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.
Saiva Dharma Sāstras

शैवधर्मशास्त्र
The Book of Discipline
Of Śaiva Siddhānta Church

Śaiva Dharma Śāstras, The Book of Discipline of Śaiva Siddhānta Church is published by Himalayan 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 swāmis of the Śaiva Siddhānta Yoga Order, 107 Kaholalele Road, Kapaa, Hawaii, USA 96746-9304.

The watercolor on the cover is the 1994 work of New York artist Vera Rosenberry, commissioned by Himalayan 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 Ganeśa, as Pañchamukha Gaṇapati, 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.
The Book of Discipline
Of Śaiva Siddhānta Church

Published by
Himalayan Academy
India • USA


THE WATERCOLOR ON THE COVER IS THE 1994 WORK OF NEW YORK ARTIST VERA ROSENBERGY, COMMISSIONED by Himalayan 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 Ganesha, as Pañchamukha Gaṇapati, 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

Satguru Sivaya Subramuniyaswami

Published by
Himalayan Academy
India • USA
What 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 Saiva Siddhanta Church has through the grace of my satguru, the venerable sage of Sri Lanka, Yogaswami, 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, Yogaswami initiated me into this ancient siddhar lineage. This compendium of Saiva 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 Shivamayam—All is Siva.
Ellaam Shivay Seyal—Siva’s Will be done.
Summa Iru—Be still.
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, Yogaswāmī, 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, Yogaswāmī 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

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

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 Sannyasa ............................. 262
SAIVA DHARMA ŚĀSTRAS IS A POTENT EDICT, AN IRREVOCABLE 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 extended families, our Himālayan 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 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 values practice above learning. Each finds authority in our religious hierarchical 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 pastoral 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-
SAIVA DHARMA ŚĀSTRAS IS A POTENT EDICT, AN IRREVOCABLE 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 extended families, our Himālayan 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 Śāiva Śiddhānta for the spiritual unfoldment of the individual and the family through temple worship and daily sādhanā.

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 values practice above learning. Each finds authority in our religious hierarchical 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 pastoral world tour. In 1973—with the advent of the Lemurian, Dravidian and Śāivite 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 Śiddhānta is shining forth in many lands and lan-
By the time 1995 arrived, the inner order and the outer order of Śaivism Dharmasūtras, Our Future Shall Guide These Śastras Together of the Three Worlds worked in harmony with the band of Mahādevas in the Third World. Lord Skanda and Umāganeśa 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 sakti that vibrated all the temple land resounded through the countryside, establishing a peace of mind and abundant consciousness for those who lived within the radius of this darśana of the monasteries and temples. Looking into the future, we can see this vibration growing in the ground.

These Śastras Shall Guide Our Future composed by divine rishis 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, deus, and rishis 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 Mathavāsī Śāstras as their discipline, their sādhanas 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 dikshā sishyas 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 Åsān Yogaswāmī, spiritual master for half a century of Sri Lanka’s 2.5 million Śaiva Tamil peoples. In this proclamation, Åsān Yogaswāmī sets the sādhana 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. UPI.179
By the time 1995 arrived, the inner order and the outer order of Śiva Dharma śāstras, worked in harmony with the band of Mahādevas in the Third World. Lord Subramaniam śāstras, were revealed, a profoundly needed message from 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 countryside, establishing a peace of mind and abundant consciousness for those who lived within the radiance of this darsana of the monasteries and temples. Looking into the future, we can see this vibration growing in the ground.

The arrival of 1995 is indeed a great event for all of us, a fulfillment of the magical Śivaite śāstras so generously composed by divine rishis and master adepts in the Antar-loka, 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 Śiva Dharma Śāstras, the story of our contemporary Church’s ideals, day-to-day customs and procedures. Lemurian Scrolls and these Śiva Dharma Śāstras are the legacy I leave my dīkṣṭa 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 rishis 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 dīkṣṭa 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 Śiva Dharma Śāstras, the Lord Subramaniam Śāstras and the Mahāvāsi 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.

I conclude this brief introduction to a prodigious work with a profound hymn composed by my preceptor, Saś-uru Asān Yogaswāmi, spiritual master for half a century of Sri Lanka’s 2.5 million Śiva Tamil peoples. In this proclamation, Asān Yogaswāmi sets the sādhana 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;
- Worshipping 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;
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 Adigrantha, 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. Āum.

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, Varuna, Agni or the heavenly sunbird Garutmat. The seers call in many ways that which is One; they speak of Agni, Yama, Mārtiśvan.Ṛg Veda 1.89.10. VI, 660

Him who is without beginning and without end, in the midst of confusion, by knowing God, one is released from all fetters. Ṛg Veda 1.89.10. Ht 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.

Chandraśhāna Āgama, Kriyā Pāda, 1.44.
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 Adigrantha, 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, Varuna, Agni or the heavenly sunbird Garutmat. The seers call in many ways that which is One; they speak of Agni, Yama, Mātariśvan.

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?

Śrī Veda 1.194.36. VE, 660

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.

Śrī Veda 1.89.10. HI, 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.
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

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

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, pandītas, śāstrīs, swāmīs and ādheenakartārs 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

The name of our Hindu church is Śaiva Siddhānta Church, meaning “sacred congregation of Supreme God Siva’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

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.
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 com-

A Summary of Church Attainments

Over the last nearly half-century, our Church has created a swâmi order and a theological seminary to train young men from many nations and mold them into religious leaders to later take holy orders of sannyâsa. 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.

An Impact Beyond Small Numbers

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, pandîtas, sâstris, swâmis and adheenakârâs 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

The name of our Hindu church is Saîva Siddhânta Church, meaning "sacred congregation of Supreme God Siva'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 Saïva Siddhânta 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 Saïkâta 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

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.
They arise at 3:45AM for a joyous, disciplined life of worship, meditation hakas, yogîs.

Ministers

The Monks Are

Establishing

The Church

Internationally

Tallest peak, Mount Waialeale. At the Church’s core is my ecclesiastical authority and that of my Íiva Swâmî Sa˜gam, an order of cism under vows of purity, humility, confidence and obedience, and, for ers in 120 countries through HINDUISM TODAY, our World Outreach Mission, to perform certain rites for Church members in our temples. In this capac- ity my monks are known as monastic priests or aadheenârchakas. In Hinduism, temple priests and mathavāsīs 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

Sâdhu Ministry

Activities

Of our

Mathavāsī

members through telephone contact, correspondence and personal visitations; conducting youth retreats and other seminars; giv- ing 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. Mathavāsī acharāyas, svâmîs, yogîs and sâdhakas also serve as priests in our temples. For elaborate ceremonies, however, we call upon the venerable Śivâchāryas, the preeminent lineage of Śiva temple priests, the elders of whom have trained and sanctioned our mathavāsīs to perform certain rites for Church members in our temples. In this capac- ity my monks are known as monastic priests or aadheenârchakas. In Hinduism, temple priests and mathavāsīs 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

Sâdhu Ministry

Activities

Of our

Mathavāsī

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 Śiva ŚvaMi Saṅgam, an order of sannyâsins who serve full time at Kauai Aadheenam, our international headquarters, Āârama and theological seminary. This is the site of the Kallâsa Pî†ham, 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 brahmachârîs are prepared to eventually take their holy orders of sannyâsa. From here the teachings radiate out to 250,000 read- ers 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

From Kauai Aadheenam and our other monasteries, the acharāyas, svâmîs and sâdhakas assist me in overseeing the worldwide teaching and publications of the Church and in guiding its membership. These ordained monastic min- isters are entirely supported by the Church and receive no remuneration. They arise at 3:45AM for a joyful, disciplined life of worship, meditation and selfless service, abiding by the ancient traditions of Śâivite monasticism under vows of purity, humility, confidence and obedience, and, for the svâmîs, the vow of lifetime renunciation. Of these monastics—sâd- hakas, yogîs and svâmîs—dedicated to a life of spiritual enlightenment,
They arise at 3:45AM for a joyous, disciplined life of worship, meditation, hakas, yogis.

Ministers

In Hawaii

Establishing

The Church

Internationally

ministers with the registered name would include the country, with the board of trustees comprised solely of the Guru MaháSan-nidhánam and his select group of ácháryas who are the stewards of the international Church in the United States. A prime example is our Saiva Siddhánta 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

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 Waiakea. At the Church’s core is my ecclesiastical authority and that of my Saiva Swami Sángam, an order of saumyásins who serve full time at Kauai Aadheenam, our international headquarters, ashram and theological seminary. This is the site of the Kailasa Pî†ham, 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 bráhmacháris are prepared to eventually take their holy orders of saumýasa. 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

From Kauai Aadheenam and our other monasteries, the ácháryas, yogis and sádhakas 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 Saivite monasticism under vows of purity, humility, confidence and obedience, and, for the swámis, the vow of lifetime renunciation. Of these monastics—sádhakas, yogis and swámis—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 saumyásins.

Activities

Of our Mathavâsis serve in a number of capacities: teaching hâthha yoga, philosophy and meditation, counseling lay members through telephone contact, correspondence and personal visitations; conducting youth retreats and other seminars; giving dârsana 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. Mathavâsi ácháryas, swámis, yogis and sádhakas also serve as priests in our temples. For elaborate ceremonies, however, we call upon the venerable Śivâcháryas, the preeminent lineage of Saiva temple priests, the elders of whom have trained and sanctioned our mathavâsis to perform certain rites for Church members in our temples. In this capacity my monks are known as monastic priests or aadheenârâghâsins. In Hinduism, temple priests and mathavâsis 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 Sâdhu Ministry

Instead, my mathavâsis identify with and immerse themselves in the concerns of the over three million sâdhus and swámis 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 gîthâstra, 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 500 people, in order to maintain a healthy, viable congregation.

Householder Missionaries And Teachers

For the sake of those who may think of an ashram as a commune accommodating all seekers, regardless of gender, we must reaffirm that our ashrams are strictly cloistered monasteries for celibate men. We follow the aadheenânam traditions of South India. Gîthâstra 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 1.13.80 UPR, 662
local community, apart from the monasteries, conclaveing in local mission groups. Trained missionaries and teachers within the family membership provide counseling and classes in Satism 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 mathavasis all follow the path of service so vigorously hailed by Åśān (spiritual master) Yogaswāmi 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 fīhāna. This is mantra; this is tantra. This is the panacea.”

**Every Satguru’s Duties**

With all that my mathavāsi ministers and grīhitāsthā missionaries and other members do, there is much that 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, bearing in each heart, aware in each thought, good, bad or indifferent. Our Guru Śāstra 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 mahāsannidhānas. 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 Ḫūrāt, 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 interwoven 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 Approach**

**The Pitfalls**

**The Covenant**

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 redeem 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:**

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 sādhana 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 Jayant in January. Those who do not come forward after this are encouraged to seek out another preceptor, a swāmī, guru, yogī or panditā, who may be more lenient in his expectations.

**Beware of Consumers**

17. The mathavāsi, 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
local community, apart from the monasteries, conclave in local mission groups. Trained missionaries and teachers within the family membership provide counseling and classes in Saivism 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 mahâvâsis all follow the path of service so vigorously hailed by Åsân (spiritual master) Yogaswâmi 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 Íiva. We are the servants of Íiva. We are the servants of Íiva."

Every Satguru’s Duties

Every Satguru's duties are the following: every Satguru is the interpreter of their transcendental, light-filled 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 Íiva. We are the servants of Íiva. We are the servants of Íiva."

With all that my mahâvâsis ministers and grîhasâstra traditional 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 Sûtras 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 mahâsannidhânams. I keep the threads of every sîshya'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 Bhârat, India, by the sâdhus, swâmis 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-quitting penances, or prâyaścittas, the interpreter of their transcendental, light-filled breakthroughs, visions and dreams, the guardian of the future of each sîshya, every student and each member. He, and no one else.

The Sîshya's One Step to the Guru's Nine Rededication

The Sîshya's One Step to the Guru's Nine re dedication required of each follower. It is based on the ancient precept that if the sîshya takes one step toward the guru, he or she takes nine steps toward the devotee. But if the sîshya does not take that one crucial step in the prescribed way at the ceremonial July Guru Pûrûmâ rededication, the guru withdraws his prânîc energies, knowing that all impetus must come from inside the devotee's heart and soul. Sûtra 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

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, ekapâda-navapâda, sâdhana 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

Nor does he work to "hold the flock together." He shares his wisdom and gives sâdhana to those who are open and ready to receive the ardent seekers need no reminder to come forward at Guru Pûrûmâ in July each year. They look forward to the inner or outer pilgrimage. Others who tarry are given six months' grace until Satguru Jayanti in January. Those who do not come forward after this are encouraged to seek out another preceptor, a swâmi, guru, yogî or pandîta, who may be more lenient in his expectations.

Beware of Consumers

The mahâvâsis, as well as our family members, are admonished not to stop or tarry on their San Mârga to help those who—while they are being trained to help themselves by performing sâdhana, personal transformation through self
Lion-Hearted

For the

who come for advice and do not follow that advice, who ask for words they barely mean and those who want their wisdom. Thus the

who has little respect for principles, who makes a promise, then forgets promises they have no intention of keeping and imbibe the strength of the Nâtha Mârga for the âruva mårga, the gilded path of the personal ego. To wear a tinsel tin crown is not becoming to those of the Nâtha 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 Nâtha sâdhana path to themselves and others by the example they set. We court only the produc-
ers, those who perform sâdhana 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 heart-felt 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 prânic magnetism of the family or monastery is main-
tained 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 before the beginning of time and will continue for millennia after millennia until just after time ends. Satguru Āsân Yogaswâmi Mahârâja boldly pro-

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

Himâlayan 19 

The educational institution and publishing arm of our Śaiva Siddhânta Church is the Himâlayan 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 Siddhânta, the Advaita Īśvaravâda of Sri Lanka and South India. The Academy also conducts periodic youth retreat pro-
grams and travel/study pilgrimages to India, Hawai‘i 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 Himâlayan 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 Mis-
sion. 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 interna-

International 

Family

Congregation

20 

The membership of Śaiva Siddhânta 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 partici-
pate 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 individu-
als, 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 Siddhânta, Advaita Īśvaravâda or Śuddha Śaiva Siddhânta. It is a unity of Siddhânta and Vedânta rooted equally in moksha—life’s ultimate objective, God Realization and liberation from rebirth—and the three other great human aims: dharma, righteous living;
Lion-Hearted

For the who come for advice and do not follow that advice, who ask for words they barely mean and those who want their wisdom. Thus the who has little respect for principles, who makes a promise, then forgets elders, those who perform sādhana, the gilded path of the personal ego. To wear a tinsel tin crown is not becoming to those of the magnetism of the family or monastery is maintained and ever building for sustainable success and spirituality. 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 heart-felt 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 prānic 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 unchangeable and unapologetically unable to be compromised and has survived since before the beginning of time and will continue for millennia after millennia until just after time ends. Satguru Åsân Yogaswâmi Mahârâja boldly pro-claimed, “More precious than life itself is rectitude. Those who practice rectitude possess everything that is worthwhile.”

Himalayan Academy and Publications

The educational institution and publishing arm of our Śâiva Siddhânta Church is the Himalayan Academy which I founded in 1957. Central among its purposes is to teach The Master Course, a course on the Śâivate Hindu religion, and more specifically monistic Śâiva Siddhânta, the Advaita Īśvaravâda 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 Śâivate scripture into modern English. Thousands of books are sold each year from Himalayan 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

The membership of Śâiva Siddhânta 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, tithe 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

Our theology is called monistic theism, Advaita Siddhânta, Advaita Īśvaravâda or Śuddha Śâiva Siddhânta. It is a unity of Siddhânta and Vedânta rooted equally in moksha—life’s ultimate objective, God Realization and liberation from rebirth—and the three other great human aims: dharma, righteous living;
Our known spiritual history dates back 2,000 years through the guru lineage of the Nandinâtha Sampradâya’s Kaîlâsa Pâramparâ. 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 Śivahondan Society, founded by my satguru, Śiva Yogaswami, in 1955; and the Śiva Siddhânta Church which I founded in 1949 with his blessings when I established the Śrî Subramuniya Āsrama in Sri Lanka. The venerable sage proclaimed that the āśrama “will be a three-story building.” That was shortly after he had initiated me into the ancient order of sannyâsa. Our lineage of siddhas, spiritual adepts, is a major stream of the Nandinâtha Sampradâya, ardent proponents of the ancient philosophy of monistic Śiva Siddhânta, or Advaita Īśvaravâda.

