart full of selfless service and *vairāgya*, the spirit of renunciation. It is he who must have the *prārabdha karmas* that would allow him to be the ideal *sannyāsin* his parents would hope for. Becoming a monk is not simply a matter of moving from his family home into a monastery. Various tests must be met and passed. The entire monastic community has to be convinced of the young man's sincerity and strengthened by his presence. With this in mind it is easy to see why only six-month pledges are given during the pre-monastic time of testing before two-year vows are taken and renewed again and again before lifetime holy orders are given. At each juncture, new decisions are made, the *karmas* reviewed and commitments to the *sannyāsin* path made firm.

Path-Choosing for Young Men 241 ¶ After the *upakurvāṇa* training, most young men go on to their higher education, family life and careers. A rare few elect to pursue the renunciate's path. After he returns home it is time for the young man to think over his life and make a firm choice between the two paths, that of the *gṛihasthin* and that of the *sannyāsin*. This decision, once made by the son and his parents, is formalized before the community through the path-choosing rite, *Iṣṭa Mārga Saṁskāra*. Should a young man, with his parents' blessings, desire



to return and prepare for *sannyāsa dīkshā*, he may apply after a minimum of 39 days have elapsed. The *Ishṭa Mārga Saṁskāra* is a temple ceremony held for all my young followers, witnessed by family and fellowship community. The family makes the path-choosing with the youth, giving deep consideration to his nature and inclinations. If they choose married life, then the community joins in seeking the ideal partner. If the choice is monastic life, and all feel that he is a worthy candidate, then he is prepared to beg acceptance into a monastery as a Supplicant pre-monastic to be raised and educated in a monastery of the Church and be considered the *satguru's* progeny henceforth. The family relinquishes all claims on him from that day onward, with the understanding that they would welcome him back into their home and arrange a marriage for him if monastic life proves not to be his right path.

Judging Candidates' Worthiness 242 ¶ Even if monasticism is embraced in the *Ishṭa Mārga* rite, this is no guarantee of acceptance into a monastery, for he must be a renunciate by nature as well as by desire and have no close blood relative or personal family attachments within the monasteries. Our *Dravidian Śāstras* emphasize strictness in accepting young aspirants. Verse 395 explains, "Surrounding each of our monasteries there are, of course, *sādhaka* sent by family men who had trained them for entrance, begging admittance for the first time into the monastery. They were kept by the wall for long periods of time before being admitted. Each moon they were given a philosophical examination and a close look at their deportment and conduct and fulfilling of the *śāstras* in their own life. Occasionally some were sent back to the family who had trained them for additional acquisition of accomplishments in certain areas. During this time they were always encouraged and shown great love and kindness, for it was important that the monasteries gain new *sādhaka* in order for our culture to persist. But this effort to increase our population and begin new monasteries did not in any way lower our standards." Verse 400 emphasizes how the family communities appreciate these high standards, "It was the family educators of young monastics who were always appreciative of high and difficult standards arrived at by individual monasteries, and they would tell young potential *sādhaka* studying with them in their homes of the difficulties in entering one or another of them and the reasons why. This became a part of their training and is a part of our culture. These high standards, which set certain monasteries apart from others, strengthen Śaivism on this planet."

The mind is said to be twofold: the pure and also the impure; impure by union with desire —pure when from desire completely free!

KRISHIA YAJUR VEDA,
MAITU 6.54. UPH, 447



If Acceptance Is Not Granted **243** ¶ *Dravidian Śāstras* verse 398 explains the procedure for cases when a young aspirant is not accepted into a monastery: “It was on occasion, when a newcomer seeking entrance did not readily become accepted because of his failure to be able to adjust to the deep inner flow, participate in it in the monastery he was begging to enter, that after many interviews and philosophical examinations and review of personal conduct, the Umagaṇeśa had no choice but to suggest to the *guru* he be asked to seek entrance into another monastery that perhaps wasn’t quite as strict. This monastery was carefully chosen for him. And because of the training he had just received by the wall, he more than often was accepted within a short time and enhanced this new monastery by his presence.”

Boys Are Trained to Be Maṭhavāsis **244** ¶ Verses 486-487 of the *Dravidian Śāstras* give the pattern for a youth’s training and entrance to the monastery. “Outside the walls in the community, in some of the homes of enlightened family men, constant training of potential *sādhaka* goes on. It generally commences after the age of puberty, for then a young man automatically detaches from his mother. This is about 12 years of age. It takes another 12 years for the final detachment to occur, during which time he’s primarily trained by the pattern his father sets for him, or he’s taken by a *guru* from his family home and placed in the home of a *brahmachārī* family, a family that has no sexual intercourse, for training to enter the monastery. With special permission, a young soul might enter this family’s household as early as nine or ten years of age, and the monastery as early as fourteen. If any attachment exists to mother or the rest of the family after the age of 14, it is only diminishing attachment, and if any attachment exists after the age of 24 other than love, respect and honor to the mother on the part of the son, it is on the part of the son himself because of his not being sure of his way in the world and his seeking to reattach to his mother through psychic means.”

Diminishing Attachment To Family **245** ¶ Verse 488 continues with more about the youth’s acceptance: “Therefore, at any time after the age of 14 up to the age of 24, he’s accepted into one of our Śaivite monasteries after proving himself, having settled his worldly affairs and obtained the good feeling of mother and father as the diminishing attachment fades away. If he enters the monastery after the age of 18, he should simply courteously and lovingly beg leave of his mother, father and friends by informing them of his new position in *sādhaka* life that he hopes to



attain by sitting by our wall. Then he should never look back, for that would strengthen the psychic bonds that are in the process of diminishing from the age of 18–24 and cause congestion and confusion in the nerve system of the family.”

About the Following Chapter 246 ¶ The next chapter discusses the nucleus of society, the family, which in our Church we strive to maintain as a harmonious, integrated group of beings all following *dharma* according to the same system of belief under the guidance of a single preceptor. Such ideal families, as you will see, are able to take in foster and adoptive members related not by blood but by the common spiritual bond of Śaiva Siddhānta Church membership.

Purified, empty, peaceful, breathless, selfless, infinite, indestructible, stable, eternal, unborn, free, he is established in his own glory. Having seen the Self who is established in His own glory, he looks upon the wheel of life as a wheel that rolls on.

Kṛishṇa Yajur Veda, MaitU 6.28. VE, 440

He should fulfill, according to the rules ordained, for twelve years the observance of *brahmacharya*, such as the service of the *guru*.

Atharva Veda, NaradapariU 1. UpA, 135

The Self resides within the lotus of the heart. Knowing this, consecrated to the Self, the sage enters daily that holy sanctuary. Absorbed in the Self, the sage is freed from identity with the body and lives in blissful consciousness.

Sāma Veda, NaradapariU 1. UpA, 135

Earnest seekers who worship enlightened ones at sight— with perfume, flowers, water, fruits, incense, clothing and food, or by word, deed and thought—are absolved then and there.

Devikālottara Āgama, JAV 83. RM, 117

The guru who has attained Self Realization can alone help the aspirant in acquiring it.

Śiva Sūtras, 2.6. YS, 102

The heart of the holy trembles not in fear. All passions stilled, it enjoys calm unruffled. Neither is there death nor pain, nor night nor day, nor fruits of *karma* to experience.

That, truly, is the state of those who have renounced desire.

Tirumantiram, 1624. TM

When the soul gradually reduces and then stops altogether its participation in darkness and inauspicious powers, the Friend of the World, God, reveals to the soul the limitless character of its knowledge and activity.

MRIGENDRA ĀGAMA
JÑĀNA PĀDA 5.A1. MA, 138



O Lord of the home, best finder of riches for our children are you.
Grant to us splendor and strength, O Master of our home.

Śukla Yajur Veda 3.39. VE, 343

Keen of mind and keen of sight, free from sickness, free from sin,
rich in children, may we see you rise as a friend,
O Sun, till a long life's end!

Ṛig Veda 10.37.7. VE, 319

Never may brother hate brother or sister hurt sister.
United in heart and in purpose, commune sweetly together.

Atharva Veda 3.30.3. VE, 857

Let there be no neglect of the duties to the Gods and the fathers.
Be one to whom the mother is a God.
Be one to whom the father is a God.
Be one to whom the teacher is a God.
Be one to whom the guest is a God.

Kṛishṇa Yajur Veda, TaitU 1.11.1-2. UpR, 537-8

If he should desire, "Let me be born here again,"
in whatever family he directs his attention, either the family of a *brāhmin*
or the family of a king, into that he will be born.

Sāma Veda, JaimU BR 3.28.3-4. VO, 115

By honoring his mother he gains this world, by honoring his
father the middle sphere; but by obedience to his teacher, the world of
Brahman. All duties have been fulfilled by him who honors those three.

Manu Dharma Śāstras 2.232-3. LM, 72

Among those who strive for liberation, the foremost are they who live the
blessed state of family life as it should be lived.

Tirukural 47. TW

Study well. Be obedient. Hear and follow the advice of your father,
mother, brothers and sisters, and your aunt and uncle.
You alone always set a good example in obedience.

Natchintanai, Letter 10. NT, 22





URTURING HINDU CULTURE IS THE FIRST OBLIGATION OF THE FAMILY, THE BEDROCK OF SOCIETY, RESPONSIBLE FOR ITS MEMBERS' SPIRITUAL, SOCIAL, CULTURAL AND ECONOMIC LIFE. ALL RECEIVE STRENGTH AND COURAGE IN THE RELIGIOUS ACTIVITIES LOVINGLY GUIDED BY THE MUKHYA, FAMILY HEAD, AND HIS WIFE, GRIHINĪ, THE GODDESS OF THE HOME. TOGETHER THEY REIGN BENIGNLY TO RAISE UP A NEW GENERATION OF OUTSTANDING CITIZENS.

The Family

कटुम्ब

Chapter 14

247 ¶ The United Nations rightly describes the family as the basic unit of society, performing essential socio-economic functions. It is “the primary source of nurturing, as well as a conduit for the transmission of values, culture and information.” All nations know that one criminal can do much damage. Avoiding the creation of criminals is one of the services the family provides. The family is the moral refuge and training center. It is the transmitter of values and knowledge. The family is the basic survival unit.

Fundamental Unit: the Joint Family **248** ¶ The joint family is the core family group. It is human society's most essential element, consisting of several generations of kindred living together under the same roof or in an adjoining compound. Traditionally, joint families live in a large single home, but in modern times accommodations are often in individual, nuclear homes within a shared compound. The joint family includes the father and mother, sons, grandsons and great-grandsons with their spouses, as well as the daughters, granddaughters and great-granddaughters until marriage. Thus it often comprises several married couples and their children. The head of the joint family, called *kuṭumba mukhya* (also *mukhya* or *kartṛi*), is the father, supported by the mother, and in his absence, the elder son, guided by his mother and supported by his spouse. From an early age, the eldest son is given special training by his father to assume this future responsibility as head of the family. In the event of the father's death, sacred law does allow for the splitting of the family wealth between the sons. Division of family assets may also be necessary in cases where sons are involved in different professions and live in different towns, when there is an inability for all to get along under one roof, or when the family becomes unmanageably large. Each individual family of husband, wife and children is under the guidance of the head of the joint family. All work together unselfishly to further the common good. The main characteristics of the joint family are that its members: 1) share a common residence, 2) partake of food prepared in the same kitchen, 3) hold their property in common and, 4) ideally, profess the same religion, sect and *sampradāya*.



Joint Family And Extended Family 249 ¶ Each joint family extends out from its home to include a second level of connections as an “extended family,” *bṛihatkuṭumba* or *mahākuṭumba*, consisting of one or more joint families plus their broader associations and affiliations. Unlike the joint family, whose members live in close proximity, the extended family is often geographically widespread. Each extended family is headed by a patriarch, called *kulapati* in our fellowship, who is one of the joint family *mukhyas* recognized as the leader by all in the joint families of his clan. He and all in the family are in turn under the guidance of the *kulaguru*, or family preceptor. Traditionally, extended families include, in order of precedence: priests of the faith; elder men and women of the community; in-laws of married daughters; married daughters, granddaughters, great-granddaughters and the spouses and children of these married girls; members of the staff and their families and those closely associated with the joint family business or home; maternal great-grandparents and grandparents, parents, uncles and their spouses, aunts and their spouses, children and grandchildren of these families; very close friends and their children and members of the community at large. In all traditional cultures, each joint family extends out from itself as an extended family.

The Extended Families of Our Fellowship 250 ¶ In our Church, all nonmonastic *śishyas*, be they married, single, *brahmachāri* or *brahmachāriṇi*, are part of one of our extended families, *bṛihat kuṭumba*. Fifty-four *bṛihat kuṭumbas* were established at the start of 1994. There will be more in the years ahead. These families differ from the traditional extended family in that they are made up of joint families not necessarily related by blood or marriage. Rather, they are related and bound together by mutual commitment to the Kailāsa Paramparā and by their *karmas* from former lives. “There are no accidents in Śiva’s perfect universe.” Each Church *bṛihat kuṭumba* includes spiritual members unrelated by blood or marriage, such as orphans, widows, avowed *brahmachāris* and *brahmachāriṇis*, married couples, and men or women whose spouses are not Church members and *śishyas* in the wisdom years of *sannyāsa āśrama*. Each of these individuals is either a foster or adoptive member of a *kulapati* family.

The Leaders Of Extended Families 251 ¶ Each *bṛihat kuṭumba* is built around a senior and mature *kuṭumba* in which both husband and wife are dedicated Church members. The husband is called the *kulapati*, assisted by his wife, *kulamātā*. *Kulapatis* are designated by the Pīṭham, distinguished as heads of stable, well-settled households who are able and



willing to serve in this way, including assisting, guiding and overseeing in gentle, constructive ways *arulśishyas* and Church members they accept as foster or adoptive members of their extended family. *Kulapatis* and *kulamātās* are dedicated helpers of the Piṭham, devout, hard-working, ever-grateful and self-sacrificing missionaries. In short, they are the strength and the energy which all Church members depend upon in fulfillment of *dharma* and the mission of our *paramparā*.

There is nothing higher than *dharma*. Verily, that which is *dharma* is truth.

ŚUKLA YAJUR VEDA,
BRIHADU 1.4.14. BO UPH, 84

Guidance From the Śaivite Śāstras 252 ¶ In writing the Śaivite Śāstras in 1973, the inner-plane masters looked forward to 1995 and gave the following overview, in verses 211, as to how families of the fellowship should conduct their lives so as to maintain the core of sublimity within their homes. "The surrounding community always took its pattern from the monastery itself. The parents, the senior minority, humble and transparent, yet firm in seeing their home was connected to the *śakti* flow of the monastery's temple, raised the children in a similar way that the monastics were trained. The son became the apprentice of the father, the daughter the apprentice of the mother."

Family Purpose and Training 253 ¶ Verse 212 of the *Śaivite Śāstras* defines the purpose of each family: "The existence of the Śaivite family was for the perpetuation of their religion, its vibration and its tenets, through the living of it. They observed all days when the Deity's power was strong and participated at every opportunity with other Śaivites 'round the world. Through association with orthodox Śaivites of India and Sri Lanka, Western Śaivite families found a deeper protocol. This intermingling was encouraged by the *guru*, as there was no set pattern for the families to follow, other than the *swāmi* encouraging families to shape the pattern of their lives as closely to the monastery monastic *śāstric* flow itself. In doing so, the Deities and *devas* worked in the exact same way with the families as they did with the *natyam* and *sādhaka*." Verses 213-214 explain that "The *guru* worked with the families in the same way he worked with a single monastery. Each family's household was looked at as a complete monastery if it had two or more children.... There was little formal teaching of the families as to how they should live. This knowledge was picked up here and there and everywhere and through observation, reading of the *Śāstras* and the association with well established Śaivite families."

Wisdom Regarding House Guests 254 ¶ *Sūtra* 135 explains, "Śiva's householder followers, to protect family sanctity and avoid magnetic entanglements, do not allow adult guests in their home for more than three



nights who are not part of their extended family. Aum Namaḥ Śivāya.” In this context, we define *adult* as age 20 and older. Guest stays may be longer for those who are younger. Such guests should either be Church members or *arulśishyas*. It is naturally expected that they fit into the family as proper sons or daughters. It is discretionary how long they should stay, but wisdom suggests a maximum of 39 days, especially for anyone who is no longer a virgin. Tradition sets other guidelines for guests in the home. For example, a widow with daughters would not invite male guests who had entered puberty. Church families whose homes do not meet mission-house standards should not accept as overnight guests Church members, Academy students or other Church guests.

Adoptive Family Members **255** ¶ *Sūtra* 133 states, “Śiva’s followers know the most stable societies are based on the extended family. They often merge individuals with families and families with families in one home or complex, for economy, sharing and religiousness. Aum.” This aphorism encompasses the spiritual adoptive, *grihatāṅga*, who lives in the *kulapati*’s home under a detailed, formal, written agreement. Adoptives are treated not as a guests but as close family. Thus, they share in household chores and concerns and contribute financially as well.

Foster Family Members **256** ¶ Spiritual foster members, *poshitāṅgas*, reside outside the home, relying on the strength and guidance of the extended family and participating occasionally in Family Monday Evening, especially during festival times. They may visit their *kulapati* family and live in the family home as members of the family whenever it is convenient. Their relationship with the family is as close as that of an aunt or uncle. Spiritual foster members may be Church members or *arulśishyas*. Overnight stays in the *kulapati* home are limited to three nights for *arulśishyas*. Church members may, at the discretion of the family, stay as guest in their *kulapati* home for up to nine nights. Foster members include: 1) single individuals, 2) entire families in the beginning stages of membership and 3) married persons whose spouses are not members. A minimum of 39 nights must elapse between such overnight stays.

The Process Of Spiritual Adoption **257** ¶ Adoptive residents of a *kulapati* family are generally single individuals who would otherwise live alone. In order to be adopted into an extended family as a full-time resident, a *śishya* must first complete a six-month-and-nine-day trial period as a foster member. The visit is reviewed after the initial nine days, and up to one month is added if all is going well. When that month has elapsed,



the stay is again reviewed by the joint family, and the invitation may be extended for up to an additional two months, after which another review is made and the visit may be extended for a final three months. If at the end of this six-month-and-nine-day residency the foster member is deemed by the joint family to be an adoptive, thirty-nine days must elapse before he or she returns to reside permanently in the home.

The Written Adoption Agreement 258 ¶ During the one month apart from the family, a written agreement is drawn up with blessings from the Pīṭham. The adoption is formalized and acknowledged through special ceremony. The resident guest flow described above is given in the *Śaivite Śāstras*, which govern our monasteries. It is implemented here for families to ensure full *devonic* support within each home. The covenant between the adoptive and the heads of the family explains the expectations of all parties, the duties, responsibilities, rules and financial arrangements. In drawing up the agreement, factors to consider include: 1) astrological compatibility charts between the adoptive and family members; 2) frank disclosure of biographical information, especially personal problems, including health and finances. During the adoption ceremony, an *archana* is performed invoking the blessings of the Gods, and the covenant is signed by both parties. Four copies are made. One is kept by the family, one is kept by the adoptive, one is sent to the Aadheenam, and one to the Devaloka through the sacred fire. The covenant is automatically voided if an adoptive or the hosting family withdraws from Church membership.

Family Monday Evening 259 ¶ Family togetherness is a key to a healthy, welcoming, loving family. It is essential for the immediate family to meet each Monday evening, the day on which family *devas* are commissioned to be active in the *pretaloka*, close to the physical world to assist the family in forming strong, vibrant connections for a dynamic, healthy, wealthy future. As explained in *sūtra* 90: "Each of Śiva's devotees who is a husband spends time with his wife and children daily. Monday is a family evening at home. One night monthly is devoted to the wife alone in an activity of her choice. Aum Namaḥ Śivāya." This evening at home is a family event for permanent residents, foster-members and overnight guests. The family *devas* must be thought of and invoked on *kula somavāra sāya*, for Monday is their day to come close to their immediate family.

Family Home Evening Is A Fun Time 260 ¶ *Kula somavāra sāya* is not a time to look for problems or to correct behavior. It is not a time to be feared or avoided. It is a time to look forward to, a time for show-

Earth is upheld by Truth. Heaven is upheld by the sun. The solar regions are supported by eternal laws, *ṛita*. The elixir of divine love is supreme in heaven.

RIG VEDA 10.85.1. RVB, 4347



ing love and affection, a time of overlooking all the humanness that has transpired during the week, a time for open-heartedness, nonverbalized forgiveness, a time when the good qualities of each member are unfailingly spoken of. If a serious problem does occur that involves the whole family, it must be discussed, but at another meeting. *Kula somavāra sāya*, Family Monday Evening, is a fun time, a party time, a time of sharing goodwill and happy faces, a time looked forward to by all. All praise the others, share the experiences of the week, help one another in supportive ways and just enjoy each others' company.

Worshipping At a Local Śaivite Temple 261 ¶ The temple should be visited for devout worship at least once a week. In most communities, Friday is honored as a special day to visit the temple. This is also a time of family togetherness, when all join in devout pilgrimage to a temple near or far, having prepared mentally, bathed properly and made or purchased offerings for the Gods and dressed in their finest Hindu clothing. As our *Śaivite Śāstras* state in verse 293: "The families were carefully guided into areas where temples existed for their frequent pilgrimage, worship and security. It was not considered right that families live further than a day's journey to a Śaivite temple, and that temple was open every day."

Centrality Of the Sacred Home Shrine 262 ¶ *Sūtra* 291 stipulates, "All my devotees must have an absolutely breathtaking home shrine, used solely for meditation and worship of Śivaliṅga, Naṭarāja, Murugan, Gaṇeśa and the *satguru's tiruvadi*. This is the home's most beautiful room. Aum." The home shrine is an extension of the temple. It is the spiritual core of the home, where the entire family gathers each morning for *pūjā* and meditation. The placement of the Deities in the home shrine is as follows: at the left is Lord Gaṇeśa, to the right is Lord Murugan. In the center, from back to front, are Śiva Naṭarāja, Śivaliṅga and *tiruvadi*, the holy sandals of the *satguru*. Ardhanārīśvara is placed in a shrine or alcove apart from the main altar at the rear of the room, as in Kadavul Hindu Temple.

Family Guardian Devas 263 ¶ Each family has numerous guardian *devas*. Many of them are the *devas* assigned to oversee and protect individuals. Others are drawn from near-by temples, attracted by the *pūjās* performed in the home shrine before sunrise during *brāhma muhūrta*. Still others are celestial beings from far-off temples who return with the family after the yearly pilgrimage to help in many ways and inspire them to take the next yearly pilgrimage. This build-up of guardian *devas*, guest *devas* and the guardian *devas* of new foster or adoptive



members is similar to the ever-increasing population of *devas* within an *aadheenam* or *dharmasāla* as it matures through the years. If the family stops their *sādhana* during *brāhma muhūrta*, however, the home loses its magnetism, its spiritual power. The array of *devas* begins to slowly drift away, some returning to the temples whence they came, others performing duties elsewhere, among righteous families that invoke their presence. In the vacuum left by their departure, *asuras* move in and begin to take over the home, causing argument among family members and the inability to see eye to eye. It is often asked how to know if *devas* or *asuras* are in a home. An easy test is through feeling. Does the home feel full, secure, harmonious? Or does it feel empty, insecure and contentious? That is all we need to know to determine who the astral inhabitants are.

When a man is born,
whoever he may be,
there is born simul-
taneously a debt
to the Gods,
to the sages,
to the ancestors
and to men.

ŚUKLA YAJUR VEDA,
SATABR 1.7.2.1. VE, 393

Families Living Near A Monastery 264 ¶ Church families who live close to the Aadheenam or a *dharmasāla* are very fortunate to be in such proximity to the central *śakti* flow radiating out from these sacred sanctuaries of *sādhana* and *pūjā*. Theirs is the blessing to be able to worship and meditate daily at the holy *tirthas*. And theirs is the boon to be relied upon to perform service, *mathaseva*, for the monastery. This may include hosting visiting *swāmīs*, pilgrims, important people and truth seekers, giving hospitality, lodging and transportation; preparing *prasāda*, cooking for gatherings, harvesting produce, caring for certain areas of the grounds, sewing, making garlands and other decorations for festivals and more. Hosting for Church guests, be it for short visits or overnight stays, is done in homes where both husband and wife and all permanent residents are fellowship *śishyas*. The blessings come in the performance of these expected services. These families so blessed are regarded as pillars of the fellowship and are responsible to see that their offspring are always the best examples to the community at large.

Duties of Kulapatis and Kulamātās 265 ¶ It is the responsibility of each *kulapati* to gently implement our articles of faith and conduct within his extended family, including the Five Precepts, Five Practices, Five Parenting Guidelines and the 365 Nandinātha Sūtras so that by fulfilling *dharma* each family member attains life's three other goals: *artha*, "prosperity;" *kāma*, "pleasure;" and *moksha*, enlightenment and liberation from rebirth. A great weight is placed upon the shoulders of *kulapatis* and *kulamātās* of our *paramparā* to manage their families with expert kindness, expert firmness, expert love and expert wisdom. It is up to this band of souls to set new standards in contem-



porary Hindu communities. All the help needed is available for the asking. Each *kulapati* is encouraged to communicate with the Guru Mahā-sannidhānam several times a year regarding his family's current welfare.

Knitting Together Our Global Church 266 ¶ Each *kulapati* and *kulamātā* can make a profound and important difference in their own lives, in their family's life, their community's life, their nation's life, our planet's life and ultimately in the lives of all those in the history yet to come. In the spirit of global strength, the *kulapatis* are encouraged to know personally all of the *kulapatis* worldwide and to help arrange marriages in and among established families of the Church. It is the duty of *kulapatis* to inspire one and all in the family community to form *praśnottara satsaṅga*. It is the responsibility of the *kulapatis* and *kulamātās* to encourage foster *mukhyas* and *gṛihīṇīs* to qualify as a *kulapatis* and *kulamātās* and to train them in the implementation of these *Śaiva Dharma Śāstras*. It is the mission of the *kulapatis* and *kulamātās* to establish and maintain dynamic *Master Course* teaching programs to bring in new members and to help Śaiva souls to fully convert to Śaivism. The distribution of publications, the planning of yearly pilgrimages, festivals and much more is what these *kulapati* families are inspired, by the great beings in the inner worlds, to accomplish individually and collectively. It is the good conduct and steadfastness of the next generation that will provide proof of their successes.

The Elder Retirement Years 267 ¶ When Church family members reach the *sannyāsa āśrama* at the physical age of 72, their duties and titles change. A special ceremony is held for them, as it has been held down through Śaiva history for those entering the final and most blessed *āśrama*. Now, having turned over their responsibilities to their successors, they enjoy the wisdom years in peaceful contentment and inner pursuits which focus on the eternal truths of the *Vedas* and their *satguru's* teachings. Theirs is a position of respect, and their advice is listened to. When they are among the *kulapatis*, they may say little, yet their every look and expression is observed and understood as the elder's unspoken judgment of what is right and proper. Their advice and comments are taken faithfully to the *kulapati chakravāla* and conveyed respectfully in the discussions. They comprise an informal *saṅga* of elders among themselves, keeping a gentle, sagely overview of the welfare of the families of the missions and the international Hindu Church as a whole. *Kulapatis* and *kulamātās* after age 72 are known as *ṛishipatis* and *ṛishimātās*. At fellowship events, they are not asked to give announcements, but they



may be brought forward to give blessings, and special seats are arranged for them. Thus it is that members over age 72 fulfill the traditional role of retired elders, taking advantage of their wisdom years to turn within through *rāja yoga*, allowing the younger generations to take up the spiritual and secular duties they have left behind. More than often these elders elect to remain aloof from the community duties that consumed their earlier years, choosing some special spiritual service suited to their experience and nature and for which they had insufficient freedom of time to undertake in years gone by. By such positive and energetic efforts they leave behind a legacy of their earthly experiences in such high-minded projects as translations of our teachings, publications work, art and cultural projects, philosophically-centered community service, teaching the *Śaivite Hindu Religion* course to the young, and much, much more, all of which, as of 1995, is already happening among our eldest of elders.

Business Rules of the Fellowship 268 ¶166-170 summarize our central ethics for conducting business within the fellowship, based on injunctions given in our *Śaivite Śāstras*.

1. SŪTRA 166, BUSINESS AMONG MEMBERS

My Church members may employ other members, provided payment is made promptly each Friday. They may receive blessings to go into business with one another if their relationships are harmonious and spiritual. Aum.

2. SŪTRA 167, CONTRACTS AND ARBITRATION

My worldly-wise devotees never enter into business transactions without a written contract. In cases of dispute, they avoid courts of law and seek judgment from an arbitration board within their community. Aum.

3. SŪTRA 168, NOT BORROWING OR GIVING CREDIT

My devotees, to safeguard harmony, never borrow or lend money among themselves or give credit to one another, even for interest. They may do business together, but only through immediate cash transactions. Aum.

4. SŪTRA 169, TREATMENT OF EMPLOYEES AND SERVANTS

My devotees treat servants and employees honorably, as they would members of their own family, never neglecting or taking advantage of them. They provide conditions that are safe, healthful and uplifting. Aum.

5. SŪTRA 170, BORROWING FROM OTHERS

My wise devotees never borrow from a monastery or temple. They may borrow belongings from other devotees, provided objects are returned within twenty-four hours after the purpose is fulfilled. Aum Namaḥ Śivāya.

Pursuit of the duties of the stage of life to which each one belongs—that, verily, is the rule! Others are like branches of a stem. With this, one tends upwards; otherwise, downwards.

KRISHIA YAJUR VEDA,
MAITU 4.3. BO UPR, 810



**About
Unresolved
Debts**

269 ¶ The Piṭham developed a unique way of resolving matters when transactions persisted beyond three days between family and family or monastery and family. The *prāyaśchitta* to remove the stress between the two parties was to increase the amount owed by one per cent each day the payment was delayed. Similarly, there developed a unique *prāyaśchitta* to compensate the mental strain that personal money-lending creates within the fellowship. When the *Śāstras* were not heeded and loans were made and not repaid, when the matter came before the Piṭham, the loan was always considered a gift from the lending family to the recipient family. Should remorse later set in and the borrowing family wish to repay the debt to resolve the *karma*, the money was always directed into the Hindu Heritage Endowment to benefit the Kauai *maṭhavāsis*. This strong penance put a halt to much worldliness which could occur as the families became closer and more trusting of each other. This penance is based on similar practices within the Chettiar community of South India, who learned to renounce unpaid debts and to give to a Lord Murugan Koyil any payment that comes after that renunciation. Equally important was the giving of credit. The *sūtras* admonish us to effect “cash and carry,” and no form of credit was allowed. However, there were times when businesses and families gave credit for services rendered and goods provided. When such matters came before the Piṭham, the *prāyaśchitta* always was that if payment was not received within 180 days, which is six months, the books were wiped clean. Again should payment occur due to the remorse of the receiver, it was given to the Hindu Heritage Endowment to benefit the Kauai *maṭhavāsis*. This alone brought much mental freedom and as a result attracted great wealth.

**On the
Hiring of
Members**

270 ¶ The Church’s hiring of skilled labor among our membership did serve a worthwhile purpose for a few years before 1995. However, as more and more came closer to the monasteries, it became obvious that this was not to be continued for many good reasons. First, not all could be hired, and favoritism was damaging to the *sādhana* of all. Secondly, payment within a 72-hour period, a discipline required by our *Śāstras*, was inconsistent with office procedures and difficult to administrate. Thirdly, as all had vowed to uphold the*365 54 *sūtras* that set forth the ideals of Śivathondu and *seva*, there arose an unacceptable disparity between members who served for no compensation and others who were paid, a condition that was unfair to one and all alike. For these several reasons, the hiring of skilled and unskilled helpers within



the fellowship was gradually discontinued and eventually eliminated. All current agreements as of 1995 were considered to expire no later than the *kumbhābhisheka* of Iraivan Temple, and in the meantime no new arrangements were made.

Caution of Growing too Large or Fast 271 ¶ The *maṭhavāsis* were admonished not to allow their institutions, Kauai Aadheenam and its *dharmasālas* to grow faster or larger than they themselves could easily manage.

Not being able to hire members and students and not wanting undue outside influences, forces and projects to burden the monastery, each *talaivar* began to limit by design the service of his *kulam* within the capabilities of the monks allotted. This slowly reduced the need for hiring current or former fellowship members and students for any reason. However, nonmembers were sometimes hired, part-time or full-time, for various tasks that the monks could not perform. The freedom to dismiss employed nonmembers without hurt feelings was beneficial, and the giving of work outside the membership was much appreciated by the community at large.

Emphasis On Service Given Freely 272 ¶ Building, gardening and typing the sacred texts in their homes are some of the many ways in which Church members may perform Śivathondu. These have in years past proven to grant satisfaction and rewards of *puṇya*. The members' many contributions have been an important connection for them to Śiva's sacred work and a positive way they have helped their Church. Our *paramaguru* Yogaswāmī's Śivathondan Society, founded in 1935, always had its members serve food and perform other loving, humble tasks.

Hiring of Professional Non-Members 273 ¶ Similarly, all involvements in Śaiva Siddhānta Church are kept on a simple, nonworldly level. Members are never allowed to become involved in the intricacies of managing the Church, HHE, Himālayan Academy and other institutions, for this would involve too close an outer relationship with the *maṭhavāsis*. Thus it is that all professional services for the monasteries are to be provided by competent people outside the Church membership, and this principle applies equally and in all instances to students of Himālayan Academy. These include medical, legal, business, computer, financial, public relations needs and similar categories.

Maṭhavāsis' Upholding Responsibility 274 ¶ The *maṭhavāsis* had been trained in, and in the future shall uphold, the edict that they handle all funds and business themselves, never relinquishing those key responsibilities to others, however qualified or willing they may be. The monks are

That splendor that resides in an elephant, in a king, among men, or within the waters, with which the Gods in the beginning came to Godhood, with that same splendor make me splendid, O Lord.

ATHARVA VEDA 3.22.3. VE, 344



cautioned that letting these responsibilities go, giving up the close self-management of their *matha* to family members, as often happens in India in modern times, would be the beginning of the end of Kauai Aadheenam and its *dharmasālas* as founded and envisioned by me. Uncontrolled growth, which is the outcome of wanting to do more than is possible, leads to bringing in more and more unqualified members which leads to an unbalanced largeness. Smallness in numbers of monks and close devotees was appreciated as a strength, and largeness as a weakness to be overcome and corrected. A total separation between the family community and the monastic community emerged to strengthen both. The families came to the monasteries to worship externally and then learn to worship internally through Shum meditations. They became strong outreach arms of the monks, carrying the mission of their missions far beyond expectations.

Liaison Officers of The Church 275 ¶ In early years, liaison officers were employed by the Church in India and Sri Lanka to coordinate travel and trade in these holy lands. In some cases those employed were also close *śishyas*, members of Śaiva Siddhānta Church, who served faithfully and selflessly for many years up until the time of Iraivan's *kumbhābhisheka*. After that date, however, the guidelines delineated above were applied to these duties as well. Thus, in the future of futures, if liaison officers are needed, they shall be employed from the general public, outside our membership.

About the Following Chapter 276 ¶ The fleeting moments of life unfold in four stages that we progress through: studentship, householder life, retirement and the wisdom years. To make each stage as perfect as possible is the great challenge, and it is marriage which often poses the greatest challenge of all. In the next chapter we explore the time-proven system of the family's beginning, marriage, and learn how the entire community must be involved to make everything work out well.

May Mitra, Varuṇa and Aryaman grant us freedom and
space enough for us and for our children! May we find pleasant pathways,
good to travel! Preserve us evermore, O Gods, with blessings

Rig Veda 7.63.6. VE, 822

When family life possesses love and virtue,
that is both its essence and fruition.

Tirukural 45. TW





UR MARRIAGES ARE A UNION NOT ONLY OF BOY AND GIRL, BUT OF THEIR FAMILIES AS WELL. NOT LEAVING SUCH CRUCIAL MATTERS TO CHANCE, ALL FAMILY MEMBERS PARTICIPATE IN FINDING THE MOST SUITABLE SPOUSE FOR THE SON OR DAUGHTER AND THEREAFTER COMMIT HEARTS AND MINDS TO ASSIST IN TIMES OF NEED. MARRIAGE IS A SACRED COVENANT WHICH ALL MEMBERS TAKE UP THE RESPONSIBILITY TO CARE FOR AND PROTECT.

Married Life

गृहस्थधर्म

Chapter 15

277 ¶ Marriage is one of the most sacred events of life. Through the *homa rite* at the marriage ceremony, the priest invokes the 330 million Gods. The elders, the priests, the Gods, the *devas*, the planets and even cows witness the event. At this auspicious venue, witnessed by all present, the couple vow themselves to holy, harmonious matrimony for the rest of their lives. The *Ṛig Veda* intones: "United your resolve, united your hearts, may your spirits be one, that you may long together dwell in unity and concord." Thus, divorce or annulment are considered out of the question.

Guidance **278** ¶ While not all marriages must be arranged, there is **For Arranging A Marriage** wisdom in arranged marriages, which have always been an important part of Hindu culture. Their success lies in the families' judgment to base the union on pragmatic matters which will outlast the sweetest infatuation and endure through the years. Working closely together in confidential communication, the international group of *kulapatis* and *kulamātās* follow tradition and prudent wisdom in assisting in marriages of those under their care, in coordination with a *vyotisha śāstri* authorized by the Kailāsa Pīṭham. The *devas* familiar with astrology work with marriages to arrange the best matches. Most astrologers have one or more *devas* assisting them to provide knowledge from the *ākāśic* records and insight into the planetary powers that impel *karmas*. The following constitutes a general guide for arranging a marriage.

1. **SEEKING A PARTNER:** The procedure should be coordinated by the *kulapatis* and *kulamātās*. Elders first seek a partner among families they know and esteem for the kinship bonds the marriage would bring. Stability is enhanced if the boy has completed his education, established earnings through a profession and is at least five years older than the girl. The *kulapatis* and *kulamātās* ponder whether the two families can blend into a one family harmoniously with benefits to both. A spouse is sought from within our fellowship's global extended spiritual family.

2. **CONSULTING AN ASTROLOGER:** The *kulapatis* confidentially consult a *vyotisha śāstri* approved by the Kailāsa Pīṭham for an astrological compat-



ibility between the boy and girl. Furthermore, compatibility of cultures is also taken into consideration. Astrological compatibility is sought for and acquired between the girl and her mother-in-law. The results are taken especially seriously if they will be living in the same home, because in this case, the bride will be under the guidance of the mother-in-law and may spend more time with her than with her husband. In marrying the son, she becomes the daughter of his mother.

3. PRESENTING THE PROPOSAL: Once a potential spouse is selected, discreet, informal inquiries are made by a relative or friend. If the response is encouraging, the girl's father meets with and presents a proposal to the boy's father. In some communities it is the boy's father who presents the proposal. In these modern times, with the diaspora throughout the world of Hindus from India, Sri Lanka and other countries, the fathers of both boy and girl must take an aggressive role in helping their sons and daughters become well-settled in life. And if fathers do not fulfill this function, it becomes the duty of the mothers. This pattern differs from the tradition of well-settled Indian village communities where only the father of the girl makes the overtures. In today's widely dispersed global Hindu village it becomes everyone's duty to help in the important task of match-making for the next generation.

4. REVIEW OF COMPATIBILITY: The results of the couple's compatibility test, and that of the bride-to-be and her potential mother-in-law, are dispatched by the *kulapatis* to Kauai Aadheenam for review by our *jyotisha āchāryas*. However, compatibilities are reviewed at the Aadheenam only for matches between Church members and only if sent by a *kulapati*.

5. BLESSING FROM THE GURU: If both compatibilities are satisfactory, blessings for the marriage are given by the Guru Mahāsannidhānam. If the match seems unfavorable, no blessings are given and the families are advised to look further.

6. MEETINGS: Once the match has been tentatively agreed upon, the families of the boy and girl gather at the girl's home to get further acquainted and allow the couple to meet and discuss their potential life together. Of course, mutual attraction and full consent of the couple are crucial.

7. CREATING MARRIAGE COVENANTS: The bride and groom each write out a covenant by hand, pledging loyalty to one another and formalizing their promises, expectations and love for one another. Before the wedding, the couple share these documents with each other, read them carefully and make necessary revisions until 100% agreement is achieved. The final



pledges are read and avowed to in the presence of select elders prior to the wedding. Each of the two families makes a written pledge as well, signed by the mother and father of the boy and the mother and father of the girl, stating what they promise to do and give toward supporting this marriage in the areas of *artha*, *kāma*, *dharma* and *moksha*. Also most welcome are written testimonies in support of the marriage from grandfathers, grandmothers, uncles and aunts, sisters and brothers, as well as from other *kulapatis* and *kulamātās*. This is also a time when anyone among family and friends may in deepest confidence, even anonymously, share with the Pīṭham any obstacles to this marriage that should be known and understood by the Guru Mahāsannidhānam. A full, honest disclosure of the boy's life and the girl's life should be made to both families and to the Pīṭham. All four pledges, all written support from relatives and friends and all confidential disclosures are sent to the Aadheenam Pīṭham for blessings. If the pledges and all aspects of the match are auspicious, the Aadheenam sends a written approval, with abundant blessings, for the marriage to take place. Only with this blessing may the final engagement occur.

8. EXCHANGE OF GIFTS: When all agreements have been reached, the boy's mother adorns her new daughter with a gold necklace. Generous gifts are exchanged between the individual members of both families to bind the two families together in love and loyalty. It is unacceptable in modern Hindu society, and especially in our fellowship, to follow the tradition in which the girl becomes the totally adopted daughter of the boy's family and is never again allowed to see her family of birth. The blending of the two families as a one family gives both the son and daughter two families to support them in good times and bad. It is the responsibility of both families to work toward assuring an endearingly enduring marriage, as well as to guide the raising of the progeny, that they may become good, productive, *dharma*-aware citizens, contributing to society at large. If the two families fail in this mutual effort, society fails.

9. THE WEDDING: Rejoicing begins with the formal engagement party, when the boy and girl exchange gifts, such as engagement rings. Later they privately read their pledges to each other in the presence of elders. All arrangements and ceremonies culminate on the wedding day, when members of both families join to wish the couple a righteous, prosperous, happy life leading to the ultimate goal of enlightenment. During weddings or other related ceremonies, our vegetarian diet should in no way be compromised. Meat and other nonvegetarian foods should not be served, even

Let there be no neglect of Truth. Let there be no neglect of dharma. Let there be no neglect of welfare. Let there be no neglect of prosperity. Let there be no neglect of study and teaching. Let there be no neglect of the duties to the Gods and the ancestors.

KRISHIA YAJUR VEDA,
TAITU 1.11.1. BO UPR, 537



to please guests of other religions or communities. All Hindus attending should be requested to dress in formal Hindu attire.

No Hurry, No Worry In Matchmaking 279 ¶ From the time of inquiry into a match, several months should be allowed for the *jyotisha āchāryas* and *śāstrīs* to assess compatibility. The whole process of arranging a proper match for a son or daughter often takes two or more years. There should never be a sense of urgency for this or any other life-time commitment. Nor should the arrangements ever be forced on the boy or girl. They remain free to cancel the process at any time if the match does not seem suitable to them. As Sage Yogaswāmī so wisely said, “No hurry. No worry. No sorry.” If there is a sense of emergency or rush to acquire the compatibility, or if advice given is not taken, we will consider that a *karmic* match has already been completed, and no further intervention or evaluation of compatibility would be helpful. In such cases, when blessings are not given and the marriage occurs anyway, extra support is encouraged from the *kulapatis* and *kulamātās* to harmonize the *prāṇas* when “things go wrong.”

Marrying Outside The Church 280 ¶ A boy or girl who marries outside the membership of the Church may continue as a Church member with the spouse’s permission. He or she is advised to marry someone who is interested in our Śaivite teachings and then encourage the spouse to enroll as a student and become a member.

Promoting Cross-National Marriages 281 ¶ In 1994 I issued the following statement to heads of families worldwide on cross-national marriages: “Our Śaiva Siddhānta Church is now the sum total of all the many extended families worldwide relating and interrelating through religious activities, friendships, business and cross-national marriages. Cross-national marriages are inevitable as the peoples of the world become more and more a global village. This is the real, earthy expression of our belief in one God and one world. The soul has nothing to do with nationalism, social restrictions, ethnic taboos or restrictive, prejudicial upbringing. Two souls joining in *dharmic* matrimony transcend all such boundaries. It is the couple’s shared allegiance to the *Piṭham* that is the most important common ground. As the spiritual preceptor of many joint and extended families, we expect the heads of each family to pay close attention to the above and speak against racial and ethnic prejudice and cross-national discrimination. Allow your own actions, your belief, your commitment, your determination to awaken the ancient teachings in your life and the



lives of those around you.”

Ongoing Support For Each Marriage 282 ¶ Once a marriage has been sanctified, both families are relied upon to hold the marriage together through the years. As we outlined in *sūtra* 115, “Each marriage within a Śaivite community enjoys support, strength and encouragement from the *satguru* and all of Śiva’s followers, and counsel from elders when needed, especially in times of trial. Aum Namaḥ Śivāya.” It is the duty especially of the husband’s parents to support and make the marriage work and offer a home to their new daughter. It is the duty of the bride’s parents to monitor her protection and observe the couple’s abilities to dwell in unity and concord, while allowing them to work things out together in their new home. If she is abused physically, they must open their doors to receive her back to be sheltered, comforted and consoled. It then becomes their duty and that of all *kulapatis* and *kulamātās* in the community to try to patch things up, restore harmony and obtain trustworthy promises from the husband that this will never happen again. The bride should receive no blame for her husband’s violence, for it is he who has broken his promise to adore and protect her from harm. The husband shall be given severe penance from the Pīṭham. When his atonement is satisfactory to all, the girl may return to him. If he does not perform his penance, his dismissal from the Church is automatic. The wife, however, may remain a member.

Woman’s Control of Prāṇa 283 ¶ A woman’s first obligation is to give her *prāṇa*, spiritual energy, to her husband and make him strong. Children give their *prāṇa* to their parents, because the parents are Śiva-Śakti, the first *guru*, to them. The wife, always attending to her husband’s needs, sets the pattern for the children. They will naturally then be loyal and obedient to their parents, bringing them joy now and in later years. Parents who set good examples instill kindly patterns within their children. When the woman fulfills her *strī dharma* properly and gives her *prāṇa*, love and attention fully to her husband, he is inspired to give back to her ten-fold, and all flourish. By focusing her energies within her family, a great spiritual vibration is built up in the home. This means she is careful and conservative with her *prāṇas*. For example, she stays in the home most of the time. As a rule, she never goes out alone, but always with a companion, generally her husband, mother-in-law, sister-in-law, mother, daughter, sister or another lady close to the family, or among a group of both men and women. She is a paradigm of modesty: wearing longer-sleeved blouses, *sārīs* that conceal the navel, covering her head when approaching the

As to a mountain that’s enflamed, deer and birds do not resort—so, with knowers of God, sins find no shelter.

KRISHIA YAJUR VEDA,
MAITU 6.18. BO UPH, 436



Deity or holy men, and not raising hands in *namaskāra* above the head during *ārati*. As stated in *sūtra* 92, women associate with women. Conversations with males should not be excessive, and all intimate exchange of energies is strictly avoided. Men heed the same wisdom, as explained in *sūtra* 81. The wife is to her husband as a minister to a king, a mother to a child, a friend to a friend. It is her duty to make him strong.

The Balance Of Prāṇas in The Home 284 ¶ In fulfilling his *purusha dharma*, the husband gives his *prāṇa*, love and loyalty to his family and to the community through his service. He never, ever raises his voice in the home, nor does he show anger in any way. His is the model for the entire family. What he does, how he behaves and what he says is his legacy of fulfillment of *purusha dharma*, and the entire 365 Nandinātha Sūtras. For if he does not fulfill them all, who then will? By his words and actions he gives permission for every member of the family to do likewise, now or in the future. When his sons come of age, they join their *prāṇas* with his, and as a result the family, the community and the country flourish. So it is that the perfect pattern continues to grow and grow and grow, guided by the wise male elders.

Family Demise From Women Leaving Home 285 ¶ Fifty or sixty years ago families were stable because the man was the head of the family and the wife stayed home and raised the children. She helped support the family by being frugal, and by gardening, sewing, and making sure the children had chores to do as well. After the first and second world wars, the women went to work outside the home. They became their husband's partners rather than wives, society broke down and women took over as head of the family. Our extended-family system has effected social change to begin reversing this trend through educational programs and, most importantly, living examples.

Protocols to Guard Home Sanctity 286 ¶ Our great Śaiva culture provides protocol for family life that sustains the harmonious balance of force within the home. Each home shrine is like a temple, clean and beautiful. Each wife serves her husband faithfully, arising before him each morning to ready the shrine and prepare his morning beverage. At mealtimes, she observes the tradition of serving her husband and family first. As said in *sūtra* 85, "Śiva's men devotees, on arriving home from work, immediately bathe and enter their shrine for the blessings of Gods and *guru* to dispel worldly forces and regain the state of Śiva consciousness. Aum Namaḥ Śivāya." Each wife greets her husband at the entrance and per-



forms a rite of purification and welcome, offering *ārati* to cleanse his aura. These customs are vital to protecting the sanctity of the home. The monastics follow a similar protocol. Its description from the *Śaivite Śāstras* offers valuable insights: “When they returned to the monastery, they immediately stood before the Deity to receive this special *pūjā* and felt their nerve system relax as they entered the monastery vibration once again. Even if the *natyam* and *sādhaka* were away from the monastery for a few hours, they always absorbed this healing reentry *śakti* from the Deity. This blast of psychic force into the nerve system is specially prepared by transcendental beings to wipe away any temporary worldliness from the *natyam* and *sādhaka* alike who venture out of the central *darśana* of the Śaivite monastery.”

Regulating Sex During Marriage **287** ¶ “To what extent can celibacy be practiced during married life?” is a question that is sometimes asked. My general response is that one should not think of celibacy once the *vivāha saṁskāra* has been performed. But *regulation* of the sexual energies between the couple is advisable, along with regular daily *sādhana*, *prāṇāyāma*, *haṭha yoga*, rising before sunrise, exercise and vegetarian diet. Regulate these bodily functions to once a week, once a month, or in the extreme—as the *brāhmin* community is traditionally admonished—having sexual intercourse only when trying to conceive a child and then only at proper times of the year on auspicious days and at auspicious times. The *brāhmins*, being masters of astrology, *jyotisha*, could understand the depth of these commitments, and their performing *pūjā* within the temple daily used up or transmuted the sacred energies. Outside the traditional priesthood, regulation of the use of these energies between husband and wife should be considered valuable to health, productivity, creativity and a better life. To allow these sacred energies to run wild can cause the lower nature to come forward—giving rise to anger, jealousy, revenge, seeking for the last word in arguments, beatings with harsh words and even physical abuse, such as pinching, slaps, punching or cuffs.

Celibacy in Latter Years Of Marriage **288** ¶ Couples should eventually observe total celibacy, but this is usually begun at 60 years of age or older, with the remarriage *abhisheka* and vows of celibacy. After this point they employ their time and sacred energies in religious worship, *yoga*, *dhāraṇā*, *dhyāna*, seeking for *jñāna* and their eventual *moksha*. Thus, married couples who have raised their family take the celibacy vow by mutual consent in the *vāṇaprastha* or *sannyāsa āśramas*, as reflected in *sūtra* 120: “Śiva’s followers who have raised their family may, by mutual

If you have doubt concerning conduct, follow the example of high souls who are competent to judge, devout, not led by others, not harsh, but lovers of virtue.

KRISHIA YAJUR VEDA,
TAITU 1.11.4. BO UPR, 539



consent and with *satguru's* blessings, choose to live in celibacy, as brother and sister, and thus transmute their vital energies into the Divine. Aum Namaḥ Śivāya." Hereafter, husband and wife sleep in separate beds, and when possible, in separate rooms. Their relationship is called *ṛishidampati*, "marriage of seers." Each occasionally enjoys retreats for intensive *sādhana* in cloistered noncoed *āśramas*, during which time they release each other from the *sūtra* responsibility of communicating daily. Celibacy at this latter stage of life is essential for *moksha*, as it is the transmutation of these sacred energies into higher forms of expression that burns the last remaining seeds of *prārabdha karmas* (and even other *karmas* lying in wait to manifest in the next life) through the awakening of the *kuṇḍalini śakti*.

Life's Four Stages of Development

289 ¶ By its recognition of the four *āśramas*, or stages of life, our religion bestows a unique and effective instrument for spiritual progress. These stages are the manifestation of natural law as each soul lives through each incarnation: first as *brahmachārī*, in a period of study and learning; then as *gṛihastha* into active involvement as a productive, responsible member of society; then as *vāṇaprastha*, with the duties of senior counselor and advisor; and finally as a renunciate in the *sannyāsa āśrama*, the stage of withdrawal from society to contemplation of God. Each stage should bring increasing perfection in personal discipline in fulfillment of all 365 Nandinātha Sūtras. My *satguru*, Sage Yogaswāmī, proclaimed, "By remaining in the *maṭhams* of *brahmacharya*, *gṛihastha*, *vāṇaprastha* and *sannyāsa*, we can complete the pilgrimage." The *Dravidian Śāstras* give in verse 491 a unique overview of the states the soul undergoes through an incarnation. "When a soul is in a six-year-old physical body, he is in divine consciousness and in tune with the three worlds. At this time the height of Divinity is manifest through him. He only comes again into this state after the age of 54 which continues to the physical age of 72 and then again enters this stage after the age of 84 which continues on through the rest of his physical existence. From the age of 72 to the age of 84, he is able to strongly express spiritual intellect."

Brahmacharya, Studentship, Age 12-24

290 ¶ The first stage of life, *brahmacharya āśrama*, or studentship stage, corresponds roughly to ages 12 through 24, based on a foundation of training in culture and religion from the time of birth. It is the time for the acquisition of skills and knowledge that will serve in later life. It is a time to learn respect and obedience to teacher and family, loyalty to family and friends, service to humanity, proper manners, good habits, philosophy and culture. It is a time to learn



the control of desires and to make a part of one's life our basic religious principles: the *yamas* and *niyamas*, the *pañcha nitya karmas* and more. While still pliable, youth are molded by parents and all members of the community to a life of purpose, contribution and duty through a sound system of education. It is also the time of awakening creative faculties, enlivening spiritual aspiration and developing religious attitudes.

A Remedy For Troubled Youths 291 ¶ Youth who do not demonstrate the qualities of obedience, cooperation, respect and desire for learning in this *āśrama* are encouraged during their summers to work on farms, grow food and earn their *puṇya* by feeding family and society until they adjust to the cycles of life through being close to nature and quietly disciplined by nature. They can also work afternoons alongside an experienced local farmer, watching and learning the cycles of life, how things grow. After this adjustment is complete, they may enter the *brahmachārī āśrama* fully and begin to seek for intellectual advancement with a newfound maturity. Nature will discipline the instinctive nature, and automatically the intellectual nature begins to unfold. If they are taught *dharma* and a few classical *yoga* techniques, like *haṭha yoga* and simple meditation, the spiritual nature will gradually arise, and they will become useful, productive members of society. This principle is in keeping with Sage Yogaswāmī's wise instructions to the young seekers of Sri Lanka. He sent them to Batticaloa, there to serve simply in natural surroundings at his small rural *āśrama*, to think of God while working in the paddy fields, learning to be *summa*, perfectly quiet and content within themselves.

Gṛihastha, Householder, Age 24-48 292 ¶ The second stage, the *gṛihastha āśrama*, extends from age 24 to 48. In Hindu tradition it is the duty of husband and wife during their householder years to bear and raise children and to bequeath their property to them. It is their duty to support not only their own family, but the other three *āśramas* as well. When youthful themselves, they were supported and cared for. When they enter the last two *āśramas* they will again have no means of support and will rely on the support of those in the *gṛihastha āśrama*. Therefore, during this time of economic productivity, the family repays what they received from society as children and what they will enjoy in life's latter stages.

Vāṇaprastha, Elder Advisor, Age 48-72 293 ¶ Scriptures explain that once family obligations have been fulfilled and a man has seen the son of his son—or "when fifty summers have passed and the hair has turned grey"—the third stage may be entered roughly between age 48 and 72. This

To them belongs
yon stainless Brahman
world in whom there
is no crookedness and
falsehood, nor
trickery.

ATHARVA VEDA,
PRASNAU 1.16. UPH, 380



stage is called *vāṇaprastha*, literally, “forest dweller.” Traditionally, it is a period of retirement from the arena of serving family and self, a time of entering into civic or national service in a selfless spirit. The *vāṇaprasthin* has completed the life of personal desire and has retired from professional life to service on a broader level, and to more temple worship and extended *sādhana*. Simplicity, study, meditation and goodwill toward all are his hallmarks. This *āśrama* is a contemplative, political, advisory, service-oriented time of passing on one’s skills and knowledge to better the community. Through his inner resources the advisor, counselor or public servant is guided from the inner worlds and his own superconscious being.

Sannyāsa, Solitaire, Age 72 Onward 294 ¶ The fourth stage, *sannyāsa āśrama*, is the culmination of the three previous periods of life. Religion has permeated each earlier stage, but now it becomes the central theme, life’s single purpose. As the physical forces wane, there is a natural drawing away from concerns of the world and a compelling turning toward deepening religious practices: scriptural study, worship, austerities, pilgrimage, meditation and the other disciplines of *yoga*. Upon reaching the *sannyāsa āśrama*, it is advisable to take the *brahmacharya vrata* if the vow was not taken at an earlier time. This period is a natural awakening, expression, maturing and withdrawal by family men from involvement in the world. Entry into this stage of life after age 72 is sometimes ritually acknowledged through the *sannyāsārambha saṁskāra*, but is never confused with *sannyāsa dīkshā*, the Śaiva *swāmi*’s formal initiation and holy orders of renunciate life. The extent of withdrawal in the Nandinātha Sampradāya is purely an individual matter, ranging from the retired couple who continue to live within the community as celibate couple, to total world-renunciation for the widowed, divorced or unmarried *brahmachārī*. *Sūtra* 210 indicates my edict for the latter extreme: “Śiva’s unmarried men and widowers may renounce the world after age 72, severing all ties with their community and living as unordained, self-declared *sannyāsins* among the holy monks of India. Aum Namaḥ Śivāya.”

About the Following Chapter 295 ¶ The next chapter, called “personal life,” discusses some of the social issues that come under the venerable laws of *dharma* or which, as is so prevalent today, are left to the whims of instinctive fancy. Here I have provided *bhāshyas* for many of the key *sūtras* of *Living with Śiva* on these controversial areas.





PERSONAL MATTERS, SUCH AS TRAINING OF YOUTH, CHOOSING PROFESSIONS, GUARDING AGAINST ALIEN INFLUENCES AND REMEDYING THE CONFLICT THEY BRING: THESE ARE A FEW OF THE ISSUES DISCUSSED IN THIS CHAPTER, ALONG WITH OUR TRADITIONAL GUIDELINES ON TV VIEWING, CULTURAL AMBIANCE, FAMILY RETREATS, SEXUAL PURITY, THE SPIRIT OF COMPETITION, CLEANLINESS AND WEALTH, GOOD AND BAD MONEY, SUICIDE, DEATH AND ABORTION.

Personal Life

स्वजीवन

Chapter 16

296 ¶ My *śishya* take extreme care in the education and training of their children. Great assistance is given within each of our Church missions, as predicted in verse 346 of the *Śaivite Śāstras*: “After the Society became well founded and known, it expanded facilities into educating young children in the beginning learnings—how to read, how to write and conduct oneself through life. This training, completed by twelve or fourteen years of age, gave a fine foundation for the next succeeding step, according to their solar astrology.” The basic principles of this endeavor are outlined in the following *sūtras*.

1. SŪTRA 211, JUDICIOUS TRAINING OF CHILDREN

My followers consider the raising of children a sacred responsibility. Based on astrology, tradition and wise counsel, they shall formulate patterns that cultivate each child’s inherent talents and higher nature. Aum.

2. SŪTRA 212, BESTOWING THE ESSENTIAL ACCOMPLISHMENTS

My followers who are parents should creatively train their boys in technical skills, girls in the arts of homemaking, and both in the basic accomplishments of music, art, sewing, cooking and home management. Aum.

3. SŪTRA 213, AGAINST CHILD ABUSE

My followers shall never ever govern their offspring through fear. They are forbidden to spank, slap or hit their children, use harsh or angry words, neglect or abuse them in any way. Cursed are they who do. Aum.

4. SŪTRA 214, ON GOVERNING WITH KINDNESS

My followers love their offspring, govern them with kindness and set an example in the five parenting guidelines: good conduct, home worship, religious discussion, continuous self-study and following a preceptor. Aum.

Sanctifying Life’s Milestones 297 ¶ Religious ceremonies are held for children and all followers at key moments throughout life, at crucial junctures of biological, emotional and spiritual change. This vital *sādhana* is the responsibility of parents as reflected in *sūtra* 140: “Śiva’s followers provide their children the essential sacraments at the proper times, especially name-giving, first feeding, head-shaving, ear-piercing,



first learning, rites of puberty and marriage. Aum Namaḥ Śivāya.” It is also the duty of each mission group, as stated in verse 356 of the *Śaivite Śāstras*, “The Society performs all the functions of the village. It conducts the funerals, the weddings and fulfills the ceremonial *saṁskāras* of our religion.”

**Guarding
Against Alien
Influences**

298 ¶ My *śishyas* should not send their children to Christian missionary schools, nor to schools founded in the name of any other religion who seek to influence them, even in subtle ways, such as through symbols and peer missionaries who chide Hindu children about their culture, their beliefs, their dress or their symbols. These schools have a detrimental effect on the subconscious minds of the children by steadily turning them away from Hindu beliefs. When they slowly absorb the attitudes of another faith, slowly their belief structure is altered, and gradually their actions at home reflect this change. The child who once attended home *pūjā* with joy and respected the visiting *swāmī* no longer shows him *praṇāmas*, resists *pūjā* time, challenges parental decisions and slowly takes over the home, relegating the parents to second-class citizenship within it. All in the home are consigned to dance around the contrary feelings of such children in order to avoid their threats of unchaperoned dating, leaving home, even suicide. This is a situation millions of families, including Hindu families, in today's world understand only too well. Children learn more techniques from the dysfunctional families and their incorrigible bastard generation depicted on TV through the efforts of Bollywood and Hollywood.

**Youth
Rebellion in
The Home**

299 ¶ These children are not yet fulfilling the *brahma-charya āśrama*, in a fully *dharmic* way, of humbly learning from elders. They have yet to learn the subtle skills of being cooperative souls seeking training to become responsible members of society. In their state of uncontrolled instinctiveness, which they take advantage of, holding no respect for their parents, they are capable of destroying the home, embarrassing their parents in front of other adults by their *adharmic* actions and setting atrocious examples for younger children around them. How to deal with such a situation, which should not become just another acceptable way of life, as we see portrayed on TV?

**The Pattern
By Which
Control Is Lost**

300 ¶ My first warning to parents is this: don't be intimidated, don't indulge them in order to conceal the problem in hopes it will go away of itself, don't surrender control to children and don't let the family suffer from belligerent disobedience. The first indication that you have lost control: “Kumar, turn off the TV.”



Kumar responds, “I don’t want to. The show’s not over yet.” You respond, “Ok, then after the program is over.” First winning your indulgence, then gradually taking complete control—that is the pattern. They have already been taught by TV and by other out-of-control adolescents how to take the next step, the next and the next in controlling your lives, in commandeering the home. This is not a pattern you have to live with. Instead, expect them to fit in and to be a functioning member of the family.

More on The Farming Remedy 301 ¶ When even the best efforts prove ineffective, use the purifying *sādhana* I have given to others in this situation. I know that it really works from my own experience, having given this *śāstric prāyaścitta* to beginning monks who had for various reasons upset the nerve system of the entire monastery. The important remedy for belligerence is that youthful, out-of-control energies and self-centeredness must be turned toward nature, to the local farm, the family vegetable garden or even the potted plants in the home, not to areas of life where they will learn to be even more destructive than they already are. The remedy is that they should be directed to spend their weekends, off-hours and school vacations working on farms, growing food and other plants and experiencing the cycles of nature, working alongside an experienced farmer, agriculturalist or nurseryman who can teach them the ways of nature he has learned.

The Benefits Of Working With Nature 302 ¶ This in itself is a great healing force which will soothe their nervous system, helping them to slowly understand the forces that have brought them into a state of frustration and rebellion, to forgive and let go of the past. This is a far better solution for all concerned than the alternative which includes the courts, the juvenile social workers, the drug-addicted streets, the low-minded half-way houses and the ultimate correction, prison. Yogaswāmī held this same vision. He often sent young men to work in the paddy fields in Batticaloa to imbibe the earthy arts, to be one with nature, to grow food. Being disciplined by nature is much better than being disciplined by the police. Nature will teach them patience, tenderness, earthy pragmatism and the value of proper timing and working in harmony with others. With these qualities awakened within them, they should become good, useful citizens and have wisdom to pass on to their own progeny. The *Tirukural* reminds us in verse 1031, “Wherever it may wander, the world must follow the farmer. Thus despite all its hardships, farming is the most esteemed work.”

They indeed possess that Brahma world who possess austerity and chastity, and in whom the truth is established.

ATHARVA VEDA,
PRASNAU 1.15. UPH, 380



Not Attending Schools of Other Faiths 303 ¶ *Sūtra* 238 affirms: “Śiva’s devotees never educate their children in institutions that would instill or force on them the teachings of alien religions. They know that the early impressions of youth go deep and can never be totally erased. Aum.” True, they may never convert to another religion, but they also may not be able to live as devout, supportive Hindus. Instead, as adults, they may become detractors and naysayers, saying no to positive ideas, dragging their feet when opportunities arise to serve, secretly opposing all efforts to advance the Hindu faith, even seeking its demise by back-biting, untrue storytelling and breeding distrust for *swāmīs*, *paṇḍitas*, astrologers and other Hindu religious leaders. As one Catholic Father confided, “The Hindu children in our school may never become Catholics, but they also will never be good Hindus.”

Teaching in Hindu Schools 304 ¶ Teachers who are Church members are strongly encouraged to give their energies and talents to Hindu schools and refrain from teaching in the schools of other religions. Their belief structure can be and often is eroded by mixing closely with people of other religions in the school environment. They are inwardly pressured to assume non-Hindu attitudes and over time they make them their own. Far too often their former Hindu *bhakti* turns to mere philosophy and then philosophy turns to cynicism. Philosophy without *bhakti* is likened to a path paved with words. Hindu teachers are encouraged to teach in public or government schools, but preferably Hindu schools, for their own peace of mind in the fulfillment of their personal *dharma*.

Following The Family Profession 305 ¶ A variety of essential skills, outlined in the 64 *kalās*, should be learned by the age of 19. By this time parents and elders have observed the natural inclinations of the youth, and his or her future education can be planned out in some detail, ideally within the family’s profession or business. In the *Antarloka*, souls choose their parents according to their *karmas* waiting to be expressed when a new physical body is obtained. Therefore, a person is born into a family to fulfill the profession of that family or to upgrade the ethnic community of their race by advancing into a new profession or area of work with full and heartfelt family support. In continuing in the family profession, the son or daughter maintains communication and closeness with both father and mother. Going into the family profession or business, the child absorbs needed skills from a young age and even prenatally. As *sūtra* 146 explains: “Śiva’s followers abide by the tradition of bringing sons and daughters into



the family skills, profession or business by involving them from a young age. This is family *dharma*, family bonding, family perpetuation. Aum.”

Adopting A New Profession 306 ¶ Family closeness is jeopardized when a profession is chosen that differs from the family profession. However, occasionally bright children are selected to branch out into other vocations. For this enterprise to succeed and not to fail, the entire family, elders and key relatives, must be dedicated to its success. The children of a son who succeeds would begin a new line of profession or occupation within the extended family. It is risky, and failure often occurs due to lack of communication, sympathy and support, resulting in the youth’s running away from the entire family situation, to begin his own nuclear home. Therefore, great care must be taken in judging which youths would be eligible to adopt a new vocation. This is why backing a child who chooses his own profession against the advice of his parents and elders is not encouraged. Little or no money is spent on children who bring pain to their parents. Therefore, asking a child “What are you going to be when you grow up?” might well be costly and bring much misery in the latter years of both parents.

Determining The Best Pattern 307 ¶ Whether or not to enter a profession different from that of the family is a decision that is best made by studying out the talents of the youth, his character, responsiveness and natural abilities, not by responding to superficial whims and fancies. Here *jyotisha* can be an immense help, and the Piṭham is prepared to assist. Wisdom dictates that the brightest, most loyal and loving children be chosen to begin new strands of occupation and then be backed up fully so that run-away situations do not occur, which could be costly financially and emotionally for all concerned. The objective in choosing a child to go into a new vocation is to uplift the entire local community within his native land, not to serve outside it, squandering his money and intelligence there and ignoring his own community and family ties and needs. To control the situation, to bring success, it is important that the *kulaguru* work closely with the youth and his parents, giving good advice along the way to protect him from the temptation of accepting positions outside his country’s and his family’s purview.

The Erosive Spirit of Competition 308 ¶ *Sūtra* 12 explains, “Those who live with Śiva endeavor to be their best in whatever they do, to excel and make a difference. Even so, they remain apart from the demeaning and contentious “winners and losers” spirit of competition. Aum.” To

Ahimsā is not causing pain to any living being at any time through the actions of one’s mind, speech or body.

ATHARVA VEDA,
SANDILYAU 1.3. UPA, 173



follow this important aphorism is to go against the norms of today, so it deserves a word of explanation. There are three phases of the mind: instinctive, intellectual and superconscious. It is the latter, the intuitive state, that is to be cultivated and nourished for spiritual unfoldment to happen. Those who participate in or even watch competitive sports experience the happiness of the winning team and suffer the loss of the loser. By experiencing competition they awaken then keep alive their own combative tendencies. The “winners-and-losers” spirit of competition is contrary to the spirit of *ahimsā*. *Ahimsā* advocates team playership, of all on the same side. It awakens the “win-win” spirit. *Himsā* keeps alive the “win-lose” spirit. Those seekers who participate in or watch competitive sports are the first ones to be argumentative and disagreeable, always ready to take the opposite side. Yes, competition keeps the instinctive, intellectual forces alive in seekers and clouds the spiritual force. It is not the truth they seek, but the enemy. Those who are so clouded buy toy guns and knives for their children and encourage them to take sides. Competitive sports are the foundation for conflict, even war. That is why I proclaim to followers: discourage this way of life early on.

Listening To Hindu Music **309** ¶ *Sūtra* 73 pronounces my guidance on music and song: “Śiva’s devotees, in their homes, endeavor to surround themselves with Śaiva images, music and song. In the world they may enjoy the arts of other cultures but strictly avoid lower-world artistic expressions. Aum.” By way of explanation for our catalysts, I have written the following *bhāshya*. “This *sūtra* is one of the most controversial and seemingly hard for new seekers of truth to understand, especially if they are highly influenced by Western thought and habit. Those willing to comply quickly are indeed true truth seekers and worthy of some attention. Those who have difficulty should be helped to acquire beautiful music played on traditional instruments by Śaiva souls.”

Moderation In Watching Television **310** ¶ *Sūtra* 74 states: “Śiva’s devotees may watch television and other media for recreation and to keep informed about the world, limiting viewing to about two hours a day. They avoid nudity, foul language, crudeness and excessive violence. Aum.” On this daily guideline for the world of TV I have composed for our Academy catalysts the following *bhāshya*. “Television is a deep concern to parents and children alike. The parents want to edit what the children watch. The children want the freedom to watch what pleases them. Quite often children take over the home and rule their parents out of their lives, using the



television as a tool to accomplish this. The guidelines of this *sūtra* are very important for us to adjust each new seeker into following. Excessive violence is, of course, to be avoided, as well as foul language. The key to what is good for one and what is not is what is remembered the next day. Since television is for relaxation and education, we do not want to carry memories forward to the next day of what was seen the evening before. Allowing this to happen creates an unnecessary *karma* that we would wish to avoid. To watch television for recreation and to keep informed about the world's contemporary ways is important. To limit this watching to two hours a day is a great wisdom for the entire family—also for individuals living alone.”

Family and Personal Retreats **311** ¶ *Sūtra* 229 states: “Śiva’s devotees observe a thirty-one-day retreat after the birth or death of a family member, not entering temples or home shrines, not attending *pūjā* or religious events, but continuing their *japa*, study and meditations. Aum.” When someone is born or dies, a door to either the higher or lower inner worlds is opened for all who share a psychic bond, depending on where the soul has come from or has gone. A psychic passageway of vulnerability persists for 31 days, which is particularly magnetic in instances of death. The home shrine is closed, white cloth placed over the Deities, and spiritual practices curtailed to avoid the pitfalls that could result in inadvertently drawing forth the energies of beings of the lower worlds rather than the higher. *Japa*, scriptural reading and devotional singing are the only forms of *sādhana* performed during the retreat. Social activities, including visiting with other families, continue according to tradition, but all deeper *sādhana*s, such as meditation, *pūjā* and pilgrimage, are discontinued. For a birth, the retreat pertains only to those living in the household of the baby. For a death, the retreat is taken even by relatives living outside the home, all who are psychically connected to the deceased. The judgment of who is part of the family rests on the shoulders of the family itself.

Blessing to Reopen the Home Shrine **312** ¶ After the 31-day retreat for birth or death in the family, a special ceremony is arranged by the *preshana chakra-vāla* to reopen the shrine room, bless the house and close those particular doors opened by the birth or death, through rituals performed by a professional priest. The *maṭhavāsis* do not perform this particular priestly service. This reopening of the shrine is a happy time of sharing among mission members.

He who, dwelling in all things, yet is other than all things, whom all things do not know, whose body all things are, who controls all things from within— He is your soul, the Inner Controller, the Immortal.

ŚUKLA YAJUR VEDA,
BRIHADU 3.7.15. UPH, 116



**Monthly
Retreat for
Women**

313 ¶ Another form of retreat is described in *sūtra* 93: “Śiva’s women devotees, by custom, rest and regenerate physical forces during menses, refraining from heavy or demanding work. On these days they do not enter temples or home shrines, or approach holy men. Aum.” *Śishyas* have asked whether study and *sādhana* should be performed during this monthly retreat. The answer is yes. There is no reason that women cannot study the lessons of *The Master Course* during their monthly period. It is completely traditional, acceptable and, in fact, ideal for women to do their devotions in their own room or any clean place at this time, without interruption. Such devotions would include prayers, *sādhana*, meditation, religious study, *haṭha yoga*, devotional singing, *japa yoga*, etc. It is traditional for women during their monthly period to refrain from attending or performing *pūjā*, entering the home shrine or temple or approaching *swāmīs* or other holy men. Also during this time women do not help in *pūjā* preparation, such as picking flowers or making *prasāda* for the Deity. At this time of retreat, ladies are allowed to rest and perform private *sādhana*s, such as *haṭha yoga*, *japa*, *prāṇāyāma*, meditation and reading the holy texts.

**Retreats
For Physical
Injuries**

314 ¶ This same rule applies to men or women with injuries that are in the process of healing. However, it does not apply to minor scratches. Cuts, injuries, internal bleeding and operations create psychic openings in the aura that allow vulnerability for lower-astral Naraka people to enter or to draw energy from and do damage with that energy. The period of retreat extends until the bleeding stops and there is no more danger of infection. A minor cut or scratch may reach this point within a few hours. A deeper cut will generally take two or three days to knit to the point that no restriction is required. A severe wound may take ten days or longer. A major operation, such as heart surgery, caesarean section or appendicitis, might require several weeks or even longer, until the person feels whole again. This means that you do not go to a Hindu temple to get healed from injuries such as these, though loved ones can go to pray on your behalf.

**Purity’s
Centrality
In Hinduism**

315 ¶ Purity and its opposite, pollution, are a fundamental part of Hindu culture. While they imply a strong sense of physical cleanliness, their more important meanings extend to social, ceremonial, mental, emotional, psychic and spiritual contamination. Freedom from all forms of contamination is a key to Hindu spirituality, and is one of the *yamas*, known as *saucha*. Physical purity



requires a clean and well-ordered environment, *yogic* purging of the internal organs and frequent cleansing with water. Mental purity derives from meditation, right living and right thinking. Emotional purity depends on control of the mind, clearing the subconscious and keeping good company. Spiritual purity is achieved by following the *yamas* and *niyamas*, studying the *Vedas* and other scriptures, pilgrimage, meditation, *jāpa*, *tapas* and *ahimsā*. Ritual purity requires the observance of certain *prāyaścittas*, or penances, for defilement derived from foreign travel, contact with base people or places, conversion to other faiths, contact with bodily wastes, attending a funeral, etc. Purity is of three forms—purity in mind, speech and body, or thought, word and deed. Purity is the pristine and natural state of the soul. Impurity, or pollution, is the obscuring of this state by adulterating experience and beclouding conceptions. In daily life, the Hindu strives to protect this innate purity by wise living, following the codes of *dharma*. This includes harnessing the sexual energies, associating with other virtuous Hindu devotees, never using harsh, angered or indecent language, and keeping a clean and healthy physical body.