The Church’s Ten Broad Objectives

1. To protect, preserve and promote Śāivite Hinduism, especially the enlightened monastic Śaiva Siddhânta philosophy Advaita Īśvaravâda, of the Nandinâtha Sampradâya’s Kaîlâsa Pâramparâ.
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, sâdhana 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 Śāivite Hinduism, strengthening family love, inspiring security within the home and encouraging regular religious study and daily sâdhana.
4. To foster Śāivite monasticism among those who qualify, training and caring for those who have dedicated their lives in selfless service to others 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 Śāivism by maintaining Kauai Aadheenam, with its San Mârga Iraivan Temple and Kadavul Koyil, as a citadel of pure, orthodox Śāivism, 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 Śāivism 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, Śāivite monasticism and the Śāivite 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 Sanâthana 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

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 satsânga, 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 sâdhana, 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 Mahâsannidhânam of Kauai Aadheenam.


deepen the focus on the importance of family, community and spirituality within the context of Śāivite Hinduism. The narrative highlights the historical roots of the movement and its current mission to protect, preserve and promote Śāivite Hinduism, emphasizing the role of monasticism and the spiritual teachings passed down through generations. The document also outlines specific objectives and the work of local family societies or missions in fostering a deeper connection to the faith through service, study and community engagement.
Overview

Chapter 1

Page 10

Yogaswami, in 1935; and the Iaiva Siddhânta Church which I founded in 1949 with his blessings when I established the IÎî Subramuniya Åßrama three-story building. That was shortly after he had initiated me into the Nandinâtha Sampradâya’s Kailâsa Paramparâ. The venerable sage proclaimed that the âßrama “will be a three-story building.” That was shortly after he had initiated me into the ancient order of sannyâsa. Our lineage of siddhas, spiritual adepts, is a major stream of the Nandinâtha Sampradâya, ardent proponents of the ancient philosophy of monistic Saiva Siddhânta, or Advaita Êßvaravâda.

The Church’s Ten Broad Objectives

Our known spiritual history dates back 2,000 years through the guru lineage of the Nandinâtha Sampradâya’s Kailâsa Paramparâ. 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 Śivahonand Society, founded by my satguru, Siva Yogaswami, in 1955; and the Śaiva Siddhânta Church which I founded in 1949 with his blessings when I established the Śri Subramuniya Åßrama in Sri Lanka. The venerable sage proclaimed that the âßrama “will be a three-story building.” That was shortly after he had initiated me into the ancient order of sannyâsa. Our lineage of siddhas, spiritual adepts, is a major stream of the Nandinâtha Sampradâya, ardent proponents of the ancient philosophy of monistic Saiva Siddhânta, or Advaita Êßvaravâda.

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 Siddhânta Church can be summarized in the following ten objectives.

1. To protect, preserve and promote Śaivite Hinduism, especially the enlightened monistic Saiva Siddhânta philosophy, Advaita Êßvaravâda, of the Nandinâtha Sampradâya’s Kailâsa Paramparâ.

2. To live and share with others the spiritual teachings of our lineage as capulized in Dancing with Śiva, Hinduism’s Contemporary Catechism, to share with mankind the path which leads souls through service, worship, sâdhana 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 sâdhana.

4. To foster Śaivite monasticism among those who qualify, training and caring for those who have dedicated their lives in selfless service to others 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 Mârga 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 Sanâtha 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

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 satsang, 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 sâdhana, 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 Mahâsannidhânam of Kauai Aadheenam.

He is Brahmâ.
He is Śiva. He is Indra.
He is the supreme,
the self-luminous,
He is Vishnu.
He is lito. He is time.
He is the fire, and
He is the moon.

Atharva Veda,
Kâpu s 8. 80 utr. 928
Satellite Dharmaśālas are branch monasteries of Kauai Aadheenam. The land and buildings of all dharmaśālas are owned, leased or rented solely by the parent Church. Wherever this is not possible, a dharmaśāla 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 dharmaśāla'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 which are coordinated by Kauai Aadheenam through close, frequent communication with the fundamental group of elders. Local family missions are guided not by our branch monasteries, but by Kauai Aadheenam directly.

Family Monastery/ Dharmaśālas

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, Malag, 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 85: “All my followers should embrace Sanskrit as their language of ritual worship, Shum as their language of meditation, and Tyāf as their script for offering prayers to the Gods and devas through the sacred fire. Aum.”

The Central Importance Of Temples

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 Ganesa, 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 Ga˜getic 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, Ganesa’s many temples and shrines, especially Kumbalavalai, and the holy samādhī shrines of our lineage. Aum Nama˙ Śivāya.” Sūtra 260 adds: “My devotees worship at their home shrines, dharmaśālas, Kauai Aadheenam and all Śaiva temples. They do not attend temples of other denominations except on pilgrimage or when required socially. Aum Nama˙ Śivāya.” Our Śaivite Sūtras state in verse 154: “The temples of Śaivism in the SatŚiva Yuga were profound. Nearly everyone had a small image of the Lord Nāṭarāja in their home and in the appropriate private shrine. Shrines were built for Umāganesa and Lord Skanda, but Śiva-Śakti Nāṭarāja presided. His dominant darśana quelled all others.”

All boys are expected to join a pūrṇaśāla 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.
Overview

Chapter 1

Page 12

Our Church

Languages of the Many

Relationship Family

Monasteries: Dharmaśālas

Dharmaśālas are branch monasteries of Kauai Aadheenam. The land and buildings of all dharmaśālas are owned, leased or rented solely by the parent Church. Wherever this is not possible, a dharmaśāla 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 dharmaśāla’s senior group of elders. Local family missions are guided 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 sūdhana and pūjā and promote Śaiva Siddhānta through seminars for members and students. The primary forums for teaching are periodic youth retreats and discussion, it becomes the duty of the Church stewards to consider selling the proper and surrounding community. Even other religions, such as Buddhism, began to flourish in the regions, such as Buddhism, began to flourish in the

Our Saivite Sāstras, verse 44, foretold a unique syncretism between the monasteries and the family missions:

“There was a great feeling of ‘There is nothing happening here.’ The sakti 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 sakti 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 sakti radiations from the Śaivite monasteries.”

The Many Languages of Our Church

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 parampāra. This grand society has grown into a multi-lingual, international congregation. Tamil, Malay, Hindi, Gujarāti, Kannāda, Marāthī, Malayalam, Telugu, Bengāli, Oriya, French, Mauritius 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 85: “All my followers should embrace Sanskrit as their language of ritual worship, Shum as their language of meditation, and Tyaś as their script for offering prayers to the Gods and devas through the sacred fire. Aum.”

The Central Importance of Temples

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 283-285 of Living with Śiva explain: “My devotees wisely settle in areas where Ganeśa, 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, Ganeśa’s many temples and shrines, especially Kumbalavalai, and the holy samādhi shrines of our lineage. Aum Namaḥ Śivāya.” Sūtra 289 adds: “My devotees worship at their home shrines, dharmasālas, Kauai Aadheenam and all Śaivite temples. They do not attend temples of other denominations except upon pilgrimage or when required socially. Aum Namaḥ Śivāya.” Our Saivite Sāstras state in verse 154: “The temples of Śaivism in the Satśiva Yuga were profound. Nearly everyone had a small image of the Lord Natarāja in their home and in the appropriate private shrine. Shires were built for Umāganeśa and Lord Skanda, but Śiva-Sakti Natarāja presided. His dominant dasāna quelled all others.”

Training in the Priestly Traditions

All boys are expected to join a pūthasāla group to serve the temple and learn the incantations and procedures of the Śaiva Ādmātha Pūjā, liturgy for the home shrine. A vital part of this service is to assist the priests in preparing for pūjās, homas

KṚŚHNA YĀDURY VEDA, SVṬU 4:16. BO UTP. 736
Overview

Chapter 1

Page 14


"All my devotees must have an absolutely breathtaking home shrine, used

\[\text{Pûjâ}\]

Parârtha

Priesthoods

Íivâchârya

worldly forces. This provides the skills families need to fulfill

[\text{Íivâchârya}\]

the only ones to enter the Íiva sanctum in performance of certain sacred

\[\text{âtmârtha pûjâ}\]

parârtha

...and cooperation of transcendental beings, which through their service

\[\text{paramparâ sûtra}\]

Vedas, the

\[\text{Mrityunjaya, Na†arâja, Murugan, Gâmeśa}\]

true extension of the temple, a radiant home of the Gods and a refuge from

\[\text{nâma kara∫a saμskâra}\]

nâmakara∫a

vratas

and all that fetters

...and the categories three: God, soul and bonds; immaculate liberation

\[\text{Jñâna, Dharma, and Mokṣa}\]

...and senior

\[\text{satguru’s tiruvadi}\]

satguru's

of the Then (South) India Archaka Sañgam, the preeminent association of

\[\text{Suddha Šaivas}\]

Suddha Šaivas meditate on these as their religious path: Oneself, Absolute Reality and

\[\text{Sûtra}\]

TIRUMANTIRAM 1432. TM

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 pûjâ, the natyam stressed their personal inner attitudes and preparation prior to the time of holy worship. The brâhmins [monastery priests] set the pattern for all ceremonies, and it was followed throughout all monasteries, temples and shrines, right into the dalînga 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 physicality, the senior minority would have the Umâdeva call this to the attention of the devotee, for this transparency of the person was the most important thing in pûjâ. There were pûjâs given for various different reasons. Each one was predominantly the same. For the more complex and complicated pûjâ, the Šaivites traveled to the Holy Land of India and visited the temples there. ‘Work not for outer show, but the inner glow,’ Sometimes Indian brâhmins in their state of brahmacharya visited the temples and conducted pûjâ, but always in the same spirit of transparency.” Verse 248 adds, “The natyam and sâdhana were well aware that all pûjâ and ceremonies conducted within the Šaiva Siddhânta Yoga Order were for the purpose of seeking the aid and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcendental beings, which through their service

...and cooperation of transcende...
and abhishekas, washing and wrapping the brass pots, lighting the lamps and caring for the Deity clothing. The swâmis and senior sâdhakas keep a watchful eye over these brahmachârîs, 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 sâtvat 291: ‘All my devotees must have an absolutely breathtaking home shrine, used solely for meditation and worship of Śiva, Śakti, Murugan, Ganapâ and the satguru’s tiruvadi. This is the home’s most beautiful room. Aum.’

Monastic and Śvâcchârya mathavâsis as its official priesthood. For samâkahâras and sâdhas普, special festivals we may engage closely devoted Tamil priests, as well as hereditary Śvâcchâryas, who preside at all temple consecrations. Aum.” Here we are referring specifically to the Ādîsaivas, a hereditary order of priests, today consisting of several thousand families, dating back thousands of years and extolled in the Śiva Āgama scriptures as its official priesthood. For samâkahâras and sâdhas普, special festivals we may engage closely devoted Tamil priests, as well as hereditary Śvâcchâryas, who preside at all temple consecrations. Aum.”

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

Not Outer Show 33 “The ceremonies in the temples were basic and simple. The ceremonies in the temples were basic and simple. 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 pûjâ, the nityam stressed their personal inner attitudes and preparation prior to the time of holy worship. The brâhmins [monastery priests] set the pattern for all ceremonies, and it was followed throughout all monasteries, temples and shrines, right into the dâling 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 dârsana 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 Umâdeva call this to the attention of the devotee, for this transparency of the person was the most important thing in pûjâ. There were pûjâs given for various different reasons. Each one was predominantly the same. For the more complex and complicated pûjâ, the Śaivaîtes traveled to the Holy Land of India and visited the temples there. ‘Work not for outer show, but the inner glow’ Sometimes Indian brâhmins in their state of brahmacharya visited the temples and conducted pûjâ, but always in the same spirit of transparency.” Verse 248 adds, “The nityam and sâdhas普 were well aware that all pûjâ and ceremonies conducted within the Śiva Siddhânta Yoga Order were for the purpose of seeking the aid and cooperation of transcendental beings, which through their service
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

The Church does not join with or become a branch of any other organization. Nor do its local missions. We stand alone as a citadel of strength and belief, as did the rishis 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

The glorious Kaišāsī 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 sanyāsa 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.

Sukla Yajur Veda, BṛhadU 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, KaiuU 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 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.

Chandralīkāna Āṣama, Kriyā Pāda, Chapter 2, Verse 7

ENEVOLENT MEN WHO WROTE THE KATHA 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 BEHIND THE APPEARANCE, THE IMMORTAL WHICH GIVES MEANING TO OUR MORTALITY. THE WAY TO THIS TRUTH, RECURRING IN EVERY AGE AND CULTURE, STILLS EXISTS TODAY.

It is a dynamic tradition, carrying the same force and power for contemporary pathfinders as it did for the seekers and disciples of the dīn 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 Nandīnātha Sampradāya’s Kaišāsī Paramparā.

The first of these masters that history recalls was Mahārishi Nandinātha (or Nandikesvarā) 2,250 years ago, satguru to the great Tirumular, ca 200 BCE, and seven other disciples, as stated in the Tirumantiram: Patañjaḷi, Vyāghrapāda, Sānakumāra, Śivayogamuni, Sanakar, Sanadanar and Sananthanar. Tirumular had seven disciples: Mālaṅgam, Indiran, Soman, Brahman, Rudran, Kaliaṅga and Kalijaṁalaṅgam, each of whom established one or more monasteries and propagated the Āṣamic lore. In the line of Kaliaṅga came the sages Righama, Mālīgaṅva, Nāḍiṅta, Bhogadava and Paramāṇanda. The lineage continued down the centuries and is alive today—the first recently known siddha being the Rishi from the Himalayas, so named because he descended from those holy mountains. In South India, he initiated Kadaitswāmi (1804–1911), who in turn initiated Chellappaswāmi (1840–1915). Sage Cheliappan passed the mantle of authority to Sage Yogaswāmi (1872–1964), who in 1949 initiated me as the current satguru, invested with the spiritual power and mantle of authority for the Kaišāsī Paramparā, in Jaffna, Sri Lanka, on the full moon day in May, 1949, when I was 22 years of age.

The beings in this lineage are not conventional saints or typical yogis. Technically, they are called Saiva 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
and devotion, also to Lord Śiva, were in fact members of the Order, protectors and disseminators of the saktī and heralds of the Golden Age.

Our Church's International Alliances

We stand alone as a citadel of strength and belief, as did the rishis 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

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.

Sukla Yajur Veda, BrihadU 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 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.

Chandrājñāna Āgama, Kriyā Pāda, Chapter 2, Verse 7

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 Nandānātha Sampradāya's Kailāsa Paramparā.

The Masters In our Kailāsa Lineage

Mahārishi Nandinātha (or Nandīkesvara) 2,250 years ago, satguru to the great Tirumular, ca 200 BCE, and seven other disciples, as stated in the Tirumantiram: Patañjali, Vyāghrapāda, Sanatkumāra, Śivayogamuni, Sanakar, Sanadanar and Sanathanar. Tirumular had seven disciples: Mālahāra, Indiran, Soman, Brahman, Rudran, Kaliṅga and Kaṭjamālayam, each of whom established one or more monasteries and propagated the Āgamic lore. In the line of Kaliṅga came the sages Rāghama, Māṅgalaideva, Nādāntar, Bhogadeva and Paramāṇanda. The lineage continued down the centuries and is alive today—the first recently known siddha being the Rishi from the Himalayas, so named because he descended from those holy mountains. In South India, he initiated Kadait-svāmi (1804–1891), who in turn initiated Chellappaswāmi (1840–1915). Sage Chellappan passed the mantle of authority to Sage Yogaswāmi (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.

The beings in this lineage are not conventional saints or typical yogis. Technically, they are called Saiva 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

From the Himalāyan 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 written exactly what they needed. One day, as suddenly as he had come, he was gone. Villagers turned it into a shrine frequented by the crowds who entered a state of contemplation so complete that he could not be aroused. 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 Himalayan 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 Himalayas.”

Kadaitswāmī

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 Rishi 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 Kadaitswāmī, the “Marketplace Swāmī.” One day Kadaitswāmī 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 swāmī asked her to bring a piece of iron. A rusty old rod was found. Kadaitswāmī 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 Chellappaswāmī

41 The next satguru in this tradition was called Chellappaswāmī (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 Kadaitswāmī. 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. Chellappaswāmī 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?” Chellappaswāmī 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.
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 Himalayan 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 wanted to offend a great soul, the wife did the unthinkable—she sold him a rusty old rod was found. Kadaitswâmi took it aside, spat on it and handed it back. It 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 "sight," of this remarkable being. Many came with questions like "Who am I?" instead 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 Rishi 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 dârâma or yoga school. He could be found walking in the marketplace, speaking of man's oneness with God Íiva and taking his meals with common folks. The people called him Kadaitswâmi, the "Marketplace Swâmi." One day Kadaitswâmi 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 swâmi asked her to bring a piece of iron. A rusty old rod was found. Kadaitswâmi took it aside, spat on it and handed it back. It had returned to gold! The family became wealthy coconut oil merchants, though it is said they never sold the golden rod.

The next satguru in this tradition was called Chellappaswâmi (1840–1915). Chellapan 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, Chellappaswâmi was strict with himself, especially about food. He cooked his meals with common folks. The people called him Chellappaswâmi, 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.
The Master
Of Sri Lanka

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 Yogaswāmī's humble hut in the North. The 77-year-old Yogaswāmī named him Subramuniya, “silent teacher of light” and initiated him into the famed mantra Namah 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. Yogaswāmī left his earthly body, attaining māahasamādhi, in Sri Lanka, on March 24, 1964.

Our Greatest Siddhi: to Change Lives

Saivite Hindu people of Sri Lanka, who now reside in 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 swāmnis 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 HINDU-TODAY, printed or distributed 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 Jagadāchārya s, world teachers, for his international efforts in promoting a Hindu renaissance for 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.

Chapter 2

Spiritual Lineage

One morning a pilgrim was walking by the temple where Chellappaswāmī 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 Chellappaswāmī as his disciple. This was Sage Yogaswāmī (1872–1964), who wrote many verses recounting that meeting: “I saw my guru at Nalur Temple. Heh! Who are you? he challenged me. I saw darkness all-surrounding and could not comprehend his meaning. As I stood perplexed, he looked at me with kindness, and the mãyā 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?’

By My Monks

A Short Sketch

In 1947 a 20-year-old American sailed from San Francisco to Bombay in search of his guru. His cabin on the ship was directly over the engine room. It was his habit to meditate long hours each day alone in his room. One morning his contemplation 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 Budhist 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 yogi, 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 Yogaswāmī’s humble hut in the North.
Spiritual Lineage

Chapter 2

Page 20

Yogaswâmi, The Master Of Sri Lanka

42 One morning a pilgrim was walking by the temple where Chellappaswâmi 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 55-year-old man left all worldly life and joined Chellappan as his disciple. This was Sage Yogaswâmi (1872–1964), who wrote many verses recounting that meeting: "I saw my guru at Naluru Temple. Hey! Who are you?" he challenged me. I saw darkness all-surrounding and could not comprehend his meaning. As I stood perplexed, he looked at me with kindness, and the mâyâ that was tormenting me left and disappeared. He pointed above my head, and I lost all consciousness and stood there in amazement. He then spoke of the essence of Vedânta, that my fear might vanish. "It is as it is. Who knows? Grasp well the engines immediately halted, and the ship drifted quietly for two days. The 77-year-old Yogaswâmi named him Subramuniya. "silent teacher of light" and initiated him into the famed mantra Namah Shivâya. Later, on the full-moon day in May 1949, his satguru initiated Subramuniya into the holy orders of sannyâsa and with a forceful slap on the back commanded him to carry the ancient Nâtha teachings back to the West. The event was acclaimed a coronation by all who witnessed. Yogaswâmi left his earthly body, attaining mahasamâdhi, in Sri Lanka, on March 24, 1964.

Our Greatest Siddhi: to Change Lives

Saivite Hindu people of Sri Lanka, who now reside in many countries of the world. He lives on a remote Hawaiian island where he has built a Saivite monastery-temple complex. Here, in 1995, his eleven swâmis 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 in nearly a dozen nations. His discourses have inspired many books and courses, most importantly Dancing with Shiva, 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 Saivite 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 Jagadâchâryas, 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 1966, Moscow in 1990 and Rio de Janeiro 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 Following Chapter

45 Now we shall examine the beliefs, or articles of faith, of Saiva Siddhânta Church, those convictions which define attitude and guide actions for its members.
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.

Krishna 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.

Sarvajñântarâ Âgama, 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 atman. This it is which should be known.

Atharva Veda, MandU 7. VE, 725

Subtlest of the subtle, greatest of the great, the atman 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.

Krishna 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 Íiva’s. On the emergence of spontaneous supreme knowledge occurs that state of movement in the vast unlimited expanse of consciousness which is Íiva’s. On the emergence of spontaneous supreme knowledge occurs that state of movement in the vast unlimited expanse of consciousness which is Íiva’s. On the emergence of spontaneous supreme knowledge occurs that state of movement in the vast unlimited expanse of consciousness which is Íiva’s. On the emergence of spontaneous supreme knowledge occurs that state of movement in the vast unlimited expanse of consciousness which is Íiva’s. On the emergence of spontaneous supreme knowledge occurs that state of movement in the vast unlimited expanse of consciousness which is Íiva’s. On the emergence of spontaneous supreme knowledge occurs that state of movement in the vast unlimited expanse of consciousness which is Íiva’s. On the emergence of spontaneous supreme knowledge occurs that state of movement in the vast unlimited expanse of consciousness which is Íiva’s. On the emergence of spontaneous supreme knowledge occurs that state of movement in the vast unlimited expanse of consciousness which is Íiva’s.

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 atman. This it is which should be known.

Atharva Veda, MandU 7. VE, 725

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.

Devitântara Âgama, 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.

Sarvajñântarâ Âgama, AtmaS. 50-51, RM, 109

47 Ì. 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 Saivite Creed are as follows.

1. THE FIRST BELIEF, GOD’S UNMANIFEST REALITY

Saiva’s followers all believe that Lord Saiva is God, whose Absolute Being, Paraśiva, transcends time, form and space. The yogi silently exclaims, “It is not this. It is not that.” Yes, such an inscrutable God is God Saiva. Aum.

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

Saiva’s followers all believe that Lord Saiva is God, whose immanent nature of love, Parāsakti, 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

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

_Krishna 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 subtitle world. 

_Sarvajñântara Ågama, 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 atman. This it is which should be known. 

_Atharva Veda, MandU 7. VE, 725_

Subtlest of the subtle, greatest of the great, the atman 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. 

_Krishna 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 Íiva's On the emergence of spontaneous supreme knowledge occurs that state of movement in the vast unlimited expanse of consciousness which is Íiva’s state, the supreme state of Reality. 

_Siva Sûtras 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. 

_Deviâkottara Ågama, 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 He dances in our knowledge, our thoughts, too, dance. When He in heart endearing dances, the several elements, too, dance. Witness in rapture He dances in our knowledge, our thoughts, too, dance. When He in heart endearing dances, the several elements, too, dance. Witness in rapture 

_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. 

_Sarvajñântara Ågama, 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 SIVA, A UNION KNOWN AS SIVASAMBANDHA.

46 ¶ The unified view held by all my followers regarding God, soul and world (Pâti, paśa and pâśa) has its source in the Vedas, Sáiva Ågamas 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, Sáivite Hindu Religion. The Articles of Faith of Śiva Siddhânta Church are: 1) Sáivite Creed, 2) Affirmation of Faith, 3) Two Doctrines, 4) Scriptural Foundations and 5) Five Precepts.

1. Our Creed: A creed is an authoritative formulation of the beliefs of a religion, of religious communities and, by extension, of religious beliefs. 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 Sáivite 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 yogi 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 Mahâdeva, Paramâsvara, author of Vedas and Ågamas, the creator, preserver and destroyer of all that exists. Aum.
THE TWELFTH BELIEF, THE FIVE LETTERS
Šiva's followers all believe in the Pañchâkshara Mantra, the five sacred syllables “Namaḥ Śivaḥ,” as Saivism's foremost and essential mantra. The secret of Namaḥ Śivaḥ is to hear it from the right lips at the right time. Aum.

THE ELEVENTH BELIEF, THE ESOTERIC PURPOSE OF TEMPLE WORSHIP
Šiva's followers all believe in the Mahâdeva 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.

THE TENTH BELIEF, THE GOODNESS OF ALL
Šiva'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 Šiva's will. Aum.

THE NINTH BELIEF, THE FOUR MÅRGAS, STAGES OF INNER PROGRESS
Šiva'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.

THE EIGHTH BELIEF, KARMA, SAÂSÅRA AND LIBERATION FROM REBIRTH
Šiva'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.

THE SEVENTH BELIEF, THE GROSS, SUBTLE AND CAUSAL PLANES OF EXISTENCE
Šiva's followers all believe in the Mahâdeva Kârttikeya, 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.

THE SIXTH BELIEF, THE SOUL'S CREATION AND IDENTITY WITH GOD
Šiva'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 â∫ava, karma and mâyâ is removed by His grace. Aum.

THE FIFTH BELIEF, THE DEITY KÅRTTIKEYA
Šiva's followers all believe in the Mahâdeva Kârttikeya, son of Śiva-Śakti, whose vel of grace dissolves the bondages of ignorance. The yogi, locked in lotus, venerates Murugan. Thus restrained, his mind becomes calm. Aum.

THE FOURTH BELIEF, THE ELEPHANT-FACED DEITY
Šiva's followers all believe in the Mahâdeva 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.

THE THIRD BELIEF, THE CAUSAL WORD
Šiva's followers all believe in the Mahâdeva 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.

THE SECOND BELIEF, THE ESOTERIC PURPOSE OF TEMPLE WORSHIP
Šiva's followers all believe in the Pañchâkshara Mantra, the five sacred syllables “Namaḥ Śivaḥ,” as Saivism's foremost and essential mantra. The secret of Namaḥ Śivaḥ is to hear it from the right lips at the right time. Aum.

THE FIRST BELIEF, MONISTIC THEISM, ADVÂTA-ŚIVAÎVÂRAVÅDA
The following concise statement encapsulates the first doctrine of Šaiva Siddhânta Church, the monistic theism of Śaiva Siddhânta: “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 rishis. So great is He, the Incomparable One. Mystically, He is the Creator and the Creation. He is All and within all. Therefore, we preach the monistic theism of Śaiva Siddhânta, Rishi Tirumular’s Vedâ-Ågamic theology, which encompasses pre-Śaṅkaran Vedânta and pre-Meṣâkandar Siddhânta.”
THE TWELFTH BELIEF, THE FIVE LETTERS

Śiva's followers all believe in the Mahādeva Lord Gañeśa, 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.

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.

THE TENTH BELIEF, THE GOODNESS OF ALL
Śiva's followers all believe in the Mahādeva Kaṛttikeya, son of Śiva-Śakti, whose veṣ of grace dissolves the bondages of ignorance. The yogi, locked in lotus, venerates Murugan. Thus restrained, his mind becomes calm. Aum.

THE NINTH BELIEF, THE FOUR MÅRGAS, STAGES OF INNER PROGRESS
Śiva's followers all believe that the performance of charyā, yoga, ṛgveda, and dhvaja is absolutely necessary to bring forth the effects of all actions he has caused—and that each soul continues to reincarnate until all karmas are resolved and mâyâ is removed by His grace. Aum.

THE EIGHTH BELIEF, KARMA, SAÂSÅRA 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.

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.

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 āpava, karma and mâyâ is removed by His grace. Aum.

THE FIFTH BELIEF, THE DEITY KĀRTTIKEYA
Śiva's followers all believe in the Mahādeva Kaṛttikeya, son of Śiva-Śakti, whose veṣ of grace dissolves the bondages of ignorance. The yogi, locked in lotus, venerates Murugan. Thus restrained, his mind becomes calm. Aum.

THE FOURTH BELIEF, THE ELEPHANT-FACED DEITY
Śiva's followers all believe in the Mahādeva Lord Gañeśa, 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.

THE THIRD BELIEF, THE POETIC MANTRA
Śiva's followers all believe in the Mahādeva Kurukulla, son of Śiva-Śakti, whose veṣ of grace dissolves the bondages of ignorance. The yogi, locked in lotus, venerates Murugan. Thus restrained, his mind becomes calm. Aum.

THE SECOND BELIEF, THE IMMANENT AND TRANSCENDENT REALITY
Śiva's followers all believe in the Mahādeva Lord Gañeśa, 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.

THE FIRST BELIEF, THE MONISTIC THEISM
Śiva's followers all believe in the Mahādeva Lord Gañeśa, 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.
Articles of Faith

Chapter 3

Page 26

Bible of the Íaivite Hindu Religion.

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 satigurus, whose guidance is absolutely essential for spiritual progress and enlightenment.

About the Following Chapter

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

THE FOURTH 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.

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

The dear children are taught of the true, Imperishable Being is realized.

2. THE SECOND PRECEPT: MANDIRA, HOLY TEMPLES

The dear children are taught of temple worship, fire-ceremonies, sacraments and devotionalists of bathing in all the sacred waters of all sacred rivers and of sprinkling the remains on the head, man attains the fruit and Íiva is called the guru.

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...
Articles of Faith
Chapter 3

Page 26

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

Sruti, Smriti

IV: Scriptural authority derives from the Tirukural of Saint Tiruvalluvar, the Natchintanai of Sage Yogaswami and my own written teachings, particularly Dancing with Siva, Living with Siva, Merging with Siva, The Master Course, Siva Dharma Sstras and Lemurian Scrolls. We also draw from the Tirumurai: the devotional scriptures of the Saivite saints, most especially the Tirumantram of Rishi Tirumular, as well as the profound hymns of Saints Manikkavasagar and Tayumanavar, and the Nitha Yoga Sstras of Rishi Patañjali. Selections from among these make up The Holy Bible of the Saivite Hindu Religion.

V: Five Precepts

Pancha Sraddha

50. The Vedas and Siva Agamas are the Church’s primary scriptural authority. The secondary scriptural authority are the Tirukural of Saint Tiruvalluvar, the Natchintanai of Sage Yogaswami and my own written teachings, particularly Dancing with Siva, Living with Siva, Merging with Siva, The Master Course, Siva Dharma Sstras and Lemurian Scrolls. We also draw from the Tirumurai: the devotional scriptures of the Saivite saints, most especially the Tirumantram of Rishi Tirumular, as well as the profound hymns of Saints Manikkavasagar and Tayumanavar, and the Nitha Yoga Sstras of Rishi Patañjali. Selections from among these make up The Holy Bible of the Saivite Hindu Religion.

51. The following ślokas constitute the minimal Hindu beliefs. By teaching these to sons and daughters, parents worldwide pass on the Sanatana 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, Pancha Sraddha, 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 devotional channels open 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: SAMSÅRA-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 Agamas, 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.

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 vidyā. Vidyā is not different from both of them.

Chandrajñâna Saiva Agama, Krtyapāda, 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 Gîtâ 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, 98

Let him approach with humility a guru who is learned in the scriptures and established in Brahma. 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 1.2.12–15. EH, 157

The birth of the world, its maintenance, its destruction, the soul's obscuration and liberation are the five acts of His dance.
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 atman, who is known by wisdom.

Krishna 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, 594

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

Śukla Yajur Veda, TrishikhitiBR U 52-53. 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.”

Śukla Yajur Veda, BrihatU 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.

Devrikākottara Ågama, 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 Ågama.

Devrikākottara Ågama, JAV 41. RM, 114

Tapas, japa, serenity, belief in God, charity, vows in Saiva way and Siddhânta learning, sacrificial offerings, Śiva pūjâ and speech pure—with these ten the one in niyama perfects his way.

Tirumantram 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.

Natchintanal, “The True Path.” NY, 4
EVOUT ŠISHYAS ADHERE TO THE CENTRAL PRINCIPLES OF RIGHT LIVING ELOQUEINTLY ELUCIDATED IN TWO LIFE-TRANSFORMING TEXTS: LIVING WITH ŚIVA, HINDUISM’S CONTEMPORARY CULTURAL, 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.

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 ku†umba sâdhana, 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 NANDINÅTHA S¨TRAS: The 365 Nandinâtha Sûtras 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 sûtras.

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 kalâs —
9. The Five Sacrifices: Families of all Hindu sects recognize five daily social and religious duties or sacrifices, tyāha, which acknowledge our interconnectedness with the beings of all three worlds. These are known as the pañcha mahâtyajñas, five great sacrifices to God, Gods, ancestors, creatures and men.

I. Five Obligations: Pañcha Kriyās

1. The First Obligation: Virtuous Living, Dharma

Following the laws of dharma includes observing the teachings of the Tirukural, remaining celibate until marriage, obeying sīrī 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 includes performance of pūjā, sādhanā, 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 Saivite 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, Tīrthayātā

At least once each year every Saivite 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, Samskaras

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

1. The First Parenting Guide: Good Conduct, Dharma Chārā

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 sārī at home, all sing to God, Gods and guru.

2. The Second Parenting Guide: Home Worship, Dharma Svagāriha

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.


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 dharmic voice must be stronger.


Loving fathers and mothers keep informed by studying the Vedas, Ågamas and sacred literature, listening to swāmits 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

The mīla sūtras are nine root aphorisms from the 365 Mīla Sūtras which describe the fundamental qualities of Saiva 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 First Root Aphorism: śūtra 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 Second Root Aphorism: śūtra 73, Traditional Surroundings

Śiva’s devotees, in their homes, endeavor to surround themselves with Śiva 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 Third Root Aphorism: śūtra 356, Scriptural Study

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

1. THE FIRST OBLIGATION: VIRTUOUS LIVING, DHARMA

Following the laws of dharma includes observing the teachings of the Tirukkural, remaining celibate until marriage, obeying stri 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 includes performance of pūja, sādhanā, 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 Saiva festivals in the home and temple, including guru pūja 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, TIRTHAYÂTRA

At least once each year every Saivite 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, SÂMSKĀRAS

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

1. THE FIRST PARENTING GUIDE: GOOD CONDUCT, DHARMAÇÂHÂRA

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 sārī at home, all sing to God, Gods and guru.

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

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 SAMBHÂSHANA

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 dharmic voice must be stronger.

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

Loving fathers and mothers keep informed by studying the Vedas, Ågamas and sacred literature, listening to swâmins and paṇḍitâs. 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 SAÔGA

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 Ç The mîla sûtras are nine root aphorisms from the 365 Nandinâtha Sûtras 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 75, TRADITIONAL SURROUNDINGS

Śiva’s devotees, in their homes, endeavor to surround themselves with Śiva 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 356, 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 lânas is called Rudra. That part of Him which belongs to rajñas is Brahmā. That part of Him which belongs to sattvas is Vishu. 

KRISHNA YÂDA VEDA, MATI 5.2 80 UPH, 42S

That part of Him which is characterized by lânas is called Rudra. That part of Him which belongs to rajñas is Brahmā. That part of Him which belongs to sattvas is Vishu. 

KRISHNA YÂDA VEDA, MATI 5.2 80 UPH, 42S
Articles of Conduct

Page 32

IV. THE THIRTY FAMILY APHORISMS: SUTRA 161, MONTHLY TITHIE

All my devotees are encouraged to 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.

5. THE FIFTH FAMILY APHORISM: SUTRA 200, AVOIDING DRUGS

Íiva’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 Namah Śivāya.

6. THE SIXTH FAMILY APHORISM: SUTRA 201, DEVELOPING A USEFUL CRAFT

Íiva’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.