The Primary Importance of Sexual Purity 316 ¶ It is well known that harnessing the sexual forces is essential to progress on the spiritual path. As the introduction of our *Book of Virtue* explains, “Energy in one sacred stream is powerful. The results of its usage are easily seen, and its source readily found. Energy dispersed in a multiplicity of ways is neither strong nor too effective in any of them. Virtue harnesses and keeps the one life force within man in a single stream through which he is able to fulfill a spiritual destiny on this planet.” This code is embedded in *sūtra* 71: “Devout Hindus observe the eightfold celibacy toward everyone but their spouse, renouncing sexual fantasy, glorification, flirtation, lustful glances, secret love talk, amorous longing, rendezvous and intercourse. Aum.”

Purity in a Promiscuous Era 317 ¶ In today’s world this *sūtra* might seem to be going against an ever-growing trend. Sexual fantasy, glorification, flirtation, lustful glances, secret love talk, amorous longing, rendezvous and intercourse are the entertainment of most peoples on the planet. Maybe it has always been like this in the adult world, but now it is in the world of the youth and the very young as well, widely broadcast and promoted on TV and the Internet as the most glamorous of all activities. This is a big change. Right from the start, we must inform seekers who come to us through the Nandinātha Tantras, *Dancing with Śiva* or *Living with Śiva* that we are all dedicated to old-fashioned ways and

This soul, verily, is overcome by nature’s qualities. Now, because of being overcome, he goes on to confusedness.

KRISHIA YAJUR VEDA,
MAITU 3.2. UPH, 418



do not want to change, but only to become more sensitive, as a group, to our beautiful Śaiva culture. Go over this *sūtra* with seekers quite openly. We cannot remind them too much, because we do want Śaiva children to grow up strong and to marry while still virgins. We do want to counteract the trends of the times by being a part of a greater wisdom. We do not want new seekers to bring their world into ours. They must be prepared to observe the eightfold celibacy toward everyone but their spouse or be on their lustful way. As our *Śaivite Śāstras* declare in verse 277, "The chastity of all was the strength within the core of all."

Preparing Youth for Adulthood **318** ¶ Through our course in *brahmacharya*, purity in thought, word and deed, parents teach their young, especially between ages seven and thirteen, about the cycles of life, the principles of virtue and the value of preserving the vital energies in preparation for the life ahead. These daily lessons are suited both to those who will marry and those destined for monastic life. When puberty arrives, boys and girls take the vow of celibacy, *brahmacharya vrata*. In fulfillment of this solemn oath, the individual vows to value and protect purity in thought, word and deed, and chastity in body, and to sublimate and transmute the sexual energies and the instinctive impulses of anger, jealousy, greed, hatred and selfishness. A sacred cord is worn around the waist to betoken this solemn oath. Parents share in this oath and accept full responsibility to see that it is fulfilled. Thus they closely guide the private and social life of children, monitoring and chaperoning their relationships. The *Tirumantiram* reminds us in verse 1948: "If the sacred seed is retained, body life ebbeth not. Great strength, energy, intelligence and alertness—all these are attained." *Sūtras* 222 to 224 of *Living with Śiva* codify my instructions on purity for youth:

1. SŪTRA 147, PROVIDING EARLY SEX EDUCATION

Śiva's followers teach their sons and daughters, between ages four and ten, about the cycles of life and the principles of virtue, and when puberty arrives, require them to take the sacred vow of celibacy until marriage. Aum.

2. SŪTRA 148, ON CHERISHING CHASTITY

Śiva's young followers are taught to protect their chastity as a treasure and to save sexual intimacy for their future spouse. If a premarital affair does occur, a marriage of the young couple is seriously considered. Aum.

3. SŪTRA 149, RESPONSIBLE CHAPERONING

Śiva's followers accept the serious responsibility of guiding the private and social life of their children. They chaperone and monitor friend-



ships to help ensure that young ones grow up safe and celibate. Aum.

Ancient Insights on Puberty **319** ¶ Verse 490 of the *Dravidian Śāstras* describes the dawn of puberty and the need for careful direction of instinctive drives: “Puberty begins when the awareness of the soul comes into the animal nerve system as a result of being in this particular kind of fleshy body. Before this time the body is maturing and growing, and the nerve system of the soul’s inner body governs it, much like it did when we had our original fibrous bodies. But when four cycles have passed, the external structure becomes firmed and strong and the instincts for mating occur. Therefore, it is important that these forces be carefully directed so that the soul is not clouded by instinctive drives and still maintains its inner contact with the three worlds.”

Wisdom Regarding Pornography **320** ¶ Excessive violence and pornography are two evils that can but should not creep into a household through games, TV, pictures shared by friends within the home. A watchful eye must be kept so this does not happen and affect the family’s mental health. My edict on pornography is given in *sūtra* 59: “Śiva’s devotees are forbidden to speak of, listen to or look at exhibitions of pornography. This *adharmā* is addictive, erodes self-esteem and teaches that degrading women, men and children is acceptable behavior. Aum.”

Celibacy And Adult Single Life **321** ¶ As explained in *sūtra* 107, “Śiva’s unmarried adolescent and adult devotees are all considered *brahmachāris* or *brahmachāriṇis*, bound to the wise restraints of chastity that tradition prescribes, whether they have taken a celibacy vow or not. Aum.” Adults who live the single life of the *brahmachārī* or *brahmachāriṇī* outside our monasteries are under the guidance of *kulapati* and *kulamātā* as a member of their spiritual family. Celibacy is also strictly upheld by widows and widowers who elect not to remarry, as stated in *sūtra* 102: “Śiva’s widowed devotees who choose not to remarry practice strict continence. They dedicate their lives to God and transmute sexual forces into the higher *chakras* through *sādhana*, worship and *brahmacharya*. Aum.”

Śāstric Wisdom on Cleanliness **322** ¶ It is well known that one’s environment has a profound impact on his or her mental, emotional and spiritual being. We have affirmed this principle in *sūtra* 209: “Lovers of Śiva keep their home and work environment clean and uncluttered to maintain a spiritual vibration and not attract negative forces. They seek fresh air and sunshine and surround themselves with beauty. Aum.” Our *Śaivite Śāstras*, verse 49, set for the monasteries a pattern that all should

How can he practice true compassion who eats the flesh of an animal to fatten his own flesh? Greater than a thousand *ghee* offerings consumed in sacrificial fires is not to sacrifice and consume any living creature.

TIRUKURAL 26.1; 26.9. TW



follow: "Each one passing through a room improved that room in some way, be it ever so slightly. They never left a room in disrepair because of their use of it. They were totally conscious that every item in the monastery was eminently connected to the great *darśana*, and that clutter, dirt, inharmonious arrangements of furniture disturbed the flow of *śakti* in the similar way it disturbs the conscious mind of an individual accustomed to a more refined culture."

More Secrets 323 ¶ In verse 266, the inner world beings reveal additional secrets: "As we can see your physical possessions, especially when an aura surrounds them due to constant use, we judge the *brahmachārī* within their first six years as to their handling of physical objects, their cleanliness and sanitation. As flower and fruit perfume is seen here as beautiful emanations, dirt, filth and congestions, illy kept personal belongings, furniture and equipment are seen as ugly blobs emanating a disgusting fog in our world, the fog of decay. All physical belongings should radiate the touch of humanness. They're thought of; they're cared for. They're loved. This makes them glow and radiate, and through this glow we can even contact them and make minor repairs and adjustments." The mystic relation between cleanliness and abundance was well known in ancient times, as explained in verse 325 of the *Dravidian Śāstras*: "By keeping our monasteries in absolute order, a physical plane magnetism occurred, drawing others to our walls. If no one sat by our walls or came up to them to be lectured to through the holes in the walls, if our crops failed and the abundance of our needs did not enter our storerooms, we always worked diligently to increase the magnetism through the perfection of our culture, bringing love, harmony, cleanliness and beauty into each minute area."

Cleanliness, Harmony and Abundance 324 ¶ This same wisdom must be applied in every family home, office and work area to create harmonious environments that attract *devonic* support. It is an unwritten law, and now written, that when each family and *maṭhavāsi* facility is clean, with floors and windows shining, abundance is assured, as well as when harmony abides according to the irrevocable command—from the Pīṭham of the *gurus* that proceeded myself and in my own voice—that there is zero tolerance for inharmony, conflict, antagonism, cutting remarks, secret or fearful thoughts or contrived, rhetorical questions which provoke instability which brings about lack of sustainable sustenance, the running away of riches garnered and gathered. Therefore, it is in the best



interests of each *maṭhavāsi* and the *chakravāla* of all to cleanse mind and rooms, halls and attics. As one great Zen master, Roshi Kobori, of Kyoto's famed Daitokoji Monastery, who visited and lived a few days among us in the early 70s, advised in his inscrutable Zen way when we asked for his advice and wisdom, "Keep the floors clean."

Bad Money Never Reaps Right Results 325 ¶ A crucial caution regarding money is stated in *sūtra* 52: "All my followers know bad money can never do good deeds and refuse soiled funds from any source. Nor can good money used wrongly reap right results. Ill-gotten money is never well-spent, but has a curse upon it. Aum." Bad money issues from a bad intent which precedes a wrong-doing for gain or profits. When the source is secret, the source of gain is suspect. When the source is freely divulged, it is freed from such apprehension. Let all family members know that they can and do create new *kukarmas* when dishonest acts accrue profit, and that these lay the foundation for future losses. In the Devaloka, there are those who monitor carefully, 24-hours a day, the sources of gain leading to wealth, because the *prāṇic* bonds are heavy for the wrongdoer and his accomplices. Admonish each member to, all through life, be cautious and aware of the source of their income.

Discerning The Purity Of Funds 326 ¶ There are some who have postulated that using bad money for good purposes cleanses it. Many among this group of misguided or naive individuals have lived to witness their own destruction through the use of it. Further, we know, those who give ill-gotten bounty money to a religious institution will seek to infiltrate, dilute and eventually control the entire facility, including the *guru*, his monastic staff, members and students. When bad money is accepted, it will bring an avalanche of *adharma* leading to the dissolution of the fellowships that have succumbed, after which a new cycle would have to begin, of building back their fundamental policies to *dharma* once again. We, as followers of our *paramaguru*, the venerable Sage Yogaswāmī, are bound to follow his example, to live simply, only overnighting in the homes of the vowed disciples who are living up to their *vratas* and to only accept *śukladāna*, white money. Accepting bad money, *kṛishṇadāna*, brings in the *asuras* and binds the *maṭhavāsis* to the external world in a web of obligations. How does one know if he has received *kṛishṇadāna*? When one begins to feel obligated to the giver. This feeling does not come arise when *śukladāna* is received because *śukladāna* is money given freely for God's work, and this its buying power is lasting. *Kṛishṇadāna* is money

Peace be to the earth
and to airy spaces!
Peace be to heaven,
peace to the waters,
peace to the plants and
peace to the trees!
May all the Gods
grant to me peace!
By this invocation
of peace may
peace be diffused!

ATHARVA VEDA 19.9.14. VE, 306



given with strings attached.

About the Transition Called Death **327** ¶ In *Living with Śiva* and *Dancing with Śiva* I have outlined guidelines for the elderly and all who are facing death, the transition known in our ancient *Vedas* as *mahā-prasthāna*, “the great departure.” In the *Śaivite Śāstras*, the *devas* explain in verses 355-356: “We were always glad to see a Śaivite from one of the societies arrive fully into the Second World and, of course, welcomed him as warmly and hospitably as our protocol permitted, endeavoring to make him realize that he had a function to perform before reentering another coil of flesh. The Society performs all the functions of the village. It conducts the funerals, the weddings and fulfills the ceremonial *saṃskāras* of our religion. Branches of the Society were seen in later years to prepare homes for the aged in Sri Lanka and India, where Americans would go to live and expire their forces, releasing them into our world.”

Making a Natural Transition **328** ¶ Verses 364-365 of the *Śaivite Śāstras* advise, “Live as long as possible. Extend your life as long as vivacious intelligence extends itself. Morbid thoughts and induced trances because of chemical concoctions are unacceptable to us, forfeiting the timing of your arrival and your stay, leading you back to hellish, black dismay. We then must search long for the whereabouts. But live the body out and do little. Don’t do much. The elderly should be cared for and all their wants fulfilled. Let them fix food when they are hungry, take care of clothes and worldly goods, feel responsibility which commands responses within the limits of their inability to fail.” I have given stipulations regarding the issue of hospitalization and life support in *sūtra* 214: “Śiva’s devotees welcome life-saving medical interventions, but in their last days avoid heroic, artificial perpetuation of life and prefer not to die in a hospital but at home with loved ones, who keep prayerful vigil. Aum.”

About Death and Cremation **329** ¶ *Sūtras* 215 and 211-213 provide further guidelines for facing the transition called death. In summary, as the eyes close and the soul departs, the body should be bathed, wrapped in a white cloth and taken immediately to be cremated. There should be no doting or crying over the body after death, as explained in *sūtra* 145, “Knowing that the soul is deathless, my followers must never suffer undue or prolonged sorrow for the departed, lest they bind these souls to earth. They rejoice in the continuing journey of loved ones. Aum.”



Injunctions Against Suicide **330** ¶ *Śaivite Śāstras* verse 367 advises: “Those of the missions of the new Śaivite world are encouraged to have a natural death and allow the physical forces to give up their energies without inducement or prolongation of the time through chemical means, into the body of our world. Then you arrive complete, fully intelligent, able to converse with us without being preoccupied with the unfulfilled experiences of the First World.”

Religious Death by Fasting **331** ¶ Our edict on suicide and voluntary death is codified in *sūtra* 57: “Śiva’s devotees are forbidden to escape life’s experience through suicide. However, in cases of terminal illness, under strict community regulation, tradition does allow fasting as a means of *mors voluntaria religiosa*. Aum.” In our fellowship, the responsibility of community regulation resides with the Pīṭham, the *āchārya swāmīs* and the elder *kulapatis* and *kulamātās*, whose duty it is to verify the clarity and sincerity of the request. It is up to them to discover when, where and if they support a competent request for voluntary departure. A flight to a more lenient country might be in order, a court order might be sought. It is traditional for Śaivites to journey to the holy city of Varāṇasī for their great departure, and this is always an option for those seeking release. These two questions and more will be before each *saṅgam* that is petitioned to support a *śishya’s* request for *mors voluntaria religiosa*, known in Sanskrit as *prāyopaveśa*, through fasting and denying the intervention of intravenous feeding. Those who confer together in making these judgments will be left behind to answer the questions and defend the action. Therefore, it is up to the Church community elders in the area, *kulapatis* and *kulamātās*, to confer together, consider deeply, then submit their conclusion to the Pīṭham for blessings and a final decision. All in all, this should be a rare request. It should be a happy situation for all, enjoying full internal and external community support. Fasting to transition is a time-consuming venture, and the opportunities to turn back can and will be many.

Wisdom Regarding Abortion **332** ¶ Abortion is one of modern society’s most vexing issues. I have given an orthodox Hindu perspective in *sūtra* 58, “Devout Hindus all know abortion is, by Vedic edict, a sin against *dharma* fraught with *karmic* repercussions. Scripture allows it only to prevent the mother’s death, for it is a greater sin for a child to kill the mother. Aum.” The following paragraphs on abortion are excerpted from a presentation that I published in HINDUISM TODAY, June 1993.

I am he, you are she,
I am song, you are
verse, I am heaven,
you are earth.
We two shall here
together dwell,
becoming parents
of children.

ATHARVA VEDA SAMHITA
14.2.71. VE, 260



**The Vedic
View on
Abortion**

333 ¶ Many reasons are put forward for a liberal abortion policy, such as population control and avoiding unwanted children. Personal reasons for obtaining abortion include inadequate finances, interruption of education or career, too many children in the family already, bad home, unmarried mother, mother too young, adultery, incest, rape, mental or physical defects of the fetus and possible death of mother. Sociologically, the growing rate of abortion is related to the increasing urbanization of the world's population. Children in the city are not the labor asset they were in the agricultural countryside. Hence, as countries become urbanized, birth rates drop rapidly through contraception coupled with abortion as a backup. Hinduism's ancient texts contain numerous verses condemning *bhrunahati*, the killing of the embryo. They do so because Hinduism, like other religions, believes the soul joins the fetus at conception. The human soul has five sheaths, *kośas*, through which it functions simultaneously in the various planes or levels of existence. The *annamaya kośa*, "sheath composed of food," is the physical body. The *prāṇamaya kośa*, "sheath composed of *prāṇa*" (vital force), is also known as the *prāṇic* or health body. The third sheath, the *manomaya kośa*, is the instinctive-intellectual sheath of ordinary thought, desire and emotion. This *kośa* takes form as the physical body develops and is later discarded in the inner worlds before a new birth is taken. The *vijñānamaya kośa* is the mental or cognitive sheath. The fifth sheath, the *ānandamaya kośa*, "body of bliss," is the soul itself, a body of light created by God long ago. The *vijñānamaya kośa* and *ānandamaya kośa* are the bodies that go from birth to birth; the others are grown again each life. Śrī Aurobindo elucidates the process: "When the soul returns to birth, it takes up with its mental, vital and physical sheaths as much of its *karma* as is useful to it in the new life for further experience."

**Scriptural
Explanation
Of Incarnation**

334 ¶ The *Kulārṇava Tantra* 1.16, teaches us that "Human birth, ladder to liberation, is difficult to attain." The *Markandeya Purāṇa* 10.1-7, 11.1-21, explains the birth process. "The impregnation of human women is the emitting of the seed in the menstrual blood. As soon as the soul is released from Naraka (hell) or from Svarga (heaven), it arrives in the womb. Overpowered by that soul, the two-fold seed becomes solid.... Then it begins to remember its many previous existences in the wheel of rebirth, and that depresses it, and it tosses from side to side, thinking, 'I won't ever do *that* again, as soon as I get out of this womb, I will do everything I can so that I won't become an embryo



again....' When it has come out of the womb, it falls into an unbearable swoon, but it regains consciousness when it is touched by the air. Then Vishṇu's deluding power of illusion assails him, and when the soul has been deluded by it, he loses his knowledge. As soon as the living creature has lost his knowledge, he becomes a baby."

Scriptures **335** ¶ *Kṛishṇa Yajur Veda*, 6.5.10, states, "Therefore, a slayer of an embryo is like the slayer of a priest." The *Narada Dharma Śāstra*, 12.92, states: "One who wastes the entire property of her husband under the pretense that it is her wifely gift, or who procures abortion or who makes an attempt on her husband's life shall be banished by him from the town." The *Apastamba Dharma Śāstra* says, "Now, the actions which cause loss of caste: these are stealing gold,...homicide, neglect of the *Vedas*, causing abortion." *Gaurama Dharma Śāstras* states, "A woman becomes an outcaste by procuring abortion." Kautiliya's *Arthasāstra* declares, "When a person causes abortion in pregnancy by striking, by medicine or by annoyance, the highest, middle and lesser punishments shall be imposed respectively." Finally, the *āyurveda* scripture *Sūsruta Samhitā*, Chikitsasthana 15.1-11, stipulates: "In an irredeemable situation, it is best to cause the miscarriage of the fetus, for no means must be neglected which can prevent the loss of the mother."

The Mystic **336** ¶ Rebirth is powerfully interrupted by the abortion process. It is a bold rejection of the soul's anticipated entry into earthly life. To recount one Hindu mystic's humorous insights: having detached from the inner worlds to join a new family, the aborted soul is left stranded in the subtle Pretaloka (lower astral) region. He is now like a person stranded in an airport. All flights have been cancelled. He checked out of his room in the Hotel Svarga or maybe the less exclusive Naraka Inn, paid his bill, and those rooms are no longer available. He must make a new plan, chart an alternate itinerary, endure untimely delays and await another flight to his destination, where, he desperately hopes, there will be a womb for rent!

About the **337** ¶ The next chapter will explain how we use the **Following** ancient *chakravāla saṅga* system of creating a magical circle, organized according to a special form of seniority, to invoke divine beings to hover 'round the group giving support, insight and guidance from the inner worlds.

Through this oblation, which invokes prosperity, may this bridegroom flourish anew; may he, with his manly energies, flourish the wife they have brought to him. May he excel in strength, excel in royalty! May this couple be inexhaustible in wealth that bestows luster a thousand fold!

ATHARVA VEDA
6.78.1-2. BO AVW, 339



May God—who, in the mystery of His vision and power, transforms
His white radiance into His many-colored creation, from whom all things
come and into whom they all return—grant us the grace of pure vision.

Kṛishṇa Yajur Veda, SvetU 4.1. UpM, 91

There is on earth no diversity. He gets death after death who
perceives here seeming diversity. As a unity only
is It to be looked upon—this indemonstrable, enduring Being,
spotless, beyond space, the unborn Soul, great, enduring.

Śukla Yajur Veda, BṛihadU 4.4.19-20. UpH, 143

Where there is duality, there one sees another,
one smells another, one tastes another, one speaks to another,
one hears another, one knows another. But where everything has
become one's own Self, with what should one see whom,
with what should one smell whom, with what should one taste whom,
with what should one speak to whom, with what should one hear whom,
with what should one think of whom, with what should one touch whom,
with what should one know whom? How can He be known
by whom all this is made known?

Śukla Yajur Veda, BṛihadU 4.5.15. VE, 420-21

Than whom there is naught else higher,
than whom there is naught smaller, naught greater,
the One stands like a tree established in heaven.
By Him, the Person, is this whole universe filled.

Kṛishṇa Yajur Veda, SvetU 3.9. UpR, 727

O guide of the spirits, restore to us our sight, give us again our life breath
and powers of enjoyment. Long may our eyes behold the rising of the sun!
O gracious Goddess, grant us your favor and bless us. May Earth restore to us
our breath of life, may Goddess Heaven and the aery space return it!
May Soma give us once again a body and Puśan show us again
the way of salvation.

Ṛig Veda 10.59.6-7 VE, 582

Let us now invoke for our aid the Lord of Speech,
the Designer of all things that are, the inspirer of wisdom!
May He, the ever-kindly, be well disposed to our summons,
and may He, whose work is goodness, grant us His blessing!

Ṛig Veda Samhitā 10.81.7. VE, 808





UIET PEACE IS FOUND IN THE MYSTIC CIRCLE CALLED CHAKRAVĀLA, FORMED WHEN OUR DEVOTEES GATHER IN FELLOWSHIP. IT IS THE SENIORITY AGE OF EACH THAT ESTABLISHES THE SEAT IN THE CHAKRAVĀLA. THE PRĀṆAS THAT FLOW CLOCKWISE FROM ONE TO ANOTHER ARE BLENDED INTO THE INNER WORLDS AND ŚĀNTI IS ENJOYED BY ALL. HERE DIVINE GUIDANCE FOR ACTIVITIES IS RECEIVED AND SUPERCONSCIOUS SOLUTION ABOUNDS.

The Divine Circle

चक्रवाल

Chapter 17

338 ¶ Each *chakravāla*, a circle or *saṅga* of devotees, is seated clockwise according to seniority age, *jyeshṭhatā*. As each one present looks up the circle, he or she sees others of more experience, more dedication and hopefully more wisdom. The positioning according to seniority in each *chakravāla* stimulates respect and appreciation for those who are more senior, and it awakens tolerance and understanding for those who are younger. Through the *chakravāla*, the Gods and *devas* work with the group as a one mind, a one body, a one energy to bring through the divine, intuitive knowing that resides in all present. When a proper circle is formed for an excellent reason, *deva* influence can become exceedingly strong. Each *chakravāla* has its stated purpose, and *devonic* help or inner intelligence is attracted to heighten each member's superconsciousness. When contention arises, however, many *devas* leave. *Asuric* forces of the lower worlds rush in, but are hopefully kept at bay by the guardian *devas* of all present.

How We Calculate Seniority **339** ¶ Calculation of seniority age is done by adding together physical age, *nāmakaraṇa* age and membership age. The sum of these three creates the seniority age—an ingenious *devonic* innovation based on ancient tradition of seniority by physical age alone—to establish the protocol of respect and seating order for optimum productivity. When there is a tie in seniority in a *chakravāla*, the person older in physical years takes the more senior position. Seniority age is recalculated once each year, at the beginning of Moksha Rītau in mid-December. This age holds through the entire year and does not change. All students and guests in a *chakravāla* sit in the circle in order of their physical age.

Seating Order For Mixed Groups **340** ¶ In cases where a mixed group of members, students and guests all join in one *chakravāla*, the order is as follows. The *kulapati* men sit first, followed by the other married men (including widowers and divorcés), followed by the single males (including boys), followed by the *ṛishipatis*, and finally the avowed *brahmachārīs*, who end the first half of the circle, with the exception that



the youngest male is the *tūtuvar* and sits to the right of the *talaivar*. The female portion of the circle begins with the *kulamātās*, then the other married women (including widows and divorcees), followed by the single females (including girls), followed by the *ṛishimātās*, and then the avowed *brahmachāriṇīs*. Now, we can see that a *chakravāla* can comprise several circles forming a greater circle. When mixed groups gather, oftentimes two or more separate *chakravālas* may be formed for the various distinct groups, such as one for the males, one for the females and another for children. When the *guru* or his representative attends a meeting, he sits as *talaivar*. Any *monks* accompanying him sit beside him, the junior monk to his right as *tūtuvar*, and all others to his left. During the meeting, the *maṭhavāsīs* fulfill the duties of the seats they hold, but these duties rarely continue outside the meeting.

Chakravālas, 341 ¶ After the group is seated and the opening *śloka* is chanted (“*Sahanā vavatu...*”), each in turn mentally sends *prāṇa* to the one at his left. Soon a complete harmony is felt, as the *prāṇas* begin to flow clockwise from one to another through the psychic nerve system of all present, round and round and round. As this happens each devotee keeps his attention firmly upon the center of the circle and projects there any negative thoughts or feelings that may arise. That energy soon is dissolved in the greater flow of divine energy. When all are lifted up into superconsciousness, good service to Śiva can be performed. It is then, when the higher *chakras* are stimulated, that the *chakravāla* of guardian *devas* of each one present can communicate. At certain times, even the *sapta ṛishis* participate. Such are the mysteries of the Nāthas.

Duties of the 342 ¶ The *talaivar* guides the meeting. He is the Guru **Chakravāla** Mahāsannidhānam’s scribe, the person who later conveys **Positions** to him what has transpired at the meeting and seeks direction. The *talaivar* has two assistants: the *pechālar*, or spokesman to any group, and the *tūtuvar*, or messenger to individuals. The *pechālar* sits to the left of the *talaivar*. He is the second eldest. The next eldest is the *padipālar*, the priest, followed by the assembly persons, called *sabaiyors*. The *tūtuvar* sits to the right of the *talaivar*. He is the youngest in seniority. For example, the circle for five *śishyas* would look like this: *talaivar*, *pechālar*, *padipālar*, *sabaiyor* and *tūtuvar*. A *chakravāla* is always complete. No seat is reserved for an absentee. The next persons in seniority always move up a seat or two to fill the vacancy and assume the corresponding responsibilities the



seat demands. Here are the five *chakravāla* positions:

1. *talaivar*, தலைவர், the chairperson, host or scribe;
2. *pechālar*, பேச்சாளர், spokesperson to groups;
3. *padipālar*, படிப்பாளர், the reader and *pujāri*;
4. *sabaiyora*: சபையோர், assembly persons;
5. *tūtuvar*: தூதுவர், the messenger to individuals.

The Talaivar: 343 ¶ The *śishya* who is most senior occupies the first **Chairperson** seat in the *chakravāla*. The seat names him *talaivar*, the **And Scribe** chairperson, host and *guru's* scribe. He prepares the agenda before each meeting. He carries messages from the Piṭham to the group during the meeting and from each within the group back to the Piṭham. The extent of such communication varies depending on the nature of the gathering. The closest communication is maintained by the council on missions at its *presana chakravāla*, for this gathering is a pure conduit to and from the Guru Mahāsannidhānam, his official voice to the mission. Spontaneous gatherings are on the other end of the spectrum. They communicate with the Piṭham as needed.

The Pechālar: 344 ¶ The *śishya* who occupies the second seat in the **Spokesman to** *chakravāla* is the *pechālar*, the person who conveys mes- **Groups** sages to groups and makes announcements when called upon to do so by the *talaivar*. Within certain mission groups, it is the *pechālar* who serves as the fund-raiser and treasurer when necessary, though he may supervise helpers. Whenever appropriate, the *pechālar* of the council on missions represents the Kailāsa Piṭham to important people in the community by making courtesy calls, with one or two mission *kulapatis* accompanying him. The *pechālar* of the council on missions, like the monastery *pechālar*, is responsible for the care of guests, the sincere pilgrim or visitor. It is his duty to coordinate the stay, including assisting with accommodations as needed, be it in a family home, a hotel or other rented facility.

Padipālar, 345 ¶ The *śishya* who occupies the third seat in the **Tūtuvar and** *chakravāla* is the *paṇḍaram* priest, *padipālar*. He gives a **Sabaiyora** scriptural reading at every meeting. He conducts *pūjās* and other forms of worship, leads in *bhajana* and meditation. He is also the helper of the *pechālar*, and both of them receive help from the *tūtuvar* when needed. The *śishya* who is youngest in seniority occupies the last seat in the *chakravāla*, and is the messenger, or *tūtuvar*. He posts mail and performs various other simple duties. The *tūtuvar*, for example would be

Devoted to sacrifice,
gathering wealth,
they serve the Immor-
tal and honor the Gods,
united in mutual love.

RIG VEDA 8.31.9. VE, 265



the one to call up individuals to let them know when the next meeting would be, or to deliver a message for a certain person to buy supplies. In the council on missions *chakravāla*, when the *talaivar* receives a message from the Piṭham to be conveyed to an individual, he gives it to the *tūtuvar* during the meeting to deliver after the meeting. Such messages can be conveyed verbally or in writing. The *śishyas* who occupy all the other seats in the *chakravāla* are the *sabaiyors*, the ones who sit in attendance. In the council on missions *chakravāla*, they listen in silence, only speaking when asked for their opinion or comment to be given as a message to be conveyed to the Piṭham by the *talaivar*.

Working Together In Harmony 346 ¶ Because we follow the *chakravāla* tradition, there is a natural harmony existing in our missions and in each gathering of *śishya*. Rarely is much discussion required when activities are being carried out, for the lines of authority based on seniority are always clear. The *chakravāla* is the first boon given by me to maintain a spiritual harmony among followers, which is the primary imperative, as emphasized in *sūtra* 15, “Those who live with Śiva have zero tolerance for disharmonious conditions. In the home and beyond, they settle differences when others can only disagree. *Jai*, they are all instruments of peace. Aum Namaḥ Śivāya.”

About Unanimous Agreement 347 ¶ *Sūtra* 289 states, “All followers present at official fellowship meetings must unanimously agree and obtain the *satguru's* blessings before finalizing any project. No votes are taken based on the majority superseding the minority. Aum.” There has been some misunderstanding of this *sūtra*, for it has sometimes been interpreted to mean that everyone should be consulted on every step of every task. Therefore, we offer the following summary and explanation.

1. In our fellowship there is no voting, which is based on majority rule, as is the procedure in democratic bodies.
2. Harmony of minds and wills is our cardinal principle. It is natural to our fellowship because all members hold the same beliefs, all live by the virtues given in our Śaivite articles of faith and conduct.
3. The existence of the fellowship and each of its gatherings is for the purpose of carrying out the mission of the mission as described and clarified by the Guru Mahāsannidhānam in his divine wisdom. Therefore, his blessings are always sought before finalizing any projects.
4. We abide by the principle of unanimous agreement among those who are responsible for a judgment.



5. We do not apply unanimous decision in carrying out approved projects. Rather, those coordinating the project make the decisions, and those working with them strive assist in a harmonious way.

Unanimous Agreement As to Timing 348 ¶ The edict of unanimous agreement on timing was given in our *Lord Subramaniam Śāstras* for the monastery senior group of elders. It refers to innovations, setting new projects into motion and changing existing patterns. In all such matters, the *Śāstras* say, the *guru* is the supreme guide. In order to proceed with full energy, it is important that there be a oneness of wills among all who are working directly with the *guru* in implementing the change or innovation. Our *Saivite Śāstras* refer to this as judging the timing of implementation. In the family community, this has its parallel application only in our councils on missions, wherein the *guru* relies on the *kulapatis* in their *preshana chakravāla* to “nod on timing” before setting in motion innovations he has approved. The *Dravidian Śāstras* explain in verse 379 that in the Dvapara Yuga, “Any change or alteration in the flow of the monastery or the timing of an event, even if our *guru* instigated it, had to have a unanimous nod of approval from this senior group.”

Seeking Silent Inner Consensus 349 ¶ However, the *Śāstras* state, “If the discussion occurred more than a moment or so, the matter was referred to our *guru* for elucidation. For we are just a channel for the Deity, a dispenser, a container, a holder of *śakti*. We endeavor not to lower His vibration into the intellect of words and discussion other than to convey information of which our answers are found quickly within our *śāstras* and from our *guru*. The pattern is set, was set long ago, and to fulfill it is our function.” Verse 380 elaborates, “It was in the Second World, with the *devas* and our *guru* at night, when we all slept on these inner planes, that discussion occurred, clarification was given. This is why when issues arose, we informed the *devas* in writing through the sacred fire and met with them there, for our senior circle met in two worlds. And so, in the First World we always endeavored to sit and feel what had occurred the night before. And it was through feeling that the unanimous nod of approval or disapproval occurred.”

Not Applying Unanimous Agreement 350 ¶ Unanimous decision in our fellowship is blended in wisdom with the equally important principle of seniority. The delicate dance between these two creates a buoyant feeling of joy, cooperation and one-mindedness in all activities. While the elders guide those under their direction, there is never a sense of “your

United your resolve,
united your hearts,
may your spirits be
one, that you may long
together dwell in unity
and concord!

RIG VEDA 10.191.4. VE, 863



will” and “my will.” On the contrary, all wills are one in the service of Śiva in carrying out the *guru's* mission. We are reminded of the wisdom of parents’ directing children through positive affirmations, never with questions such as, ‘Why don’t you begin your homework?’ lest they encourage insecurity, disobedience and rebellion. This principle, so vital to raising children, also applies to giving instructions in any situation. For we must be careful that unanimous decision not open the door to needless discussion, which can lead to argument and insubordination. Those who are leading must take the lead. Those in charge are responsible to abide by the principles of compassion and kindness. *Sūtra* 17 reminds us, “Those who live with Śiva are honorable, cheerful, modest and full of courtesy. Having removed the darkness of anger, fear, jealousy and contempt for others, their faces radiate the kindly compassion of their soul. Aum.” One final principle, never to be forgotten, is that unanimous agreement on timing innovations is a privilege given to the council on missions by the *guru*. It does not apply when such participation is not invited. *Sūtra* 265 explains, “My devotees never apply the principle of unanimous agreement to sovereign edicts issued from Kauai Aadheenam’s seat of power. Such proclamations are the uncontestable law of the *satguru*. Aum Namaḥ Śivāya.”

Formal and Informal Chakravālas 351 ¶ A formal *chakravāla* is a gathering of an administrative group that meets regularly. Examples of formal, or official, *chakravālas* are councils on missions, meetings of the Hindu Businessmen’s Association and the Hindu Workingmen’s Association and Hindu Heritage Endowment gatherings of *kulapatīs* or *kulamātās*. All formal *chakravālas* are begun and ended with the official *chakravāla* chant, Sahanā Vavatu. There are also informal *chakravālas* among women and men, youth and students, in homes, temples, meeting halls, restaurants, etc., for various purposes. Examples of informal *chakravālas* are weekly *satsaṅgas*, dinner meetings, picnics, committees or action groups carrying out activities that have been set in motion through the council on missions, and any spontaneous gathering of devotees who prefer to recognize and respect seniority and receive the blessings of the collective group of guardian *devas* by forming a proper divine circle. At each such gathering, there is a *talaivar*, *pechālar*, *tūtuvar*, etc. The *talaivar* of each informal group performs the function of host and sees that the gathering is successful. The three helpers assist the *talaivar* as per our tradition, the *pechālar* addressing the group, the *padipālar* chanting the blessings and the *tūtuvar* bringing refreshments and running errands. Unless previously



requested to do so, there is no need for the *talaivar* to inform the Pīṭham of the details of such gatherings, though this always remains a possibility if the *talaivar* feels the need to do so. In most cases no minutes or notes would be made about the events taking place.

About the Following Chapter **352** ¶ The chapter that follows is about the administration and religious service among an established mission of Śiva's devotees in many countries of the world. They have gathered together not to socialize or become friends, but to be a life-long family of devotees related not by blood but by spirit. Here we shall see that missions are the outcome of the sought-after-and-rarely-attained inter-family harmony, with no back-biting, no disagreement whatsoever that is not quickly reconciled, only service, Śivaseva, Śivathondu, as they take joy in the fulfillment of the mission of the Paramparā.

Straight be the paths
and thornless on
which our friends
will travel to present
our suit! May Aryaman
and Bhaga lead us
together! May heaven
grant us a stable
marriage!

RIG VEDA 10.85.23. VE, 254

To the heavens be peace, to the sky and the earth; to the waters be peace,
to plants and all trees; to the Gods be peace, to Brahman be peace,
to all men be peace, again and again—peace also to me!

Śukla Yajur Veda 36.17. VE, 306

Oh thou who pervades all space, both now and hereafter, as the Soul of souls!
The *Vedas*, *Āgamas*, *Purāṇas*, *Itihāsas* and all other sciences inculcate fully
the tenet of nonduality. It is the inexplicable duality that leads
to the knowledge of nonduality. This is consonant with reason, experience,
tradition, and is admitted by the dualists and nondualists.

Tayumanavar 10.3. PT, 44

When the *Vedas* and *Āgamas* all proclaim that the whole world
is filled with God and that there is nothing else, how can we say
that the world exists and the body exists? Is there anything more worthy
of reproach than to attribute an independent reality to them?

Natchintanai, Letter 2. NT, 16

When mindstuff is firmly based in waves of *ahimsā*,
all living beings cease their enmity
in the presence of such a person.

Yoga Sūtras 2.35. YP, 205



As hungry children here below sit round about their mother,
even so all beings expectantly sit round the *agnihotra*.

Sāma Veda, ChandU 5.24.4. VE, 412

The unholy town where no temple stands, the town where men do not wear the holy ash, the town which does not resound with sacred song, the town which is not resplendent with many shrines, the town where the white conch is not reverently blown, the town where festive canopies and white flags are not seen, the town where devotees do not gather flowers for the worship rite, that town is no town. It is a mere wilderness.

Tirumurai 6.309.5. PS, 149

There is no difference between devotion and perfect knowledge.
A person who is engrossed in devotion enjoys perpetual happiness.
And perfect knowledge never descends in a vicious person averse to devotion.

Śiva Purāṇa, Rudra S. 23.16. AI, vol.1, 380

They labor hard and gather flowers and carry water pure.
They adore the Lord in unflinching piety and at His shining Feet
lay flowers and stand and pray, and unto the rain-laden clouds
forever prosperous shall they be.

Tirumantiram 1839. TM, 349

It is devotion to God, Śiva *bhakti*, alone that makes a man blessed.
Everything else is useless. Therefore, without break, practice Śivadhyaṇa.
Do not be afraid of anything. Victory will be yours!

Natchintanai, "Śivabhakti." NT, 7

He folded his hands in adoration and praised the Lord's feet.
His deep love melted in a stream, the flood from his eyes
gushed out and spread over his body.

Periyapurāṇam 5.21, verse 253. PS, 49

What has learning profited a man, if it has not lead him
to worship the good feet of Him who is pure knowledge itself?
They alone dispel the mind's distress
who take refuge at the feet of the Incomparable One.

Tirukural 2, 7. TW





REFINED, SUBLIME AND CONTENTED, FAMILY MEMBERS GATHER IN FELLOWSHIP, IN CHURCH MISSIONS LARGE AND SMALL. DEDICATED TO THE SPIRITUAL UPLIFTMENT OF EACH INDIVIDUAL AND EXTENDED FAMILY, THEY CONVENE FOR WORSHIP, SĀDHANA, STUDY AND SERVICE TO IMPLEMENT IN THEIR DAILY LIVES AND MAKE AVAILABLE TO OTHERS THE ENLIGHTENED TEACHINGS OF THE VENERABLE NANDINĀTHA SAMPRADĀYA'S KAILĀSA PARAMPARĀ.

Family Missions

गृहस्थप्रेषन

Chapter 18

353 ¶ All missions are bound to follow the instructions given in these *Śaiva Dharma Śāstras*, 1995 edition. It is imperative that all heed all edicts given from the Kailāsa Pīṭham at Kauai Aadheenam. Many of these dictates are brought forth in these *Śāstras*, and more will come in special addendums and *bhāshyas* from time to time as we grow and expand our horizons. It must be emphasized that all fellowship missions are guided directly by Kauai Aadheenam. Missions are not guided by our branch monasteries or national Church bodies, such as Śaiva Siddhānta Church of Mauritius. Missions are not branches of the parent Church. They are extensions of the parent Church, and all the missions make up the body of the whole. Missions have no decision-making authority. They are local congregations joining together in the name of the Church for the purposes of worship, study and personal change through self effort.

Participation And Church Guidance **354** ¶ The principles of mission membership are as follows:
1. Each mission is an extension of the parent Church, whose international headquarters and spiritual nucleus is Kauai Aadheenam in Hawaii, USA.

2. Membership in the mission is restricted to members of the parent Church. Therefore, each mission is an association of local members who are part of the world assembly of devotees.

3. Parent Church membership is renewed yearly by formally rededicating one's loyalties to the Guru Mahāsannidhānam at Guru Pūrṇimā in July. Those who do not rededicate at that time are not eligible to participate in activities.

4. Missions are encouraged to hold a yearly one-day open house, before or during Pañcha Gaṇapati, in December, for students, neighbors, friends and relatives to familiarize them with the teachings. An open house may be held by one mission or by two or more missions joining together.

The Purpose Of Church Missions **355** ¶ The primary objective of each mission is to preserve the faith and tradition and serve the needs of the local congregation. Through its activities, each council on missions,



the administrative group, seeks to uplift and guide its members in the fulfillment of all four aspects of life: spiritual, social, cultural and economic. First and foremost is the emphasis on personal daily *sādhana* and weekly *satsaṅga*, resulting in spiritual unfoldment of the soul, the stress being more on inner striving than outer expression. The goal of the mission is unrelenting religious or selfless service in fulfillment of the common goals. The higher beings work with all on the physical plane who gather for this purpose. It is well known that at this time in the Kali Yuga individuals by themselves are less effective than highly cooperative, harmonious groups for a dynamic religious service to reach its height. The *Śaivite Śāstras* offer a brief summary in verse 356: “The Society [mission] performs all the functions of the village. It conducts the funerals, the weddings and fulfills the ceremonial *saṁskāras* of our religion.”

Indomitable 356 ¶ The missions are defined more by what the members
Religious don't do than by what they do do. They don't eat meat, fish,
Spirit fowl, reptiles, mollusks, insects, eggs or shellfish. They don't
argue or cause contention at home or in a group. They don't cause problems
within the community. They don't indulge in backbiting or hurtful gossip.
They don't get divorced, they don't permit abortions and they don't abuse
substances, spouses or children. Wives are not employed outside the home,
and they do not involve themselves excessively in activities that would draw
them away from the family, such as sports, personal projects, dinner parties,
business enterprises in the home, even Church gatherings—anything
that would cause them to neglect their *stri dharma* even for a day. They are
housewives first and Śivathondars second. These traditions of purity are
followed for health and security benefits to the entire family. The above-
mentioned virtues indicate their striving on the San Mārga, the straight
path to God Śiva's holy feet, for the attainment of *moksha* that these *śishya*
have dedicated their lives to accomplishing. What they do do can well be
expressed in one word most dear to our ancient Paramparā: *Śivathondu*,

“service to Śiva.” Their Śivathondu is designated through their council on
missions, which works closely with the Pīṭham and the monastic staff.
Objectives 357 ¶ Toward these aims, members work together blend-
Of our Church ing their *prārabdha* and *kriyamāna karmas* in an effort to
Missions polish their character and strengthen their will, their love
and tolerance for others, to establish a high standard of Śaiva culture in
the home and in the community. This culture is based on *Lemurian Scrolls*,
Śaiva Dharma Śāstras, *Dancing with Śiva*, *Living with Śiva*, *Merging with*



Śiva, The Vedic Experience, Loving Gaṇeśa and other texts—all of which they hold as defining the ultimate sustainable pattern for their lives as families and individuals for this and many, many future generations. Śaiva Siddhānta Church missions are action groups, founded to carry out the “mission of the mission.” Their goals include the following:

1. To hold weekly mission *satsaṅga* implementing the Articles of Conduct and Articles of Faith of our fellowship.
2. To promote the doctrine of monistic theism by teaching from and encouraging daily study of *The Master Course*, and by distributing *Dancing with Śiva, Hinduism's Contemporary Catechism*.
3. To promote the doctrine of Hindu solidarity by cultivating good public relations with various Hindu sects and distributing religious literature, especially HINDUISM TODAY, the international Hindu family magazine.
4. To bring new members into the fellowship and, as membership expands, encourage new Śaiva Siddhānta Church missions to form.
5. To safeguard and promote the spiritual, social, cultural, economic and educational interests of Śaivites worldwide and to encourage the study and practice of Hinduism among all Hindus.
6. To provide religious training and personal discipline for children, particularly through the grammar-school level as predicted in *Śaivite Śāstra* verse 346: “After the Society became well founded and known, it expanded facilities into educating young children in the beginning learnings—how to read, how to write and conduct oneself through life. This training, completed by twelve or fourteen years of age, gave a fine foundation for the next succeeding step, according to their solar astrology.”
7. To print and freely distribute, as authorized by the Pīṭham, religious books, periodicals, booklets, posters, leaflets, in printed form and on the Internet.
8. To extend heartfelt rushing-forward invitations for the Guru Mahāsanidhānam and his *āchāryas, swāmīs, yogīs* and *sādhakas* to visit their country or locality, to come on *yātrā*. To cover the expenses incurred by such travel, the members will raise funds.
9. To form and sustain a Hindu Businessmen's Association, a Hindu Workingmen's Association, a Hindu Student's Association and a Rājarāja Chola Gurukulam for mission members and their children.
10. To join with other missions to help the Pīṭham establish a local Kauai Aadheenam branch monastery, *dharmaśāla*.
11. To perform Śivathondu each week.
12. To provide candidates for *sannyāsa* to perpetuate the lineage.

Even as a mirror covered with dust shines brightly when cleaned, so the embodied soul, seeing the truth of *ātman*, realizes oneness, attains the goal of life and becomes free from sorrow.

KRISHṆA YAJUR VEDA,
SVETU 2.14. BO UPH, 399



**Invitations to
Satguru and
Maṭhavāsis**

358 ¶ It is up to each mission to extend invitations to the *guru* and his *maṭhavāsi sevakas* for each mission and group of missions when they feel they are ready for change, new input and revitalization. This is in accord with tradition—and it is a tradition which is crucial to maintain—whereby the *śishya* comes to the master, rather than the *guru* feeling obligated to go to the *śishya*. However, in the 21st century global village all devotees cannot always be near their *guru*, for he may live in another nation many thousands of miles away. Thus the new duty of the collective group of *śishyas* is to invite the *guru* and/or his *maṭhavāsis* to come to them, to revitalize their community. Through their collective *sādhana*s the devotees are ready to receive the *maṭhavāsis* and make all arrangements within their own mission and the community at large. Having the Guru Mahāsannidhānam present and/or his *āchāryas*, *swāmīs*, *yogīs* and *sādhakas* is accomplished by all the local missions within the country giving earnest invitations at the proper time.

**How New
Missions
Are Formed**

359 ¶ One or more *kulapati* families gathering in a particular geographical region may seek blessings to create a mission through filling out a written invitation sent from the Aadheenam. In order to form a mission, at least one home among the families must meet the mission-house standards described later in this chapter. When the mission document is agreed to and signed and permission has been granted, they gather at an auspicious time and take the mission vow promising to uphold to the best of their ability the following five *sūtras* from *Living with Śiva* and all other guidelines accompanying the responsibility they are undertaking together.

1. THE FIRST MISSION APHORISM, SŪTRA 261

My congregation is organized into local missions to nurture religious life through shared worship, extended family gatherings, sacraments and community service, in accordance with the *Śaiva Dharma Śāstras*. Aum.

2. THE SECOND MISSION APHORISM, SŪTRA 262

My devotees rush to family gatherings for *bhajana*, *havana satsaṅga* and fellowship, to worship devoutly and sing loudly in praise of God, Gods and *guru*. They attend Śaivite temples weekly and during festivals. Aum.

3. THE THIRD MISSION APHORISM, SŪTRA 263

At gatherings among themselves, my devotees sing from our Śaiva Church hymnal, primarily Sage Yogaswami's *Natchintanai*. When with devotees of other sects, they enthusiastically join in their devotional songs. Aum.



4. THE FOURTH MISSION APHORISM, SŪTRA 264

My devotees abide by “consensualocracy.” All involved in a decision must unanimously agree and obtain the *guru's* blessings before proceeding. No votes are taken based on the majority superceding the minority. Aum.

5. THE FIFTH MISSION APHORISM, SŪTRA 265

My devotees never apply the principle of unanimous agreement to sovereign edicts issued from Kauai Aadheenam's seat of power. Such proclamations are the uncontestable law of the *satguru*. Aum Namaḥ Śivāya.

Official Name of the Missions 360 ¶ The official name of each mission is Śaiva Siddhānta Church (name of city, state or province) Mission. This name is used for all letterheads, newsletters and other printed literature, for signs, and for introductions at public events. For example, the letterhead for the mission in Beau Bassin, Mauritius, would read: “Śaiva Siddhānta Church Beau Bassin Mission.” This pattern has been well established through use for many years. Hindus around the world have come to be proud of their Hindu Church and want to see it flourish and grow. Even the two words *Hindu Church* have been a boon from the Gods to prevent conversion. The great Swāmī Vivekānanda, who inspired me to take *sannyāsa*, was also the one who inspired me to fulfill a vision to establish an international Hindu church. No one religion owns the word *church*. All Church members and Academy students shall be proud to uphold the name Śaiva Siddhānta Church and never seek to change it. Thus, they glorify our Hindu Church as an international body of devotees upholding the *dharma* of the *Vedas* to the best of their ability, with individual and collective goals reaching farther than the farthest star. For information on translating the word *church* into other languages, see chapter one.

Official Seal: the Tripuṇḍra 361 ¶ Each mission has a common seal bearing its official name. This seal includes the Church symbol or logo, called the *tripuṇḍra*, consisting of a colored circle with three horizontal white lines or stripes across the middle. In the center is a small circle the same color as the emblem itself with a white center about one fifth the size of the larger circle. This emblem represents the renowned Śaivite symbol, three stripes of gleaming *vibhūti* (holy ash) across the brow. Holy ash connotes purity, and the three lines signify the burning away of the soul's triple bondage of *aṇava* (veil of duality), *karma* (effects of past deeds) and *māyā* (the principle of matter). The dot or small circle in the middle represents the *pottu*, the dot worn by Śiva's devotees at the point of the third eye, signifying the soul's spiritual faculties and insight.

The mind, indeed, is this fleeting world. Therefore, it should be purified with great effort. One becomes like that which is in one's mind—this is the everlasting secret.

KRISHṆA YAJUR VEDA,
MAITU 6.34. VE, 422



**About Social
Service and
Politics**

362 ¶ Each local mission is managed through a council on missions of extended family patriarchs called *kulapati*. The council will, from time to time, be required as part of its civic duty to concern itself with community events, with war, with health or medical services, and material relief to the underprivileged, the poor, the handicapped, the uneducated, the homeless or the aged. These are all matters of important and abiding interest to those who have awakened compassion for their fellow man. These concerns, however, should never over-balance the mission's religious objectives. Mission gatherings are never used as political forums and members never participate in political block voting. Nor do members and students at official gatherings unduly engage in talk of politics, though each is elsewhere free to pursue actively his or her individual political persuasions. Political and social agendas are confined to their separate arenas, being healthy and positive parts of the *grihastha dharma* but not to be intertwined with religious activities.

**The Church
Mission
House**

363 ¶ Each mission has a gathering place, called the mission house, the home of a *kulapati*, which functions as a hospitality and information center for members and guests, providing security, stability and hospitality for the ongoing work of the fellowship as a whole. It is the site of the monthly full-moon gathering, and it provides an address for the mission. It is in the mission house that the holy *tiruvadi* reside, the pictures of the Paramparā are displayed, the Gods and the *havana kuṇḍa* (the fire altar in which prayers are burned) are installed and artifacts given by the Kailāsa Piṭham are enshrined. The mission house is reestablished each year, in mid-December, at the beginning of the third season, with a house blessing performed by a Śivāchārya or a monastic priest. When possible, a different home is selected each year so that the responsibility and blessings are equally shared. The sacred items are moved to the new location.

**The Mission
House
Library**

364 ¶ A mission library, maintained by the *śishyas*, is kept in each mission house. Here books, pamphlets, videos as well as photocopies of rare publications are collected and made available to members and guests. These are all publications of, or approved by, the Kailāsa Paramparā.

**About the
Mission
Gatherings**

365 ¶ The mission house serves as the gathering place for the monthly *havana satsaṅga*, which is one of four gatherings held by the mission each month. The other three are *bhaja satsaṅgas* which ideally are held in other homes, rotating from home



to home, so that all households enjoy the blessings of these sacred events.

Mission House Standards 366 ¶ The mission house must be a true Śaiva *kulapati* home blessed by traditional priests, totally free from *asuric* influences, and in which there are no prevalent non-Asian symbols, such as Western religious artifacts, a grand piano or guitar, competitive sport trophies, European sculptures or paintings other than landscapes and seascapes. There is no criticism attached to the presence of non-Asian symbols as described above, but it is only natural that they be gradually replaced or discarded as *śishyas* come deeper into the pure Śaiva way. Within these pure homes, *supātra gṛiha*, one sees Śaiva images everywhere. Most prominently, photos of the *satguru* are displayed in nearly every room. To qualify as a mission house, it must be a dwelling in which all who live in the home, including relatives and guests, are Church members and in which only vegetarian meals are served, where no meat, fish, fowl, shellfish or eggs are ever served to humans. One of the meanings of *Saivam* is “vegetarian” in the *Tamil Lexicon*.) It is not possible to establish a mission house in a home where the wife works in the world, even in the case of the husband being ill or temporarily unable to provide for the family. The *gṛihiṇī* must be a full-time wife and mother. Of course, the family’s regular monthly tithing must be up to date. Conducting a household with standards in variance to the Śaiva traditions stated above reflects an attitude, sets an example and reveals the underlying belief of the family. It is imperative that the *kulapatis* and *kulamātās* visit the home of *arulśishyas*, prospective members, to assure themselves that these devotees are who they say they are by seeing whether they are fulfilling the basic requirements of *dharmic* living, and to gently assist the truly sincere to make the necessary adjustments. Thus, it is essential that the mission house set a perfect example.

About Mission Gathering Places 367 ¶ The need for mission gathering places has always been amply met by the homes of members, Church monasteries and public temples. Other than their own homes, family members do not individually or collectively purchase or rent permanent facilities for Church or Academy activities. In early years this was tried, but usually the first and invariably the second generation of management was not harmonious. The consequences led to failure and a strain on the monastic community who then had to move into the facilities and eventually dispose of the property. When a mission has grown too large to meet in a single home, it can, with the *guru’s* blessings, divide itself into

Peaceful for us be the planets and the moon, peaceful the sun and *rāhu*.

ATHARVA VEDA 19.9.10. GK, 161



two. Some families have built or acquired larger homes to accommodate mission gatherings of up to 30 devotees. The real real estate of our Church is the people of our disciplined congregation.

Closure For Personal Retreats **368** ¶ The mission house is closed whenever the host family is on a personal retreat. As explained in *sūtra* 229: "Śiva's devotees observe a thirty-one-day retreat after the birth or death of a family member, not entering temples or home shrines, not attending *pūjā* or religious events, but continuing their *japa*, study and meditations. Aum." The mission house is also closed during the monthly retreat of a woman of the household or if anyone in the household has injuries that are in the process of healing (*make sure numbering is still accurate) (see paragraph 312-313). If the mission house is closed on the day of the monthly *havana*, then the *satsaṅga* is convened at another family home that meets the above qualifications of a mission house. The mission house is also closed if the family is hosting guests who are not Church members.

Bhashya from Bodhinatha, March 9, 2005

"After the missions experienced several years of difficulty in finding suitable *satsaṅga* locations due to women being on retreat, Gurudeva verbally amended the above rule after communicating with the mission COMs about the subject. He decided that mission *satsaṅgas* can be held in *śishya* homes where the wife or daughter is on monthly retreat, and also that other women on retreat can still come to *satsaṅga*. The women on retreat would simply stay in another room during the initial *pūjā*, and then return for the meditation, study period, cultural activities, announcements and *prasāda*. Of course, these activities would not be held in the shrine room. The women would not participate in making *prasāda* for the *satsaṅga*. If the *satguru* and/or monks are present at the *satsaṅga*, the women on retreat do not come forward to talk with them or touch their feet."

Financial Commitment Of Members **369** ¶ Every *arulśishya* of the Academy takes the Daśama Bhāga Vrata, tithing vow, and gives 10% of his or her gross income each month to the Hindu Heritage Endowment until he or she becomes a fellowship member. Church members tithe monthly to Śaiva Siddhānta Church. All devotees reconcile their tithing annually. All tithing, *daśamāṁśa*, is sent directly to the parent Church in Hawaii.



Mission Financial Guidelines **370** ¶ 1. Missions do not solicit contributions without written permission from the parent Church, and only for ongoing projects of the parent Church or for one-time projects for the mission itself, such as travel expenses for a *maṭhavāsi* or a special *homa* at a nearby temple or a scholarship for an Academy student.

2. All mission finances are conducted on a strict cash basis. No bank accounts are allowed. If funds are inadvertently collected beyond the intended purpose the excess monies are refunded to the givers.

3. Gifts in kind, such as milk, food, incense and altar supplies should be given generously at mission functions, especially those held in homes, to alleviate financial strain on the hosting family.

In previous years missions did handle their own funds and bank accounts. In some this became a source of contention or a source of pride in one's mission being more abundant than another. The small allotment to the Aadheenam was difficult to collect and the receiving of accounting even more so. Thus, service became, at times, a source of contention, something no one intended and no one enjoys.

Growth and Division; Dissolution **371** ¶ As a mission grows in its number of families, members and students, it may be divided into smaller missions. All missions and the members within them are extensions of the parent Church in Hawaii, dedicated to serving the Kailāsa Paramparā. Missions never think of themselves as different or separate from the Parent Church. A mission may be dissolved by a resolution of the council on missions with the blessings of the Kailāsa Piṭham. In the event of dissolution of the mission, the council agrees to not use the name Śaiva Siddhānta Church, nor an equivalent name, at any time or in any way. Possessions, such as religious artifacts, in the care of the mission would be distributed as directed by the stewards of the parent Church in Hawaii, USA.

Interaction Between Missions **372** ¶ Each mission helps other missions in its local area and, in fact, worldwide. This is done in the spirit of all for one, and one for all. They are all team players on Siva's stage in their *Śivathodu*. Each council on missions helps the others. Two or more missions in one geographical area may combine from time to time to interact and communicate regularly to fulfill the divine mission of the mission on a particular project as an ad hoc committee that has a reasonable date of beginning and an end. In doing this, the two councils on mission, consisting of two groups of *kulapatis*, meet as a one group. This may lead to missions specializing in various duties. There is no rivalry

Let the drum sound forth and let the lute resound, let the strings vibrate the exalted prayer to God.

RIG VEDA 8.69.9. BO GK, 330



between missions. The HBA, HWA and HSA, for example, are groups that bring together members of all missions in each area. Internationally, communication between missions and members is ongoing through electronic mail and other means, including telepathy.

Government Registration Of Missions 373 ¶ A mission may register itself with the local government. To do so, the council on missions seeks blessings from the Kailāsa Piṭham at Kauai Aadheenam. When the request is approved, a Mission Charter is granted to be filed with the government offices. The Guru Mahāsannidhānam and a *swāmi* are president and vice president whenever local law allows. For registration purposes, the *talai-var* of the council on missions is recorded as chairman, the *padipālar* as treasurer, the *pechālar* as priest and the *tūtuvar* as secretary.

About Remote Families 374 ¶ A family, either *kulapati* or *mukhya*, that lives in a region where there are no other *kulapati* families and which has not established itself as a mission is known as a *durat kuṭumba*. This general category may also include single individuals, and married persons whose spouse is not a member. Each *durat kuṭumba* is designated as an outreach extension of the mission best able to assist it with its needs. It is through the council on missions that the family receives their instructions for service, supplies and encouragement. The council in turn keeps the Piṭham informed as to the progress of its outreach extensions.

About Minstrel Tirukkuttams 375 ¶ *Tirukkuttams* are joyous singing groups of Church members, *arulśishyas*, *bālaśishyas* and *vidyāśishyas* who go from home to home of members, students, family, friends and the broader Hindu community. This is a form of outreach to spread the teachings of the *sampradāya* and bring new souls to their *guru's* feet. These inspired bands of minstrels sing loudly and clearly the lofty teachings of our lineage to uplift and inspire one and all. They extol their *guru*, give out his printed messages and pictures and display his books and quarterly journal, HINDUISM TODAY. At each home visited, a gift of *Dancing with Śiva* is presented from the Piṭham. We encourage the formation of *tirukkuttams* in every mission, overseen by the council on missions. They do not solicit donations during their sessions except with written permission from Kauai Aadheenam.

An Overview Of Mission Activities 376 ¶ Each mission meets weekly for *satsaṅga*. In addition, the *kulapatis* meet monthly for the Council on Missions meeting, and at other times as needed. Other Church gatherings include meetings of the HBA, HWA and HSA, described in chapter



24, along with the daily school sessions of the Rājarāja Chola Gurukulams. Participation is open to Church members and to *bālaśishyas*, *vidyāśishyas* and *arulśishyas*. Meetings of these groups, convened as needed, are informal, conducted according to the *chakravāla* method. Some religious ceremony accompanies every gathering. All innovations or changes in established patterns or service and activity are gently coordinated through the council on missions. These are presented at the *preshana chakravāla* by a *kulapati*, as explained in the next chapter. Especially in well-established missions, the patterns and programs rarely change from week to week, month to month, year to year. In large missions, additional committees may be formed as needed and recommended by the council on missions.

Types of Nurture Service **377** ¶ Religious service is of two general forms: nurture and outreach. Nurture is taking care of the religious life and welfare of the local congregation, and outreach is serving those outside its circumference. Nurture religious service maintains a strong, healthy, vibrant religious life for the immediate membership. Below are listed some of the many kinds of nurture activities in our Church missions internationally.

1. Weekly *satsaṅga* at the mission house, monastic facility or local public temples, including arranging for flowers, garlands, decorations, *prasāda*, *bhajana* singing, religious entertainment and scriptural readings.
2. Helping with the maintenance of temples and monasteries in the local area through *karma yoga* projects, such as cleaning, mowing or gardening, needs best discerned by consulting the management.
3. Providing for social events and activities such as picnics, field trips, youth retreats, group outings, sewing circles, hiking, skating, family nights, breakfast gatherings and noncompetitive sports and games for youth and adult members.
4. Helping with cultural functions and festivals; preparing *prasāda*, making decorations, and helping with coordinations.
5. Providing, through our Rājarāja Chola Gurukulams and other agencies, classes in music, art, drama and dance, cultural skills such as *kolam* design, garland making and cooking, *bhajana* and *Natchintanai* singing, and hosting of guest teachers and lecturers.
6. Hosting guests, treating each visitor as God, attending to them carefully and courteously to make their stay most enjoyable and uplifting. This includes receiving them, arranging for accommodations, caring for them during their stay and seeing them off when they leave.

The powerful man should give to one in straits; let him consider the road that lies ahead! Riches revolve just like a chariot's wheels, coming to one man now, then to another.

RIG VEDA 10.117.5. VE, 850-851



7. Helping to arrange marriages, including determining compatibility, a responsibility held primarily by our *kulapatis* and *kulamātās*.
8. Career planning for youths, using Vedic astrology as a guide.
9. Arranging activities for and care of the elderly.
10. Hospital visitation to members.
11. Counseling for adolescents, marriage and other types of counseling for Church members, given by qualified *kulapatis* and *kulamātās*.

Types of Outreach Service **378** ¶ "Outreach" consists of serving Hindus outside the immediate membership. It brings new members to the Church by encouraging eager souls to begin studying *The Master Course*. Together, nurture and outreach nourish the great banyan tree of *dharma*, which spreads out in all directions. Nurture feeds the roots, the trunk and its branches. Outreach draws in the sun's rays to give energy through the leaves, allowing the growth of new branches, a stronger trunk and deeper roots. Thus, our religious service is the life force of a great tree, ever spreading, ever fulfilling an ever greater service as the years go by. It must be remembered, however, that while there are many things that we can do to help others, the Asian way is to not interfere in anyone's *karmic* pattern unless their door is open. This firm, wisdom principle is given to all who follow our *paramparā* and wish to perform religious service for others. Below are listed some of the many kinds of outreach activities our Church missions engage in.

1. Hospital visitation, taking flowers to and consoling Hindus who are ill; reading scriptures to the elderly or handicapped.
2. Arranging for the airing of tape recordings, videos and CD's sent from Kauai Aadheenam for this purpose,
3. Promoting HINDUISM TODAY, the major vehicle of our outreach, through selling subscriptions and advertisements.
4. Selling *Dancing with Śiva, Living with Śiva and Merging with Śiva*, our primary religious texts, through placing them in bookstores and libraries and through retail sales at festivals and other events.
5. Making sure that each new Himālayan Academy publication is ceremoniously released at a public function.
6. Distributing free religious literature at public gatherings and through door-to-door visitation.
7. Conducting classes in Books 1-6 of *Śaivite Hindu Religion*.
8. Conducting specialized, advanced Śaiva Siddhānta seminars with blessings from the Pīṭham.



9. Keeping in touch with members in other countries in the spirit of Śiva-sambandha.

10. Conversion counseling, a service performed by authorized missionaries with blessings from and in coordination with the Pīṭham.

About the Following Chapter **379** ¶ In the chapter that follows we go into the internal administration of a mission, made up of heads of extended families. As in any group effort, planning is needed for activities to be successful. The next chapter explains this in some detail.

Since perverse considerations—such as injuries, whether done or caused to be done or approved, whether ensuing upon greed or anger or infatuation, whether mild or moderate or vehement—find their unending consequences in pain and in lack of thinking, there should be the cultivation of their opposites.

Patañjali's Yoga Sūtras 2.34, SP p. 183

From Him come hymns, songs and sacrificial formulas, initiations, sacrifices, rites and all offerings. From Him come the year, the sacrificer and the worlds in which the moon shines forth, and the sun.

ATHARVA VEDA,
MUNDU 2.1.6. BO UPH, 371







SENSITIVITY IS THE KEYNOTE OF THE SELFLESS PATRIARCHS WHO GUIDE OUR MISSIONS, WORKING CLOSELY WITH THE PĪṬHAM. EACH MISSION IS MANAGED BY A COUNCIL ON MISSIONS MADE UP OF ALL THE KULAPATIS. ONE SERVES AS SCRIBE, ONE AS SPOKESMAN, ONE AS PRIEST, ONE AS MESSENGER. MEETINGS ARE CONDUCTED IN THE ANCIENT CHAKRAVĀLA SYSTEM. NO VOTING IS DONE. ALL ARE CONTENT THAT DIVINE, DHARMIC GUIDANCE WILL PREVAIL.

Council On Missions

प्रेषनचक्रवाल

Chapter 19

380 ¶ *Preshana chakravāla* is the Sanskrit term for council on missions, the administrative body of each Church mission. It consists of all *kulapati*s in the mission in conjunction with the Guru Mahāsannidhānam and one or more *swāmī*s. One of the main functions of the council on missions is to serve as the formal channel of information to and from the Kailāsa Pīṭham at Kauai Aadheenam. Everyone in the mission respects this, yet anyone may freely communicate with the Aadheenam on any matter at any time. Each council on missions meets at least monthly and as often as needed to carry out their *seva* of coordinating ongoing events and holding the *śakti* of the group as a whole. The duties of the council are:

1. To see that the worship service, *satsaṅga*, takes place each week and that all members of this and other missions, as well as qualified Academy students, are made welcome.
2. To inspire members and qualified students to rush to their mission facility for weekly *satsaṅga*, to sing loudly in praise of God, Gods and *guru*, and to perform religious service.
3. To meet at least monthly and report to the parent Church after the gathering.
4. In registered missions to hold an annual general meeting to present the annual report.
5. To guide the general welfare of the families.
6. To coordinate activities with the local community. Hosting visiting *maṭhavāsi*s and *grihastha* guests. When a *maṭhavāsi* is brought to speak at a public function, two *kulapati*s should accompany him. The senior *kulapati* would introduce the *maṭhavāsi*, and both would help arrange the event, taking responsibility for follow-up details and the distribution of literature.
7. To oversee the goals of the Church, fulfilling these *śāstras* to perfection, which includes the 365 Nandinātha Sūtras.
8. To oversee the distribution of Church literature and publications.
9. To organize and supervise youth camps and travel-study pilgrimages.
10. To oversee and see to the completion of all projects given to members of the mission by the parent Church.



11. To oversee the religious education of children and adults, strengthening Śaivism for one and all and protecting against the infiltration of alien religious and other unacceptable influences.

Council Seniority Structure **381** ¶ The *preshana chakravāla* is organized according to the traditional *chakravāla saṅga* system. The senior *kulapati* present serves as the *talaivar*: Guru Mahāsannidhānam’s scribe. All others sit to his left around the circle. The next senior is the *pechālar*, Guru Mahāsannidhānam’s spokesman to groups. To the left of the *pechālar* is the *padipālar*, the priest and assistant to the *pechālar*. To his left is the *sabaiyor(s)*, silent assembly person(s). The last person in the circle, the youngest in seniority, sitting to the right of the *talaivar*, is the *tūtuvar*, the Guru Mahāsannidhānam’s messenger to individuals.

Council Meeting Protocol **382** ¶ Informal meetings of *kulapatis* may also be held as needed. These follow a different structure described later in this chapter. But the *preshana chakravāla* meetings are formal and follow a pattern similar to that outlined in the *Śaivite Śāstras* for the *maṭhavāsi* senior minority groups within our monasteries which has been successfully followed for the last 23 years. This is the way, inner-plane masters explain, that meetings of this type are held in the Devaloka, and they want us to do the same on Earth. The flow, adapted for our missions, is summarized below. The *devonic* helpers who wrote our *Śaivite Śāstras* visualized and described these meetings as a divine play taking place within the Devaloka, a gathering of individuals who by merely sitting together help stabilize the vibration of the surrounding community, so in tune are these sublime beings with their higher energies. The *devas*, therefore, gave special names to each character in the divine play of the *chakravāla* gathered to gently guide the flow of events in a monastery and maintain the vigil of sublimity as Śaivism emerges in the Golden Age. In the monastery, the *talaivar* in this special circle is called Umāgaṇeśa, for he is the *guru’s* scribe, sitting quietly, smilingly, in the eternity of the Now. The *pechālar* is called Hanumān. The *padipālar* is called Bālahanumān, or assistant Hanumān. The *tūtuvar* is named Umādeva. These terms are not used in the missions, though the roles are parallel.

Council Meeting Agenda **383** ¶ 1. Meetings always begin promptly at the appointed time, and all present fulfill the duties of their position according to seniority. This is a traditional mystical *tantra* to invoke and hold fast the presence of the *devas* and *maharishis* of the inner *lokas*. It can be well likened to a seasoned *yogi’s* meditation, which,



once begun, should never be delayed or interrupted lest the power dwindle and diminish. Therefore, the door is locked at the appointed time and no latecomers are allowed entry to the room until the *preshana chakravāla* has been concluded. Now the *chakravāla* has been formed, and the process of communion between the inner and outer worlds has begun. The *talaivar* chants *aum* three times, and all chant together the Śānti Mantra, "Saha nāvavatu saha nau bhunaktu, saha vīryaṅ karavāvahai, tejasvināv adhītamastu, mā vidvishāvahai. Aum śāntiḥ, śāntiḥ, śāntiḥ." Then they sit for a few minutes in meditation, spinning the *prāṇas* of the *chakravāla* clockwise, building the vibration, holding the *śakti*, then moving the *prāṇas* around the circle clockwise again, building a cone of energy reaching up two feet above the head of the tallest among them into the inner worlds. Then the *talaivar* Aums three times. He proceeds with the agenda point by point, noting responses on his agenda throughout the meeting, for he sends this agenda to the Pīṭham when the meeting concludes.

2. The *talaivar* sits, humble, smiling and content. He never comments on what he hears. He takes it all into himself on his mental conveyor belt to the Guru Mahāsannidhānam. First, after opening his calendar, he turns to the *pechālar* and asks for a report of duties he had been given during the previous meeting. The *talaivar* absorbs like a great sponge all that the *pechālar* has to say. On his meeting agenda he makes notes of important points for his next communication with the Pīṭham.

3. He refrains from comment, but is free with praise, for what he is hearing from the *pechālar* is past and has already been done. No corrections can be made. He knows in his wisdom that corrections are made in setting new directions, and this he will do in the future, not today.

4. The *talaivar* then turns his attention to the "silent *devas*" (the *sabaiyor*) and the total group. He asks about the duties of the agencies and the mission as a whole and how well these duties are being fulfilled. He inquires how the worship and *karma yoga* are proceeding, how the *satsaṅgas* are being attended, and any problems or needs that may persist. He takes it all in, absorbs it like a sponge. No aspect of his mind does he allow to be disturbed by what he hears or what they say they have seen. He takes it all in, making memos on his agenda that someone has neglected this *sādhana* or that *sūtra*, or that something has been done very well.

5. The *talaivar* then asks the whole group, "Is anyone standing out, being less than transparent, or deserving a note of praise, in our mission or in any other of our missions in the country or the world?" By this he

I bend to our cause at this solemn moment, O Gods, your divine and holy attention. May a thousand streams gush forth from this offering, like milk from a bountiful, pasture-fed cow.

RIG VEDA 10.101.9. VE, 279



means are there any problems that the Śivaguru and the *kulapatis* should know about in the behavior and conduct of any of the *śiṣhyas*. Anyone in the *chakravāla* may speak up and mention one or two. Again the *talaivar* takes it all in and records it on his agenda, making no comment. Smilingly he keeps the *prāṇas* flowing around the circle from one to another.

6. He then asks the *tūtuvar* the results of any assignments he had been given to perform. The *tūtuvar* speaks, and again the *talaivar* takes it all in, jotting down a thing or two.

7. The *talaivar* then turns to the *pechālar* and asks, "What guests are coming and what guests have come and gone?" The *pechālar* responds with current information of successes and problems, wishes, wants and needs. The *talaivar* again takes it all in, making careful memos on his agenda.

8. He then asks if there are any innovations or projects which anyone has collected for presentation to the Pīṭham. This includes reports of ongoing projects. He notes each one in his great agenda to convey in his next divine communication. He asks if the Guru Mahāsannidhānam has given any assignments for mission activities to any of the *kulapatis* or anyone in their families. The *talaivar* makes no comment, but takes careful note of each item to later present for the Guru's review and implementation through the council on missions. In this way, the Guru can speak freely and give ideas to one and all, knowing that each idea will be later brought to him in a formal way by his humble scribe, the *talaivar*. The *talaivar* refrains from offering any input from himself at this time, but saves it to review with the Pīṭham during his next communication.

9. Then the *talaivar* says to all, "Feel the great power of *śakti* that is now coming to us from Śiva's Kailāsa Pīṭham." All sit in silence, spinning the *prāṇa* clockwise around the *chakravāla*. And after four or five minutes, when the *śakti prāṇa* reaches its peak, the *talaivar* begins to speak smilingly, "Deep within myself I sat at Śiva's feet and he helped me rearrange my calendar and agenda. This is what he had to say." The *talaivar* then states the gist of the conversation or electronic or other kind of communication that he had with the Guru or his representative at Kauai Aadheenam. Then he tells the Guru's instructions for the *pechālar* and *tūtuvar* and answers any questions they may have in clarification of the instructions. The *pechālar* delivers messages to groups within the mission. The *tūtuvar* conveys messages to individuals. If any instruction to the *pechālar* or *tūtuvar* is not clear and there is a back and forth of more than a time or two or three, the *talaivar* in his wisdom smiles and writes on his agenda



the query to bring up in his next communication with the Pīṭham. The matter is dropped for now and all strongly spin the *prāṇa śakti*. This same remedy is applied any time discussion persists into worldliness, which is lowering the vibration through argument, contention and hard feelings. Then, in sixty seconds of silence or a minute more, the *talaivar* begins to speak again and relate the divine knowledge from his communication with the Guru Mahāsannidhānam as to innovations, suggestions, corrections and disciplines to keep the Śaivite mission and the mission of the mission stable and progressive.

10. When he has completed giving his instructions to his helpers, the *talaivar* says to all, "Feel the power of Śiva's *śakti* now. He must be here in fact. Let's entertain Him in our silence." When the time is just right, the *talaivar* asks the *padipālar* to lead the group in chanting Aum and the Śānti Mantra. Then, in order of seniority, all come forward to the *padipālar* for a pinch of *vibhūti*, which he places in their right hand. Everyone leaves the room except the *talaivar*.

11. After everyone has departed, the *talaivar* sits alone and meditates awhile upon the scene he has absorbed into himself. He reflects to find whether he has spoken out of line and, thus, in doing so failing to absorb and missing a point or two. And while it is all fresh within his mind, he organizes his calendar and completes his notes on his agenda in preparation for his next communication with the Kailāsa Pīṭham.

Contact With the Pīṭham **384** ¶ 1. At some time before every council on missions meeting, the *talaivar* will seek for a communication with the Pīṭham for direction. If he has not received counsel before the next meeting, naturally he cannot tell of his communication. He just takes in what is said by those present to later present in the next communication. Otherwise, the meeting is conducted as usual.

2. When the *talaivar* communicates with the Pīṭham, he presents clearly and concisely, point by point, everything he needs answers to or advice in, quickly noting any immediate response from the *swāmi*.

3. In a typical communication between the *talaivar* and the Pīṭham, be it in person, by telephone or electronic mail, the *talaivar* presents everything in the same way the council presented it to him at the council meeting.

4. Innovations given by the Pīṭham do not need a nod of approval from the council on missions, only a nod as to the time they should occur. It is the *talaivar* who should pick the most auspicious time, so that they will go into effect smoothly through the council, and if the time has been chosen

One step for strength,
two steps for vitality,
three steps for prosper-
ity, four steps for
happiness, five steps
for cattle, six steps for
seasons, seven steps
for friendship.
To me be devoted.

HIRAIYAKEŚI GRIHYA SŪTRAS
1.6.21.2. VE, 263



correctly initially, everyone should nod. If they do not nod, the *talaivar* should choose another time to present the matter again. In this way, discussion is avoided during the meetings, which inhibits the polarization of *śakti*, making the *śakti* less strong.

5. After the communication with the Piṭham, the *talaivar* sits alone and, while everything is all fresh in his mind, organizes what he will present to the council on missions at the next meeting. This should not take much longer than ten minutes and can be done in five.

6. All occurrences between a *talaivar* or *pechālar* or anyone in the council on missions is strictly guarded as confidential. Even years later, they must hold their confidences as to all happenings, information and discussions that come to them or before them while participating with their *guru* in the council on missions. This remedy, well heeded, will prevent toil and turmoil in subconscious strife in years to come in each Śaivite mission.

Notes of Praise or Correction 385 ¶ Messages to individuals or groups from the council on missions, with the blessings of the Piṭham, are given with great care and humility. In this way, as in ancient days, discipline, correction and training is given systematically and with great courtesy and care. Each time a correction is given, an apology precedes it, such as, "Pardon," or "Forgive me, for I have something to convey." Praise, of course, is given freely and abundantly.

Council Meeting Reports 386 ¶ After every council on missions meeting, the *talaivar* must report to the Piṭham, telling of the outcome of the meeting, listing the names of those who attended and those who were absent. As the Aadheenam depends on its *kulapatis* to be responsive, it refrains from taking too many steps to make manifest mission service and activities. All, therefore, heed the following policy: if no reports on mission meetings are received from the *talaivar* for a period of three months, the Piṭham will declare the mission closed and disallow further gatherings. The mission may be reopened with special ceremony upon request from the members.

Other Kulapati Chakravālas 387 ¶ The rigid guidelines given above only apply to the *preshana chakravāla*, the official administrative meeting of each mission. Naturally, *kulapatis* will gather at other times as needed to discuss matters of concern. *Kulapatis* from other missions may be present at such gatherings as well, and the format of those meetings is casual. The eldest present according to seniority, as *talaivar*, conducts the meeting. Others fulfill the roles of *pechālar*, *padipālar*, *tūtu-*



var, etc., according to their seating in the *chakravāla*.

Procedures In Small Missions 388 Duties may adjust when members are few. If the *pre-shana chakravāla* of a mission that has only three *kulapatis*, these three are *talaivar*, *pechālar* and *tūtuvar*. If two *kulapatis* form a council, one is *talaivar* and the other is both *pechālar* and *tūtuvar*. In a mission of only one *kulapati* family, the *kulapati* is *talaivar*, *pechālar* and *tūtuvar* all in one.

National Kulapati Meetings 389 ¶ All the *kulapatis* in a given country meet together three times a year at the beginning of each season—in mid-April, mid-August and mid-December. Each such group is called a national council of patriarchs, or *desha chakravāla*. Their focus for meetings is to fulfill the spirit of the “three seasons”—Nartana Ṛitau, the season of *Dancing with Śiva*; Jivana Ṛitau, the season of *Living with Śiva*; Moksha Ṛitau, the season of *Merging with Śiva*. These matters are outlined clearly on the agenda prepared at the Aadheenam by the Ekadanta Kulam and provided each *kulapati* at least one month in advance of the meetings. In planning activities, all *kulapati* groups refer to and seek to fulfill the guidelines within these *Śaiva Dharma Śāstras* for each season. No final decisions are made at these conclaves. In many cases, the Pīṭham participates in the meeting directly on a telephonic conference call. After the sum total of what has been heard is meditated upon, divine insight comes from the Pīṭham. These conclusions are then conveyed by the Pīṭham to the *talaivars* of the local missions to be put into action. In summary, the national *kulapati chakravālas* are information-gathering groups. The seasonal meetings of the national *kulapatis* set the tenor for the local missions. They are not action groups. They do not carry out decisions. They do not keep “minutes” that are moved and seconded. It is the local missions, at monthly council on mission meetings that manifest activities and report regularly to the Aadheenam.

About the Following Chapter 390 ¶ It is said, among those who know of Indian spirituality, that after finding and following a *satguru* nothing is more essential to inner progress than the constant company of good souls—*satsaṅga*. Groups of Śiva’s devotees who have formed themselves into missions have a task to perform called *sādhana* through *satsaṅga*. The next chapter holds the outline of three such *sādhana satsaṅgas*, gatherings that uplift and purify all who attend. These times of togetherness, when the group helps the individual and the individual helps the group, are serious, soul-rewarding weekly experiences.

That in which the prayers, the songs and formulas are fixed firm like spokes in the hub of a cartwheel, in which are interwoven the hearts of all beings—may that spirit be graciously disposed toward me!

ŚUKLA YAJUR VEDA
34.5. VE, 799–800



he daughter of heaven has revealed Herself in the eastern region,
all clothed in light. Faithfully She follows the path of *ṛita dharma*;
well understanding, She measures out the regions.

Ṛig Veda 1.124.3. VE, 808

Just as the luminous day is born from light,
so may the radiant singers shine far and wide!
Truly, the poet's wisdom enhances the glory of the Ordinance
decreed by God, the Powerful, the Ancient.

Atharva Veda, 4.1.5-6. VE, 105

The Word, verily, is greater than name. The Word, in fact, makes known the *Ṛig Veda*, the *Yajur Veda*, the *Sāma Veda*, the *Atharva Veda* as the fourth, and the ancient lore as the fifth: the *Veda* of *Vedas*, the ritual for ancestors, calculus, the augural sciences, the knowledge of the signs of the times, ethics, political science, sacred knowledge, theology, knowledge of the spirits, military science, astrology, the science of snakes and of celestial beings. The Word also makes known heaven, earth, wind, space, the waters, fire, the Gods, men, animals, birds, grass and trees, all animals down to worms, insects and ants. It also makes known what is right and wrong, truth and untruth, good and evil, what is pleasing and what is unpleasing. Verily, if there were no Word, there would be knowledge neither of right and wrong, nor of truth and untruth, nor of the pleasing and unpleasing. The Word makes all this known. Meditate on the Word.

Sāma Veda, ChandU 7.2.1. VE, 111

With the help of the gardeners called Mind and Love, plucking the flower
called Steady Contemplation, offering the water of the flood of
the Self's own bliss, worship the Lord with the sacred formula of silence!

Lallā, IT, 360

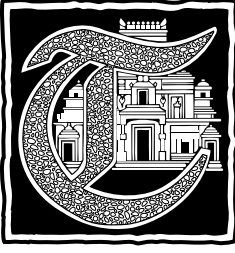
Homage to the source of health, and to the source of delight.
Homage to the maker of health and to the maker of delight.
Homage to the Auspicious and to the more Auspicious.

Yajur Veda Tait. S 4.5.8. YvK, 359

By means of the hymns one attains this world, by the sacrificial formulas
the space in-between, by holy chant the world revealed by the sages.
With the syllable *Aum* as his sole support, the wise man attains
that which is peaceful, unaging, deathless, fearless—the Supreme.

Atharva Veda, PrasnaU 5.7. VE, 775





OUCHING INTO THE ŚIVALOKA FOR ATTAINMENT AND AT-TUNEMENT, FAMILIES GATHER WEEKLY FOR SATSAṄGA. ACTIVITIES INCLUDE PŪJĀ, NATCHINTANAI SINGING, SCRIPTURAL STUDY, TESTIMONY, SHUM MEDITATION AND SHARING PRASĀDA. WHEN FOUR OR MORE KULAPATIS GATHER AT FULL-MOON TIME, A HAVANA, OR ANCIENT VEDIC FIRE RITUAL, IS CONDUCTED TO COMMUNE WITH DEVAS AND GODS AND SEND WRITTEN PRAYERS INTO THEIR WORLDS.

Religious Gatherings

सत्संग

Chapter 20

391 ¶ Weekly *satsaṅga* is held in members' homes, rotating in succession from one home to another as much as possible. Ideally, the mission house is used only once a month. It is the place of the *homakuṇḍa*, where the full moon *havana* is conducted. The other three weekly gatherings, known as *bhajana satsaṅga*, are held in other *kulapati* or *mukhya* homes, moving from one to the next through the year. The formal weekly *satsaṅga* of members can be held only in homes that meet mission-house standards. In brief:

1. the home must be strictly vegetarian;
2. the wife must not work in the world;
3. only Śaiva images may be displayed;
4. all relations and guests living in the home must be Church members.
5. of course, the family's tithing must be up to date.

Seasonal Changes for Satsaṅgas **392** ¶ The format of the *satsaṅga* changes slightly three times per year in accordance with the three climatic seasons experienced on the Garden Island of Kauai. The three seasons are: Nartana Ṛitau from mid-April to mid-August, Jivana Ṛitau from mid-August to mid-December and Moksha Ṛitau from mid-December to mid-April. Each season emphasizes one of the three great books of the Kailāsa Paramparā. Also, during each *ṛitau*, a different group is honored: those in the *gṛihastha āśrama* during Nartana Ṛitau, those in *vāṇaprastha āśrama* during Jivana Ṛitau, and those in the *sannyāsa āśrama* during Moksha Ṛitau. All *satsaṅgas* begin and end on time and last for approximately three hours.

Who May Attend Satsaṅga **393** ¶ The weekly *satsaṅga* is open not only to members of the local mission, but to all Church members, near and far. It is up to each mission to welcome with great respect *śiṣhyas* from other areas and treat them as Gods and Goddesses, considering that Lord Śiva has come in their form. Members' visiting other missions creates friendly relations and ongoing correspondence among families. It is a form of outreach which keeps everyone uplifted, inspired and well informed. *Arulśiṣhyas*, *vidyāśiṣhyas* and *bālaśiṣhyas* are also



welcome to attend all *satsaṅgas* of the local mission and of other missions when traveling. During Nartana Ṛitau, from mid-April through mid-August, other Academy students, relatives, friends and neighbors may be invited to attend and encouraged to become members of the Church. This is the *Dancing with Śiva* time of the year, when all doors are open to well-wishers and seekers on the path.

Bhajana Satsaṅga Guidelines **394** ¶ Below is an overview, in seven steps, of the way *satsaṅga* is conducted. It is followed by the outline of activities for each of the three seasons.

1. After all members have gathered and greeted one another, Gaṇeśa *ārati* is performed by the *padipālar* of the day. He then leads the group in chanting the Gurudeva Namaskāra Veda Mantra.
2. Then the *padipālar* performs *pādapūjā* to the *satguru's tiruvadi*, holy sandals, to invoke the presence of God, Gods, *guru* and the *devas*. This *pūjā* is performed according to the Śaiva Ātmārtha liturgy, with Sanskrit *mantras* chanted aloud rather performed in silence. All join in chanting the Gurudeva Ashṭottara Shatanāmaḥ, 108 names, at the point in the *pūjā* when the names of the Deity are normally chanted. After the *ārati*, sacraments (*tīrtha*, *vibhūti*, *chandana*, *kuṅkuma*, etc.,) are given out by the *pujārī*. The Gaṇeśa *ārati* and *pādapūjā* together last about 45 minutes.
3. The *pādapūjā* is followed by a period of meditation, lasting 30 minutes, conducted by the *pechālar* of the day. The subject changes with the season.
4. Then there is a 45-minute study period, guided by the *talaivar* of the day. Everyone sits in a *chakravāla*.
5. Next follows a 30-minute period of cultural activities.
6. Announcements are then given by the *pechālar* (about 5 minutes).
7. *Prasāda*, perhaps a full rice and curry meal, is then enjoyed. During the first *ṛitau*, it is suggested that *prasāda* include yogurt rice, *sundal* and *kesari*; during the second *ṛitau*, *tamarind* rice, *aval* and *modakas*; in the third *ṛitau*, sweet rice, *vadai* and *pāyasam*.

Nartana Ṛitau Bhajana Satsaṅga **395** ¶ Nartana Satsaṅga is held from mid-April through mid-August. Whenever a *satsaṅga* gathers, a *chakravāla* is created. Nartana Ṛitau is the time of year when those in the *grihastha āśrama* are honored, and we can optionally bring garlands to express our love and support of *kulapatis* and *kulamātās* in this *āśrama* of life. All pay close attention to their testimony on raising children, dealing with family problems, keeping harmony in the home and fulfilling the duties of *grihastha dharma*. Informal meetings and discussion groups are



encouraged to find ways to strengthen the many families in the community and to plan the schooling of children in the 64 *kalās* and the first six books of *Śaivite Hindu Religion* for the coming year.

1. Activities begin with Gaṇeśa *ārati* by the *pādipālar* of the day. He then leads the group in chanting the Gurudeva Namaskāra Veda Mantra.
2. Then the *pādipālar* conducts *satguru pādapūjā*.
3. The *pechālar* of the day now leads the group in a thirty-minute guided meditation on the Śivachaitanya Pañchatantra.
4. Next, as the teaching period for this four-month season stresses *Dancing with Śiva: Hinduism's Contemporary Catechism*, the central activity is *praśnottara satsaṅga*: "gathering for questions and answers." *The questions are those asked at the beginning of each *śloka* of *Dancing with Śiva*. After the *pūjā*, the group forms one or more *chakravālas*. All chant *Aum* together three times. The *talaivar* of each circle then asks the first question of the person to his or her left. The devotee answers by reading the *sūtra* and *bhāshya* from the lesson itself. When a devotee knows more than one language, additional readings should be given in those languages. Then personal testimony is offered as to how the lesson has changed his or her life. After giving testimony, the devotee asks the second question of the next person in the circle to his or her left, and so on until everyone has had the opportunity to ask and answer one or more questions. No philosophical discussion is permitted during *praśnottara satsaṅga* except when a *maṭhavāsi* is present. This portion of the gathering lasts 30 minutes.
- 4a. Yearly Planning: Inspiration is high and all are given a sheet of paper by the *tūtuvar* as the *pechālar* invites everyone, on the *satguru's* behalf, to write out plans for the year ahead. They do this by intuitively reading the *ākāśa* and writing down what quickly comes to mind. These papers are saved by each individual. This part of the *satsaṅga* lasts about 15 minutes. At the last *satsaṅga* of the *ṛitau* all the good foresights are compiled by each into one comprehensive program for the year. This plan is kept as a personal diary and not shared with anyone else.
5. Announcements are then given by the *pechālar*, focusing on the implementation of the goals of this *ṛitau*, the areas of emphasis indicated for the season.
6. Next is a 30-minute time for cultural events, videos, recordings, singing *Natchintanai*, dancing, seminars and classes on the myriad cultural arts.
7. The *satsaṅga* concludes with a 30-minute period of socializing and sharing *prasāda*.

Attain your prime;
then welcome old age,
striving by turns in the
contest of life.
May the Ordainer,
maker of good things,
be pleased to grant you
length of days.

RIG VEDA 10.18.6. VE, 609



Jivana

Ṛitau Bhajana
Satsaṅga

396 ¶ Jivana Satsaṅga is from mid-August to mid-December. This is the season when those in the *vāṇaprastha āśrama* are especially honored. All turn their attention to the special gifts of knowledge and experience that are the legacy of our elders in the community. We listen to their vision, their high-minded work in the broader community in guiding the *dharma* within the broader social and spiritual and political arenas. We encourage garlands to be brought to these *satsaṅgas*, then offered with words of kindness and respect to those who have been through so much and who now have an awakening wisdom by which all within the Church can be guided along the right path by those among us who have grown naturally into the subtle duties of *vāṇaprastha dharma*.

1. Activities begin with Gaṇeśa *ārati* by the *pādipālar* of the day. He then leads the group in chanting the Gurudeva Namaskāra Veda Mantra.
2. Then the *pādipālar* conducts *satguru pādapūjā*.
3. *Sūtra* Meditation: The teaching period for this four-month season emphasizes *Living with Śiva: Hinduism's Contemporary Culture*. This is the time when we ignite the fire of progress among this holy band. The goal is to strengthen each member's commitment to upholding all the vowed *sūtras* for the coming year in public and private life and all *sādhanas* they have been given to perform. Therefore, a thirty-minute meditation is held, guided by the *pechālar*, on the meaning of *vrata* and the need for *prāyaśchitta* or penance when a *vrata* is not upheld. The Nandinātha *sūtras* should all be in front of each devotee in written or printed form. During the meditative, reflective period, each one writes down on paper any *sūtras* or neglected *sādhanas* they need to strengthen their commitment to fulfill. A positive plan for perfection is made, first through inner commitment and then actual change. These papers are kept by the devotee and looked at each night before sleep. They are finally burned in a full-moon *havana* when all penances have been completed and guilt has disappeared. This *tantra* demonstrates that each one is responsible to himself for applied metaphysical practices and consciously recuperating *sādhanas* that were neglected along life's pathway. This is the Nātha way of self effort to attain Self Realization.
4. *Sūtra* Discussion: After the meditation, the group forms one or more *chakravālas* for *sūtra* discussion, with men and women separate. This constitutes the 45-minute study period. A full disclosure is made by each one to all others as to how well he or she has been living up to the Nandinātha



Sūtras. During each *bhajana satsaṅga* of Jīvana Ṛitau, a reading is given of five sets of Nandinātha Sūtras, beginning with *sūtras* 1-25 at the first *satsaṅga*, then *sūtras* 26-50 -at the second, and so on, in order. By the end of the season, 300 *sūtras* will have been read.

5. Announcements are then given by the *pechālar*, focusing on the goals of this *ṛitau*, the areas of emphasis indicated for the season.
6. Next is a 30-minute time for cultural events, videos, recordings, singing *Natchintanai*, dancing, seminars and classes on the myriad cultural arts.
7. The *satsaṅga* concludes with a 30-minute period of socializing and sharing *prasāda*.

Moksha **397** ☪ Moksha Satsaṅga is held from mid-December to
Ṛitau Bhajana mid-April. This is the season when those in the *sannyāsa*
Satsaṅga *āśrama* are especially honored. All turn their attention to those special *grihasthas* in life's fourth stage, and to the *sannyāsins* of our order, who have renounced the world to follow the path to *moksha* and Self Realization. We listen to their insights, to their *yogic* revelations and their sweet encouragements. When possible, we invite them to our *satsaṅga* so we may enjoy their presence and their words, and we prepare special garlands to show our admiration for their courage and commitment, their example of detachment and inwardness as exemplary members of the *sannyāsa dharma*. If no exemplars of this *āśrama* are present, the eldest *vāṇaprasthas* take their place in extolling the merits of this stage of life, reading from the *Holy Orders* which express all of the renunciate ideals and the need for young men to qualify themselves as *maṭhavāsis*. This is a time when the families talk about and plan the future of any young men who may be potential monks and arrange for their training. It is also a time to think of the future of any family persons approaching age 72, to determine how and where they will live out the fourth stage of life.

1. Activities begin with Gaṇeśa *āratī* by the *pādipālar* of the day. He then leads the group in chanting the Gurudeva Namaskāra Veda Mantra.
2. Then the *pādipālar* conducts *satguru pādapūjā*.
3. Meditation: The teaching period for this season stresses *Merging with Śiva: Hinduism's Contemporary Metaphysics*. Therefore, everyone enjoys a 30-minute meditation on the Shum *mamsane* guided by the *pechālar*. One of the twelve *mamsane* is the subject of meditation each week. Soft *vīṇā* music may be played during the meditation. All strive to follow perfectly the meditation map through the areas of consciousness named in the Shum language. All merge with Śiva in Satchidānanda *samādhi*. All see the

Behold now
a man who unwinds
and sets the thread, a
man who unwinds it
right up to the vault
of heaven. Here are the
pegs; they are fastened
to the place of worship.
The *Sāma Veda* hymns
are used for weaving
shuttles.

ṚIG VEDA 10.130.2. VE, 356-357



end of the path—*moksha* and ultimately *viśvagrāsa*—merging with Śiva.

4. *Vāsanā Daha Tantra*: After the meditation, everyone writes confessions on paper to clear the subconscious mind of unwanted *vāsanās*. The confessions are then burned in an unauspicious fire, such as a fireplace or trash can. They are not burned in the *havana* or temple because they are not being written as prayers to the *devas*. Next is the time for giving testimony as to how confession, repentance and reconciliation have helped in clearing unwanted *vāsanās* that have accumulated in the subconscious and sub-subconscious areas of the mind during the year. However, this does not require revealing the details of one's actual confessions. The writing of confessions and giving of testimony constitute the 45 minute study period.

5. Announcements are then given by the *pechālar*, focusing on the goals of this *ṛitau*, the areas of emphasis indicated for the season.

6. Next is a 30-minute time for cultural events, videos, recordings, singing *Natchintanai*, dancing, seminars and classes on the myriad cultural arts, including the 64 *kalās*.

7. The *satsaṅga* concludes with a 30-minute period of socializing and sharing *prasāda*.

Full-Moon Havana Satsaṅga 398 ¶ Once a month only at full-moon time, when four or more *kulapatis* are present from the local mission or from other missions, the gathering takes on a different format: that of the *havana satsaṅga*. If there are not four qualified *kulapatis*, the full-moon gathering takes on the form of *bhajana satsaṅga*. *Havana* is the sacred ritual of offering sacrificial oblations to the Gods and performing *lekhaprārtha yajña*, burning written prayers to the Devaloka through a most sacred fire. *Havana satsaṅga* is held at a monastery, the mission house or at another family home that meets mission-house standards if the mission house is closed because of a retreat. The *havana kuṇḍa*, fire altar, can be made of metal or brick, and the fire should be kept small so that smoke does not harm the room. *Kulapatis* must be sitting at all four sides of the *havana* to contain and balance the spiritual energies. In this eminent duty, they are called *havanakāras*. The *havana* is performed by the three most senior *kulapatis* and the least senior *kulapati* present at the appointed time. If four *kulapatis* are not present, the *havana* cannot be held, and the *bhajana satsaṅga* of the season is then commenced. When a mission has blessings to hold *satsaṅga* at a monastery, the *pādapūjā* and *havana* are conducted by *kulapatis* rather than by monastics. Any monks



attending sit in silence unless otherwise directed by the Pīṭham. Each *havana satsaṅga* generally lasts three hours, beginning and ending at the specified time. Once seated, none of the *havanakāras* is allowed to leave the *havana kuṇḍa* during the ceremony. Should one of the four *kulapatis* simply have to leave for any reason, the *havana* is immediately concluded at that point, and the next set of activities is begun.

Havana 399 ¶1. Activities begin with Gaṇeśa *ārati* by the *pādipā-*
Satsaṅga *lar* of the day. He then leads the group in chanting the
Guidelines Gurudeva Namaskāra Veda Mantra as everyone takes
 their seat. *Kulapatis* sit on the four sides of the *havana*, in order of senior-
 ity, with the *talaivar* facing south. Everyone else sits around them in a
chakravāla, as close to the *havana kuṇḍa* as possible.

2. The *talaivar*, the senior *kulapati* present, welcomes everyone and presents a greeting from the *satguru* or gives a short reading from his teachings.
3. The *pechālar* then leads in *Natchintanai* singing, first with a song to Lord Gaṇeśa, then to Lord Murugan, then to Supreme God Śiva.
4. When the *Natchintanai* to God Śiva is begun, the *tūtuvar* ceremoniously hands a flame to the *talaivar* who then lights the *homa* fire.
5. The Pañchākshara *bhajana*, "Aum Namaḥ Śivāya," is then sung by all.
6. The four *kulapatis* join together in placing sacred woods, *ghee*, grains and other precious sacrifices into the fire.
7. When the *prāṇic* vibration builds up enough for all to feel the inner doors of the Devaloka open, the *pechālar* leads the group in chanting the *mantra* "Aum, Hām, Haum, Śivāyanama Svāhā" 108 times in unison.
8. Meanwhile, the written prayers to the *devas* are slowly placed in the sacred fire by the *talaivar* while the *tūtuvar* rings a small bell which attracts the *devas'* close attention. The fire releases the prayers to their astral form. Singing and chanting creates enough odic and actinic force to hold open the connection between the inner and outer worlds, to enable the *devas* to receive the astral duplicate of the written prayers.
9. Prayers may be written during the *havana* or at home in anticipation of the event. It is the guardian *devas* of all present and the *devas* from nearby temples and home shrines that come to the mission house, having been attracted by the *havana* and the ringing of the bell.
10. After the prayers have been burned and "Aum, Hām, Haum, Śivāyanama Svāhā" has been chanted 108 times, all sit in silent meditation, internalizing their worship, for at least ten minutes, listening to the *nādanāḍī śakti*, looking at the *jyoti*, absorbed in Śiva consciousness. The *pechālar* signals

The Lord, God,
 all-pervading and
 omnipresent, dwells in
 the heart of all beings.
 Full of grace, He ulti-
 mately gives liberation
 to all creatures by
 turning their faces
 toward Himself.

KRISHṆA YAJUR VEDA,
 SVETU 3.11. UPP, 195



the end of the meditation by chanting "Aum" three times.

11. Then the *pechālar* asks devotees to share with all present their testimony of prayers answered, boons received, divine insights gleaned and spiritual strength gained from inner worship. If testimony is not forthcoming, the *pechālar* reads the lesson of the day from *The Master Course* trilogy.

12. Then the *pechālar* makes announcements of coming events and introduces the artists that will soon perform.

13. Cultural entertainment is offered by youth and others.

14. *Prasāda* is served, guided by the *tūtuvar*.

15. Then all prepare to depart. Each *havana satsaṅga* lasts three hours.

Prayers to The Devas And Gods 400 ¶ In Sanskrit, offering prayers to the Mahādevas and their *devas* and *gaṇas* at the holy fire, *havana kuṇḍa*, is called the *lekha* (written) *prārthana* (prayer) *yajña* (sacrifice). It is interesting to note that *prayer* is *prārthana* in Sanskrit, which is similar to the English. Prayers are only allowed to be sent into the Devaloka in a sanctified *havana kuṇḍa* in a home that meets the standards of a mission house, or at an authorized temple. We refer to such a dwelling as *pātra grīha*, "worthy home."

Prayers Sent in Absentia 401 ¶ Prayers from devotees who are unable to attend the monthly *havana* may be mailed, faxed or sent electronically to the host at the local mission house, to the Aadheenam or a *dharmasāla* for transmission into the Devaloka. Members who are part of other missions may freely attend the *havana* at any Church mission, or they may send or give their prayers to a mission member to burn for them to the inner worlds. All prayers are considered confidential and are mailed in a sealed envelope, clearly marked "prayers to the *devas*." They are never opened by the priests or read by anyone even when faxed (confidentiality is especially protected when written in Tyaf) but placed directly into the fire during the *havana* rite. No one should enclose cash or checks in the sealed envelope containing prayers, because envelopes are placed into the fire unopened.

Instructions For Writing Prayers 402 ¶ Prayers can be written to obtain answers to personal questions, to request help for specific needs or solutions to problems. Prayers may also be written on behalf of another person, for a group of people or to help clear up a situation within a group or community, even for solutions to national or world problems. For easy reading in the Devaloka, each prayer is written or typed in dark ink. Each word must be legible. One must not scribble, but write or print



clearly. The *devas* have no way to let us know if they cannot read the handwriting except to try and somehow inspire us by signs to resubmit the prayer. Printing or use of the Tyaf script is preferable. Prayers can be in any language. Satguru Yogaswāmī prefers prayers to him be written very clearly in the Tamil language. Do not assume that the *devas* will know what you mean. If they were all mind readers there would be no need for written prayers. Explain your problem or request thoroughly and clearly, in as much detail as possible. Also, the *devas* appreciate it if you thank them when a prayer has been answered and let them know the specific outcome of events. They are as anxious as you are for communication between the three worlds. They can best help you when directly asked, just as you would help a friend when personally asked to do so.

Where Prayers May Be Burned 403 ¶ Prayers should only be burned in a sanctified *havana kuṇḍa* in a *pātra gṛiha* or in a monastery or temple for which a covenant has been made with the *devas* to receive written prayers and fulfill them to the best of their ability. It is the presiding Guru Mahāsannidhānam on the Kailāsa Piṭham at Kauai Aadheenam who makes each covenant as to the homes and temples where prayers may be safely sent into the Devaloka without *asuric* interference. It is important to reemphasize why it is that *havanas* may only be performed when four *kulapatis* are present in a strict, traditional, *sākāhāra*, vegetarian home where no meat, fish, fowl, shellfish or eggs are served to humans. *Asuras* are attracted to *mānsāhāra* (meat-eating) places. No one attending a *havana* would want these negative beings collecting up their prayers on the astral plane, then working against them by creating havoc and inharmonious conditions. The site of the *havana kuṇḍa* is cleaned and decorated in preparation for these sacred monthly gatherings. Prayers should not be burned on Narakaloka days. On Bhuloka days they should be burned only during the three-hour Devaloka period. Prayers written at *havanas* during inauspicious periods are collected by the *tūtuvar*, placed in an envelope and mailed to Kauai Aadheenam for burning.

How Prayers Are Received In the Devaloka 404 ¶ The priest or individual burning the prayer need only ring a small bell while the paper is burning. As soon as the paper turns to ashes, its *prāṇic*-astral duplicate is released from its physical counterpart and immediately appears in the Devaloka. The paper with the prayer written upon it is snatched out of the *ākāśa* by one of the *devas* hovering over the fire, alerted by the ringing of the bell that a prayer is on its way. The written prayer is read aloud by the

O Lord of Categories,
thou art the Lord,
the seer of seers,
unrivaled in wealth,
king of elders, lord of
the principle of prin-
ciples. Hear us and
take thy place,
bringing with thee
all enjoyments.

RIG VEDA 2.23.1. HF, 291



deva holding it, then given to one of the Mahādevas or to the *deva* who can best fulfill the request.

How Prayers Are Mystically Fulfilled 405 ¶ Before taking action on a prayer, the Mahādevas and *devas* look very carefully into the *karmas* of the devotee. This includes *prārabdha karmas*, the results of past actions brought into this birth to be resolved; and *kriyamāna karmas*, actions and resultant merit or demerit currently being made by the individual. Therefore, it is always best to write one or more alternatives that you would be satisfied with in each prayer rather than insisting on only one solution. This is because your initial request may not be possible to fulfill in your *karmic* pattern or, without your knowing, it may actually be the worst possible thing that could happen. In this case, a prayer would be answered with a nonanswer. Therefore, it is wise to suggest two or more alternatives when making a request. It is acceptable to make the same request several times. Every prayer received is answered in some way, however mysteriously. Not one is neglected, ever. When the *devas* receive many prayers at the same time about the same subject, written by the same devotee or by several different devotees, they are truly alerted that action must be taken. Wouldn't you be if you went to your post box and received letters from ten different people all on the same subject?

The Value Of Personal Testimony 406 ¶ Testimony is an important activity for all missions. Within each Church member, faith must be kept vital and vibrantly alive in prayer to Lord Śiva, the Gods Gaṇeśa and Murugan and their *devas*, in the *gurus* of our *paramparā* and in the ancestors of each family. Faith is revitalized by the sharing of personal testimonials whenever devotees come together in *satsaṅga*. Hearing about prayers having been answered in the testimony of others truly strengthens the faith of everyone present. Thus, the giving of testimony is a very important part of each mission gathering. And don't forget the children. They will strengthen the faith of everyone present when they give their testimony. They have a lot to share that would remain unheard forever unless it were brought out by asking them a few leading questions. To give testimony is to bear witness that benefits in life have come through prayer. It is testifying that prayers are really answered and that praying really does work. It is testifying that going to the temple gives peace of mind, that Lord Śiva and His Mahādevas and *devas* have changed our lives and do help us with our problems. Testimony is especially important these days because scientists, rationalists, materialists, existentialists, sceptics



and atheistic anti-religionists of all kinds stand together against faith, prayer and miracles, as was chronicled in response to the Gaṇeśa Milk Miracle of 1995 in the global news reports, especially in India. This anti-religiousness may occur again and again during the next 1,000 years and on into the future of futures until the fullness of the Sat Yuga of this Kali Yuga comes to fruition.

Internal and External Worship 407 ¶ Giving testimony is also sharing the fact that internalizing worship through Shum meditations gives the strength and stability to face the external world, imperious to even the most stressful circumstances. It brings the courage to become successful, wealthy, able to fulfill *purusha* and *strī dharma*. Internal meditation of the Nātha kind makes you the center of the universe. It bestows a oneness with Śiva, an acquaintance with the eternity of the moment where no negative forces can touch you, no stress can drain you, no inharmonious condition can affect you. You are centered. You are the center of all. You are the peacemaker. You are the one who changes the forces of the world to peace, happiness and an everlasting life of tranquility. Peace, indeed! Such is the power of external worship followed by internal worship. Such is the power of Siddhānta and Vedānta. Such is the power of the fullness of our Śaivite heritage. So say the *ṛishis* of our noble *paramparā*. Testimony is affirming that performing daily *sādhana* actually brings about permanent changes in life and a greater peace of mind. It is testifying that when prayers are sent into the Devaloka through the holy fire, they are really answered in wonderful ways. When something good happens to you because of your prayers, it happens through Lord Śiva's grace.

How Personal Testimony Uplifts 408 ¶ Your testimony will help others become strong in their faith. Their testimony will in turn strengthen your faith. Hearing oneself voice testimony about a boon received or a prayer answered not only strengthens one's own faith but the faith of others as well. Yes, the hearing of one's own voice giving testimony is a very powerful force which bounces back into the subconscious mind, building the force of faith. It also impresses the subconscious mind of the listeners with positive new *saṁskāras*, building up their faith as well. To strengthen faith is a boon you can give to others. Be generous and lift the veils in their minds through testimony.

Matters That Should Not Be Shared 409 ¶ The great Sage Yogaswāmī has reminded us that: "Secret is sacred and sacred is secret." Prophetic dreams, breakthroughs in meditation, psychic experiences, visions

Like the cry of watchful birds swimming in water, like the loud claps of thundering rain clouds, like the joyful streams gushing from the mountain, so have our hymns sounded forth to the Lord.

RIG VEDA 10.68.1. VE, 812



of a Mahādeva or of a *deva*, or a *kuṇḍalini* experience through *yoga sād-hana* are good testimonies but only for the ears of one's own *guru*. These are not to be shared with others, lest the spiritual power dissipate. Such experiences hold the same sacredness as a private conversation with one's *guru*, which is held in confidentiality, so that the power of the *prāṇas* of that auspicious encounter are retained within, between *satguru* and *śishya*, to develop and mature.

About the Following Chapter 410 ¶ In the next chapter we analyze the nature of the Hindu Church and discuss the modern history of Hinduism in India, and how it survived several major invasions and is now enjoying a renaissance, not only in the holy land, but around the world.

Mantra yields early success due to practice done in previous life. Self-fulfilling, too, is the *mantra* which is received according to the line of tradition, with due *dikshā*, obtained in the right way. Innumerable are the *mantras*; they but distract the mind. Only that *mantra* which is received through the grace of the *guru* gives all fulfillment.

Kulārṇava Tantra, 11.3. KT, 112

Japa is the happy giver of enjoyment, salvation, self-fulfilling wish. Therefore, practice the *yoga* of *japa* and *dhyāna*. All blemishes due to transgressions of rule, from the *jīva* up to the Brahman, done knowingly or unknowingly, are wiped away by *japa*.

Kulārṇava Tantra, 11.1. KT, 111

The bank of a river, the cave, the summit of a hill, the place of holy bath, the confluence of rivers, the holy forest, the vacant garden, the root of the *bilva* tree, the slope of the hill, the temple, the coast of the sea, one's own house—these are the places lauded for the *sādhana* of *mantra japa*.

Kulārṇava Tantra, 11.4. KT, 112

Through the Letters Five can God's holy feet be seen.
Through the Letters Five, the whole world you can rule.
Through the Letters Five, mind's action can be stilled.
The Letters Five have come and entered my heart.

Natchintanai, "Adoration..." NT, 224





TTERING THE WORD *CHURCH* CALLS TO MIND A MULTI-FACETED, INTERNATIONALLY-ACCEPTED FORM OF RELIGIOUS ORGANIZATION. BUT IT IS RARELY USED IN CONJUNCTION WITH INDIAN SPIRITUALITY. IN FACT, OURS IS THE FIRST HINDU CHURCH ON EARTH. HERE WE EXPLAIN THIS KEY CONCEPT, DEFINING *CHURCH* AND SUMMARIZING ITS USE IN OUR MINISTRIES, WHILE OFFERING AN HISTORICAL VIEW AND BRIEF INSIGHTS INTO CHURCH SERVICE.

Church Perspective

सिवसेव

Chapter 21

411 ¶ Religious service can also be understood through the Western concept of ministry. The word *minister* is both a verb and a noun, derived originally from the Latin word, *ministrare* meaning to supply; to provide; to give help to or to attend to needs. In modern use, as a noun, a minister is any person thought of as serving as the agent of some other power. In government, a prime minister is the chief agent of the people, whose duty it is to attend to their needs. There are also other kinds of ministers in government such as the minister of defense, the minister of home affairs, the minister of foreign affairs. Ministry in religion is similar to ministry in government, for both attend to the needs of the people. These two ministries working together make for a strong society. The words *ministry* and *minister* are descriptive terms applicable to all governments and to all religions. Ministry cannot be defined as a function belonging to one religion more than another. There are many religions today that have recognized that the modern church system is the vehicle for the religious work of the future. They have developed visible and sophisticated forms of ministry, carried out by ordained ministers and lay missionaries under their direction. In Śaiva Siddhānta Church, the *maṭhavāsi* community are the ministers and the *kulapati* community are the missionaries.

Church: an Ideal Vehicle Of Service **412** ¶ In this century many religions have adopted the word *church* to describe their worldwide organizations and local bodies. We can look in the telephone book in any large city and find listed churches of many faiths. But what qualifies a church? The United States has created a specific definition of a church for tax purposes and to delineate the division between church government and the federal, state and county governments. For an organization to be recognized as a church, wherein all are committed to the same doctrine, rather than a religious organization, in which members may be of many religions and persuasions while sharing a similar philosophy, the Internal Revenue Service has developed the following fourteen-point list.

1. a distinct legal existence;



2. a recognized creed and form of worship;
3. a definite and distinct ecclesiastical government;
4. a formal code of doctrine and discipline;
5. a distinct religious history;
6. a membership not associated with other churches or denominations;
7. an organization of ordained ministers who minister to the congregation;
8. ministers selected after completing prescribed courses of study;
9. a literature of its own;
10. established places of worship;
11. regular congregations;
12. regular religious services;
13. Sunday and religious schools for the instruction of the young;
14. schools or seminaries for the preparation of ministers.

Any religious organization that meets most or all of the above characteristics can be legally classified as a church in the United States and receive many benefits that “religious organizations” do not qualify for. This is the highest status of a tax-exempt organization. Śaiva Siddhānta Church has met these requirements since February 12, 1962, as the first formal Hindu church on the planet.

Characteristics Of Religious Organizations 413 ¶ Qualifications for religious organizations or bodies are less stringent but nonetheless important. For example, the following requirements are held by the province of Alberta, Canada, for recognition of a religious body and licensing of clergymen to perform marriages.

1. Evidence of religious beliefs, such as a church book containing ceremonies, primarily those used for solemnizing marriages.
2. Evidence of continuity of existence such as: a) a written constitution; b) certificate of incorporation under the Religious Societies' Land Act from the Alberta Department of Consumer and Corporate Affairs; c) number of member adherents over the age of 18 resident in the community (minimum 100); d) address of regular meeting place; schedule of days and hours; e) Number of years in existence.
3. Information regarding the denomination and/or association the organization is affiliated with in Alberta, Canada.
4. Names, addresses and phone numbers of those people to be licensed as clergymen, plus evidence of ordination or appointment according to the rites and usages of the religious body; and proof of acceptance by the group as a spiritual leader and their desire to have him registered to sol-



emnize marriages. (This may be a letter from the president or secretary.)

The Value Of the Modern Church System 414 ¶ A look at religion on the planet today shows that the most successful churches have integrated their mission with modern forms of social and technological development. In doing so they have created highly sophisticated, workable systems through which their teachings are disseminated. These international churches have their executive branches, committees, agencies, communication systems, publishing facilities, ministries and local branches. Their local, national and international boards and missionaries work tirelessly to communicate with members and the public. A strong church in a stable nation can easily be compared to a government within a government. The division of church and state, found in democratic societies, will become better and better defined as a valuable factor in the preservation of the freedoms that a society provides its peoples in the years to come. Comparing this to ancient days when Mahārājas supplicated the sagely guidance of *ṛishis*, today's church represents the *ṛishi*, and the government represents the *rāja*. In a real sense, there was a separation—and a working together—of church and state then just as there is now.

The Church System In Hinduism 415 ¶ The era of the Mahārājas and Hindu villages where devotees of one tradition lived and worked together is gone. In today's pluralistic, global society, neighbors are diverse and aloof. When Hindu churches are formed, they reestablish the village community, organizing men, women and children of the same tradition and belief into coherent groups that nurture and advance one and all. They crystallize traditional Hindu community and activity which might not otherwise exist in the 21st century's disparate social cultures. Within many modern Hindu denominations and organizations we find the elements of church, including monks and nuns, priesthoods, scriptures, religious schools, *āśramas* and seminaries, thousands of temples conducting daily services.

About English Religious Terms 416 ¶ *Church* is one of many English religious words that had their origin in Greek and Latin and were given new and Christian meanings by the early Catholics. *Church* is derived from the Greek *kyriakondoma*, meaning "house of the Lord." Other such words widely used by Hindus are *temple*, originally referring to the Jewish temple; *congregation*, from the Jewish, meaning "all the people of Israel;" *priest*, from the early Roman Catholic Church and ultimately derived from Sanskrit. Some of the many other English religious terms

Thus have we now approached the All-Knower, the one who is the best procurer of good things. Endow us, O Majesty, with strength and glory.

ŚUKLA YAJUR VEDA
3.38. VE, 362



include *sacrament, clergy, monk, scripture, hymn, devotee, consecrate, saint, His Holiness* and *God*.

**The Bias
Against the
Term Church**

417 ¶ It is a shame that in Asia, where Christian conversion aggressiveness has been an unbearable force against society, the word *church* is often only associated with Catholicism or Protestantism. The members of our Śaiva Siddhānta Church have to remove the stigma from this word and educate the people that it is a common and appropriate term, owned by no special group, but used by the Buddhists, Hindus and others in these times. Christians have no special rights to the term *church*, just as they have no special rights or privileges in the US or most other countries. All religions are equal and equally protected under democratic laws.

**Śaivism's
Past Patterns
Of Service**

418 ¶ A general and brief review of Śaivism's past will help us understand the need for nurturing and encouraging religious service within this oldest religion today. Let us first go back in time to the days of India's feudal kingdoms. Śaivism was administrated by the Mahārāja, the Mahārāja's *kshatriya* ministers and the *brāhmin* priests. A benevolent Śaivite king saw to the needs of the people, built Śiva temples, schools, *maṭhas* and *aadheenams*. He was in turn often guided by an elderly *ṛishi* or *satguru*. The *mahārāja* supported the priesthood, the saints, the *paṇḍitas* and the priests who perpetuated the temples, the ceremonies, the traditions and the scriptures, bringing spiritual upliftment and unfoldment to all. Śaivite culture, by its very nature, integrated religious thought and practice in the fabric of daily life, thrived and perpetuated itself from one generation to the next.

**Hinduism's
Traditional
Teachers**

419 ¶ A conclusive analysis of religious culture in India's past may not be possible, since often no historical records were kept. Nevertheless, it is obvious that many persons were devoted to the maintenance and proclamation of Śaivism. For the most part these were householders. There were the ancient *ṛishis* of the *Upanishads*, such as Yājñavalkya, a married sage who expounded the Truths to kings. There were numerous *paṇḍitas* who read the scriptures to the people and discussed vital philosophical points. There were the *brāhmins* who performed the sacraments, maintained the sacred scriptures and kept the temples active with daily services and numerous festivals each year. Many *mahārājas* were themselves sages and teachers of the faith.



Hinduism's Traditional Ministers 420 ¶ There were also the *kulagurus*, the guardians of small groups of families connected by bloodlines, spiritual lineage or geographical proximity. Our Śaiva saints, many of them also family men, went about the countryside proclaiming the faith through songs to our Supreme God Śiva. They encouraged public worship by worshiping in the great temples of India. And, of course, the *brāhmins* were vowed to maintain the *dharma* of our religion by conducting their lives in accordance to *śāstric* law. In the background, working in the microcosm throughout the country were the *sannyāsins* and *sādhus*, some of whom occasionally came forward to preach and bless the people.

Breakdown After Muslim Invasions 421 ¶ Then came the Muslim invasions. Temples were destroyed in India's North, *mahārājas* were disposed and deposed, *sannyāsins* and *sādhus* were scattered, and we might surmise that the *brāhmins* and *kulagurus* were forced to curtail much of their overt religious activities. This was the first crushing blow to the life of Śaivism. Throughout the Muslim occupation of India, the *brāhmin* caste still preserved the knowledge of *Vedas*, maintained the temples and performed the services of the faith afforded them by birth. But because of the disruption of society itself, the laity who had been actively involved in religious service retreated, leaving the *brāhmins* alone in charge.

The Incursion Of British Christians 422 ¶ Next came the Christian colonists; the Dutch, Portuguese and then most significantly the British. While draining the wealth of the country, like those before them, the British set up a bureaucracy of modern political and economic administration that utilized primarily the *brāhmin* caste for clerical positions. Under the British, the *mahārājas* could no longer function as they had, and there was no longer a *kshatriya* caste in power to perpetuate religion as they once had. The British further weakened the religious fabric by setting up an educational system throughout the country in which Indians were taught to ridicule and belittle their own religious heritage and cultural traditions in the name of Western secularism. This system of education was established by Lord Macaulay, and it continues to this day.

How the Faith was Threatened 423 ¶ Slowly and steadily occurred the erosion and the loss of many kinds of religious service, such as singing and dancing in the temples, inspired lectures by *paṇḍitas*, philosophical debate in temple *maṇḍapas*, and teaching religion in schools and colleges. All this and more contributed to the weakening of every sect. Hinduism was left with only a skeleton of its original complex ministerial

Even as the radiance of the sun enlightens all regions, above, below, and slantwise, so that only God, glorious and worthy of worship, rules over all His creation.

KRISHṆA YAJUR VEDA, SVETU 5.4. VE, 335



infrastructure, the one it had before the Muslims first came to power 1,000 years earlier. Hinduism might not have survived at all but for its tight extended family structure. After independence in 1947, the secularization of India was virtually complete. The *swāmīs* came forward to fill the void left by the many *brāhmins* leaving their *dharma* to become doctors and engineers. They became the primary religious leaders, the full-time ministers, the *amachars*, the proselytizers of Sanātana Dharma. They became father, mother, *rāja* to some, minister to others and an image of divinity to hundreds of thousands of Hindus of all sects.

The Upsurge Of Renaissance Leaders 424 ¶ It is fortunate for all of us that despite the secularization of India, many noble souls maintained their religious attitudes and kindled the fires of faith over the past century. Śrī Arumuga Navalar of Sri Lanka, Swāmi Vivekānanda and many other Hindu renaissance leaders took up the ministry of inspired proclamation and they expounded in a powerful way the teachings of Śaiva Siddhānta and Vedānta. Śrī Aurobindo, Swāmi Śivānanda and others wrote books. Rāma Tirtha and other savants traveled around the world teaching and setting up missions and societies. Thousands of new organizations began to do social work from the platform of Hinduism.

The Need For Lay Missionaries 425 ¶ The work of these *swāmīs* has been a lifeline for the Sanātana Dharma. But it has always been known that *swāmīs* alone are not enough to serve the needs of Hindus. Though they number into the hundreds of thousands, their *sannyāsa dharma* necessarily prohibits them from over-involvement in the world, in family and in social problems. It is the task of their followers, the leaders within the family community, to fulfill the kinds of service that are part of their family *grihastha* and *vāṇaprastha dharma*. With this in mind, the *swāmīs* have set up training schools and camps to encourage devotees to further the religion in the lives of children, youth and families, to serve God through serving humanity, to spread the message of the *Vedas*, to stand strong for Hinduism.

Recovery Has Been Accomplished 426 ¶ Over the past 100 years, since the time of Swāmi Vivekānanda, this renaissance movement of new energy and Hindu pride has swept across the planet, touching the hearts of Hindus in every community. Each community has dozens of effective programs, and is developing more. The lay missionaries, seeing how much religion is needed in this day and age, are consulting with their *gurus*, *sādhus*, *swāmīs*, *yogis*, *paṇḍitas* and elders to find new ways to



reach out and fulfill *dharma*. They send devotees out to help the poor, feed the hungry and perform uplifting service in more than 120 countries.

Hinduism's Missionary Force Globally 427 ¶ It is indeed fortunate that a vital and growing lay missionary force is emerging on a global scale comprising primarily family men and women who are dedicated to furthering religion, improving conditions in their society and assisting others. Many are official emissaries of established organizations, churches, monasteries, temples and *yoga* schools. All are inspired from within, reaching out as a cohesive, loving force to provide aid in times of need, counsel in moments of confusion, comfort in periods of despair and clarity at crossroads of decision. They come from all walks of life: priests, doctors, laborers, housewives, attorneys, and more, each offering his or her special gifts to the community. Hindu ministry has blossomed over the past fifty years. Campus ministries, once limited to Christian ministers and Jewish rabbis, are now also conducted by Hindus, with thousands of students gaining confidence in their words. Hospital visitation ministries have sprung up in many countries, as small bands of Hindus take flowers, song, devotion and encouragement to the ill or injured. Hindu *swāmis* and lay ministers in dozens of countries outside India are called upon to share pastoral duties with ministers of other faiths at civic events. Temples in America, India, Sri Lanka, England, Trinidad and Tobago and elsewhere feed the poor and help the needy and homeless.

About the Following Chapter 428 ¶ The essence of our next chapter, spiritual people living in harmony, is captured in a story. Hundreds of years ago in the city of Madurai, known as the Athens of India for its cultural achievements, at the Meenakshi Somasundareśvara Śivan Koyil there was constructed within the vast temple tank a magic boat called the philosophers' barge. *Ṛishis* came from the Himālayas, *paṇḍitas* from all corners of India and humble *bhakta siddhas* from the South to sit together and discuss life, illumination and release from mortality and rebirth. The magic lay in the boat's extraordinary ability to expand to accommodate any number of people who conversed with an attitude of respect and harmony. But it grew smaller when discussion turned rancorous, and those who brought the contention suddenly found themselves in the water, swimming to shore in embarrassment. In Śiva's temple, it seems, only nonargumentative discussion was allowed. We have no magic boat today, or maybe we do, as you will learn while exploring penance in the next chapter.

Brahman is the priest,
Brahman the sacrifice;
by Brahman the posts
are erected. From Brah-
man the officiating
priest was born; in
Brahman is concealed
the oblation.

ATHARVA VEDA 19.42.1. VE, 360



I go for refuge to God who is One in the silence of eternity,
pure radiance of beauty and perfection, in whom we find our peace.
He is the bridge supreme which leads to immortality, and
the spirit of fire which burns the dross of lower life.

Kṛishṇa Yajur Veda, SvetU 6.19. UpM, 96

Only by a tranquil mind does one destroy all action, good or bad.
Once the self is pacified, one abides in the Self and attains everlasting bliss.
If the mind becomes as firmly established in Brahman as it is usually
attached to the sense objects, who, then, will not be released from bondage?

Kṛishṇa Yajur Veda, MaitU 6.34. VE, 422

Words cannot describe the joy of the soul whose impurities are cleansed
in deep contemplation—who is one with his *ātman*, his own Spirit.
Only those who feel this joy know what it is.

Kṛishṇa Yajur Veda, 6.34. UpM, 103

Even though he causes pain to his patient by applying certain remedies,
the physician is not taken to be the cause of the suffering, because
in the final analysis he has produced the good that was sought after.

Mṛigendra Āgama, Jñāna Pāda 7.A.18. MA, 184

O, my Lord, the five senses have taken possession of my
body and driven me away from your holy feet. I am confused and troubled at
heart, like the curd which is being churned. Bestow enlightenment upon me.

Tirumurai 4. HY, 11

The virtuous wife, devotee true and *jñānī* great—
those who have done exceeding harm to shock these,
their life and wealth will in a year disappear.

Tirumantiram 532. TM

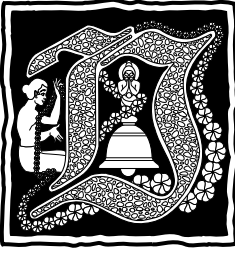
Disputes, worldly associations and quarrels should be
avoided. Not even spiritual disputations should be indulged in,
whether good or bad. Jealousy, slander, pomp, passion, envy,
love, anger, fear and misery should all disappear gradually and entirely.

Devākālottara Āgama, Jñāna Pāda, 77-78. RM, 116

As the intense fire of the furnace refines gold to brilliancy, so
does the burning suffering of austerity purify the soul to resplendence.

Tirukural 267. TW





ITALIZED BY BHAKTI'S GRACE, A DEVOTEE'S CONSCIENCE IS AROUSED, BRINGING THE DESIRE TO CONFESS, REPENT AND MAKE UP FOR MISDEEDS. THROUGH DIVINE SIGHT, THE SOUL PERCEIVES UNWISE ACTIONS PERFORMED WHEN IN THE LOWER NATURE AS A HINDRANCE TO SPIRITUAL PROGRESS. TANTRAS ARE MANY TO RELEASE THE SOUL FROM THESE BURDENSOME BONDS. PENANCE WELL PERFORMED PROPELS THE SOUL INTO ITS NATURAL STATE OF BLISS.

Penance

प्रायश्चित्त

Chapter 22

429 ¶ *Chakras* look like lotus flowers. There are four petals on the *mūlādhāra chakra*, situated at the base of the spine. These petals unfold one after another as a person's consciousness emerges upward from jealousy, anger and fear into memory, reason and willpower. Only then awakens the consciousness of religiousness and the ability to admit the existence of God and angelic beings. This new humility causes the devotee to admit that grace is needed to progress on the spiritual path and resolve unwholesome *karmas* of the past and that wisdom is needed to prevent making new unwholesome *karmas* in the future.

The Four Steps of Atonement 430 ¶ The four petals of the *mūlādhāra* can be described as unrestrained devotion, confession, repentance and reconciliation. When penance is given, it must be fulfilled, especially when requested. Otherwise, the life of the penitent is vulnerable to the company of *asuras*. Penance is given after a certain amount of remorse is shown and the urgency is felt by the individual to rid his mind of the plaguing matter. All help is given by the divine *devas* to those seen performing a sincere penance. These *devas* that oversee those in a penitent state of mind are similar to doctors and nurses gathered to help their patient become well again. The angelic helpers surround their "patient," assisting in the relief of mental and emotional illness caused by transgression of *dharma* and the guilt that follows. When the penitent is undergoing penance, it is a form of *tapas*, described by some as psychic surgery performed by the *devas* working together to bring the soul from darkness into light. It truly is a happy event, but only long after it is over. The *guru* of every *piṭham* receives the verbal confession of *śiṣhyas* and gives out the appropriate penance, *prāyaśchitta*. He recognizes Divine absolution, knowing the penance has been fulfilled, when the inner aura is bright as a new-born child, the face happy and the testimony on the result of the penance discloses true atonement. In our Church, the period specifically dedicated to confession, repentance and reconciliation is the third season, Moksha Rītau.



Confession **431** ¶ We all know the refined feeling of *bhakti*. Every religious person in the world has experienced this at one time or another. It is the total surrendering of oneself to God and the Gods. As the soul emerges out of the lower aspects of the instinctive mind, and the *mūlādhāra chakra* begins to unfold because of the *bhakti* that has been awakened through daily worship and *sādhana*, admittance and honest confession then brings up repentant feelings from the sub-superconscious mind quite unbidden. When this happens within the devotee, it is truly a boon, marking progress on the spiritual path. Confession, the voice of the soul, can now be heard. As the intellect clears, the honest truths of experience formerly hidden to oneself as well as to others are revealed. The soul, the conscience, emerges in all honesty and repentantly confesses the burdens it has been carrying. Yes, confession is truly the voice of the soul. Nothing is hidden to oneself when *dharma* supersedes *adharma*.

How to **432** ¶ As a mature being in the higher nature above the *mūlādhāra chakra*, ever seeking higher plateaus through *sādhana*, the Śaivite seeks peace whenever the mind is troubled. How does such a Śaivite confess? How does one tell of the reactions to misdeeds performed in all innocence when but a child in the lower consciousness, living in the lower nature, below the *mūlādhāra chakra*? How and whom does one tell of misdeeds performed during a lapse of conscience even when living a life of *dharma*? A Śaivite confesses to God Śiva, the Gods or his *guru*. To confess to God Śiva, go to His temple and mentally, psychically place your burden at the holy feet of the *mūrti* in the sanctum sanctorum. To confess to Gods Murugan or Gaṇeśa, go to their temple and place your confession at their holy feet. Or go to your *guru* and tell him of your inner plight, holding nothing back. This is how a Śaivite confesses inner burdens as he emerges out of the instinctive mind of the lower nature into the purified intellect of the higher nature.

Reconciliation **433** ¶ Yes, reconciliation is food for the soul. After the soul has unburdened itself of the dross of the lower mind **Is Food** through honest confession, a resolution must be made not **For the Soul** to reenter the lower states or rekindle the flames of the *chakras* below the *mūlādhāra*. To achieve reconciliation by apology for hurts caused another, or to atone by performing acts of penance if a long time has passed since the apology could have been made and received, is truly food for the soul.



Penance, the Means of Reconciling 434 ¶ There are many forms of penance, *prāyaśchitta*, such as 1,008 prostrations before Gods Gaṇeśa, Murugan or Supreme God Śiva, apologizing and showing shame for misdeeds, performing *japa* slowly 1,008 times on the holy *rudrāksha* beads, giving of 108 handmade gifts to the temple; performing manual chores at the temple for 108 hours, such as cleaning; making garlands, arranging flowers; bringing offerings of cooked food; performing *kavadi* with miniature spears inserted in the flesh, making a pilgrimage by prostrating the body's length again and again, rolling around a temple, and more. All these and more are major means of atonement after each individual confession has been made. The keynote in serious cases is asking one's *guru* to give a specific penance once the problem has been revealed. Once the *guru* is asked for penance, the penance must be performed exactly according to his instruction. It should be done with full energy and without delay. Deliberate delay or refusal to perform the penance shows the devotee has rejected the assistance of the *guru*. Further advice and guidance will not be forthcoming until the instruction has been fulfilled. Therefore, a devotee in such a condition does not approach. One may, however, beseech the *guru* for assistance and continued guidance if one is in the process of fulfilling the penance over a period of time.

The Steps Of Atonement, A Summary 435 ¶ The inner cleansing process of unwanted *vāsanās* occurs in this order: confession, repentance—expressed by the showing of remorse and shame—and finally reconciliation. Therefore, each individual admittance of a subconscious burden too heavy to carry must have its own reconciliation to clear the inner aura of *vāsanās* and replenish the inner bodies for the struggle the individual has had to endure in unwinding from the coils of the lower, instinctive mind which block the intellect and obscures spiritual values. When no longer protected by its ignorance, the soul longs for release and cries out for solace. *Prāyaśchitta*, penance, is then the solution to dissolve the agony and bring *śānti*.

Daily Sādhana Preserves Sublimity 436 ¶ All members without exception perform daily *sādhana* before dawn and read the daily lessons of *The Master Course* before sleep. All strive to manifest in their lives and homes the purified intellect of the higher nature. Keeping up with this *sādhana* keeps the entire subconscious clear so that meditation becomes a natural state of mind. The magnetic forces of the lower nature are indeed strong. Fear, anger, jealousy and *adharmic* beliefs, attitudes and actions

May the Lord find pleasure in our song of praise! Priest among men, may he offer due homage to the heavenly beings! Great, O Lord, is your renown.

RIG VEDA 5.13.3. VE, 854



are seen today as a way of life. Daily *sādhana* keeps each devotee free of these forces, and on the right track, of *dharma*, the perfect San Mārga of Śuddha Śaiva Siddhānta. Remember, when one's true *bhakti* has begun, confession comes forth as the natural outpouring of the soul, and repentance for any past misdeeds is sure to follow. Reconciliation is the food for the soul as it replenishes its outer mind.

Harmony, the Keynote of Religious Life 437 ¶ All *śishya* are instruments of peace wherever they are. We have zero tolerance for disharmony of any kind.

Harmony is held as the first and foremost standard of living in all spheres. The striving for harmony begins within the home and radiates out into all dimensions of life, enhancing and making joyous and sublime each relationship of each devotee. Thus, each *śishya* strives to be kindly in thought, word and deed, to unfold the beautiful, giving qualities of the soul. Attitudes are never cultivated which give rise to hurting the feelings of others or pushing others down to make oneself look more important. The great Tamil Saint Tiruvalluvar offers the following sage advice in *Tirukural* verse 100: "To utter harsh words when sweet ones would serve is like eating unripe fruit when ripe ones are at hand." If someone inadvertently hurts or offends another, the injured party never responds in a like manner but forgives and forgets the affront, remembering verse 152 from the *Tirukural*: "It is good to always endure the injuries done to you, but to forget them is even better." All difficult feelings are resolved before sleep, lest they give rise to mental argument and germinate as unwanted troublesome *vāsanās* that cannot be totally erased, but only softened and neutralized through the mystic processes of atonement.

Remedy to Dissolve Disharmony 438 ¶ If disharmony, also known as disruption of the harmonious *prāṇic* flow, does occur between any *śishyas*—anger, argument, back-biting, walking out of meetings, hurt feelings—it should be resolved before sleep. If the disruption is not resolved before sleep, then a *kukarmaphala*, fruit of wrongdoing, has been created. The hurt feelings and mental arguments continue to fester until the matter is brought up and openly faced to be resolved. Resolution is accomplished through the *hri prāyaśchitta*: apology, the showing of remorse, talking together in small groups and giving gifts as reconciliation. Humility is the keynote. Resolution is accomplished most quickly by sincere apology for participating in argument or confusion. Even if one was not necessarily to blame, the *karma* was there that attracted the situation. Harmony is reinstated by honestly accepting apologies, by forgiving



and forgetting with the firm resolve to never bring up the matter again. It is based on the common understanding that by working together on the firm foundation of love and trust all will progress in religious service and worship in the right way. Through these efforts, a *sukarmaphala*, fruit of right doing, is deliberately created. When two *śishyas* sit to settle a disharmony, it is often helpful for an uninvolved third party to be present to balance the energies.

Disharmony 439 ¶ If a conflict is not resolved within 72 hours, then **Extending** the *vāsanās*, or subconscious inclinations, of the event **For Three Days** minate. It is the duty of the *talaivar*, *kulapati*, *kulamātā*, *mukhya*, *gṛihīṇī* or any member of the family or group to inform the Aadheenam of any conflict that has persisted for more than a 72-hour period. If the Aadheenam is not informed and the matter is concealed, this is considered a breach of the *guru-śishya* relationship's established loyalties which will disrupt the progress of the entire group in which the disharmony occurs and negatively affect the broader community as well. The Piṭham casts no blame and will help whenever informed of such difficulties, attempting to heal the breach, strengthen ties and resolve the matter. The fact that all have chosen to avoid facing the difficulty shows that more serious remedies are required to resolve it.

Conflict in 440 ¶ If contention persists among a council on missions **A Council** to the point where its *kulapatīs* can no longer sit together **On Ministries** in peace and harmony, then a special, severe remedy may be given by the Piṭham: all mission activities are suspended for a minimum period of 31 days, allowing a time for healing. Successful recuperation requires that each *kulapati* in the mission individually communicate with his spiritual preceptor for personal guidance. Those involved in the *kukarmaphala* are encouraged to perform the *vāsanā dāha tantra* to gain release from the subconscious burdens. All are enjoined to fulfill the remedy of showing of remorse, talking together in small groups, and the giving of gifts as reconciliation. When all contentions are resolved and the *prāṇas* are felt by all *kulapatīs* to be flowing properly, the Piṭham is informed and permission to begin mission activities is sought. After this, the problems should never be spoken of again. If by the end of the 31-day moratorium the reconciliations have not been made—due to an excess of the three big "A's," *āṇava*, *avidyā* and *ahamkāra*—another 31-day period is automatically added as an additional *hrī prāyaśchitta*. This could go on for three to six months or more.

If a man first takes firm hold on faith and then offers his sacrifice, then in that man's sacrifice both Gods and men place confidence.

KRISHNA YAJUR VEDA,
TAIT. S., 1.6.8.1. VE, 401



Written 441 ¶ Śiva is the Life of our life, but what about the dead, decaying past? It is true that lower consciousness does not see this as any part of Śiva at all. Śiva permeates every place else but not here, we feel, in the secret corners of our own mind. This duality, this two-ness seeking oneness, cannot be conquered by air. It cannot be conquered by *ākāśa*. Mind cannot rationalize away the deep hurt of injustice, or even admit unto its most inner self that the same injustice experienced in this life was inflicted upon another in a previous life. It cannot be conquered by water. You cannot wash it away. It cannot be conquered by earth. It can only be conquered by fire. Write these grievances and confessions, clearly defined, and place them in an ordinary fire. Look at the fire. It is the only pure element today. *Ākāśa* is polluted with negative thoughts and heinous deeds on an overpopulated planet. The water is undrinkable, the air unbreathable. The Earth is hurting from the loss of its forests and all of Śiva's creatures therein. In the heart of the Kali Yuga, we have only fire to depend upon. It is not polluted. It feeds upon the good things of the Earth, and on pollution itself. The ordinary fire, your mind going within it, will lift your own *kuṇḍalīnī* fire for a moment and burn yourself free from negative attachment and all the past experiences locked in your subconscious. As fire burns within seconds, a *kuṇḍalīnī* burst will destroy all of this within seconds.

When 442 ¶ *Sādhana* is the magic balm that soothes the nerve system, giving strength for each of my *śiṣhya* to have forbearance with people and patience with circumstances. **Worldliness Prevails** When *sādhana* is neglected, problems close in. Families find it difficult to see eye to eye. Hard feelings arise in even the simplest and well-intended encounters, for the neglectful individuals have become too externalized. When such difficulties repeatedly occur around a particular family, it is invariably found that the performance of daily *sādhana* has been all but abandoned within the home. Families who have been neglectful of gathering weekly for *kula somavāra sāya*, Family Monday Evening, and of fulfilling their daily *sādhana* sometimes work themselves into a state where no amount of counseling from peers and elders can help, because emotions run too high. At times like this, contentious, combative feelings are often a prevailing force in the home. Our *Śaivite Śāstras* give the following wisdom: "If a family did not live according to the *Śāstras*, which were not extremely strict, but wise, it was simply considered that they had entered another world and were no longer invited into a Śaivite home, temple or



monastery. However, no ill feelings toward them existed, and when they began adjusting their life pattern and obeying the Śaivite law, invitations were then extended. This was generally decided by a senior minority of each family group surrounding a temple [council on missions] in cooperation with a *swāmi* and generally felt on an inner vibration by all as to the rightness or wrongness of the situation, for no Śaivite ever hurt anyone, they just avoided.”

Two-Month Retreat for Recuperation 443 ¶ We have found through the years that a two-month retreat is a rewarding remedy for the conditions described above, to be applied according to the wisdom of the Pīṭham. The family is asked not to mix with other members during this time. They are advised to hold family gatherings often, remain unto themselves in a quarantine situation and settle matters in their own home, their shrine room, among themselves, and become fully reestablished in living the Śaiva Dharma. When the two-month retreat ends, a ceremony is held by the *kulapatis* and *kulamātās* of their mission welcoming them back into participation. Now private talks can resume with peers and elders when needed. This remedy, or *prāyaśchitta*, can also be helpful for two or more families who are having trouble getting along, who find themselves criticizing one another and causing upset to the mission as a whole. The retreat from mission activities gives time to do more *sādhanas* and temple worship to help them understand why the difficulty has arisen.

The Power Of Spiritual Insight 444 ¶ Disruptions among *śishyas* can be avoided through *vidyā*—spiritual insight, intuitive knowing—which brings compassion and the ability to get along and work harmoniously with others. *Vidyā* overcomes *ahaṅkāra*—personal I-ness, or ego, and the need for personal recognition, the sense of I-ness, “me” and “mine.” *Vidyā* overshadows *āṇava*—the individuating veil of duality, source of ignorance and finitude—for the greater good of the whole. *Vidyā* by its own merit overwhelms ignorance, *avidyā*, for the goals of the group to manifest. What is this incredible force called *vidyā*? *Vidyā* is the grace of Lord Śiva given to all within His *chakravāla*. All *kulapatis* must sit in graceful, egoless servitude as clear channels for the divine forces to manifest the mission of the mission.

About the Following Chapter 445 ¶ A grand departure from everything we have been studying in previous chapters is the next one. Money makes the world go ‘round, or so the song says. Once upon a time the Hindus held the wealth of the world and our religion thrived in

‘Come, come!’ these radiant offerings invite the worshiper, conveying him thither on the rays of the sun, addressing him pleasantly with words of praise, ‘This world of Brahman is yours in its purity, gained by your own good works.’

ATHARVA VEDA,
MUNDU 1.2.6. VE, 414



extraordinary ways. Those were the days of the Mahārājas. In time, wealth was granted by complex *karmas* to the Muslim faith, then later to the Christians and the followers of Judaism. The Vishṇu power of preservation of material abundance is invoked through good deeds, and it is revoked when violence in thought, word and deed arises, leading to anarchy in the home, the city, the country. The high-minded concept of Hindu Heritage Endowment, as the next chapter will explain, is one service we offer to bring money back into Hindu institutions, artistic schools and halls of learning. By understanding wealth and its preservation into the future, each Hindu can make the Hindu world go 'round in style.

A man should think on wealth and strive to win it by adoration
on the path of Order, counsel himself with his own mental insight,
and grasp still nobler vigor with his spirit.

Ṛig Veda 10.31.2. RvG, 459

I am inclined to adore you, the two sages, the ministrants at the places
of work and worship of men, from whom all the prosperity is derived.
May you raise our offspring to a higher stature and help us to acquire
precious treasures preserved amongst nature's bounties,
when the worship is being conducted.

Ṛig Veda 7.2.7. RvP, 2355

You who are worthy of men's prayers, our leader, our God, rich in heroes—
may we install you glowing and glistening! Shine forth at night and at morn!
Your favor has kindled our hearths! By your favor we shall be great!

Ṛig Veda 7.15.7–8. VE, 846

For the purpose of protection of all, a Liṅga is variously caused
to be built in villages by Gods, by seers and by ordinary men.

Kāraṇa Āgama 10. MT, 66

When in Śiva's temple, worship ceases, harm befalls the ruler,
scanty are the rains, theft and robbery abound in the land.
Thus did my holy Nandinātha declare.

Tirumantiram 518. TM, 225

Virtue yields heaven's honor and earth's wealth.
What is there then that is more fruitful for a man?
Be unremitting in the doing of good deeds.
Do them with all your might and by every possible means.

Tirukural 31, 33. TW





WONDERFUL IS A GOOD WORD TO DESCRIBE THE INDEPENDENT PUBLIC SERVICE TRUST WE FOUNDED TO PROVIDE TEMPLES, ĀSRAMAS, SCHOOLS, ORPHANAGES AND MORE WITH PERMANENT, GROWING INCOME THROUGH CHARITABLE ENDOWMENTS. DONORS AND THEIR BENEFICIARIES CAN BE ANYWHERE IN THE WORLD. HHE IS THE FIRST SUCH INSTITUTION WITH A GOAL OF BILLIONS TO SECURE THE FUTURE OF HINDU CEREMONY, ART, MUSIC AND DANCE.

446 ¶ All the guardian *devas* of all the people in the beneficiary organizations and of all those who set up the endowment are involved in the HHE. It is a *devonic* creation, not forged by us, but bequeathed upon us from the Devaloka and the Śivaloka to fulfill a need. The guardian *devas* of each organization have a personal interest in Hindu Heritage Endowment because they are putting all their energy and thought into creating for each Hindu organization a permanent financial abundance so that its leadership can concentrate upon fulfilling its goals rather than on constant fund-raising and basic concerns about money. The beings in the angelic worlds don't want the stewards of Sanātana Dharma's temples, schools and other institutions to have to worry about money, knowing it is important for their minds to be free to commune with the divine and serve others in fulfillment of the highest good.

HHE's Founding And Purpose 447 ¶ On the physical plane, the Hindu Heritage Endowment is a public service trust which seeks to establish and maintain permanent sources of income for Hindu institutions worldwide. The HHE was founded in December, 1993, through the signing of its Declaration of Trust. On April 20, 1994, it received recognition of its status as a tax-exempt public charitable foundation from the United States Internal Revenue Service. On April 22, 1994, Hindu Heritage Endowment commenced the charitable activities described in this chapter of the *Śaiva Dharma Śāstras*. The mission of Hindu Heritage Endowment, which is strictly religious and nonpolitical, is to strengthen Hindu religious traditions throughout the world by providing Hindu institutions with a permanent and growing source of income in order to assure their financial stability and further their diverse programs. As *Tirukural* verse 333 reminds us, "Wealth's nature is to be unenduring. Upon acquiring it, quickly do that which is enduring." There are three steps to the accomplishment of this mission.

1. Individuals and charitable institutions are regularly approached by HHE for contributions and are invited to choose the specific organizations



Hindu Heritage Endowment

हिन्दुदान्य
प्रतिष्ठा

Chapter 23

they wish their gift to benefit.

2. Contributions received are permanently invested as separate endowment funds. These investments are professionally managed and screened for social responsibility that accords with Hindu ethical principles. For example, companies that treat animals inhumanely are avoided.

3. The investment income earned by each endowment is regularly distributed to the beneficiary organization for it to use in furthering its plans and programs, in keeping with the donor's wishes. However, in order to continue to qualify for tax exemption and provide tax deductions to donors, the HHE is required by the Internal Revenue Service to attain and approve a yearly grant application, including a detailed description of the specific purpose of the request before disbursing income. Applications must also contain an accounting of the previous year's grant, if any, in sufficient detail to satisfy HHE that the previous grant was used for a proper purpose.

Types of Potential Beneficiaries

448 ¶ Beneficiaries can be Hindu institutions, located in any country of the world, dedicated to traditional and classical Hindu principles and practices, and which HHE has determined have one or more specific projects that qualify as proper purposes for a donation. An endowment can be established for: hereditary temples, annual festivals, children's retreat camps, village shrines, *āśramas* and *maṭhas*, religious publications, *paṭhasālas* (priest training centers), favorite pilgrimage sites, shelters for *sādhus*, gifts for cow protection, Hindu *yoga* schools, institutes for music, art, drama and dance, schools of sacred architecture, scriptural or philosophical research centers, subsidies for *paṇḍitas* and *śāstrīs*, support of *āyurveda*, *jyotisha* and other sacred sciences, a favorite *swāmī's* movement or project, grants, scholarships, academic chairs for Hindu studies and more.

Advantages Of HHE Endowments

449 ¶ 1. Donors choose to contribute to the Hindu Heritage Endowment because they value the perpetual way their gift will continue to benefit future generations of Hindus.

It is a gift that keeps on giving.

2. Donors value the flexible way they can choose as beneficiaries Hindu institutions located in any country of the world.

3. Donors in many countries receive significant tax deductions for their contributions, which are particularly advantageous when contributing an appreciated asset.

4. Assets receive additional protection in being held by a foundation which is separate from the beneficiary, plus gifts are professionally man-



aged. One hundred percent of each gift is invested and grows at a rate of three percent annually.