7. THE SEVENTH FAMILY APHORISM: SUTRA 301, MUSIC, ART, DRAMA AND THE DANCE

Íiva’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.

8. THE EIGHTH FAMILY APHORISM: SUTRA 302, VEGETARIAN DIET

Íiva’s devotees keep strong and healthy by exercising at least one half hour daily through such activities as brisk walking, swimming, dancing, and vigorous work. Aum Nama˙ Śivâya.

9. THE NINTH FAMILY APHORISM: SUTRA 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: SUTRA 25, 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: SUTRA 158, RESPONSIBLE MONEY MANAGEMENT

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

12. THE TWELFTH FAMILY APHORISM: SUTRA 159, SELF-RESPLENDENT

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

ATHARV VEDA, MUNDU 11.2
Articles of Conduct

Chapter 4

4. THE 4TH ROOT APHORISM: SÛTRA 300, SÁIVITE 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 Namāḥ Śivāya.

5. THE 5TH ROOT APHORISM: SÛTRA 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: SÛTRA 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 Namāḥ Śivāya.

7. THE 7TH ROOT APHORISM: SÛTRA 161, MONTHLY TITHIE

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: SÛTRA 240, 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: SÛTRA 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

57. THE Grihya śūtras, or family aphorisms, are a special collection of aphorisms from Living with Śiva that pertain to ongoing daily aphorisms within the home. While many more household śūtras should certainly be followed, this is a concise set of the most crucial principles each kulapati and kulamātī gently monitors to administrator the positive growth of their tightly-knit Śaiva family.

1. THE FIRST FAMILY APHORISM: SÛTRA 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: SÛTRA 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: SÛTRA 76, 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 Namāḥ Śivāya.

4. THE FOURTH FAMILY APHORISM: SÛTRA 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: SÛTRA 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: SÛTRA 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: SÛTRA 302, MUSIC, ART, DANCE 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—vina, mridulgam, tambūra, cymbals and bamboo flute. Aum.

8. THE EIGHTH FAMILY APHORISM: SÛTRA 305, LIVING THE TAMIL SÀIV À 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 Namāḥ Śivāya.

9. THE NINTH FAMILY APHORISM: SÛTRA 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: SÛTRA 25, 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: SÛTRA 118, 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, saltations to the sun, hatha yoga and vigorous work. Aum Namāḥ Śivāya.

12. THE TWELFTH FAMILY APHORISM: SÛTRA 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, unmanifest, causal state of the universe.

ATHARVA VEDA, MUNDU 11:2
When away from home, each of Śiva’s married men devotes contacts his wife every day to express his love and inquire about her day. He avoids entering their shrine for the blessings of Gods and are treated as Gods. Friends, relatives, acquaintances, even strangers, are attired, always at home and in the temple, adding rich jewelry for cultural events. Ever modest and elegant, they never expose breasts or thighs. Aum. 

Each of Śiva’s married men followers strives to fulfill male dharma, guarding the integrity of society and the family through protecting and providing abundantly for his beloved wife, children and parents. Aum.

TheTwentyninth Aphorism: Sūtra 134, Caringfor 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.

TheTwentieth Aphorism: Sūtra 126, The Guest is God in Śiva Homes
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.

TheTwenty-first Aphorism: Sūtra 135, Limiting the Stay of Guests
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.

TheTwenty-Eighth Aphorism: Sūtra 149, Responsible Chaperoning
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.

TheTwentyninth 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.

TheThirtyfirst 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.
19. When away from home, each of Śiva's married men devotes contacts his wife every day to express his love and inquire about her day. He avoids entering their shrine for the blessings of Gods and are treated as Gods. Friends, relatives, acquaintances, even strangers, are attired, 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. Each of Śiva's married men followers strives to fulfill male dharma, guarding the integrity of society and the family through protecting and perpetuating the race, family and the faith through remaining in the home to nurture, guide and strengthen her dear husband and children. Aum.

17. 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.

16. Each of Śiva's married women followers strives to fulfill female dharma, providing abundantly for his beloved wife, children and parents. Aum.

15. Each of Śiva's married women devotees wears, whenever appropriate, traditional Hindu attire, always at home and in the temple, providing adequately for cultural events. Ever modest and elegant, they never expose breasts or thighs. Aum.

14. Each of Śiva's married 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.

13. Each of Śiva's married men followers strives to fulfill male dharma, guarding the integrity of society and the family through protecting and perpetuating the race, family and the faith through remaining in the home to nurture, guide and strengthen her dear husband and children. Aum.

12. 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.
Articles of Chapter 4 Conduct

The forbidden aphorisms, ānivārita śūtras, 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: ŚÚTRA 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: ŚÚTRA 196, TOBACCO
Śiva’s devotees are forbidden to smoke, chew tobacco or inhale stuff. 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: ŚÚTRA 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: ŚÚTRA 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: ŚÚTRA 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: ŚÚTRA 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: ŚÚTRA 113, FORCED MARRIAGES
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 transgressions are rewarded with pain, guilt and remorse. Aum.

8. THE EIGHTH FORBIDDEN APHORISM: ŚÚTRA 76, WIFE ABUSE
Each of Śiva’s married men devotes 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: ŚÚTRA 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: ŚÚTRA 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: ŚÚTRA 115, 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: ŚÚTRA 117, DISCOURAGING SPIRITUALITY
Śiva’s married followers all encourage their spouses to ardently fulfill sādhana, religious service, meditation, yoga, ritual worship, festivals and pilgrimage. They never discourage such noble expressions of dharma. Aum.

13. THE THIRTEENTH FORBIDDEN APHORISM: ŚÚTRA 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: ŚÚTRA 215, 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: ŚÚTRA 216, 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 attain-ment, knowledge, behavior and spiritual maturity. Aum. Nāma˙ Śivāya.

VI. The Yamas: 30 C The very first limb of rājya yoga, as codified by such great souls as Sage Patañjali and Rishi Tirumular, is yama, “restraint.” Here we list the ten restraints prescribed in the Tirumantiram, the Śāndilya and Varuha Upanishads and the Hatha Yoga Pradīpikā. 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.
Articles of Conduct

Chapter 4

Conduct

58. The forbidden aphorisms, nīvarīta śūtras, 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 sniff. 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 135, CHILD ABUSE
Sīva’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.

8. THE EIGHT FORBIDDEN APHORISM: SŪTRA 86, WIFE ABUSE
Each of Śiva’s married men devotes 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, ADULTERY
Sīva’s followers are forbidden by tradition to commit adultery. They know that transgressions are rewarded with pain, guilt and remorse. Aum.

10. THE TENTH FORBIDDEN APHORISM: SŪTRA 112, FORCED MARRIAGES
Sīva’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 115, DOWRY
Weddings are spiritual events among Śiva’s followers. Confirmations 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 sadhana, 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
Sīva’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
Sīva’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 236, CASTE ABUSE
Sīva’s devotees are forbidden to perpetuate the restrictions and abuses of the Indian caste system. Instead, they base respect and status on attain-
Articles of Conduct

Chapter 4

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 dhrīti, steadfastness, overcoming nonperseverance, fear, indiscision and changeableness. Aum.

4. THE 7TH AND 8TH RESTRAINTS: SŪTRA 49, COMPASSION AND STRAIGHTFORWARDNESS
All devotees of Śiva practice dīya, 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 saucha, avoiding impurity in body, mind and speech. Aum Nama˙ Śivâya.

VII: The Nyāyas: 60

Religious Practices

The second of rāja yoga’s eight limbs is niyama, literally, “to unleash” or “practice.” These are the basic religious practices, again, not only for yogis, 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 live 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 hṛi, remorse, are modest and show shame for misdeeds. They nurture santosha, 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 dāma, tithe and giving generously. 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 śiddhānta 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 matri, 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 āpā, daily, counting recitations on rudrāksha beads. Embracing tapas through simple austerities, they sacrifice often, carry out penances as needed and perform sādhana regularly. Aum Namah Śivâya.

About 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 Śivaite 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 Nandinâtha 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 Śivas

As stated earlier, the Nandinâtha 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 Śivaite 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 Nandinâtha 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.

Everywhere is the Holy Form. Everywhere is Śiva-Sakti. Everywhere is Chidambaram; Everywhere is Divine Dance.
VII: The Niyamas: devotees seeking to live as spiritual beings on this earth, abiding in the qualities such as contentment, giving, faith and worship. Ten are listed centuries ago in the Sûtras, as expressed in five practices.

1. All Íiva’s devotees practice dâna, giving freely, without thought of reward. They sustain an unshakable faith, āstikya, believing in God, Gods, guru and the Vedic path to enlightenment. Aum.

2. All Íiva’s devotees practice dayâ, compassion, conquering callous, cruel, insensitive feelings toward all beings. Maintaining ārjava, they are straightforward and honest, renouncing deception and wrongdoing. Aum.

3. All Íiva’s devotees practice mitahâra, moderation in appetite, not eating too much or consuming meat, fish, shellfish, fowl or eggs. They uphold dayâ, compassion, conquering callous, cruel, insensitive feelings toward all beings. Maintaining ārjava, they are straightforward and honest, renouncing deception and wrongdoing. Aum.

4. All devotees of Íiva exercise self-control, restraining intemperance with people and impatience with circumstances. They foster dhrity, steadfastness, overcoming nonperseverance, fear, indecision and changeableness. Aum.

5. All devotees of Íiva practice 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.

6. All Íiva’s devotees practice santosha, contentment, finding joy and serenity in all dimensions of being. They uphold śadharma, seeking joy and serenity in life. Thus, theirs is a happy, sweet-tempered, fulfilling path. Aum.

7. All Íiva’s devotees practice dh®iti, steadfastness, without thought of reward. They sustain an unshakable faith, āstikya, believing in God, Gods, guru and the Vedic path to enlightenment. Aum.

8. All devotees of Íiva observe brahmacharya, restraining intemperance with people and impatience with circumstances. They foster dhrity, steadfastness, overcoming nonperseverance, fear, indecision and changeableness. Aum.

9. All Íiva’s devotees practice āstikya, perfect faith, believing in God, Gods, guru and the Vedic path to enlightenment. They uphold ārjava, straightforward and honest, renouncing deception and wrongdoing. Aum.

10. All devotees of Íiva observe satya, truthfulness, they do not lie, deceive, betray promises or keep secrets from loved ones. Aum.

11. All Íiva’s devotees practice tapas, self-control, restraint in thought, word and deed, even in their dreams. Adhering to satya, truthfulness, they do not lie, deceive, betray promises or keep secrets from loved ones. Aum.

12. All Íiva’s devotees practice kshamâ, showing shame for misdeeds. They nurture bhakti, divine devotion, finding joy and serenity in life. Thus, theirs is a happy, sweet-tempered, fulfilling path. Aum.

13. All Íiva’s devotees practice dâna, giving freely, without thought of reward. They sustain an unshakable faith, āstikya, believing in God, Gods, guru and the Vedic path to enlightenment. Aum.

The Sûtras are 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 Nandinâtha Sûtras 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 ancient traditions in contemporary times. At that trying time, these 365 Nandinâtha Sûtras 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.

As stated earlier, the Nandinâtha Sûtras 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 Nandinâtha Sûtras 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.

We must remember that each of the Nandinâtha Sûtras 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 adamantine 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 sûtra devas. Some Śåhþyas have reported feeling someone watching them when they were not sûtra perfect, as through a hidden video camera.
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 Kalâs, Or Cultural Arts

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 kalâs are listed in chapter 24 of these Śaiva Dharma Sāstras.

IX: Pâncha Mahâpûjâ:

The holy Vedas outline five social and religious duties or sacrifices, known as the pâncha mahâpûjâs, to God, Gods, ancestors, creatures and men. The Sâtapata Brâhmaṇa (x.i.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 Brahman.…Day by day a man makes funerary offerings, 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 YAJNA, HOMAGE TO TRANSCENDENTAL ŚIVA, THE SELF Brahма yajña is accomplished through studying and teaching the Vedas and other sacred teachings. This sacrifice is also referred to as Veda yajña and jîshi yajña.

2. THE SECOND SACRIFICE: DEVA YAJNA, 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 pûjâ. For our fellowship, Brahma yajña and deva yajña are embodied in sūtra 22. “Worshippers of Śiva, during their daily sâdhana vigil, conduct or attend pûjâ, 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 YAJNA, HOMAGE TO ANCESTORS Pitri yajña is the offering of cakes (pînda) and water to the family line and the progenitors of mankind.

4. THE FOURTH SACRIFICE: BHÛTA YAJNA, HOMAGE TO CREATURES AND ELEMENTALS Bhûta yajña is the placing of food offerings, bâli, on the ground, intended for animals, birds, insects and beings of the invisible worlds.

5. THE FIFTH SACRIFICE: MANUSHYA YAJNA, 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.

In vain the foolish man accumulates food. I tell you, truly.

alone he eats, alone he sits in sin. The ploughshare clearing the soil helps satisfy hunger. The traveler, using his legs, achieves his goal.

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

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.

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 11.7 Uph, 641

In vain the foolish man accumulates food. I tell you, truly.

Anandhe wishes to himself neither friend nor comrade.

Easy for all to offer in worship a green leaf to the Lord. Easy for all to speak pleasant words to others.

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

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 6.129.1. VE, 636

Mundu 11.7 Uph, 641
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 Kalâs, Or Cultural Arts**

Kalâs. 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 kalâs are listed in chapter 24 of these Śaiva Dharm śāstras.

**IX: Pañcha Mahâyajña:**

The holy Vedas outline five social and religious duties or sacrifices, known as the pañcha mahâyajña, to God, Gods, ancestors, creatures and men. The Satapata Brâhmapa (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 Gods. And the sacrifice to Brahman? The sacrifice to Brahman is accomplished through studying and teaching the Vedas and other sacred teachings. This sacrifice is also referred to as Veda yajña and jîshi yajña.

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 jîshi 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 pūja. For our fellowship, Brahma yajña and deva yajña are embodied in sūtra 22. “Worshippers of Śiva, during their daily sâdhana vigil, conduct or attend pūja, chant the Guru Mantra and 108 repetitions of their mantra, study scripture and perform hâtha 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**

Pitrî yajña is the offering of cakes (piśâda) and water to the family line and the progenitors of mankind.

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

Bhûta yajña is the placing of food offerings, bâli, 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**

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 clearing 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.

Atharva 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.

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.

Atharvava Veda 6.129.1. 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. 

Rig Veda 10.101.3. RV, 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. FY, 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. 

Rig 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. 

Rig Veda, Gâyatri Mantra, 5.62.10. 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. 

Rig 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. 

Rig 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 Śivalinga equals that merit multiplied by hundreds of thousands. 

Kārṇa 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 MANDALA, A MYSTIC DIAGRAM OF FOURTEEN CONCENTRIC CIRCLES, AVARANA, WITH THE DIVINE ABSOLUTE AT THE CENTER AND THE GRAND BODY OF ALL HINDUS AT THE PERIMETER. WE HUMBLY SERVE ALL WHO ASPIRE TO ATTAIN THE BEYOND OF THE BEYOND.

66 ¶ At the center of our grand mandala 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 Mahâvises 

Kâlîṣa Piṭham due to the grace of my satguru, Åsân Y ogaswâmî, 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 Mahâsannidhânam, hereditary preceptor of the Sri Lankan Tamil people. The second circle, in the significant year 1995, is our noble Śiva Siddhânta Y oga Order, eleven sannyâsins 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 Śiva Dharma Śastras. The third circle in this mandala is a group of fifteen or more disciplined yogîs and sâdhakas, all in training to receive holy orders of sannyâsa either early in life or after age seventy-two.

Our Patriarchs 

The Śrî 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 kulapatī lends strength and support in his wife, kulamâtâ, 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 dîkshâ, each of whom tithes monthly and fulfills to the best of his or her ability the 365 Nandinâtha Sûtras. Mentioned thus far are the five main circles, pâñcâvara∫a, of our fellowship.

Master Course Students and Book Readers 

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-
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.

*Rig Veda 10.101.5. RV, 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. FY, 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.

*Rig 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.

*Rig Veda, Gâyatri Mantra, 5.62.10. 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.

*Rig 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.

*Rig 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 Śivalinga equals that merit multiplied by hundreds of thousands.

*Kārṇa Āgama 9. M1, 66*
Circles of Association

Circle 7: The seventh circle consists of Hindu religious leaders and Hindu parliamentarians. This is an important group of kindred spiritual souls who have associated themselves with us and our fellowship for many years. There are 1,006 and more of them, leaders of sampradâyas, independent yogis and wandering sâdhus, swâmis and Swâbhivas, mystics, Hindu theologians, heads of mathas and âsthamas, 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 Śiva Siddhânta 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.