Three Ways Of Giving to Endowments **450** ¶ Gifts to the Hindu Heritage Endowment can be made in many ways, including: an outright gift of cash, securities or real estate; a bequest through a will; a gift of life insurance; a deferred gift such as a charitable remainder trust where life income is retained. Hindu Heritage Endowment offers a choice between three types of donations: 1) establishing a multi-donor fund; 2) contributing to an existing multi-donor fund; 3) establishing a single donor fund. A multi-donor fund can be created and then receive contributions from an unlimited number of individuals. It is an appropriate choice when donors wish others to also contribute to the fund. The listing of funds shows the name of the beneficiary institution or project but does not show the name of the fund's creator. The minimum donation to establish a new multi-donor fund is US\$5,000. Donations to an existing multi-donor fund can be of any amount. A single-donor fund can only receive contributions from those who create it. The listing of funds shows the name of the fund's creators, the individuals to whom it is dedicated and the beneficiary institutions. It is an appropriate choice when donors wish to dedicate the gift in honor or memory of a loved one. The minimum donation to establish a new single-donor fund is also US\$5,000. Subsequent donations may be of any amount.

The Gift Multiplier Plan **451** ¶ If a donor so wishes, a gift can be used to create a fund up to ten times the amount of the gift. For example, a gift of only \$10,000 can be used to create a fund of \$100,000. An increase of ten times takes about twenty-five to thirty years. This is accomplished by adding the investment income to the fund principal until the principal reaches the agreed upon goal. From then onward, the beneficiary receives the investment income, in this case initially approximately \$5,000 per year.

HHE's Beneficiary Qualifications **452** ¶ For the trustees of HHE to qualify an organization as a beneficiary, the organization, in addition to providing a list of one or more projects that are to be approved by HHE, should provide appropriate documentation that it is recognized as a charity under its own local law. It must also demonstrate that its activities are primarily devoted to religious purposes in furtherance of traditional and classical Hindu principles and practices.

Sacrifice resembles a loom with threads extended this way and that, composed of innumerable rituals. Behold now the fathers weaving the fabric; seated on the outstretched loom. 'Lengthwise! Crosswise!' they cry.

RIG VEDA SAMHITĀ
10.130.1. VE, 356



Hindu Heritage 453 ¶ Hindu Heritage Endowment maintains an office at the Kauai's Hindu Monastery on the Hawaiian Island of Kauai and is overseen by four stewards: Satguru Sivaya Subramuniaswami, Āchārya Veylanswāmī, Āchārya Palaniswāmī and Āchārya Ceyonswāmī. It began with three Investment Managers: Franklin Management, Inc.; Hawaiian Trust Company, Ltd.; Brandes Investment Partner's, Inc.; with the legal counsel of Mr. Alvin Buchignani, Attorney at Law, San Francisco, and the accountant services of Nāthan Palani, CPA, Kauai, Hawaii.

About the Following Chapter 454 ¶ The next chapter explains how our unique Hindu Businessmen's Association works, how it benefits members, supporting their independence and promoting their financial stability in these competitive times. It was founded many years ago and has held meetings in unbroken continuity each month in several countries. Hear now how people with experience help others get experience, how those who have garnered a little wealth collaborate to help others do the same. Also presented here is our Hindu Workingmen's Association. Unless you're from the Birla family, men in your family probably started out as employees, working under someone else on salary. There's an art to being a good employee. The HWA is a no-nonsense group of members who join together and hammer out how to be the best of employees, how to get young men started in their first jobs with the correct attitude and how to make all devotees the servants of the servants of the Lord, our CEO or Creator and Earth Officer. Finally, the next chapter discusses two other vital Church agencies, the Hindu Student's Association, formally established just this year, and the Rājarāja Chola Gurukulam, which first started in 1980 under the name "Indo-American Śaivite Schools."

He who understands his duty to society truly lives.

All others shall be counted among the dead. *Tirukural, 214. TW*

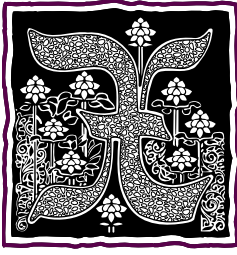
Of what use is the body that never walked around the temple of Śiva, offering Him flowers in the worship rite? Of what use is this body?

Tirumurai, 4.9.8. PS, 44

The gift of wealth and victory in deeds, sweetest of garlands, honor and fame, too, love and esteem are His bounties—so even devas adore the elephant-faced One, in devotion sweet with cooped hands.

Tirumurai, 11. (Kapiladeva). AG, 159





RAY VISION INTO LIFE'S DEEPEST TREASURES IS THE OUT-COME OF DHARMIC LIVING. FAMILY MISSIONS CAN FORM SEVERAL SPECIAL CONCLAVES TO ENHANCE LIFE SPIRITUALLY, SOCIALLY, CULTURALLY, ECONOMICALLY AND EDUCATIONALLY. IN THIS CHAPTER WE PRESENT THE MAIN FOUR: THE HINDU BUSINESSMEN'S ASSOCIATION, THE HINDU WORKINGMEN'S ASSOCIATION, THE HINDU STUDENT'S ASSOCIATION AND THE RĀJARĀJA CHOLA GURUKULAM.

Church Agencies

समाज

Chapter 24

455 ¶ Working to develop sound financial management, solve problems, catalyze growth and to upscale the standards by which business is conducted, the HBA provides a monthly forum through which our businessmen discuss company strategies. Their motto is "by serving the community first, wealth is the natural reward." They know that wealth is preserved by personal discipline and righteous decisions.

Encouraging Wealth's Acquisition **456** ¶ Wealth, *artha*, is one of the four goals of life. It is the goal of every Hindu family to achieve financial abundance so that their religion remains vibrant and dynamic. Therefore seminars and discussions are regularly held by the HBA on budgeting income, long-range financial planning, retirement issues and the meaning and use of profits in business enterprises. The Hindu Businessmen's Association, Hindu Vaiśyadharma Samāja, encourages the acquisition of wealth among members through being good, dependable, productive employers. I founded the HBA on Guru Pūrṇimā 1979. It follows the same administrative and seating procedures as the *kulapati preshana chakravāla*. This eliminates the need for the election of officers.

HBA Monthly Gatherings **457** ¶ Each local HBA gathers for dinner meetings the first Sunday of every month in a private room of a very fine restaurant. The meetings are informal and in the nature of the Asian Hindu *saṅga*, which is a harmonious meeting of minds and blending of wills like the merging of great rivers. Everyone sits according to *chakravāla* seniority. The *talaivar* conducts the meeting according to the following agenda. The various courses of the meal are served while the items on the agenda are being discussed. Each meeting lasts about two and one-half hours.

1. If there is a guest speaker, the *talaivar* gives a special welcome and asks him to give a presentation sharing his wisdom and experience with the group. This portion may take 20 to 30 minutes or longer. If the topic is particularly inspiring, since guest speakers only attend occasionally, more time may be allotted according to the discretion of the *talaivar*, and other



parts of the agenda may be shortened to compensate.

2. Next, the *talaivar*, turns the group's attention to the first purpose of the HBA: improving company performance through good business ethics. He allots about 20 minutes for this part of the meeting, asking for testimony from individuals around the *chakravāla*. He keeps note of those who don't have the opportunity to share their experience at this time so they can be invited to do so at the next meeting or the next. Testimony focuses on the business ethics described below. After these testimonies, the *talaivar* inquires about potential guest speakers for future meetings, and arrangements are planned as needed. All guest speakers must be approved ahead of time by the Piṭham.

3. The HBA's second purpose is the next item on the agenda: fostering substantial growth in each member's business. Individuals around the *chakravāla* are invited to share their testimony on the status of their company.

4. Next is a time for problem solving. The *talaivar* inquires of any difficulties or challenging situations anyone would like to share with the assembly. At this time, any needed arbitration may be discussed as well as strategies to increase company performance. This is the time when any pending arbitration cases would be scheduled.

5. Next the *talaivar* inquires if there are any opportunities for the group to assist fellowship members who are just starting their own business. Individual cases may be discussed and plans made to give assistance.

6. Next the *talaivar* asks for news of progress made since the last meeting on the HBA's fifth purpose: promoting fellowship among Church businessmen by communicating regularly with other HBAs, etc.

7. Finally, the *pechālar* collects the monthly dues from all present and gives a brief financial report, including an update on gifts of The Master Course books made possible by these funds.

Teaching Business Ethics **458** ¶ The first purpose of the HBA is to improve company performance through intelligent, effective management and business practices. Toward this end, the HBA stresses the following ideals.

1. Be successful in speaking and writing. Win with words; be effective at conferences and write clear communications.
2. Deal wisely and fairly with people. Keep employees working with you, for you and not against you.
3. Think like an executive who makes things happen through others, not like a laborer concerned with his own task only. Keep the overview, har-



ness your mental forces and develop your innate smartness.

4. Solve company problems swiftly and effectively. Ask key questions, analyze clearly, bring facts into focus and eliminate irrelevancies to arrive at right conclusions.

5. Make things happen through wise planning. Management means action, not reaction. Identify areas needing improvement, then act in the best interests of all.

6. Utilize your staff effectively. Don't try to do everything yourself. Bring others into the picture, be a good listener and implement their ideas. Catalyze each one's highest potential.

7. Improve performance of employees by making them part of the team effort. Conduct good personal inspections and correct subordinates tactfully. Don't make matters worse by getting personal. Learn, through seminars and professional advice in diplomacy, how to make rigid managers more flexible and improve poor work habits among employees. The workforce is the strength of any organization. Keeping everyone happy is the art of good management.

Stimulating Business Growth 459 ¶ The second purpose of the HBA is to foster substantial growth in each member's business. The goal is a minimum of ten percent growth annually. This is aided by sharing smart business practices through personal testimony, a vital part of every HBA meeting. Topics include:

1. company progress reports;
2. guest speakers and supplemental study to improve business skills;
3. problem-solving for difficult relationships or situations;
4. strategies to increase company performance and profit;
5. arranging for HBA arbitration of business disputes when needed.

Other Purposes of The HBA 460 ¶ 1. The third purpose of the HBA is to sponsor each month the distribution of books of The Master Course trilogy to religious organizations, religious leaders and libraries worldwide. This effort is financed through Hindu Heritage Endowment with the monthly HBA dues and through approved fund-raising activities.

2. The HBA's fourth purpose is to promote Hindu solidarity by helping wherever needed to promote, preserve and protect the Hindu Dharma.

3. The HBA's fifth purpose is to promote fellowship among Church businessmen by communicating regularly with other HBAs and encouraging the establishment of HBAs worldwide.

4. The sixth purpose of the HBA is to promote prosperity—physical, men-

By your favors granted enable us, O Lord, once again to leap over the pitfalls that face us. Be a high tower, powerful and broad, for both us and our children. To our people bring well-being and peace.

RIG VEDA SAMHITĀ
1.189.2. VE, 810



tal, emotional well-being—among all members who own their own business. This is accomplished through fulfilling the above five purposes. In addition, the HBA sponsors business education for members going into business themselves.

Benefits of The HBA, **461** ¶ The benefits of belonging to the Hindu Businessmen's Association include:

A Summary

1. The opportunity to further the mission of our Kailāsa Paramparā by financing the distribution of The Master Course trilogy.
2. The nurturing of each member's company through business education, lectures and forums for the exchange of ideas and advice, acquiring employment for members, financial management and more.
3. The opportunity to talk with peers monthly about one's business in order to improve job performance and overcome obstacles.
4. Access to problem-solving resources that many businessmen would not normally have, including arbitration.
5. Access to advice, know-how and encouragement from experienced businessmen—both for members who have just started their companies and those planning to do so and who are invited to HBA meetings as guests.

Membership And Dues in The HBA

462 ¶ Membership in the Hindu Businessmen's Association is open to all adult male Church members and *arulsishyas* in good standing who own their own business, be it a sole proprietorship, partnership or corporation. They must also have a good tithing record, an acceptable financial statement and the endorsement of the local Hindu Workingmen's Association. One, two or three percent is payable as HBA dues on the company's gross profit. Each member decides which percent he will contribute. For retail and wholesale merchandising concerns, the percentage is calculated on gross profit (gross sales minus the cost of goods sold). For service businesses, the percentage is calculated on gross fees. For businesses that include fees for service and sale of products, the percentage is calculated on gross profit and gross fees. Each month the HBA *pechālar* sends the dues collected to the Hindu Heritage Endowment office to be credited to the Hindu Businessmen's Association Trust. The grants provided by from this endowment are used for the purchase and gifting of The Master Course trilogy. Reconciliation of dues is performed by each HBA member once a year.

HBA Arbitration Cases

463 ¶ Arbitration cases are handled at a separate, private meeting, before an arbitration board made up of three male Church members. These three are selected in



the following way. Two of them are chosen, one each, by the disputees. Then those two, together, choose the third member. The disputees appear before the board to air their case. The board's decision is given then or after further investigation. The judgment is legally binding, as indicated in the arbitration agreement signed before the session. For the privilege of arbitration each contesting party gives a donation of \$300 (in the US and determined locally in other countries). This money goes into the HHE Orphanage Fund.

Wealth From the Angelic View **464** ☪ Wealth is passed from one generation to the next as local laws permit. Wealth consist also of having gold and precious stones within the home. During daily *puja*, these substances are easily seen on the astral plane by the *devas*, who are commissioned to sustain wealth and are expert in seeing into the future and giving great business ideas through thought-form transference. In reverse, when wealth once acquired is used for hurtfulness, these same *devas* are ordered to withdraw their powers and allow the family to go to rack and ruin. All this is *deva* knowledge, genie knowledge. Each household should have as much gold as the monthly income is expected to be. Gold is real money in any currency in the world. Its very vibration sustains the mental force field of business and home. Gold, silver and precious gems attract more abundance. A woman's jewelry augments her natural *śakti* and in turn makes her husband more successful. The *devas* conceive of money as pure energy to be used to sustain society. This inner-plane group of money people respond to sincere prayers for wealth, such as the Saint Sambandar's Devaram which many families sing daily after *pūjā*, as *brāhma muhūrta* is ending. When an HBA group is sitting in their *chakravāla*, they are open to the influence of their collective *devonic* contingency. The room becomes filled with the energy of inspiration and security.

The Hindu Workingmen's Association **465** ☪ There is a special power in the excellent employee who sees to the employer's needs before being asked. This is emphasized in seminars and discussions of the Hindu Workingmen's Association (HWA), in which men focus on job performance, problem-solving and financial planning. The HWA encourages promotions and progress into management. Its motto is "We prosper by serving the business of others as if it were our own." *Artha*, one of the four goals of life, is security as well as abundance, living within one's means. It is a goal of every Hindu family to achieve material welfare and abundance through *dharmic* occupation so that security is maintained through the

Come down to us,
Rudra, who art in the
high mountains.
Come and let the light
of thy face, free from
fear and evil, shine
upon us. Come to us
with thy love.

KRISHNA YAJUR VEDA,
SVETU 3.5. UPM, 89



years and all needs are amply fulfilled. Toward this end, the HWA encourages each workingman to continue to improve his skills, to advance in his position and profession through being a good, dependable, productive employee. The Hindu Workingmen's Association, Hindu Śudradharma Samāja, was founded on Guru Pūrṇimā, July 4, 1993. It follows the same administrative and seating procedures of the *kulapati preshana chakravāla*. This eliminates the need for the election of officers.

Membership 466 ¶ Membership is open to all employed adult male
Dues and Church members and *arulśishyas* in good standing. Dues
Meetings are \$11 per month in the US, and determined locally in other countries. Each HWA has dinner meetings (or breakfast or luncheon) the first Saturday of every month in a private room of a local restaurant or hotel. The meetings are informal and in the nature of the Asian Hindu *saṅga*. Everyone sits around the table according to *chakravāla* seniority. The *talaivar* conducts the meeting according to the following agenda. The various courses of the meal are served while the items on the agenda are being discussed. Each meeting lasts about two and one-half hours.

1. If there is a guest speaker, the *talaivar* gives a special welcome and asks him to give a presentation sharing his wisdom and experience with the group. This portion may take 20 to 30 minutes or longer. If the topic is particularly inspiring, since guest speakers only attend occasionally, more time may be allotted according to the discretion of the *talaivar*, and other parts of the agenda may be foreshortened to compensate. All guest speakers must be approved ahead of time by the Piṭham. If there is no guest speaker, the *talaivar* inquires at this time about potential speakers for future meetings, and arrangements are planned as needed.
2. Next, the *talaivar*, turns the group's attention to the first purpose of the HWA: enhancing vocational skills through positive, spiritual attitudes. He allots about 20 minutes for this part of the meeting, asking for testimony from individuals around the *chakravāla*. He keeps note of those who don't have the opportunity to share their experience at this time so they can be invited to do so at the next meeting or the next. Testimony focuses on the ethics listed in paragraph 472.
3. The HWA's second purpose is the next item on the agenda: being excellent employees through the keys of the "first-rate second man," as described in paragraph 473. Individuals around the *chakravāla* are invited to share testimony in this area.
4. Next is a time for problem solving. The *talaivar* inquires of any difficul-



ties or challenging situations anyone would like to share with the assembly. Needs and means for additional training, progress reports on matters focused on at the previous meeting and ways to increase company profits all are open for discussion at this time.

5. Next the *talaivar* inquires if there are any opportunities to assist fellowship members who are out of work or starting out in new jobs. Individual cases may be discussed and plans made to give assistance.

6. Next the *talaivar* asks for news of progress made since the last meeting on the HWA's fifth and sixth purposes: promoting Hindu solidarity and promoting fellowship among Church businessmen by communicating regularly with other HWAs, etc.

7. Finally, the *pechālar* collects the monthly dues from all present and gives a brief financial report, including an update on gifts of The Master Course books made possible by these funds.

The Art of Spiritualizing Mundane Work 467 ¶ The first purpose of the HWA is to enhance the vocational skills of its members by bringing positive spiritual attitudes into the daily work situation, inspiring each member to fully adopt the profound perspective that one's work is also his worship, rather than a "secular" activity that he endures to earn the money to do what he really wants to do. Each member works to approach his daily task, not with the mentality of a hired hand, but as a skilled artisan, a craftsman or a poet, knowing that each effort, each act, however small, is important.

Instilling Dynamic Work Ethics 468 ¶ The second purpose of the HWA is to promote dynamic work ethics to establish a professional relationship with one's employer, to endear oneself to management by being cooperative, responsive, responsible, cheerful, doing a better job than expected, arriving a little early and leaving a little late. The *devas*, experts in their field, who work with the HWA are interested in creating excellent servants. There is a natural tendency for those working for others to resent their employment, bring frustration home and take it out on their wife and children. These *devas* want HWA members to rise above such tendencies, and instead be the best of servants, for to be a perfect servant means to be master of oneself. They help in many unseen ways, but must be invoked through daily *pūjā* to be held close enough to Earth consciousness to be effective. Mastering the art of humble servitude means egoless service, being the perfect employee any employer would dream of having in his workplace: the "first-rate second man."

The *Āgamas* explain, Only a well-qualified priest may perform both *ātmārtha pūjā*, worship for one's self, and *parārtha pūjā*, worship for others. Such an *Ādiśaiva* is a Śaiva *brāhmin* and a teacher.

KĀRAIA ĀGAMA 18. BO MT, 75



Becoming

469 ¶ Here are seventeen guidelines toward this ideal.

A First-Rate

1. Be a subordinate your employer can depend on.

Second Man

2. Keep your boss informed, but don't bore him with unnecessary details and don't take up his time needlessly.

3. Exercise initiative, come up with several solutions for your boss to choose from, and don't be offended if he adds his own.

4. Know your boss's job but don't try to do it for him.

5. Don't make your boss lose face.

6. Don't back your boss into a corner.

7. Don't correct or trap your boss into admitting a mistake to you or in front of other people.

8. Think before you speak to your boss.

9. Don't grab the stage from your boss.

10. Understand how the boss looks at you and your job.

11. Find ways to implement your boss's directions and resist the urge to convince him of alternatives you prefer.

12. Never belittle or criticize your boss behind his back.

13. Take responsibility yourself. Don't lean on your boss to make your work easier or to solve your problems.

14. If your boss gives you something to do, don't transfer it to someone else without permission.

15. Be honest and forthright with employers, never deceitful or cunning.

16. Regard your employer's business interests as if they were your own.

17. Work with your employer as an ally, not an adversary.

Other

470 ¶ 1. The third purpose of the HWA is to improve attitudes and job performance. This is catalyzed by sharing

Purposes of

personal testimony as an integral part of each HWA meeting. Topics include: a) progress reports; b) ways to improve job skills and

The HWA

earn promotions through additional training, reading and guest speakers; c) solving problems, discussing difficult situations or relationships; d) discussing how to earn one's wages by increasing company profits.

2. The HWA's fourth purpose is to sponsor each month the distribution of The Master Course trilogy books to religious organizations, religious leaders and libraries worldwide. This service is financed by monthly dues and other approved fund-raising activities.

3. The fifth purpose of the HWA is to further Hindu solidarity by helping wherever needed to promote, preserve and protect the Hindu Dharma.

4. The sixth purpose of the HWA is to promote fellowship by communi-



cating regularly with other HWAs and encouraging the establishment of HWAs worldwide.

5. The seventh purpose is to promote prosperity—physical, mental, emotional well-being—by encouraging good work attitudes and increasing excellence in job performance.

Benefits of The HWA, 471 ¶ The benefits of belonging to the Hindu Workingmen's Association include:

- A Summary**
1. the opportunity to further the mission of our Kailāsa Paramparā by distributing The Master Course trilogy;
 2. the nurturing of each member's career through business education, lectures and forums for the exchange of ideas and advice, acquiring employment for perspective members, family budgeting and more;
 3. the opportunity to talk with peers monthly about job situations or employers to continually improve performance;
 4. access to problem-solving resources that most workingmen don't have in today's world;
 5. access to advice, know-how and encouragement from businessmen who are members of the Hindu Businessmen's Association for any employee who plans to begin his own business.

Two Other Important Agencies 472 ¶ There are two other very important agencies among our Church missions: the Hindu Student's Association and the Rājarāja Chola Gurukulam. The Hindu Student's Association follows the general pattern of the Hindu Workingmen's Association in its structure and meeting procedures. The Rājarāja Chola Gurukulam is a woman-based agency that functions along the lines of a small private school.

The Hindu Student's Association 473 ¶ I inaugurated the Hindu Student's Association (HSA) in 1995 as a forum for our young Church members, from the earliest school age to age 19, both boys and girls, to gather, discuss issues of concern and perform *karma yoga* projects. They also plan occasional outings for education and recreation, such as to temples, state parks, museums and libraries. They hold regular meetings the first Sunday of each month, and more often as needed, sitting in *chakravāla*. Like the HBA and HWA, an HSA can be formed among the members of one mission, or among two or more missions that are close enough geographically for convenient meetings. To each gathering the students invite one *kulapati* family to attend as chaperones. The chaperone(s) sit at the end of the circle, to the right of the student *tātuvār*. A period of 10 to 20 minutes is scheduled on the agenda during which the chaperones are

Daily the sacrifice is spread. Daily the sacrifice is completed. Daily it unites the worshiper to heaven. Daily by sacrifice to heaven he ascends.

ŚUKLA YAJUR VEDA,
SATABR 9.4.4.15. VE, 396



invited to share their advice and wisdom on a particular subject. Beyond this, as a gentle guideline, they refrain from entering into the conversation.

**Rājarāja
Chola
Gurukulams**

474 ¶ All our Church family groups are encouraged to establish a Rājarāja Chola Gurukulam in their mission or among two or more missions. The pattern of these schools is simple: the qualified women of the mission provide religious and secular education to the children. Girls may attend through grade 12 (form 6). Boys may attend through grade nine (form 3). Teaching methods and attitudes are loosely modeled after the Montessori method, devised in 1907 by Maria Montessori, which emphasizes sensitive guidance rather than rigid control of the child's activity, so as to encourage self-education. The training given in our *gurukulams* is when possible officially certified by the state through the use of already-existing home-study programs with a curriculum of study and primary textbooks. Classes are held in family homes that meet mission house standards, or at one of our monasteries in areas designated by the Pīṭham. At this time we have two such schools, one on Kauai and one in Concord, California. We established this Śaivite home-study program in 1980 under the name Indo-American Śaivite Schools, later adopted the name Rājarāja Chola Gurukulam when we began teaching certain of the traditional 64 *kalās*.

**The Sixty-
Four Kalās
For Girls**

475 ¶ The 64 *kalās* are a classical curriculum of sacred sciences, studies, arts and skills of cultured living listed in various Hindu *śāstras*. These are among the skills traditionally taught to both genders, while emphasizing masculinity in men and femininity in women. Here are the 64 *kalās* for girls, as presented in Himālayan Academy, followed by *kalas* for boys. I have updated several of the *kalas* for our times. This too, is a process of culture, for culture is not unchanging. It does shape itself to the present conditions of life. 1) understanding the *Nandinātha Sūtras* and living up to them, 2) studying the *Tirukural* to acquire the qualities of the noble woman, 3) perfecting *haṭha yoga*, 4) singing, 5) playing the *tambūrā* and cymbals, 6) dancing, 7) Art work, painting, 8) decorating the forehead with religious insignia, 9) jewelry crafting, 10) decorating the bed with flowers, 11) application of perfume to the body, 12) art of bed-making, 13) equipping a kitchen, 14) *ātmārtha pūjā* performance, 15) making flower garlands, 16) *āyurvedic* hygiene, 17) decorating the hair with flowers, 18) dressing according to the season and place, 19) making perfumes, 20) applying make-up, 21) looking beautiful, 22) dexterity with hands, 23) cooking, 24) fruit juice mak-



ing, 25) sewing, 26) macrame, 27) playing *vīṇā*, 28) playing riddle games, 29) debating skills and rules, 30) ability to grasp hidden meaning in any conversation, 31) reading a story in a musical way, 32) writing plays and stories, 33) writing poems, 34) making simple furniture, 35) carpentry, 36) interior decoration, 37) appraising gems, 38) metallurgy, 39) gemology, 40) training pets, 41) understanding the language of parrots and other animal species, 42) sign language for use between husband and wife, 43) knowledge of foreign languages, 44) building floats for a parade, 45) interpreting signs from the Devaloka—lizard chirps, cow movement, etc., 46) developing a good memory, 47) knowing the mind of others, 48) understanding words and their exact meaning, 49) sensing when trickery is used, 50) mastering games, 51) learning entertaining magic, 52) exercise, 53) driving a car, 54) building the force field of the workplace and home to repulse *asuras*, 55) intimate arts (taught by mother), 56) typing, 57) computer skills, 58) natural child birth, 59) art of raising children, parenting, 60) public speaking, 61) *pañchāṅga* reading, 62) *āyurveda* and healing skills, 63) leadership training, 64) project organization skills.

The Sixty-Four Kalās For Boys 476 ¶ 1) understanding the *Nandinātha Sūtras* and living up to them, 2) studying the *Tirukural* to acquire the qualities of the noble man, 3) perfecting *haṭha yoga*, 4) singing, 5) playing the *tambūrā* and cymbals, 6) *ātmārtha pūjā* performance, 7) art work, painting, 8) decorating the forehead with religious insignia, 9) pottery crafting, 10) structuring an office, 11) office management, 12) art of negotiation, 13) equipping a workshop, 14) travel expertise, 15) making flower garlands, 16) grooming, 17) gift selection, 18) dressing according to the season and place, 19) *āyurvedic* hygiene, 20) intimate arts (taught by father), 21) making favorable impressions, 22) dexterity with hands, 23) cooking, 24) wine making, 25) sewing, 26) car maintenance, 27) playing *mṛidaṅga* or *vīṇā*, 28) appliance repair, 29) debating skills and rules, 30) ability to grasp hidden meaning in any conversation, 31) reading a story in a musical way, 32) writing plays and stories, 33) writing poems, 34) making simple furniture, 35) carpentry, 36) interior decoration, 37) praising financial investments, 38) metallurgy, 39) gemology, 40) training employees or fellow workers, 41) working under a boss, 42) sign language for use between husband and wife, 43) knowledge of foreign languages, 44) building a home shrine, 45) interpreting signs from the Devaloka—lizard chirps, cow movement, etc., 46) developing a good memory, 47) knowing the mind of others, 48) understanding words and their exact meaning, 49) sensing when trickery

Homage to Him who presides over all things, that which was and that which shall be; to whom alone belongs the heaven, to that all-powerful Brahman be homage! From Fullness He pours forth the full; the full spreads, merging with the full. We eagerly would know from whence He thus replenishes Himself.

ATHARVA VEDA
10.8.1 & 29. VE, 824-827



is used, 50) household budgeting, 51) hosting business guests, 52) exercise, 53) driving a car, 54) building the force field of the workplace and home to repulse *asuras*, 55) typing, 56) computer skills, 57) natural child birth, 58) art of raising children, parenting, 59) public speaking, 60) *pañchāṅga* reading, 61) astronomy, 62) future strategic planning, 63) leadership training, 64) project organization skills.

Protocol for Maṭhavāsi Guest Speakers 477 ¶ Often invitations will be extended for our *maṭhavāsis* to attend gatherings of HBA, HWA and HSA groups. When the *guru* or his representative attends a meeting, he sits as *talaivar*. Any *monks* accompanying him sit beside him, the least senior to his right as *tūtuvar*, and all others to his left. During the meeting, the *maṭhavāsis* fulfill the duties of the seats they hold, but these duties rarely continue outside the meeting. The *maṭhavāsis* do not stay throughout the meeting in most cases. They are there to give *darśana* and possibly a spiritual discourse relevant to the occasion.

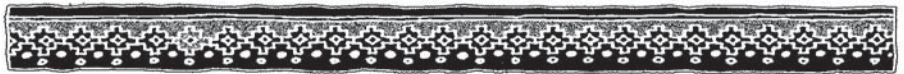
About the Following Chapter 478 ¶ Now we shall discuss *guru* protocol, the social refinements that are traditionally followed to keep the *prāṇas* of this student-teacher relationship flowing perfectly. Protocol with a *guru* has as its basis respect, intelligent cooperation and deep inner feelings of belonging, be it to a spiritual lineage, a family tradition, school or college.

There is no one greater in the three worlds than the *guru*. It is he who grants divine knowledge and should be worshiped with supreme devotion.

Atharva Veda, Yoga-ShikhaU 5.53. YT, 26

The disciple who desires to see the *guru* happy should not visit him empty-handed, since the *guru* is a person to be adored like a king. Hence, fruits, flowers and betel leaves should be offered first to the *guru* at the time of worship. The disciple may be a virtuous worshiper and a learned knower of the scriptures, and he may belong to the culture family, yet he should unhesitatingly bow down to the *guru*. Of all the etiquettes, two are praised the most. One is sweet words, and the other is bowing down. All other etiquettes are considered meaningless.

Chandrajñāna Śaivāgama, Kriyāpāda, Chapter 2, Verse 31-34.





OGA SIDDHA GURU PARAMPARĀ LITERALLY MEANS “A LINEAGE OF ENLIGHTENED MASTERS WHO REMOVE DARKNESS FROM THE MINDS OF DEVOTEES.” THE PRESIDING YOGA SIDDHA IS THE FAMILY’S SPIRITUAL GUIDE AND PRECEPTOR, FRIEND AND COMPANION ON THE PATH. GURU PROTOCOL DELINEATES RIGHT ATTITUDES AND WAYS OF RELATING TO ONE’S HOLY GURU TO DRAW FORTH HIS WISDOM, GUIDANCE, GRACE, PROTECTION AND BLESSINGS.

Guru Protocol सौकृत्य सह गुरु

Chapter 25

479 ¶ Our Śaivite heritage holds that all of existence is Śiva, and there are no so-called divine incarnations. God exists equally in all, though His presence is more apparent in the person of the illumined master. In this spirit the awakened *śishya* is directed to see the *satguru* as divine, no different from Lord Śiva Himself. As stated in the *Kulārṇava Tantra*: “By mind, by speech, by body and by action, do what is helpful to the *guru*. As in the vicinity of fire, butter gets melted, so in the proximity of the holy *guru* all sins dissolve. As darkness is destroyed at the very sight of the lamp, so is ignorance destroyed at the very sight of the holy *guru*. *Moksha* is in the palm of his hand.” The true *śishya* will know that knowledge of the Self arises only from the *satguru*, know further that there is but one *satguru* in this life and that the three worlds grieve to see a disciple abuse or abandon his teacher and they rejoice in the faithful and constant disciple. Each devotee works daily to bring his mind ever deeper into harmony with that of his *satguru*, fostering and protecting their relationship.

Fifteen Sūtras On Guru Protocol 480 ¶ *Sūtras* 241 through 255 of *Living with Śiva* define the traditional observances of the *guru-śishya* relationship drawn from the *Guru Gītā* as aids to deepening one’s relationship with the *guru*.

1. SŪTRA 241, ON APPROACHING THE SATGURU

Śiva’s devotees daily offer fruit or flowers in love and prostrate before their *satguru*, or to his sandals or the direction in which he abides. They chant the Guru Mantra when approaching any *satguru* for *darśana*. Aum.

2. SŪTRA 242, ON SEEING THE GURU AS ŚIVA

Śiva’s devotees look upon their *satguru* as the embodiment of Śiva, offering service and reverence equally to both, making no distinction between the two. So live His truest devotees. This is pure Śaiva tradition. Aum.

3. SŪTRA 243, MEDITATING ON THE SATGURU

Śiva’s devotees meditate each morning upon their *satguru*’s inner form, striving earnestly to know his temperament, the contents of his heart and his essential nature, which is eternal, peaceful and unattached. Aum.



4. SŪTRA 244, ON RECEIVING THE GURU'S PRASĀDA

Śiva's devotees hasten to receive their *satguru's* food leavings and the sanctified waters from his holy feet or sandals. They know that in serving the enlightened master, the whole world is served and *dharma* is fulfilled. Aum.

5. SŪTRA 245, ON EMULATING THE GURU'S AWAKENED QUALITIES

Śiva's devotees emulate the awakened qualities they see in their *satguru*, seek initiation and daily strive to fathom his realization of Paraśiva, which is his priceless gift, attainable by no other means. Aum Namaḥ Śivāya.

6. SŪTRA 246, ON SEEKING THE SATGURU'S BLESSINGS

Śiva's devotees seek their *satguru's* blessings, act in harmony with his will, trust in his supreme wisdom, seek refuge in his grace and rush forward to rededicate themselves each year during the month of the *guru*. Aum.

7. SŪTRA 247, ON CARRYING OUT THE SATGURU'S DIRECTIONS

Śiva's devotees obey their *satguru*, carrying out his directions, expressed or implied, with intelligent cooperation, without delay. They keep no secrets from him, nor advise others how to manipulate his decisions. Aum.

8. SŪTRA 248, ON HEEDING THE SATGURU'S COUNSEL

Śiva's devotees trustingly heed their *satguru's* counsel without even subtly attempting to change his mind. If he declines to give blessings for an endeavor, they accept that as his blessing and proceed no further. Aum.

9. SŪTRA 249, ON SEEKING SANCTION FOR SEVERE AUSTERITIES

Śiva's devotees regularly perform spiritual practices on their own, but undertake serious penance and rigorous austerities only with their *satguru's* express permission, guidance, empowerment and spiritual protection. Aum.

10. SŪTRA 250, ON GREETING THE HOLY PRECEPTOR

Śiva's devotees, upon the *satguru's* entrance or arrival, cease worldly activity and conversation. They rise, rush forward to greet him, offer him a seat of honor and expectantly await his instructions. Aum Namaḥ Śivāya.

11. SŪTRA 251, ON NOT CRITICIZING OR ARGUING WITH THE SATGURU

Śiva's devotees are forbidden by tradition to criticize their *satguru*, even behind his back, or to argue with him, contradict or correct him. They may, however, request clarification and offer additional information. Aum.

12. SŪTRA 252, NOT PLACING ONESELF ABOVE OR AHEAD OF THE SATGURU

Śiva's devotees never stand or sit above their *satguru*, walk or drive ahead of him, take a place of authority or instruct others in his presence unless invited. All Hindus are sensitive in a *guru's* lofty company. Aum.

13. SŪTRA 253, UNSEEMLY BEHAVIORS TO AVOID

Śiva's devotees never utter words of falsehood or contempt before their *sat-*



guru. Nor do they deceive him, address him as an equal, imitate his dress or deportment or speak excessively or pridefully in his presence. Aum.

14. SŪTRA 254, ON PROTOCOL FOR CONVERSATION WITH THE SATGURU

When with the *satguru*, devotees do not initiate conversation or ask questions unless he gives permission. If he prefers silence, silence is the message, the pure nectar from the deep well of his ineffable attainment. Aum.

15. SŪTRA 255, ON NOT LISTENING TO CRITICISM OF THE SATGURU

Śiva's devotees never listen to criticism of their *satguru*. If slander is heard, they extol the *guru* and warn the trespasser of his encroachment. If he persists in ignorance, they leave in eloquent silence. Aum Namaḥ Śivāya.

Darśana 481 ¶ The following *Natchintanai* by my *satguru*, Sage
Of the Yogaswāmī, and the many other songs he sang in praise of
Satguru his *satguru*, Chellappaswāmī, demonstrate the essence of these attitudes, which is a profound *bhakti* that comes with the knowledge of the *satguru's* true nature. "Darśana of the *guru* is the blessing of all wealth. Daily give worship to his feet. Then you will know yourself, and your heart will be filled with peace. *Darśana* of the *guru* is the blessing of all wealth. Daily give worship to his feet. Abounding love will overflow. Ignorance will be consumed. All likes and dislikes by themselves will leave and disappear. *Darśana* of the *guru* is the blessing of all wealth. Daily give worship to his feet. The scripture's law and meaning with your thought will correspond. Attachment's bonds will fall away, and you will experience love. *Darśana* of the *guru* is the blessing of all wealth. Daily give worship to his feet. The host of Gods and *devas* will come to do your service. That *jīva* is Śiva is the truth you will clearly recognize. *Darśana* of the *guru* is the blessing of all wealth. Daily give worship to his feet."

How to 482 ¶ When the *guru* visits any family home, of members
Receive the or nonmembers, the event should be regarded as the Deity's
Holy Guru visit. It is not a social call. So that devotees can take full advantage of the *guru's* presence, treating and receiving him in the traditional manner, we here provide a few simple guidelines, refined and subtle customs from the ancient religious Śaiva culture. When the *guru* arrives at one's home, it is an occasion of great joy. Everyone rushes forward to greet him. He is customarily received and welcomed with garlands at the entrance of the property. Upon arriving at the home or other destination, the *guru* is invited to stand before a small temporary outdoor altar that has been set up in advance with a *kuttuvilaku* (standing oil lamp) and a *kumbha* (water pot with a coconut nestled atop mango leaves) repre-

The Gods, led by the spirit, honor faith in their worship.

Faith is composed of the heart's intention. Light comes through faith. Through faith men come to prayer, faith in the morning, faith at noon and at the setting of the sun. O faith, give us faith!

RIG VEDA 10.151.4-5. VE, 180



senting Lord Gaṇeśa. The *kumbha* water is used later during the *pādapūjā*. *Āratī* is performed (generally by the women) in which a camphor flame is passed before the *guru*, worshipping and welcoming him into the home as Śiva Himself. The flame is not offered to the devotees at this time. The *guru* is then led inside the house to a special chair for a *pādapūjā* (always performed by the senior male of the home, assisted by helpers). Alternatively, the *pādapūjā* may be held on the veranda. At the end of the *pūjā*, *āratī* is again performed, and this time the camphor flame is offered to the devotees present. Then each devotee comes before the *guru* to prostrate and place flowers on his feet. After all have come forward, the *guru* is asked for his *upadesha*, and he then speaks to all present, often allowing them to ask any questions they may have. Receptions can be simple or extremely elaborate, with conches blowing, music playing, drums and *nagasvāram*, with the *guru* being welcomed to the property onto a carpet of new, hand-made, handwoven cloth, with young girls on both sides offering handfuls of flower petals to create a bed of blossoms for him to walk on. Parades, processions through the streets, with bushels of flowers showered from balconies, these are some of the ways the madly devout honor the holy *guru*.

Receiving The Guru's Disciples **483** ¶ A similar protocol is followed when one of our *maṭhavāsis* visits a home. He is received at the entrance, where a *kuttuvilaku* (standing oil lamp) and *kumbha* have been set up as a temporary shrine. For visiting *āchāryas* and *swāmīs*, a simple foot bathing is performed at the door before they enter the home. The *kumbha* water is used to bathe his feet while he is standing, but no formal *pādapūjā* is performed. *Āratī* is passed before the *maṭhavāsi*, and he is taken inside the home. *Yogīs* and *sādhakas* visiting are received with *āratī*, but no foot-washing. It is proper for devotees to touch the feet of *swāmīs* in orange, but not those of *yogīs* in yellow or *sādhakas* in white. Full prostration is reserved for one's *guru*. A *swāmi* in orange is invited to sit and give *upadesha* and answer questions. If more than one *swāmi* is visiting, the eldest is the spokesman. *Yogīs* and *sādhakas* are not asked to give *upadesha*, but to conduct *Natchintanai tirukuttam*, inspired singing and to give a reading from the lesson of the day (as described in paragraph 496). All *maṭhavāsi* guests should be invited to share with the group any messages or teachings they may have from the Piṭham. *Guru*, *āchāryas*, *swāmīs*, *yogīs* and *sādhakas* visit the home shrine and perform *āratī* before partaking of *prasāda*. *Maṭhavāsis* are served their meals, by the men, separately from the family, usually in the shrine room. When visiting a family home, trans-



portation for *guru* and *maṭhavāsis* is traditionally arranged for by the host.

The Asian Custom of Touching Feet 484 ¶ As stated in *sūtra* 221, "All Śiva's devotees prostrate before their *satguru*, reverently touch the feet of his *āchāryas* and *swāmīs*, and greet *yogīs* and *sādhakas* with their palms pressed together and head slightly bowed. This is tradition. Aum." What is the proper way to touch the feet of one's *guru*, or a *swāmi*? To this question I have given the following answer in Book One of *Śaivite Hindu Religion*. Though written for children, it applies equally to those of all ages, "We lovingly touch the feet of our saints and elder relatives when we meet them. We do this to receive their blessings and be one with them. You first take your shoes or sandals off. You approach with hands together in *añjali mudrā*. You reach down and gently place your hands fully upon both feet and lovingly bend the fingers around them. As you hold the feet, take God's energy within them into you. Then touch your hands to your eyes, and smile while looking into their face. They will feel your love and sincerity. They will bless and protect you." As explained in *Loving Gaṇeśa*, "One touches the feet of holy men and women in recognition of their great humility and inner attainment. A dancer or a musician touches the feet of his or her teacher before each lesson. Children prostrate and touch the feet of their mother and father at special times, such as New Year's day, birthdays and before parting for a journey."

Protocol for The Giving Of Vibhūti 485 ¶ The *Guru Mahāsannidhānam* giving *vibhūti*, sacred ash, may place it on the forehead of the devotee and/or in the hand. *Swāmīs*, *yogīs* and *sādhakas* giving *vibhūti* place it in the hand of the devotee, without physical contact. In giving holy ash to small babies, they place it in the hands of the parent to apply.

Meals for Guru and Maṭhavāsis 486 ¶ Generally the *guru* is served his meals separately with the monks who accompany him. But in some cases he may request that he, the monastics with him, family and friends all be served together. In cases where the *guru* is leading a band of pilgrims, the traditional way is for all to be fed together, and this feeding is known as *Maheśvara Pūjā*. Otherwise, meals should be served in the home shrine or another private, serene area, with no one standing around watching and with no pictures being taken. Meals should be taken seated on the floor rather than at a table, and all service should be performed by the men of the house, as stated above. The object is to duplicate the conditions at Kauai Aadheenam as closely as possible. My monastics must remember that five and ideally six hours must pass before a full

He shines forth at dawn like the sunlight, deploying the sacrifice in the manner of priests unfolding their prayerful thoughts. Agni, the God who knows well all the generations, visits the Gods as a messenger, most efficacious.

RIG VEDA 7.10.3. VE, 818



meal is again taken, though if *prasāda* is served in the meantime, taking three small bites is permissible. “We have already eaten, but I will have just a taste,” is a polite way of demurring from excessive intake of food, which is necessary to keep up one’s health while traveling. This traditional *āyurvedic* guideline of allowing sufficient time for proper digestion applies not only in homes but on airplanes and in other circumstances.

Receiving **487** ¶ When *swāmīs* of orders other than our own visit
Other a fellowship home or *dharmasāla*, they are treated with
Dignitaries the same reverence and respect as described above for
our own *swāmīs*. *Sūtras* 222 and 224 illuminate the proper response to the visit of a holy man of any order: “Hearing of a venerated *swāmī*’s arrival, Śīva’s devotees joyously rush to the outskirts of town to welcome him. On his departure, they accompany him there and, with gifts, money and good wishes, bid him farewell. Aum. Śīva’s devotees know that God exists equally in all souls but is most apparent in the enlightened master. Thus, they revere their own *satguru* as Śīva Himself, but do not worship anyone as an incarnation of Śīva. Aum.” Dignitaries and parliamentarians, too, are venerated and received with honor, as explained in *sūtra* 223: “Devout Hindus honor a *satguru*, a head of state, a respected elder, a learned scholar, a renunciate or ascetic of any lineage. Upon his entrance, they stand, rush forward, bow appropriately and offer kind words. Aum.” Prostration is reserved for one’s own *satguru*, as stated in *sūtra* 225: “Sincere Śīva devotees never fail to bow down or gently touch the feet of a *satguru* or holy person of any order dressed in monastic robes. They prostrate only to their own *satguru*. This is the tradition. Aum Namaḥ Śīvāya.”

Standards for **488** ¶ *Sūtra* 347 states that my monastics while traveling
Overnighting may stay in the homes of initiated fellowship families in
In Homes good standing and their stay must not exceed three nights.
I would like to elaborate on the qualifications that must be met in order for my monastics to overnight in homes of initiated fellowship members by saying that such homes must meet our “mission-house standards.” Furthermore, my monastics must not overnight in a home where the family is on personal retreat because of birth or death in the family, nor during the monthly retreat of a woman of the household, nor in which anyone has injuries that are in the process of healing (up until there is no more danger of infection). The general protocol for the Guru Mahāsannidhānam and *maṭhavāsis* for overnight stays is a simple reception with *ārati* and (for *swāmīs*) foot bathing at the door or *pādapūjā* for the *guru* when appropri-



ate. The reception is generally brief if arrival is late in the evening and more elaborate at other times, depending also on the inspiration and number of devotees receiving him. For overnight stays the *maṭhavāsis* must have a private room with a door. Meals may be served in that room or in the shrine or other private area apart from the family, according to the guidelines described above. Of course, all service from the family is performed by males, as stated in *sūtra* 348: “My Śaiva monastics are all males, our ancient tradition ordains. When they visit homes, temples or *āśramas*, all service to them, such as meals, travel assistance, laundry and visitor hosting, shall be carried out by males. Aum.”

Standards For Taking Meals **489** ¶. In the case of traditional Hindu homes that otherwise meet mission house standards but where not all residents are Church members or even Śaivites, the *guru* and his *maṭhavāsis* may visit and take meals, but not stay overnight. This is expressed in *sūtra* 349: “My Śaiva monastics when traveling may partake of food prepared at home by devout families and delivered to them. They may also cook for themselves, or enjoy meals in restaurants, whether served by men or women. Aum.” In general it would be rare for the monks to eat in the home of a noninitiated, non-Church member, and then it would be only for the purpose of offering *upadesha*, which turns the home into the *guru's āśrama* while they are there. Should nonmembers inquire sincerely and repeatedly, we can respond by letting them know that this would be most unusual and would require strict and precise protocols to be observed. If they persist in their invitation, we can share with them the requirements listed below. These rules do not apply to *āśramas* or other institutions.

1. The home must be a strongly Hindu home, decorated with Hindu motifs, symbols and artifacts.
2. It must be a purely vegetarian home where no meat, fish, fowl, shellfish or eggs are ever served to humans.
3. It must be a home in which the wife does not work in the world.
4. The family must be able to greet the *guru* or his monastics with the protocol described in these *śāstras*. Most especially, for a visit by the *guru*, a full *pādapūjā* must be performed by the head of the house. The monks traveling with the *guru* can help and guide, but should not actually perform the *pūjā*. In this and other situations where the *guru* and *maṭhavāsis* are received, seats for each should be prearranged, with the *guru* seated above all others and *maṭhavāsis* to his left, in order of seniority.
5. No visits should be made to a home where the family is on a personal

Assemble all, with prayer to the Lord of Heaven, He is the One, the all-pervading, the guest of men. He, the ancient of days, abides in the present. Him, the One, the many follow on their path.

ATHARVA VEDA
7.21. VE, 661



retreat because of birth or death in the family, or during the monthly retreat of a woman of the household, or during the retreat of an individual with injuries in the process of healing as mentioned above.

Food 490 ¶ Families who wish to cook meals (lunch or dinner but never breakfast) for the *guru* and his *maṭhavāsis* during their travels may prepare these at home and bring them to the hotel. But whether brought to a hotel or served in a home, all *annadāna*, or meals offered my monks or myself should be prepared with the following restrictions. It must be prepared with no oils, though *ghee* is allowable, using pots and utensils that have never been used for cooking meat. Fried foods should be avoided, though *pappadams* and other delicacies, such as peppers or *vadai*, may occasionally be served if fried in *ghee* (used for the first time). No white sugar should be used in the preparation of foods or beverages. Raw sugar and honey are acceptable. Food should be served freshly cooked and hot, not lukewarm or cold, as such food is unhealthy and may be contaminated. In summary, food is prepared according to the *āyurvedic* standards described in the *sūtras* of *Living with Śiva* on diet and food. Departure generally happens soon after the meal.

Departure After Home Visits 491 ¶ *Dakṣhiṇā*, a monetary love offering, is traditionally given by everyone present at all types of visits, generally when coming forward for *vibhūti prasāda*, not only from the host, who presents his *dakṣhiṇā* on a beautiful tray of fruit and other special offerings, such as incense, ginger powder and sweets, just before the *maṭhavāsis* depart. The children are taught in this way by their parents to give a small offering to the *maṭhavāsis*, thus training the younger generation to care for the many *swāmi* orders of the planet.

Hindu Solidarity Courtesy Calls 492 ¶ Oftentimes the *Guru Mahāsannidhānam* and his *maṭhavāsis* will make Hindu solidarity courtesy calls to non-Śaiva religious temples, groups and institutions during travel-pilgrimages. For example, in recent years I have made courtesy calls to many temples and religious leaders of the Śākta, Smārta and Vaishṇava denominations of Hinduism, attended numerous ecumenical gatherings and visited the homes and gathering places of leaders of such noble indigenous tribes as the Hopis of Arizona, the Mauris of New Zealand and the Aborigines of Australia. During such encounters, our protocol necessarily is relaxed, and we endeavor to blend harmoniously with the customs of our hosts, all within the guidelines of wisdom and propriety. Meals may be shared in such settings, though rarely in private homes.



Mission Planning for Darśana Visits 493 ¶ When a visit is planned, it is the responsibility of the council on missions of the mission or missions in the area to assist in arranging the schedule, including helping to choose qualified homes for visitation, meals and overnight stays, and then making sure that designated families are fully prepared to fulfill their duties according to the protocol. Ideally, before any overnight stay, lecture, or home visit, a printed card stating the requirements for the given situation should be reviewed with the head of the house and a copy left with him for reference to our protocol. Before the visit, the monastics or their hosts should discreetly inquire if the requirements have been met. One final instruction: it is imperative that, in any type of visit, the family never leave the *guru* or his *maṭhavāsis* alone in the home with the women of the house unaccompanied by an adult male of the family. This violation of tradition should not occur for any reason. If the men of the family must leave because of emergency reasons, then the *maṭhavāsis* must depart with them and find another place to stay.

Paramaguru Yogaswāmī's Example 494 ¶ Satguru Yogaswāmī set an important pattern in the Jaffna Peninsula during his more than fifty years as spiritual monarch of the nation. During his frequent travels around the island he visited only certain select homes, numbering about twenty-one, I was told. He stayed overnight only in bachelor homes. He worked closely with these trusted families and trained them in indirect ways through his spontaneous visits. During his stay overnight or for a simple meal or cup of tea he would sing impromptu devotional songs, original compositions containing gems of Nātha wisdom, and these would be written down by the devotees. Over time, hundreds of songs were generated and eventually gathered together as the *Natchintanai*. Devotees never knew when he would arrive, so they prepared food for him each day and always had a place ready for him to stay, often a special room set aside for his use alone. It was by carefully training this handful of close *śishyas* over a period of many years that he was able to uplift the entire country.

Selecting Homes to Visit 495 ¶ Similarly, my monastics should realize that when they go to an area to minister to our Church family community, and are instructed to visit or overnight with *kulapati* families, they should not feel obligated to visit all the *kulapati* homes. The first choice would be the mission house because that is dedicated to me as my *āśrama*. The second choice would be the home of the *talaivar* of the council on missions, then those holding the positions of the council

Worship of one's chosen Liṅga by anyone in their own home for divine protection is called *ātmārtha pūjā*.

KĀRAIA ĀGAMA 12. BO MT, 67



on missions' *pechālar*, *padipālar* and *tūtuvar*. Visiting one, two or three homes would be totally adequate for a short stay in a particular region. Again, it is the duty of the council on ministries to help determine qualified homes for visitation, meals and overnight stays, and to speak with the hosts to ensure that our protocol will be fulfilled.

Having a Program of Teaching 496 ¶ The object in visiting anyone's home, even for a short time—and indeed, in all encounters with our *śishyas*, students and seekers—is to teach and uplift through *darśana*, not to socialize. The emphasis is not on listening to problems, though Church members may share concerns with my *swāmis*—but not with *yogīs* or *sādhakas*. These would tend to come up after the teaching is done, during question-and-answer sessions. Some teaching should be given, no matter how brief the visit. With this in mind, all *maṭhavāsis* on mission should without exception be prepared to give a presentation drawn from and based on the combined lessons of the day. The presentation should begin with a reading of the day's scriptural quotes, especially the *Vedas*, from the chapter of *Dancing with Śiva* from which the lesson is drawn. Then, reading aloud or reciting from memory, the *maṭhavāsi* gives a presentation based on the day's lesson from *Dancing with Śiva*, *Living with Śiva* and *Merging with Śiva*. *Maṭhavāsis* with blessings to do so may also give a brief discourse on these teachings. After the *upadesha*, a question-and-answer session may be held if time allows and the monk is qualified. If the monk is not qualified, he should say so quite openly and explain that they should consult with the *guru* or one of the more senior *maṭhavāsis*. Similarly, if problems are presented and advice requested, the monastic should demure in the same manner, unless he has been given specific instructions from the *guru* to give advice.

Teaching The Lesson Of the Day 497 ¶ In efficiently planning for a journey, pilgrimage or visitation, the teaching materials can be arranged as daily curriculum and rehearsed along the way after the early-morning meditation. This pattern of teaching from the combined three lessons of the day—from *Dancing*, *Living* and *Merging with Śiva*—should also be followed by the *kulapatis* and others giving forth explanation and testimony of the teachings through lectures and seminars. All should follow the example of the great Markanduswāmī, one of Yogaswāmī's foremost initiates, whom I visited for *darśana* in 1969, 1972, 1981, 1982 and 1984 with my *maṭhavāsis* and *grihasthas*. He always taught by saying, "Yogaswāmī said this," "Yogaswāmī said that," always praising his *guru*, never



putting himself forward as knowing anything, but deferring all knowledge, all wisdom, all praise, all greatness to his holy preceptor. Before departing, *vibhūti* is always given to all by the most senior *maṭhavāsi*.

Guidelines 498 ¶ The guidelines for brief visits to homes where no
For Brief meals are to be taken are much more lenient. Drop-in visits
Home Visits are generally from 20 to 30 minutes and no longer than one hour. The flow of such a visit is as follows. The *guru* or *maṭhavāsis* are greeted at the door in traditional style, which can be as simple as an *ārati* and, for *guru* and *swāmīs* (but not for *yogīs* or *sādhakas*), a foot washing. They visit the shrine and, if qualified, the elder of the group gives a short *upadesha*. They enjoy a sip of tea or other beverage and a simple snack, but no meal, served in the living room, not the dining room. Then they take their leave. But the ultimate example was given in Kopai, Sri Lanka, for Gurudeva in 1981 when there was a magnificent parade. Each family along the way prayed that he would stop and step into their home for just an instant, which in numerous homes he did, and was received with simple foot washing, *ārati* and garland, all in less than five minutes. And it is not untraditional that all this happen outside the home, with the motor running, without ever setting foot inside the home.

About 499 ¶ People sometimes ask why *maṭhavāsis* of our order
Staying in stay in hotels that do not meet the qualifications of an aver-
Hotels age Hindu home or *āśrama*. The reason is that hotels provide totally impersonal accommodations. Their room, the coffee shop, restaurant and other facilities are their *āśrama* while they are there. When in hotels for meals or to stay overnight, they do not pay attention to the other guests. Nor do they become involved in the personal *karma* of the servant staff, which they avoid by not engaging in unnecessary conversation. Often meals are brought there for them by devoted families. Many think of staying in a hotel as being a worldly matter. But if they could see the psychic forces at work, they would have a different opinion. When one goes into a family home, there is an immediate contact with the *karmas*, good and bad, of the family, its relatives, business, interpersonal relationships and problems, perhaps confided, and for which advice given is rarely followed. The effect of the *maṭhavāsis*' presence is to intensify those *karmas*, be they positive or negative. This kind of personal *karmic* involvement is absent in a hotel, where people do not reside permanently. There is an impersonalness in a lodge or inn that is not to be found in any home. Avoiding undue involvement in family *karmas* is wise, and it is the reason that our

The man who has found Him becomes a silent monk. Desiring Him alone as their world, ascetics leave their homes and wander about.

ŚUKLA YAJUR VEDA,
BRIHADU 4.4.22. VE, 717



maṭhavāsis generally stay in hotels when traveling, rather than in homes.

About Staying in Āśramas **500** ¶ As stated in *sūtra* 347: “My Śaiva monastics while traveling may reside and take meals in *āśramas*, temples, hotels or homes of worthy initiated families of our Saiva Siddhanta Church. Their sojourn in homes must never exceed three nights. Aum.” Qualifications for *āśramas* are as follows: these must be traditional *āśramas* where males reside, and if there are *brahmachāriṇīs*, they must reside in a separate building.

Seeking the Guru’s Blessings **501** ¶ For any change or innovation in life it is traditional for all members to seek the advice and blessings of their preceptor, as stated in *sūtra* 246: “Śiva’s devotees seek their *satguru’s* blessings, act in harmony with his will, trust in his supreme wisdom, seek refuge in his grace and rush forward to rededicate themselves each year during the month of the *guru*. Aum.” Seeking blessings from the *guru* is the process of presenting an idea or plan which has been clearly thought through and for which a decision has been reached, and asking for his benediction and spiritual support for its fulfillment. Essentially, the *śishya* is asking his *guru* whether or not from his wise point of view the plan should be carried out. In seeking blessings, the *guru* should be informed on all aspects of the matter, including how family and other concerned parties feel about the proposed innovation. If there is opposition to the venture, the *guru* should be informed of it by the *śishya*. If the proposal is complex, it is best that the *śishya* work out all details of the plan with his *kulapati* and other family members, who in turn seek advice of elder *kulapatis* when necessary, before the *śishya* comes to the *guru* for blessings. It is also traditional and acceptable to request blessings to begin planning an innovation, and to then later present the developed plan for final sanction.

Patiently Waiting for Blessings **502** ¶ After a matter has been presented to the *guru*, it is the duty of the *śishya* to patiently await a response. Silence or delay on the part of the *guru* should never be interpreted as a “yes.” If no response is forthcoming after some time, the *śishya* may inquire discreetly as to the status of the matter. Once the advice or decision of the *guru* is received and understood, the devotee is bound by spiritual law to accept and follow it. *Sūtra* 248 admonishes: “Śiva’s devotees trustingly heed their *satguru’s* counsel without even subtly attempting to change his mind. If he declines to give blessings for an endeavor, they accept that as his blessing and proceed no further. Aum.”



**Consulting
Elders for
Timing**

503 ¶ When the *guru* gives blessings, there is a second step to be taken. That is to determine the timing of implementation. In important matters, it is up to the individual to discuss the timing with elders or parents. This is done before the plan is implemented. The parents or elders may need to then again confer with the *guru*. When the *guru* gives his blessings to a young man to start a business of building boats, for example, it is up to the youth to seek the wisdom of his parents and the Hindu Businessmen's Association as to when the business should be started.

**Informing
The Council
On Missions**

504 ¶ On matters that concern the entire mission, the council on missions should be informed when the *guru* gives initial blessings for a change or innovation. This is done by the *kulapati's* informing the *talaivar* of the council, who then brings the matter up during his next formal communication with the Guru Mahāsannidhānam or his representative. The *talaivar* then brings the response and direction to the council at the next formal meeting. It is the duty of the council to nod or not nod, indicating whether they feel the innovation is timely or not. If they nod that it is timely, this response is taken back to the Pīṭham by the *talaivar*.

**Approval by
The Pīṭham
And the COM**

505 ¶ The Guru Mahāsannidhānam then gives his final approval and the astrology is checked for the best timing to begin. If the council members do not give their nod, meaning it is not timely to begin, that response also is conveyed to the *guru* by the *talaivar*. The innovation is delayed indefinitely, and may be brought up again in the future. It is in this way that changes and innovations are implemented by the monastery senior group of *maṭhavāsis*, to protect the vigil of sublimity. For example, when the Pīṭham gives blessings to a *kulapati* to start a hospital visitation program in the community, it is up to the *kulapati* to bring the matter up at the next formal council on ministries meeting. He informs the *talaivar* during the appropriate time during the meeting that preliminary blessings for the project have been received. The *talaivar* makes careful note of the matter on his agenda. He mentions the program during his next communication with the Pīṭham and receives the response. He later conveys this to the council on missions. Only when this second level of approval is completed is the project initiated. This protocol gives the Guru Mahāsannidhānam the opportunity to consider the matter a second time and set it in motion, or make a different decision, through formal channels.

The ascetic who wears discolored robes, whose head is shaved, who does not possess anything, who is pure and free from hatred, who lives on alms, he becomes absorbed in Brahman.

ŚUKLA YAJUR VEDA,
JABALAU 5. VE, 440



**Summary of
Implementing
Blessings**

506 ¶ In summary, blessings received bring additional responsibility to make sure the *guru's* thrust in giving blessings is carried out with auspicious timing, with all other current tasks and obligations taken into account. Often the astrology is consulted to choose the best possible *muhūrta*. The traditional procedure described above can be summarized as follows:

1. A devotee discusses an innovation with the Guru Mahāsannidhānam, having previously talked the matter over with elders and received their support. He informs the *guru* of all details of the matter, positive and negative, and the thoughts of family and other concerned parties. The *guru* may respond immediately or convey his response later. If response is not immediate, the devotee waits patiently to hear if the *guru* approves or not.
2. The *guru* gives blessings or he does not. If blessings are not given, the matter is dropped.
3. If blessings are given on a personal matter which does not affect the mission members, then the devotee may begin implementation according to auspicious timing.
4. If blessings are given on a matter which concerns the mission, or requires the mission's help, the matter is submitted by the devotee to the council on missions for a second review and, if the *guru's* blessings are again given, the council's nod on timing for implementation.
5. A message from the Guru Mahāsannidhānam about the innovation is conveyed by the *tūtuvar* to the devotee who received the initial blessings.

**About the
Preceptor's
Perspective**

507 ¶ The main reason for seeking the *guru's* blessings is that he perceives from a higher perspective and, knowing the *karmic* flow of the family, sees farther into their future.

The *guru* has the entire family's spiritual welfare at heart and takes into careful consideration how innovations in the lives of individual members will impact the needs of the family as a whole, and the community as well. His point of view is often different from the perspective of the devotee, who is more involved in worldly matters. For these reasons, all members seek the blessings of their *guru* in all important matters. For these reasons, heads of extended families the world over seek the advice and blessings of their spiritual preceptors within every sect of Hinduism to help guide their family members through the pitfalls of their *prārabdha karmas*. For these reasons, the family preceptor must be informed of the ebb and flow of individual and collective *karmas* he is responsible to oversee and be kept informed of any major changes the family plans to make.



For these reasons, the *guru* is an intricate part of each family, guiding and observing closely, inwardly from a distance. Enough time must be allotted for all decisions to be understood and questions to be asked before blessings are given or not given. Decisions, especially those affecting the entire family, must never be rushed into. Therefore, the art of planning ahead is very necessary for the success of the individual and the entire family. The wise man even plans for that which cannot be planned for.

The Spirit Of Genuine Obedience 508 ¶ Though wisdom and tradition oblige the devotee to follow the directions the *guru* gives, it is not to be a “blind obedience,” which is an ignorant approach. The ideal relationship is an inner state of cooperation with the preceptor’s mind. True obedience is the state of willingness and cooperation in which the soul remains open and amenable to enlightened direction. It is an unbroken pledge of trust in the mystic process of spiritual evolution. True obedience, or better, intelligent cooperation, is based on knowledge, agreement, love and trust. Therefore, questions should be asked if a direction is not clear.

Many are the births and deaths forgotten by souls shrouded in ignorance, enveloped in *mala's* darkness. At the moment Great Śiva’s grace is gained, the renunciate attains the splendid light.

TIRUMANTIRAM 1615. TM

The initiation for the attainment of liberation can only be obtained from the *guru*. Without the help of the *guru* no penance could ever be helpful in producing the desired result. The *guru* teaches the pupil. The *guru* becomes the object of glory for the disciple and enhances the pupil’s dignity. Hence the disciple must have immense regard for the *guru*. The *guru* is Siva Himself, and Siva is called the *guru*. Whether *guru* or Siva, both have been accepted as *vidya*. *Vidya* is not different from both of them.

Chandrajñāna Śaivāgama, Kriyāpāda, Chapter 2, Verse 7

Nandinātha accepted the offering of my body, wealth and life.
He then touched me, and his glance dispelled my distressful *karma*.
He placed his feet on my head and imparted higher consciousness.
Thus, he severed my burdensome cycle of birth.

Tirumantiram 1778. TM





Conclusion निर्वाह

IT IS NOW THAT WE HAVE COMPLETED A MIGHTY HISTORY OF A DEDICATED GROUP WHO LIVED IN SUCH A WAY AS TO FULFILL THE PROPHECIES OF THREE ŚĀSTRAS THAT PRECEDED THIS BOOK OF DISCIPLINE OF ŚAIVA SIDDHĀNTA CHURCH—the *Lemurian Śāstras*, *Dravidian Śāstras* and the *Śaivite Śāstras*. It is with a sense of finitude that with this testimony of creation and reengineering we approach the gates of preservation for all time, the pattern of this sacred text well set within the *ākāśic* rule books of the soul. As we have seen, there is in that vast memory library of the inner *ākāśic* mind great stored knowing. Back onto the shelves of Lord Subramaniam's library the final rendering of these *Śaiva Dharma Śāstras* goes, for the librarian to show to yet another race evolving in yet another galaxy a safe distance from its Central Sun, perhaps in yet another *yuga*. At some future time on some planet harboring life as we know it, some great soul will delve into the *ākāśic* library and bring out these self-same texts for a *satguru* to read and then mold into the lives of his devotees while explaining, "This is how the ancient ones lived in the most trying of times, souls who kept the light alive, moved and had their being in the shadows of the Kali Yuga as life emerged into the Satśiva Yuga, as told in *Lemurian Scrolls* and the *Śaiva Dharma Śāstras*."

Jai to 509 ¶ Meanwhile, the present future falls well upon
The the strong shoulders and within the hearts of the Śaiva
Future *āchāryas* of the Śaiva Siddhānta Yoga Order, who have been steadfast, unflinching, and upon the *swāmīs* who are the *āchāryas* to be. These *Śaiva Dharma Śāstras* and the *Maṭhavāsi Śāstras* are the scriptures to which they must adhere and for the existence of which be most grateful. They adhere also to the spirit of the *Lemurian Scrolls*. Not many *gurus* on the planet today are so patiently awarding their successors such a clear pattern to follow. These treasures of our *paramparā* are trustingly dedicated to the *āchāryas* of today and the *āchāryas* that follow them to implement now and when my mystic illusion of physical form fades away.



On Future Changes to These Śāstras 510 ¶ As I stated in the introduction, each paragraph is numbered so that *bhāshyas* can be written by future *guru mahāsannidhānams* to explain and interpret the flows given here as times change, for the only rigid rule is wisdom. Up until my grand departure this book is open to my continued additions, changes and clarifications. After my *mahāsamādhi*, these *Śaiva Dharma Śāstras* will be considered the final, irrevocable document upon which all future policy-making and interpretation shall be based. All such policy-making shall be done by *guru mahāsannidhānams*. My *kulapatis* do not participate in such decisions, but consider it their sacred blessing to carry them out into glorious manifestation.

Sādhana and Service: Our Dual Emphasis 511 ¶ My successors are commissioned to sustain and implement what has always been the force behind our ministry: religious service, Śivaseva, Śivathondu, *karma yoga*. This and only this sacred thrust of the *Vedas* the *āchāryas* fortify and sustain by their own self-discipline. This and only this they implement by the administration and encouragement of daily *sādhana* among the *swāmīs*, *yogīs*, *sādhakas*, *brahmachārīs* and *gṛihastha* devotees. They know and teach to one and all that without early morning *brāhma muhūrta sādhana*, Śivathondu cannot be done in the right spirit. Without it, *seva* is then a chore to be done for the sake of those who may be looking on and might criticize. It is for my successors, the *āchāryas* of our Śaiva Siddhānta Yoga Order, to alert and encourage, coach and insist on this and the other *sādhanas* given in this text and our primary works: *Dancing, Living* and *Merging with Śiva*.

Seeking Pure Channels Of Service 512 ¶ This prodding must be imposed upon only those who are time-proven dependable. In this way, by working through psychically clear channels of responsive, joyous, unobstructed souls—both in the *gṛihastha* communities and in the cloistered monastic communities of the world—and ignoring the others through a friendly, firm wall, they prepare for the great energy that is to come. Only in this way will the Śivaseva of the Śaiva *āchāryas* and of those they minister to be totally selfless, unegotiated. My close devotees are, in the eyes of the Gods, the jewels, the precious gems, the foremost among pure channels. They are strengthened by their early morning *sādhana*, before sunrise, strengthened by their wives, who are not working in the world but staying at home for the benefit of the family, strengthened by their not smoking or philandering in any way.



The Challenge Faced by Our Missionaries 513 ¶ Our new group of missionary *kulapatis* and *kulamātās* have now stepped upon a threshold from where they can do great things for Śaivism in their ongoing search for Śaiva souls, accepting them into their extended families or thrusting them out if they prove insincere. These one-hundred-twenty men and women, who have been with us for decades and more, mobilize themselves into new mission groups, teach the *Śaivite Hindu Religion* course, promote HINDUISM TODAY and The Master Course trilogy, and use their weekly *satsaṅga* and their monthly *havana* as forums to discuss how well they are, each and all, performing this outreach. We will see in the years to come the fulfillment of their dedication. The *devonic* mentors see into the future and predict that this effort will be outstanding, fulfilling, rewarding, and a new generation of Śaivites will come forth from the wombs of the wives that will make changes in the communities worldwide, spiritual, social, cultural, economic and educational. These of the new generation will be competent to master and reform alien communities, regenerate elders in their *dharmic* duty, harmonize family life within and beyond their own homes and strengthen spiritual leadership within their community. This charge is a shawl that I wrap around the shoulders of future Śaivites, some yet to be born, others who are now living and will be born again under this same shawl, and so on, well into the future of futures.

Our Ultimate Purpose Fulfilled 514 ¶ As we joyfully conclude this intricate work, we are reminded of verse 100 of our *Śaivite Śāstras*: “By the very existence of the Śaiva Siddhānta Yoga Order as a one body, it fulfilled its purpose—as the *ṛishi* in seclusion, alone in the forest, fulfills his purpose in the world by his very existence on the path, as the Deity by His presence on the planet is His own fulfillment. The order persisted and continues to persist on into the years to come.” This is the vision. The time, the mission and the way have been cleared: first by the inspiring lives of the *satgurus* of our lineage, then by the revelations of the *Lemurian Śāstras*, then by the *Dravidian Śāstras*, then by the *Śaivite Śāstras*, then by this testimony, this divine edict, the *Śaiva Dharma Śāstras*, commanding the *āchāryas* to protect, preserve and perpetuate the patterns given herein generation after generation into the many generations to come. *Jai* to all the *sādhakas*. *Jai* to all the *yogīs*. *Jai* to all the *swāmīs*. *Jai* to all the *āchāryas*. *Jai* to the future of futures.

Homage to Him who presides over all things, that which was and that which shall be; to whom alone belongs the heaven, to that all-powerful Brahman be homage! From Fullness He pours forth the full; the full spreads, merging with the full. We eagerly would know from whence He thus replenishes Himself.

ATHARVA VEDA SĀMHIĀ
10.8.1 & 29. VE, 824–827



When you seek a *guru*
Seek one who is holy and pure
And then give him your all—
Your body, life and wealth.
Then in constancy learn clearly,
Not a moment distracting.
Surely shall you thus reach Śiva's State.
Placing His Feet on my head,
The Master blesses me. He is holy *Guru*.
He my Self-Realization works.
He takes the *jīva* to the state beyond *tattvas*.
He sunders my bonds. All these he performs—
He that is Truth itself.

Tirumantiram—Verse 1693 and 2049

Having entered the path of the senses,
I was wandering in despair. But he set me
On the proper way, by saying, "You are I."
That I, his slave, might not be caught and ruined
In the bondage of father, mother, children,
Wife and kin, he cleared my mind and placed me
In the midst of worthy devotees—that great lord,
My father, I saw at glorious Nallur.

Natchintanai 124

One who is established in the contemplation of nondual unity
will abide in the Self of everyone and realize the immanent,
all-pervading One. There is no doubt of this.

Sarvajñānottara Āgama, AtmaS 14. RM, 107

The luminous Being of the perfect I-consciousness,
inherent in the multitude of worlds, whose essence consists
in the knowledge of the highest nondualism, is the secret of mantra.

Śiva Sūtras, 2.3. YS, 88

I sought Him in terms of I and you. But He who knows not I from you
taught me the truth that I indeed is you. And now I talk not of I and you.

Tirumantiram, 1441. TM



Resource

Holy Orders of Saṃnyāsa

सन्न्यासधर्म

EXCERPTS FROM

A ŚAIVA SWĀMĪ'S DĪKSHĀ AND

LIFETIME VOWS OF RENUNCIATION

THE FIRST PART OF YOUR LIFE WAS LIVED FOR YOURSELF; THE second part will be lived in the service of others, for the benefit of your religion. You have been tried and tested through years of training and challenges and proved yourself worthy to wear the *kavi*, the orange robes, and to fulfill the illustrious Śaiva *sannyāsin dharma*. ¶ The *sannyāsin* harkens close to Śiva and releases the past to an outer death. Remembering the past and living in memories brings it into the present. Even the distant past, once remembered and passed through in the mind, becomes the nearest past to the present. *Sannyāsins* never recall the past. They never indulge in recollections of the forgotten person they have released. The present and the future—there is no security for the *sannyāsin* in either. The future beckons; the present impels. Like writing upon the waters, the experiences of the *sannyāsin* leave no mark, no *saṃskāra* to generate new *karmas* for an unsought-for future. He walks into the future, on into the varied *vṛittis* of the mind, letting go of the past, letting what is be and being himself in its midst, moving on into an ever more dynamic service, an ever more profound knowing. Be thou bold, *sannyāsin* young. Be thou bold, *sannyāsin* old. Let the past melt and merge its images into the sacred river within. Let the present be like the images written upon the water's calm surface. The future holds no glamour. The past holds no attachment, no return to unfinished experience. Even upon the dawn of the day walk into your destiny with the courage born of knowing that the ancient Śaivite scriptures proclaim your *sannyāsin's* life great above all other greatness. Let your life as a *sannyāsin* be a joyful one, strict but not restrictive, for this is not the path of martyrdom or mortification. It is the fulfillment of all prior experiential patterns, the most natural path—the Straight Path to God, the San Mārga—for those content and ripened souls. Leave all regret behind, all guilt and guile, others will preserve all that you proudly renounce. Let even the hardships ahead be faced cheerfully. ¶ Never fail to take refuge in your God, your



guru and your Great Oath. This is the highest path you have chosen. It is the culmination of numberless lives, and perhaps the last in the ocean of *saṁsāra*. Be the noble soul you came to this earth to be, and lift humanity by your example. Know it with a certainty beyond question that this is life's most grand and glorious path, and the singular path for those seeking God Realization, that mystic treasure reserved for the renunciate. Know, too, that renunciation is not merely an attitude, a mental posture which can be equally assumed by the householder and the renunciate. Our scriptures proclaim that a false concept. True renunciation must be complete renunciation; it must be unconditional. There is no room on the upper reaches of San Mārga for mental manipulations, for play-pretend renunciation or half-measure *sādhana*. Let your renunciation be complete. Resolve that it will be a perfect giving-up, a thorough letting-go. Let go of the rope. Be the unencumbered soul that you are. Be the free spirit, unfettered and fearless, soaring above the clamor of dissension and difference, yet wholeheartedly and boldly supporting our Śaivite principles against those who would infiltrate, dilute and destroy. All that you need will be provided. If there is any residue of attachment, sever it without mercy. Cast it off altogether. Let this be no partial renunciation, subject to future wants, to future patterns of worldliness. Give all to God Śiva, and never take it back. ¶ To make this supreme renunciation requires the utmost maturity coupled with a dauntless courage. It requires, too, that the wheel of *saṁsāra* have been lived through, that life hold no further fascination or charm. Through experience the soul learns of the nature of joy and sorrow, learns well to handle the magnetic forces of the world. Only when that learning is complete is true *sannyāsa* possible. Otherwise, the soul, still immature, will be drawn back into the swirl of experience, no matter what vows have been uttered. True renunciation comes when the world withdraws from the devotee. *Sannyāsa* is for the accomplished ones, the great souls, the evolved souls. *Sannyāsa* is not to be misinterpreted as a means of getting something—getting enlightenment, getting *puṇya* or merit. *Sannyāsa* comes when all getting is finished. It is not to *get* something but because you *are* something, because you are ready to give your life and your knowledge and your service to Śaivism, that you enter the life of the *sannyāsin*. The *kavi* or saffron robes are the royal insignia of the *sannyāsin*. Those in *kavi* the world over are your brethren, and you should feel one with each of these hundreds of thousands of soldiers within. ¶ The ideals of renunciation as practiced in the Sanātana



Dharma are outlined fully in these *Holy Orders of Sannyāsa*. Live up to them as best you can. You need not be a saint or *jīvanmukta* to enter into the ancient world order of *sannyāsa*. Renunciation in its inmost sense is a gradual process. It does not happen instantly when a vow is spoken. Do not mistake *sannyāsa dikshā* as the end of effort, but look upon it as a new spiritual birth, the beginning of renewed striving and even more difficult challenges. There will remain *karmas* to be lived through as the soul continues to resolve the subtle attachments or *vāsanās* of this and past lives. It is enough that you have reached a knowing of the necessity of *tyāga*. It is enough that you renounce in the right spirit and pledge yourself to meet each challenge as befits this tradition, bringing honor to yourself and your religion. Finally, you are charged with preserving and defending the teachings of the Śiva Yogaswāmī Guru Paramparā and the Śaiva Dharma as brought forth in *A Catechism and Creed for Śaivite Hinduism* and *The Holy Bible of the Śaivite Hindu Religion*. You are cautioned against being influenced by alien faiths or beliefs. You are the vault, the repository wherein are kept the priceless treasures of Śaivism, secure and available for future generations. All who accept these *Holy Orders* accept a selfless life in which all monastics work their minds together, thus keeping the *saṅgam* strong and effective. You must not veer from the San Mār-ga, nor follow an individual path, nor remain remote or aloof from your brother monastics. It is a serious life which you now enter, one which only a *sannyāsin* can fully undertake. Remember and teach that God is, and is in all things. Spread the light of the One Great God, Śiva—Creator, Preserver and Destroyer, immanent and transcendent, the Compassionate One, the Gracious One, the One without a second, the Lord of Lords, the Beginning and End of all that is. *Anbe Śivamayam Satyame Paraśivam*.

The Gods, led by the spirit, honor faith in their worship. Faith is composed of the heart's intention. Light comes through faith. Through faith men come to prayer, faith in the morning, faith at noon and at the setting of the sun. O faith, give us faith!

RIG VEDA SAMHITĀ
10.151.4-5. VE, 180



Satguru Sivaya Subramuniyaswami
Guru Mahāsannidhānam, Kauai Aadheenam, Hawaii, USA



THE FOLLOWING IS A RELIGIOUS COVENANT BETWEEN A SANNYĀSIN—ONE WHO HAS RENOUNCED THE WORLD IN SERVICE TO GOD ŚIVA—AND THE DIVINE BEINGS OF ALL THREE WORLDS. IN THE FULFILLMENT OF THESE *HOLY ORDERS OF SANNYĀSA*, THE *SANNYĀSIN*, OF HIS OWN VOLITION, IRREVOCABLY AND ETERNALLY BINDS HIMSELF TO HIS RELIGION—THE ŚAIVA SAMAYAM—TO THE TIMELESS TRADITIONS OF THE SANĀTANA DHARMA, TO HIS FELLOW HINDUS, TO HIS BROTHER RENUNCIATES AND MOST ESPECIALLY TO THE ŚIVA YOGASWĀMĪ GURU PARAMPARĀ.

SANNYĀSA MAY BE SIMPLY DEFINED as Śaivite Hindu monasticism, and a *sannyāsin* is one who has renounced the world in search of God Realization and has been formally initiated by a *guru* who is himself a *sannyāsin*. In Sanskrit the word "*sannyāsa*" literally means "to throw down" or "to abandon." Thus, *sannyāsa* is the giving up or abandonment of the world, and the *sannyāsin* is one who has so renounced. True *sannyāsa* is not a denial of life but life's highest fulfillment. It is unmitigated selflessness. It is the relinquishment of the transient and illusory in favor of a permanent Reality, the eschewing of a worldly life that one may, by gradual stages of purification, draw inward toward God as Paraśiva, Truth Absolute. It is a break with the mundane and a binding unto the Divine. It is the repudiation of the *dharma*, including the obligations and duties, of the householder and the acceptance of the even more demanding *dharma* of the renunciate. The seasoned *sannyāsin* is truly the liberated man, the spiritual exemplar, the disciplined *yogī* and ultimately the knower of Truth, freed to commune with the Divine and bound to uplift humanity through the sharing of his wisdom, his peace, his devotion and his illumination, however great or small. The *sannyāsin* is the guardian of his religion, immersed in it,

constantly freed from worldliness, freed from distraction, able to offer his work and his worship in unbroken continuity and one-pointed effectiveness. He undertakes certain disciplines including the purification of body, mind and emotions. He restrains and controls the mind through his *sādhana*, *tapas* and meditative regimen. He unfolds from within himself a profound love of God and the Gods. His practice of *upāsana* or worship is predominantly internal, seeking God Śiva within. ¶ In the Śaiva tradition there have always existed among men a few, rare in numbers but mighty in their dedication to Lord Śiva, for whom the world held no attraction and *karmas* were on the wane. Such men are by nature inclined toward knowledge of God and disinclined toward desires of family, wealth and property, also spoken of by our spiritual forefathers as women, gold and land. Some among them are *sādhus*, anchorites living in the seclusion of distant caves and remote forests or wandering as homeless mendicants, itinerant pilgrims to the holy sanctuaries of Śaivism. Others dwell as cenobites assembled with their brothers, often in the *āśrama*, *aadheenam* or *maṭha* of their *satguru*, but always under the *guru's* aegis, serving together in fulfillment of a common mission. These devotees, when initiated into the order of *sannyāsa*, don the saf-



from robes and thereby bind themselves to a universal body of Hindu renunciates whose existence has never ceased, an assembly of men inwardly linked in Śivasambandham, their mutual dedication to Śiva, though not necessarily outwardly associated. It is this venerable convocation which the *sannyāsin* joins and to which he is bound for life in brotherhood and in service. ¶ Traditionally, there are several levels of initiation for the Śaivite monastic. Requirements and qualifications vary according to the circumstances, the preceptor and the disciple. These initiations may be given early in the monastic's life or may await the completion of years or even decades of *sādhana* and purification before they are bestowed. It is not a matter of temporal experience or timing. The first formal initiation for the aspirant is known as *brahmacharya dikshā* and enters the devotee into a chaste life of study, worship and service. The next initiation is that of *sannyāsa dikshā*. This *dikshā* is a formal Hindu rite, or less often an informal blessing, entering the devotee into renunciate monasticism, binding him for life to certain vows which include chastity, poverty and obedience, and directing him on the path to God Realization. It must be realized that the ceremonies described in the Rites of Initiation section herein form the customary rites of passage into *sannyāsa*, but that it is not merely the observance of these ordinances which makes one a *sannyāsin*. Indeed, if not a single formality was followed, not a single vow solemnized, a true *satguru* may confer *sannyāsa* on a true disciple in a most informal manner. There are other forms of *dikshā*, not relating to monasticism, by which a

spiritual teacher bestows blessings and awakening upon the devotee through the simple agency of a touch, word, look or thought. One such initiation is known as *mantra dikshā*, which in the Śaiva tradition is the teaching of the Pañchākshara Mantra, "Namaḥ Śivāya." ¶ According to the venerable laws of Manu, one enters into *sannyāsa* after training with the *guru*, but only if the candidate received *brahmacharya dikshā* and commenced such training prior to his twenty-fifth birthday. Otherwise, all are expected to enter the life of the householder, embracing the life of renunciation, if they elect, after having concluded family and societal obligations around age seventy-two. Thus, there are two distinct types of *sannyāsa*. The first is initiation of unmarried youth into the ancient world Order of *sannyāsa*. A second *sannyāsa*, described in the *Vedas*, though not commonly observed in contemporary Hindu society, may be defined as the last of the four *āśramas* or stages of life. After observing the stages of the student (*brahmacharya*), the householder (*gṛihastha*) and elder advisor (*vāṇaprastha*), the devout man seeks initiation by a *satguru* under whose grace he enters into life's final stage, withdrawing unto himself and ideally living the life of a forest hermit while dedicating himself to Godly pursuits. Both forms of *sannyāsa* are delineated in these *Holy Orders* and both require initiation from one who himself has the blessings of a legitimate preceptorial line to wear the renunciate's *kavi* robes. Strictest tradition requires that lifetime renunciates be single men and that they enter their Order before age twenty-five. However, there are certain Orders which accept men into *sannyāsa*



after age twenty-five provided they have been in college and not in the world after that time. Others will accept widowers; and a few initiate women. Such rules and qualifications apply primarily to cenobites, that is to those who will live and serve together in an *āśrama* or monastery. The rules pertaining to homeless anchorites are, for obvious reasons, more lenient. ¶ The ancient *śāstras* recognize four justifiable motivations or reasons for entering into *sannyāsa*: *vidvat*, *vividishā*, *mārkaṭa* and *ātura*. Briefly, *vidvat sannyāsa* is the spontaneous withdrawal from the world in search for God Realization which results from *karma* and tendencies developed in a previous life. *Vividishā sannyāsa* is embracing of monastic life in order to satisfy a yearning, developed through scriptural study and practice, for knowledge of the Absolute. *Mārkaṭa sannyāsa* is taking refuge in monasticism as a result of great sorrow, disappointment or misfortune in worldly pursuits. *Ātura sannyāsa* is entering into *sannyāsa* upon one's deathbed, realizing that there is no longer hope in life.

A BRIEF HISTORY OF ŚAIVITE AND VAISHNAVITE MONASTICISM.

Renunciation and asceticism have been an integral component of Śaivite culture and religion from the earliest days, the most highly honored facet of the Hindu Dharma. Until around the ninth century, renunciation as a way of life was a uniquely Śaivite phenomenon, and even today the word *sannyāsin* denotes particularly a Śaivite ascetic, though etymologically it may be applied to all Hindu monks. Histori-

cally, *sannyāsa* has not been a part of Vaishnavism until fairly recently. There are certain distinctions to be observed between Śaivite and Vaishnavite *sannyāsins*. Firstly, Śaiva *sannyāsins* generally share a common philosophical ground, often described as monistic Vedānta or Śuddha Śaiva Siddhānta, while their Vaishnavite counterparts embrace at least four distinct philosophies. Secondly, Śaiva *sannyāsins* throughout the Hindu world worship the same Deity, and wear the *tilaka* or sect mark on their foreheads, consisting of holy ash in three horizontal lines called *tripuṇḍra*, with little variation. Vaishnavite *sannyāsins*, on the other hand, never make their *tilaka* with holy ash, but use various forms, often consisting of sandal paste in three vertical lines, called *urdhvapuṇḍra*. Worshiping Viṣṇu's divine incarnations, Vaishnavite renunciates are often termed *vairagis*, and may further distinguish themselves from the Śaiva *sannyāsins* by using a rosary of *tulsa* instead of the Śaivite's *rudrāksha* and by wearing white robes instead of the traditional saffron or ochre robes. This has brought about the terms *Lal Padris* or "red-devotees" to describe the Śaivites and *Sita Padris* or "white-devotees" to describe the Vaishnavites. Finally, while *sannyāsins* place great emphasis on asceticism and the disciplines of meditation or *rāja yoga*, *vairagis* for the most part follow the path of devotion or *bhakti yoga*. Despite these historical differences, modern Hinduism accepts all devout Hindus into *sannyāsa*, and devotees of any of the sects of the Sanātana Dharma—whether Śaiva, Vaishṇava or Śakta—may enter into *sannyāsa*. ¶ The ideal of the life-long celi-



bate monastic, living within the social order and yet freed from worldly obligation that he might find and shed his spiritual light, started for Śaivites before the Moheñjodaro and Harappa civilizations of five thousand years ago and traces its development in the references in the *Ṛig Veda*, around 1,000 B.C., to the *munis* and the *yatis*, men who wore long hair and the yellow robes, such men as Sanatkumāra, Dattatreya and others, all *naisthika brahmachāris*. Later in the *Vedas* the *sannyāsa āśrama*, or last stage of the four-fold division of life, became formalized, and many references made to those who after age seventy-two relinquished all in search of the Absolute. Renunciation of the world found a high expression in the monastic principles of Jainism and Buddhism, both religions founded by illustrious sons of India. Siddhārtha Gautama, the Buddha, was born and died a Hindu in the seventh century BC. He himself cherished, lived and promulgated the Śaivite ascetic ideal within the compass of Hinduism, and his followers made a separate religion of his teachings after his death. It is only in Hinduism, and more particularly in Śaivism and the Hindu-inspired religions of Jainism and Buddhism, that asceticism is a vibrant and valued mode of life, a part of the natural *dharma*. Though the homeless *sādhu* and the wandering mendicant existed before, it was Gautama Buddha who around six hundred years BC, organized what had been an individual *sādhana* into a monastic order, which he termed the *saṅga*. Around the 8th or 9th century, Ādi Śaṅkarāchārya, the great exemplar of the ideals of *sannyāsa* who revitalized and restored the ancient ways during his

short life of thirty-two years, organized the Hindu monastics of his day. In his travels throughout India, he assessed the existing traditions and finally validated ten orders of ascetics, at the same time establishing four religious centers or *mathas* in the North, East, South and West of India, known respectively as Jyotiḥ, Govardhana, Śringeri and Śārada. Thus, the ancient Order of *sannyāsa* extends back to time immemorial, structurally influenced by Gautama Buddha about twenty-five centuries ago and revitalized in its present form by Ādi Śaṅkarāchārya around eleven hundred years ago.

THE UNRIVALED GREATNESS OF THE ŚAIVA SANNYĀSA DHARMA.

The Śaiva Siddhānta Yoga Order holds that all souls without exception will attain the ultimate realization and eventually merge in non-dual union with God, and that there are souls on every plateau of evolution at all times, some in the midst of life's experience and others who, having experienced, are naturally withdrawing from the world. This Order supports the scriptural doctrine that the two paths—householder and renunciate—are distinct in their *dharmas* and attainments, affirming that true renunciation may not be achieved by those in the world even by virtue of a genuine attitude of detachment. The householder may attain great and profound spiritual depths during his life, unfolding the mysteries of existence in his or her states of contemplation and, according to our ancient mystics, perhaps experiencing total God Realization at the hour of death, though this attainment



is reserved for the ardent, sincere and devout *grihastha*. Alternatively, the householder may, by striving, attain the highest realization after all family *dharma* and societal obligations are fulfilled, provided he enters the *sannyāsa āśrama* after age seventy-two through the customary initiatory rites given by a *satguru* and then diligently pursues his spiritual *sādhana* in a state of genuine renunciation and not in the midst of his family. Our Gurudeva spoke of this in June of 1968: "The path of the family is a path of magnetic attachments. It is their duty to own property, to succeed in business and to raise their family until age seventy-two. This natural and necessary attachment to the world, coupled with the male and female principle in the family, prevents *nirvikalpa samādhi* in this way. He represents the active, aggressive, masculine energies of the *piṅgalā* current, while she naturally expresses the passive, feminine energies of the *iḍā* current. The husband and wife are together a one being, but individually they are psychically incomplete and dependent one upon the other. Through their harmonious and disciplined life they attain to the profound illuminations of *savikalpa samādhi*. Now, the *sannyāsin* balances within himself both the male and female energies. Complete unto himself, he is whole and independent. There arises within him a pure energy, neither positive nor negative. This is the *sushumna* current coming into power through which he gains control of the *kuṇḍalini* force and eventually, after years of careful guidance, attains *nirvikalpa samādhi*. ¶ Eventually, in one life or another, all will turn to the renunciate path. However, it would be

equally improper for a renunciate-minded soul to enter family life as for a *grihastha* to seek to be a *sannyāsin*. Only the *sannyāsin* can truly repudiate the world of illusion and proclaim the Truth which others may seek but which will always elude them. The *Kulārṇava Tantra* states: "Austerities, restraints, the observance of vows, pilgrimages to holy places, bodily disciplines and other acts are ineffectual if performed by one who is uninitiated. One should, therefore, by all means be initiated by a *guru*." Again, the *Rudra Yamala* proclaims: "He who has not been initiated cannot acquire Divine Knowledge. Those who perform *japa* and *pūjā* without being initiated derive no benefit, even as seeds sown on stone do not germinate." The *Kaivalya Upanishad* proclaims, "Not by work, not by birth, nor by wealth, but by renunciation alone do the rare ones attain immortality." (Verse 3). We find the virtues of the *sannyāsin's* abdication of the world boldly expressed by Swāmī Vivekānanda of the Puri Order, "Never forget and teach to your children that as is the difference between a firefly and the blazing sun, between the infinite ocean and a little pond, between a mustard seed and the mountain Meru, such is the difference between the householder and the *sannyāsin*!" A disciple asked Swāmī Vivekānanda if it were true that without *sannyāsa* there could be no knowledge of Brahman. Swāmī replied, "That is true. A thousand times true." This lofty view of renunciation is echoed by His Holiness Ādi Śaṅkarāchārya, in his introduction to the *Aitareya Upanishad*: "The life of the householder is controlled by desire. Non-action or renunciation means the cessation of all relations



with family, wealth and other objects of desire. Therefore, it is not possible for a knower of the Self to renounce action and at the same time lead a household-er's life." The *Muṇḍaka Upanishad* says: "The Self is not gained by the weak, nor by the insincere, nor by those who merely practice austerities, nor by those devoid of the necessary insignia; but wise men who strive with vigor, attention and propriety attain union with Brahman" (III.ii.4). Śaṅkarāchārya in explaining this passage comments that by practicing *sādhana* without the external signs of the *sannyāsin*, the saffron robes, *daṇḍa*, and *kamaṇḍalu*, Brahman, which is difficult to attain, is not realized. In *Tirumantiram*, Saint Tirumular describes the insignia of the Śiva *yogin*:

To smear holy ashes is the first step to *tapas*.
Rings of copper in the ears,
And garland of *rudrāksha* around the neck—
These, too, are other emblems
For Śiva to reach.
Thus does the blemishless Śiva *yogin*
For *tapas* prepare. *Kuṇḍala* for ears to adorn.
Kamaṇḍalu for water to hold.
Kaṇḍika for neck to fill,
A conch to blow, a bowl to beg,
And a *kappara* to hold the ashes,
The correct sandals and *yogic* seat,
The *yoga* sash and *yoga* staff—
These ten are the *yogi's* appurtenances.
***Tirumantiram*, Verse 1662 and 1664**

¶ Thus, our emphasis on the necessity for initiation into *sannyāsa* in both the perpetuation of Śaivism and the attainment of *Śivajñāna* finds its authority in scripture, in the declaration of our beloved Gurudeva and in the halls of wisdom within. Let none append to this lesser postulations. Rather let all rise to the summit of understanding from

which the imperious saints and sages of Śaivism spoke forth these canons. We refute and oppose contemporary notions of *sannyāsa* which assert that it is for the masses, and which claim that it requires neither qualification nor discipline, neither celibacy nor commitment. Such approaches are neither scriptural nor wise, but relegate this most noble way of life to ordinariness and make popular and common that which has always been exceptional and rare. We refute as well the conception of *sannyāsa* as an existential surpassing of religion or an ecumenical embracing of all religions as sometimes practiced by non-Hindus. It is not a *yoga* path set apart from the Sanātana Dharma, equally available to Christians, Jews and even those not affiliated with any faith. It is a strictly Hindu path, and all true *sannyāsin*s are Hindus, for *sannyāsa* is Hindu monasticism. Just as a rabbi is revered among the Jews and a cardinal among the Catholics, so are *sannyāsin*s the most dedicated of Hindus, the teachers of their tradition and the guardians of their great scripture. For a Christian or a Jew to wear the saffron vestments and call himself *swāmī* is a wrongful abuse of both sacred traditions and must never be condoned. That is not to say that non-Hindus cannot become renunciates in the truest sense, only that they must do so within the context of their own religion. It must be added that realization is not restricted to Hindu renunciates, but to devout followers of any religion which has non-dual union with the Absolute or *Nirvakalpa Samādhi* as its final goal, provided such aspirants renounce the world and come under the graceful guidance of an awakened



preceptor. ¶ The following verses from Saint Tiruvalluvar's *Holy Kural* and Saint Tirumular's *Tirumantiram* speak of the greatness and the grandeur of the Śaiva *sannyāsa dharma*:

The scriptures exalt above every other good
The greatness of virtuous renunciates.

Holy Kural—Verse 21

It is the nature of asceticism
To patiently endure hardship.
And not to harm living creatures.

Holy Kural—Verse 261

Whatsoever a man has renounced,
From the sorrow born of that
He has freed himself.

Holy Kural—Verse 341

Beyond birth and death,
Reached by renunciate *tapas*
Is He, my Lord of resplendent glory!
Sing His praise! Pray incessantly!
The Heaven's Lord shall
Show you Dharma's Land.

Tirumantiram—Verse 1614

The Lord renounced all.
He is the Shining Light above.
He is the friend of all
Who have surmounted Death's days.
He is devoid of desires,
The Guiding Light of all those
Who Darkness renounced.
Only to those who this world abandon
Shall His Feet within reach be.

Tirumantiram—Verse 1620

The heart of the holy trembles not in fear;
All passions stilled, it enjoys calm unruffled.
Neither is there death nor pain,
Nor night nor day,
Nor fruits of *karma* to experience—
That truly is the state of the desire-renounced.

Tirumantiram—Verse 1624

The *tapasvins* many that live by alms
Have no life hereafter.
On them shall be showered
All blessings of spiritual wealth.
They that perform incessant *tapas*
Attain the power to end
All births to be.

Tirumantiram—Verse 1626

Without illusions, without ignorance,
Without intelligence,
Without the embraces of fish-eyed damsels
And their attachment,
Themselves as themselves,
In Solitude remaining one in Śiva-Śakti,
Thus are they, the
Holy Ones in Śiva's Robe.

Tirumantiram—Verse 1678

My body, wealth and life
He took from me as sacrificial offering
Through ritual appropriate.
He directed his spiritual glance at me and
Dispelled my *karma's*
Network to destruction;
And then He laid His Hands on me
And planted His Feet on my head;
In a trice He imparted Spiritual Consciousness
And thus my birth's cycle He ended—
He, the Nandī,
Through these acts of *dīkshā* successive.

Tirumantiram—Verse 1778

THE QUALIFICATIONS FOR ACCEPTANCE INTO THE SANNYĀSA DHARMA.

Lauding dispassion, one-pointedness and serenity, scriptures proclaim that candidates for *sannyāsa* must possess these *sattvic* qualities. Śaṅkara's *Crest Jewel of Discrimination* states: "He alone may be considered qualified to seek the Absolute who has discrimination, whose mind is turned away from all enjoyments, who possesses tranquility and the kindred virtues, and who feels a longing for liberation.... Longing for liberation is the will to be free from the fetters forged by ignorance—beginning with the ego-sense and so on, down to the physical body itself—through the realization of one's true nature.... Be devoted to Brahman and you will be able to control your senses. Control



your senses and you will gain mastery over your mind. Master your mind and the sense of ego will be dissolved. In this manner, the *yogī* achieves an unbroken realization of the joy of Brahman. Therefore, let the seeker strive to give his heart to Brahman....The fruit of dispassion is illumination. The fruit of illumination is the stilling of desire. The fruit of stilled desire is experience of the bliss of the *ātman*, whence flows all peace." ¶ Candidates must be at least twenty-four years of age and have begun their training for *sannyāsa* before age twenty-five, or have entered the *sannyāsa āśrama* after age seventy-two. An extensive examination, written as well as oral, is conducted by the initiating *guru* or his appointed senior *sannyāsins*. During this examination, it should be determined that the candidate: 1. is qualified as outlined above to fulfill and is naturally inclined toward a life of renunciation, 2. has attained a measure of moral and spiritual maturity sufficient to make him a respected member of the ancient tradition, 3. has completed six years of *brahmachāriya*, 4. has successfully completed a minimum of one year of personal training under the initiating *guru*, 5. has completed a two-year retreat from family and friends in conjunction with two years' preparation as a pre-*sannyāsa tapasvin* (this qualification may be waived for candidates in the *sannyāsa āśrama*), 6. has divested himself of all possessions, including lands, trusts and wills to which he may be a beneficiary now or at some future date, 7. has given away those possessions he did own to a Hindu temple or institution of his own choosing, and 8. has shown a measure of philosophical insight and

understanding in accord with the Śaiva Dharma, a Catechism and Creed for Śaivite Hindus and the teachings of the *guru paramparā*. ¶ Other qualifications which should be taken into account during the candidate's examination include: *viveka*, *vairāgya*, *shatsampati* (a six-fold virtue encompassing forbearance, courage, faith and control of body, mind and senses) and *mumukshatata* (desire for liberation), *bhakti* and the following from the *Gautamiya Tantra*: "The *śishya* should be of good parentage and pure-minded. He should be learned in the scriptures, diligent, devoted to the welfare of others. He should know *dharma* and practice it. He should be acquainted with the true meaning of the *Śāstras*. He should possess a strong body and a strong mind. He should always do good to living beings. He should do only such deeds as are good for the after-life. He should serve the *satguru* by his speech, mind, body and resources. He should avoid works of which the result is transitory, and be diligent in working for enduring results. He should be one who has conquered passions, indolence, illusory knowledge and vanity." ¶ The candidate should be carefully appraised of the high standards he will be expected to fulfill and counseled that his *Holy Orders* raise him above caste, class and all social distinction that he may equally serve all true devotees. In consideration of the probationer's petition to enter into these *Holy Orders*, it must be remembered that scholarship and philosophical acumen are not necessary requisites for the spiritual life, and while some *sannyāsins* will be the *paṇḍitas* and scholars, others will be the great *karma yogīs* and *bhaktas*, serving



their religion by virtue of their endless love, devotion and industry. Nor should those charged with conducting this examination be too severe in their recommendation, but give allowance for the training and spiritual growth that will ensue, taking care to assure that the candidate possesses such qualities as will enable him in the years ahead to mature into a worthy *sannyāsin*. Should it be determined that the candidate was not fully prepared, he would be advised to wait before taking these final vows, realizing that once taken they may not be revoked. Those conducting his interview and the initiating *guru* are advised of the solemn responsibility which devolves upon them to remember that qualification does not depend upon years spent in service or training and to not give these *Holy Orders* prematurely. In certain circumstances the candidate may serve his faith best and himself be best served by remaining a *tapasvin*, perhaps perpetually, but certainly until both he and the senior members of the Order are assured that there will be no return to worldly *karmas*. ¶ *Sannyāsa dikshā* may be given by any legitimate *sannyāsin* from a recognized *Paramparā*, though its highest fulfillment comes when initiation is granted by an illumined *satguru*. The *Guru Gitā* describes such a preceptor, “A *paramaguru* is one who is devoid of delusion, peaceful, content within himself, not depending on another, ...one who is free from feelings of *dvaita* and *advaita*, who shines by the light of his Self Realization, who is able to destroy the deep darkness of ignorance, ...by whose *darśana* one attains equanimity, cheerfulness, peace of mind and patience, ...one

who sees his own Self as the non-dual Brahman and has killed ruthlessly infatuation for wealth and women—such a person is the *paramaguru*. Having attained such a *guru*, the disciple is never again bound to *saṁsāra*. He becomes absolutely free.”—Verses 280, 289, 291–294. ¶ In speaking of renunciation and the qualifications therefor, Sage Nārada in his *Bhakti Sūtras*, Adi Saṅkarāchārya in his *Hymns* and Saint Tirumular in his *Tirumantiram* have written:

Who indeed overcomes *māyā*?
He who gives up all attachment,
Who serves the great ones,
And who is freed from the sense of “I and mine.”
He who lives in solitude,
Cuts through the bondages of this world,
Goes beyond the three *guṇas*,
And depends upon the Lord even for his living.
He who gives up the fruits of his actions,
Renounces all selfish activity,
And passes beyond the pairs of opposites.
He who renounces even the rites and ceremonies
Prescribed by the scriptures
And attains unfaltering love for God—
Such a man, indeed, crosses this *māyā*
And helps others to cross it.

Bhakti Sūtras—Verses 46-50

O Fool! Leave off the desire
For accumulated wealth.
Create in the mind thoughts
About Reality, devoid of passion.
The water on the lotus leaf
Is very unsteady.
So also is life extremely unstable.
Know that the entire world is devoured
By disease and conceit,
And smitten with sorrow.
Do not be proud of wealth,
Kindred and youth.
Time takes away all these in a moment.



Leaving aside this entire world,
Which is of the nature of an illusion,
And knowing the state of Brahman,
Enter into it.

Mohamudgara—Verses 2, 4 and 11

A *Sattvic* is he,
His thoughts centered on Truth,
His vision clear among conflicting faiths,
Abhorrent of recurring cycles of birth,
Walking straight in *dharma's* path—
Indeed he is a disciple good and true.
He scans that which divides
The Real and the unreal.
He melts in the soul of his being,
And with Śiva's Grace to guide
He receives *jñāna* in true devotion.
He humbles himself before the Lord
And seeks the bliss of His Śakti—
He is the fit one,
The disciple good and true.

Tirumantiram—Verses 1696-97.

rites of initiation into
the ancient order of sannyāsa.

Given by the *satguru* or after his *mahāsamādhi* by his designated *swāmīs*, the ceremony for *sannyāsa dikshā* is called the *viraga* sacrifice. These sacred rites are often solemnized during *Śivarātri*, it being considered auspicious for *sannyāsins* to commence their monastic life on Śiva's most sanctified night, or alternatively during the full moon in May, a time that honors our beloved Gurudeva's *dikshā*. It includes specific instruction in meditation and other spiritual practices and *mantras*, all of which is never disclosed. The *Śiva Purāṇas* enjoin the candidate to fast on fruits and milk for twelve days before the ceremony and to chant the Savitṛi *mantra*: "Om bhūr bhuvah svaḥ. Tat Savitur vareṇyaṁ, Bhargo devasya dhīmahi, Dhiyo yo naḥ prachodayāt." *Ṛig Veda*—3.62.10. Prior to the initiation rites, the

candidate symbolically performs the obsequies for his parents including the customary food offerings, thus releasing himself from that obligation at a future date. Early in the morning on the chosen auspicious day, the candidate prostrates before the *satguru*, divested of all possessions, having given up all things personal. A Gaṇeśa *pūjā* is performed and the sacred *homa* fire is kindled in preparation for the *viraja* sacrifice. With the candidate optionally knee-deep in water, a blessing is given by the *satguru* by which all residual worldly impurities are removed, and the candidate's head is then shaved. Together he and the *satguru* symbolically conduct his *antyeṣṭi saṁskāra*, the ritual funeral rites, to betoken the death of the personal self and the birth of the spiritual being. He places the remnants of personal identity, hair, clothing, *pulnūl* or sacred thread and all desires for wealth, progeny and fame into the *homa* fire, beseeching the permission of Lord Gaṇeśa and heeding the path of Lord Muruga, vowing aloud his renunciation thus: "All that I have and all that I am I now give unto my God, my Gods and my *guru*. I have no family except the Divine Father Śiva and Mother Śakti who dwell in Kailās and on earth the *saṅgam* of Śaivite devotees. I have no home except the stillness of Being. I have no possessions except my faith and dedication. I have no desires except my desire to serve and to realize God." The candidate then says aloud three times, "I, wishing for *mukti*, take refuge in this sacred Order and in God Śiva, who created the world, who breathed out the *Vedas*. The purpose of my life is to cultivate dispassion, to become pure, to attain union with God



Śiva and be immersed in Divine Love. I do fully and of my own volition accept these *Holy Orders of Sannyāsa*, now and for the remainder of my life, and bind myself in the fulfillment thereof to the ancient order of *sannyāsa*, to my *satguru*, to my Śaivite Hindu faith and to the *devas*, the Mahādevas and Lord Śiva Himself. I am the *ātman*, the non-dual Paraśiva, pure and free." So saying, the renunciate walks unclad seven steps around the *homa* Fire, returning to kneel at the *guru's* feet. He is thereafter dead to the world. The *satguru* then whispers the Pañchākshara Mantra in the *sannyāsin's* right ear three times, along with personal instructions for meditation. The *sannyāsin* is given his ascetic name, his *daṇḍa*, a *mālā* of 108 *rudrāksha* beads for *japa yoga*, a deer skin, a *kamaṇḍalu* or water bowl. After bathing in the nearby river where he intones the *mantra*, dips three times into the waters and then dons the *kavi* for the first time, the *sannyāsin* returns. A *pūjā* is performed to invoke the blessings of the Second and Third Worlds. The *satguru* then takes ashes from the *homa* fire and marks the *tripuṇḍra* on the new *swāmī's* forehead and covers the body with the sacred ash. After the *pūjā* the following are read aloud to the *sannyāsin*: his Sacred Vow of Renunciation and these excerpts from *Natchintanai* and from the *Bhagavad Gitā*. The *sannyāsin* then prostrates three times before the *satguru* and the ceremony is concluded. Henceforth he is a *sannyāsin* of the great and ageless Order. He then walks in the direction of the Himālayas, home of Lord Śiva, to be invited back by his brothers to join in the monastic community to serve, or to be sent on pilgrimage

to return at a specified later date. On the night of his *dikshā* he is required to beg his meal. The above constitutes the formal rites of initiation, and though the ceremony be an informal declaration by the preceptor or the simple giving of the saffron robes and a name, the validity of *sannyāsa dikshā* is in no way impaired thereby.

Hail, O *sannyāsin*, love's embodiment!
Does any power exist apart from love?
Diffuse thyself throughout the happy world.
Let painful *māyā* cease and ne'er return!
Day and night give praise unto the Lord.
Pour forth a stream of songs
To melt the very stones.
Attain the sight where night is not nor day.
See Śiva everywhere, and rest in bliss.
Live without interest in worldly gain.
Here, as thou hast ever been, remain.
Then never will cruel sorrow venture nigh.

Hail, O *sannyāsin*,
Thou who knowest no guile!
Establish in thy heart and worship there
The Taintless One—Pañchākshara's inmost core,
Whom neither Vishṇu nor Brahmā
Had power to comprehend.
Thou that regardest all others as thyself—
Who in this world can be compared with thee?
The powerful *karma*
Thy past deeds have wrought
Will vanish without trace.
Daily, on the thought
"Is not this *jīva* Śiva?" thou must meditate.

Best of *sannyāsins*, of one-pointed mind!
Morning and evening worship without fail
The Holy Feet of the Almighty Lord,
Who here and hereafter
Preserves and safeguards thee.
Cast aside the fetters of thy sins!
By steadfast concentration of thy mind
Awareness of a separate self thou must extirpate.
Conquer with love all those that censure thee.
Thou art eternal! Have no doubt of this!
What is not thou is fancy's artifice.
Formless thou art!
Then live from all thought free!

Natchintanai 228



Learn from me now, Oh son of Kunti,
 How man made perfect is one with Brahman,
 The goal of wisdom.
 When the mind and the heart
 Are freed from delusion, united with Brahman,
 When steady will has subdued the senses,
 When sight, taste and sound are abandoned,
 Without regretting, without aversion;
 When man seeks solitude, eats but little,
 Curbing his speech, his mind and body,
 Ever engaged in meditation on Brahman,
 The Truth, and full of compassion;
 When he casts from him vanity, violence,
 Pride, lust, anger and all his possessions,
 Totally free from the sense of ego
 And tranquil of heart:
 That man is ready for oneness with Brahman.
 And he who dwells united with Brahman,
 Calm in mind, not grieving, not craving,
 Regarding all men with equal acceptance:
 He loves me most dearly.

Bhagavad Gītā XVII/49-56

THE GURU-DISCIPLE RELATIONSHIP IS THE CRUX OF ŚAIVITE MONASTICISM.

On entering the order of *sannyāsa*, the *sannyāsin* enters into the mature stages of the *guru*-disciple relationship. *Guru* literally means the “remover of darkness.” The *satguru* has been the candidate’s spiritual guide and preceptor, and now he becomes as mother and father, friend and companion on the Eternal Path, the very embodiment of truth and goodness. The *sannyāsin* should strive through the years ahead to perceive the *satguru* as his higher self, not different, not external to himself. In many ways he and the *guru* have become one, and that oneness will blossom forth in later years. Theirs is a one mind, a one energy, a one mission. The *sannyāsin* should not look upon his devotion to the *satguru* as the whole of his commitment, for he is equally bound in service and

obedience to God, the Gods and his religion as he is to his beloved preceptor. It is taught that there are three pillars of Śaivism: the *satguru*, the temple and scripture. These together constitute the fullness of the renunciate’s dedication. Nevertheless, nothing is more central to the *sannyāsin*’s spiritual awakening than the nurturing of the relationship with the preceptor so that it may blossom in its mystical and loving maturity. The *sannyāsin* should never perceive this to be an ordinary association, but remember the admonition spoken in the *Kulārṇava Tantra*: “He enters perdition who regards the *guru* as merely human, the *mantra* as mere letters and the temple image as mere stone.” The *sannyāsin* must foster and protect this relationship, working daily to bring his mind ever deeper into harmony with that of his *satguru*. He should consider this his first and foremost monastic duty. ¶ It is up to the *guru* to see each one to his final destiny, and it is up to the disciple to serve so perfectly that the *guru* is freed from external affairs to work within. The disciple’s first responsibility is always to the *guru*, and his final authority comes always from the *guru*. Should there ever arise instances wherein other Śaivite authorities or scriptures or traditions differ from the directions of the *satguru*, the *sannyāsin* must take his *guru*’s direction as the overruling prerogative. If the *guru* scolds, he must accept it in love and understanding, perceiving it as a blessing. The *sannyāsin* must always be “on the eve of his departure,” ready to respond at a moment’s notice to any change or direction that may come from the *guru*. The *sannyāsin* must work to understand his *guru*’s mind and mission,



and then bring his own awareness and objectives into harmony with the *guru's*. The *sannyāsin* must cultivate devotion to the *satguru—guru bhakti*. This he does through study of the *Guru Gitā* and the *Tirumantiram*, and through application of the attitudes and protocol these ancient scriptures contain. He does this through bringing his *guru* a flower each day, through prostrating daily when he first sees him and through awakening an abiding love for his spiritual master. He does this through attending *guru pūjā*. He does this through serving his *satguru* even better when he is not present, knowing this is the most meritorious service of all. He does this through obeying the instructions and living up to the unspoken expectations of the *guru*. He does this through nurturing an unfaltering love for his *satguru*, through worshipping the *tiruvadi* and taking refuge at his *guru's* Holy Feet, yet never allowing his reverence to fall into mere personality worship which would be an externalizing of this deeply internal process. The purpose of the *guru-disciple* relationship is not to be bound to anyone, but to learn perfect freedom from one who is himself free. Nonetheless, a *sannyāsin* may of his own volition bind himself in service to a monastic order or community, consciously offering his life in such service until *sarvatyāga* or complete giving up of even religious duties naturally arises with the *guru's* blessing, perhaps after age seventy-two. ¶ Our Śaivite heritage holds that all of existence is Śiva, and there are no so-called divine incarnations or *avatārs*. God Śiva exists equally in all, though His presence is more apparent in the person of the illumined teacher.

In this spirit the awakened *śishya* is directed to see the *satguru* as divine, no different from Lord Śiva Himself. The *Kulārṇava Tantra* says, "Why the pains of long pilgrimages? Why observances that emaciate the body? All the fruits anticipated from such austerities can be easily obtained by motiveless service to the *guru*. By mind, by speech, by body and by action do what is helpful to the *guru*....As in the vicinity of fire butter gets melted, so in the proximity of the holy *guru* all sins dissolve. As darkness is destroyed at the very sight of the lamp, so is ignorance destroyed at the very sight of the holy *guru*. *Moksha* is in the palm of his hand." The true *sannyāsin* will know that knowledge of the Self arises only from the *satguru*, know further that there is but one *satguru* in this life and that the three worlds grieve to see a disciple abuse or abandon his teacher and rejoice in the faithful and constant disciple. The ceremony of *sannyāsa dikshā* binds *guru* and disciple psychically, much in the manner of the lifetime bonds established between man and wife when vows of matrimony are solemnized; both are very real inner ties, not to be broken without unhappy consequences. *Guru Gitā* states, "They who understand the significance of the great teachings by service to the *guru* are real *sannyāsins*. All others are mere wearers of the ochre-colored robes." ¶ There follow Ten Observances of the Guru-Disciple Relationship compiled from the *Guru Gitā* and given unto the *sannyāsins* of this Order to observe as best they can:



1.

The disciple shall daily offer a gift in love, such as a fruit or flower, and prostrate himself at the feet of his *satguru*, or in his absence before the Holy Sandals or in the direction where the *guru* abides.

2.

The disciple shall in devotion or knowledge look upon the person of the *satguru* as the very embodiment of Lord Śiva, offering every service and reverence equally unto both, making no distinction between the two.

3.

The disciple shall in faith and trust obey his *satguru*, setting aside his own needs and preferences that he may carry out the directions and wishes, expressed or implied, of the *guru* without delay or reservation.

4.

The disciple shall in his every act and thought seek the blessings, inwardly or in person, of the *satguru*, always acting in harmony with the preceptor's will, surrendering himself unconditionally, trusting in his Master's supreme wisdom and seeking refuge in his grace.

5.

The disciple shall observe the acceptance of *uc̥chishṭa* and the sanctified waters from the *abhishekam* of the *tiruvadi*, and in all service to the spiritual master realize that the whole of existence, sentient and insentient, is served.

6.

The disciple shall meditate upon the inner form of the *satguru*, earnestly striving through this *guru dhyāna* to understand his temperament, the contents of his heart and his essential nature as eternal, peaceful, unattached—as *guru*

tattva, the essence that pervades form.

7.

The disciple shall never criticize nor advise the *guru*, nor contradict him, nor correct, nor argue with him; nor shall he allow others to do so in his presence, never listening to criticism directed toward his preceptor, defending him in such instances and leaving the presence of those who persist in such denigration. He shall accept correction and criticism openly, and look upon the wrath of the Master as a fiery grace capable of consuming unseemly *karma* and upon his praise as a merciful grace.

8.

The disciple shall not stand or sit above the *satguru*, or take a place of authority or instruct others in his presence, or carry on worldly activity or conversation before him, or walk or drive ahead of him, or partake of anything without first offering it to the preceptor.

9.

The disciple shall never utter falsehood before the *satguru*, nor words of contempt; neither shall he approach or address him as an equal, stretch his legs in the *guru's* direction or touch his body or possessions with the feet; neither shall he imitate him in dress or deportment, nor speak excessively or with pride in his holy presence.

10.

The disciple shall emulate the awakened qualities he sees in the spiritual teacher as he strives for realization of the Truth which is the gracious gift of the *satguru* and attainable by no other means.



THE SANNYĀSIN'S FIVE SACRED VOWS OF RENUNCIATION, PURITY, OBEDIENCE, HUMILITY AND CONFIDENCE ARE BOTH AN IDEAL AND A CODE OF MONASTICISM THROUGH WHICH THAT IDEAL MAY BE REALIZED. AS AN IDEAL, THEY EXPRESS THE FUNDAMENTAL OBJECTIVES OF MONASTIC LIFE, THE STATES OF BEING AND CONSCIOUSNESS TOWARD WHICH THE ŚAIVA SANNYĀSIN IS STRIVING AND WHICH CONSTITUTE THE UNOBSTRUCTED EXPRESSION OF HIS SOUL. AS A CODE OF LIVING, THEY PROVIDE THE DISCIPLINES, PRACTICES, STANDARDS AND RULES WHICH, WHEN RELIGIOUSLY OBSERVED, UNIFY THE BROTHERHOOD OF RENUNCIATES INTO A SINGLE SPIRITUAL BODY AND GUIDE ITS INDIVIDUAL MEMBERS TOWARD THE COMMON GOALS OF SERVICE, DEVOTION, SPIRITUALITY AND GOD REALIZATION.

The five sacred vows hereunder constitute a holy covenant by which the *sannyāsin* pledges himself to the ideals they contain and solemnly swears to defend and preserve the doctrines and faith of Śaivism and the traditions of *sannyāsa* itself. The *sannyāsin* enters into this covenant entirely of his own volition and takes these vows between himself and the divine Beings of all Three Worlds, binding and obligating himself in the fulfillment thereof to his *satguru*, his fellow *sannyāsins*, and indeed to all Śaivites. ¶ These are lifetime vows, once taken they can never be rescinded or relinquished. The *sannyāsin* pledges to faithfully abide by these vows for the remainder of his life, in good times and in bad, a pledge which transcends any changes in his Order and endures beyond the life of any and all of its members, including the *satguru*. He knows that difficulties may come to him and to his fellow renunciates at one time or another and that these tests may be all the more challenging for those who have progressed the farthest, just as the mountain climber faces his greatest obstacles near the summit. He will not lose heart if impediments appear, but face even the most difficult passages through

his *karma* with courage, determination and affectionate detachment. Most of what he will experience from this day onwards will not be the residue of a personal past but the *karma* of the larger body of Śaivites which he has willingly undertaken to resolve, the *karma* of his religion and its myriad members. He may take heart when in the midst of difficulties, knowing they are but the *karma* of others inherited by virtue of his selfless service. ¶ These Sacred Vows are administered by the *satguru*, or after his *mahāsamādhi* by his designated initiating *swāmīs*. These solemn vows enter the *sannyāsin* onto the illustrious path of the Hindu renunciate, relieving him from a worldly *dharma* that he may diligently strive to know God Śiva in His three perfections: Paraśiva, Maheśvara and Satchidānanda. Saint Tirumular spoke eloquently of the need for renunciation:

They know not the evil fruits *karma* brings.
They choose not to find *jñāna*
For liberation from *karma*.
“Renounce *karma* and be liberated” —
This Vedic teaching they know not.
They who wallow in *karma*
Will never the Rich Harvest reap.
Renouncing all, I inwardly entered
And beheld the Light within.
My heart trembled. I prostrated low.



But Him I never forgot;
And the Lord of Celestials
Freeing me from the whirl of births
Immortal made me, here.

Sunder your desires. Sunder your desires.
Sunder your desires even unto the Lord.
The more the desires, the more the sorrows.
The more you give up,
The more your bliss shall be.

A million times they are born and die;
In a million follies they forget this.
In the darkness of *mala* they are enveloped,
When, at last, the hidden grace of Śiva
Bursts forth and chases away the night.
Then comes the moment for the soul to renounce,
And it then becomes a radiant Light.

Tirumantiram—Verses 2557, 2615, 2585, 1615

THE SACRED VOW OF RENUNCIATION:
KNOWN IN TAMIL AS AHATTURAVU.

Renunciation is the relinquishment of world, desire and ego. It is detachment founded in knowledge of the magnetic nature of body, mind and emotion, a knowledge which inclines the soul toward non-involvement with external forms and, in time, summons forth realization of Paraśiva, Absolute Reality. Renunciation is repudiation of individual personality and ownership. It is poverty as opposed to affluence, simplicity as opposed to ramification in life. It is self-containment, freedom from worldliness and its concomitant distractions and obligations. In its deeper sense, renunciation is a surrendering of limited identity, ego-sense or individuality known in Sanskrit as *ahamkāra*, that the soul may soar to the very depths of Being. It is the beginning of the end of *saṁsāra*, the wheel of rebirths, the death of the old ushering in a spiritual renaissance which will ultimately mature into illumination and *moksha*. It is the ultimate

ripeness of the soul and mystic marriage to God Śiva. It is the Mahāvratā, or Great Oath, of the Śaivite pathfinders and contains within it commitment to the unwritten and even unspoken customs followed by those who have worn the *kavi* for untold centuries. In Tamil, renunciation for the *sannyāsin* is known as *ahatturavu*, which means “detachment through giving up the sense of ‘I’ and ‘mine,’ ” epitomizing the ideal of this Sacred Vow. ¶ Renunciation is not a running away from the world provoked by fear or failure therein. Rather it is an irrepressible drawing into sacred realms of consciousness and being far more subtle and demanding of discipline than anything the world may offer—a state of being that follows fulfillment in the world as the next natural evolution of consciousness. Renunciation is not an opportunity to shun responsibility or to do as one pleases, but carries with it challenges and accountability of an even more formidable, albeit inner, nature. It is not a disgust for this world, but a love of deeper worlds so great that the material universe and its gifts are, by comparison, mean and meager. Though he strives to be affectionately detached, the *sannyāsin* should never become indifferent or so accepting of all that happens that he accepts passively harm to himself, his Order or his religion. The renunciate’s life is not one of inactivity, but vital activity directed toward selfless and spiritual ends—an inner consciousness described in scriptures as the giving up not of work but the fruits thereof, whether apparently good or bad. It is not by virtuous acts that the *sannyāsin* attains liberation. They are chains, though wrought in



gold. No deed, however altruistic, is without its bearing on the ego of the doer; and thus the *sannyāsin* holds firmly to his detachment even in the midst of his bountiful benevolence. Renunciation is the abjuration of the *grihastha dharma* and the acceptance of the *sannyāsin dharma*, a *dharma* which will create or resolve *karmas* according to how it is discharged. Though it disallows personal possessions and upholds the ideals of simplicity known as poverty, renunciation is not a condition of destitution, deprivation or disregard for one's well-being. Nor is it a resignation from life or an abandoning of humanity, but a fulfilling of mankind's highest need and a joyous surrender to That which is the substratum of life. It serves not man, but God in man, not the body but the spirit within the body. ¶ Renunciation for the *sannyāsin* may be defined as wisdom in handling of *karma*, *māyā* and desire. He must strive to free the mind from the thrall of the senses. He must work diligently to extirpate vanity and selfishness, realizing that the ego, though subdued by the strength of *tapas* well performed, is never annihilated as long as the soul remains embodied, but is subdued, reserving the potential to rise again should he abandon his *sannyāsa dharma*. He must strive, especially at the outset, to quell the forces of pride, pretension and conceit, never allowing himself to feel the flush of self-importance or arrogance. He must guard his modesty as a treasure, never holding himself superior to others, for there is no conceit so tenacious as the spiritual ego. Before he is well-grounded and stable in his realization, he must give up all *siddhis* that

may arise as a natural consequence of his *sādhana* and unfoldment, neither desiring nor encouraging such powers. He must see the perfection resident within the souls of all men, but remain aware of his own faults and transgressions, however insignificant. He must remain equally indifferent to both praise and blame, never allowing others to extol his virtues, never speaking personally of himself or his past, even when asked. He must never accept personal gifts, however small or well-intended. However, he may accept food and minimal travel assistance and receive nonpersonal contributions on behalf of the monastery, placing them immediately upon the altar, offered to the Lord. ¶ The *sannyāsin* cultivates renunciation through meditation on the transcendent Paraśiva and worship of the immanent Lord Hara who removes the fetters which bind the soul. He cultivates renunciation through remaining secure within his inner consciousness and radiating the joy and contentment which are the harbingers of awakening. He cultivates renunciation through living simply, holding the consciousness that Lord Śiva has entrusted to him the care of tools and personal items which he uses; such an attitude of custodianship averts any sense of possessiveness. He cultivates renunciation through patiently enduring hardship. He cultivates renunciation through performance of *tapas* and austerities which keep his will strong and his ego subdued. He abjures personal wants that may arise rather than seeking to fulfill them and casts off all preferences, both likes and dislikes. He accepts in trustful love all that comes, offering no complaint when



ostensible needs are not provided. He practices detachment and dispassion, *vairāgya*, consciously remaining calm, kind and quietly strong in the midst of even adverse circumstances. He cultivates renunciation by continued penetration into contemplative states of mind, withdrawing from the vortex of external consciousness into Paraśiva, the Self God. He cultivates renunciation by surrendering to the will of Śiva in his life, abiding in the knowledge of *Sarvam Śivamayam*, all is Śiva, a mystic insight which will dissolve all concepts of separateness from God and offer in its stead cognition that *jīva* is indeed Śiva. He cultivates renunciation through living on the eve of his departure, always ready to change, to move, to travel wherever he may be needed. He cultivates renunciation through not identifying with name and form, through not attaching importance to title or position. He cultivates renunciation through detachment which evolves from *viveka* which is discrimination to *vairāgya* which is dispassion to *tyāga* which is renunciation and finally into *kaivalya* which is emancipation, blissful independence and *moksha*. He cultivates renunciation through giving up all fears of death and even desires of anticipated enjoyments of the heavenly realms. He cultivates renunciation through viewing himself as the homeless one, free and unattached, finding security within the recesses of his own being, not participating in the mundane concerns and conversations of the world, nor engaging himself in social life outside of the brotherhood of *sannyāsins*. He cultivates renunciation through noninvolvement with his family or former friends. He cultivates renun-

ciation through remembering that this body is destined to perish, that this personality is fleeting, and identifying therefore with nothing ephemeral, but with the only permanence there is— That within which lies beyond time, form and cause. He cultivates renunciation through spurning the life that is death and embracing the death that is life eternal, transcending himself by himself. ¶ In fulfillment of his Sacred Vow of Renunciation, the *sannyāsin* is directed to not involve himself in matters of the world. Should worldly situations arise, whether from within the monastery or without, he is enjoined to remain silent and aloof. Neither shrinking from disturbed conditions nor feeding them by his thought and concern, he must remain ever the witness lest he hasten the harvest of such unseemly *karmas*. He is enjoined to keep his own personal needs moderate while not requiring the same of others and to hold firmly to his *yoga* and his equanimity. If he can remain the silent watcher, if he can control the wanderings of the mind sufficiently to be *summa*, to just be, if he can remain joyous and serene in all circumstances, if he can progressively surrender the sense of “I am the doer” and awaken the perception that “Śiva does all,” if he can patiently endure all hardship and maintain his *tavam*, standing apart from the entanglements of sex, money, food and clothes, if he can live in simplicity owning nothing in this world, not even the robes he wears, if he can never, never forget his *guru* and the goals of service and realization, he will have fulfilled the spirit of this Sacred Vow. May the *sannyāsin* ever call to mind the words of the *Holy Kural*, “At-



tach yourself to Him who is free from all attachments. Bind yourself to that bond in order that all other bonds may be broken.”

THE SACRED VOW OF PURITY: KNOWN
IN TAMIL AS TIRIKARANNASUTTI.

Purity is the pristine and natural state of the soul. It is not something which the *sannyāsin* attains as much as that which he already is, and which becomes evident as the layers of adulterating experience and beclouding conceptions are dissipated. Purity is clarity and clearness in all dimensions of being—physical, mental and emotional. It is innocence as opposed to familiarity with the ways of the world. It is, for *sannyāsins*, the observance of chastity, called *brahmachārya*. In Tamil purity is given its fullest expression in the term *tirikarannasutti*, which means “purity in mind, speech and body.” These three—also called thought, word and deed—convey the amplitude of the ideal of purity. ¶ Purity does not consist in merely doing good and being good, though these are essential, nor is it an external appearance or show of such goodness. It is primarily an inner quality, equally present in the saint who outwardly reflects the purity of his attainment and in the sage who inwardly rests in that same purity though his attainment may not be apparent. Purity is not a manner of behavior, though it may be reflected in our behavior, and there is no merit in taking on the semblance of being pure when one is not yet pure. ¶ Purity for the *sannyāsin* may be defined as wisdom in handling the forces of the mind and body, including the sexual instincts.

In aspiring toward the ideals of purity, the Śaiva *sannyāsin* must attune himself to the inner worlds, the Second and Third Worlds. He must strive to live the contemplative life, cautiously avoiding undue or unseemly involvement with the world. He must associate with other Hindu devotees, seeking the company of good and holy men. He must be pure in his thoughts, never allowing his mind to indulge in sexual fantasies. He must speak pure words that reflect the purity of his thought, never using harsh, angered or indecent language. ¶ The *sannyāsin* cultivates purity through harnessing the sexual energies which are a natural concomitant of human nature. He cultivates purity through maintaining a clean and healthy physical body. He cultivates purity through observance of *ahimsā*, the great oath of nonviolence and nonkilling by which he vows to never intentionally cause injury by his thought, word or deed—a vow which may be tempered by Paramaguru Śiva Yogaswāmi’s observation, “It is a sin to kill a tiger in the forest, but if he enters the village it becomes your duty.” He cultivates purity through acting virtuously and living righteously, returning kindness for injuries received. He cultivates purity through being honest, fair, scrupulous and truthful. He cultivates purity through avoidance of worldly knowledge and cunning, seeking instead the artless innocence found in children and great *bhaktas*. He cultivates purity through controlling the patterns and content of his thought, bringing the mind ever to the Feet of the Lord. He cultivates purity through seeking out faults and bad habits, through admitting his failings and



making the necessary corrections. He cultivates purity through transmutation of the sexual energies and instinctive nature, bringing them under the control of his will. ¶ In fulfillment of his Vow of Purity, the *sannyāsin* is enjoined to follow to the best of his ability codes of living that are intended to enhance the purificatory process. He must eat moderately and follow a vegetarian diet. A pure body is the foundation—and the reflection—of a pure mind, and he exercises regularly, especially through long walks, to maintain his natural strength, vigor and health. He practices *haṭha yoga* regularly. He bathes often and cares for his fingernails, teeth, skin, etc. The *sannyāsin* observes the traditional South Indian discipline of shaving his entire body every month on the full moon day, making of this a solemn religious ceremony. He considers sleep a sacred time of each day, preparing both his sleep environment and his mind for these inner hours. When in the monastery, the *sannyāsin* sleeps always on the floor. Each night when he retires and each morning upon arising the *sannyāsin* performs *japa yoga* and then observes the devotions or meditations given to him by his *satguru*. ¶ He lives in the Eternal Now, not letting the mind wander into memories of the past or fantasies of the future, and certainly not recalling these memories in conversation with others. He avoids the influences and even the words of psychics, astrologers and fortunetellers. He observes the discipline of avoiding waste, being conservative in using all of nature's precious resources. This includes not wasting food or water, not throwing away items that may have value, not ne-

glecting the care and maintenance of tools or equipment that he may use, and in general being thrifty and resourceful. A clean, uncluttered environment is important in spiritual life, keeping the *śākti* strong and not attracting negative forces. The *sannyāsin* keeps his personal clothing and items wrapped with care and adding beauty to the room in which they are kept. There should be no sense of anyone's living in the monastery, so transparent and inconspicuous are the personal items of each resident. He cleans his clothes, mending them when needed. When he leaves a room, it should be improved by his presence; he should never leave behind a mess for someone else to attend to or a dish or cup for someone else to clean. His own work area should be kept clean and tidy. ¶ The *sannyāsin* does not indulge in watching or admiring girls when moving in the world or seeing one as more beautiful than another. He fosters the inner attitude, strictly maintained, that all young women are his sisters and all older women his mother. He should not attend movies that depict the base instincts of man, nor read books or magazines of this nature. The principle with which he is working is to protect the mind's natural purity, not allowing anything that is degrading, sensual or low-minded to enter into the field of his experience. He observes a nontouching policy, never touching or embracing his fellow monastics and being careful to avoid physical contact with those in the world, especially women. He maintains no eye contact with women when talking with them, focusing rather on the spiritual center between the eyes. ¶ Transmutation of the sexual energies



is an essential discipline for the *sannyāsin*, and he is enjoined to follow the practices elucidated in the aphorisms of Gurudeva's *Rāja Yoga* in perfecting his *brahmacharya*. Transmutation is not a repression or inhibition of natural instincts, but a conscious transformation of these energies into life-giving forces that lend vigor and strength to the body and provide the impetus that propels awareness to the depths of contemplation. This process of transmutation begins with the sexual instincts but encompasses transmutation of all instinctive forces, including fear, anger, covetousness, jealousy, envy, pride, etc. True purity is possible only when these base instincts have been conquered. When impure thoughts arise, he should turn his mind to positive, high-minded concerns. If the *sannyāsin* finds that in spite of his efforts the mind dwells on impure thoughts, he should take refuge at the Feet of Lord Gaṇeśa, praying that these obstacles may be removed. Attending the temple is at all times purifying as it cleans the aura, clears the mind and opens the heart to divine *śakti*. There is no better remedy for impurity. He should also chant the sacred Pañchākshara Mantra, "Aum Namaḥ Śivāya," frequently during these times and, if such states persist, he may wish to undertake some form of penance, such as one hundred and eight prostrations. ¶ The *Holy Kural* advises us to "Keep the mind free from impurity. This alone is the practice of virtue. All else is nothing but empty display." It also tells us, "As the intense fire of the furnace refines gold to brilliancy, so does the burning suffering of austerity purify the soul to resplendence."

SACRED VOW OF OBEDIENCE: KNOWN
IN TAMIL AS TAALVU ENUM TANMAI.

¶ Obedience is the state of willingness and cooperation in which the soul remains open and amenable to enlightened direction. For the *sannyāsin* it is an unbroken pledge of trust in and surrender to the *satguru*, the Śiva Yogaswāmī Guru Paramparā and the mystic process of spiritual evolution. In the Tamil language this definition of obedience is expressed in the term *taalvu enum tanmai*, which denotes "the quality or state of humble submission." ¶ Obedience does not consist in blind submission and yielding to authority, nor in weakening our own will that it may be dominated by the will of another. Yet it is, in another sense, submission to a sacred purpose and the divine authority of the Second and Third Worlds. It is, for the *sannyāsin*, an inner quality that allows him to remain consciously tractable and responsive. At those times when the instinctive nature looms strong and there arises a sense of "I" and "mine," obedience is a surrendering of the ego to the soul or the instinctive nature to the spiritual nature. As long as the ego dominates the life of man, he will experience obedience as capitulation or subjection. As the soul unfolds and separateness is replaced by knowledge of the unity that pervades the universe, obedience is perceived as the union of minds and purpose, a state of harmony so complete that there can exist no distinction between him who gives and him who receives instruction or direction. True obedience is based on agreement, trust and knowledge, as opposed to passive servility, nonresistance or domination which



have ignorance and fear as their basis. ¶ Obedience for the *sannyāsin* may be defined as wisdom in handling directions and instructions. He must learn to work closely with the mind of his *satguru*, seeking to bring his awareness ever closer to that of his preceptor. He must work to learn the art of accepting direction, whether expressed or implied, and fulfilling it beyond the expectations of his *satguru* or senior monastics. He must remain open to change, never allowing his mind to become so inflexible, so settled in its ways that it cannot respond. He must take upon himself the responsibility for clarifying directions that are not clear, never executing directions thoughtlessly and then casting blame on those who made them. He must respond with a full heart, never subtly resisting directions he has received. He must respond quickly and with full energy, never using delay or lethargy as a means of opposing or impeding authority, for even delay and resistance are forms of disobedience. He must always seek agreement and a merging of minds with his fellow monastics, never supporting or sustaining contention or disagreement, or stubbornly clinging to an opposite point of view. ¶ The *sannyāsin* cultivates obedience through faithfully following the customs of his Order and of the ancient Order of *sannyāsa*. He cultivates obedience through listening carefully to directions he may receive and then carrying out those directions without changing them to suit his own preferences or perceptions. He cultivates obedience by conscientiously following not only overt instructions, but those subtle unspoken directions that may come from his *satguru*, senior monastics

and his own conscience. He cultivates obedience through neither forgetting nor neglecting instructions, even years later. He cultivates obedience by contemplating, in the absence of instructions, what his *satguru* would do or expect of him, and not taking such instances as opportunities to express his own ideas. He cultivates obedience by being loyal to his spiritual heritage and customs, holding fast to the ancient wisdom. ¶ In fulfillment of his Vow of Obedience, the *sannyāsin* is enjoined to establish a rapport with his *satguru* and fellow monastics, working his mind into harmony with theirs rather than expecting them to adjust to him. He should study the scriptures of Śaivism diligently, discovering their principles, observances and commandments, and then following these faithfully. He should study the *Guru Gitā*, learning what it says of the disciple's conduct and protocol and complying with its expectations, recalling that "One should never disregard the orders of one's *satguru*. Remembrance of his name is *japa*. Carrying out his commands is duty. Service to him is worship." In his daily life he should shun all resistance, rebellion and defiance, performing a penance of 108 prostrations in the temple should these arise. ¶ Finally, he should foster in himself a faith and trust in the process of unfoldment, a trust that allows him to submit himself to that process, to his religion, to the Deity, the Mahādevas and the *devas* and to his *satguru* in perfect acquiescence and deference. To that end he may remember the *Kural's* admonition, "They alone dispel the mind's distress who take refuge at the Feet of the Incomparable One, Lord Śiva."



THE SACRED VOW OF HUMILITY:
KNOWN IN TAMIL AS PANNIVU.

Humility is the state of profound maturity in which the soul, immersed in the depths of understanding and compassion, radiates the qualities of mildness, modesty, reverent obeisance and unpretentiousness. There is an analogy in the Śaivite tradition that compares the unfolding soul to wheat. When young and growing, the stalks of wheat stand tall and proud, but when mature their heads bend low under the weight of the grains they yield. Similarly, man is self-assertive, arrogant and vain only in the early stages of his spiritual growth. As he matures and yields the harvest of divine knowledge, he too bends his head. In the Tamil language this absence of pride or self-assertion is known as *pannivu*. *Pannivu* also means “jewel.” In the *Holy Kural* it is said that “Humility and pleasant words are the jewels that adorn a man; there are none other.” ¶ Humility does not consist in concealing our merits and virtues or in thinking ourselves as worse or more ordinary than we are. Nor is it a pretended meekness. Rather it lies in not exalting ourselves before others, for we perceive the grandeur of God Śiva in every human being and reverently acknowledge Him there. Humility in this ideal is the awakened perception that “Śiva is All.” It is the inner being predominating over the outer nature. ¶ Humility may be defined for the *sannyāsin* as wisdom in handling the ego. He must learn to accept criticism and correction without justifying himself, without defending his actions, even when that correction is unjust or unfounded. He must not make claims of knowledge or

attainment, even when he possesses knowledge and attainment—for it is the highest knowledge that knows “We know not.” Unless so ordained, he must not presume to guide or direct others in their unfoldment, but allow the *devas* and Mahādevas to direct this inner process. He must exercise restraint in his dealings with others, allowing them to have the fullest freedom in expressing themselves and never attempting to control or direct them. He must execute all tasks and chores equally, not considering one work as desirable and another as distasteful. He must avoid the pitfalls inherent in title and position, never allowing himself to identify with external importance and never feeling himself superior or inferior to others, for inferiority, too, is a shadow cast by the ego. He must become detached from the desire for status or position, never allowing jealousy to arise should other monastics be apparently promoted or given greater privileges or opportunities. He must endure hardships and problems in strength, never carping or complaining, for difficulties are the very grist of the mills of the path of *sādhana* followed by his *guru paramparā*. He must remain open to correction and suggestion, welcoming it as a means of amending his faults and bettering his performance, never criticizing others for criticizing him. He must act always with decorum and nobility, never dominating conversations, never forcing his own opinions or preferences in discussions, never interrupting when others are speaking but listening intently that he may come to truly understand their views. ¶ The *sannyāsin* cultivates humility through learning to take the experiences of life



in understanding and not in reaction, for the man of perfect understanding accepts all happenings in life as purposeful and good. He cultivates humility through seeing God everywhere, knowing that He is at work in all sentient and insentient beings and therefore loving and revering all as God Śiva Himself. He cultivates humility through practicing patience with circumstances and forbearance with people. He cultivates humility through controlling his speech and his actions. He cultivates humility through drawing near the innate refinement of the soul, which is ever gentle and quiet and centered, for pride, pretension and self-importance are but different names for externality. He cultivates humility through abdicating self-interest and self-indulgence, turning his awareness to compassionate and universal interests. He cultivates humility through being thankful for the rare privilege of having a *satguru*. He cultivates humility by learning to work closely with his artisan or those who are teaching and instructing him, bringing a flower or other small gift to offer before classes or meetings and treating his teachers, and indeed all who are his senior in physical years, with respect. He cultivates humility by assuring that his actions in dealing with others are meant always to uplift them, never to lower them that he might stand higher. He cultivates humility through putting into practice the ideals of the Śivanadiyar, serving as the slave of the servants of the Lord, respecting and working harmoniously with elders of the Śaivite community and with all genuine *swāmis*, *munis* and *sādhus* of other orders. ¶ In fulfillment of his Vow

of Humility, the *sannyāsin* is enjoined while in the monastery to use the gestures of humility. Should he ever cause or participate in confusion, contention or argument, he is encouraged to make a sincere apology to all those affected and to perform some penance in atonement. He is directed to foster the ability to perform menial chores joyfully—such as cleaning the kitchens and bathrooms, working in the gardens, washing the windows, sweeping the paths, mending the robes—without seeking praise or approval. He must hold in his heart the wisdom of the *Holy Kural* which says that “Humility and pleasant words are the jewels that adorn a man; there are none other.”

THE SACRED VOW OF CONFIDENCE:
KNOWN IN TAMIL AS RAHASIYAM.

Confidence is the state of trust in which the sacred teachings and sensitive or personal matters are not divulged to others. Spiritual instructions must be protected and preserved by those to whom they are entrusted, never wantonly or indiscriminately revealed. When we confide in another, we do so with the assurance that sensitive and serious information will not be inappropriately disclosed. In the Tamil language confidence is known as *rahasiyam*, meaning “secret or mystery.” ¶ Confidence as applied to these *Holy Orders* does not mean “certainty” or “a belief in one’s abilities” or “self-confidence.” Rather, it is a confiding, a trusting and a relying upon. It is the sharing of privileged teachings or information that should not be disclosed, but held in confidentiality. In its most simple form it is the keeping of a



secret. ¶ Confidence for the *sannyāsin* may be defined as wisdom in handling information. The *sannyāsin* must learn to hold in strict secrecy all spiritual direction and esoteric laws entrusted to him, never revealing them unless specifically ordained to do so. He must realize the wisdom of Śiva Yogaswāmī's statement that "Sacred is secret and secret is sacred," never treating the inner teachings as ordinary knowledge to be published or spoken of to the public or prematurely shared with devotees. He must regard as confidential any discussions or information overheard dealing with the personal lives of other monastics, families or devotees, never listening secretly to such matters when they are being discussed by others. He must protect his own spiritual unfoldment through not speaking of inner states of consciousness, visions or other experiences, for there is no greater obstacle to further progress on the path than to display one's attainments. ¶ The *sannyāsin* cultivates confidence by controlling his speech, being always aware of what he is saying, to whom he is saying it and what effect it will have, never gossiping about others. He cultivates confidence by being discreet and prudent. He cultivates confidence by honoring and respecting the privacy of others and not infringing on that privacy. He cultivates confidence by not prying or seeking to know information to which he is not privileged. He cultivates confidence by keeping records, notes and other material entrusted to him securely protected, not leaving such information lying around where it can be read. He cultivates confidence by not reading material or listening to conversations that he

knows to be private. He cultivates confidence by never revealing, even inadvertently, the personal matters of students, devotees and Church members with whom he talks in the course of his work as teacher and counselor. ¶ The *sannyāsin* vows to keep all sensitive information classified, never using information learned by virtue of his position of trust against or to the detriment of any individual. Thus, his Vow of Confidence is a two-edged sword, for he neither receives information which is classified, nor does he convey such information to those who are not authorized to receive it. He may call to mind the advice of the *Holy Kural*: "To trust a man who has not been tested and to suspect a man who has proven trustworthy lead alike to endless ills."







Glossary

सब्दकोश

Aadheenam: ஆதீனம் “Ownership, possession, dependence; Śaiva monastery.” A Śaivite Hindu monastery-temple complex in the South Indian, Śaiva Siddhānta tradition. The *aadheenam* head, or pontiff, is called the *guru mahāsannidhānam* or *aadheenakartar*.

abdicate: To give up formally; to surrender or repudiate.

abortion: The deliberate termination of pregnancy. From the earliest times, Hindu tradition and scriptures condemn the practice, except when the mother's life is in danger. It is considered an act against *ṛita* and *ahimsā*. Hindu mysticism teaches that the fetus is a living, conscious person, needing and deserving protection (a *Ṛig Vedic* hymn [7.36.9, RvP, 2469] begs for protection of fetuses). The *Kaushītaki Upanishad* (3.1 UpR, 774) describes abortion as equivalent to killing one's parents. The *Atharva Veda* (6.113.2 HE, 43) lists the fetus slayer, *brūnaghni*, among the greatest of sinners (6.113.2). The *Gautama Dharma Śāstra* (3.3.9 HD, 214) considers such participants to have lost caste. The *Suśruta Saṁhitā*, a medical treatise (ca 100), stipulates what is to be done in case of serious problems during delivery (*Chikitsāsthāna* Chapter, *Mūḍhagarbha*), describing first the various steps to be taken to attempt to save both mother and child. “If the fetus is alive, one should attempt to remove it from the womb of the mother alive...” (sūtra 5). If it is dead, it may be removed. In case the fetus is alive but cannot be safely delivered, surgical removal is forbidden for “one would harm both mother and offspring.

In an irredeemable situation, it is best to cause the miscarriage of the fetus, for no means must be neglected which can prevent the loss of the mother” (*sūtras* 10-11).

Absolute: Lower case (absolute): real, not dependent on anything else, not-relative. Upper case (Absolute): Ultimate Reality, the unmanifest, unchanging and transcendent Paraśiva—utterly nonrelational to even the most subtle level of consciousness. It is the Self God, the essence of man's soul. Same as *Absolute Being* and *Absolute Reality*.

abstain: To hold oneself back, to refrain from or do without. To avoid a desire, negative action or habit. See: *yama-niyama*.

abyss: A bottomless pit. The dark states of consciousness into which one may fall as a result of serious misbehavior; the seven *chakras* (psychic centers), or *talas* (realms of consciousness), below the *mūlādhāra chakra*, which is located at the base of the spine. See: *chakra, loka*.

access card: Special cards of specific duration giving access to Kauai Aadheenam and its branch monasteries for special guests, students and members.

āchārya: आचार्य A highly respected teacher. A wise one who practices what he preaches. A title usually bestowed through *dikshā* and ordination, such as in the Śivāchārya priest tradition. In the context of this book, a senior *swāmi* of the Śaiva Siddhānta Yoga Order, founded by Satguru Sivaya Subramuniyaswami in 1949. Having completed at least 24 years of service under Gurudeva while observing *brahmacharya sādhana*, these *swāmis* are the acknowledged examples for younger monks.



actinic: Spiritual, creating light. From the Greek *aktis*, meaning “ray.” Of or pertaining to consciousness in its pure, unadulterated state.

actinodic: Spiritual-magnetic; a mixture of odic and actinic force. Actinic refers to consciousness in its pure, unadulterated state. Odic energy, the force of attraction and repulsion between people, people and their things, manifests as masculine (aggressive) and feminine (passive), arising from the *piṅgalā* and *iḍā* currents.

acupuncture: System of treating disease by piercing the body with needles.

adage: An old saying that has been popularly accepted as truth.

adept: Highly skilled; expert. In religion, one who has mastered certain spiritual practices or disciplines. An advanced *yogī*.

adharma: अधर्म Opposite of *dharma*. Thoughts, words or deeds that transgress divine law. Unrighteousness, irreligiousness; demerit. See: *dharma, pāpa, sin*.

admonition: A warning to correct a fault; a mild rebuke.

adopt: To take into one’s family. To take an idea, principle, or even a religion and henceforth live with it and use it as one’s own. See: *conversion to Hinduism*.

adopted member: A *śishya* who, though not related by blood or marriage, is accepted into a *kulapati*’s extended family. A formal, written agreement between the adoptive and the family outlines the guidelines of their relationship.

adulate: To praise and flatter highly.

adultery: Sexual intercourse between a married man and a woman not his wife, or between a married woman and a man not her husband. Adultery is spoken of in Hindu *śāstras* as a serious breach of *dharma*. See: *sexuality*.

advaita: अद्वैत “Nondual; not two.” Nonduality or monism. The philosophical doctrine that Ultimate Reality consists of a one prin-

ciple substance, or God. Opposite of *dvaita*, dualism. Advaita is the primary philosophical stance of the Vedic *Upanishads*, and of Hinduism, interpreted differently by the many *ṛishis, gurus, paṇḍitas* and philosophers. See: *Vedānta*.

Advaita Īśvaravāda: अद्वैत ईश्वरवाद “Nondual and Personal-God-as-Ruler doctrine.” The Sanskrit equivalent of *monistic theism*. A general term that describes the philosophy of the *Vedas* and *Śaiva Āgamas*, which believes simultaneously in the ultimate oneness of all things and in the reality of the personal Deity. See: *Advaita, Advaita Siddhānta, monistic theism*.