Circle 8: The eighth circle in the maṇḍala is a group of temples and their trustees and managers, founders and counselors and elders who rely on my Kailâsa Pî†ham for direction, for Deity mûrtis, for advice in design and building of temples. This circle also includes yoga schools, âsthamas, new age groups and more. There are a 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 imans 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 Janeiro, 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: Next is a circle of sevâkás and thondârs, 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, craftsman, 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 sâstris, Ayurveda masters, endorsement 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 Mârga 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: Circle ten is a group of dedicated souls who, in more distant ways, are studying and applying to their lives our teachings, public courses and books. In 1973 our Śâtvite Śâstras prophesied such support in verse 483, “Little by little, the friends of Śâtvism grew in abundance, and great support was given to the monas-
Chapter 5

Yogaswâmi and who reverence Kauai Aadheenam as their spiritual nucleus, Faith Leaders Stewards; All Parliamentarians with us and our fellowship for many years. There are 1,008 and more of them, leaders of sampradâyas, independent yogis and wandering sâdhus, swâtmas and Shivâchâryas, mystics, Hindu theologians, heads of mathas and âstamas, 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 Saiva Siddhânta 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 Stewards; All Faith Leaders and their trustees and managers, founders and counselors and elders who rely on my Kâlaśa Pî†ham for direction, for Deity mûrtis, for advice in design and building of temples. This circle also includes yoga schools, âstamas, new age groups and more. There are a 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 imans 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 Janeiro, 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: Friends In Dharma Next is a circle of sevâkas 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 sâstras, gyurveda masters, endowment and financial advisors, travel agents working for a budget fare, Macintosh aficionados or artists capturing spirituality in sacred imagery, Vedic and Agamic 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 Mârga 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: Supporters and Sympathizers Circle ten is a group of dedicated souls who, in more distant ways, are studying and applying to their lives our teachings, public courses and books. In 1973 our Saivite Sâstras prophesied such support in verse 483, “Little by little, the friends of Saivism grew in abundance, and great support was given to the monas-
Dancing with Íiva, Living and Merging with Íiva, and our many other 
TODAY Readers 
And Devotees 
Distant Bhaktas

Circle 13:
HINDUISM

Several thousand of these individuals in countries around the world, attending 
satsa†nga, communicating with missions and members, visiting our cen-
ters, meeting with us when we travel, communicating via correspondence
and electronic mail, molding their lives around our ancient enlighten-
tment 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 Spha†ika Íivali˜ga, or meet us at
a conference. In this tenth circle, we include the families of our matavais
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 
Our Books

dharma, having found an expression of its purest path in Loving Ganesa,
Dancing with Siva, Living and Merging with Siva, 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 Râjaśa†ga, 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,
Hindus

and lovers of Sanãtana Dharma who read HINDUISM TODAY. As of
March 1994, there were an estimated 250,000 readers in 120
nations. Gurus, heads of ñâramas, 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-
ple, several million, who distantly know of us and respect
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

sanãpraddhyas. It is this group, and truth-seekers
beyond it, that constitute the fullest extent of our global family.

About the
Following
Chapter

It is to our center of centers, Kauai Aadheenam, a spectacu-
lar 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 Aadheen-
am 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 Austra-
lia in the South, a mere 102 miles from the international airport in Hono-
lulu 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.

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.

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 bhûma†ra, from the arms the nâ˜sâra was made,
the vâli†ra from the thighs, from the feet the vîha came forth.

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

MENGENDRA ÅGAMA 
SUAS HÁM 15.A.5. MA, 289
teries, as such logical explanations of religious practice were made available through many sources to the non-Vaishnava public. These were glorious years, and the years ahead add to be glorious too. There are uncounted thousands of these individuals in countries around the world, attending satsanga, 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 enlightenment 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 conference. In this tenth circle, we include the families of our mahavasis 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 our Books readers of our religious books. They are serious about their spiritual life, eager to know more about dharma, having found an expression of its purest path in Loving Ganesha, Dancing with Siva, Living and Merging with Siva, 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 Rajastra, an unusual and widely dispersed “family” of Hindus, along with seekers of other religions worldwide, nearly a billion souls of a hundred thousand sampradayas. It is this group, and truth-seekers beyond it, that constitute the fullest extent of our global family.

About the Following Chapter

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 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 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.

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. 

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 bhuthma, from the arms the adhimukam, from the thighs the vaivasa, from the feet the idava came forth.

These Lords who, it is said, on the pure path, attend to the various duties deriving from a higher realm of mâyâ are at the prow of the effects of the higher realm of mâyâ. MEGHENDRA ÁGAMA JŚÂNA PÅDA 13.A.5. MA, 249
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.

Ṛg Veda 1.114.1. Ṛc Gṛhīṭa Commentary 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.

Ṛg 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.

Kṛṣṇa 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.

Kṛṣṇa 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.

Kṛṣṇa 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.


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

Ajita Āgama 2.2818.1. Sa, 50

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

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

What makes the Śaiva sahajamarga, 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, yogis, swāmis and āchāryas. Moreover, the Aadhheenam 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 Aadhheenam

Greatness in nature is seen in nine realms of tropical beauty at Kauai Aadhheenam, 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 the world, is the fulfillment of daily prayer and meditation.
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.

*Bīg 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.

*Bīg 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.


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.

*Krishna 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.

*Krishna 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.


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

*Ajita Āgama* 2.2818.1. *SA*, 50

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*
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 Ganesha Shrine

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 Mandapam—a protective giant banyan tree enshrining a small statue of Lord Ganesha under which the satguru gives darshan. 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 Gaṇeṣa mūrti that is installed here. So vital was He when He told us where His future home was to be, so consistent, that we all bowed down to His will and placed Him there without question. Such is the magic of Íiva consciousness. Such is the grace of the Lord Gaṇeṣa 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 and—near Kadavul's sacred tank and Mango Mandapam—a protective giant banyan tree enshrining a small statue of Lord Ganesha under which the satguru gives darshan. 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 Gaṇeṣa mūrti that is installed here. So vital was He when He told us where His future home was to be, so consistent, that we all bowed down to His will and placed Him there without question. Such is the magic of Íiva consciousness. Such is the grace of the Lord Gaṇeṣa 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 Ågamas, 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.
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 Marga Sanctuary, 5) Wailua River, 6) Pihanakalani Trail, 7) Iraivan Temple, 8) Path of the Tamil Svâivite Saints and 9) Mathavâsi Vîdhu.

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

**Realm II:** Wailua 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, ililoki, native Hawaiian plant species, ferns and more. The farm also has orchards of lime, banana, papaya, guava, orange, tangerine, jackfruit, mango, mangoes, 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:** The Kadavul Kośî is the private temple of the Aadhâneenam, the daily sanctuary for resident monastics and Church members. Its adjoining Guru Temple, the realm of Kadavul Temple, and the main entry to Kauai Aadhâneenam 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 Madânapam—a protective giant banyan tree enshrining a small statue of Lord Gaśeśa 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 Gaśeśa mûrti that is installed here. So vital was He when He told us where His future home was to be, so consistent, 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 Gaśeśa mûrti created in Nepal, blessed and worshiped through pûjâ, 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.
The ceremonies at Kauai Aadheenam are voiced in the Sanskrit language according to Hindu tradition dating back six to eight thousand years. The monastic priests, trained under the guidance of Sri Sambamburthi Sivacharya of the Then India Archaka Sangam, are from Malaysia, Sri Lanka, Mauritius and North America. The one Supreme Being is adored here as Siva, enshrined in the main sanctum as a 200-year-old, six-foot bronze Naṭaraja, King of Dance. Siva'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 mâyâ, God's endless impulse, taking place within each of us, within every atom of the universe. We are all dancing with Íiva this very moment and He with us. Ultimately, we are Siva dancing. Installed at the feet of Lord Kadavul Naṭarāja, Paramesvara, is a special Tīru Ambalai Yantra made 200 years ago by a renowned siddhar and presented to me in 1974 by the brāhmaṇ priests of Sri Lanka’s Tiruketeesvaram Temple. Two other Gods are also worshiped: Lord Ganeśa, 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 Kovil's Schedule and Holy Services

The main pūjâ of the day is conducted to Lord Siva's Naṭarāja and the spathe Liṅga at 9AM, with other pūjās held every three hours. Archana (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 samiskāras including nāmakaraṇa (name giving), annaprāśana (first feeding), vidyārambha (beginning of learning) and karpavedha (ear-boring). Pūjās and sacraments are available to Hindus only. We also celebrate several major Śaiva 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 vimānam and rājagepura entrance. In the vision, the Aadheenam was relocated closer to Iraivan.

Written Prayers

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: San Mārga

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, neeta and konai forests, marshes, bogs and wild bird sanctuaries, where pheasants are protected from local hunters. This realm includes the Svayambhû Śivalinga and Agni Manḍapam. San Mārga is entered through the Rudrāk sha Mediation Forest at the opposite site of the 456-acre monastery land. San Mārga, the straight path to God, and the Svayambhû Liṅga area is “the place where the world comes to pray” as predicted in our Śaiva Śāstras.

The Story

San Mārga was established as a result of a three-fold vision that came to me early one morning in 1975. I saw Lord Śiva walking in the meadow near the Wailua River. Then His face was looking into mine. Then He was seated upon a great 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 tree. 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.

This happened February 15, 1975. Worship of the sacred stone with water and flowers was commenced immediately through daily pūjâ rites, and a master plan was unfolded from the devonic worlds. Today, visitors to the...
The ceremonies at Kauai Aadheenam are voiced in the Sanskrit language according to Hindu tradition dating back six to eight thousand years. The monastic priests, trained under the guidance of Sri Sambamurthi Sivâchârya of the Then India Archaka Sangam, are from Malaysia, Sri Lanka, Mauritius and North America. The one Supreme Being is adored here as Siva, enshrined in the main sanctum as a 200-year-old, six-foot bronze Nataraja, King of Dance. Siva’s dance is both symbol and reality. It is the movement of creation, preservation and dissolution, the triad which taken together is the God’s endless impulse, taking place within each of us, within every atom of the universe. We are all dancing with Siva this very moment and He with us. Ultimately, we are Siva dancing. Installed at the feet of Lord Kadavul Nataraja, Parameswara, is a special Tiru Ambala Yantra made 200 years ago by a renowned siddhar and presented to me in 1974 by the brähmin priests of Sri Lanka’s Tiruketeesvaram Temple. Two other Gods are also worshiped: Lord Ganeśa, the benevolent Lord of dharma and remover of obstacles, in the left shrine; and Lord Kartikîkâya, the God of yoga and spiritual striving, in the right shrine.

Kadavul Kovil’s Schedule and Holy Services

The main pûjā of the day is conducted to Lord Nataraja and the sphaṭika Linga at 9AM, with other pûjās held every three hours. Archana (pûjás done in one’s name to invoke special guidance and blessings) are available in person or by mail. Other special pûjās may be sponsored. Holy ash, vibhūti, blessed before the Deity is given or sent to devotees as prasāda. Our temples perform the major samâskāras, including nāmakaraṇa (name giving), annapratipada (first feeding), viḍyârambha (beginning of learning) and karṇavedha (ear-boring). Pûjās and sacraments are available to Hindus only. We also celebrate several major Śaivism 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 Śaiva temple with a tall vimanam and râmâžâpa entrance. In the vision, the Aadheenam was relocated closer to Trîvaiyan.

Written Prayers

The ceremonies 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: San Mârga

This realm includes the Svayambhû Śivalinga and Agni Mandapam. San Mârga is entered through the Rudrâksha Mediation Forest at the opposite site of the 456-acre monastery land. San Mârga, the straight path to God, and the Svayambhû Linga area is “the place where the world comes to pray” as predicted in our Śaiva Śûstras.

The Story

San Mârga was established as a result of a three-fold vision that came to me early one morning in 1975. I saw Lord Śiva walking in the meadow near the Wailua River. Then His face was looking into mine. Then He was seated upon a great rock, the self-created Linga on which Lord Śiva had sat. The bulldozer’s trail now led exactly to the sacred stone, surrounded by five smaller boulders. San Mârga, 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 pûjā rites, and a master plan was unfolded from the devonic worlds. Today, visitors to the
sanctuary walk the path of the Tamil Nayanars around picturesque lotus ponds and visit the six shrines of the Kailâsa Parampara on the banks of Saravanabhava 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, 59-inch-tall, six-sided natural gem, a spha†ika Śivalinga, 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 Rudrâksha

Pilgrims begin their spiritual excursion in a small healing forest of Himâlayan rudrâksha 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 rudrâksha 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. Ayurvedic doctors and medical doctors alike agree that the seed, when placed upon the heart, regulates all the past is and was necessary for the present moment to exist. The fruit is good to strengthen the heart and the mind, open the doors to light, happiness, mirth and the ability to make 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 rudrâksha 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 rudrâksha 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

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 Ball Hai Falls. The Wailua River Ridge Road, also called Wailua Gaḥgā 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: Pihanakalani Trail

Pilanakalani Trail, following the course of the Wailua 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: Iraivan Temple

Iraivan Temple is a grand hand-carved white granite temple seated upon a black lava rock plinth, golden tower shining in a rainbow 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 tirtha, 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 Pītham for the duration of their stay.

The Divine Architecture of Iraivan

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 Śivalinga representing the Supreme God, Śiva: Paramesvara-Parâśakti-Parâśiva. 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 vâsanās 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.

KRIISHNA YAŠU VEDA,
SVETU 5.11-12. UPM, 94
sanctuary walk the path of the Tamil Nayanars around picturesque lotus ponds and visit the six shrines of the Kailâsa Parampara on the banks of Saravanabhava 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, 59-inch-tall, six-sided natural gem, a sphatika Śivalinga, 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 Rudrâksha

Pilgrims begin their spiritual excursion in a small healing forest of Himalayan rudrâksha 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 rudrâksha 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. Ayurvedic 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.

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: Pīhanakalani Trail, following the course of the Wailua 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 Hindu Deva Dhvaja, the Hindu flag, one enjoys a 360-degree panoramic view of all nine sacred vistas.

Realm VII: Iraivan Temple is a grand hand-carved white granite temple seated upon a black lava rock plinth, golden tower shining in a rainbow 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 ērtha, 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

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 Śivalinga representing the Supreme God, Śiva: Paramesvara-Parāśakta-ParāŚiva. 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
surgery. It takes away encumbrances and releases the pristine beauty of the soul. As pilgrims leave the San Marga Sanctuary they are escorted back the way they came, along San Marga and through the Rudraksha Meditation Forest with a new self-image and clear understanding of the purpose of life on planet Earth.

The Unique

Nature of Iraivan

Temple

The central monastery facility, \textit{madhavasi vishu}, is itself one of the nine realms of upliftment, care and beautification, with its Chola, Nakshatra and Pandyan Gardens, high-tech publication facilities, kitchen, library, offices, workshops, monks’ quarters, Guru Temple, Persian and Himalayan cats, and bird aviaries with cockatiels, macaws and cockatoos.

Five Divisions of Monastic Responsibility

There are five \textit{kulams}, or monastic “family” groups, at Kauai Aadheenam, each overseeing specific areas of service and responsibility. All named after Lord Ganesha, they are as follows. Lambodara Kulam: temple sacraments, \textit{ayurvedic} food preparation, astrology and animals; Ekadanta Kulam: Church mission, membership, student body, festivals and teaching; Pillaiyar Kulam: finances and publications sales; Siddhidatta Kulam: gardens, grounds, maintenance, architecture and construction, festive decorations; and Ganapati 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 \textit{kulam} assisting whenever possible the other four in performance of their responsibilities. Each \textit{kulam} is overseen by a \textit{takaivar}, 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 \textit{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 of Kulam Responsibilities

1. \textbf{LAMBODARA KULAM—TEMPLE:} This family group of \textit{madhavasi} is responsible for temple and religious services, hosting of guests, food preparation, health and \textit{diet}, \textit{ayurveda} and \textit{jyotisha}, animal care and general spiritual welfare of all residents, especially young monks.

2. \textbf{EKADANTA KULAM—TEACHING:} This family group of \textit{madhavasi} is responsible for teaching, Church and Academy management, nurture and outreach activities. It also coordinates innersearch pilgrimages, \textit{madhavasi} travel and counseling of members and students.

3. \textbf{PILLAIYAR KULAM—FINANCE:} This family group of \textit{madhavasi} 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. \textbf{SIDHIDATTA KULAM—BUILDINGS AND GROUNDS:} This \textit{madhavasi} family group, and those they hire to assist them, is responsible for the physical property, buildings, grounds, maintenance, construction, orchards and flower gardens.

5. \textbf{GANAPATI KULAM—PUBLICATIONS:} This \textit{madhavasi} 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 water in river beds, as fire in friction sticks, so is the \textit{atman} grasped in one’s own self when one searches with truthfulness and austerity.

\textit{Krishna Yaur Veda, Svetu 1.15. UPR, 718}
This is a place where you do not have to invoke God, for God is here, for responsibility.

Five Divisions

1. **Lambodara Kulam**—Temple: This family group of mahavâsi vîdhu, is itself one of the nine realms of upliftment, care and beautification, with its Chola, Nakshatra and Pandyan Gardens, high-tech publication facilities, kitchen, library, offices, workshops, monks’ quarters, Guru Temple, Persian and Himalayan cats, and bird aviaries with cockatiels, macaws and cockatoos.

2. **Ekadanta Kulam**—Church mission, membership, student body, festivals and teaching; Pillaiyar Kulam: finances and publications sales; Siddhidatta Kulam: gardens, grounds, maintenance, architecture and construction, festive decorations; and Ganapati Kulam: publications design, communications and editing. All monasteries 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 takaivar, 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 of Kulam Responsibilities

1. **Lambodara Kulam**—Temple: This family group of mahavâsi vîdhu, is responsible for temple and religious services, hosting of guests, food preparation, health and diet, ayurveda and jyotisha, animal care and general spiritual welfare of all residents, especially young monks.

2. **Ekadanta Kulam**—Teaching: This family group of mahavâsi vîdhu, is responsible for teaching, Church and Academy management, nurture and outreach activities. It also coordinates innersearch pilgrimages, mahavâsi travel and counseling of members and students.