Advaita Siddhānta: अद्वैत सिद्धान्त “Nondual perfect conclusions.” Śaivite philosophy codified in the *Āgamas* which has at its core the nondual (*advaitic*) identity of God, soul and world. This monistic-theistic philosophy, unlike the Śaṅkara, or Smārta view, holds that *māyā* (the principle of manifestation) is not an obstacle to God Realization, but God’s own power and presence guiding the soul’s evolution to perfection. This unified Vedic-Āgamic doctrine is also known as *Śuddha Śaiva Siddhānta*. See: *Advaita Īśvaravāda, monistic theism, Śaiva Siddhānta*.

adversary: A person opposing or fighting another; opponent; enemy.

adversity: A state of misfortune, difficulty and trouble; the cause of such.

advocate: To speak or write in support of; to be in favor of.

affirmation: *Dṛidhāvāchana* (“firm statement”). A positive declaration or assertion. A statement repeated regularly while concentrating on the meaning and mental images invoked, often used to attain a desired result.

affirmation of faith: A brief statement of one’s faith and essential beliefs. See: *Anbe Sivamayam Satyame Parasivam*.

affliction: Pain; suffering; distress.



affluence: An abundance of riches; wealth; opulence.

Āgama: आगम “That which has come down.” An enormous collection of Sanskrit scriptures which, along with the *Vedas*, are revered as *śruti* (revealed scripture). The *Āgamas* are the primary source and authority for ritual, *yoga* and temple construction. Each of the major denominations, Śaivism, Vaiṣṇavism and Śāktism, has its unique *Āgama* texts. See: *Vedic-Āgamic*.

agni: अग्नि “Fire.” 1) One of the five elements, *pañcabhūta*. 2) God of the element fire, invoked through Vedic ritual known as *yajña*, *agnikāraka*, *homa* and *havana*. The God *Agni* is the divine messenger who receives prayers and oblations and conveys them to the heavenly spheres. See: *yajña*.

Agni Maṇḍapam: अग्नि मण्डपम् The simple pillared structure near the San Mārga Svayambhū Śivaliṅga in which *havanas* are conducted.

ahamkāra: अहंकार “I-maker.” Personal ego. The mental faculty of individuation; sense of duality and separateness from others. Sense of I-ness, “me” and “mine.” *Ahamkāra* is characterized by the sense of I-ness (*abhimāna*), sense of mine-ness, identifying with the body (*madīyam*), planning for one’s own happiness (*mamasukha*), brooding over sorrow (*mamaduhkha*), and possessiveness (*mama idam*). See: *āṇava mala, ego*.

ahimsā: अहिंसा “Noninjury,” nonviolence; nonhurtfulness. Refraining from causing others harm, physically, mentally or emotionally.

ākāśa: आकाश “Space.” The sky. Free, open space. Ether, the fifth and most subtle of the five elements—earth, air, fire, water and ether. Empirically, the rarified space or ethereal fluid plasma that pervades the universes, inner and outer. Esoterically, mind, the superconscious strata holding all that exists and all that poten-

tially exists, wherein all happenings are recorded and can be read by clairvoyants. It is through psychic entry into this transcendental *ākāśa* that cosmic knowledge is gathered, and the entire circle of time—past, present and future—can be known. Space, *ākāśa*, in this concept is a positive substance, filled with unseen energies and intelligences, in contrast with the Western conception that space is the absence of everything and is therefore nothing in and of itself.

alchemistically: Associated with *alchemy*—a mystical form of chemistry which aims to transmute one thing into something different or better.

allopathy: Modern “Western” medicine utilizing remedies that produce effects different from or opposite to those produced by the affliction.

all-pervasive: Diffused throughout or existing in every part of the universe.

amends: To make amends, to make up for injury or loss that one has caused to another. This is done through sincere apology, expressing contrition, public penance, such as *kavadi*, and the abundant giving of gifts. See: *pāpa, penance*.

amphetamines: A family of drugs: dangerous, habit-forming stimulants.

amṛita: अमृत “Immortality.” Literally, “without death (*mṛita*).” The nectar of divine bliss which flows down from the *sahasrāra chakra* when one enters very deep states of meditation.

āṇava mala: आणवमल “Impurity of smallness; finitizing principle.” The individualizing veil of duality that enshrouds the soul. It is the source of finitude and ignorance, the most basic of the three bonds (*āṇava, karma, māyā*) which temporarily limit the soul. See: *mala, soul*.

Anbe Sivamayam Satyame Parasivam: அன்பே சிவமயம் சத்தியமே பரசிவம் Tamil for “God Śiva is Immanent Love and tran-



scendent Reality.” The affirmation of faith which capsulizes the entire creed of the monistic Śaiva Siddhāntin. In Sanskrit it is *Premaiva Śivamaya, Satyam eva Paraśivah*.

anchorite: “Hermit.” A monk or aspirant who lives alone and apart from society, as contrasted with *cenobite*, a member of a religious order living in a monastery or convent. See: *monk*.

animal testing: The practice of testing the effectiveness or safety of products by applying them to animal subjects before releasing them to consumers.

Antarloka: अन्तर्लोक “Inner or in-between world.” The astral plane. See: *loka*.

antithesis: A contrast or opposition; the exact opposite.

antyeshti: अन्त्येष्टि “Last rites.” Funeral. See: *death, saṁskāra*.

anukramaṇikā: अनुक्रमणी “Succession, arrangement.” A table of contents.

apostate: One who has abandoned what he formerly believed in.

Appar: அப்பர் “Father.” Endearing name for Tirunavukarasu (ca 700), one of four Tamil saints, Samayāchāryas, who reconverted errant Śaivites who had embraced Jainism. Calling himself the servant of God’s servants, he composed magnificent hymns in praise of Śiva. See: *Nayanar*.

archana: अर्चन A special, personal, abbreviated *pūjā* done by temple priests in which the name, birthstar and family lineage of a devotee are recited to invoke individual guidance and blessings. *Archana* also refers to chanting the names of the Deity, which is a central part of every *pūjā*. See: *pūjā*.

archives: A place where materials having documentary interest, such as manuscripts or records, are kept; the material, etc., kept in these places.

ardent: Intensely enthusiastic or devoted; warm or intense in feeling.

ardha-Hindu: अर्धहिन्दु “Half-Hindu.” A devotee who has adopted Hindu belief and culture to a great extent but has not formally entered the religion through ceremony and taking a Hindu first and last name. Also refers to Easterners born into the Hindu religion who adopt non-Hindu names.

Ardhanārīśvara: अर्धनारीश्वर “Half-female Lord.” Lord Śiva’s androgynous form, male on the right side and female on the left, indicating that: 1) Śiva (like all Mahādevas) is genderless; 2) Śiva is All, inseparable from His energy, Śakti; 3) in Śiva the *iḍā* (feminine) and the *piṅgalā* (masculine) *nāḍīs* (psychic nerve currents) are balanced so that *sushumṇā* is ever active. This icon especially represents Śiva’s second perfection: Pure Consciousness (Satchidānanda or Parāśakti). See: *kuṇḍalini, nāḍi, Śakti, Śiva*.

Ārdra Darśana: आर्द्रदर्शन A ten-day festival ending on Ārdra *nakshatra*, near the full moon of December-January honoring Śiva Naṭarāja. In Tamil Nadu, each morning at 4AM, the mystical songs of Saint Manikavasagar, *Tiruvembavai*, are sung or recited. Unmarried girls go to the temple in small groups to pray for rains, for the welfare of the land and for fine, spiritual husbands. At the famed temple of Chidambaram in Tamil Nadu, Lord Naṭarāja, the presiding Deity, is taken out for a grand procession in a chariot pulled through the streets by thousands of devotees. See: *darśana, Naṭarāja*.

arduous: Difficult; requiring much labor, energy or strain.

arena: Any place where an event, usually involving struggle or conflict, takes place. The earth is the arena of the soul’s evolution.

Aries: Literally, “ram;” constellation known as Mesha in Hindu astrology. The Hindu year begins with the month of Aries, around mid-April.



artha: अर्थ "Goal or purpose; wealth, property, money." Also has the meaning of utility, desire. See: *dharma, purushārtha*.

articles of conduct: Guidelines for a lifestyle that totally integrates religious culture and *yogic sādhana* with the mundane human affairs of the individual, family and community. The articles of conduct, taught and encouraged by the Church are as follows. 1) five obligations: *pañcha kriyās*, or *pañcha nitya karmas*; 2)-five parenting guidelines: *pañcha kuṭumba sādhana*; 3-5) fifty-four Kulapati Sūtras, organized into three groups: 1)-*nine mūla sūtras*, or root aphorisms; 2)-thirty *gṛihya sūtras*, or household aphorisms; and 3) fifteen *nivārīta sūtras*, or forbidden aphorisms; 6-7) twenty restraints and practices: *yamas* and *niyamas*; 8)-sixty-four educational accomplishments: *kalās*; 9) five sacrifices: *pañcha mahāyajña*.

articles of faith: The essential precepts distilled from the *Vedas, Śaiva Āgamas* and other scriptures which together comprise the unified view held by all my followers regarding God, soul and world (Pati, *paśu* and *pāśa*). The Articles of Faith of Śaiva Siddhānta Church are: 1)-Śaivite Creed, 2)-Affirmation of Faith, 3)-Two Doctrines, 4)-Scriptural Foundations and 5)-Five Precepts.

Arunagirinathar: அருணகிரிநாதர் South Indian Śaivite poet saint (ca 1500).

āsān: ईश्वर/ "Teacher; master." A title for a respected *guru*.

ascetic: A person who leads a life of contemplation and rigorous self-denial, shunning comforts and pleasures for religious purposes. See: *monastic, nunk*.

ash: See: *vibhūti*.

aspirant: One who aspires to be a monk; a premonastic of the first level. Aspirants take a six-month pledge of purity and abide by the disciplines of *Solemn Aspirations*. Aspirants are also known as

upakurvāṇīs.

āśrama: आश्रम "Place of striving." From *śram*, "to exert energy." Hermitage; order of life. Holy sanctuary; the residence and teaching center of a *sādhu*, saint, *swāmī*, ascetic or *guru*; often includes lodging for students. Also names life's four stages.

āśrama dharma: आश्रमधर्म "Laws of each order of life." Meritorious way of life particular to each of the four stages (*āśramas*) of life, following which one lives in harmony with nature and life, allowing the body, emotions and mind to develop and undergo their natural cycles in a most positive way. The four stages are as follows.

•**brahmacharya:** Studentship, from age 12 to 24. •**gṛihastha:** Householder, from 24 to 48. •**vānaprastha:** Elder advisor, from 48 to 72. •**sannyāsa:** Religious solitaire, from 72 onward. The first two *āśramas* make up the *pravṛitti mārga*, the way of going toward the world through the force of desire and ambition. The last two are the *nivṛitti mārga*, moving away from the world through introspection and renunciation. See: *dharma, gṛihastha dharma, sannyāsa dharma*.

assembly persons: *Sabaiyor*, those of the *chakravāla* who do not hold specific duties but sit in attendance, observe and voice their opinion when requested.

astral: Of the subtle, nonphysical sphere (astral plane) which exists between the physical and causal planes. See: *astral plane*.

astral body: The subtle, nonphysical body (*sūkshma śarīra*) in which the soul functions in the astral plane, the inner world also called Antarloka. The astral body includes the *prāṇic* sheath (*prāṇamaya kośa*), the instinctive-intellectual sheath (*manomaya kośa*) and the cognitive sheath (*vijñānamaya kośa*)—with the *prāṇic* sheath dropping off at the death of the physical body. See: *soul*.

astral plane: The subtle world, or Antarloka,



spanning the spectrum of consciousness from the *viśuddha chakra* in the throat to the *pātāla chakra* in the soles of the feet. The astral plane includes: 1) the higher astral plane, *Maharloka*, “plane of balance;” 2) mid-astral plane, *Svarloka*, “celestial plane;” 3) lower astral plane, *Bhuvārloka*, “plane of atmosphere,” a counterpart or subtle duplicate of the physical plane (consisting of the *Ṣṭhaloka* and *Pretaloka*); and 4) the sub-astral plane, *Naraka*, consisting of seven hellish realms corresponding to the seven *chakras* below the base of the spine. In the astral plane, the soul is enshrouded in the astral body, called *sūkshma śarīra*. See: *astral body, loka, three worlds*.

astral projection: Traveling in inner bodies through subtle, nonphysical planes while the physical body remains still in sleep, trance or meditation.

astrology: Science of celestial influences. See: *birth chart, jyotisha*.

astrological compatibility: Comparison of the astrological birth charts of a man and a woman to determine compatibility for marriage. See: *birth chart*.

asura: असुर “Evil spirit; demon.” (Opposite of *sura*: “*deva*; God.”) A non-physical being of the lower astral plane, *Naraka*. *Asuras* can and do interact with the physical plane, causing major and minor problems in people’s lives. *Asuras* do evolve and are not permanently in this state.

asuric: Of the nature of an *asura*, “not spiritual.”

atheism: The rejection of all religion or religious belief, or simply the belief that God or Gods do not exist.

ātman: आत्मन् “The soul; the breath; the principle of life and sensation.” The soul in its entirety—as the soul body (*ānanda-maya kośa*) and its essence (*Parāśakti* and *Paraśiva*). One of Hinduism’s most fundamental tenets is that we are the *ātman*, not

the physical body, emotions, external mind or personality. See: *Paramātman, soul*.

ātmārtha pūjā: आत्मार्थपूजा “Personal worship rite.” Home *pūjā*—Sanskrit liturgy performed in the home shrine. See: *pūjā*.

atone: To make amends or reconcile. See: *pāpa, penance, sin*.

attainment: Something which has been acquired, achieved or reached through effort. Spiritual accomplishment.

attire: Clothes, especially rich or fine apparel; finery.

attitude: Disposition. State of mind. Manner of carrying oneself, acting, thinking or feeling revealing one’s disposition, opinions and beliefs. See: *conscience*.

Aum: ॐ or ओम् Often spelled *Om*. The mystic syllable of Hinduism, placed at the beginning of most sacred writings. As a *mantra*, it is pronounced *aw* (as in *law*), *oo* (as in *zoo*), *mm*. The dot above, called *anusvāra*, represents the Soundless Sound, *Paranāda*. In common usage in several Indian languages, *aum* means “yes, verily” or “hail.” See: *nāda*.

aura: The luminous colorful field of subtle energy radiating within and around the human body, extending out from three to seven feet. The colors of the aura change constantly according to the ebb and flow of one’s state of consciousness, thoughts, moods and emotions. See: *mind (five states)*.

auspicious: Favorable, of good omen, foreboding well. *Maṅgala*. One of the central concepts in Hindu life. Astrology defines a method for determining times that are favorable for various human endeavors. Much of daily living and religious practice revolves around an awareness of auspiciousness. Endowed with great power and importance, it is associated with times, places and persons. See: *jyotisha*.

austerity: Self-denial and discipline, physical or mental, performed for various rea-



sons including acquiring powers, attaining grace, conquering the instinctive nature and burning the seeds of past *karmas*. See: *penance, tapas*.

authority: Influence, power or right to give commands, enforce obedience, take action or make final decisions.

autopsy: The examination and dissection of a dead body to determine the cause of death, extent of disease, etc.

avatāra: अवतार "Descent." A God born in a human (or animal) body. A central concept of Śāktism, Smārtism and Vaiṣṇavism. See: *incarnation, Vaiṣṇavism*.

avidyā: अविद्या "Spiritual ignorance." Wrongful understanding of the nature of reality. Mistaking the impermanent for the everlasting.

āyurveda: आयुर्वेद "Science of life." A holistic system of medicine and health native to ancient India. The aims of *āyurveda* are *āyus*, "long life," and *ārogya*, "diseaselessness," which facilitate progress toward ultimate spiritual goals. Health is achieved by balancing energies (especially the *doṣhas*, bodily humors) at all levels of being.

āyurveda vaidya: आयुर्वेद वैद्य A practitioner, or physician, of *āyurveda*.

awareness: *Sākshin*, or *chit*. Individual consciousness, perception, knowing; the witness of perception, the "inner eye of the soul." The soul's ability to sense, see or know and to be conscious of this knowing. See: *consciousness*.

Backbiting: Speaking maliciously or slanderously about a person who is absent.

bālaśishya: बालशिष्य The title for children of Church members, age 1 to 15 who are studying *The Master Course* but have yet to formally enroll as *vidyāśishyas*. They may participate in Church activities under their parents' guidance.

balavidyārthi: बालविद्यार्थि The title for indi-

viduals who have contacted the Academy, are studying *The Master Course* but are not yet formally enrolled.

barbiturates: Dangerous, habit-forming drugs—depressants, sedatives.

be-grudgingly: To give with discontent, ill will or reluctance.

betoken: To be a token or sign of; indicate; show.

betrotthal: Mutual pledge to marry; engagement. In Sanskrit, *vāgdāna* or *niśchitārtha*. See: *saṁskāras of adulthood*.

Bhagavad Gītā: भगवद् गीता "Song of the Lord." One of the most popular of Hindu writings, a conversation between Lord Kṛishṇa and Arjuna on the brink of the great battle at Kurukshetra. In this central episode of the epic *Mahābhārata* (part of the sixth book), Kṛishṇa illumines the warrior-prince Arjuna on *yoga*, asceticism, *dharma* and the manifold spiritual path. See: *Mahābhārata*.

bhakti: भक्ति "Devotion." Surrender to God, Gods or *guru*. *Bhakti* extends from the simplest expression of devotion to the ego-decimating principle of *prapatti*, which is total surrender. See: *darśana, prapatti, prasāda, sacrifice, surrender*.

bhakti yoga: भक्तियोग "Union through devotion." *Bhakti yoga* is the practice of devotional disciplines, worship, prayer, chanting and singing with the aim of awakening love in the heart and opening oneself to God's grace. From the beginning practice of *bhakti* to advanced devotion, called *prapatti*, self-effacement is an intricate part of Hindu, even all Indian, culture. See: *prapatti, sacrifice, surrender*.

bhāshya: भाष्य "Speech, discussion." Commentary on a text. Hindu philosophies are largely founded upon the interpretations, or *bhāshyas*, of primary scripture. Other types of commentaries include: *vṛitti*, a brief commentary on aphorisms; *tippani*, like a *vṛitti* but less formal, explains dif-



ficult words or phrases; *vārttika*, a critical study and elaboration of a *bhāshya*; and *tika* or *vyakhyana*, an explanation of a *bhāshya* or *śāstra* in simpler language.

bhava: Concentrated feeling, emotion, mature bhakti. Intense devotion towards God and the Gods.

Bhojana Mantra: भोजन मन्त्र "Food-blessing chant." As each meal is served, reciting the food-blessing chant, silently or aloud as a group, is an expression of gratitude, an acknowledgement of food's ultimate source and an invocation of spiritual benefits. Its recitation prepares one for partaking of the Supreme Lord's abundance, which should occur in the right state of mind and emotion. Food, the magical source of *prāṇa*, is an umbilical connection to the cosmos, the lifeline of embodied souls, nature's means of nourishment. This chant is given in the spirit of a beggar humbly seeking alms. Water—a *prāṇic* bridge between the subtle and physical universes—is used in four ways in preparing to eat. First, the mouth is rinsed. Then water is used to rinse the banana leaf or plate. Water from one's drinking cup is poured into the right hand to rinse, as food is taken with the hand, rather than with chopsticks or fork and spoon. Finally, water is sprinkled in a circle around the food with the right hand, creating a force field of purification and protection and invoking harmony of all five bodily *prāṇas*. In the South of India, a little bit from each food item is placed on the upper left corner of the plate as an offering to Gaṇeśa before taking one's first bite.

Bhūloka: भूलोक "Earth world." The physical plane. See: *loka*.

bhūmikā: भूमिका "Earth; ground; soil." Preface; introduction to a book. From *bhū*, "to become, exist; arise, come into being."

bhuta yajña: See: *yajña*.

bindu: बिन्दु "A drop, small particle, dot." 1)

The seed or source of creation. 2) Small dot worn on the forehead between the eyebrows, or in the middle of the forehead, made of red powder (*kuṅkuma*), sandal-paste, clay, cosmetics or other substance. It is a sign that one is a Hindu. Mystically, it represents the "third eye," or the "mind's eye," which sees things that the physical eyes cannot see. See: *tilaka*.

birth chart: *Janmapatrikā*. An astrological map of the sky drawn for a person's moment and place of birth. Also known as *rāśi chakra* or zodiac wheel, it is the basis for interpreting the traits of individuals and the experiences, *prārabdha karmas*, they will go through in life. See: *vyotisha, karma*.

blessing: Good wishes; benediction. Seeking and giving blessings is extremely central in Hindu life, nurtured in the precepts of *kāruṇya* (grace), *śakti* (energy), *darśana* (seeing the divine), *prasāda* (blessed offerings), *pūjā* (invocation), *tirthayātrā* (pilgrimage), *dīkshā* (initiation), *śaktipāta* (descent of grace), *saṁskāras* (rites of passage), *sānnidhya* (holy presence) and *sādhana* (inner-attunement disciplines).

bodhaka: बोधक "Teacher."—One who awakens or catalyzes knowing; a religious instructor or catalyst.

bone-gathering: Part of Hindu funeral rites. About twelve hours after cremation, family men return to the cremation site to collect the remains. Some Hindus return the ashes and bones to India for deposition in the Ganges. Or they may be put into any ocean or river. See: *cremation, death*.

boon: *Varadāna*. A welcome blessing, a benefit received. An unexpected benefit or bonus. See: *blessing, grace*.

brahmachārī: ब्रह्मचारी An unmarried male spiritual aspirant who practices continence, observes religious disciplines, including *sādhana*, devotion and service and who may be under simple vows. Also names



one in the student stage, age 12-24, or until marriage. See: *āśrama dharma*, *monastic*.

brahmachārīnī: ब्रह्मचारिणी Feminine counterpart of *brahmachārī*. See: *nunk*.

brahmacharya: ब्रह्मचर्य Sexual purity—restraint of lust and the instinctive nature. See: *celibacy*, *sexuality*, *yama-niyama*.

brahmacharya āśrama: Student stage of life, approximately 12-24 years of age. See: *āśrama dharma*.

brāhma muhūrta: ब्राह्ममुहूर्त "Time of God." A very favorable time for *sādhana*. It is traditional to arise before this period, bathe and begin one's morning worship. *Brāhma muhūrta* is defined as roughly 1.5 hours, the last *muhūrta* of the night in the 8-*muhūrta* system. It is understood as comprising the final three *muhūrtas* of the night in 15 or 16-*muhūrta* systems, equalling 144 minutes or 135 minutes respectively.

brahma yajña: See: *pañcha mahāyajna*.

Brahman: ब्रह्मन् "Supreme Being; expansive spirit." From the root *br̥ih*, "to grow, increase, expand." Name of God or Supreme Deity in the *Vedas*, where He is described as the 1) Transcendent Absolute, 2) the all-pervading energy and 3) the Supreme Lord or Primal Soul. These three correspond to Śiva in His three perfections. Thus, Śaivites know Brahman and Śiva to be one and the same God. See: *Parameśvara*, *Parāśakti*, *Paraśiva*.

brāhmin (brāhmaṇa): ब्राह्मण "Mature or evolved soul." The class of pious souls of exceptional learning. From *Brāhman*, "growth, expansion, evolution, development, swelling of the spirit or soul." The mature soul is the exemplar of wisdom, tolerance, forbearance and humility. See: *varṇa dharma*.

brihat kuṭumba: बृहत्कुटुम्ब "Extended family." Also called *mahākuṭumba*. See: *extended family*, *joint family*.

burning prayers: See: *lekhaprārtha havana*.

Callous: Unfeeling, not sensitive, lacking compassion or pity. See: *yama-niyama*.

caste: A hierarchical system, called *varṇa dharma* (or *jāti dharma*), established in India in ancient times, which determined the privileges, status, rights and duties of the many occupational groups, wherein status is determined by heredity. There are four main classes (*varṇas*)—*brāhmin*, *kshatriya*, *vaiśya* and *śūdra*—and innumerable castes, called *jāti*. See: *varṇa dharma*.

catalyst: A person or thing acting as a stimulus upon another, whose presence brings about change. Difficulties can be a catalyst for spiritual unfoldment. *Catalyst* is sometimes used to name a teacher or facilitator.

causal plane: Highest plane of existence, Śivaloka. See: *Ioka*, *three worlds*.

celibacy: Complete sexual abstinence. Also the state of a person who has vowed to remain unmarried. Celibacy is traditionally understood as abstinence from the eight degrees of sexual activity: fantasy (*smaraṇa*), glorification (*kīrtana*), flirtation (*keli*), glances (*prekshaṇa*), secret talk (*guhya bhāshana*), longing (*kāma saṅkalpa*), rendezvous (*adhyavāsāya*) and intercourse (*kriyā nivṛitti*). See: *brahmachārī*, *brahmacharya*.

ceremony: A formal rite established by custom or authority as proper to special occasions. From the Latin *caerimonia*, "awe; reverent rite."

chaitanya: चैतन्य "Spirit, consciousness, especially higher consciousness; Supreme Being." A widely used term, often preceded by modifiers, e.g., *sākshī chaitanya*, "witness consciousness," or *bhakti chaitanya*, "devotional consciousness," or Śiva-chaitanya, "God consciousness." See: *chitta*, *consciousness*, *mind (five states)*, *Śiva consciousness*.

chakra: चक्र "Wheel." Any of the nerve plexes or centers of force and conscious-



ness located within the *inner bodies* of man. In the physical body there are corresponding nerve plexuses, ganglia and glands. The seven principal *chakras* can be seen psychically as colorful, multi-petaled wheels or lotuses. They are situated along the spinal cord from the base to the cranial chamber. Additionally, seven *chakras*, barely visible, exist below the spine. They are seats of instinctive consciousness, the origin of jealousy, hatred, envy, guilt, sorrow, etc. They constitute the lower or hellish world, called *Naraka* or *pātāla*. Thus, there are 14 major *chakras* in all. The seven upper *chakras*, from lowest to highest, are: 1) *mūlādhāra* (base of spine): memory, time and space; 2) *svādhishṭhāna* (below navel): reason; 3) *maṇipūra* (solar plexus): willpower; 4) *anāhata* (heart center): direct cognition; 5) *viśuddha* (throat): divine love; 6) *ājñā* (third eye): divine sight; 7) *sahasrāra* (crown of head): illumination, Godliness. The seven lower *chakras*, from highest to lowest, are 1) *atala* (hips): fear and lust; 2) *vitāla* (thighs): raging anger; 3) *sutāla* (knees): retaliatory jealousy; 4) *talātāla* (calves): prolonged mental confusion; 5) *rasātāla* (ankles): selfishness; 6) *mahātāla* (feet): absence of conscience; 7) *pātāla* (located in the soles of the feet): murder and malice.

chakravāla: चक्रवाल A circle or *saṅga* of devotees, seated clockwise according to a special form of seniority age, *jyeshṭhatā*, which invokes divine beings to hover near and give support, insight and guidance.

chandana: चन्दन "Sandalwood paste." One of the sacred substances offered during *pūjā* and afterwards distributed to devotees as a sacrament (*prasāda*).

chaperone: To supervise young, unmarried people at gatherings or meetings.

character building: Conscious development of a person's emotional, intellectual and moral qualities.

charyā pāda: चर्यापाद "Conduct stage." Stage of service and character building. See: *pāda*, *Śaiva Siddhānta*, *Śaivism*.

chelā: चेला "Disciple." (Hindi.) A disciple of a *guru*; synonym for *śishya*. The feminine equivalent is *chelinā* or *cheli*. In Śaiva Siddhānta Church, an affectionate term for *vishesha dikshā śishyas*.

Chellappaswāmī: செல்லப்பாசுவாமி "Wealthy father." Reclusive *siddha* and *sat-guru* (1840-1915) of the Nandinātha Sampradāya's Kailāsa Paramparā who lived on Sri Lanka's Jaffna peninsula near the Nallur Kandaswāmī Temple, in a small hut where today there is a small *samādhi* shrine. Among his disciples was Sage Yogaswāmī. See: *Kailāsa Paramparā*, *Nātha Sampradāya*.

chiropractic: Medical therapy employing manipulation of the body joints, especially of the spine, to restore normal nerve function.

chitta: चित्त "Mind; consciousness." Mind-stuff. On the personal level, it is that in which mental impressions and experiences are recorded. Seat of the conscious, subconscious and superconscious states, and of the three-fold mental faculty, called *antaḥkaraṇa*, consisting of *buddhi*, *manas* and *ahaṁkāra*. See: *consciousness*, *mind (five states)*, *mind (three phases)*, *mind (universal)*.

chūdākaraṇa: चूडाकरण Head-shaving sacrament. See: *saṁskāras of childhood*.

church: "Religious assembly, congregation." From the Greek *kyriakondoma*, meaning "house of the Lord." The full meaning encompasses the religious congregation and organization on many levels of activity. Also commonly names a place of worship.

clairaudience: "Clear-hearing." Psychic or divine hearing, *divyaśravana*. The ability to hear the inner currents of the nervous system, the *Aum* and other mystic tones. Hearing in one's mind the words of inner-



plane beings or earthly beings not physically present. Also, hearing the *nādanāḍī śakti* through the day or while in meditation. See: *clairvoyance*, *nāda*.

clairvoyance: “Clear-seeing.” Psychic or divine sight, *divyadṛishṭi*. The ability to look into the inner worlds and see auras, *chakras*, *nāḍīs*, thought forms, nonphysical people and subtle forces. The ability to see from afar or into the past or future—*avadhijñāna*, “knowing beyond limits.” Also the ability to separate the light that illumines one’s thoughts from the forms the light illumines.

clear white light: See: *light*.

cocaine: A crystalline alkaloid obtained from dried cocoa leaves; a local anesthetic and a dangerous, addictive stimulant.

coffer: A chest or strongbox in which money or valuables are kept.

cognition: Knowing; perception. Knowledge reached through intuitive, superconscious faculties rather than through intellect alone.

commission: To give an order or power for something to be made or done.

commitment: Dedication or engagement to a long-term course of action.

commune: 1) To communicate closely, sharing thoughts, feelings or prayers in an intimate way. To be in close rapport. 2) A community of people living together and sharing in work, earning, etc.,

compatible: Capable of combining well; getting along, harmonious.

compromise: A settlement in which each side gives up some demands or makes concessions for the sake of a conclusion; a weakening, as of one’s principles.

concentration: Uninterrupted and sustained attention.

concoction: An unusual compound made by combining various ingredients.

concord: Harmony and agreement; peaceful relations.

condone: To forgive, pardon or overlook.

confession: An admission of guilt or acknowledgment of wrongdoing.

confidentiality: The ability to keep confidences or information told in trust; not divulging private or secret matters.

conscience: The inner sense of right and wrong, sometimes called “the knowing voice of the soul.” However, the conscience is affected by the individual’s training and belief patterns, and is therefore not necessarily a perfect reflection of *dharma*.

conscious mind: The external, everyday state of consciousness. See: *mind*.

consciousness: *Chitta* or *chaitanya*. 1) A synonym for mind-stuff, *chitta*; or 2) the condition or power of perception, awareness, apprehension. There are myriad gradations of consciousness, from the simple sentience of inanimate matter to the consciousness of basic life forms, to the higher consciousness of human embodiment, to omniscient states of superconsciousness, leading to immersion in the One universal consciousness, Parāśakti. See: *awareness*, *mind* (all entries).

consecrate: To declare holy, or designate for sacred or religious use.

consent: Accord; agreement; approval, especially for a proposed act.

console: To make someone feel less sad or disappointed. To comfort.

contemplation: Religious or mystical absorption beyond meditation. See: *five steps to enlightenment*, *rāja yoga*, *samādhi*.

contemplative: Inclined toward a spiritual, religious, meditative way of life.

contempt: Attitude that considers someone or something as low, worthless.

continence (continent): Restraint, moderation or, most strictly, total abstinence from sexual activity. See: *celibacy*, *brahmacharya*.

contradiction: A statement in opposition to another; denial; a condition in which



things tend to be contrary to each other.

conversion to Hinduism: Entering Hinduism has traditionally required little more than accepting and living the beliefs and codes of Hindus. This remains the basic factor of adoption, although there are, and always have been, formal ceremonies recognizing an individual's entrance into the religion, particularly the *nāmakaraṇa*, or naming rite. The most obvious sign of true sincerity of adoption or conversion is the total abandoning of the former name and the choosing of the Hindu name, usually the name of a God or Goddess, and then making it legal on one's passport, identity card, social security card and driver's license. This is true sincerity and considered by born members as the most honorable and trusted testimony of those who choose to join the global congregation of the world's oldest religion. The acceptance of outsiders into the Hindu fold has occurred for thousands of years. As Swāmi Vivekānanda once said, "Born aliens have been converted in the past by crowds, and the process is still going on." Dr. S. Rādhākṛishṇan confirms the *swāmi's* views in a brief passage from his well known book *The Hindu View of Life*: "In a sense, Hinduism may be regarded as the first example in the world of a missionary religion. Only its missionary spirit is different from that associated with the proselytizing creeds. It did not regard it as its mission to convert humanity to any one opinion. For what counts is conduct and not belief. Worshipers of different Gods and followers of different rites were taken into the Hindu fold. The ancient practice of *vrātyastoma*, described fully in the *Taṇḍya Brāhmaṇa*, shows that not only individuals but whole tribes were absorbed into Hinduism. Many modern sects accept outsiders. (p. 28-29)." See: *Hinduism*.

convert: To change from one religion or

philosophy to another. A person who has so changed.

council on missions: *preshana chakravāla*, the administrative body of each Church mission. It consists of all *kulapatis* in the mission in conjunction with the Guru Mahāsannidhānam and one or more *swāmis*. One of its main functions is to serve as the formal channel of information to and from the Kailāsa Pīṭham at Kauai Aadheenam.

covenant: A binding agreement to do or keep from doing certain things.

covet: To want ardently, especially something belonging to another. To envy.

cranial chakras: The *ājñā*, or third-eye center, and the *sahasrāra*, at the top of the head near the pineal and pituitary glands. See: *chakra*.

creed: *Śraddhādhāraṇā*. An authoritative formulation of the beliefs of a religion. Historically, creeds have arisen to protect doctrinal purity when religions are transplanted into foreign cultures.

cremation: *Dahana*. Burning of the dead. Cremation is the traditional system of disposing of bodily remains, having the positive effect of releasing the soul most quickly from any lingering attachment to the earth plane. In modern times, cremation facilities are widely available in nearly every country, though gas-fueled chambers generally take the place of the customary wood pyre. Embalming, commonly practiced even if the body is to be cremated, is ill-advised, as it injures the astral body and can actually be felt by the departed soul, as would an autopsy. Should it be necessary to preserve the body a few days to allow time for relatives to arrive, it is recommended that hot ice surround the body and that the coffin be kept closed. Arrangements for this service should be made well in advance with the mortuary. Note that the remains of enlightened masters



are sometimes buried or sealed in a special tomb called a *samādhi*. This is done in acknowledgement of the extraordinary attainment of such a soul, whose very body, having become holy, is revered as a sacred presence, *sānnidhya*, and which not infrequently becomes the spiritual seed of a temple or place of pilgrimage. See: *bone-gathering, death, reincarnation, sānnidhya*.

Creole: A general term for a wide variety of French dialects spoken in some African, Caribbean and South American communities. The *lingua franca* of the Republic of Mauritius.

cross-national marriage: Marriage between couples from different countries.

crown chakra: *Sahasrāra chakra*. The thousand-petaled cranial center of divine consciousness. See: *chakra*.

crux: The essential or deciding point.

culminate: To reach the highest point or climax. Result.

culture: Development or refinement of intellect, emotions, interests, manners, and tastes. The ideals, customs, skills and arts of a people or group that are transmitted from one generation to another. Culture is refined living that arises in a peaceful, stable society. Hindu culture arises directly out of worship in the temples.

cultural standard: A standard of social, moral, intellectual activities and behavior patterns and beliefs that are accepted by everyone in a community.

Daṇḍa: दण्ड “Staff of support.” The staff carried by a *sādhu* or *sannyāsin*, representing the *tapas* which he has taken as his only support, and the vivifying of *sushumṇā* and consequent Realization he seeks. *Daṇḍa* also connotes “penalty or sanction.” See: *sādhu, sannyāsin*.

darśana: दर्शन “Vision, sight.” Seeing the

Divine. Beholding, with inner or outer vision, a temple image, Deity, holy person or place, with the desire to inwardly contact and receive the grace and blessings of the venerated being or beings. Also: “point of view,” doctrine or philosophy.

daśama bhāga vrata: दशभागव्रत “One-tenth-part vow.” A promise that tithers make before God, Gods and their family or peers to tithe regularly each month—for a specified time, or for life, as they wish. See: *daśamāṁśa*.

daśamāṁśa: दशमांश “One-tenth sharing.” The traditional Hindu practice of tithing, giving one-tenth of one’s income to a religious institution. It was formerly widespread in India. In ancient times the term *makimai* was used in Tamil Nadu. See: *daśama bhāga vrata, purushārtha*.

Daśanāmī: दशनामी “Ten names.” Ten monastic orders organized by Ādi Śaṅkara (ca 800): Āraṇya, Vāna, Giri, Pārvata, Sāgara, Tirtha, Āśrama, Bhārati, Pūri and Sarasvatī. Also refers to *sannyāsins* of these orders, each of whom bears his order’s name, with *ānanda* often attached to the religious name. For example, Rāmānanda Tirtha. See: *Śaṅkara*.

death: Death is a rich concept for which there are many words in Sanskrit, such as: *mahāprasthāna*, “great departure;” *samādhimaraṇa*, dying consciously while in the state of meditation; *mahāsamādhi*, “great merger, or absorption,” naming the departure of an enlightened soul. Hindus know death to be the soul’s detaching itself from the physical body and continuing on in the subtle body (*sūkshma śarīra*) with the same desires, aspirations and occupations as when it lived in a physical body. See: *reincarnation, suicide*.

decorum: Propriety and good taste in behavior, speech, dress, etc.

Deity: “God.” Can refer to the image or *mūrti* installed in a temple or to the Mahādeva



the *mūrti* represents. See: *mūrti, pūjā*.

demean: To lower in status or character; de-grade.

demureness: Decorous; modest; shy; re-served.

denomination: A name for a class of things, especially for various religious groupings, sects and subsects. See: *guru paramparā, sampradāya*.

deprivations: Forced conditions of loss or neediness.

deter: To keep one from doing something by instilling fear, anxiety, doubt, etc.

detractor: One who discredits, slanders or disparages someone else.

deva: देव “Shining one.” A being living in the higher astral plane, in a subtle, nonphysical body. *Deva* is also used in scripture to mean “God or Deity.” See: *Mahādeva*.

Devaloka: देवलोक “Plane of radiant beings.” A synonym of *Maharloka*, the higher astral plane, realm of *anāhata chakra*. See: *loka*.

Devanāgarī: देवनागरी “Divine writing of townspeople.” The alphabetic script in which Sanskrit, Prākṛit, Hindi and Marāṭhi are written. A descendant of the Northern type of the Brāhmī script. It is characterized by the connecting, horizontal line at the top of the letters. See: *Sanskṛit*.

deva yajña: See: *pañcha mahāyajña*.

devasthānam: देवस्थानम् In these *śāstras*, a monastery facility for resident guests. *Devasthānam*s are near the monastery but on nonadjoining Church property.

devonic: Of or relating to the *devas* or their world. See: *deva*.

devotee: A person strongly dedicated to something or someone, such as to a God or a *guru*. The term *disciple* implies an even deeper commitment. See: *guru bhakti, guru-śishya system*.

dharma: धर्म From *dhṛi*, “to sustain; carry, hold.” Hence *dharma* is “that which contains or upholds the cosmos.” *Dharma* is a complex and all-inclusive term with many

meanings, including: divine law, law of being, way of righteousness, religion, duty, responsibility, virtue, justice, goodness and truth. Essentially, *dharma* is the orderly fulfillment of an inherent nature or destiny. Relating to the soul, it is the mode of conduct most conducive to spiritual advancement, the right and righteous path. There are four principal kinds of *dharma*, as follows. 1) **ṛita:** “Universal law.” The inherent order of the cosmos. The laws of being and nature that contain and govern all forms, functions and processes, from galaxy clusters to the power of mental thought and perception. 2) **varṇa dharma:** “Law of one’s kind.” Social duty. *Varṇa* can mean “race, tribe, appearance, character, color, social standing, etc.” *Varṇa dharma* defines the individual’s obligations and responsibilities within the nation, society, community, class, occupational subgroup and family. An important part of this *dharma* is religious and moral law. 3) **āśrama dharma:** “Duties of life’s stages.” Human *dharma*. The natural process of maturing from childhood to old age through fulfillment of the duties of each of the four stages of life—*brahmachāri* (student), *gṛihastha* (householder), *vānaprastha* (elder advisor) and *sannyāsa* (religious solitaire)—in pursuit of the four human goals: *dharma* (righteousness), *artha* (wealth), *kāma* (pleasure) and *moksha* (liberation). See: *āśrama dharma*. 4) **svadharmā:** “Personal law.” One’s perfect individual pattern through life, according to one’s own particular physical, mental and emotional nature. *Svadharmā* is determined by the sum of past *karmas* and the cumulative effect of the other three *dharmas*. It is the individualized application of *dharma*, dependent on personal *karma*, reflected on one’s race, community, physical characteristics, health, intelligence, skills and aptitudes, desires and tendencies, religion,



sampradāya, family and *guru*. ¶ Within *āśrama dharma*, the unique duties of man and woman are respectively called *strī dharma* and *purusha dharma*. • **purusha dharma**: “Man’s duty.” Man’s proper pattern of conduct; traditional observances, vocation, behavior and attitudes dictated by spiritual wisdom. Characterized by leadership, integrity, accomplishment, sustenance of the family. Notably, the married man works in the world and sustains his family as abundantly as he can. • **strī dharma**: “Woman’s duty.” Traditional conduct, observances, vocational and spiritual patterns which bring spiritual fulfillment and societal stability. Characterized by modesty, quiet strength, religiousness, dignity and nurturing of family. Notably, she is most needed and irreplaceable as the maker of the home and the educator of their children as noble citizens of tomorrow. See: *grihastha dharma*, *varṇa dharma*.

dharmasāla: धर्मशाला “Abode of righteousness.” A monastery or *āśrama*, offering religious training for monks and in some cases lay persons on pilgrimage or religious retreat. In *Living with Śiva*, it specifically refers to branch monasteries of Kauai Aadheenam.

Dharma Śāstra: धर्मशास्त्र “Religious law book.” A term referring to all or any of numerous codes of Hindu civil and social law composed by various authors. The best known and most respected are those by Manu and Yajñavalkya, thought to have been composed as early as 600 bce. The *Dharma Śāstras*, along with the *Artha Śāstras*, are the codes of Hindu law, parallel to the Muslim Sharia, the Jewish *Talmud*, each of which provides guidelines for kings, ministers, judicial systems and law enforcement agencies. The *Dharma Śāstras* are part of the *smṛiti* literature, included in the *Kalpa Vedāṅga*, and are widely available today in many languages.

dhōṭī: धोती (Hindi) A long, unstitched cloth wound about the lower part of the body, and sometimes passed between the legs and tucked into the waist. A traditional Hindu apparel for men. See: *veshti*.

dhvaja: ध्वज “Flag.” Part of the pageantry of Hinduism, orange or red flags and banners, flown at festivals and other special occasions symbolize the victory of *Sanātana Dharma*. See: *festival*.

dhyāna: ध्यान “Meditation.” See: *internalized worship*, *meditation*, *rāja yoga*.

diaspora: The dispersion of people with a common origin, background, beliefs, etc., such as the distribution of Jews when driven out of Israel.

dīkshā: दीक्षा “Initiation.” Action or process by which one is entered into a new realm of spiritual knowledge and practice by a teacher or preceptor through the transmission of blessings. Denotes initial or deepened connection with the teacher and his lineage and is usually accompanied by ceremony. Initiation, revered as a moment of awakening, may be bestowed by a touch, a word, a look or a thought. Most Hindu schools, and especially Śaivism, teach that only with initiation from a *satguru* is enlightenment attainable. Sought after by all Hindus is the *dikshā* called *śaktipāta*, “descent of grace,” which, often coming unbidden, stirs and arouses the mystic *kuṇḍalīnī* force. See: *śaktipāta*.

dīkshā śishya: दीक्षा शिष्य The title for members of Śaiva Siddhānta Church who have received *mantra dikshā*.

dilute: To change or weaken by mixing with something else.

discipline: Training or routines which mold one’s mind, character, attitudes or other dimensions of being. The Śāstric flow of monastic living is itself a self-contained discipline.

discrimination: *Viveka*. Act or ability to distinguish or perceive differences. In spir-



ity, the ability to distinguish between right and wrong, real and apparent, eternal and transient.

disdain: To regard or treat as unworthy or beneath one's dignity.

divisive: Causing division, especially causing disagreement or dissension.

door of Brahman: *Brahmarandhra*; also called *nirvāna chakra*. An aperture in the crown of the head, the opening of *sushumṇā nāḍī* through which *kuṇḍalīnī* enters in ultimate Self Realization, and the spirit escapes at death. Only the spirits of the truly pure leave the body in this way. *Samsārīs* take a downward course. See: *jñāna*, *kuṇḍalīnī*.

dormant: Sleeping; inactive.

dosha: दोष "Bodily humor; individual constitution." Refers to three bodily humors, which according to *āyurveda* regulate the body, govern its proper functioning and determine its unique constitution. These are *vāta*, the air humor; *pitta*, the fire humor; and *kapha*, the water humor. *Vāta* has its seat in the intestinal area, *pitta* in the stomach, and *kapha* in the lung area. They govern the creation, preservation and dissolution of bodily tissue. *Vāta* humor is metabolic, nerve energy. *Pitta* is the catabolic, fire energy. *Kapha* is the anabolic, nutritive energy. The three *doshas* (*tridoṣha*) also give rise to the various emotions and correspond to the three *guṇas*, "qualities": *sattva* (quiescence—*vāta*), *rajas* (activity—*pitta*) and *tamas* (inertia—*kapha*). See: *āyurveda*.

dowry: Property a woman brings to her husband and his family at marriage as a condition upon which they will marry.

dualism: Opposite of monism. Any doctrine which holds that there are two eternal and distinct realities in the universe, e.g., God-world, good-evil.

Dvapara Yuga: द्वपर युग Third of the four yugas, or vast cycles of time of this uni-

verse. The Dvapara Yuga is described in the *Dravidian Śāstras* as a time of impending darkness as the gloom of the Kali Yuga approaches.

Ecclesiastical: "Of the church or clergy." By extension, relating to the authoritative body of any religion, sect or lineage. Having to do with an assembly of spiritual leaders and their jurisdiction.

ecumenical: Universal. •**ecumenism:** the principles or practices of promoting cooperation and better understanding among differing faiths.

edict: An official public order issued by an authority.

effulgent: Having great brightness; radiance; brilliant; full of light.

ego: The external personality or sense of "I" and "mine." Broadly, individual identity. In Śaiva Siddhānta and other schools, the ego is equated with the *tattva* of *ahamkāra*, "I-maker," which bestows the sense of I-ness, individuality and separateness from God. See: *āṇava mala*.

elemental: Of or like a force of nature in power or effect. An intelligent being of the *antarloka* connected with the basic elements of nature: rocks, the soil, plants, wind, etc.

elemental temples: Five renowned South Indian Śiva temples, the Śivaliṅgas of which represent the five elements: 1)-Earth (Pṛitivi) Liṅga, Ekambareśvara Temple at Kanchipuram; 2) Water (Āpas) Liṅga, Jambukeśvara Temple at Trichy; 3) Fire (Tejas) Liṅga, Arunchaleśvara Temple at Tiruvanamalai; 4) Air (Vāyu) Liṅga, Kalahasteśvara Temple at Śrī Kalahasti; 5)-Ether (Ākāśa) Liṅga, Śrī Naṭajāra Temple at Chidambaram.

eloquent: Vivid, forceful, fluent, graceful and persuasive speech or writing.

embalming: The process of treating a dead body with various chemicals to prevent it



from decaying rapidly. See: *cremation*.

emulate: To imitate. To attempt to equal or surpass someone, generally by copying his ways, talents or successes.

enchantment: A magic spell; a bewitching, captivating power.

encroachment: Gradual or sneaking trespass or intrusion.

endangered: On the verge of extinction, as of rare plants or animals.

endowment: Funds that are invested for the purpose of providing a permanent income to a charitable institution such as a temple, *āśrama*, school or hospital, or to a family or business. The principal is held perpetually inviolate, with only the income from the investment of the funds available for expenditure.

enlightened: Having attained enlightenment, Self Realization. A *jñānī* or *jīvanmukta*. See: *enlightenment*, *jñāna*, *Self Realization*.

enlightenment: For Śaiva monists, Self Realization, *samādhi* without seed (*nirvikaḷpa samādhi*); the ultimate attainment, sometimes referred to as Paramātma *darśana*, or as *ātma darśana*, "Self vision" (a term which appears in Patañjali's *Yoga Sūtras*). Enlightenment is the experience-nonexperience resulting in the realization of one's transcendent Self—Paraśiva—which exists beyond time, form and space. See: *God Realization*, *kuṇḍalīnī*, *Self Realization*.

enmity: Bitter attitude or feelings of an enemy; hostility; antagonism.

enstasy: A term coined in 1969 by Mircea Eliade to contrast the Eastern view of bliss as "standing inside oneself" (enstasy) with the Western view as ecstasy, "standing outside oneself." A word chosen as the English equivalent of *samādhi*. See: *samādhi*, *rāja yoga*.

entanglements: Involvements in difficulty; being tangled or confused.

equivalent: Equal in value or meaning.

equivocal: Uncertain; undecided; doubtful.

eradicate: To "root out," destroy, get rid of.

esoteric: Hard to understand or secret. Teaching intended for a chosen few, as an inner group of initiates. Abtruse or private.

ethical restraints: See: *yama-niyama*.

ethical observances: See: *yama-niyama*.

ethics: The code or system of morals of a nation, people, religion, etc. See: *dharma*, *pāñcha nitya karmas*, *puṇya*.

evil: That which is bad, morally wrong, causing harm, pain, misery. In Western religions, evil is often thought of as a moral antagonism with God. Hindus hold that evil, known in Sanskrit as *pāpa*, *pāpman* or *dushṭā*, is the result of unvirtuous acts (*pāpa* or *adharmas*) caused by the instinctive-intellectual mind dominating and obscuring deeper, spiritual intelligence. The evil-doer is viewed as a young soul, ignorant of the value of right thought, speech and action, unable to live in the world without becoming entangled in *māyā*. •**intrinsic evil:** Inherent, inborn badness. Hinduism holds that there is no intrinsic evil, and the real nature of man is his divine, soul nature, which is goodness. See: *hell*, *karma*, *pāpa*, *sin*.

excommunication: Process of being formally released from a religion; deprived of all rights of membership.

exemplar: One regarded as worthy of imitation; a model. An ideal pattern to be followed by others.

exemplify: To show by being an example of.

existentialist: Adjective of "existentialism"—the doctrine that concrete individual existence takes precedence over abstract, conceptual essence. Also names a adherent to this school of thought.

expediency: Doing what is advantageous rather than what is right or just.

experience: From the Latin *experior*, "to prove; put to the test." Living through an



event; personal involvement. In Sanskrit, *anubhava*.

exploitative: Making unethical use of for advantage or profit.

extended family: *Bṛihatkuṭumba* or *mahākuṭumba*. One or more joint families plus their broader associations and affiliations. Unlike the joint family, whose members live in close proximity, the extended family is geographically widespread. The extended family is headed by the patriarch, called *bṛihatkuṭumba pramukha* (or *mukhya*), recognized as the leader by each joint family. He, in turn is under the guidance of the *kulaguru*, or family preceptor. See: *gṛihastha dharma, joint family*.

extol: To praise highly; laud.

extravagant: Going beyond the reasonable limits; excessive, unrestrained.

Faith: Trust or belief. Conviction. From the Latin *fidere*, “to trust.” *Faith* in its broadest sense means “religion, *dharma*.” More specifically, it is the essential element of religion—the belief in phenomena beyond the pale of the five senses, distinguishing it sharply from rationalism. Faith is established through intuitive or transcendent experience of an individual, study of scripture and hearing the testimony of the many wise *rishis* speaking out the same truths over thousands of years. The Sanskrit equivalent is *śraddhā*.

family life: See: *extended family, gṛihastha dharma, joint family*.

fast: To abstain from all or certain foods, as in observance of a vow or holy day. Hindus fast in various ways. A simple fast may consist of merely avoiding certain foods for a day or more, such as when nonvegetarians abstain from fish, fowl and meats. A moderate fast would involve avoiding heavier foods, or taking only juices, teas and other liquids. Such fasts are sometimes observed

only during the day, and a normal meal is permitted after sunset. Serious fasting, which is done under supervision, involves taking only water for a number of days and requires a cessation of most external activities.

fathom: To understand thoroughly the depths of.

favoritism: Showing more attention or kindness to some persons than to others.

fellowship: Companionship. Mutual sharing of interests, beliefs or practice. A group of people with common interests and aspirations.

festival: A time of religious celebration and special observances. Festivals generally recur yearly, their dates varying slightly according to astrological calculations. They are characterized by acts of piety (elaborate *pūjās*, penance, fasting, pilgrimage) and rejoicing (songs, dance, music, parades, storytelling and scriptural reading).

fidelity: Faithfulness; remaining wholly loyal to and having sexual relations only with one's spouse.

firewalking: The trance-inducing ceremonial practice of walking over a bed of smoldering, red-hot coals as an expression of faith and sometimes as a form of penance. Participants describe it as a euphoric experience in which no pain is felt and no burns received. See: *penance, Śāktism*.

five classical duties: See: *pañcha nitya karmas*.

five-fold God consciousness: See: *Śiva consciousness*.

Five Letters: See: *Namaḥ Śivāya*.

five parenting guidelines: See: *pañcha kuṭumba sādhana*.

five practices: See: *pañcha nitya karma*.

five precepts: See: *pañcha śraddhā*.

five steps to enlightenment: The successive phases of meditation: 1) attention, *ekāgratā*, or withdrawal, *pratyāhāra*; 2) concentration, *dhāraṇa*; 3) meditation, *dhyāna*; 4)



contemplation, *savikalpa samādhi*; and 5)-*samādhi*, (*nirvikalpa samādhi*). These five make up the last four of classical *rāja yoga's* eight limbs (*ashtāṅga*), as the last limb, "*samādhi*," is viewed here in two stages.

focus: Adjustment for distinctness or clarity.

forbearance: Self-control; responding with patience and compassion, especially under provocation. Endurance; tolerance. See: *yama-niyama*.

force field: The cumulative energy surrounding the monastery or a harmonious home; a spiritual shield which protects the residents from astral and physical intrusion. Built up through worship, invoking of the Deities, and through *sādhana*, *tapas* and disciplined living.

forehead marks: See: *tilaka*, *tripuṇḍra*.

forestall: To obstruct or hinder by doing something ahead of time.

forfeiting: Giving up something due to a crime or fault or neglect of duty.

foster member: A Hindu member of an extended family, not related by blood or marriage.

four stages of dharma: See: *dharma*.

four traditional goals: *Chaturvarga*, "four-fold good," or *purushārtha*, "human wealths or purposes"—duty (*dharma*), wealth (*artha*), love (*kāma*) and liberation (*moksha*). See: *purushārtha*.

frugal: Not wasteful; not spending freely or unnecessarily; thrifty.

fundamentalist: Any religious or philosophical group or individual marked by extreme dogmatism and intolerance. Fundamentalists believe in a literal interpretation of their scripture as *the* exclusive truth, the one and only way which all souls must follow to attain salvation, and in allegiance to their messiah as the one true representative of God. A religious fanatic.

funeral rites: See: *cremation*, *bone-gather-*

ing, *saṁskāras*.

Gaṇa: गण "Multitude, troop; number; a body of followers or attendants." A troop of demigods—God Śiva's attendants, devonic helpers under the supervision of Lord Gaṇeśa.

Gaṇeśa: गणेश "Lord of Categories." (From *gaṇ*, "to count or reckon," and *Īśa*, "lord.") Or: "Lord of attendants (*gaṇa*)," synonymous with *Gaṇapati*. Gaṇeśa is a Mahādeva, the beloved elephant-faced Deity honored by Hindus of every sect. He is the Lord of Obstacles (*Vighneśvara*), revered for His great wisdom and invoked first before any undertaking, for He knows all intricacies of each soul's *karma* and the perfect path of *dharma* that makes action successful. He sits on the *mūlādhāra chakra* and is easy of access.

Gaṇeśa Chaturthi: गणेश चतुर्थी Birthday of Lord Gaṇeśa, a ten-day festival of August-September that culminates in a spectacular parade called *Gaṇeśa Visarjana*. It is a time of rejoicing, when all Hindus worship together.

gaṅgā sādhana: गंगा साधन An internal cleansing *sādhana* of sitting quietly by a river or stream and listening to the *Aum* sound as the water flows over the rocks. When a thought arises, it is mentally placed into a leaf held in the right hand. Then the leaf is gently tossed into the water to take the thought away. Then a flower is offered to thank the water for carrying away the thought. This is a subconscious cleansing process of letting go of hurts, anger, problems or whatever it is that rises in the mind to disturb the meditation.

Ganges (Gaṅgā): गंगा India's most sacred river, 1,557 miles long, arising in the Himalayas above Hardwar under the name Bhagīratha, and being named Gaṅgā after joining the Alakanada (where the Sarasvatī is said to join them underground). It



flows southeast across the densely populated Gangetic plain, joining its sister Yamunā (or Jumnā) at Prayaga (Allahabad) and ending at the Bay of Bengal.

Gangetic: Near to or on the banks of the Ganges river in North India.

gāyatrī: गायत्री According with the *gāyatrī* verse form, an ancient meter of 24 syllables, generally as a triplet with eight syllables each. From *gāya*, “song.” —**Gāyatrī:** The Vedic Gāyatrī Mantra personified as a Goddess, mother of the four *Vedas*.

Gāyatrī Mantra: गायत्रीमन्त्र 1) Famous Vedic *mantra* used in *pūjā* and personal chanting. *Om [bhūr bhuvaḥ svaḥ] tatsavitur vareṇyam, bhargo devasya dhimahi, dhiyo yo naḥ prachodayāt.* “[O Divine Beings of all three worlds,] we meditate upon the glorious splendor of the Vivifier divine. May He Himself illumine our minds.” (*Rig Veda* 3.62.10 VE). This sacred verse is also called the Sāvitrī Mantra, being addressed to Savitrī, the Sun as Creator, and is considered a universal mystic formula so significant that it is called Vedamātrī, “mother of the *Vedas*.”

ghee: घी Hindi for clarified butter; *ghṛita* in Sanskrit. Butter that has been boiled and strained. An important sacred substance used in temple lamps and offered in fire ceremony, *yajña*. It is also used as a food with many *āyurvedic* virtues.

God Realization: A term naming the direct and personal experience of the Divine within oneself. It can refer to either 1) *savikalpa samādhi* (“enstasy with form”) in its various levels, from the experience of inner light to the realization of Sat-chidānanda, the pure consciousness or primal substance flowing through all form, or 2) *nirvikalpa samādhi* (“enstasy without form”), union with the transcendent Absolute, Paraśiva, the Self God, beyond time, form and space. In *Living with Śiva*, the term *God Realization* is used to name both

of the above *samādhis*, whereas *Self Realization* refers only to *nirvikalpa samādhi*. See: *five steps to enlightenment*, *samādhi*, *Self Realization*.

Gods: Mahādevas, “great beings of light.” In *Living with Śiva*, the plural form of *God* refers to extremely advanced beings existing in their self-effulgent soul bodies in the causal plane. The meaning of *Gods* is best seen in the phrase, “God and the Gods,” referring to the Supreme God—Śiva—and the Mahādevas who are His creation. See: *Mahādeva*.

gopura: गोपुर South Indian temple entrance tower, often quite tall with ornate carvings. See: *temple*.

gotra: गोत्र “Cowshed.” Family lineage or subcaste stemming from a *ṛishi* or *sat-guru* and bearing his name. Originally described as several joint families sharing a common cowshed. See: *caste*, *varṇa dharma*.

grace: “Benevolence, love, giving,” from the Latin *gratus*, “beloved, agreeable.” God’s power of revelation, *anugraha śakti* (“kindness, showing favor”), by which souls are awakened to their true, Divine nature. Grace in the unripe stages of the spiritual journey is experienced by the devotee as receiving gifts or boons, often unbidden, from God. The mature soul finds himself surrounded by grace. He sees all of God’s actions as grace, whether they be seemingly pleasant and helpful or not. See: *prapatti*, *śaktipāta*.

grace period: A period of six months following Satguru Purnima in which *śishyas* may rededicate their commitment.

graft: The taking advantage of one’s position to illegally acquire money, goods or other material benefits. Also names goods gained by such means.

great star: The Sun of this solar system.

grihasta: गृहस्थ “Householder.” Family man or woman. Family of a married couple and



other relatives. Pertaining to family life. The purely masculine form of the word is *grihasthi*. The feminine form is *grihasthin*. *Grihasthi* also names the home itself. See: *āśrama dharma, extended family, grihastha dharma, joint family*.

grihastha dharma: गृहस्थधर्म "Householder law." The virtues and ideals of family life. This *dharma* includes all nonmonastics, whether married, single or gay. In general, *grihastha dharma* begins with the completion of the period of studentship and extends throughout the period of raising a family (called the *grihastha āśrama*). Specific scriptures, called *Dharma Śāstras* and *Grihya Śāstras*, outline the duties and obligations of family life. The householder strives to fulfill the four *purushārthas*, "human goals" of righteousness, wealth, pleasure and liberation. While taking care of one's own family is most central, it is only part of this *dharma's* expectations. *Grihasthas* must support the religion by building and maintaining temples, monasteries and other religious institutions, supporting the monastics and disseminating the teachings. They must care for the elderly and feed the poor and homeless. See: *dharma, extended family, joint family*.

grihiṇī: गृहेश्वर गृहिणी From *griha*, "home," hence "lady of the home."

grihya: From *griha* "home," hence "household."

guru: गुरु "Weighty one," indicating a being of great knowledge or skill. A term used to describe a teacher or guide in any subject, such as music, dance, sculpture, but especially religion. For clarity, the term is often preceded by a qualifying prefix. Hence, terms such as *kulaguru* (family teacher), *viṇāguru* (*viṇā* teacher) and *satguru* (spiritual preceptor). According to the *Advayatāraka Upanishad* (14-18), *guru* means "dispeller (*gu*) of darkness (*ru*)." See: *guru bhakti, guru-śishya system, satguru*.

guru bhakti: गुरुभक्ति Devotion to the teacher.

The attitude of humility, love and ideation held by a student in any field of study. In the spiritual realm, the devotee strives to see the *guru* as his higher Self. By attuning himself to the *satguru's* inner nature and wisdom, the disciple slowly transforms his own nature to ultimately attain the same peace and enlightenment his *guru* has achieved. See: *guru, satguru, guru-śishya system*.

Gurudeva: गुरुदेव "Divine or radiant preceptor." An affectionate, respectful name for the *guru*.

Guru Gītā: गुरु गीता "Song of the guru." A popular 352-verse excerpt from the *Skanda Purāṇa*, wherein Lord Śiva tells Pārvatī of the *guru-disciple* relationship. See: *guru, Sri Guru Gita*.

guru hut: A building in Rishi Valley on San Marga which is used only by Gurudeva to give darshan.

Guru Jayantī: गुरु जयन्ती Preceptor's birthday, celebrated as an annual festival by devotees. A *pādapūjā*, ritual bathing of his feet, is usually performed. If he is not physically present, the *pūjā* is done to the *tiruvadi* or *śrī pādūkā*, "holy sandals," which represent the *guru* and hold his vibration.

gurukula: गुरुकुल A training center where young boys live and learn in residence with their teacher. *Kula* means "family." See: *āśrama, brahmacharya*.

guru lineage: See: *guru paramparā*.

Guru Mahāsannidhānam: गुरु महासन्निधानम् Spiritual head of a traditional *aadheenam*.

Guru Mantra: गुरु मन्त्र A profound Vedic hymn in honor and praise of all illumined preceptors, traditionally chanted by disciples upon their *guru's* arrival. This praise of his unspeakable unfoldment is generally given while standing, with hands in *añjali mudrā*, prayerful pose, held near the chest, or as a special sign of veneration, at the forehead. This *mantra* is from the



Kṛishṇa Yajur Veda, Mahānārāyaṇa Upanishad, 12.3.7.

guru paramparā: गुरुपरंपरा “Preceptorial succession” (literally, “from one to another”). A line of spiritual *gurus* in authentic succession of initiation; the chain of mystical power and authorized continuity, passed from *guru* to *guru*. See: *sampradāya*.

Guru Pūrṇimā: गुरु पूर्णिमा Occurring on the full moon of July, Guru Pūrṇimā is for devotees a day of rededication to all that the *guru* represents. It is occasioned by *pādapūjā*—ritual worship of the *guru*’s sandals, which represent his holy feet.

guru-śishya system: गुरुशिष्य “Master-disciple system.” An important education system of Hinduism whereby the teacher conveys his knowledge and tradition to a student. The principle of this system is that knowledge, especially subtle or advanced knowledge, is best conveyed through a strong human relationship based on ideals of the student’s respect, commitment, devotion and obedience, and on personal instruction by which the student eventually masters the knowledge the *guru* embodies. See: *guru, guru bhakti, satguru*.

guru temple: Sacred room for the Satguru adjacent to Kadavul Hindu Temple.

Sanumān: The member of the Senior Minority Group whose main duty is to convey messages to groups.

harassment: Trouble, or torment.

hasten: To move or act swiftly; hurry; to quicken.

havana: हवन “Fire pit for sacred offering; making oblations through fire.” Same as *homa*. *Havis* and *havya* name the offerings.

havana kuṇḍa: हवनकुण्ड The fire altar, made of metal or brick, in which written prayers are burned.

havanakāra: हवनकार The four *kulapatis*

who perform the *havana*. The *havanakāras* are the three most senior *kulapatis* and the one least senior *kulapati* present.

haṭha yoga: हठयोग “Forceful yoga.” *Haṭha yoga* is a system of physical and mental exercise developed in ancient times as a means of preparing the body and mind for meditation. See: *kuṇḍalīnī, nāḍī, yoga*.

heed: To pay close attention to; take careful notice of.

hell: *Naraka*. An unhappy, mentally and emotionally congested, distressful area of consciousness. Hell is a state of mind that can be experienced on the plane of physical existence or in the sub-astral plane (*Naraka*) after the death of the physical body. It is accompanied by the tormented emotions of hatred, remorse, resentment, fear, jealousy and self-condemnation. However, in the Hindu view, the hellish experience is not permanent, but a temporary condition of one’s own making. See: *asura, loka*.

hereditary: Ancestral. Passed down through family lines. For example, it is Hindu family *dharma* for the son to be taught everything that the father knows and the daughter to learn everything the mother knows. Thus they inherit knowledge, control of mind and emotions, as well as property.

heroin: A powerful, dangerous, habit-forming narcotic drug derived from morphine.

hierarchy: A group of beings arranged in order of rank or class; as a hierarchy of God, Gods and *devas*.

higher nature, lower nature: Expressions indicating man’s refined, soulful qualities on the one hand, and his base, instinctive qualities on the other. See: *mind (five states)*.

Himālayan Academy: An educational and publishing institution of Śaiva Siddhānta Church founded by Satguru Sivaya Subramuniyaswami in 1957. The Academy’s objective is to share the teachings of Sanāta-



na Dharma through travel-study programs, *The Master Course*, books and other publications—particularly the monthly newspaper HINDUISM TODAY and *Dancing with Śiva, Hinduism's Contemporary Catechism*—as a public service to Hindus worldwide. See: *Hinduism Today, Subramuniyaswami*.

Himālayan Kalākshetra: हिमालयन् कलाक्षेत्र
See: *Himālayan Academy*.

Himālayas: हिमालय “Abode of snow.” The mountain system extending along the India-Tibet border and through Pakistan, Nepal and Bhutan.

Hindu: हिन्दु A follower of, or relating to, Hinduism. See: *Hinduism*.

Hindu Businessmen's Association: Organization of Church men who own their own businesses, either fully or in partnership.

Hindu Heritage Endowment: A public service trust which seeks to establish and maintain permanent sources of income for Hindu institutions worldwide.

Hinduism (Hindu Dharma): हिन्दुधर्म India's indigenous religious and cultural system, followed today by nearly one billion adherents, mostly in India, but with large populations in many other countries. Also called Sanātana Dharma, “eternal religion” and Vaidika Dharma, “religion of the *Vedas*.” Hinduism is the world's most ancient religion and encompasses a broad spectrum of philosophies ranging from pluralistic theism to absolute monism. It is a family of myriad faiths with four primary denominations: Śaivism, Vaiṣṇavism, Śāktism and Smārtism. These four hold such divergent beliefs that each is a complete and independent religion. Yet, they share a vast heritage of culture and belief—*karma, dharma*, reincarnation, all-pervasive Divinity, temple worship, sacraments, manifold Deities, the *guru-śiṣya* tradition and a reliance on the *Vedas* as scriptural authority.

Hinduism Today: The international, month-

ly newspaper published on every continent by Himalayan Academy and founded in 1979 by Satguru Sivaya Subramuniyaswami. See: *Subramuniyaswami*.

Hindu solidarity: Hindu unity in diversity. A major theme in contemporary Hinduism according to which the various Hindu denominations are mutually supportive and work together in harmony, while taking care not to obscure or lessen their distinctions or unique virtues. The underlying belief is that Hinduism will be strong if each of its sects, denominations and lineages is individually vibrant. See: *Hinduism*.

Hindutva dhvaja: हिन्दुत्व ध्वज The Hindu flag. Flying at Kauai's Hindu monastery and everywhere members reside, Hindutva *dhvaja* majestically proclaims the Sanātana Dharma.

Hindu Workingmen's Association: Organization of Church men who are employed by others.

holy ash: See: *tilaka, tripuṇḍra, vibhūti*.

holy feet: The feet of God, a God, *satguru* or any holy person, often represented by sacred sandals, called *śrī pādukā* in Sanskrit and *tiruvadi* in Tamil. The feet of a divine one are considered especially precious as they represent the point of contact of the Divine and the physical, and are thus revered as the source of grace. The sandals or feet of the *guru* are the object of worship on his *jayantī* (birthday), on Guru Pūrṇimā and other special occasions. See: *pādapūjā, pādukā, satguru*.

Holy Bible of the Śaivite Hindu Religion: A body of sacred texts including selections from Hindu primary and secondary scripture, including the *Vedas, Āgamas, Tirumantiram* and *Tirukural*.

holy orders: A divine ordination or covenant, giving religious authority. Vows that members of a religious body make, especially a monastic body or order, such as the vows (holy orders of renunciation) given a



sannyāsin at the time of his initiation (*sannyāsa dīkshā*), which establish a covenant with the ancient holy order of *sannyāsa*. *Sannyāsins*, the wearers of the ochre robe, are the ordained religious leaders of Hinduism. See: *sannyāsa dīkshā*.

homa: होम "Fire-offering." A sacred ceremony in which the Gods are offered oblations through the medium of fire in a sanctified fire pit, *homakuṇḍa*, usually made of earthen bricks. *Homa* rites are enjoined in the *Vedas*, *Āgamas* and *Dharma* and *Gṛihya Śāstras*. Many domestic rites are occasions for *homa*, including *upanayana* and *vivāha*. Major *pūjās* in temples are often preceded by a *homa*.

homeopathy: Medical system using minute doses of drugs that in larger amounts would produce symptoms of the respective disease.

homosexual: Of or characterized by sexual attraction for members of one's own gender. A modern synonym is *gay*, especially for males, while female homosexuals are termed *lesbian*. See: *sexuality*.

householder: *Gṛihastha*. Family man or woman. Family of a married couple and other relatives. Pertaining to family life. See: *extended family*, *gṛihastha dharma*, *joint family*.

humiliate: To hurt the pride or dignity of by causing to appear foolish.

humors (or bodily humors): See: *āyurveda*, *dosha*.

huṇḍī: हुण्डि "Offering box," from hun, "to sacrifice." A strong box inside Hindu temples into which devotees place their contributions.

Immanent: Indwelling; present and operating within. Relating to God, *immanent* means present in all things and throughout the universe, not aloof or distant.

immortality: Deathlessness. See: *death*.

impeccable: Flawless, without defect or blemish.

impropriety: Improper action or behavior.

incarnation: Endowment with a human body. "Incarnation of Siva" means the taking of human birth by the Supreme Being. See: *reincarnation*.

incognito: Without being recognized; keeping one's identity unrevealed or disguised. Refers in this text to the protocol followed by monks traveling alone from one of our monasteries to another or to rendezvous with other monks on pilgrimage. Traveling *incognito* means passing through unnoticed. It means remaining centered, intent on the destination, engaged in silent *sādhana*, scriptural reading, *japa* and meditation. It includes avoiding interaction through not initiating conversation, engaging in small talk only as necessary and not volunteering information about oneself. Traveling *incognito* means avoiding contact and not visiting with Church members, Academy students or friends of the Church unless otherwise instructed. It means not teaching or lecturing and not giving out religious literature.

indomitable: Not easily discouraged, defeated or subdued. Unconquerable.

inextricable: Cannot be disentangled or separated from another thing.

infatuated: So absorbed by attachment or affection as to become foolish or lacking in good judgment.

infatuation: The magnetic condition of being captured by a foolish or shallow love or affection.

infiltrate: To gradually penetrate so as to attack or seize control from within.

initiation (to initiate): To enter into; to admit as a member. In Hinduism, initiation from a qualified preceptor is considered invaluable for spiritual progress. See: *dīkshā*, *śaktipāta*, *sannyāsa dīkshā*.

injunction: An urging; an order or firm in-



struction.

innate: Naturally occurring; not acquired. That which belongs to the inherent nature or constitution of a being or thing.

innersearch: Striving inwardly to know oneself.

Innersearch Travel-Study Program: A pilgrimage by a group of *śishya* who visit temples and holy sites together as they learn more of who they are on the inside.

inscrutable: Not easily understood; completely obscure or mysterious.

insignia: Sign or symbol of identity, rank or office, such as a badge or emblem.

intellect: The power to reason or understand; power of thought; mental acumen. See: *buddhi, intellectual mind*.

intellectual mind: *Buddhi chitta*. The faculty of reason and logical thinking. It is the source of discriminating thought, rather than the ordinary, impulsive thought processes of the lower or instinctive mind, called *manas chitta*. *Buddhi chitta* is of the *manomaya kośa*. See: *buddhi, mind (five states), mind (three phases)*.

internalize: To take something inside of oneself. To contemplate or reflect upon.

internalized worship: *Yoga*. Worship or contact with God and Gods via meditation and contemplation rather than through external ritual. This is the *yogī's* path, preceded by the *charyā* and *kriyā pādas*. See: *meditation, yoga*.

instinctive: "Natural or innate." From the Latin *instinctus*, "to impel, instigate." The drives and impulses that order the animal world and the physical and lower *astral* aspects of humans—for example, self-preservation, procreation, hunger and thirst, as well as the emotions of greed, hatred, anger, fear, lust and jealousy. See: *mind (three phases)*.

instinctive mind: *Manas chitta*. The lower mind, the controller of basic faculties of perception, movement, ordinary thought

and emotion. *Manas chitta* is of the *manomaya kośa*. See: *mind (three phases)*.

intimacy: The state of being intimate or very close. Having a close rapport.

intrigue: Secret or underhanded plotting or scheming.

intrinsic: Essential; inherent. Belonging to the real nature of a being or thing. •**intrinsic evil:** See: *evil*.

intuition (to intuit): Direct understanding or cognition, which bypasses the process of reason. Intuition is a far superior source of knowing than reason, but it does not contradict reason. See: *cognition, mind (five states)*.

invincible: That which cannot be overcome; unconquerable.

invocation (to invoke): A "calling or summoning," as to a God, saint, etc., for blessings and assistance. Also, a formal prayer or chant. See: *mantra*.

Iraivan: இறைவன் "Worshipful one; divine one." One of the most ancient Tamil names for God. See: *San Mārga Sanctuary*.

Iraivan Temple: See: *San Mārga Sanctuary*.

itinerant: Traveling from place to place, with no permanent home. Wandering. See: *monk, sādhu, vairāgī*.

Jai: जै "Victory!"

Japa: जप "Recitation." Practice of concentratedly repeating a *mantra*, often while counting the repetitions on a *mālā* or strand of beads. It is recommended as a cure for pride and arrogance, anger and jealousy, fear and confusion. It fills the mind with divine syllables, awakening the divine essence of spiritual energies.

Jayantī: गुरु जयन्ती Preceptor's birthday, celebrated as an annual festival by devotees. A *pādapūjā*, ritual bathing of his feet, is usually performed. If he is not physically present, the *pūjā* is done to the *śrī pādukā*, "holy sandals," which represent the guru and hold his vibration.



jīva: जीव “Living, existing.” From *jīv*, “to live.” The individual soul, *ātman*, during its embodied state, bound by the three *malas* (*āṇava*, *karma* and *māyā*). The *jīvanmukta* is one who is “liberated while living.” See: *ātman*, *soul*.

jīvanmukti: जीवन्मुक्ति “Liberation while living.” The state of the *jīvanmukta*. Contrasted with *videhamukti*, liberation at the point of death. See: *death*, *moksha*, *reincarnation*, *videhamukti*.