3. **Pillaiyar Kulam**—Finance: This family group of mahavâsi vîdhu, 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 mahavâsi vîdhu family group, and those they hire to assist them, is responsible for the physical property, buildings, grounds, maintenance, construction, orchards and flower gardens.

5. **Ganapati Kulam**—Publications: This mahavâsi vîdhu 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 water in river beds, as fire in friction sticks, so is the atman grasped in one’s own self when one searches for Him with truthfulness and austerity.

**KRISHNA YAJUR VEDA, SVETU 1.15. UPR, 716**
The Kulams are Integrated and Interactive

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 artisans’ 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 dharma. 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 mahavâsis can be heard reciting together the following affirmation: “The five kulams of Kauai Aadheenam pledge our existence to serve Lord Siva selflessly and harmoniously to provide a firm foundation to meet the massive Íaivaasures. 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

The Lambodara Kulam mahavâsi 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 pūjâs, sacraments for individuals (such as name-giving), called saṁskâras, and special local mission festivals, called utsavas, as well as guru pūjâ 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 pūjâ 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 mudrâs, hand gestures used in ceremonial rites, as well as visualization and invocation and other esoteric aspects of Hindu sacralization.

2. Pūjâ Preparation: Preparation for pūjâs, 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 pañchâśattva. Trainees become familiar with and assist in the creation of astrological charts for Church members through the use of the Macintosh computer.


Lambodara Nutritional Responsibilities

Food preparation and animal care are part of the ongoing nurturing of the monastics themselves, under 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 pūjâ. In this area of the Lambodara Kulam, training and exposure is given in the following activities.

1. Ayurveda: The basics of āyurveda, the Hindu “science of life,” including...
The Kulams

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 artist’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 dharma. 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 matavâsîs can be heard reciting together the following affirmation: “The five kulams of Kauai Aadheenam pledge our existence to serve Lord Siva selflessly and harmoniously to provide a firm foundation to meet the massive dharma of Kauai’s Hindu Monastery.”

Lambodara’s

102 Priestly Responsibilities

The Lambodara Kulam matavâsî 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 pûjâs, sacraments for individuals (such as name-giving), called sahâsîkâras, and special local mission festivals, called utsavas, as well as guru pûjâ 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 pûjâ 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 mudrâs, hand gestures used in ceremonial rites, as well as visualization and invocation and other esoteric aspects of Hindu sacerdotalism.

2. PÔJÅ PREPARATION: Preparation for pûjâs, sacraments, homas and utsavas—gathering sacred wood for the homa, wrapping sacred water pots (called kumbhaî), 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 pañchâtîrga. Trainees become familiar with and assist in the creation of astronomical 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

Nutritional Responsibilities

103 Food preparation and animal care are part of the ongoing nurturing of the monastics themselves, under 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 ayurveda, 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 pûjâ. In this area of the Lambodara Kulam, training and exposure is given in the following activities.

1. AYURVEDA: The basics of ayurveda, the Hindu “science of life,” including
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**

1. **COMMUNICATIONS**: International communications through mail, phone, fax and computer, in overseeing all Church administration through branch monasteries, known as *dharmaśālas*, 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 *dāsamūrdhā*; 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 *mahāvāsis* 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 Gurudev, 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*. Overseas 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**

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 *mahāvāsi* 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. **HIMALAYAN ACADEMY BOOKSHELF**: Packing orders, maintaining bookshelf sales, both wholesale and retail, inventory, supervision of distributors, ***Tirumantiram 233*: When the soul attains Self-knowledge, then it becomes one with Śiva. The *maivas* perish, birth’s cycle ends and the lustrous light of wisdom dawns.
And Outreach: Kulam: Nurture Ekadanta 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 dharmaśalas, 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 dasāmūrīsā, tithing, among the Church membership and student body.

3. Teaching Coordination: Overseeing the teaching patterns within the Church and Himalayan 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 mathavāsīs 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 svādīnīs.

6. Teaching Tours: Planning and managing lecture tours of the Guru Mahāsannidhanām and his senior svādīnīs. 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 Jayanti and Guru Purnimā.

Pillaiyar Kulam: The Pillaiyar Kulam mathavāsī family group is 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, Himalayan Academy Bookshelf and mail room. The Pillaiyar Kulam’s areas of responsibility are:

1. Finance: 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 mathavāsī 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. Himalayan Academy Bookshelf: Packing orders, maintaining bookshelf sales, both wholesale and retail, inventory, supervision of distributors,

When the soul attains Self-knowledge, as its image the soul perishes, birth’s cycle ends and the lustrous light of wisdom dawns. 

TIRUMÂNTIRÂM 2331. TM
Chapter 6
International Headquarters

Kulam duties are summarized as follows:

1. **CONSTRUCTION**: Basic carpentry, remodeling and repair, woodwork, 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 Marga 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 *rudrâksha*. 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, irrigating and fertilizing, and weed and insect control. Nonchemical products are used for pest control for food production, but not necessarily for ornamental horticulture.

6. **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.

7. **TRANSLATION**: Translation projects from English to and from several languages, including Tamil, Sanskrit, Malay, French and Hindi.

8. **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.

9. **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.
purchasing, advertising and promotion.


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

Siddhidatta 106 The Siddhidatta Kulam mathavâsi 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 Sanâtana Dharma in a variety of media for contemporary times, and helps guide the understanding of Saivism 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. 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 rudrâksha. 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, fusibicus, 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 temples and shrines around the world.

6. COMPUTER DATABASE: Maintaining a database of all plants, their characteristics, *âjurvedic 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.

If here one is able to realize Him before the death of the body, he will be liberated from the bondage of the world. KEśIHA YÂDIK VEDA, KÂTHU 2.3.4
MONASTERY CARE: Each weekly 2-day retreat four hours are spent by all.

ENGLISH SKILLS: For those needing supplemental help with English, tools

COUNSELING: Periodic counseling as needed and instruction from senior

HEALTH AND EXERCISE: Daily exercise and health care includes swim-

MUSIC AND DANCE: Optional instrumental music training. Selected

MONASTIC CULTURE AND PROTOCOL: Study of monastic vows and

Training in Manipuri dance, guided by the Tyaef language.

PHILOSOPHY: Personal study and seminars on The Master Course and

YOGA: Each mathavāsi is provided instruction in rāja yoga and then

SHUM TYAef STUDIES: My esoteric languages of meditation and spiritual

MINISTRY IS PERFORMED IN PAIRS: Kauai’s Hindu Monastery, like all the Church’s mon-

In addition to these practices, the monastery also offers regular seminars and talks on a variety of topics, including philosophy, yoga, and meditation. The monastics are encouraged to participate in these activities to deepen their understanding of the monastic way of life. The monastics also have the opportunity to engage in community service projects, such as cleaning the monastery grounds or assisting with local events. Overall, the Kauai’s Hindu Monastery provides a unique and enriching environment for those seeking to live a monastic life in accordance with the traditions of Hinduism.
Monastic Training

108. My mahāvāsī 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 Śalva Dharma Śāstras; the Tirukural and Tirumantraṁ, The Shum Tyaef Lexicon, Satguru Yogaswāmī’s Natchintanai and more. Within the rich cultural context of the Hawai‘i 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 5:50 to 7:15 am, or 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 Mahāsannidhāna and the five kulam talaivar.

- 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 working as a team in personal training including communication, 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 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 mahāvāsī are enjoined to learn one of the five traditional Śalvite musical instruments: viṇā, mridangam, tambūrā, cymbals and bamboo flute. Training in Manipūrī 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 Śalva Siddhānta philosophy.

- YOGA: Each mahāvāsi 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 ashtānga yoga, the eightfold practice of yama, nīyama, āsana, prāṇāyama, pratyāhāra, dhyāna, dhyāna, 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. Ka‘a‘i’s Hindu Monastery, like all the Church’s monasteries, is strictly cloistered and supervised. Only men live at the monastery. Monks do not leave the property except for activities approved by the head of their family group, their talalāvar. 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 Śalva monks, 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 sādhaka path. Aum Nāma˙ Śiva.”

Sūtra 353 further defines the point at which a second monk must be present during conversations. “My Śalva monks 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 mahāsannidhānas 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 Sanskrit and sālīnga in Shum. This sūtra here they say that a person consists of desires. And as is his desire, so is his deed. Whatever deed he does, that he will reap.

SUKLA YAJUR VEDA, BEHADU 4-3.5. BO UPHE, 140
was created to avoid the development of magnetic attraction between my mathavâsis 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 family and members can sensibly 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 sahâyatâin, which could be a swâmi or postulant, or in cases of nonpersonal discussions, a supplicant or aspirant.

Monastery Schedule of Activities

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 pathâsalas (priest schools) in South India, Kauai Aadheenam follows a lunar calendar. Roughly two days out of seven are reserved for religious disciplines, personal care, âśrama 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 7:30am, 1:00pm 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

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.
was created to avoid the development of magnetic attraction between my mathavāsīs 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 family 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 sahayatīn, which could be a swāmī or postulant, or in cases of nonpersonal discussions, a suppliant or aspirant.

Monastery Activities

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 pāṭhasāhalas (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 Hindu Flag

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 ñītau; the living of culture in the second season, ñīvana ñītau; and the meditating on Śiva in the third season, Moksha ñītau. Thus we are constantly reminded that our life is Śiva’s life and our path to Him is through study, śādhanā and realization. In ñītau one, we teach the philosophy, in ñītau two, we teach the culture; and in ñītau three, we teach meditation.

Sacred Calendar

Chapter 7
The three Aadheenam realms of the season are: 1) šishi V alley—with its First Season Festivals and First Season Sâdhanas—yan Pavilion, Tiruneri path, sacred tank and its Puakenikeni and Mango tras. and philosophical teaching. Others, religious outreach. In the missions, Nartana šittau is the time of all to attend. Families plan for their annual pilgrimage. Shrine rooms are cleaned and renewed during this season, and the Guru T emple are cleaned and renewed during this season, and the clothing of all is renewed. Kadavul temple and the Guru Hut 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 Sâdhanas of the First Season In Sanskrit, it is a time of learning new stôkas and mantraśtras. In the family community, prasôttāra satṣaṅga 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 Ritau is the time of bringing in new students and Church members. It is a time of hatha yoga and philosophical teaching.

Festivals and Realms of the First Season Each day of Living with Śiva and learning and singing of the sàstras of Living with Śiva and these Śiva Dharma Sàstrás. 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 kalâs for boys and girls. All work hard to perfect and strengthen Śaivite culture in the life of each member. Kukkutâs, grihitâs 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 Bhûloka, a magnetic time for action and willpower, of finishing all jobs started since the first šittau. On the farm, there is harvesting of the land’s fruits as we celebrate abundance. In the missions during Jîvana šittau, the sîṣyas can form tirukkutrams, and thereby visit students’ homes, see how they live and meet their families.

Special Sâdhanas of the Second Season Natchintanai, the holy songs of our paramparâ, in all languages, both outwardly and inwardly each day without fail. This is the time when vî∫â, tambûrâ 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 vrataś and sâdhanas that have been neglected or totally ignored. All seek to preserve the integrity of their commitments to the Second Season: Jîvana Ritau 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 vânaprastha 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 sâstras of Living with Śiva and these Śiva Dharma Sàstrás. It is a physical time, of doing things for others, religious outreach. In the missions, Nartana Ritau is the time of bringing in new students and Church members. It is a time of hatha yoga and philosophical teaching.

The Sâdhanas of the First Season The daily sâdhana is the Śivachaitanya Pañcha- tantra: experiencing nîkäta, ījôti, páṭha, śakti and darsâna. In Sanskrit, it is a time of learning new stôkas and mantraśtras. In the family community, prasôttāra satṣaṅga 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 Ritau is the time of bringing in new students and Church members. It is a time of hatha yoga and philosophical teaching.
The three Aadheenam realms of the season are: 1) Rishi Valley—with its Sâdhanas of the
First Season: experience of unfinished projects. Secular holidays to observe among
the families include Mother’s Day in May, Father’s Day in June and Grand-
parent’s Day in August. In the monastery the monks begin their annual 31-
day ñâyurvedic herbal cleansing. Intensive cleaning of monastery buildings and
gardens 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 Sâdhanas of the First Season

The daily sâdhana is the Íiva sattvânyâ Pañchâtanâtram: experiencing nîda, jyoti, prîtha, sâkî and darsana. In Sanskrit, it is a time of learning new stotras and mantras. In the family community, prásnottara satsangâ 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 Ritau is the time of bringing in new students and Church members. It is a time of nîtha yoga and philosophical teaching.

Festivals and Realms of the First Season

In the three Aadheenam realms of the season are: 1) Rishi Valley—with its secluded Guru Hut and paramparâ shrines on the banks of Rishi Valley’s Saravanabhava Lake; 2) Waihau Farm, with its pastures, orchards and gardens; and 3) Kadavul Koyil, with its Guru Temple, entry gardens, Banîyan Pavilion, Tiruneri path, sacred tank and its Puakenikeni and Mango Mandapams.

The Second Season: Jîvana Ritau

During Jîvana Ritau, the rainy season, from mid-August to mid-December, Living with Íiva: Hinduism’s 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 vânaprastha âsrama, 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 sûtras of Living with Íiva and these Saiva Dharma Sâstras. The format of the mission satsangâ changes into one that in fact helps everyone live and breathe with Lord Íiva through personal adjustment to the aphorisms of Living with Íiva, which define tradition, culture and protocol. Gurukulams are established or renewed to teach the 64 kalâs for boys and girls. All work hard to per-
fect and strengthen Íivaite culture in the life of each member. Kûlamâts, grîhîs 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 Bhûloka, a magnetic time for action and willpow-
er, of finishing all jobs started since the first Ritau. On the farm, there is
harvesting of the land’s fruits as we celebrate abundance. In the missions
during Jîvana Ritau, the sîshyas can form tirukuttams, and thereby visit
students’ homes, see how they live and meet their families.

Special Sâdhanas of the Second Season

The family sâdhana is meditating upon a chapter
each day of Living with Íiva and learning and singing
Nâtchintanai, the holy songs of our paramparâ, in all lan-
guages, both outwardly and inwardly each day without fail. This is the
time when vînâ, tambûrâ 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 sâdhanas that have been neglected or total-
ly ignored. All seek to preserve the integrity of their commitments to the
Festivals and Realms of the Second Season

Sacred Calendar

Chapter 7

Page 70

Sacred Calendar

Chapter 7

Page 70

Season: Moksha šitau

The Third Season

With Íiva: Hinduism’s Contemporary Metaphysics

The Third Period of the Year, Moksha šitau, the cool season, is from mid-December to mid-April. It is the season of dissolution. The key word is resolution. Merging with Íiva: 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 Paraßiva, Absolute Reality, beyond time, form and space. Moksha šitau is a time of appreciation, of gratitude for all that life has given, and a time of honoring elders, those in the sannyâsa stage of life. Moksha šitau 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 unnecessary things, of pruning trees, of streamlining life on the physical plane—of reengineering.