Jīvana Rītau: जीवन ऋतौ The rainy season, from mid-August to mid-December, when *Living with Śiva: Hinduism’s Contemporary Culture* is the focus of study.

jīvanopāya: जीवनोपाय “Livelihood, means of living.”

jñāna: ज्ञान “Knowledge; wisdom.” The matured state of the soul. It is the wisdom that comes as an aftermath of the *kuṇḍalinī* breaking through the door of *Brahman* into the realization of Paraśiva, Absolute Reality. *Jñāna* is the awakened, superconscious state (*kāraṇa chitta*). It is the fruition of the progressive stages of *charyā*, *kriyā* and *yoga* in the Śaiva Siddhānta system of spiritual unfoldment. See: *God Realization*, *Self Realization*, *samādhi*.

joint family: *Kuṭumba* or *kula*. The Hindu social unit consisting of several generations of kindred living together under the same roof or in a joining compound. Traditionally, joint families live in a large single home, but in modern times accommodations are often in individual, nuclear homes within a shared compound. The main characteristics of the joint family are that its members 1) share a common residence, 2) partake of food prepared in the same kitchen, 3) hold their property in common and, 4) ideally, profess the same religion, sect and *sampradāya*. Each individual family of husband, wife and children is under the guidance of the head of the joint family. All work together unself-

ishly to further the common good. Each joint family extends out from its home to include a second level of connections as an “extended family (*bṛihatkuṭumba* or *mahākuṭumba*).” See: *extended family*, *gṛihastha dharma*.

jurisdiction: A sphere of authority; the territorial range of authority.

jyoti: ज्योति Inner light.

jyotisha: ज्योतिष From *jyoti*, “light.” “The science of the lights (or stars).” Hindu astrology, the knowledge and practice of analyzing events and circumstances, delineating character and determining auspicious moments, according to the positions and movements of heavenly bodies. In calculating horoscopes, *jyotisha* uses the sidereal (fixed-star) system, whereas Western astrology uses the tropical (fixed-date) method. See: *birth chart*.

jyotisha acharya: ज्योतिषाचार्य A “teacher of astrology.”

jyotisha shastrī: ज्योतिषशास्त्री “Astrologer.” A person well versed in the science of *jyotisha*.

Kadaitswāmī: கடையிற்சுவாமி “Marketplace *swāmī*.” A *satguru* of the Nandinātha Sampradāya’s Kailāsa Paramparā. Born ca 1820; died 1875. Renouncing his career as a judge in Bangalore, South India, Kadaitswāmī became a *sannyāsin* and trained under the “Rishi from the Himālayas,” who then sent him on mission to Sri Lanka. He performed severe *tapas* on an island off the coast of Jaffna, awakening many *siddhis*. For decades he spurred the Sri Lankan Śaivites to greater spirituality through his inspired talks and demonstration of *siddhis*. He initiated Chellappaswāmī as the next *satguru* in the *paramparā*. See: *Kailāsa Paramparā*, *Nātha Sampradāya*.

Kadavul: கடவுள் “Beyond and within.” An ancient Tamil name for Lord Śiva meaning,



“He who is both immanent and transcendent, within and beyond.” See: *Śiva*.

Kailāsa: कैलास “Crystalline” or “abode of bliss.” The four-faced Himalayan peak in Western Tibet; the earthly abode of Lord Śiva. Associated with Mount Meru, the legendary center of the universe, it is an important pilgrimage destination for all Hindus, as well as for Tibetan Buddhists. Kailāsa is represented in Śāktism by a certain three-dimensional form of the *Śrī Chakra yantra* (also called *kailāsa chakra*).

Kailāsa Paramparā: कैलासपरंपरा A spiritual lineage of *siddhas*, a major stream of the Nandinātha Sampradāya, proponents of the ancient philosophy of monistic Śaiva Siddhānta. The first of these masters that history recalls was Maharishi Nandinātha (or Nandikeśvara) 2,250 years ago, *satguru* to the great Tirumular, ca 200 bce, and seven other disciples (as stated in the *Tirumantiram*): Patañjali, Vyāghrapāda, Sanat-kumāra, Śivayogamuni, Sanakar, Sanadanar and Sananthanar. Tirumular had seven disciples: Malaṅgam, Indiran, Soman, Brahman, Rudran, Kalaṅga, and Kañjamalayam, each of whom established one or more monasteries and propagated the Āgamic lore. In the line of Kalaṅga came the sages Ṛighama, Māligaideva, Nādāntar, Bhogadeva and Paramānanda. The lineage continued down the centuries and is alive today—the first recent *siddha* known being the Ṛishi from the Himalayas, so named because he descended from those holy mountains. In South India, he initiated Kadaitswāmī (ca 1810–1875), who in turn initiated Chellappaswāmī (1840–1915). Chellappan passed the mantle of authority to sage Yogaswāmī (1872–1964), who in 1949 initiated the current *satguru*, Sivaya Subramuniyaswami. See: *Chellapaswāmī*, *Kadaitswāmī*, *Nātha Sampradāya*, *Subramuniyaswami*, *Tirumular*, *Yogaswāmī*.

kalā-64 (chatuḥ shashti kalā): चतुः षष्टिकला

“Sixty-four arts.” A classical curriculum of sacred sciences, studies, arts and skills of cultured living listed in various Hindu *śāstras*. Its most well-known appearance is in the *Kāma Sūtra*, an extensive manual devoted to sensual pleasures. The *kalās* are among the skills traditionally taught to both genders, while emphasizing masculinity in men and femininity in women. Their subject matter draws on such texts as the *Vedāṅgas* and *Upavedas*, and the *Śilpa Śāstras*, or craft manuals. Through the centuries, writers have prescribed many more skills and accomplishments. These include sculpture, pottery, weaving, astronomy and astrology, mathematics, weights and measures, philosophy, scriptural study, agriculture, navigation, trade and shipping, knowledge of time, logic, psychology and *āyurveda*. In modern times, two unique sets of 64 *kalās* have been developed, one for girls and one for boys.

Kali Yuga: कलियुग “Dark Age.” The Kali Yuga is the last age in the repetitive cycle of four phases of time the universe passes through. It is comparable to the darkest part of the night, as the forces of ignorance are in full power and many of the subtle faculties of the soul are obscured. See: *yuga*.

kāma: काम “Pleasure, love; desire.” Cultural, intellectual and sexual fulfillment. One of four human goals, *purushārtha*. See: *purushārtha*.

kamaṇḍalu: कमण्डलु “Vessel, water jar.” Traditionally earthen or wooden, carried by *sannyāsins*, it symbolizes the renunciate’s simple, self-contained life. The tree from which *kamaṇḍalus* are traditionally made is the *kamaṇḍalutaru*. See: *sannyāsa dharma*, *sannyāsin*.

karma: कर्म “Action, deed.” One of the most important principles in Hindu thought, *karma* refers to 1) any act or deed; 2) the principle of cause and effect; 3) a conse-



quence or "fruit of action" (*karmaphala*) or "after effect" (*uttaraphala*), which sooner or later returns upon the doer. What we sow, we shall reap in this or future lives. Selfish, hateful acts (*pāpakarma* or *ku-karma*) will bring suffering. Benevolent actions (*punya-karma* or *sukarma*) will bring loving reactions. *Karma* is a neutral, self-perpetuating law of the inner cosmos, much as gravity is an impersonal law of the outer cosmos. ॐ *Karma* is threefold: *sañchita*, *prārabdha* and *kriyamāna*. • **sañchita karma**: "Accumulated actions." The sum of all *karmas* of this life and past lives. • **prārabdha karma**: "Actions begun; set in motion." That portion of *sañchita karma* that is bearing fruit and shaping the events and conditions of the current life, including the nature of one's bodies, personal tendencies and associations. • **kriyamāna karma**: "Being made." The *karma* being created and added to *sañchita* in this life by one's thoughts, words and actions, or in the inner worlds between lives. *Kriyamāna karma* is also called *āgāmi*, "coming, arriving," and *vartamāna*, "living, set in motion." While some *kriyamāna karmas* bear fruit in the current life, others are stored for future births. Each of these types can be divided into two categories: *ārabdha* (literally, "begun, undertaken;" *karma* that is "sprouting"), and *anārabdha* ("not commenced; dormant"), or "seed *karma*." See: *mala*, *moksha*, *sin*, *soul*.

karma yoga: कर्मयोग "Union through action." The path of selfless service. See: *yoga*.

karma yogī: कर्म योगी One who does acts of service while seeking no rewards.

karmic pattern: One's individual pattern of living based on all experiences from this and previous lives, the culmination of which is the future.

Kārttikeya: कार्तिकेय Child of the Pleiades, from *Kṛittikā*, "Pleiades." A son of Śiva. A

great Mahādeva worshiped in all parts of India and the world. Also known as Murugan, Kumāra, Skanda, Shaṅmukhanātha, Subramanya and more, He is the God who guides that part of evolution which is religion, the transformation of the instinctive into a divine wisdom through the practice of *yoga*. He holds the holy *vel* of *jñāna śakti*, which is His Power to vanquish darkness or ignorance.

Kashmir Śaivite: कश्मीरशैव Of or related to Kashmir Śaivism; a follower of this sect of Hinduism.

Kauai: Northernmost of the Hawaiian islands; 555 sq. mi., pop. 50,000.

Kauai Aadheenam: Monastery-temple complex founded by Sivaya Subramuniyaswami in 1970; international headquarters of Śaiva Siddhānta Church.

kavadi: കാവാடி A penance offered to Lord Murugan-Kārttikeya, especially during Tai Pusam, consisting of carrying in procession a heavy, beautifully decorated, wooden object from which pots of milk hang which are to be used for His *abhisheka*. The participant's tongue and other parts of the body are often pierced with small silver spears or hooks. See: *penance*.

kavi: കാവി "Ocher-saffron color." A Tamil term referring to the color taken on by robes of *sādhus* who sit, meditate or live on the banks of the Ganges. Names the color of the *sannyāsin's* robes. The Sanskrit equivalent is *kāshāya*.

keśānta: केशान्त "Beard-shaving." See: *saṁskāras of adulthood*.

kolam: கோலம் Traditional household and priestly art of "drawing" intricate decorative patterns at the entrance to a home or temple or at the site of a religious ceremony. Known as *raṅgoli* in Sanskrit. *Kolam* designs are made with rice powder mixed to a watery paste, and sometimes with flowers and various-colored powdered pulses.

konrai: கொன்ரை The Golden Shower tree,



Cassia fistula; symbol of Śiva's cascading, abundant, golden grace.

kośa: कोश "Sheath; vessel, container; layer." Philosophically, five sheaths through which the soul functions simultaneously in the various planes or levels of existence. • **annamaya kośa:** "Sheath composed of food." The physical or odic body. • **prāṇamaya kośa:** "Sheath composed of *prāṇa* (vital force)." Also known as the *prāṇic* or health body, or the etheric body or etheric double. • **manomaya kośa:** "Mind-formed sheath." The lower astral body, from *manas*, "thought, will, wish." The instinctive-intellectual sheath of ordinary thought, desire and emotion. • **vijñānamaya kośa:** "Sheath of cognition." The mental or cognitive-intuitive sheath, also called the actinodic sheath. • **ānandamaya kośa:** "Body of bliss." The intuitive-superconscious sheath or actinic-causal body. *Ānandamaya kośa* is not a sheath in the same sense as the four outer *kośas*. It is the soul itself, a body of light, also called *kāraṇa śarīra*, causal body, and *karmāśaya*, holder of *karmas* of this and all past lives. *Ānandamaya kośa* is that which evolves through all incarnations and beyond until the soul's ultimate, fulfilled merger, *viśvagrāsa*, in the Primal Soul, Parameśvara. Then *ānandamaya kośa* becomes Śivamayakośa, the body of God Śiva.

koṣṭh: கோயில் Tamil word for temple.

Kṛittikā Dīpa: कृत्तिकादीप A joyous one-day festival on the Kṛittikā *nakshatra* (Pleiades constellation), in November-December, when God Śiva is worshiped as an infinite pillar of light. Great bonfires are lit at night on hills and in villages in India and elsewhere to represent the divine, all-permeating light of Parāśakti. See: *festival*.

kriyā: क्रिया "Action." In a general sense, *kriyā* can refer to doing of any kind. Specifically, it names religious action, especially rites or ceremonies. In *yoga* termi-

nology, *kriyā* names involuntary physical movements caused by the arousal of the *kuṇḍalīnī*. See: *pāda*.

kriyamāna karma: क्रियमानकर्म "Actions being made." See: *karma*.

kriyā pāda: क्रियापाद "Stage of religious action; worship." The stage of worship and devotion, second of four progressive stages of maturation on the Śaiva Siddhānta path of attainment. See: *pāda*.

kshatriya: क्षत्रिय "Governing; sovereign." The social class of lawmakers, law-enforcers and military.

kukarma: कुकर्म "Unwholesome acts" or the fruit therefrom. See: *karma*, *pāpa*.

kulaguru: कुलगुरु "Family preceptor or teacher." The *kulaguru* guides the joint and extended family, particularly through the heads of families, and provides spiritual education. He may or may not be a *sat-guru*.

kulamata: See: *kulapati*.

kulapati: कुलपति A married man who is the head of his joint family and its extended family. His wife is a *kulamātā*. A husband and wife who are part of a *kulapati's* extended family are known as *mukhya* and *grihiṇī* respectively.

kulapati desha chakravāla: कुलपति देशचक्रवाल All the *kulapatis* in a given country meeting all together three times a year at the beginning of each season—in mid-April, mid-August and mid-December. Also called a national council of patriarchs. Their focus for meetings is to fulfill the spirit of the "three seasons" and to set the tenor for the local missions.

kulapati preshana chakravāla: कुलपति कुलपति कुलपति See: council on missions.

Kulapati Sūtras: कुलपति सूत्र A collection of 54 *sūtras* from *Living with Śiva* which serve as the minimum standard for membership in Śaiva Siddhānta Church as a *vratasishya*.

Kulapati Sūtra Vrata: कुलपति सूत्र व्रत the



vow to uphold the 54 Kulapati Sūtras, one of the requirements to become a Novitiate Church member, *vratāśishya*.

Kulārṇava Tantra: कुलार्णवतन्त्र A leading scripture of the Kaula school of Śāktism. It comprises 17 chapters totaling 2,058 verses which focus on ways to liberation, with notable chapters on the *guru-śishya* relationship.

Kumāra: कुमार "Virgin youth; ever-youthful." A name of Lord Kārttikeya as an eternal bachelor. See: *Kārttikeya*.

kumārī: कुमारी "Ever youthful." A young virgin girl, particularly age 10-12.

kumbha: कुम्भ Another name for *kalaśa*, a pot of water on which a husked coconut is nested on five mango leaves to represent the Deity; integral to certain sacred Hindu rites.

kumbhābhisheka: कुम्भाभिषेक "Water pot ablu-tion." The formal consecration of a new temple and its periodic reconsecration, usually at twelve-year intervals, following renovation, extensive cleaning and renewal. The rites culminate with the priests' pouring sanctified water over the temple spires, which resemble an inverted pot, or *kumbha*.

kumkuma: कुंकुम "Saffron; red." The red powder, made of turmeric and lime, worn by Hindus as the *pottu*, dot, at the point of the third eye on the forehead. Names the saffron plant, *Crocus sativus*, and its pollen.

kuṇḍalinī: कुण्डलिनी "She who is coiled; serpent power." The primordial cosmic energy in every individual which, at first, lies coiled like a serpent at the base of the spine and eventually, through the practice of *yoga*, rises up the *sushumṇā nāḍī*. As it rises, the *kuṇḍalinī* awakens each successive *chakra*. *Nirvikalpa samādhi*, enlightenment, comes as it pierces through the door of Brahman at the core of the *sa-hasrāra* and enters! See: *chakra*, *samādhi*,

nāḍī.

kuttuvilaku: குத்துவிளக்கு A standing lamp (*dīpastambha* in Sanskrit) found in the temple, shrine room or home.

kuṭumba: कुटुम्ब "Family." See: *extended family*, *joint family*.

ambodara: लम्बोदर "Large belly." A name of Lord Gaṇeśa cited in the *Mudgala Purāna* as the conqueror of *krodha*, anger.

Leavings, food: See: *prasāda*, *ucchiṣṭa*.

lekhaprārtha havana: लेखप्रार्थहवन "Written-prayer-burning rite." A coined term for the ancient practice of sending written prayers to the Gods by burning them in a sanctified fire in a temple or shrine. Alternately this rite can be performed at other appropriate sites, with four persons sitting around a fire and chanting to create a temporary temple. Prayers can be written in any language, but should be clearly legible, in black ink on white paper. The *devas* have provided a special script, called *Tyaf*, especially for this purpose. Its letters, from A to Z, which replace the letters of the Roman script, looks like this:

· · · · ·
· · · · ·
· · · · ·

Lemurian and Dravidian Śāstras: The two-volume set of inner plane writings which, along with these *Śaiva Dharma Śāstras* comprise *The Lord Subramaniam Śāstras*. *The Lemurian, Dravidian* and *Śaivite Śāstras* are a compilation of numerous ākāśic records which were revealed to Gurudeva's clairvoyant vision by the inner-plane librarian in response to questions on various subjects.

Lemurians: Divine souls that came to this planet in the last Sat Yuga who were the first to inhabit human bodies, during the Treta Yuga.

lenient: Inclined not to be strict; merciful.

Letters Five: See: *Namaḥ Śivāya*.



liberal Hinduism: A synonym for Smārtism and the closely related neo-Indian religion. The latter form carries forward basic Hindu cultural values—such as dress, diet and the arts—while allowing religious values to subside. Neo-Indian religion encourages Hindus to follow any combination of theological, scriptural, *sādhana* and worship patterns, regardless of sectarian or religious origin. See: *Smārtism*.

liberation: *Moksha*, release from the bonds of *pāśa*, after which the soul is liberated from *saṃsāra* (the round of births and deaths). In Śaiva Siddhānta, *pāśa* is the three-fold bondage of *āṇava*, *karma* and *māyā*, which limit and confine the soul to the reincarnational cycle so that it may evolve. *Moksha* is freedom from the fettering power of these bonds, which do not cease to exist, but no longer have the power to fetter or bind the soul. See: *mala*, *moksha*, *reincarnation*, *Self Realization*, *videhamukti*.

light: In an ordinary sense, a form of energy which makes physical objects visible to the eye. In a religious-mystical sense, light also illumines inner objects (i.e., mental images). • **inner light:** light perceived inside the head and body, of which there are varying intensities. When the *karman* have been sufficiently quieted, the meditator can see and enjoy inner light independently of mental images. See: *Śiva consciousness*.

lineage: Line of succession of preceptors, each one initiating the next. See: *guru paramparā*.

Līnga: लिङ्ग “Mark.” See: *Śivalīnga*.

liturgy: The proper, prescribed forms of religious ritual.

livelihood: *Svajīvana*. Subsistence, or the means of obtaining it. One’s profession, trade or employment. See: *dharma*, *caste*, *varṇa dharma*.

loka: लोक “World, habitat, realm, or plane of existence.” From *loc*, “to shine, be bright,

visible.” A dimension of manifest existence; cosmic region. Each *loka* reflects or involves a particular range of consciousness. The three primary *lokas* are 1) **Bhūloka:** “Earth world.” The world perceived through the five senses, also called the gross plane, as it is the most dense of the worlds. 2) **Antarloka:** “Inner or in-between world.” Known in English as the subtle or astral plane, the intermediate dimension between the physical and causal worlds, where souls in their astral bodies sojourn between incarnations and when they sleep. 3) **Śivaloka:** “World of Śiva,” and of the Gods and highly evolved souls. The causal plane, also called *Kāraṇaloka*, existing deep within the *Antarloka* at a higher level of vibration, it is a world of superconsciousness and extremely refined energy. It is the plane of creativity and intuition, the quantum level of the universe, where souls exist in self-effulgent bodies made of actinic particles of light. It is here that God and Gods move and lovingly guide the evolution of all the worlds and shed their ever-flowing grace. Its vibratory rate is that of the *viśuddha*, *ājñā* and *sahasrāra chakras* and those above. See: *three worlds*.

longevity: Long life; great span of life.

Lord Subramaniam Shastras: Writings by Satguru Sivaya Subramuniyaswami, which he read from *ākāśic* inner-plane libraries in 1973, detailing ancient monastic traditions and the early history of planet Earth.

lottery: Game of chance in which people buy numbered tickets, and prizes are given to those whose numbers are drawn by lot.

lucid dreaming: Being totally conscious in a dream.

lunar calendar: A calendar based primarily on the cycles of the moon rather than the sun. For example, a month is from one full moon to the next or from the new moon to the next new moon. There are both lunar and solar based calendars in India, though



today the solar is becoming prevalent.

Madurai: City in the South Indian state of Tamil Nadu; home of one of the world's most spectacular Śaivite temples, called Meenakshi-Sundaresvara.

magic: Use of charms, spells and rituals in seeking or pretending to cause or control events, or govern certain natural or supernatural forces. Also, wondrous, producing extraordinary results.

mahā: महा A prefix meaning "great."

Mahābhārata: महाभारत "Great Epic of India." The world's longest epic poem. It revolves around the conflict between two kingdoms, the Pāṇḍavas and Kauravas, and their great battle of Kurukshetra near modern Delhi in approximately 1424 BCE. Woven through the plot are countless discourses on philosophy, religion, astronomy, cosmology, polity, economics and many stories illustrative of simple truths and ethical principles. The *Bhagavad Gītā* is one section of the work. The *Mahābhārata* is revered as scripture by Vaishṇavites and Smārtas. See: *Bhagavad Gītā*.

Mahādeva: महादेव "Great shining one; God." Referring either to God Śiva or any of the highly evolved beings who live in the Śivaloka in their natural, effulgent soul bodies. God Śiva in His perfection as Primal Soul is one of the Mahādevas, yet He is unique and incomparable in that He alone is uncreated, the Father-Mother and Destiny of all other Mahādevas. He is called Parameśvara, "Supreme God." He is the Primal Soul, whereas the other Gods are individual souls. See: *Gods, Parameśvara, Śiva*.

mahāpralaya: महाप्रलय "Great dissolution." Total annihilation of the universe at the end of a *mahākalpa*. It is the absorption of all existence, including time, space and individual consciousness, all the *lokas* and their inhabitants into God Śiva, as the wa-

ter of a river returns to its source, the sea. Then Śiva alone exists in His three perfections, until He again issues forth creation. During this incredibly vast period there are many partial dissolutions, *pralayas*, when either the Bhūloka and/or the Antarloka are destroyed.

mahārāja: महाराज "Great king." Indian monarch. Title of respect for political or (in modern times) spiritual leaders.

maharishi (mahārshi): महार्षि "Great seer." Title for the greatest and most influential of *siddhas*.

mahāsamādhi: महासमाधि "Great ecstasy." The death, or dropping off of the physical body, of a great soul, an event occasioned by tremendous blessings. Also names the shrine in which the remains of a great soul are entombed. **Mahāsamādhi day** names the anniversary of a great soul's transition. See: *cremation, death*.

Mahāśivarātri: महाशिवरात्रि "Śiva's great night." Śaivism's foremost festival, celebrated on the night before the new moon in February-March. Fasting and all-night vigil are observed as well as other disciplines: chanting, praying, meditating and worshiping Śiva as the Source and Self of all that exists.

mahātmā: महात्मा "Great soul." Honorific title given to people held in high esteem, especially saints. See: *ātman*.

mahāvākya: महावाक्य "Great saying." A profound aphorism from scripture or a holy person. Most famous are four Upanishadic proclamations: *Prajanam Brahma* ("Pure consciousness is God"—*Aitareya U.*), *Aham Brahmāsmi* ("I am God"—*Bṛihadāraṇyaka U.*), *Tat tvam asi* ("Thou art That"—*Chandogya U.*) and *Ayam ātma Brahma* ("The soul is God"—*Māṇḍūkya U.*).

mala: मल "Impurity." An important term in Śaivism referring to three bonds, called *pāśa—āṇava, karma, and māyā*— which limit the soul, preventing it from knowing



its true, divine nature. See: *liberation*.

maṇḍala: मण्डल "Circular; orb; mystic diagram." A circle. Name of the chapters of the *Ṛig Veda Saṁhitā*. A circular diagram without beginning or end—which indicates the higher and the lower and other possibilities—upon which one meditates. A tapestry, picture or grouping of words used in meditation to enter the realms depicted.

maṇḍapa: मण्डप From *maṇḍ*, "to deck, adorn." Temple precinct; a temple compound, open hall or chamber. In entering a large temple, one passes through a series of *maṇḍapas*, each named according to its position, e.g., *mukhamaṇḍapa*, "facing chamber." In some temples, *maṇḍapas* are concentrically arranged. See: *temple*.

mandira: मन्दिर Temple or shrine; abode." See: *temple*.

Mango Maṇḍapam: A small gazebo type structure under a giant, *deva*-filled mango tree near Kadavul Hindu Temple.

Manikkavasagar: மாணிக்கவாசகர் "He of ruby-like utterances." Tamil saint who contributed to the medieval Śaivite renaissance (ca 850). He gave up his position as prime minister to follow a renunciate life. His poetic *Tiruvāṣagam*, "holy utterances"—a major Śaiva Siddhānta scripture (part of the eighth *Tirumurai*) and a jewel of Tamil literature—express his aspirations, trials and *yogic* realizations.

mānsāhāra: मांसाहार "Meat-eating."

mānsāhāri: मांसाहारी "Meat-eater." Those who follow a non-vegetarian diet. See: *meat-eater*, *vegetarian*.

mantra dikshā: Initiation into the use of a sacred mantra.

manusha: मनुष "Men."

male dharma: See: *dharma*.

mantra: मन्त्र "Mystic formula." A sound, syllable, word or phrase endowed with special power, usually drawn from scripture. *Mantras* are chanted loudly during *pūjā*

to invoke the Gods and establish a force field. Certain *mantras* are used for worshipful incantation, called *japa*. To be truly effective, such *mantras* must be given by the preceptor through initiation. See: *japa*.

manusha manushi cha : मनुष मनुषी च "Men and women."

mārga: मार्ग "Path; way." From *mārg*, "to seek." See: *pāda*.

marriage covenant: The written (or verbal) statements of bride and groom expressing the promises and expectations of their marriage. Known in Sanskrit as *vāññīśchaya*, "settlement by word."

Master Course: *Prābhū Sanmārga*, a course on the Śaivite Hindu religion, and more specifically monistic Śaiva Siddhānta, the Advaita Īśvaravāda of Śrī Lanka and South India, Part One of which is *Śaivite Hindu Religion*. The Master Course is a home-study course of applied *yogic tantras*.

maṭhaseva: मठसेवा Service for the monastery, such as hosting visitors, giving hospitality, lodging and transportation; preparing *prasāda*, cooking for gatherings, harvesting produce, caring for certain areas of the grounds, sewing, making garlands and other decorations for festivals and more.

materialism (materialistic): The doctrine that matter is the only reality, that all life, thought and feelings are but the effects of movements of matter, and that there exist no worlds but the physical. See: *worldly*.

materialist: One who believes that physical comfort, pleasure and wealth are the only or the highest goals of life, that matter is the only reality.

maṭhapati: मठपति "Monastery head; abbot."

maṭhavāsi: मठवासि "Monastic; monastery dweller."

maya: मय "Consisting of; made of," as in *manomaya*, "made of mind."

māyā: माया "She who measures;" or "mirific energy." The substance emanated from Śiva



through which the world of form is manifested. Hence all creation is also termed *māyā*. It is the cosmic creative force, the principle of manifestation, ever in the process of creation, preservation and dissolution. *Māyā* is a key concept in Hinduism, originally meaning “supernatural power; God’s mirific energy,” often translated as “illusion.” See: *loka, mind (universal)*.

mead: Wine made from the simple fermentation of water and honey.

meat-eater: *Mānsāhāri*. Those who follow a nonvegetarian diet.

meditation: *Dhyāna*. Sustained concentration. Meditation describes a quiet, alert, powerfully concentrated state wherein new knowledge and insights are awakened from within as awareness focuses one-pointedly on an object or specific line of thought. See: *five steps to enlightenment, rāja yoga*.

mediumship: Act or practice of serving as a channel through which beings of inner worlds communicate with humans. See: *trance*.

mendicant: A beggar; a wandering monk, or *sādhu*, who lives on alms.

menses: A woman’s monthly menstruation period, during which, by Hindu tradition, she rests from her usual activities and forgoes public and family religious functions.

mentor: One who advises, teaches, instructs, either formally or informally.

messenger: One who is charged with transmitting messages or performing errands as the *tūtuvār* does.

metaphysics: 1) The branch of philosophy dealing with first causes and nature of reality. 2) The science of mysticism. See: *darśana*.

microbe: Microscopic life form, especially a bacteria that causes disease.

microscopic: So small as to be invisible except through a microscope.

millennium: A period of 1,000 years. **millen-**

nia: Plural of millennium.

mind (five states): A view of the mind in five parts. •**conscious mind:** *Jāgrat chitta* (“wakeful consciousness”). The ordinary, waking, thinking state of mind in which the majority of people function most of the day. •**subconscious mind:** *Saṁskāra chitta* (“impression mind”). The part of mind “beneath” the conscious mind, the storehouse or recorder of all experience (whether remembered consciously or not)—the holder of past impressions, reactions and desires. Also, the seat of involuntary physiological processes. •**subsubconscious mind:** *Vāsanā chitta* (“mind of subliminal traits”). The area of the subconscious mind formed when two thoughts or experiences of the same rate of intensity are sent into the subconscious at different times and, intermingling, give rise to a new and totally different rate of vibration. This subconscious formation later causes the external mind to react to situations according to these accumulated vibrations, be they positive, negative or mixed. •**superconscious mind:** *Kāraṇa chitta*. The mind of light, the all-knowing intelligence of the soul. At its deepest level, the superconscious is Parāśakti, or Satchidānanda, the Divine Mind of God Śiva. •**subsuperconscious mind:** *Anukāraṇa chitta*. The superconscious mind working through the conscious and subconscious states, which brings forth intuition, clarity and insight. See: *chitta, consciousness, saṁskāra*.

mind (three phases): A perspective of mind as instinctive, intellectual and superconscious. •**instinctive mind.** *Manas chitta*, the seat of desire and governor of sensory and motor organs. •**intellectual mind.** *Buddhi chitta*, the faculty of thought and intelligence. •**superconscious mind:** *Kāraṇa chitta*, the strata of intuition, benevolence and spiritual sustenance. Its most refined essence is Parāśakti, or Satchidānanda, all-



knowing, omnipresent consciousness, the One transcendental, self-luminous, divine mind common to all souls. See: *consciousness, mind (five states)*.

mind (universal): In the most profound sense, mind is the sum of all things, all energies and manifestations, all forms, subtle and gross, sacred and mundane. It is the inner and outer cosmos. Mind is *māyā*. It is the material matrix. It is everything but That, the Self within, Paraśiva. See: *chitta, consciousness, māyā*.

mind-reading: Perceiving another's thoughts without verbal communication.

minister: Someone charged with a specific function on behalf of a religious or political body, especially in serving the spiritual needs of the people. In Hinduism, this term may be applied to temple priests, monks, preceptors, scriptural scholars and others.

mirific: "Wonder-making; magical; astonishing." See: *māyā*.

misconception: A wrong idea or concept; misunderstanding, *avidyā*.

mission house: A family home where members of a local Śaiva Siddhānta Church mission gather for weekly satsang.

mitāhāra: मिताहार "Measured eating; moderate appetite." A requisite to good health and an essential for success in *yoga*. The ideal portion per meal is described as no more than would fill the two hands held side by side and slightly cupped piled high, an amount called a *kuḍava*. All the six tastes should be within these foods (sweet, salty, sour, pungent, bitter and astringent), and the foods should be well cooked and highly nutritious. See: *yama-niyama*.

moksha: मोक्ष "Liberation." Release from transmigration, *saṁsāra*, the round of births and deaths, which occurs after *karma* has been resolved and *nirvikalpa samādhi*—realization of the Self, Paraśiva—has been attained. Same as *mukti*. See: *kuṇḍalinī, liberation*.

Moksha Rītau: मोक्ष ऋतौ The third period of the year, the cool season, from mid-December to mid-April. It is the season of dissolution. The key word is resolution.

Merging with Śiva: Hinduism's Contemporary Metaphysics is the focus of study and intense investigation.

monastic: A monk or nunk (based on the Greek *monos*, "alone"). A man or woman who has withdrawn from the world and lives an austere, religious life, either alone or with others in a monastery. (Not to be confused with *monistic*, having to do with the doctrine of monism.) A monastery-dweller is a *maṭhavāsi*, and *sādhu* is a rough equivalent for mendicant. See: *monk, sannyāsin*.

monism: "Doctrine of oneness." 1) The philosophical view that there is only one ultimate substance or principle. 2) The view that reality is a unified whole without independent parts. See: *advaita*.

monistic theism: Advaita Īśvaravāda. Monism is the doctrine that reality is a one whole or existence without independent parts. Theism is the belief that God exists as a real, conscious, personal Supreme Being. Monistic theism is the bipolar doctrine, also called panentheism, that embraces both monism and theism, two perspectives ordinarily considered contradictory or mutually exclusive, since theism implies dualism. Monistic theism simultaneously accepts that God has a personal form, that He creates, pervades and is all that exists—and that He ultimately transcends all existence and that the soul is, in essence, one with God. See: *advaita, Advaita Īśvaravāda, Advaita Siddhānta, theism*.

monitor: To keep watch over. One who advises, warns or cautions.

monistic: Expressive of the belief that reality is of one kind or substance.

monk: A celibate man wholly dedicated



to religious life, either cenobitic (residing with others in a monastery) or anchoritic (living alone, as a hermit or mendicant). Literally, "one who lives alone" (from the Greek *monos*, "alone"). Through the practice of *yoga*, the control and transmutation of the masculine and feminine forces within himself, the monk is a complete being, free to follow the contemplative and mystic life toward realization of the Self within. Benevolent and strong, courageous, fearless, not entangled in the thoughts and feelings of others, monks are affectionately detached from society, defenders of the faith, kind, loving and ever-flowing with timely wisdom. A synonym for *monastic*. Its feminine counterpart is *nunk*. See: *monastic*, *sannyāsin*.

mors voluntaria religiosa: Self-willed, religious death through fasting, known in Sanskrit as *prāyopaveśa*. See: *suicide*.

Mount Waialeale: Sacred mountain on Kauai, the peak of which is recorded to have the most rainy days per year of any place on earth. Kauai Aadheenam is at the foot of Waialeale.

mṛḍaṅga: मृदङ्ग A South Indian concert drum, barrel-shaped and two-headed.

mudrā: मुद्रा "Seal." Esoteric hand gestures which express specific energies or powers. Usually accompanied by precise visualizations, *mudrās* are a vital element of ritual worship (*pūjā*), dance and *yoga*. Among the best-known *mudrās* are: 1) *abhaya mudrā* (gesture of fearlessness), in which the fingers are extended, palm facing forward; 2)-*añjali mudrā* (gesture of reverence); 3)-*jñāna mudrā* (also known as *chin mudrā* and *yoga mudrā*), in which the thumb and index finger touch, forming a circle, with the other fingers extended; 4) *dhyāna mudrā* (seal of meditation), in which the two hands are open and relaxed with the palms up, resting on the folded legs, the right hand atop the left with the tips of the

thumbs gently touching. See: *haṭha yoga*, *namaskāra*.

mukhya: मुख्य "Head; foremost." From *mukha*, "face, countenance." Leader, guide; such as the family head, *kuṭumba mukhya* (or *pramukha*).

mūla: मूल "Root." The root, base or bottom or basis of anything, as in *mūlādhāra cakra*. Foundational, original or causal, as in *mūlagrantha*, "original text."

mūlādhāra cakra: मूलधारचक्र "Root-support wheel." Four-petaled psychic center at the base of the spine; governs memory. See: *chakra*.

Mūla Sūtras: मूल सूत्र Nine root aphorisms from the 365 *Nandinātha Sūtras* describing the fundamental qualities of Śaiva Hindu living. They unmistakably distinguish the ardent, devout practitioner from those who are yet to make a complete, uncommitted twenty-four-hour-a-day commitment to a life of *dharma*.

muni: मुनि "Sage." A sage or *sādhu*, especially one vowed to complete silence or who speaks but rarely and who seeks stillness of mind. A hermit. The term is related to *mauna*, "silence." In the hymns of the *Rig Veda*, *munis* are mystic shamans associated with the God Rudra.

mūrti: मूर्ति "Form; manifestation, embodiment, personification." An image or icon of God or a God used during worship. Another important term for the Deity icon or idol is *pratimā*, "reflected image."

Murugan: முருகன் "Beautiful one," a favorite name of Kārttikeya among the Tamils of South India, Sri Lanka and elsewhere. See: *Kārttikeya*.

Murugan's six South Indian temples: Arupadai Veedu, "six places of pilgrimage" to God Murugan, or Kārttikkeya, designated by the Tamil poet Nakkirar (ca 100 ce) in his *Tirumurugatruppadaī*. A journey to all six temples in prescribed order yields immeasurable blessings. 1) *Tirupparankun-*



dram, a temple carved out of virgin rock five miles west of Madurai. Here the Deity's mood is one of gaiety (*ullasam*). 2)-**Tiruchendur**, a large seashore temple at Tiruchendur 36 miles from Tirunelveli, where Lord Murugan's mood is carefree (*nirakula*). 3) Tiruvavinankudi temple at **Palani Hill**, a temple of meditative striving (*yoga*) to the the staff-carrying renunciate, Dandayuthapani. 4) **Swamimalai**, situated on a hillock near Kumbakonam, where devotees experience the benevolent (*idam*) *darśana* of the great *guru*, Lord Swaminātha. 5) **Tirutani**, 84 miles from Madras, a temple to Lord Subramanya in the mood of pleasant discourse (*sallabham*). 6) **Palamudirsolai**, twelve miles from Madurai, with a mood of wonderment or marvel (*arpudam*) See: *Kārtikkeya*.

Nāda: नाद "Sound; tone, vibration." Metaphysically, the mystic sounds of the Eternal, of which the highest is the transcendent or Soundless Sound, Paranāda, the first vibration from which creation emanates. From Paranāda comes Praṇava, Aum, and further evolutes of *nāda*. These are experienced by the mediator as the *nādanāḍī śakti*, "the energy current of sound," heard pulsing through the nerve system as a constant high-pitched *hum*, much like a *tambura*, an electrical transformer, a swarm of bees or a *śruti* box. Most commonly, *nāda* refers to ordinary sound. See: *Aum*.

nāḍī: नाडी "Conduit." A nerve fiber or energy channel of the subtle (inner) bodies of man. It is said there are 72,000. These interconnect the *chakras*. The three main *nāḍīs* are named *iḍā*, *piṅgalā* and *sushumṇā*. • **iḍā**: Also known as *chandra* ("moon") *nāḍī*, it is pink in color and flows downward, ending on the left side of the body. This current is feminine in nature and is

the channel of physical-emotional energy.

• **piṅgalā**: Also known as *sūrya* ("sun") *nāḍī*, it is blue in color and flows upward, ending on the right side of the body. This current is masculine in nature and is the channel of intellectual-mental energy.

• **sushumṇā**: The major nerve current which passes through the spinal column from the *mūlādhāra chakra* at the base to the *sahasrāra* at the crown of the head. It is the channel of *kuṇḍalini*. Through *yoga*, the *kuṇḍalini* energy lying dormant in the *mūlādhāra* is awakened and made to rise up this channel through each *chakra* to the *sahasrāra chakra*. See: *chakra*, *kuṇḍalini*, *rāja yoga*.

nādanāḍī śakti: नादनाडीशक्ति "Energy current of sound." See: *nāda*.

nāgasvara: नागस्वर "Snake note." A double-reed woodwind about three feet long, similar to an oboe, but more shrill and piercing, common in South India, played at Hindu *pūjās* and processions with the *tavil*, a large drum.

naishtika: नैष्ठिक Virgin from birth. A monastic or premonastic who has maintained the subtle connections with the inner worlds which are closed off or obscured when a connection with a member of the opposite sex is created through sexual intercourse.

nakshatra: नक्षत्र "Star cluster." Central to astrological determinations, the *nakshatras* are 27 star-clusters, constellations, which lie along the ecliptic, or path of the sun. An individual's *nakshatra*, or birth star, is the constellation the moon was aligned with at the time of birth. See: *vyotisha*.

nakshatra garden: Vegetable and herb garden of 27 different mounds at Kauai Aadheenam named after the 27 asterisms of the moon.

Nāma Dikshā: नामदीक्षा "Name initiation." Also known as *nāmakaraṇa saṁskāra*.

namaḥ: नमः "Adoration (or homage) to.



Namaḥ Śivāya: नमः शिवाय “Adoration (or homage) to Śiva.” The supreme *mantra* of Śaivism, known as the *Pañchākshara* or “five letters.” *Na* is the Lord’s veiling grace; *Ma* is the world; *Śi* is Śiva; *Vā* is His revealing grace; *Ya* is the soul. The letters also represent the physical body: *Na* the legs, *Ma* the stomach, *Śi* the shoulders, *Vā* the mouth and *Ya* the eyes. Embodying the essence of Śaiva Siddhānta, it is found in the center of the central *Veda* (the *Yajur*) of the original three *Vedas* (*Riḡ*, *Yajur* and *Sāma*). (*Kṛishṇa Yajur Veda, Taittiriya Samhitā* 4.5.8).

nāmakaraṇa: नामकरण “Name giving.” See: *saṁskāras of childhood*.

namaskāra: नमस्कार “Reverent salutations.” Traditional Hindu verbal greeting and *mudrā* where the palms are joined together and held before the heart or raised to the level of the forehead. The *mudrā* is also called *añjali*.

namaste: नमस्ते “Reverent salutations to you.” A traditional verbal greeting. A form of *namas*, meaning “bowing, obeisance.” See: *namaskāra*.

Nandī: नन्दी “The joyful.” A white bull with a black tail, the *vāhana*, or mount, of Lord Śiva, symbol of the powerful instinctive force tamed by Him. Nandī is the perfect devotee, the soul of man, kneeling humbly before God Śiva, ever concentrated on Him. The ideal and goal of the Śiva *bhakta* is to behold Śiva in everything.

Nandinātha: नन्दिनाथ “Lord of Nandi.” A name of Śiva. Also another name for Nandinātha, the first historically known *guru* of the Nandikeśvara Sampradāya. See: *Kailāsa Paramparā, Nātha Sampradāya*.

Nandinātha Sampradāya: नन्दिनाथसंप्रदाय See: *Nātha Sampradāya*.

Nandinātha Tantras: नन्दिनाथ तन्त्र Any of a number of specific disciplines or courses of study given directly by Satguru Sivaya Subramuniyaswami as personal *sādhana*

to qualified students and members.

Nani Kaua waterfall: Hawaiian name for the sacred falls of the Wailua River at the river’s border of Kauai Aadheenam.

Naraka: नरक Abode of darkness. Literally, “pertaining to man.” The lower worlds. Equivalent to the Western term *hell*, a gross region of the Antarloka. Naraka is a congested, distressful area where demonic beings and young souls may sojourn until they resolve the darksome *karmas* they have created. Here beings suffer the consequences of their own misdeeds in previous lives.

Nartana Rītau: नर्तन ऋतौ The first season, of *Dancing with Śiva*, beginning on the Hindu New Year. This is the period of creation, the warm season, from mid-April through mid-August. The primary teaching text is *Dancing with Śiva: Hinduism’s Contemporary Catechism, Śivena Saha Nartanam*.

Naṭarāja: नटराज “King of Dance, or King of Dancers.” God as the Cosmic Dancer. Perhaps Hinduism’s richest and most eloquent symbol, Naṭarāja represents Śiva, the Primal Soul, Parameśvara, as the power, energy and life of all that exists. This is Śiva’s intricate state of Being in Manifestation. See: *Parameśvara, Parāśakti, Paraśiva*.

Natchintanai: நஞ் சிந்தனை The collected songs of Sage Yogaswāmī (1872-1964) of Jaffna, Sri Lanka, extolling the power of the *satguru*, worship of Lord Śiva, the path of *dharma* and the attainment of Self Realization.

Nātha: नाथ “Master, lord; adept.” Names an ancient Himalayan tradition of Śaiva-yoga mysticism, whose first historically known exponent was Nandikeśvara (ca 250 bce). *Nātha*—Self-Realized adept—refers to the extraordinary ascetic masters of this school. The *Nāthas* are considered the source of *haṭha* as well as *rāja yoga*.

Nātha Sampradāya: नाथसंप्रदाय “Traditional doctrine of knowledge of masters.” *Sam-*



pradāya means a living stream of tradition or theology. Nātha Sampradāya is a philosophical and *yogic* tradition of Śaivism whose origins are unknown. This oldest of Śaivite *sampradāyas* existing today consists of two major streams: the Nandinātha and the Ādinātha. See: *Kailāsa Paramparā, Nātha, Śaivism, sampradāya*.

Nātha Yoga Sūtras: नाथयोगसूत्र Patañjali's *Yoga Aphorisms*. See: *Patañjali*.

natyam: नृत्यम् Literally divine dancer. A Sanskrit and Shum word naming a monk who is or is training to be a *sannyāsin*. It includes three levels: young *sādhaka*; *yogī tapasvin* and *swāmī*.

naturopathy: Treating diseases by natural means, rejecting the use of drugs.

Nayanar: நாயனார் "Teacher." The 63 canonized Tamil saints of South India, as documented in the *Periyapurāṇam* by Sekkilar (ca 1140). All but a few were householders, recognized as outstanding exemplars of devotion to Lord Śiva. Several contributed to the Śaiva Siddhānta scriptural compendium called *Tirumurai*. See: *Tirumurai*.

***Nayanar Neri:** நாயனார் See: path of the Nayanars.

neem forest: Part of the Sān Mārga Sanctuary, consisting of 108 sacred/medicinal neem trees just past the Rudrāksha Meditation Forest at the beginning of the straight path to the Iraivan Śivaliṅga.

negative attachment: A fear, worry or doubt of the future or a lingering regret about the past that keeps one from "flowing with the river of life," living fully in the moment as an independent, spiritual being, facing each experience in the light of understanding.

neo-Indian religion: A modern form of liberal Hinduism that carries forward basic Hindu cultural values—such as dress, diet and the arts—while allowing religious values to subside. Neo-Indian religion encourages Hindus to follow any combination of theological, scriptural, *sādhana* and

worship patterns, regardless of sectarian or religious origin. Extending out of and beyond the Smārta system of worshiping the Gods of each major sect, it incorporates holy icons from all religions, including Jesus, Mother Mary and Buddha. See: *Smārtism*.

New Year: The majority of Hindus in India celebrate the New Year according to traditional, pre-colonial calendars, several of which are still in use. There are, therefore, various New Year's days in different states of India, the two major ones being Dīpāvalī in October-November, observed in North India, and the day when the sun enters Mesha (Aries) in April, celebrated in Tamil Nadu, Bengal and Nepal.

nicotine: The addictive, water-soluble alkaloid found in tobacco leaves.

nine realms: The nine splendid settings of tropical beauty at Kauai Aadheenam, each with special charm and unique inner vibration. Healing plants and trees and fragrant vines and flowers make each of the following nine realms a magical kingdom unto itself. 1)-Rishi Valley, 2) Wailua Farm, 3) Kadavul Temple, 4)-San Mārga Sanctuary, 5)-Wailua River, 6) Pihanakalani Trail, 7)-Iraivan Temple, 8)-Path of the Nayanars and 9) Maṭhavāsi Vidhu.

nivārita: निवारित "Kept off, hindered, forbidden, prevented." From *nivṛti*: "to ward off, restrain; hinder, stop, withhold, suppress, forbid."

nītividyā: नीतिविद्या "Ethics; knowledge of prudent behavior."

niyama: नियम "Restraint." See: *yama-niyama*.

nondualism: "Not two." Refers to monistic philosophy. See: *advaita, monism, monistic theism, Vedānta*.

"Nothing is happening": A devonic expression to name the state of sublimity maintained within the monastery through regulation of the culture and flow of activities.



When the forces are properly balanced, this feeling persists even though much is being accomplished in service to Śaivism.

novitiate: Same as *novice*. A newcomer to a monastic or religious community, on probation, before taking final vows.

nurture: To raise or promote development, train; educate or foster.

nurturance: Same as nurture, to nourish. The act or process or furnishing the essentials to growth, development or education.

Obscurity: Something not clear; faint or undefined; not easily understood.

occult: Hidden, or kept secret; revealed only after initiation.

odic: Magnetic—of or pertaining to consciousness within *aśuddha māyā*, the realm of the physical and lower astral planes. Odic force in its rarified state is *prakṛiti*, the primary gross energy of nature, manifesting in the three *guṇas*: *satva*, *rajas* and *tamas*. It is the force of attraction and repulsion between people, people and their things, and manifests as masculine (aggressive) and feminine (passive), arising from the *piṅgalā* and *iḍā* currents. These two currents (*nāḍī*) are found within spine of the subtle body. Odic force is a magnetic, sticky, binding substance that people seek to develop when they want to bind themselves together, such as in partnerships, marriage, *guru-śiṣhya* relationships and friendships.

old soul: One who has reincarnated many times, experienced much and is therefore farther along the path. Old souls may be recognized by their qualities of compassion, self-effacement and wisdom. See: *soul*.

Om: ओम् “Yes, verily.” The most sacred *mantra* of Hinduism. An alternate transliteration of *Aum* (the sounds A and U blend to become O). See: *Aum*.

open house: One day of the year before or during Pañcha Gaṇapati, in December, in which the mission invites students, neighbors, friends and relatives to familiarize them with the teachings and to express goodwill and appreciation for their kindnesses throughout the year. An open house may be held by one mission or by two or more missions joining together.

Orchid Pavilion: Gazebo style structure on San Mārga decorated with orchids with individual pillars representing the major religions of the world. Also called Pavilion of Religions.

ordain (ordination): To give someone the duties and responsibilities, authority and spiritual power of a religious office, such as priest, minister or *satguru*, through religious ceremony or mystical initiation. See: *dīkshā*.

order: Specifically names the Śaiva Siddhānta Yoga Order, though “Order” is occasionally used in these *Śāstras* to refer to the monastic body as a whole.

ostracize: Exclusion, by general consent, from a group.

Ṛ̥da: ऋद् “The foot (of men and animals); quarter-part, section; stage; path.” Names the four major sections of the Āgamic texts and the corresponding stages of practice and unfoldment on the path to *moksha*. **•charyā pāda:** “Good conduct stage.” The first stage where one learns to live righteously, serve selflessly, performing *karma yoga*. Traditional acts of *charyā* include cleaning the temple, lighting lamps and collecting flowers for worship. Worship at this stage is mostly external. **•kriyā pāda:** “Religious action; worship stage.” Stage of *bhakti yoga*, of cultivating devotion through performing *pūjā* and regular daily *sādhana*. A central practice of the *kriyā pāda* is performing daily *pūjā*. **•yoga pāda:** Having matured in



the *charyā* and *kriyā pādas*, the soul now turns to internalized worship and *rāja yoga* under the guidance of a *satguru*. It is a time of *sādhana* and serious striving when realization of the Self is the goal. • **jñāna pāda:** “Stage of wisdom.” Once the soul has attained Realization, it is henceforth a wise one, who lives out the life of the body, shedding blessings on mankind. This stage is also called the San Mārga, “true path.” See: *jñāna, yoga*.

pādapūjā: पादपूजा “Foot worship.” Ceremonial worship of the *guru*’s sandals (*pādukā*) or holy feet, often through ablution with precious substances and offering of fruit and flowers. After the ceremony, the water of the bath, the fruit and other precious substances are partaken of as *prasāda* by devotees. See: *pādukā, prasāda, ucchishṭa*.

padipālar: पादपुलांशु The *śishya* who occupies the third seat in the *chakravāla*. He is the reader, *pūjāri* and *paṇḍaram* priest. He gives a scriptural reading at every meeting, conducts *pūjās* and other forms of worship and leads *bhajana* and meditation. He is also the helper of the *pechālar*, and both of them receive help from the *tūtuvar* when needed.

pādukā: पादुका “Sandals.” *Śrī Pādukā* refers to the sandals of the preceptor, the traditional icon of the *guru*, representing his holy feet and worshiped as the source of grace. See: *guru bhakti, pādapūjā*.

palmist: One who reads characters or futures from the palm of the hand.

Pañcha Gaṇapati Utsava: पञ्चगणपतिउत्सव “Five-fold Gaṇapati festival.” A modern five-day festival observed from the 21st through 25th of December. *Pañcha* (five) denotes Gaṇeśa’s five faces, each representing a specific power (*śakti*). One face is worshiped each day, creating 1) harmony in the home, 2) concord among relatives, neighbors and friends, 3) good business and public relations, 4) cultural upliftment

and 5) heartfelt charity and religiousness. The festival, a favorite among children, was conceived in 1985 by Satguru Sivaya Subramuniyaswami along with elders of various Hindu sects. It is a time of sharing gifts, renewing ties of family and friendship while focusing inwardly on this great God of abundance.

pañcha mahāyajña: पञ्चमहायज्ञ The five daily *yajñas*, or sacrifices, of the householder (outlined in the *Dharma Śāstras*):

—**brahman yajña:** (also called *Veda yajña* or *ṛishi yajña*) “Homage to God.” Accomplished through studying and teaching the *Vedas*.

—**deva yajña:** “Homage to Gods.” Recognizing the debt due to those who guide nature, and the feeding of them by pouring into the fire. This is the *homa* sacrifice.

—**pitṛi yajña (or pitṛi tarpana):** “Homage to ancestors.” Offering of cakes (*piṇḍa*) and water to the family line and the progenitors of mankind.

—**bhūta yajña:** “Homage to creatures and elementals.”

Placing food-offerings, *bali*, on the ground, intended for animals, birds, insects, wandering outcastes and beings of the invisible worlds.

—**manushya yajña:** “Homage to men.” Feeding guests and the poor, the homeless and the student. *Manushya yajña* includes all acts of philanthropy, such as tithing and charity. The Vedic study is performed in the morning. The other four *yajñas* are performed just before taking one’s noon meal.

Pañchākshara Mantra: पञ्चाक्षरमन्त्र “Five-lettered chant.” Śaivism’s most sacred *mantra*, *Namaḥ Śivaya*, “Homage to Siva.” See: *Namaḥ Śivāya*.

pañcha kuṭumba sādhana: पञ्चकुटुम्ब साधन “Five family disciplines” or parenting guidelines for raising children as strong, secure, responsible, tolerant and traditional citizens. 1)-**dharmāchāra:** Good conduct. 2)-**dharma svagrīha:** Home worship. 3)-**dharma sambhāshana:** Talking about



religion. 4)-*dharma svādhyāya*: Continuing self-study. 5)-*dharma saṅga*: Following a spiritual preceptor.

pañchaṅga: पञ्चङ्ग “Five limbs.” The traditional Hindu sacred calendar, so named for its five basic elements: *tithi* (lunar day), *nakshatra* (asterism), *kāraṇa* (half lunar day), *yoga* (sun-moon angle) and *vāra* (week day). *Pañchaṅgas* are used by priests, astrologers and lay persons to determine the optimum times for various types of activities.

pañcha nitya karma(s): पञ्चनित्यकर्म “Five constant duties.” A traditional regimen of religious practice for Hindus: 1) *dharma* (virtuous living), 2) *upāsana* (worship), 3) *utsava* (holy days), 4) *tīrthayātrā* (pilgrimage) and 5) *saṁskāras* (sacraments.) See: *dharma, festival, pilgrimage, saṁskāra*.

pañcha śraddhā: पञ्चश्रद्धा “Five faiths, or precepts.” A concise summary of Hindu belief exactly correlated to the “five constant practices,” *pañcha nitya karmas*. The *pañcha śraddhā* are 1) *sarva* Brahman: God is All in all, soul is divine; 2) *maṇḍira*: belief in temples and divine beings; 3) *karma*: cosmic justice; 4) *saṁsāra-moksha*: rebirth brings enlightenment and liberation; 5) *Vedas* and *satguru*: the necessity of scripture and preceptor. See: *pañcha nitya karma*.

Paṇḍyan Gardens: A garden at Kauai Aa-heenam featuring a large collection of rare tropical heliconia and ginger flowers.

pāpa: पाप “Wickedness; sin, crime.” 1) Bad or evil. 2) Wrongful action. 3) Demerit earned through wrongdoing. *Pāpa* includes all forms of wrongdoing, from the simplest infraction to the most heinous crime. Each act of *pāpa* carries its karmic consequence, *karmaphala*, “fruit of action,” for which scriptures delineate specific penance for expiation. See: *evil, karma, penance, puṇya, sin*.

Paramātman: परमात्मन् “Supreme Self,” or “transcendent soul.” *Paraśiva*, Absolute

Reality, the one transcendent Self of every soul. Contrasted with *ātman*, which includes all three aspects of the soul: *Paraśiva*, *Parāśakti* and *ānandamaya kośa*. See: *Paraśiva, Self, soul*.

paramount: Ranking higher than any other in importance.

paramaguru: परमगुरु “Senior preceptor.” The *guru* of a disciple’s *guru*.

Parameśvara: परमेश्वर “Supreme Lord or Ruler.” God Śiva in the third perfection as Supreme Mahādeva, Śiva-Śakti, mother of the universe. In this perfection as Personal, father-mother God, Śiva is a person—who has a body, with head, arms and legs, etc.—who acts, wills, blesses, gives *darśana*, guides, creates, preserves, reabsorbs, obscures and enlightens. See: *Naṭarāja*.

paramparā: परंपरा “Uninterrupted succession.” Lineage. See: *guru paramparā*.

parārtha pūjā: परार्थपूजा “Public liturgy and worship.” See: *pūjā*.

Parāśakti: पराशक्ति “Supreme power; primal energy.” God Śiva’s second perfection, which is impersonal, immanent, and with form—the all-pervasive, Pure Consciousness and Primal Substance of all that exists. There are many other descriptive names for *Parāśakti*—*Satchidānanda* (“existence-consciousness-bliss”), light, silence, divine mind, superconsciousness and more. The attainment of *Parāśakti* is called *savikalpa samādhi*. See: *Śiva*.

Paraśiva: परशिव “Transcendent Śiva.” The Self God, Śiva in His first perfection, Absolute Reality. God Śiva as *That* which is beyond the grasp of consciousness, transcends time, form and space and defies description. Attainment of this is called Self Realization or *nirvikalpa samādhi*. See: *samādhi, Śiva*.

parent church: Śaiva Siddhānta Church headquarters at Kauai Aa-heenam, Hawaii. See: *Śaiva Siddhānta Church*.

parliamentarians: Political leaders or im-



portant people in government.

Pāśupata: पाशुपत Of or related to Pāśupata Śaivism; a follower of this Hindu sect.

Patañjali: पतञ्जलि A Śaivite Nātha *siddha* (ca 200 bce) who codified the ancient *yoga* philosophy which outlines the path to enlightenment through purification, control and transcendence of the mind. One of the six classical philosophical systems (*darśanas*) of Hinduism, known as Yoga Darśana. His great work, the *Yoga Sūtras*. See: *rāja yoga, yoga*.

pāṭhaśāla: पाठशाला "Place of lessons." A school for training temple priests.

Path of the Nayanars: *Nayanar Neri*, the 1,300-foot-long path with seven shrines to the Tamil Śaiva saints on the east side of San Mārga. Walking this path that winds around ponds, banyan trees and tropical plants in seven distinct botanical habitats, pilgrims encounter the 63 Nayanars and other savants of Śaivism enshrined as 16-inch bronze images hand-made in India.

pātra: पात्र Worthy; literally, a "receptacle" as in a drinking vessel. The condition of being a fit receptacle for.

pātra gṛiha: पात्र गृह "worthy home," a home that meets the standards of a mission house.

Pavilion of Religions: See: *Orchid Pavilion*.

pechālar: பெச்சாளர், the *śishya* who occupies the second seat in the *chakravāla*, to the left of the *talaivar*, the person who conveys messages to groups and makes announcements when called upon to do so by the *talaivar*. He is the second eldest. The *pechālar* of the council on missions may represent the Kailāsa Pīṭham to important people in the community by making courtesy calls. The *pechālar* is responsible for the care of guests, coordinating the stay, including assisting with accommodations as needed.

penance: *Prāyaścitta*. Atonement, expiation. An act of devotion (*bhakti*), austerity

(*tapas*) or discipline (*sukṛitya*) undertaken to soften or nullify the anticipated reaction to a past action. Penance is uncomfortable *karma* inflicted upon oneself to mitigate one's *karmic* burden caused by wrongful actions (*kukarma*). It includes such acts as prostrating 108 times, fasting, self-denial, or carrying *kavadi* (public penance), as well as more extreme austerities, or *tapas*. See: *evil, kavadi, pāpa, sin*.

perfections: Describes a quality, nature or dimension that is perfect. God Śiva's three perfections are Paraśiva, Parāśakti and Parameśvara. Though spoken of as three-fold for the sake of understanding, God Śiva ever remains a one transcendent-immanent Being. See: *Śiva*.

perpetuate: Cause to continue or be remembered; to keep from being lost.

Pihanakalani Trail: Kauai Aadheenam's legendary Hawaiian path toward the volcano. The trail follows the course of the Wailua River, beginning at Kadavul Koyil and continuing just past the Orchid Pavilion of Religions.

pilgrimage: *Tirthayātrā*. "Journeying to a holy place." Pilgrimage. One of the five sacred duties (*pañcha nitya karmas*) of the Hindu is to journey periodically to one of the innumerable holy spots in India or other countries. Preceded by fasting and continence, it is a time of austerity and purification, when all worldly concerns are set aside and God becomes one's singular focus. See: *pañcha nitya karma*.

piṇḍa: पिण्ड "Roundish mass; body; part of the whole, individual; microcosm." In worship rites, small balls of rice set aside daily in remembrance of ancestors. Philosophically, and emphasized in Siddha Siddhānta, the human body as a replica of the macrocosm, *mahāsākāra piṇḍa*, also called Brahmāṇḍa (cosmic egg), or simply *aṇḍa* (egg).

pīṭha(m): पीठ "Seat; pedestal." 1) The base



or pedestal of the Śivaliṅga, or of any Deity idol. 2) A religious seat, such as the throne of the abbot of a monastery. 3) An *aadheenam*, *āśrama* or *maṭha* established around such a seat of spiritual authority. See: *Śivaliṅga*.

pitṛi tarpaṇa: पितृ तर्पण "Libations to ancestors." A sacred rite of offering water to deceased ancestors. One of the five daily sacrifices prescribed in the *Dharma Śāstras*. See: *pañcha mahāyajñas*.

pitṛi yajña: पितृ यज्ञ See: *pañcha mahāyajna, yajña*.

pitta: पित्त "Bile; fire." One of the three bodily humors, called *doshas*, *pitta* is known as the fire humor. It is the *āyurvedic* principle of bodily heat-energy. *Pitta dosha* governs nutritional absorption, body temperature and intelligence. See: *āyurveda, dosha*.

pornography: Writings, pictures, etc., intended to arouse sexual desire.

postulant: One who has taken two-year monastic vows in Śaiva Siddhānta Church.

pottu: See: *bindu*.

pouting: Making a face showing sullenness or displeasure; to sulk.

practicality: From *practical*—of, pertaining to, governed by, or gained through practice or action rather than theory, speculation or ideals.

prāṇa: प्राण Vital energy or life principle. Literally, "vital air," from the root *praṇ*, "to breathe." *Prāṇa* in the human body moves in the *prāṇamaya kośa* as five primary life currents known as *vāyus*, "vital airs or winds." These are *prāṇa* (outgoing breath), *apāṇa* (incoming breath), *vyāṇa* (retained breath), *udāṇa* (ascending breath) and *samāṇa* (equalizing breath). Each governs crucial bodily functions, and all bodily energies are modifications of these. Usually *prāṇa* refers to the life principle, but sometimes denotes energy, power or the animating force of the cosmos. See: *kośa*.

praṇāma: प्रणाम "Obeisance; to bow down."

Reverent salutation in which the head or body is bowed. •**ashṭāṅga praṇāma:** "Eight-limbed obeisance." The full body form for men, in which the hands, chest, forehead, knees and feet touch the ground. (Same as *śasṭhāṅga praṇāma*.) •**pañchāṅga praṇāma:** "Five-limbed obeisance." The woman's form of prostration, in which the hands, head and legs touch the ground (with the ankles crossed, right over the left). A more exacting term for prostration is *praṇipāta*, "falling down in obeisance." See: *bhakti, namaskāra, prapatti*.

prāṇāyāma: प्राणायाम "Breath control."-See: *rāja yoga*.

prapatti: प्रपत्ति "Throwing oneself down." *Bhakti*—total, unconditional submission to God, often coupled with the attitude of personal helplessness, self-effacement and resignation. A term especially used in Vaishṇavism to name a concept extremely central to virtually all Hindu schools. See: *bhakti, grace, pāda, surrender*.

prārabdha karma: प्रारब्धकर्म "Action that has been unleashed or aroused." See: *karma*.

prasāda: प्रसाद "Clarity, brightness; grace." 1)-The virtue of serenity and graciousness. 2) Food offered to the Deity or the *guru*, or the blessed remnants of such food. 3) Any propitiatory offering. See: *sacrament*.

praśnottara: प्रश्नोत्तर "Question-answer (*praśna-uttara*)." A term used in *Dancing with Śiva* for *catechism*, an interrogatory summation of religious doctrine.

praśnottara satsaṅga: प्रश्नोत्तरसत्संग "Gathering for questions and answers," the central teaching activity for Nartana Rītau, when *śishyas* and students assemble to study *Dancing with Śiva*.

prāyaścitta: प्रायश्चित्त "Predominant thought or aim." Penance. Acts of atonement. See: *penance, pāpa, puṇya*.

prayojaka: प्रयोजक "Facilitator; employer; manager." A person who instigates, pro-



motes. Also a name for a coordinator of religious outreach activities and literature distribution.

prāyopaveśa: प्रायोपवेश “Resolving to die through fasting.” Self-willed death by fasting. See: *death, suicide*.

precept: A commandment meant as a rule of action or conduct.

preceptor: Highly respected teacher and head of a spiritual order and clan; the equivalent of the word *satguru*.

predator: Any being that captures other creatures to eat their flesh.

Premaiva Śivamaya, Satyam eva Paraśivah: प्रेमैव शिवमय सत्यम् एव परशिवः “God Śiva is immanent love and transcendent Reality.” A Śaivite Hindu affirmation of faith. See: *affirmation*.

preside: To be chairman at a gathering, in a position of authority within a group. To have charge of; to dominate.

prevail: To be strong and victorious; overcome all obstacles. To exist widely.

Primal Soul: The uncreated, original, perfect soul—Śiva Parameśvara—who emanates from Himself the inner and outer universes and an infinite plurality of individual souls whose essence is identical with His essence. God in His personal aspect as Lord and Creator, depicted in many forms: Naṭarāja by Śaivites, Viṣṇu by Vaiṣṇavites, Devī by Śāktas. See: *Naṭarāja, Parameśvara*.

Primal Substance: The fundamental energy and rarified form from which the manifest world in its infinite diversity is derived. See: *Parāśakti*.

progeny: Offspring, children; descendants.

prohibit (prohibition): To forbid or prevent by authority.

promiscuity: The state or character of engaging in sex indiscriminantly or with many persons. See: *sexuality*.

prophets: Those who speak from divine inspiration through seeing future events.

prostration: See: *praṇāma*.

protocol: Customs of proper etiquette and ceremony, especially in relation to religious or political dignitaries. See: *culture*.

provocative: Stimulating, erotic, irritating.

psychic: “Of the psyche or soul.” Sensitive to spiritual processes and energies. Inwardly or intuitively aware of nonphysical realities; able to use powers such as clairvoyance, clairaudience and precognition. Non-physical, subtle; pertaining to the deeper aspects of man. See: *clairaudience, clairvoyance*.

Puakenikeni Maṇḍapam: A Gazebo shelter at the beginning of Tiruneri, the path to Kadavul Hindu Temple. Puakenikeni is a fragrant Hawaiian flower that grows around this structure.

pūjā: पूजा “Worship, adoration.” An Āgamic rite of worship performed in the home, temple or shrine, to the *mūrti* (Deity image), *śrī pādūkā* (holy sandals), or other consecrated object, or to a person, such as the *satguru*. Its inner purpose is to purify the atmosphere around the object worshiped, establish a connection with the inner worlds and invoke the presence of God, Gods or one’s *guru*. During *pūjā*, the officiant (*pujāri*) recites various chants praising the Divine and beseeching divine blessings, while making offerings in accordance with established traditions. *Pūjā*, the worship of a *mūrti* through water, lights and flowers in temples and shrines, is the Āgamic counterpart of the Vedic *yajña* rite, in which offerings are conveyed through the sacred *homa* fire. These are the two great streams of adoration and communion in Hinduism. •**ātmārtha pūjā:** *Kāraṇa Āgama*, v. 2, states: *Ātmārtha cha parārtha cha pūjā dvidividhamuchyate*, “Worship is two-fold: for the benefit of oneself and for the benefit of others.” *Ātmārtha pūjā* is done for oneself and immediate family, usually at home in a private



shrine. •**parārtha pūjā**: “Pūjā for others.” *Parārtha pūjā* is public *pūjā*, performed by authorized or ordained priests in a public shrine or temple.

pujāri: पुजारी “Worshiper.” A general term for Hindu temple priests, as well as anyone performing *pūjā*. *Pujāri* (sometimes *pūjāri*) is the Hindi form of the Sanskrit *pūjaka*; *pūsāri* in Tamil. *Archaka* is another term for priest used in the southern tradition. *Purohita* is a Smārta *brāhmin* priest who specializes in domestic rites. See: *pūjā*.

puberty: Time in youth when sexual capacity and characteristics develop.

pundit (paṇḍita): पण्डित A Hindu religious scholar or theologian, a man well versed in philosophy, liturgy, religious law and sacred science.

puṇya: पुण्य “Holy; virtuous; auspicious.” 1) Good or righteous. 2) Meritorious action. 3) Merit earned through right thought, word and action. *Puṇya* includes all forms of doing good, from the simplest helpful deed to a lifetime of conscientious beneficence. Each act of *puṇya* carries its *karmic* consequence, *karmaphala*, “fruit of action”—the positive reward of actions, words and deeds that are in keeping with *dharma*. See: *karma*, *pāpa*, *penance*.

Pure Consciousness: See: *Parāśakti*.

pūrṇimā: पूर्णिमा “Full.” Full moon. See: *Guru Pūrṇimā*.

purushārtha: पुरुषार्थ “Human wealth or purpose.” The four pursuits in which humans may legitimately engage, a basic principle of Hindu ethics. •**dharma**: “Righteous living.” The fulfillment of virtue, good works, duties and responsibilities, restraints and observances—performing one’s part in the service and upliftment of society. This includes pursuit of truth under a *guru* of a particular *paramparā* and *sampradāya*. *Dharma* is of four primary forms. It is the steady guide for *artha*

and *kāma*. See: *dharma*. •**artha**: “Wealth.” Material welfare and abundance, money, property, possessions. *Artha* is the pursuit of wealth, guided by *dharma*. It includes the basic needs—food, money, clothing and shelter—and extends to the wealth required to maintain a comfortable home, raise a family, fulfill a successful career and perform religious duties. The broadest concept of wealth embraces financial independence, freedom from debt, worthy children, good friends, leisure time, faithful servants, trustworthy employees, and the joys of giving, including tithing (*daśa-māmsa*), feeding the poor, supporting religious mendicants, worshiping devoutly, protecting all creatures, upholding the family and offering hospitality to guests. See: *yajña*. •**kāma**: “Pleasure, love; enjoyment.” Earthly love, aesthetic and cultural fulfillment, pleasures of the world (including sexual), the joys of family, intellectual satisfaction. Enjoyment of happiness, security, creativity, usefulness and inspiration. •**moksha**: “Liberation.” Freedom from rebirth through the ultimate attainment, realization of the Self God, Paraśiva. The spiritual attainments and superconscious joys, attending renunciation and *yoga* leading to Self Realization. *Moksha* comes through the fulfillment of *dharma*, *artha* and *kāma* (known in Tamil as *aram*, *porul* and *inbam*, and explained by Tiruvalluvar in *Tirukurāl*) in the current or past lives, so that one is no longer attached to worldly joys or sorrows. See: *liberation*, *moksha*.

Quantum: Quantity or amount. In science’s quantum theory: a fixed basic unit, usually of energy.

•**quantum particles of light**: Light understood not as a continuum, but as traveling bundles each of a same intensity. Deeper still, these particles originate and resolve themselves in a one divine energy. •**at the**



quantum level (of the mind): Deep within the mind, at a subtle energy level.

quatrain: A stanza or poem of four lines.

quell: To quiet, subdue or put an end to.

Rainbow Amphitheater: Kauai Aadheenam's small forest of rainbow eucalyptus trees near the Wailua river.

rāja yoga: राजयोग "King of *yogas*." Also known as *ashtāṅga yoga*, "eight-limbed *yoga*." The classical *yoga* system of eight progressive stages to Illumination as described in various *yoga Upanishads*, the *Tirumantiram* and, most notably, the *Yoga Sūtras* of Patañjali. The eight stages are: *yama* (restraints), *niyama* (observances), *āsana* (posture), *prāṇāyāma* (breath control) *pratyāhara* (withdrawal), *dhāraṇa* (concentration), *dhyaṇa* (meditation) and *samādhi* (ecstasy, mystic oneness). See: *enstasy*, *samādhi*, *yoga*.

rajas: रजस् "Passion; activity"

Rāmakṛishṇa: रामकृष्ण (1836–1886) One of the great saints and mystics of modern Hinduism, and an exemplar of monistic theism—fervent devotee of Mother Kālī and staunch monist who taught oneness and the pursuit of *nirvikalpa samādhi*, realization of the Absolute. He was *guru* to the great Swāmī Vivekānanda (1863–1902), who internationalized Hindu thought and philosophy.

reaction: A response to an action.

reaffirmation: A new affirming or a declaration about a thing as being true or still pertinent. See: *affirmation*.

reconciliation: To harmonize quarrels or mend differences. A tithing reconciliation is a written accounting of income and tithing.

regenerative: Bringing into existence again; reestablishing on a new basis.

reincarnate: Taking birth in another body, having lived and died before.

reincarnation: "Re-entering the flesh." *Punarjanma*; metempsychosis. The process wherein souls take on a physical body through the birth process. The cycle of reincarnation ends when *karma* has been resolved and the Self God (Paraśiva) has been realized. This condition of release is called *moksha*. Then the soul continues to evolve and mature, but without the need to return to physical existence. See: *karma*, *moksha*, *saṁsāra*, *soul*.

religion: From Latin *religare*, "to bind back." Any system which advocates the belief in and worship of a Supreme Being or Power. Religion is a structured vehicle for soul advancement which often includes theology, scripture, spiritual and moral practices, priesthood and liturgy. See: *Hinduism*.

remorse: Deep guilt or regret over a wrong one has committed.

renaissance: "Rebirth or new birth." A renewal, revival or reawakening.

renunciate: One who has given up worldly life; a monk. See: *sannyāsin*.

renunciation: See: *sannyāsa*, *tyāga*, *vairāgya*.

repressions: Experiences, problems, desires or inner conflicts that are unnaturally forced to remain hidden and unresolved in the subconscious mind. These have a negative effect on health, attitudes, relationships and hinder spiritual unfoldment. Differs from *suppression* which can be a conscious harnessing of yet to be transmuted instinctive-intellectual tendencies.

reprimand: A severe or formal rebuke, especially by a person in authority.

repudiation: The act of publicly rejecting a thing, habit or way of being.

rescind: To cancel or revoke.

resent (resentment): A feeling of ill-will, indignation or hostility from a sense of having been wronged.

resident guests: Individuals from three groups—1) premonastics, 2) those on task



force and 3) other special guests such as *swāmīs* of other orders, Hindu priests and other devout Śaiva men admitted at the discretion of the Guru Mahāsannidhānam—who are permitted to reside in the monastery *devasthānam* facility, living the monk's life during their stay.

residue: Remainder. That which is left over after a process.

resolution: Firm determination. An act of resolving to do something.

rigorous: Very strict or severe.

rishi: ऋषि “Seer.” A term for an enlightened being, emphasizing psychic perception and visionary wisdom.

Rishi Valley: Kauai Aadheenam's secluded traditional-style retreat on the banks of Lake Saravaṇabhava, with a thatched Guru Kutir, hut, near a natural marsh under Hala Hala screw-pines. Nearby are six simple shrines to the *satgurus* of our Kailāsa Paramparā.

rishi yajña: ऋषि यज्ञ The first sacrifice of the *pañcha mahāyajña*. Also called *Brahma yajña*, homage to Transcendental Śiva, the Self. It is accomplished through studying and teaching the *Vedas* and other sacred teachings. This sacrifice is also referred to as *Veda yajña*.

rita: ऋत “Sacred order, cosmic law; truth.” See: *dharma*.

ritau: ऋतौ season, approximately four months in duration.

rite (or ritual): A religious ceremony. See: *sacrament, sacrifice, saṁskāra*.

rites of passage: Sacraments marking crucial stages of life. See: *saṁskāra*.

rowdy: Rough, quarrelsome and disorderly.