Sâdhanas of the Third Season

Monastery

In our monasteries, daily life is scheduled according to the traditional Hindu calendar, pachchhaṅga, 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
The Third Season: Moksha \( = \) the cool season, is from mid-December to mid-April. It is the season of dissolution. The key word is resolution. Merging with \( \text{Siva: Hinduism's Contemporary Metaphysics} \) 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 Para\( \text{Siva, Absolute Reality, beyond time, form and space. Moksha} \) is a time of appreciation, of gratitude for all that life has given, and a time of honoring elders, those in the \( \text{sannyasa stage of life. Moksha is excellent for philosophical discussions, voicing one's understanding of the path through an enlightened intellect. In finance, it is the time for yearly accounting and reconciliation. On a mundane level it is a time of clearing attics, basements, garages, sheds, warehouses, workshops and desks, getting rid of unneeded things, of pruning trees, of streamlining life on the physical plane—of reengineering.} \)

\( \text{Sadhana of The Third Season: The focus is meditation, inner worlds, subconscious cleansing, striving for Self Realization and pondering spiritual liberation. It is the finest time of the year for meditation. Each} \) \( \text{satsanga is one of deep devotion,} \) \( \text{prapatti, and meditation,} \) \( \text{Svadhyaya. The emphasis is on resolving the past, clearing the subconscious and making atonements. The major} \) \( \text{sadhana is the vishandaha tantra,} \) \( \text{“subconscious purification by fire,” the practice of burning confessions, even letters to loved ones or acquaintances, describing pains, expressing confessions and registering complaints and long-held hurts to release these burdens from the subconscious and dispel the suppressed emotion as the fire consumes the paper. Everyone works to harmonize relationships and make amends for past misdeeds or misunderstandings that may yet linger in the akasha as subtle vâsans.} \)

\( \text{Festivals and Realms of the Third Season: The major festival of Moksha} \) \( = \) the cool season, 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 \( \text{moksha koyil. Church members, Academy students and special guests by invitation are all who attend. This and all other gatherings at the Aadheenam are restricted in size in keeping with a covenant with the county of Kauai in respect to the surrounding residential area. From December 21-25, the Pañcaka Gaṇapati festival is enjoyed in Church family homes worldwide, and the resulting joy and peace is felt even by strangers. During this holiday season, in years when the need is felt, an open house is held at Kauai’s Hindu Monastery to which friends and neighbors are invited.} \)

\( \text{It is at Kauai Aadheenam, as are all other gatherings, not a public event but a private one, due to the special sacredness of this sanctuary and its Iraivan} \) \( \text{moksha koyil. Church members, Academy students and special guests by invitation are all who attend. This and all other gatherings at the Aadheenam are restricted in size in keeping with a covenant with the county of Kauai in respect to the surrounding residential area. From December 21-25, the Pañcaka Gaṇapati festival is enjoyed in Church family homes worldwide, and the resulting joy and peace is felt even by strangers. During this holiday season, in years when the need is felt, an open house is held at Kauai’s Hindu Monastery to which friends and neighbors are invited.} \)

\( \text{It is at Kauai Aadheenam, as are all other gatherings, not a public event but a private one, due to the special sacredness of this sanctuary and its Iraivan} \) \( \text{moksha koyil. Church members, Academy students and special guests by invitation are all who attend. This and all other gatherings at the Aadheenam are restricted in size in keeping with a covenant with the county of Kauai in respect to the surrounding residential area. From December 21-25, the Pañcaka Gaṇapati festival is enjoyed in Church family homes worldwide, and the resulting joy and peace is felt even by strangers. During this holiday season, in years when the need is felt, an open house is held at Kauai’s Hindu Monastery to which friends and neighbors are invited.} \)

\( \text{It is at Kauai Aadheenam, as are all other gatherings, not a public event but a private one, due to the special sacredness of this sanctuary and its Iraivan} \) \( \text{moksha koyil. Church members, Academy students and special guests by invitation are all who attend. This and all other gatherings at the Aadheenam are restricted in size in keeping with a covenant with the county of Kauai in respect to the surrounding residential area. From December 21-25, the Pañcaka Gaṇapati festival is enjoyed in Church family homes worldwide, and the resulting joy and peace is felt even by strangers. During this holiday season, in years when the need is felt, an open house is held at Kauai’s Hindu Monastery to which friends and neighbors are invited.} \)

\( \text{It is at Kauai Aadheenam, as are all other gatherings, not a public event but a private one, due to the special sacredness of this sanctuary and its Iraivan} \) \( \text{moksha koyil. Church members, Academy students and special guests by invitation are all who attend. This and all other gatherings at the Aadheenam are restricted in size in keeping with a covenant with the county of Kauai in respect to the surrounding residential area. From December 21-25, the Pañcaka Gaṇapati festival is enjoyed in Church family homes worldwide, and the resulting joy and peace is felt even by strangers. During this holiday season, in years when the need is felt, an open house is held at Kauai’s Hindu Monastery to which friends and neighbors are invited.} \)

\( \text{It is at Kauai Aadheenam, as are all other gatherings, not a public event but a private one, due to the special sacredness of this sanctuary and its Iraivan} \) \( \text{moksha koyil. Church members, Academy students and special guests by invitation are all who attend. This and all other gatherings at the Aadheenam are restricted in size in keeping with a covenant with the county of Kauai in respect to the surrounding residential area. From December 21-25, the Pañcaka Gaṇapati festival is enjoyed in Church family homes worldwide, and the resulting joy and peace is felt even by strangers. During this holiday season, in years when the need is felt, an open house is held at Kauai’s Hindu Monastery to which friends and neighbors are invited.} \)
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. 

Ash†ami, for example, the eighth lunar day (tithī) of each fortnight, considered by Savites 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 ashta†i 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 ashta†i (eighth tithi, amavasya (new moon), pûr∫imâ (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 sâdhana” 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 pakhachāgam 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 ma†has 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 sâdha†aka, yoci and sannyāsin.

Phasely Retreat Sâdhana

124 Day One of the retreat is called Guha Day all day, a day of no schedules, a day for cleaning living quarters, laundering 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 Sâdhdii†tti 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 pûjâ. Many perform early-morning sâdhana 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 ma†havâsis are strong, the grīthasthas are strong. If the grīthasthas are strong, the religion is strong. If the religion is strong, the community is strong.

Sâdhu Paksha: Twice each year, during a two-week (one fortnight) period called sâdhu 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. Kula†m 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 dharmaßâlas becomes a closed, totally cloistered sanctum sanctorum. Sâdhu paksha falls twice a year shortly after the summer and winter solstices, as the sun begins its northern course (uttar âya∫a) and its southern course (dakshi∫âya∫a) 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 darßana of all the monks and regenerate the divine pûjâs of the entire institution. Church members may also observe sâdhu paksha in a similar way in their own homes according to their wishes.

Monastery Schedule for Sâdhu Paksha

126 During sâdhu paksha, the discipline of attending early morning temple pûjâ is replaced with private worship and sâdhana. Monks continue to arise early for sâdhana, but there is no set wake-up time. In the hours before dawn, monks meditate in their guhas, wander the grounds, bathe in the river, perform Ga†gâ sâdhana 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 YÂU R VEDA, BHÂJU 4.4.3. BO UPH, 140
Ash†ami, Sadhanas

Retreat Phasely

who have "shift will tend to be more inharmonious, when study and discussion will tend
year. We encourage other
a constant reminder to the public that the monastery is a sacred place, so
sâdhaka, yogî

ciples that it is difficult to live a sacred life without following a sacred
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. Ash†ami, for example, the eighth lunar day (tithi) of each fortnight, considered by Saivites 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 ash†ami moon-earth relationship provide. We look at it as a day of introspection, peaceful inwardsness and simple work in nature, wisely preserved by avoiding intellectual activities. Our days of retreat are ash†ami (eighth tithi, amavasya (new moon), pûra†ma (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 sâdhana" 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 Sûtra 21. One small caveat of following our pû†chahgam 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 dâramas and mathas 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 sâdhaka, yogî and samyâsin.

Phasely Retreat Sadhanas

124 C One day of the retreat is called Guha Day all day, a day of no schedules, a day for cleaning living quarters, laundering robes, dârama 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 Sëdhi†atau 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 pûjâ. Many perform early-morning sâdhana 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 ma†havâsis are strong, the grîthasâstras are strong. If the grîthasâstras are strong, the religion is strong. If the religion is strong, the community is strong.

Sâdhu Paksha: 125 C Twice each year, during a two-week (one fortnight) period called sâdhu 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 dharmaûsas becomes a closed, totally cloistered sanctum sanctorum. Sâdhu paksha falls twice a year shortly after the summer and winter solstices, as the sun begins its northern course lutantarâvana and its southern course (dakshinâyana) respective-
ly. 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 darsana of all the monks and regenerate the divine prânas of the entire institution. Church members may also observe sâdhu paksha in a similar way in their own homes according to their wishes.

Monastery Schedule for Sâdhu Paksha

126 C During sâdhu paksha, the discipline of attending early morning temple pûjã is replaced with private worship and sâdhana. Monks continue to arise early for sâdhana, but there is no set wake-up time. In the hours before dawn, monks meditate in their guhas, wander the grounds, bathe in the river, perform Gâñgâ sâdhana 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.

SUKLA YAVUR VEDA, BEHADU 4.4.3. BO UPH, 140
and its dharmaśālas is part of the mathavāsi aranya, monks’ forest meditation gardens. The culmination and primary focus of śādhu pākṣha śādhana is to worship the sun each day as it rises on the horizon. This same śādhanā is fulfilled at other times throughout the year as well, often as a group when the Śrī Sannidhānam takes the mathavāsī 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 śādhu pākṣha monks begin their normal kulam duties at 9AM or before. On the phasely retreat for this fortnight, there are Siddhidatta days as usual. These same guidelines are followed during śādhu 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 ārtha-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 śādhanā, Hinduisms 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 āśishyas 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 satsangs 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 ārtha-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.

128 Visitors from around the globe pilgrimage to Kauai Aadheenam, thirsty for knowledge of Iraivan and the Śāiva 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 Śāiva devotees on prearranged sacred pilgrimage, śādhanā yatra, having prepared from the outset of their journey and before by fasting and other disciplines.

Access to Church Members

129 Our Church members, dedicated āśishyas 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 Śiva thondu 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 śādhakas, as well as by kulapatis and kulamātās, in pavilions set aside for this purpose. Arulāśishyas can perform karma yoga at the Aadheenam or our dharmaśālas when accompanied by a kulapatī or, in the case of ladies, a kulamātā. They may also participate in the Rājarāja Chola Curukulumas.

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
and its dharmaśālas is part of the mathavāsī arānya, 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 mathavāsīs out after the morning meditation to greet the sun. As Śrīya 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

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, Hindūism 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 śishyus 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 āstamas, temples and satsangas 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.
that potential pilgrims write or call us and ask for sādhanas 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 sādhanas 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 Worthiness for Future Visits

During the first pilgrimage, we look at pilgrims as getting acquainted, and that is why we must make our 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 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 Manḍapam area and the Rudrâksha Meditātion Forest.

Access Cards For Special Pilgrims

Access cards of specific duration may be granted to serious devotees described above, who have come on prearranged sacred pilgrimage, having prepared from the outset of their journey and before by fasting and other sādhanas. These individuals, known as sādha yādtrikas, 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 mahāvāsi worship daily in three-hour shifts, then only after this meeting, if they are devout pilgrims, to be assigned by the Guru Mahāsannīdhanānam to perform sādhaṇa with his blessings. It is important that the Śri Sannīdhanānam 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

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 tālāvār of a monastic kulaṁ 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 kulaṁ 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 sāstris who are working closely with the mahāvāsi 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, sādha pākṣha and sādha māsā. When the tālāvār 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

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 YATUR VEDA, BHĀDAU 4.3.36, BO UPIL, 139
that potential pilgrims write or call us and ask for sādhanas 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 sādhanas 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

Worthiness for

Future Visits

During the first pilgrimage, we look at pilgrims as getting acquainted, and that is why we must make our 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 lastous 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 only after this meeting, if they are devout pilgrims, to be assigned by the Guru Mahāsannidhānām to perform sādhana with his blessings. It is important that the Śrī Sannidhānām 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

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 sâstris who are working closely with the mathavâsî jyotisha āchârya. 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, sādu paksha and sādu 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 the visitor from seeing the monastery. A chance glimpse from across the way—and only secondarily to see the temples where the mathavâsî worship daily in three-hour shifts, then only after this meeting, if they are devout pilgrims, to be assigned by the Guru Mahāsannidhānām to perform sādhana with his blessings. It is important that the Śrī Sannidhānām 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.

Access Cards

For Special

Pilgrims

133 C. Access cards of specific duration may be granted to serious devotees described above, who have come on prearranged sacred pilgrimage, having prepared from the outset of their journey and before by fasting and other sādhanas. These individuals, known as sādhanā 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 mathavâsî worship daily in three-hour shifts, then only after this meeting, if they are devout pilgrims, to be assigned by the Guru Mahāsannidhānām to perform sādhana with his blessings. It is important that the Śrī Sannidhānām 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.

Access to

Deliverymen

And Workers

135 C. 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
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

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 darsana at 10:30AM, guests are invited to call in advance to make appointments.

Our Truest Service to Visitors

Kauai Aadhéenam 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 Mârga 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 mathavâsis 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 unarnished 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 swâmis and châryâs 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

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 matha 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 Himalayan abodes where mendicants are given this opportunity at their life’s work and mission.

The Nature Of Our Visitors’ Day

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 sampradâya are encouraged to return on serious, prearranged pilgrimages to perform deep, daily sâdhana 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

It is a great blessing to perform humble service, karma yoga, at a temple or monastery. All our family sishyas 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 Aadhéenam and its dhar-
Holy Pilgrims

Chapter 8

Page 78

The monastery Ekadanta Kulam cares for and oversees all visitors and service to our truest visitors. Casual access to 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 darsana at 10:30 AM, guests are invited to call in advance to make appointments.

Our Truest Service to Visitors

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 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 unashamed 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 swāmīs and dāchāryas 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

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 matha 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 Himalayan abodes where mendicants were regarded as Gurudeva’s guests, set aside at our Aadheenam and its dhar-

™

IRUMANTIRAM 144. TM
Academy students are as a general rule not permitted to perform \( \text{hana} \) at the monasteries, for when on the Church properties their sole focus is performing \( \text{sâdhanas} \) and study. There are, however, two exceptions: 1) \( \text{arul\-sishyas} \) are eligible to participate in \( \text{karma yoga} \) when accompanied by a \( \text{kulapat} \); 2) male Academy students may be permitted to participate in the Śivaseva Task Force program described in the next paragraph.

Śivaseva Task Force Program

The Śivaseva Task Force program provides a wonderful opportunity to perform \( \text{karma yoga} \) at Kauai Aadheenam or a \( \text{dharmaśāla} \) and intensity one's personal \( \text{sādhas} \) for up to six months. We call this a “task force” program because individuals come not only to learn and do \( \text{sādhanā} \), but also to help their \( \text{guru} \) in his mission, in the spirit of “work is worship.” Task Force participants delight in using their skills and talents in many varied \( \text{karma yoga} \) tasks. Participation is open to male Church \( \{sādhas\} \) and to Academy \( \{sādhas\} \) 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 \( \text{sādhanas} \) for nine days or less. All those over age twelve are welcome, family men and single men interested in performing \( \text{karma yoga} \), learning more about the \( \text{sannidhya} \) path and enjoying a spiritual retreat. The service performed is under the guidance of the monastery's Śiddhadatta Kulam \( \text{talāivā} \) and in coordination with the local \( \text{kulapat} \). Śivaseva helpers reside in a monastery extension, \( \text{devasthānam} \), 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 Soplicants

\( \text{Upakurvā} \) \( \text{sādhas} \), 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 \( \text{kulapat} \) family who have not matured their own nuclear family to the standard of their \( \text{kulapat} \)'s family. This includes having a good record of tithing, fulfillment of community duties and performance of assigned \( \text{sādhanas} \). A second type of premonastic is the supplicant, an individual who has chosen the monastic path and begun serious training in preparation to enter the postulancy. Supplicants reside in the \( \text{devasthānam} \) as resident guests under the pledges of purity, humility and obedience in fulfillment of the \( \text{sādhanas} \) of Sacred Pledge.

A Welcome To Our Swāmī bais

143 C Our \( \text{swāmī bais} \)—gurus and \( \text{swāmīs} \) 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 \( \text{sangam} \) with the Śaiva \( \text{swāmilis} \), a step forward is always taken for the benefit of modern-day Hinduism. Some will qualify to stay at the monastery's \( \text{devasthānam} \) 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 C 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 \( \text{swāmilis} \) 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 \( \text{devasthānam} \) facility, living the monk’s life during their stay. Our Śaivite Śāstras delineate exacting guidelines for resident guests in our monasteries. \( \text{Brahmacharya} \) is the first rule, as designated in our Śaivite Śāstras. Verses 268-269 state: “Only \( \text{brahmachārī} \) should live as guests in the monasteries, and they should be at least one month into the \( \text{brahmacharya} \) 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 \( \text{brahmachārī} \) 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.
Academy students are as a general rule not permitted to perform \textit{hana} supplicants as aspirants and premonastics to the monastery's Siddhidatta Kulam and there in certain areas of the property quietly working in a worshipful mood while enjoying the \textit{sannidhya}, the holy presence of the monastery. Academy students are as a general rule not permitted to perform \textit{karma} yoga at the monasteries, for when on the Church properties their sole focus is performing \textit{sâdhanas} and study. There are, however, two exceptions: 1) \textit{Arulßishyas} are eligible to participate in \textit{karma} yoga when accompanied by a \textit{kulapati} or, for women, a \textit{kulamâtā} and to participate in the Śvaseva Task Force program described in the next paragraph. 2) male Academy students may be permitted to participate in the Śvaseva Task Force program described in the next paragraph.

\textbf{śvaseva task force program} The Śvaseva Task Force program provides a wonderful opportunity to perform \textit{karma} yoga at Kauai Aadheenam or a dharmāśāla and intensify one's personal \textit{sâdhanas} for up to six months. We call this a “task force” program because individuals come not only to learn and do \textit{sâdhanas}, 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 \textit{karma} yoga tasks. Participation is open to male Church \textit{sīshyas} and to Academy \textit{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 \textit{sâdhanas} for nine days or less. All those over age twelve are welcome, family men and single men interested in performing \textit{karma} yoga, learning more about the \textit{sannidhya} path and enjoying a spiritual retreat. The service performed is under the guidance of the monastery's Siddhidatta Kulam \textit{talāivar} and in coordination with the local \textit{kulapatis}. Śvaseva helpers reside in a monastery extension, \textit{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.

\textbf{premonastic aspirants and supplicants} \textit{Upakurvānā sīshyas}, 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 \textit{kulapati} family who have not matured their own nuclear family to the standard of their \textit{kulapati}'s family. This includes having a good record of tithing, fulfillment of community duties and performance of assigned \textit{sâdhanas}. A second type of premonastic is the supplicant, an individual who has chosen the monastic path and begun serious training in preparation to enter the postulancy. Supplicants reside in the \textit{devasthānam} as resident guests under the pledges of purity, humility and obedience in fulfillment of the \textit{sâdhanas} of Sacred Pledge.