Rudra: रुद्र “Controller of terrific powers;” or “red, shining one.” The name of Śiva as the God of dissolution, the universal force of reabsorption. *Rudra-Śiva* is revered both as the “terrifying one” and the “lord of tears,” for He wields and controls the terrific powers which may cause lamentation among

humans. See: *Naṭarāja*.

rudrāksha: रुद्राक्ष “Eye of Rudra; or red-eyed.” Refers to the third eye, or *ājñā chakra*. Marble-sized, multi-faced, reddish-brown seeds from the *Eleocarpus ganitrus*, or blue marble tree, which are sacred to Śiva and a symbol of His compassion for humanity. Garlands, *rudrāksha mālā*, of larger seeds are worn around the neck by monks, and nonmonastics, both men and women, often wear a single bead on a cord at the throat. Smaller beads (usually numbering 108) are strung together for *japa* (recitation). See: *japa, mantra*.

Sabda kośa: शब्दकोश “Sheath of sounds, or words.” Vocabulary; a dictionary or glossary of terms.

sacrament: 1) Holy rite, especially one solemnized in a formal, consecrated manner which is a bonding between the recipient and God, Gods or *guru*. This includes rites of passage (*saṁskāra*), ceremonies sanctifying crucial events or stages of life. 2) *Prasāda*. Sacred substances, blessed in ceremony or by a holy person. See: *saṁskāra*.

Sacred Sound: See: *nada*.

sacrifice: *Yajña*. 1) Giving offerings to a Deity as an expression of homage and devotion. 2) Giving up something, often one's own possession, advantage or preference, to serve a higher purpose. The literal meaning of *sacrifice* is “to make sacred,” implying an act of worship. It is the most common translation of the term *yajña*, from the verb *yuj*, “to worship.” In Hinduism, all of life is a sacrifice—called *jivayajña*, a giving of oneself—through which comes true spiritual fulfillment. *Tyāga*, the power of detachment, is an essential quality of true sacrifice. See: *surrender, tyāga, yajña*.

sadāchāra: सदाचार “Good conduct; virtue, morality.” It is embodied in the principles of *dharma*. See: *dharma, yama-niyama*,



pāda.

Sadāśiva: सदाशिव "Ever-auspicious." A name of the Primal Soul, Śiva, a synonym for Parameśvara, which is expressed in the physical being of the *satguru*. *Sadāśiva* especially denotes the power of revealing grace, *anugraha śakti*, the third *tattva*, after which emerge Śiva's other four divine powers. This five-fold manifestation or expression of God's activity in the cosmos is depicted in Hindu *mantras*, literature and art as the five-faced *Sadāśivamūrti*.

sadāchāraavidhi: सदाचारविधि "Protocol, etiquette, knowledge of proper conduct."

sādhaika: साधक "Accomplished one; a devotee who performs *sādhana*." A serious aspirant who has undertaken spiritual disciplines, is usually celibate and under the guidance of a *guru*. He wears white and may be under vows, but is not a *sannyāsin*. See: *sādhana*.

sādhana: साधन "Effective means of attainment." Religious or spiritual disciplines, such as *pūjā*, *yoga*, meditation, *japa*, fasting and austerity. The effect of *sādhana* is the building of willpower, faith and confidence in oneself and in God, Gods and *guru*. See: *pāda*, *rāja yoga*, *spiritual unfoldment*.

sādhana mārga: साधनमार्ग "The way of *sādhana*." A term used by Sage Yogaswāmī to name his prescription for seekers of Truth—a path of intense effort, spiritual discipline and consistent inner transformation, as opposed to theoretical and intellectual learning. See: *mysticism*, *pāda*, *sādhana*, *spiritual unfoldment*.

sādhana yātrika: साधन यात्रिक Serious devotees who have come Kauai Aadheenam on prearranged sacred pilgrimage, having prepared from the outset of their journey and before by fasting and other *sādhana*s.

sādhu: साधु "Virtuous one; straight, unerring." A holy person dedicated to the search for God. A *sādhu* may or may not be a *yogī* or a *sannyāsin*, or be connected in any

way with a *guru* or legitimate lineage. *Sādhus* usually have no fixed abode and travel unattached from place to place, often living on alms.

sahasrāra chakra: सहस्रारचक्र "Thousand-spoked wheel." The cranial psychic force center. See: *chakra*.

sahasra lekhana sādhana: सहस्रलेखनसाधन "Thousand-times writing discipline." The spiritual practice of writing a sacred *mantra* 1,008 times.

Śaiva: शैव Of or relating to Śaivism or its adherents, of whom there are about 400 million in the world today. Same as *Śaivite*. See: *Śaivism*.

Śaiva Āgamas: शैव आगम The sectarian revealed scriptures of the *Śaivas*. Strongly theistic, they identify Śiva as the Supreme Lord, immanent and transcendent. They are in two main divisions: the 64 *Kashmīr Śaiva Āgamas* and the 28 *Śaiva Siddhānta Āgamas*. The latter group are the fundamental sectarian scriptures of Śaiva Siddhānta.

Śaiva āchārya: शैव आचार्य "Respected teacher of Śaivism." A *swāmī* of the Śaiva Siddhānta Yoga Order who has successfully completed 24 years of *brahmacharya*. Distinguished by a white sacred thread, or *pūnūl*.

Śaiva Ātmārtha Pūjā: शैव आत्मार्थ पूज See *pūjā*.

Śaiva Dharma Śāstras: शैव दर्म शास्त्र Śaiva Siddhānta Church's *Book of Discipline*, detailing policies, membership rules and mission guidelines.

Śaiva dharmasāla: शैव दर्मशाळा Śaiva Siddhānta Church monastery that is a branch of Kauai Aadheenam.

Śaiva Siddhānta: शैवसिद्धान्त "Final conclusions of Śaivism." The most widespread and influential Śaivite school today, predominant especially among the Tamil people in Sri Lanka and South India. It is the formalized theology of the divine



revelations contained in the twenty-eight *Śaiva Āgamas*. The first known *guru* of the Śuddha (“pure”) Śaiva Siddhānta tradition was Maharishi Nandinātha of Kashmir (ca bce 250), recorded in Pāṇini’s book of grammar as the teacher of *ṛishis* Patañjali, Vyāghrapāda and Vasishṭha. Other sacred scriptures include the *Tirumantiram* and the voluminous collection of devotional hymns, the *Tirumurai*, and the masterpiece on ethics and statecraft, the *Tirukural*. For Śaiva Siddhāntins, Śiva is the totality of all, understood in three perfections: Parameśvara (the Personal Creator Lord), Paraśakti (the substratum of form) and Paraśiva (Absolute Reality which transcends all). Souls and world are identical in essence with Śiva, yet also differ in that they are evolving. A pluralistic stream arose in the middle ages from the teachings of Aghoraśiva and Meykandar. For Aghoraśiva’s school (ca 1150) Śiva is not the material cause of the universe, and the soul attains perfect “sameness” with Śiva upon liberation. Meykandar’s (ca 1250) pluralistic school denies that souls ever attain perfect sameness or unity with Śiva. See: *Śaivism*.

Śaiva Siddhānta Church: शैव सिद्धान्त चर्च “Church of God Siva’s Revealed Truth,” founded in 1949 by Satguru Sivaya Subramuniyaswami.

Śaiva Siddhānta Yoga Order: Ecclesiastical body of lifetime renunciate *swāmīs*. This *saṅgam* was founded by Satguru Sivaya Subramuniyaswami in 1949.

Śaivism (Śaiva): शैव The religion followed by those who worship Śiva as supreme God. Oldest of the four sects of Hinduism. The earliest historical evidence of Śaivism is from the 8,000-year-old Indus Valley civilization in the form of the famous seal of Śiva as Lord Paśupati, seated in a *yogic* pose. In the *Rāmāyaṇa*, dated astronomically at 2000 bce, Lord Rāma worshiped Śiva, as did his rival Rāvaṇa. Buddha in 624

bce was born into a Śaivite family, and records of his time speak of the Śaiva ascetics who wandered the hills looking much as they do today.

Śaiva Śradhādhāraṇā Vrata: शैव श्रद्धा धारणा व्रत the pledge to uphold and preach the Śaivite Creed.

Śaivite (Śaiva): शैव Of or relating to Śaivism or its adherents, of whom there are about 400 million in the world today. See: *Śaivism*.

Śaivite saints: See: *Nayanar*.

Śaivite soul: An individual who was a Śaivite Hindu in past lives and is therefore at home with Śaivism in this life, whether born in the East or the West.

śākāhāra: शाकाहार “Vegetarian diet.” From *śāka*, “vegetable;” and *āhāra*, “eating; taking food.” See: *meat-eater, vegetarian, yama-niyama*.

śakāhāra vrata: शाकाहार “Vegetarian diet.” From *śāka*, “vegetable;” and *āhāra*, “eating; taking food.”

Śakta: शक्त Of or relating to *Śāktism*. A follower of the Śakta Hindu religion. See: *Śāktism*.

Śakti: शक्ति “Power, energy.” The active power or manifest energy of Śiva that pervades all of existence. Its most refined aspect is Parāśakti, or Satcchidānanda, the pure consciousness and primal substratum of all form. This pristine, divine energy unfolds as *icchā śakti* (the power of desire, will, love), *kriyā śakti* (the power of action) and *jñāna śakti* (the power of wisdom, knowing), represented as the three prongs of Śiva’s *triśūla*, or trident. From these arise the five powers of revelation, concealment, dissolution, preservation and creation. In Śaiva Siddhānta, Śiva is All, and His divine energy, Śakti, is inseparable from Him. This unity is symbolized in the image of Ardhanārīśvara, “half-female God.” In popular, village Hinduism, the unity of Śiva and Śakti is replaced with the concept



of Śiva and Śakti as separate entities. Śakti is represented as female, and Śiva as male. Śakti is most easily experienced by devotees as the sublime, bliss-inspiring energy that emanates from a holy person or sanctified Hindu temple. See: *Ardhanārīśvara*, *Parāśakti*, *Śāktism*.

Śaktipāta: शक्तिपात “Descent of grace.” *Guru dikshā*, initiation from the preceptor; particularly the first initiation, which awakens the *kuṇḍalini* and launches the process of spiritual unfoldment. See: *dikshā*, *grace*, *kuṇḍalini*.

Śāktism (Śākta): शाक्त “Doctrine of power.” The religion followed by those who worship the Supreme as the Divine Mother—Śakti or Devī—in Her many forms, both gentle and fierce. Śāktism is one of the four primary sects of Hinduism. See: *Śakti*, *tantrism*.

samādhi: समाधि “Enstasy,” which means “standing within one’s Self.” “Sameness; contemplation; union, wholeness; completion, accomplishment.” *Samādhi* is the state of true *yoga*, in which the meditator and the object of meditation are one. *Samādhi* is of two levels. The first is *savikalpa samādhi* (“enstasy with form or seed”), identification or oneness with the essence of an object. Its highest form is the realization of the primal substratum or pure consciousness, Satchidānanda. The second is *nirvikalpa samādhi* (“enstasy without form or seed”), identification with the Self, in which all modes of consciousness are transcended and Absolute Reality, Paraśiva, beyond time, form and space, is experienced. This brings in its aftermath a complete transformation of consciousness. See: *kuṇḍalini*, *Paraśiva*, *rāja yoga*, *Self Realization*, *trance*.

Sambandar: சம்பந்தர் Child saint of the 7th-century. Composed many *Devaram* hymns in praise of Śiva, reconverted at least one Tamil king who had embraced Jainism,

and vehemently countered the incursion of Buddhism, bringing the Tamil people back to Śaivism. See: *Nayanar*.

samhitā: संहिता “Collection.” 1) Any methodically arranged collection of texts or verses. 2) The hymn collection of each of the four *Vedas*. 3) A common alternate term for Vaishṇava *Āgamas*. See: *Vedas*.

sampradāya: संप्रदाय “Traditional doctrine of knowledge.” A living stream of tradition or theology within Hinduism, passed on by oral training and initiation. The term derives from the verb *sampradā*, meaning “to give, grant, bestow or confer on; to hand down by tradition; to bequeath.” *Sampradāya* is thus a philosophy borne down through history by verbal transmission. It is more inclusive than the related term *paramparā* which names a living lineage of ordained *gurus* who embody and carry forth a *sampradāya*. Each *sampradāya* is often represented by many *paramparās*. See: *guru paramparā*.

samsāra: संसार “Flow.” The phenomenal world. Transmigratory existence, fraught with impermanence and change. The cycle of birth, death and rebirth; the total pattern of successive earthly lives experienced by a soul.

samskāra: संस्कार “Impression, activator; sanctification, preparation.” 1) The imprints left on the subconscious mind by experience (from this or previous lives), which then color all of life, one’s nature, responses, states of mind, etc. 2) A sacrament or rite done to mark a significant transition of life. These make deep and positive impressions on the mind of the recipient, inform the family and community of changes in the lives of its members and secure inner-world blessings. See: *mind (five states)*, *sacrament*.

samskāras of birth: From the rite of conception to the blessings of the new-born child. —*garbhādhāna:* “Womb-placing.” Rite of



conception, where physical union is consecrated with the intent of bringing into physical birth an advanced soul. —**punsavana**: “Male rite; bringing forth a male.” A rite performed during the third month of pregnancy consisting of prayers for a son and for the well-being of mother and child. —**sīmantonnayana**: “Hair-parting.” A ceremony held between the fourth and seventh months in which the husband combs his wife’s hair and expresses his love and support. —**jātakarma**: “Rite of birth.” The father welcomes and blesses the new-born child and feeds it a taste of *ghee* and honey. See: *saṁskāra*.

saṁskāras of childhood: From naming to education. —**nāmakaraṇa**: “Name-giving” and formal entry into one or another sect of Hinduism, performed 11 to 41 days after birth. The name is chosen according to astrology, preferably the name of a God or Goddess. At this time, guardian *devas* are assigned to see the child through life. One who converts to or adopts Hinduism later in life would receive this same sacrament. —**annaprāśana**: “Feeding.” The ceremony marking the first taking of solid food, held at about six months. (Breast-feeding generally continues). —**karṇavedha**: “Ear-piercing.” The piercing of both ears, for boys and girls, and the inserting of gold earrings, held during the first, third or fifth year. See: *earrings*. —**chūḍākaraṇa**: “Head-shaving.” The shaving of the head, for boys and girls, between the 31st day and the fourth year. —**vidyārambha**: Marks the beginning of formal education. The boy or girl ceremoniously writes his/her first letter of the alphabet in a tray of uncooked rice. —**upanayana**: Given to boys at about 12 years of age, marks the beginning of the period of *brahmacharya* and formal study of scripture and sacred lore, usually with an *āchārya* or *guru*. —**samāvartana**: Marks the end of formal religious study.

See: *saṁskāra*.

saṁskāras of adulthood: From coming-of-age to marriage. —**ṛitukāla**: “Fit or proper season.” Time of menses. A home blessing marking the coming of age for girls. —**keśānta**: Marking a boy’s first beard-shaving, at about 16 years. Both of the above are home ceremonies in which the young ones are reminded of their *brahmacharya*, given new clothes and jewelry and joyously admitted into the adult community as young adults. —**nīśchitārtha** “Settlement of aim.” Also called *vāgdāna*, “word-giving.” A formal engagement or betrothal ceremony in which a couple pledge themselves to one another, exchanging rings and other gifts. —**vivāha**: Marriage.” An elaborate and joyous ceremony performed in presence of God and Gods, in which the *homa* fire is central. See: *saṁskāra*.

saṁskāras of later life: —**vānaprastha āśrama**: Age 48 marks the entrance into the elder advisor stage, celebrated in some communities by special ceremony. —**sannyāsa āśrama vrata**: The advent of withdrawal from social duties and responsibilities at age 72 is sometimes ritually acknowledged (different from *sannyāsa dīkshā*). See: *sannyāsa dharma*. —**antyeshti**: The various funeral rites performed to guide the soul in its transition to inner worlds, including preparation of the body, cremation, bone-gathering, dispersal of ashes, home purification. See: *cremation, death, bone-gathering, saṁskāra*.

Sanātana Dharma: सनातनधर्म “Eternal religion” or “everlasting path.” It is a traditional name for the Hindu religion. See: *Hinduism*.

sañchita karma: सञ्चितकर्म “Accumulated action.” The accumulated consequence of an individual’s actions in this and past lives. See: *karma*.

sanctified waters: See: *pāda pūjā, prasāda, ucchishṭa*.



sandalwood: *Chandana*. The Asian evergreen tree *Santalum album*. Its sweetly fragrant heartwood is ground into the fine, tan-colored paste distributed as *prasāda* in Śaivite temples and used for sacred marks on the forehead, *tilaka*. Sandalwood is also prized for incense, carving and fine cabinetry.

sandalpaste: *Chandana*. A yellow paste made from the heart of the sandalwood tree. One of the sacred substances offered during *pūjā*, and afterwards distributed to devotees as a sacrament to be placed on the forehead between the brows. See: *bindu*, *tilaka*.

saṅgama: संगम "Association; fellowship." Coming together in a group, especially for religious purposes.

saṅkalpa: संकल्प "Will; purpose; determination." A solemn vow or declaration of purpose to perform any ritual observance. Most commonly, *saṅkalpa* names the mental and verbal preparation made by a temple priest as he begins rites of worship. During the *saṅkalpa*, he informs all three worlds what he is about to do. He recites the name of the Deity, and the present time and place according to precise astrological notations and announces the type of ritual he is about to perform. Once the *saṅkalpa* is made, he is bound to complete the ceremony. See: *pūjā*.

Śaṅkara: शङ्कर "Conferring happiness; propitious." A name of Śiva.

Śaṅkara: शङ्कर One of Hinduism's most extraordinary monks (788–820) and pre-eminent *guru* of the Smārta Sampradāya. He is noted for his monistic philosophy of Advaita Vedānta, his many scriptural commentaries, and establishing ten orders of *sannyāsins* with pontifical headquarters at strategic points across India. He only lived 32 years, but traveled throughout India and transformed the Hindu world in that time. See: *Vedānta*.

San Mārga: सन्मार्ग "True path." A term especially important in Śaiva Siddhānta. 1) In general, the straight spiritual path leading to the ultimate goal, Self Realization, which does not detour into unnecessary psychic exploration or pointless development of *siddhis*. *San Mārgī* names a person who is "on the path," as opposed to *saṁsāri*, one engrossed in worldliness. 2) *San Mārga* is also an alternate term for the *jñāna pāda*. See: *liberation*, *pāda*.

San Mārga Sanctuary: A sanctuary at Kauai Aadheenam on the Garden Island of Kauai, Hawaii, centered around a 1/2-mile straight path to the Supreme God, Śiva (Parameśvara-Parāśakti-Paraśiva) and the Iraivan Temple enshrining a massive 700-pound, single-pointed quartz crystal. See: *Subramuniyaswami*.

sannidhāna: सन्निधान "Nearness; proximity; taking charge of." A title of heads of monasteries: Guru Mahāsannidhāna. See: *sānnidhya*.

sānnidhya: सन्निध्य "(Divine) presence; nearness, proximity." The radiance and blessed presence of *śakti* within and around a temple or a holy person.

sannyāsa: संन्यास "Renunciation." "Throwing down or abandoning." *Sannyāsa* is the repudiation of the *dharma*, including the obligations and duties, of the householder and the acceptance of the even more demanding *dharma* of the renunciate. See: *sannyāsa dharma*, *sannyāsa dikshā*, *videhamukti*.

sannyāsa dharma: संन्यासधर्म "Renunciate life." The life, way and traditions of those who have irrevocably renounced duties and obligations of the householder path, including personal property, wealth, ambitions, social position and family ties, in favor of the full-time monastic quest for divine awakening, Self Realization and spiritual upliftment of humanity. Traditionally, this *dharma* is available to those who are



under age 25 and who otherwise meet strict qualifications. Alternately, the householder may embrace *sannyāsa dharma* by entering the *sannyāsa āśrama* after age 72 through the customary initiatory rites given by a *sannyāsin* and then diligently pursuing his spiritual *sādhana* in a state of genuine renunciation and not in the midst of his family. These two forms of *sannyāsa* are not to be confused with simply entering the *sannyāsa āśrama*, the last stage of life. See: *sannyāsa*, *sannyāsa dikshā*, *sannyāsin*, *videhamukti*.

sannyāsa dikshā: संन्यासदीक्षा “Renunciate initiation.” This *dikshā* is a formal rite, or less often an informal blessing, entering the devotee into renunciate monasticism, binding him for life to certain vows which include chastity, poverty and obedience, and directing him on the path to Self Realization. An unordained, self-declared *swāmī*, who dons the ochre robes and throws down the world without the benefit of *dikshā*, is a *paramadeśī sannyāsin*, “monk outside the rules or ordinances.” These are men who recognized that when the time is ripe, that’s who you are. See: *sannyāsa dharma*, *videhamukti*.

Sannyāsa Upanishad: संन्यास उपनिषद् An *Upanishad* of the *Atharva Veda*. It deals with the transition to the *vānaprastha* and *sannyāsa āśramas*.

sannyāsin: संन्यासिन् “Renouncer.” One who has taken *sannyāsa dikshā*. A Hindu monk, *swāmī*, and one of a world brotherhood (or holy order) of *sannyāsins*. See: *swāmī*.

śānti: शान्ति “Peace.”

Sanskrit: संस्कृत “Well-made; perfected.” The classical sacerdotal language of ancient India, considered a pure vehicle for communication with the celestial worlds. It is the primary language in which Hindu scriptures are written, including the *Vedas* and *Āgamas*. Employed today as a liturgical, literary and scholarly language, but no

longer used as a spoken tongue.

Śānti Mantra: शान्ति मन्त्र “Peace chant.” So that each gathering of devotees is harmonious and productive, especially sessions of teacher and student, this *mantra* from the *Taittirīya Upanishad* (2.1.1) is recited at the outset to invoke peace, clarity and divine blessings, thus dispelling all potential enmity or confusion. It is recited again at the end as a closing benediction. It is recited in the knowledge that through harmony of will and mind, superconscious ideas and insights will flood forth.

Saravanabhava lake: Lake in the Rishi Valley section of San Mārga named after the holy lake of Lord Murugan. Its mirror-like surface symbolizes a quieted, peaceful mind.

sārī: (Hindi, साड़ी) The traditional outer garment of a Hindu woman, consisting of a long, unstitched piece of cloth, usually colorful cotton or silk, wrapped around the body, forming an ankle-length skirt, and around the bosom and over the shoulder.

śāstra: शास्त्र “Sacred text; teaching.” 1) Any religious or philosophical treatise, or body of writings. 2) A department of knowledge, a science; e.g., the *Dharma Śāstras* on religious law, *Artha Śāstras* on politics.

śāstrī: शास्त्री One who is knowledgeable in *śāstra*, or scriptures.

Śāstric flow: The patterns and systems delineated in the *Lord Subramaniam Śāstras*. The psychic, mental and physical environment created through adhering to these principles and guidelines.

satguru (sadguru): सद्गुरु “True weighty one.” A spiritual preceptor of the highest attainment—one who has realized the ultimate Truth, Paraśiva, through *nirvikalpa samādhi*—a *jīvanmukta* able to lead others securely along the spiritual path. He is always a *sannyāsin*, an unmarried renunciate. All Hindu denominations teach that the grace and guidance of a living *satguru*



is a necessity for Self Realization. He is recognized and revered as the embodiment of God, Sadāśiva, the source of grace and of liberation. See: *guru bhakti, guru, guru-śiṣya system.*

satguru jayanti. सद्गुरुजयन्ती See: *Jayanti*

Satguru Pūrṇimā: सद्गुरु पूर्णिमा See: *Guru Pūrṇimā.*

satsaṅga: सत्संग gathering in the company of good souls to worship devoutly and sing loudly in praise of God, Gods and *guru*. In the Church, *satsaṅga* has two main forms: the weekly *bhajana* and the monthly *havana satsaṅgas*. The *bhajana satsaṅga* has three variations per year in accordance with the three climatic seasons: Nartana, Jīvana and Moksha *ṛitaus*.

Sat Yuga: सत् युग The first in the repetitive cycle of *yugas*, representing the brightest time, when the power of Śiva is felt most easily by all. See: *yuga*.

scripture (scriptural): "A writing." A sacred text or holy book having authority for a given sect or religion. See: *śāstra, smṛiti, śruti*.

secluded (seclusion): Isolated; hidden. Kept apart from others. See: *muni*.

Second World: The astral or subtle plane. Here the soul continues its activities in the astral body during sleep and after the physical body dies. It is the in-between world which includes the Devaloka and the Narakaloka. The Second world exists "within" the First World or physical plane. See: *loka*.

secular humanism: A system that rejects religious faith and worship and holds that one need not look beyond man for life's ethical meaning.

secular: Not sacred or religious; temporal or worldly.

seer: Visionary; *ṛishi*. A wise being or mystic who sees beyond the limits of ordinary perception. See: *ākāśa, ṛishi*.

self-assertive: Quality of one who makes

himself, his ideas, opinions, etc., dominant. Demanding recognition.

Self (Self God): God Śiva's perfection of Absolute Reality, Paraśiva—That which abides at the core of every soul. See: *Paramātman, Paraśiva*.

self-declared sannyāsin: Paramadeśi sannyāsin. See: *sannyāsa dīkshā*.

self-effacement: Modest, retiring behavior; giving all credit to God, preceptor and other persons and not accepting praise for one's accomplishments.

self-erasure: The process of wiping out or eradicating the personal ego and the dross of the past, lodged in the memory patterns of the subconscious.

Self Realization: Direct knowing of the Self God, Paraśiva. Self Realization is known in Sanskrit as *nirvikalpa samādhi*; "ecstasy without form or seed;" the ultimate spiritual attainment (also called *asamprajñata samādhi*). Esoterically, this state is attained when the mystic *kuṇḍalīni* force pierces through the *sahasrāra chakra* at the crown of the head. See: *God Realization, liberation, kuṇḍalīni, Paraśiva, rāja yoga, samādhi*.

seminary: A recognized theological center for training monks. Kauai Aadheenam is the seminary of Śaiva Siddhānta Church.

senior minority group: The one-third most senior members of the monastery. They meet regularly, in private, to oversee cleanliness, general procedures and the flow of guests and act as a channel to the *guru* and convey his instructions to the monastery in a formal way.

seniority age: Age in Śaiva Siddhānta Church calculated by adding together physical age, *nāmakaraṇa* age and membership age.

sepulcher: A burial vault; grave; tomb. In Sanskrit, known as a *samādhi*.

servitude: Condition of a slave subject to a master.



Śivāchārya: शिवाचार्य The hereditary priests of the Śaiva Siddhānta tradition. The title of Ādiśaiva Brāhmins. An Ādiśaiva priest who has received the necessary training and *dikshās* to perform public Śiva temple rites known as Āgamic *nitya parārtha pūjā*. A fully qualified Śivāchārya is also known as *archaka*. *Śivāchārya*, too, names the family clan of this priest tradition. See: *brāhmin*.

Śiva consciousness: Śivachaitanya. A broad term naming the experience or state of being conscious of Śiva in a multitude of ways, such as in the five expressed in the following meditation. **Vital Breath:** *prāṇa*. Experience the inbreath and outbreath as Śiva's will within the body. Become attuned to the ever-present pulse of the universe, knowing that nothing moves but by His divine will. **All-Pervasive Energy:** *śakti*. Become conscious of the flow of life within the body. Realize that it is the same universal energy within every living thing. Practice seeing the life energy within another's eyes. **Manifest Sacred Form:** *darśana*. Hold in your mind a sacred form, such as Naṭarāja, Śivaliṅga or the *satguru*—who is Sadāśiva—and think of nothing else. See every form as a form of our God Śiva. **Inner Light:** *jyoti*. Observe the light that illumines the thoughts. Concentrate only on that light, as you might practice being more aware of the light on a TV screen than of its changing pictures. **Sacred Sound:** *nāda*. Listen to the constant high-pitched *ee* sounding in the head. It is like the tone of an electrical transformer, a hundred *tamburas* distantly playing or a humming swarm of bees. See: *jñāna, mind (five states)*.

Śivadhyāna: शिवध्यान Meditation on Śiva.
Śivaliṅga: शिवलिङ्ग "Mark, or sign, of Śiva." The most prevalent icon of Śiva, found in virtually all Śiva temples. A rounded, elliptical, aniconic image, usually set on a

circular base, or *pīṭha*. The Śivaliṅga is the simplest and most ancient symbol of Śiva, especially of Paraśiva, God beyond all forms and qualities. The *pīṭha* represents Parāśakti, the manifesting power of God. Liṅgas are usually of stone (either carved or naturally existing, *svayambhū*, such as shaped by a swift-flowing river), but may also be of metal, precious gems, crystal, wood, earth or transitory materials such as ice. See: *mūrti, Śaivism*.

Śivaloka: शिवलोक "Realm of Śiva." See: *loka*.

Śivanadiyar: சிவனடியார "Slave of Śiva." Conveys a mystic relationship between the devotee and Śiva in which all spiritual, mental and physical actions are perceived as fulfilling the will and design of Śiva. See: *karma yoga*.

Śivarātri: शिवरात्रि "Night of Śiva." See: *Mahāśivarātri*.

Śiva-Śakti: शिवशक्ति Father-Mother God, both immanent and transcendent. A name for God Śiva encompassing His unmanifest Being and manifest energy. See: *Ardhanārīśvara, Parameśvara, Primal Soul, Śiva*.

Śivathondan: சிவதொண்டன "Servant of Śiva." Conveys the same mystic meaning as Śivanadiyar, denoting a devotee who regularly performs actions dedicated to God Śiva; selfless work in service to others. See: *karma yoga*.

Śivathodu: சிவதொண்டு "Service to Śiva." Akin to the concept of *karma yoga*. See: *karma yoga*.

Śivāya: शिवाय "To Śiva."

Śivena saha Nartanam: शिवेन सह नर्तनम् "Dancing with Śiva."

Skanda: स्कन्द "Quicksilver; leaping one." One of Lord Kārttikeya's oldest names, and His form as scarlet-hued warrior God. See: *Kārttikeya*.

Skanda Śashthī: स्कन्दषष्ठी A six-day festival in October-November celebrating Lord



Kārttikeya's, or Skanda's, victory over the forces of darkness.

śloka: श्लोक A verse, phrase, proverb or hymn of praise, usually composed in a specified meter. Especially a verse of two lines, each of sixteen syllables. *Śloka* is the primary verse form of the Sanskrit epics, *Mahābhārata* and *Rāmāyaṇa*. See: *bhāshya*, *sūtra*.

Smārta Daśanāmī orders: स्मार्तदशनामी Ten liberal orders of *sannyasins* formalized by Adi Sankara, 9th century. See: *Daśanāmī*.

Smārtism: स्मार्त "Sect based on the secondary scriptures (*smṛiti*).” The most liberal of the four major denominations of Hinduism, an ancient Vedic *brāhminical* tradition (ca 700 BCE) which from the 9th century onward was guided and deeply influenced by the Advaita Vedānta teachings of the reformist Ādi Śaṅkara. Its adherents rely mainly on the classical *smṛiti* literature, especially the *Itihāsas* (*Rāmāyaṇa* and *Mahābhārata*, the latter of which includes the *Bhagavad Gītā*), *Purāṇas* and *Dharma Śāstras*. These are regarded as complementary to and a means to understanding the *Vedas*. See: *daśanāmī*, *Śaṅkara*.

smṛiti: स्मृति "That which is remembered; the tradition." Hinduism's nonrevealed, secondary but deeply revered scriptures, derived from man's insight and experience. *Smṛiti* speaks of secular matters—science, law, history, agriculture, etc.—as well as spiritual lore, ranging from day-to-day rules and regulations to superconscious outpourings. In a general sense, *smṛiti* may refer to any text other than *śruti* (revealed scripture) that is revered as scripture within a particular sect. The selection of *smṛiti* varies widely from one sect and lineage to another. See: *śruti*.

social dharma: See: *dharma*.

solace: A comforting or easing of distress, pain or sorrow.

solemn: Observed or performed accord-

ing to ritual or tradition. Formal, serious, inspiring feelings of awe. •**solemnize:** To consecrate with formal ceremony. See: *sacrament*, *saṁskāra*.

solitaire: One who lives alone; a hermit or anchorite. **religious solitaire:** refers to the stage of life after age 72, called *sannyāsa āśrama*. See: *āśrama dharma*, *sannyāsa dharma*.

soul: The real being of man, as distinguished from body, mind and emotions. The soul—known as *ātman* or *puruṣa*—is the sum of its two aspects, the form or body of the soul and the essence of the soul—Pure Consciousness (*Parāśakti* or *Satchidānanda*) and Absolute Reality (*Paraśiva*). See: *ātman*, *Paramātman*, *spiritual unfoldment*.

sphaṭika: स्फटिक "Quartz crystal." From *sphaṭ*, "to expand; blossom; to burst open or into view." See: *sphaṭika Śivaliṅga*.

sphaṭika Śivaliṅga: स्फटिकशिवलिङ्ग "Crystal mark of God." A quartz-crystal Śivaliṅga. See: *San Mārga Sanctuary*, *Śivaliṅga*, *Svayambhū Liṅga*.

spiritual lineage vow: *Paramparā vrata*, giving all loyalties to a specific lineage and a closing off of intellectual inroads to all other lineages through a formal oath. This commitment is a total focus demanded of the *śiṣhya* by the *śiṣhya* so that learning of one unique path may mature past intellectual stages into complete experiential knowing.

spiritual unfoldment: The unfoldment of the spirit, the inherent, divine soul of man. The gradual expansion of consciousness as *kuṇḍalinī śakti* slowly rises through the *suṣumṇā*. The term *spiritual unfoldment* indicates this slow, imperceptible process, likened to a lotus flower's emerging from bud to effulgent beauty. See: *kuṇḍalinī*, *liberation*, *pāda*, *sādhana*.

spokesman: One who speaks on behalf of another or others; *padipālar*.



sponsorship: To assume certain responsibilities for a person applying to be admitted into membership. "Those who sponsor new members shall be responsible for their strengths and failures."

spouse: A partner in a marriage; a husband or wife.

śraddhā: श्रद्धा "Faith; belief." See: *pañcha śraddhā*.

śrāddha: श्राद्ध Relating to commemorative ceremonies for the deceased, held one week, one month after death, and annually thereafter, according to tradition. See: *death, bone-gathering, saṁskāra*.

śraddhādhāraṇā: श्रद्धाधारणा "Collection or concentration of faith or belief." A Sanskrit term for *creed*, a concise synopsis of religious doctrine. See: *creed, faith*.

Sri Lanka श्रीलङ्का ஸ்ரீ லங்கா "Venerable lion." Island country off the southeast tip of India, formerly called Ceylon, 80% Buddhist, home to several million Tamil Śaivites who live mostly in the arid north. It was a British colony until independence in 1948 as a member of the Commonwealth; became a republic in 1972; 25,000 square miles, 15 million population.

Śrī Rudram: श्रीरुद्रम् "Hymn to the wielder of terrific powers." Preeminent Vedic hymn to Lord Śiva as the God of dissolution, chanted daily in Śiva temples throughout India. It is in this long prayer, located in the *Yajur Veda, Taittiriya Saṁhitā*, in the middle of the first three *Vedas*, that the Śaivite *mantra* Namaḥ Śivāya first appears.

śruti: श्रुति "That which is heard." Hinduism's revealed scriptures, of supreme theological authority and spiritual value. They are timeless teachings transmitted to *ṛishis*, or seers, directly by God thousands of years ago. *Śruti* is thus said to be *apaurusheya*, "impersonal." *Śruti* consists of the *Vedas* and the *Āgamas*, preserved through oral tradition and eventually written down in Sanskrit. Among the many sacred books of

the Hindus, these two bodies of knowledge are held in the highest esteem. For countless centuries *śruti* has been the basis of philosophical discussion, study and commentary, and this attention has given rise to countless schools of thought. It is also the subject of deep study and meditation, to realize the wisdom of the ancients within oneself. Most *mantras* are drawn from *śruti*, used for rites of worship, both public and domestic, as well as personal prayer and *japa*. See: *Āgama, smṛiti, Vedas*.

stalwart: Strong, well-built; brave; valiant; resolute; firm; unyielding.

stewards: Those responsible to administrate or care for another's property. The trustees of an institution.

strī dharmā: स्त्रीधर्म "Womanly conduct." See: *dharmā*.

subconscious mind: *Saṁskāra chitta*. See: *aura, conscience, mind (five states)*.

subjugate: To bring under control or subjection.

Subramuniyaswami: சுப்பிரமணியசுவாமி Author of this book, 162nd satguru (1927–2001) of the Nandinātha Sampradāya's Kailāsa Paramparā. He was ordained Sivaya Subramuniyaswami by Sage Yogaswami on the full-moon day of May 12, 1949, in Jaffna, Sri Lanka, at 6:21 pm. This was just days after he had attained nirvikalpa samādhi in the caves of Jalani. Satguru Sivaya Subramuniyaswami is recognized worldwide as one of foremost Hindu ministers of our times, contributing to the revival of Hinduism in immeasurable abundance. He was simultaneously a staunch defender of traditions, as the tried and proven ways of the past, and a fearless innovator, setting new patterns of life for contemporary humanity.

substratum: A substance or element which lies beneath and supports another.

sub-subconscious mind: *Vāsanā chitta*. See: *mind (five states)*.



subsuperconscious mind: *Anukāraṇa chitta*. See: *mind (five states)*.

succession: A number of persons or things coming one after another in order; e.g., a spiritual succession. See: *guru paramparā*.

successor: A person who follows another, in office or title, as the successor to a *satguru* or king.

succinctly: Clearly and briefly stated.

Śuddha Śaiva Siddhānta: शुद्धशैवसिद्धान्त "Pure Śaiva Siddhānta," a term first used by Tirumular in the *Tirumantiram* to describe his monistic Śaiva Siddhānta and distinguish it from pluralistic Siddhānta and other forms of Siddhānta that do not encompass the ultimate monism of Vedānta. See: *Śaiva Siddhānta*.

śudra: शूद्र, "Worker, servant." The social class of skilled artisans, workers and laborers.

suicide: "Self-killing." In Sanskrit, *prāṇa-tyāga*, "abandoning life force." Intentionally ending one's own life through poisoning, drowning, burning, jumping, shooting, etc. Suicide has traditionally been condemned in Hindu scripture because, being an abrupt escape from life, it creates unseemly *karma* to face in the future. However, in cases of terminal disease or great disability, religious self-willed death through fasting—*prāyopaveśa*—is permitted. The person making such a decision declares it publicly, which allows for community regulation and distinguishes the act from suicide performed privately in traumatic emotional states of anguish and despair. Ancient lawgivers cite various stipulations: 1) inability to perform normal bodily purification; 2) death appears imminent or the condition is so bad that life's pleasures are nil; 3) the action must be done under community regulation. The gradual nature of *prāyopaveśa* is a key factor distinguishing it from sudden suicide, *svadehaghata* ("murdering one's body"), for it allows time for the individual to settle all differ-

ences with others, to ponder life and draw close to God, as well as for loved ones to oversee the person's gradual exit from the physical world. In the ideal, highly ritualized practice, one begins by obtaining forgiveness and giving forgiveness. Next a formal vow, *mahāvratamarana*, "great vow of death," is given to one's *guru*, following a full discussion of all *karmas* of this life, especially fully and openly confessing one's wrongdoings. Thereafter, attention is to be focused on scripture and the *guru's* noble teachings. Meditation on the innermost, immortal Self becomes the full focus as one gradually abstains from food. At the very end, as the soul releases itself from the body, the sacred *mantra* is repeated as instructed by the preceptor. See: *death, penance, reincarnation, soul*.

sukarma: सुकर्म See: *karma, puṇya*.

Sundarar: சுந்தரர் One of the four Tamil Samayāchāryas (ca 800), and composer of devotional hymns to God Śiva, which form the seventh book of the *Tirumurai*. In these, he pleads forth-rightly to Śiva for material as well as spiritual abundance. See: *Nayanar, Tirumurai*.

superconscious mind: *Kāraṇa chitta*. See: *mind (five states), mind (three phases)*.

supplicate (supplication): To ask for humbly. To earnestly pray for.

supplicant: One who is humbly begging. A premonastic who abides by the pledges of purity, humility and obedience, for six months at a time, in preparation to enter the Postulancy.

surrender: Giving up or yielding. Surrender to the Divine is called *prapatti*, a complete giving over of oneself to God's will in total trust and abandonment. See: *bhakti, prapatti, sacrifice*.

Sūrya: सूर्य "Sun." One of the principal Divinities of the *Vedas*, also prominent in the epics and *Purāṇas*. Śaivites revere Sūrya, the Sun God each morning as Śiva Sūrya.



Smārtas and Vaiṣṇavas revere the golden orb as Sūrya Nārāyaṇa. As the source of light, the sun is the most readily apparent image of Divinity available to man. As the giver of life, Sūrya is worshiped during harvest festivals everywhere. Esoterically, the sun represents the point where the manifest and unmanifest worlds meet or unite. In *yoga*, the sun represents the masculine force, *piṅgalā*. Sūrya also signifies the Self within.

sūtra: सूत्र "Thread." An aphoristic verse; the literary style consisting of such maxims. From 500 bce, this style was widely adopted by Indian philosophical systems and eventually employed in works on law, grammar, medicine, poetry, crafts, etc. Each *sūtra* is often accompanied by a commentary called *bhāṣya*. See: *wedding pendant*.

svajivana: स्वजीवन "Personal life."

svayambhū mūrti: स्वयम्भूमूर्ति "Self-existent image." A Deity image discovered in nature, and not carved or crafted by human hands. See: *mūrti*.

svayambhū Śivaliṅga: स्वयम्भूलिङ्ग "Self-existent mark or sign of God." Names a Śivaliṅga discovered in nature and not carved or crafted by human hands; often a smooth cylindrical stone, called *bānaliṅga*, such as found in India's Narmada River. See: *Śivaliṅga*.

swāmī: स्वामी "Lord; owner."-He who knows or is master of himself. A respectful title for a Hindu monk, usually a *sannyāsin*. The term *swāmī* is sometimes applied more broadly to include nonmonastics dedicated to spiritual work. See: *monastic*, *sannyāsin*.

Talaivar: †—Æ∞^a/ "Leader." The senior *śiṣya* in a *chakravāla*. He is the chairperson, host and *guru's* scribe, the person who later conveys to him what has transpired at the meeting

and seeks direction. In the monastery, each *kulam* is overseen by a *talaivar*, working in close communication with the *guru* to coordinate activities those under his care.

tambūrā: तम्बूरा An Indian stringed instrument that sounds three drone notes.

Tamil: தமிழ் The ancient Dravidian language of the Tamils, a Caucasoid people of South India and Northern Sri Lanka, who have now migrated throughout the world. The official language of the state of Tamil Nadu, India.

tamil lexicon: A dictionary of the Tamil language.

tantra: तन्त्र "Loom, methodology." 1) Most generally, a synonym for *śāstra*, "scripture." 2) A synonym for the Āgamic texts, especially those of the Śākta faith, a class of Hindu scripture providing detailed instruction on all aspects of religion, mystic knowledge and science. The *tantras* are also associated with the Śaiva tradition. 3)-A specific method, technique or spiritual practice within the Śaiva and Śākta traditions.

tapasvin: तपस्विन् One who performs *tapas* or is in the state of *tapas*. A *yogi*; a *natyam* under two-year Postulant vows in training for *sannyāsa dikshā*. See: *tapas*.

tattva: तत्त्व "That-ness" or "essential nature." *Tattvas* are the primary principles, elements, states or categories of existence, the building blocks of the universe. Ṛishis describe this emanational process as the unfoldment of *tattvas*, stages or evolutes of manifestation, descending from subtle to gross.

tantrika: तन्त्रिक (Anglicized: *tantric*.) Adjectival form for practices prescribed in the Tantra traditions. The name of a follower of any of the *tantric* traditions. See: *tantra*.

tapas: तपस् "Heat, fire." 1) Purificatory spiritual disciplines, severe austerity, penance and sacrifice. The endurance of pain, suffering, through the performance of ex-



treme penance, religious austerity and mortification. By comparison, *sādhana* is austerity of a simple, sustained kind, while *tapas* is austerity of a severe, psyche-transforming nature. *Tapas* is extreme bodily mortification, long term *sādhana*s, such as meditating under a tree in one place for 12 years, taking a lifetime vow of silence and never speaking or writing, or standing on one leg for a prescribed number of years. Scriptures generally warn against extreme asceticism which would bring harm to the body. 2) On a deeper level, *tapas* is the intense inner state of *kuṇḍalīnī* “fire” which stimulates mental anguish and separates the individual from society. Life does not go on as usual when this condition occurs. The association with a *satguru*, *Sadāśiva*, brings the devotee into *tapas*, and it brings him out of it. The fire of *tapas* burns on the dross of *sañchita karmas*. This is the source of heat, dismay, depression and striving until the advent of final and total surrender, *prapatti*. The individual can *mollify* this heated condition by continuing his regular *sādhana* as outlined by the *guru*. The fires of self-transformation may be stimulated by the practice of *tapas*, or come unbidden. One can “do” *tapas*, but the true *tapas* is a condition of being and consciousness which is a state of grace, bringing positive change, transformation and purification of one’s nature. *Guru bhakti* is the only force that can cool the fires of *tapas*.

teak-tree turnaround: Area at the end of Pihanakalani Trail where a giant teak tree grows.

temple: A place consecrated for, and dedicated to, the worship of God or Gods. Hindus revere their temples as sacred, magical places in which the three worlds most consciously commune—structures especially built and consecrated to channel the subtle spiritual energies of inner-world beings. The temple’s psychic atmosphere is

maintained through regular worship ceremonies (*pūjā*) invoking the Deity, who uses His installed image (*mūrti*) as a temporary body to bless those living on the earth plane. See: *darśana*, *pilgrimage*.

Temple Lane: The short road off Kuamoo at the entrance to Kauai Aadheenam.

tenet: A principle, doctrine, or belief held as a truth, as by some group.

testimony: A public declaration regarding a religious experience. A powerful way to strengthen the faith of others and oneself.

Tayumanavar: தாயுமானவர் A Tamil Śaivayogī, devotional mystic and poet saint (ca 17th century) whose writings are a harmonious blend of philosophy and devotion. In his poem “Chinmayānanda Guru,” Tayumanavar places himself in the genealogy of Ṛishi Tirumular. See: *Tirumular*.

theism: Belief that God exists as a real, conscious, personal Supreme Being, creator and ruler of the universe. May also include belief in the Gods.

third eye: The inner organ of psychic vision, located above and between the two physical eyes at the location of the *ājñā chakra*. See: *chakra*.

three worlds: The three worlds of existence, *triloka*, are the primary hierarchical divisions of the cosmos. 1) Bhūloka: “Earth world,” the physical plane. 2) Antarloka: “Inner or in-between world,” the subtle or astral plane. 3) Śivaloka: “World of Śiva,” and of the Gods and highly evolved souls; the causal plane, also called Kāraṇaloka. These are also known as the First World, Second World and Third World. See: *loka*.

tilaka: तिलक Marks made on the forehead or the brow with clay, ashes or sandalwood paste as an indication of sectarian affiliation. Vaishnavas wear a vertical v-shaped *tilaka* made from clay. The Śaivite *tilaka*, called *tripuṇḍra*, consists of three horizontal strips of holy ash with a dot near the



middle, or between the eyebrows. Wearing the *tilaka* is an expression of religious affiliation and pride in one's beliefs, not unlike the Christian's cross or the Jew's *yardmulke*. See: *bindu*, *Hinduism*.

tīrtha: तीर्थ "Passageway; ford." A bathing ghat or place of pilgrimage, especially on the banks of sacred waters. Also refers to water offered in *pūjā*.

tīrthayātrā: तीर्थयात्रा "Journeying to a holy place." Pilgrimage. One of the five sacred duties (*pañcha nitya karmas*) of the Hindu is to journey periodically to one of the innumerable holy spots in India or other countries. Preceded by fasting and continence, it is a time of austerity and purification, when all worldly concerns are set aside and God becomes one's singular focus. See: *pañcha nitya karmas*, *pañcha śraddhā*.

tiru: திரு "Sacred; holy." The exact Tamil equivalent of *śrī*. Feminine equivalent is *tirumati*.

Tirukural: திருக்குறள் "Holy couplets." A treasury of Hindu ethical insight and a literary masterpiece of the Tamil language, written by Śaiva Saint Tiruvalluvar (ca 200 BCE) near present-day Madras. See: *Tiruvalluvar*.

Tirumantiram: திருமந்திரம் "Holy incantation." The Nandinātha Sampradāya's oldest Tamil scripture; written ca 200 BCE by Ṛishi Tirumular. It is the earliest of the *Tirumurai*, and a vast storehouse of esoteric *yogic* and *tantric* knowledge. It contains the essence of *rāja yoga* and *siddha yoga*, and the fundamental doctrines of the 28 Śaiva *Siddhānta Āgamas*, which in turn are the heritage of the ancient pre-historic traditions of Śaivism.

Tirumular: திருமுலர் An illustrious *siddha yogī* and *ṛishi* of the Nandinātha Sampradāya's Kailāsa Paramparā who came from the Himalayas (ca 200 bce) to Tamil Nadu to compose the *Tirumantiram*.

In this scripture he recorded the tenets of Śaivism in concise and precise verse form, based upon his own realizations and the supreme authority of the *Śaiva Āgamas* and the *Vedas*. Tirumular was a disciple of Maharishi Nandinātha. See: *Tirumantiram*, *Kailāsa Paramparā*, *Vedānta*.

Tirumurai: திருமுறை "Holy book." A twelve-book collection of hymns and writings of South Indian Śaivite saints, compiled by Saint Nambiyandar Nambi (ca 1000). Of these, books 1-3 are the hymns of Saint Tirujñāna Sambandar (ca 600). Books 4-6 are the hymns of Saint Tirunavakarasu (Appar), a contemporary of Sambandar. Book 7 contains the hymns of Saint Sundaramūrti (ca 800). Book 8 contains the two works of Saint Manikkavasagar (9th century)—*Tiruvāṣāgam* and *Tirukovaiyar*. Book 9 is the *Tiruvīsaippa* and *Tiruppallandu*, which together comprise the works of nine saints. Book 10 is the *Tirumantiram* of Saint Tirumular (ca 200 bce). Book 11 contains the hymns of ten saints, including Saint Nakkirar and Nambiyandar Nambi, the compiler. Book 12 is the *Periyapurāṇam* by Saint Sekkilar (11th century), narrating the life story of the 63 Śaiva Nayanar saints. The first seven books are known as *Devarams*.

tiruneri: திருநெறி "Holy path," The straight, 300-foot-long pathway through hibiscus and plumeria gardens which leads to Kadambari Hindu Temple.

tiruvadi: திருவடி The feet of the *satguru* or his holy sandals, known in Sanskrit as *śrī pādūkā*. The *guru's* feet are especially sacred, being the point of contact of the divine and physical spheres. See: *pādūkā*.

Tiruvalluvar: திருவள்ளுவர் "Holy weaver." Tamil weaver and householder saint (ca 200 bce) who wrote the classic Śaivite ethical scripture *Tirukural*. See: *Tirukural*.

tithing: *Daśamāṁśa*. "One-tenth sharing." The spiritual discipline, often a *vrata*, of



giving one tenth of one's gainful and gifted income to a religious organization of one's choice, thus sustaining spiritual education and upliftment on earth. The Sanskrit equivalent is *daśamāṁśa*, called *makimai* in the Tamil tradition. Tithing is given not as an offering, but as "God's money." In olden days it was a portion of one's crops, such as one coconut out of ten. Immediately setting aside the tithe as soon as income is received sanctifies the remaining portion and reaps the greatest *puṇya*. It is an acknowledgement by faithful Hindus of God's providential care, bringing a greater awareness of God's power in the world. Because tithers are thus uplifted to a purer, spiritual consciousness, abundance naturally floods into their lives. Additional offerings should be given after this minimal obligation is paid. See: *tithing vow*.

tithing vow: *Daśama bhāga vrata*. "One-tenth-part vow." A promise that tithers make before God, Gods and their family or peers to tithe regularly each month—for a specified time, or for life, as they wish.

trance mediumship: The practice of going into trance and allowing inner-plane beings to speak through oneself as a medium; also called channeling.

trance: In general, a condition of altered consciousness, accompanied by a lack of awareness to physical surroundings, neither a state of wakefulness nor sleep. In a religious sense it is a state of intense concentration, introspection or meditation. See: *samādhi*.

transcend: To go beyond one's limitations, e.g., "to transcend one's ego." Philosophically, to go beyond the limits of this world, or more profoundly, beyond time, form and space into the Absolute, the Self God.

transcendent: Surpassing the limits of experience or manifest form. In Śaiva Siddhānta, a quality of God Śiva as Absolute Reality, Paraśiva, the Self. Distinguished

from immanent. See: *Paraśiva*.

transition: Passing from one condition or place to another. A synonym of *death* which implies, more correctly, continuity of the individual rather than his annihilation. See: *death*.

transmigration: Passage of a soul into another body after death.

transmuted: Changed from one nature, form, substance or state into another; transform.

transparent: Not drawing attention to oneself, unobtrusive. Cultured living. A term used to describe the state of mind and being in which one is centered within oneself and, though behaving in a natural and relaxed manner, does not ruffle one's surroundings.

trespasser: One who goes beyond the limits of what is considered right.

tribulation: Great misery or distress, as from oppression; deep sorrow.

tripuṇḍra: त्रिपुण्ड्र "Three marks." The Śaivite sectarian mark, consisting of three horizontal lines of *vibhūti* (holy ash) on the brow, often with a dot (*bindu*) at the third eye. The three lines represent the soul's three bonds: *āṇava*, *karma* and *māyā*. Holy ash, made of burnt cow dung, is a reminder of the temporary nature of the physical body and the urgency to strive for spiritual attainment and closeness to God. See: *bindu*, *tilaka*, *vibhūti*.

Truth: When capitalized, ultimate knowing which is unchanging. Lower case (truth): honesty, integrity; virtue.

tūtuvar: தூதுவர் The *śiṣhya* who is youngest in seniority, occupying the last seat in the *chakravāla*. He is the messenger to individuals. He posts mail and performs various other simple duties.

Tyaef: An esoteric language of meditation and spiritual unfoldment. Together, Tyaef and Shum define the path of individual awareness as it enters inner states through



the art of meditation, contemplation and *samādhi*.

Tyaf: A special bamboo-like script used for writing prayers to be conveyed to the inner worlds through the sacred fire. See: *lekhap-rārtha havana*.

tyāga: त्याग "Letting go, detachment, renunciation." Described in the *Bhagavad Gītā* as the basic principle of *karma yoga*, detachment from the fruits of one's actions. See: *sacrifice, sannnyāsa, vairāgya*.

Ucchishṭa: उच्छिष्ट "Leavings; remainder." Religiously, the precious leavings from the *guru's* food plate or the waters from the bathing of his feet or sandals which are ingested by devotees as *prasāda*. Partaking of the *satguru's ucchishṭa* is an important means of receiving his vibration and thus creating a psychic connection and harmony with him, being in touch with his grace in a physical way. See: *prasāda, satguru, pādapūjā*.

Umādeva: उमादेव The messenger of the Senior Minority Group. The member of the Senior Group with the least resident seniority.

Umāgaṇeśa: उमागणेश The member of the Senior Group with the most resident seniority in the monastery. The *guru's* secretary in each monastery and chairman of the Senior Group of Elders, whose duty it is to keep the *guru* informed of all activities in the monastery.

unambiguously: Clearly; with certainty; having only one meaning.

unfoldment: Progression into the soul nature through awakening of *kuṇḍalīnī* force within the *chakras*, subtle spiritual/psychic forces centers within the being of man.

unscrupulous: Not restrained by ideas of right and wrong; unprincipled.

unwavering: Not having any doubt or indecision.

upadeśa: उपदेश "Advice; religious instruction." Often given in question-and-answer form from *guru* to disciple. The *satguru's* spiritual discourses.

Upanishad: उपनिषद् "Sitting near devotedly." The fourth and final portion of the *Vedas*, expounding the secret, philosophical meaning of the Vedic hymns. The *Upanishads* are a collection of profound texts which are the source of Vedānta and have dominated Indian thought for thousands of years. They are philosophical chronicles of *rishis* expounding the nature of God, soul and cosmos, exquisite renderings of the deepest Hindu thought. See: *śruti, Veda, Vedānta*.

upāsana: उपासना "Sitting near." Worship or contemplation of God. One of the *pañcha nitya karmas*. "five constant duties." See: *pañcha nitya karmas*.

upavidyārthi: उपविद्यार्थि Students of *The Master Course* that have not yet taken all three *vratas*: Śākhāhāra, Daśama Bhāga and Paramparā.

utsava: उत्सव "Festival." Religious celebrations or holy days and their observance in the home and temple. *Utsava* is one of the five constant duties, *pañcha nitya karmas*.

utsavaka: उत्सवक "Festival maker." A person who coordinates arrangements for religious festivals.

Ṭ āgdāna: वाग्दान "Word-giving." Marriage engagement ceremony. See: *saṁskāras of adulthood*.

vaikasi visakam: வைகாசி விசாகம் A festival held on Viśākha *nakshatra*, near the full moon day of the Tamil month of Vaikāsi, May-June, to celebrate the creation, or "birth," of Lord Kārttikeya. It is a time of gift-giving to *paṇḍitas* and great souls, weddings, feedings for the poor, caring for trees, spiritual initiation and conclaves of holy men.

vairāgi: वैरागी "Dispassionate one." An as-



cetic who lives by the principle of *vairāgya*. Also names a particular class of mendicants, generally Vaishṇavas, of North India who have freed themselves from worldly desires. See: *monk, sanniyāsa, tyāga*.

vairāgya: वैराग्य “Dispassion; aversion.” Freedom from passion. Distaste or disgust for worldliness because of spiritual awakening. Also, the constant renunciation of obstacles on the path to liberation. Ascetic or monastic life.

vaishṇava: वैष्णव Of or relating to Viṣṇu; same as Vaishṇavite. A follower of Lord Viṣṇu or His incarnations, such as Kṛishna or Rāma. See: *Vaishṇavism*.

Vaishṇavism (Vaishṇava): वैष्णव One of the four major religions, or denominations of Hinduism, representing roughly half of the world’s one billion Hindus. It gravitates around the worship of Lord Viṣṇu as Personal God, His incarnations and their consorts. Vaishṇavism stresses the personal aspect of God over the impersonal, and *bhakti* (devotion) as the true path to salvation. The goal of Vaishṇavism is the attainment of *mukti*, defined as blissful union with God’s body, the loving recognition that the soul is a part of Him, and eternal nearness to Him in Vaikuṅṭha, heaven. Foremost among Vaishṇava scriptures are the *Vaishṇava Āgamas, Rāmāyana, Bhagavad Gītā* and *Bhāgavata Purāna*.

Vaishṇavite: Of or relating to Viṣṇu; same as Vaishṇava. A follower of Viṣṇu or His incarnations. See: *Vaishṇavism*.

vaiśya: वैश्य “Landowner; merchant.” The social class of bankers, businessmen, industrialists; employers. Merchant class, originally those whose business was trade as well as agriculture. See: *varṇa dharma*.

vanakkam: வணக்கம் The Tamil equivalent to *namaskāra*.

vānaprastha āśrama: वानप्रस्थ आश्रम “Forest-dweller stage.” See: *āśrama dharma*.

Vārāṇasi: वाराणसी Also known as Kāśī or

Banāras. One of the most holy of Śaivite cities, and among the oldest cities in the world. Located in North India on the Ganges River. Hindus consider it highly sanctifying to die in Kāśī, revering it as a gateway to *moksha*.

varṇa dharma: वर्णधर्म “The way of one’s kind.” The hereditary social class system, generally referred to as *caste*, established in India in ancient times. Within *varṇa dharma* are the many religious and moral codes which define human virtue. *Varṇa dharma* is social duty, in keeping with the principles of good conduct, according to one’s community, which is generally based on the craft or occupation of the family. Strictly speaking it encompasses two inter-related social hierarchies: 1) *varṇa*, which refers to the four classes: *brāhmin, kshatriya, vaiśya* and *śūdra*; and 2) *jāti*, the myriad occupational subgroups, or guilds, which in India number over 3,000. Hence this *dharma* is sometimes called *jāti dharma*. The class-caste system is still very much a part of Indian life today. Many modern Hindus propose that social status is now (and was originally) more properly determined by a person’s skills and accomplishments than by birth. Mobility between *jātis*, or castes, within Hindu communities worldwide is limited but not impossible, and is accomplished through marrying into a new *jāti*, or changing professions through persistence, skill and education. *Śāstrīs* say that once a person breaks out of his *varṇa* or *jāti* of birth and changes “caste,” it takes three generations for his family to become fully established in that new strata of society, provided the continuity is unbroken. •**varṇa:** The four *varṇas* are as follows. •**brāhmin (brāhmaṇa):** “Mature, evolved soul.” Scholarly, pious souls of exceptional learning. Hindu scriptures traditionally invest the *brāhmin* class with the responsibility of religious leadership,



including teaching and priestly duties.

•**kshatriya**: “Governing; endowed with sovereignty.” Lawmakers and law enforcers and military, also known as *rājanya*.

•**vaiśya**: “Landowner, merchant.” Businessmen, financiers, industrialists; employers. Those engaged in business, commerce and agriculture. •**sūdra**: “Worker, servant.” Skilled artisans and laborers. It is in keeping with *varṇa dharma* that sons are expected to follow the occupation of their father, as that is the occupation that was chosen prior to birth. See: *caste*.

varshātma nivedana sādhana: वर्षात्म निवेदन साधन “yearly self-dedication,” the traditional practice of coming forward to one’s *guru* with love, gifts and thankfulness, vowing full commitment for the coming year. Coming forward at this auspicious time gives the *guru* permission to inwardly guide the *śishya* for yet another year.

vāsanā: वासना “Subconscious inclination.” From *vās*, “living, remaining.” The subliminal inclinations and habit patterns which, as driving forces, color and motivate one’s attitudes and future actions. *Vāsanās* are the conglomerate results of subconscious impressions (*saṃskāras*) created through experience. *Saṃskāras*, experiential impressions, combine in the subconscious to form *vāsanās*, which thereafter contribute to mental fluctuations, called *vṛitti*. The most complex and emotionally charged *vāsanās* are found in the dimension of mind called the sub-subconscious, or *vāsanā chitta*. See: *saṃskāra*, *mind (five states)*, *vāsanā daha tantra*.

vāsanā daha tantra: वासनादहतन्त्र “Subconscious purification by fire.” *Daha* means to burn, a *tantra* is a method, and *vāsanās* are deep-seated subconscious traits or tendencies that shape one’s attitudes and motivations. *Vāsanās* can be either positive or negative. One of the best methods for resolving difficulties in life, of dissolving

troublesome *vāsanās*, the *vāsanā daha tantra* is the practice of burning confessions, or even long letters to loved ones or acquaintances, describing pains, expressing confusions and registering complaints and long-held hurts. Writing down problems and burning them in any ordinary fire brings them from the subconscious into the external mind, releasing the suppressed emotion as the fire consumes the paper. This is a magical healing process. See: *lekhaprārtha havana*, *vāsanā*.

vāta: वात “Movement.” *Vāyu*, “air-ether.” One of the three bodily humors, called *doshā*, *vāta* is known as the air humor. Principle of movement in the body. *Vāta dosha* governs such functions as breathing and movement of the muscles and tissues. See: *āyurveda*, *doshā*.

Veda (s): वेद “Wisdom.” Sagely revelations which comprise Hinduism’s most authoritative scripture. They, along with the *Āgamas*, are *śruti*, “that which is heard.” The *Vedas* are a body of dozens of holy texts known collectively as the *Veda*, or as the four *Vedas*: *Rīg*, *Yajur*, *Sāma* and *Atharva*. In all they include over 100,000 verses, as well as additional prose. Each *Veda* has four sections: *Samhitās* (hymn collections), *Brāhmaṇas* (priestly manuals), *Āraṇyakas* (forest treatises) and *Upanishads* (enlightened discourses). See: *śruti*, *Upanishad*.

Vedānta: वेदान्त “Ultimate wisdom” or “final conclusions of the *Vedas*.” Vedānta is the system of thought embodied in the *Upanishads* (ca 1500-600 bce), which give forth the ultimate conclusions of the *Vedas*. Through history there developed numerous Vedānta schools, ranging from pure dualism to absolute monism. The first and original school is Advaita Īsaravāda, “monistic theism” or panentheism, exemplified in the Vedānta-Siddhānta of Rishi Tirumular (ca 250 bce) of the Nandinātha Sampradāya in his *Tirumantiram*, which



is a perfect summation of both the *Vedas* and the *Āgamas*. See: *Advaita Īśvaravāda, monistic theism, Tirumantiram.*

Vedic-Āgamic: Simultaneously drawing from and complying with both of Hinduism's revealed scriptures (*śruti*), the *Vedas* and *Āgamas*, which represent two complementary, intertwining streams of history and tradition. The difference between Siddhānta and Vedānta is traditionally described in the following way. While the *Vedas* depict man looking for God, the *Āgamas* hold the perspective of God looking to help man.

Vedic Experience: A modern English anthology of the *Vedas* by Professor Raimon Panikkar.

vegetarian: *Śakāhāra*. Of a diet which excludes meat, fish, fowl and eggs. Vegetarianism is a principle of health and environmental ethics that has been a keystone of Indian life for thousands of years. Vegetarian foods include grains, fruits, vegetables, legumes and dairy products. Natural, fresh foods, locally grown, without insecticides or chemical fertilizers, are preferred. The following foods are minimized: frozen and canned foods, highly processed foods, such as white rice, white sugar and white flour; and "junk" foods and beverages (those with abundant chemical additives, such as artificial sweeteners, colorings, flavorings and preservatives). A person following a vegetarian diet is called a *śakāhāri*. A nonveggie is called *mānsāhāri*. See: *yama-niyama*.

vegetarian vow: *Śakāhāra vrata*, the vow to eat a strictly vegetarian diet.

veiling grace: *Tirobhāva śakti*. The divine power that limits the soul's perception by binding or attaching the soul to the bonds of *āṇava*, *karma*, and *māyā*—enabling it to grow and evolve as an individual being. See: *grace*.

vel: வேல் "Spear, lance." The symbol of Lord

Kārttikeya's divine authority as Lord of *yoga* and commander of the *devas*. (Known as *śūla* in Sanskrit.) See: *Kārttikeya*.

venerate: To look upon with feelings of deep respect or reverence.

vīṇā: வீणा Large South Indian popular musical instrument usually having seven strings and two calabash gourd resonance boxes.

venerate: To look upon with feelings of deep respect or reverence.

veshti: வேஷ்டி A long, unstitched cloth like a sarong, wound about the waist and reaching below the ankles. Traditional Hindu apparel for men. It can be wrapped in many different styles. A Tamil word derived from the Sanskrit *veshṭana*, "encircling." Also called *vetti* (Tamil) or *dhoti* (Hindi).

vestments: The clothing, especially official robes or other garb, worn by religious persons, often as a sign of their spiritual position or ordination.

vibhūti: विभूति "Resplendent, powerful." Holy ash, prepared by burning cow dung along with other precious substances, milk, *ghee*, honey, etc. It symbolizes purity and is one of the main sacraments given at *pūjā* in all Śaivite temples and shrines. Śaivites wear three stripes on the brow as a distinct sectarian mark, as do many Smārtas. See: *tilaka, tripuṇḍra*.

vibration: A distinctive emotional aura or atmosphere that can be instinctively sensed or experienced.

victors and vanquished: Those who triumph and those who are defeated in battle, debate or any competition. A concept or attitude about winning and losing derived from dualistic beliefs, which can lead to *adharma*, *hiraṇsā*, etc.

videhamukti: विदेहमुक्ति "Disembodied liberation." Release from reincarnation through *nirvikalpa samādhi*—the realization of the Self, Paraśiva—at the point of death. See: *moksha, Paraśiva, Self Realization*.



vidyā: विद्या “Knowledge, learning, science.” The power of understanding gained through study and meditation. Contrasted with *avidyā*, ignorance.

vidyārambha: विद्यारंभ “Commencement of learning.” See: *saṁskāra*.

vility: To use abusive or slanderous language against; to revile or defame.

viṇā: वीणा Large South Indian popular musical instrument usually having seven strings and two calabash gourd resonance boxes.

Vīra Śaiva: विरशैव Of or related to Vīra Śaivism; a follower of this sect of Hinduism.

viśeṣa dikṣhā: विशेष दीक्षा “Distinguishing” initiation, marks the *śiṣhya*’s formal entrance into the Śrī Subramuniya Ṛishi Gotra, and into confirmed membership of Śaiva Siddhānta Church. After this initiation, the devotee, affectionately known as a *chela*, is obligated to personally, daily perform the Śaiva Ātmārtha Pūjā, which now has new power.

visualize (visualization): To imagine, create mental images. Exercising the power of thought to create the future.

viśvagrāsa: विश्वग्रस “Total absorption.” The final merger of the soul in Śiva at the fulfillment of its evolution. It is ultimate union of the individual soul body with the body of Śiva—Parameśvara—within the Śivaloka, from whence the soul was first emanated. This occurs at the end of the soul’s evolution, after the four outer sheaths (*annamaya kośa*, *prāṇamaya kośa*, *manomaya kośa* and *vijñāmaya kośa*) have been dropped off. Finally, *ānandamaya kośa*, the soul form itself, merges in the Primal Soul. Individuality is lost as the soul becomes Śiva, the creator, preserver, destroyer, veiler and revealer. Individual identity expands into universality. Having previously merged in Paraśiva and Parāśakti in states of *samādhi*, the soul now fully merges into Parameśvara and is

one with all three of Śiva’s perfections. *Jīva* has totally become Śiva—not a new and independent Śiva, as might be construed, for there is and can only be one Supreme God Śiva. This fulfilled merger can happen at the moment the physical body is dropped off, or after eons of time following further unfoldment of the higher *chakras* in the inner worlds—all depending on the maturity, ripeness and intentions of the soul, by which is meant the advanced soul’s choice to be either an *upadeśi*, a liberated soul who continues helping others, or a *nirvāṇi*, one who shuns all worldly involvement.

Vivekānanda, Swāmī: विवेकानन्द Disciple of Śrī Rāmakṛishṇa who was overtaken by an ardent love of Hinduism and a missionary zeal that drove him onward. He attained *mahāsamādhi* at age 39 (1863-1902). Most notable among his achievements was a trip around the world on which he gave brilliant lectures, especially in Europe and America, that created much respect for Hinduism. In India he founded the Rāmakṛishṇa Mission which thrives today internationally with over 100 centers and nearly 1,000 *sannyāsins*. He is credited, along with Tagore, Aurobindo, Rādhākṛishṇan and others, with sparking the modern Hindu revival.

vow: See: *vrata*.

vrata: व्रत “Vow, religious oath.” Often a vow to perform certain disciplines over a period of time, such as penance, fasting, specific *mantra* repetitions, worship or meditation. *Vratas* extend from the simplest personal promise to irrevocable vows made before God, Gods, *guru* and community.

vrataśiṣhya: व्रत शिष्य Novitiate Church members, those who have completed the requirements in the Invitation for Membership, including any necessary reconciliation of religious loyalties, having been wholeheartedly accepted into a *kulapati* family. They take two additional vows: the



Śaiva Śraddhādhāraṇa Vrata (the pledge to uphold and preach the Śaivite Creed) and the Kulapati Sūtra Vrata (the vow to uphold the 54 Kulapati Sūtras).

vrātyastoma: व्रान्यस्तोम “Vow pronounce-ment.” The traditional purification rite, outlined in the *Taṇḍya Brāhmaṇa*, to welcome back into a Hindu community those who have become impure. It is performed for Hindus returning to India from abroad and for those who have embraced other faiths.

Vyāghrapāda: व्याघ्रपाद “Tiger feet.” Famous Nandinātha Sampradāya *siddha* (ca 200 bce), trained under Maharishi Nandinātha, was a brother disciple of *ṛishis* Tirumular and Patañjali. He pilgrimaged south from Kashmir, settling at Tamil Nadu’s Chidambaram Śiva Temple to practice *yoga*. See: *Kailāsa Paramparā*.

Wailua Farm: The second of nine realms of tropical beauty at Kauai Aadheenam. Established in 1972, the farm provides an area of contemplative service and training for young monks in carpentry and farming in the natural beauty of groves of fruit orchards; flowers; sacred, rare and medicinal trees; vegetable gardens and much more. A small herd of Jersey and Holstein cows provide an abundant supply of milk, yogurt, cheese and butter for the monastery kitchen and ghee for cooking and temple ceremonies.

Wailua River: The sacred Hawaiian river that flows, and sometimes rages, along the southwest edge of Kauai Aadheenam.

wall: The monastery wall. The boundary of the monastery, both physical and psychic. Traditionally there is a physical wall built at this border of the psychic force field. It is here that newcomers to the monastery sit and beg entrance and adjust their vibration to that of the monastery before they are admitted to serve.

waver: To vacillate, showing doubt or indecision. Characteristic of not being firm-minded. To be unsure of oneself. See: *conversion to Hinduism*.

wealth: *Artha*. Abundance; financial stability. See: *purushārtha*.

wedding pendant: A gold ornament worn by the Hindu wife around the neck representing her vows of matrimony. Known as *maṅgala sūtra* in Sanskrit, and *tali* in Tamil. She reveres it as an image of her husband and ritually worships it during her morning devotions.

worldly: Materialistic, unspiritual. Devoted to or concerned with the affairs or pleasures of the world, especially excessive concern to the exclusion of religious thought and life. Connoting ways born of the lower *chakras*: jealousy, greed, selfishness, anger, guile, etc.

worldliness: The state or quality of being worldly. See: *materialism*.

written prayers: See: *lekhaprārtha havana*.

Wajña: यज्ञ “Worship; sacrifice.” One of the most central Hindu concepts—sacrifice and surrender through acts of worship, inner and outer. A form of ritual worship especially prevalent in Vedic times, in which oblations—*ghee*, grains, spices and exotic woods—are offered into a fire according to scriptural injunctions while special *mantras* are chanted. The element fire, *Agni*, is revered as the divine messenger who carries offerings and prayers to the Gods. See: *pañcha mahāyajña*.

Yama: यम “The restrainer.” Hindu God of death; oversees the processes of death transition, guiding the soul out of its present physical body. See: *death*.

yama-niyama: यम नियम The first two of the eight limbs of *rāja yoga*, constituting Hinduism’s fundamental ethical codes, the ten *yamas* and ten *niyamas* are the essen-



tial foundation for all spiritual progress. The *yamas* are the ethical restraints; the *niyamas* are the religious practices. See: *rāja yoga*.

yea: Yes, indeed, truly, verily. Not only that, but more.

yoga: योग "Union." From *yuj*, "to yoke, harness, unite." The philosophy, process, disciplines and practices whose purpose is the yoking of individual consciousness with transcendent or divine consciousness. One of the six *darśanas*, or systems of orthodox Hindu philosophy. *Yoga* was codified by Patañjali in his *Yoga Sūtras* (ca 200 bce) as the eight limbs (*ashtāṅga*) of *rāja yoga*. It is essentially a one system, but historically, parts of *rāja yoga* have been developed and emphasized as *yogas* in themselves. Prominent among the many forms of *yoga* are *haṭha yoga* (emphasizing bodily perfection in preparation for meditation), *kriyā yoga* (emphasizing breath control), as well as *karma yoga* (selfless service) and *bhakti yoga* (devotional practices) which could be regarded as an expression of *rāja yoga's* first two limbs (*yama* and *niyama*). See: *austerity, bhakti yoga, daṇḍa, haṭha yoga, rāja yoga, siddhi*.

yoga pāda: योगपाद The third of the successive stages in spiritual unfoldment in Śaiva Siddhānta, wherein the goal is Self Realization. See: *pāda, yoga*.

Yogaswāmī: யோகசுவாமி "Master of *yoga*." Sri Lanka's most renowned contemporary spiritual master (1872-1964), a Sivajñāni and Nātha *siddhar* revered by both Hindus and Buddhists. He was trained in and practiced *kuṇḍalīni yoga* under the guidance of Satguru Chellappaswami, from whom he received *guru dikshā*. Sage Yogaswāmī was in turn the *satguru* of Sivaya Subramuniyaswami, current preceptor of the Nātha Sampradāya's Kailāsa Paramparā. Yogaswāmī conveyed his teachings

in hundreds of songs, called *Natchintanai*, "good thoughts," urging seekers to follow *dharma* and realize God within. Four great sayings capsule his message: *Thanai ari*, "Know thy Self by thyself;" *Sarvam Sivam Ceyal*, "Śiva is doing it all;" *Sarvam Śivamaya*, "All is Śiva;" and *Summa Iru*, "Be still." See: *Natchintanai*.

yogī: योगी One who practices *yoga*, especially *kuṇḍalīni* or *rāja yoga*.

young soul: A soul who has gone through only a few births, and is thus inexperienced or immature. See: *soul*.

yuga: युग "Period, age." One of four ages which chart the duration of the world according to Hindu thought. They are: Satya (or Kṛita), Tretā, Dvāpara and Kali. In the first period, *dharma* reigns supreme, but as the ages revolve, virtue diminishes and ignorance and injustice increases. At the end of the Kali Yuga, which we are in now, the cycle begins again with a new Satya Yuga.