A Welcome To Our Swāmībais 143 Our \textit{swāmībais}—\textit{gurus} and \textit{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 \textit{Hinduism Today}. Through their meeting in \textit{sāṇgam} with the Śaiva \textit{swāmīs}, a step forward is always taken for the benefit of modern-day Hinduism. Some will qualify to stay at the monastery's \textit{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 \textit{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 \textit{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 \textit{brahmachārīs} should live as guests in the monasteries, and they should be at least one month into the \textit{brahmachārya} 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 in the temple brass, caring for gardens and grounds, decorating for festivals and assisting in building projects. Thus, visiting pilgrims may encounter those over age twelve are welcome, family men and single men interested time to time special programs may be provided for other male Academy students to study, worship and perform \textit{ sickness} for six months in preparation for adult life, prior to path-choosing, in a monastery or on a missionary program outlined by

\textit{bhakti pūjā} and fetching ceremonial water—these constitute the \textit{dīśa mārga}.
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 upakuruṇīs.

From 1995 onward, resident guest facilities will not be provided on central monastery land, but only in deva-sthānams on land belonging to the Church but not adjoining monastery properties. This is in keeping with the statement in verse 512 of our Saivite Śastras, “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 rehmiyanaṇe mosokamba, 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, nor even for short stays of senior swāminis of other orders or of very special priests, even during times of high ceremony.

Because our monasteries are strictly cloistered, we do not have live-in guest facilities other than our deva-sthānams, which are governed by the strict sātric requirements described above. Thus, those pilgrims who do not qualify to stay in the deva-sthānams 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 emphasize here that our sampadāṇa 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 dāṇamas,” which have become so popular of late, in which men and women devotees live on the same property. Furthermore, 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 vīḍyā, jñāna, making life-changing experiences for all who have come in contact with its satgurus, swāminis, yogīs and sādhakas.

And we say again, as we said in chapter six, what makes the Sun Mārga Iraivan Temple, the moksha sphaṭika Śivalinga, our small and large shrines and publication facilities so special is that they are part of a monastery or adheenam, the home of a spiritual master, a satguru, and his tirelessly devoted sādhakas, yogīs, swāminis and āchāryas. Moreover, the Aadheenam is a theological seminary for training monks from all over the world to take holy orders of sannyaṣa and join the great team of our Saiva 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 our Saiva yogīs and sādhakas at all times, day and night. It must be protected by my dīkṣādīśyas and vrata śīṣyas. 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.

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 sādhanā, 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 unswilled austerity, truthfulness, restraint of envy, and offering of food—these and other self-purifying acts constitute the flawless satputra mārga.
in our world as well as your world.”

Review of 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 upakuruṇās.

About Our 146 From 1995 onward, resident guest facilities will not be provided on central monastery land, but only in deva-sthānams on land belonging to the Church but not adjoining monastery properties. This is in keeping with the statement in verse 512 of our Saivite 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 rehmiyanaale moosokamba, 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 swāmis of other orders or of very special priests, even during times of high ceremony.

About 147 Because our monasteries are strictly cloistered, we do not have live-in guest facilities other than our deva-sthānams, which are governed by the strict sāstric requirements described above. Thus, those pilgrims who do not qualify to stay in the deva-sthānams 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 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 dārāmas,” which have become so popular of late, in which men and women devotees live on the same property. Furthermore, 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 viḍyā, jñāna, making life-changing experiences for all who have come in contact with its satgurus, swāmis, yogis and sādhakas.

Protecting the 149 And we say again, as we said in chapter six, what makes the Sun Mārga Iraivan Temple, the moksha spha-ṭika Śivalinga, our small and large shrines and publica-
tion 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, yogis, swāmis and âchâryas. Moreover, the Aadhheenam 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 Saiva Siddhânta 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 Saiva yogis and sādhakas at all times, day and night. It must be protected by my dīkṣādīśya and vrata śīṣyas. 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 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 pūjâ 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 Pūjâ, reading the scriptures, singing hymns, performing japa and unselfed austerity, truthfulness, restraint of envy, and offering of food—these and other self-purifying acts constitute the flawless satpatra marga.
during the days that the monastery is open by closely regulating the flow of visitors and guests.

Kauai Aadheenam: Its Iraivan Temple is not a tourist attraction. Astamas 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 Astamas 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: We firmly affirm that Kauai Aadheenam and its Aadheenam: Iraivan properties are to be administrated by those who follow. These are: 1) vrata and diksha sishyas living up to the sütras they are vowed to uphold, 2) Master Course students coming for serious study, 3) sādhanā yayārikas, special guests on prearranged sacred pilgrimage, 4) casual visitors, 5) those on task force, 6) premonastics, including upakurvä∫a brahmachāris, and 7) svāmīs, pañḍītas, priests and dignitaries who come for advice and solace. We emphasize that we give our time to those who appreciate the teachings of Satguru Yogaswâmî and our parampurâ: to the Sri Lankan Hindu community which has turned toward us after years of suffering, love and devotion, to sishyā who are students and members, especially those who have received dikšā, and to our cherished svāmīs, yogīs and sādhashkas, supplicants and aspirants, to our kulapatīs and kulamātās and, most importantly, to the children, before they have entered the gṛihastha āstama. Our future decides the way these policies are to be administrated by those who follow.

About the Following Chapter: Himalayan Academy, a schooling program of Saiva 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 58 years since its humble beginnings.

Himalayan Academy: The Himalayan Academy, which I founded in 1957, is the educational and publishing arm of Saiva Siddhânta Church. Its mission is to share the teachings of Swami Vivekananda, 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 Saivite Sâttras 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 Saivite group.”

About the Himalayan Academy: 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 Saivite Hindu Religion course, Dancing with Śiva, Living with Śiva, Merging with Śiva, Loving Gañêśa, Natchintanaí, 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 Saivism’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
during the days that the monastery is open by closely regulating the flow of visitors and guests.

Kauai Aadheenam: Iraivan Temple are not a tourist attraction. Astamas of our kind are destinations for traditional pilgrimage where the devotely 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 astamas 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

Not for Tourists

Aadheenam: Kauai 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 astamas 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

Thus ends our summary of rules for access to seven groups who may enter the monastery properties. These are: 1) vratas and diksha sishyas living up to the sutas they are vowed to uphold, 2) Master Course students coming for serious study, 3) sadhana yatrikas, special guests on prearranged sacred pilgrimage, 4) casual visitors, 5) those on task force, 6) premonastics, including upakurviga brahmacharis, and 7) swamis, paññitas, priests and dignitaries who come for advice and solace. We emphasize that we give our time to those who appreciate the teachings of Satguru Yogaswami and our parampara: to the Sri Lankan Hindu community which has turned toward us after years of suffering, love and devotion, to sishyas who are students and members, especially those who have received diksha, and to our cherished swamis, yogis and sadhakas, supplicants and aspirants, to our kulapatis and kulamatas and, most importantly, to the children, before they have entered the grihastha astama. Our future decides the way these policies are to be administrated by those who follow.

About the Following Chapter

Himalayan Academy, a schooling program of Saiva 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.
To become a Íaivite was fairly easy. It began by reading the scriptures, 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 Sanâtana Dharma.

**Reaching Out to Íaivite Souls**

The Academy continues to reach out for Íaivite 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 Saivism through the traditional name-giving sacrament, called nâmakarâna sanskâra. Until recently, my mathavâsis were performing this rite for those who sought to enter Saivism. 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 mathavâsis no longer perform this sanskâra for non-Hindus.

**Academy Conversion Counseling**

Himâlayan Academy, the gateway to our Church, assists seekers with severance from prior religions, faiths, lineages or philosophies. Among its purposes is to seek out Íaivite souls and avail them their ancient religion in these contemporary times. Sîtra 273 explains: “My ardent devotees of other religions or lineages who seek to enter my Saiva Church must, with authorized guidance, formally sever all lethargies 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 Íaivite souls and avail them their ancient religion in these contemporary times.

**Severance as discussed below applies to three groups:**

1. **Ethical Conversion**
   - Individuals with prior loyalties to other Hindu sects or sampradâyas;
   - Individuals with prior loyalties to non-Hindu religions;
   - 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.

2. **Conversion Screening**
   - Not all who seek to convert to Saivism are accepted. Only those who are “Saivite souls” in this life are encouraged to undergo the solemn, consciousness-changing process of conversion. Our Saîvite Sàstras give, in verse 221, important keys to distinguish Saivite souls from those who have yet another path to follow. “To become a Saivite was fairly easy. It began by reading the scriptures, attending pûjâ and conducting one’s life in a similar way to all other Saivites. The real test was what one actually did for Saivism 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 Saivite was becoming a vibration, being in the sâkti flow. It was easy to tell a Saivite from a non-Saivite 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 darsana. It was also easy to see if someone was not a Saivite soul in this life that the Deity withheld this darsana, 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 Saivite temples through the years. The Saîvites 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 Saivite 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 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.”**

**KÈISHA YÂUR ÂEDA,**

**SVETU 2.9, UPP, 192**

**Vceased verse 225 describes the training and evaluation. “In this era the Saivite souls become established first in living their religion. All souls yet to become**
To become a Íaivite was fairly easy. It began by reading the scriptures, to rigorous screening and counseling. The Academy seeks to share with all who seek to enter my Íaiva Church must, with authorized guidance, their sincerity are assisted with entrance into Saivism through the traditional name-giving sacrament, called nāmakaraṇa sanskāra. Until recently, my ma†havâsis were performing this rite for those who sought to enter Saivism. 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 ma†havâsis no longer perform this sanskāra for non-Hindus.

The Academy continues to reach out to Saivite 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 Saivism through the traditional name-giving sacrament, called nāmakaraṇa sanskāra. Until recently, my ma†havâsis were performing this rite for those who sought to enter Saivism. 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 ma†havâsis no longer perform this sanskāra for non-Hindus.

The Academy continues to reach out to Saivite 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 Saivism through the traditional name-giving sacrament, called nāmakaraṇa sanskāra. Until recently, my ma†havâsis were performing this rite for those who sought to enter Saivism. 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 ma†havâsis no longer perform this sanskāra for non-Hindus.

Himâlayan Academy, the gateway to our Church, assists seekers with severance from prior religions, faiths, lineages or philosophies. Among its purposes is to seek out Saivite souls and avail them their ancient religion in these contemporary times. Śûtra 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.

Not all who seek to convert to Saivism are accepted. Only those who are “Saivite souls” in this life are encouraged to undergo the solemn, consciousness-changing process of conversion. Our Śaivite Śûtras give, in verse 221, important keys to distinguish Saivite souls from those who have yet another path to follow. “To become a Saivite was fairly easy. It began by reading the scriptures, attending pûjâ and conducting one’s life in a similar way to all other Saivites. The real test was what one actually did for Saivism 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 darsana. It was also easy to see if someone was not a Śaivite soul in this life that the Deity witheld this darsana, 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.”

Severance as discussed below applies to three groups: 1) individuals with prior loyalties to other Hindu sects or sampradâyas; 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 sanskāra, announces to one and all that the deed is done, a promise given, an inner contract made to live up to the lofty Sanâtana Dharma to the best of one’s ability. In cases where an artha-Hindu who seeks to become a member of Śaiva Siddhânta Church has already received a nāmakaraṇa sanskāra, confirmation is made that full severance has been completed as described above. If not, counseling is made available to accomplish full conversion.

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

"In this era the Śaivite souls become established first in living their religion. All souls yet to become..."
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 Sāstras were read, vibhūti applied and the general turning of the ehb and flow of their sim- mérch ṭārkam. 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 sakti 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 acceptance 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 acceptance of the sect of Hinduism he wishes to join. Then he must examine and accept the Hindu beliefs which are new to him.

Himālayan Academy Publications

162 Himālayan Academy Publications (formerly known as Siddhānta Press), staffed by Nātha svāmīs, yogīs 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 Siva, two publications that every Hindu home should have.

The Written Word's Silent Ministry

163 Our Śaivite Sāstras, 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 svāmīs 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 to distribute 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—and 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.
śāivites study śiddhānta, 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 śāstras were read, vibhūti applied and the general turning of the ebb and flow of their śimnerk [karma]. In this way impostors were dismissed, for they dismissed themselves, as they realized, too, that they were not śāivite through and through." Verse 222 offers additional insight, the śāivite 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 śāivite saints, blessings of deities and devas and help in the daily life from the gods themselves. If one is truly not a śāivite, he receives none of these inner benefits. Being not invited into the halls of learning, then naturally he does not feel the sakti of the deities, so it is of no benefit to him.”

A Summary

Of Ethical Conversion

161 C 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 satīskāra, 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.

162 C Himālayan Academy Publications (formerly known as śiddhānta Press), staffed by nātha svāmīs, yogīs 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. Jhāna 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 Jhāna 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 C Our śāivite śāstras, verses 343–345, accurately foretold of this written ministry. “The world came to know of the sensibility of the śāivite path, and thousands declared themselves to be śāivites through the publications of śiddhānta Press, which carefully taught them how to become a member of the śāivite religion. But few of these knew of or ever entered a society so far-reaching were these inspired publications. Small groups sprang up headed by svāmīs who were guided simply by the written word, around the world, so popular was the impact of the śiddhānta 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

164 C 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.
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 pārashālas, 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 Yogaswāmi Kailāsa Paramparā, by my saiguru in this life, to fulfill the crying need to create an international network that would interconnect all Hindus into one invincible front.

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 Saiva Dharma; and to nurture a truly Hindu spiritual renaissance.” In the event that the medium of the printed or electronic word becomes unavailable, my maṭhavāsis 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 surrounding 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.

There are two types of membership in the Academy. The first is associate membership, made up of all enrolled students. Among the associate membership of the Academy, students in Level Two of the Master Course Correspondence Study are called beginning students. 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. Ārutāliyha rededicate their loyalties each year at Guru Pūrṇimā in July. This is the most auspicious time to come forward to the guru for darsana and gather around him in spiritual conclave.

Among the associate membership of the Academy, there are four levels of students. Among the associate membership of the Academy, there are four levels of students.

1. Beginning: Devotees who have enrolled in Level One of the Master Course Correspondence Study are called beginning students. They may be Śāvites, 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 Impersonal arises this universe.

Atharva Veda, Mundu 1.1.7.8; Upanishad, 875
HINDUISM TODAY is now in its seventeenth year of publication. It has been acclaimed a veritable Mahâbhârata 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 pâtînasâlas, hospitals, eye clinics, orphanages, schools or feeding centers. HINDUISM TODAY is the primary form of public service designated by me for our maṭhâvâsîs. 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 Yogaswâmi Kâliâsa Paramparâ, by my saiguru in this life, to fulfill the crying need to create an international network that would interconnect all Hindus into one invincible front.

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 Sanâtana 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 Saiva Dharma; and to nurture a truly Hindu spiritual renaissance.” In the event that the medium of the printed or electronic word becomes unavailable, my maṭhâvâsîs 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 surrounding 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 maṭhâvâsîs 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.

There are two types of membership in the 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 Yogaswâmi Paramparâ. Enrolled students who seek to enter our fellowship as novitiates prepare themselves through performing the sâdhanas of The Master Course. They attend mission activities by invitation. Gradually each student comes to know the Advaita Íśvaravâda philosophy and the traditional Saiva 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 Saiva Dharma Sástras. Arulâbhâyas redeedicate their loyalties each year at Guru Pûrṇimâ in July. This is the most auspicious time to come forward to the guru for darßana and gather around him in spiritual conclave.

Among the associate membership of the Academy, there are four levels of students. 1. Beginning: Devotees who have enrolled in Level One of the Master Course Correspondence Study are called beginning students. They may be Sâvîtes, non-Hindus or those of non-Saiva 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 vegeteran 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 Impersonable arises this universe.

ATHARVA VEDA, MUNDU 1.1.7 RO UPS 675
The Mahā Vrata: “I believe in You, the one Supreme God, Lord Śiva, and the Gods of our Śaiva 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 as the cardinal virtue, the highest commandment of the Śaiva 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 as backbiting and gossip. I resolve 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?”

Paraṁparā, the Mahā Vrata to living the Sanātana Dharma and progressing on the path of sādhanā. All those who wish to become members of Saiva Siddhanta Church take the aḥiṃsā mahā vrata, vowing to strictly uphold the three-fold principle of non-injury, 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 others 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 aḥiṃsā mahā vrata is provided here for the devotee to sincerely vow to uphold before God, Gods, guru, family and fellow devotees.

Here is the aḥiṃsā mahā vrata: “I believe in You, the one Supreme God, Lord Śiva, and the Gods of our Śaiva 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 as the cardinal virtue, the highest commandment of the Śaiva 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 as 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.”
intention to convert fully to Śaivism.

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 Śaivism before entering this level.

4. Aṟutōḷishiyas: Students who are Śaivites (according to the standards of the Academy), who have taken the four vratas and been accepted into a kulaṉa's family are known as aṟutōḷishiyas. Aṟutōḷishiyas 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 (169 C) Wholeheartedly accepting four vows—Ahimsâ, Śrādha, Daśaṁa Bhāga—is essential to any aspiring student. The devonic adept takes 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—Ahimsâ, Śrādha, Paramparâ and Daśaṁa Bhāga—receive help when needed from our maṭhas in fulfilling them.

Ahimsâ, (170 C) Noninjury in thought, word and deed, known in Sanskrit as ahimsâ, is the cardinal virtue and is essential to the path of sādhaṇa. All those who wish to become members of Saiva Siddhânta Church take the ahimsâ mahâ vrata, vowing to strictly uphold the three-fold principle of noninjury, physically, mentally and emotionally, as fully delineated in Nandinâtha Śrītas 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 aṁhitā mahā vrata is provided here for the devotee to sincerely vow to uphold before God, Gods, guru, family and fellow devotees.

C Here is the aṁhitā mahā vrata: "I believe in You, the one Supreme God, Lord Śiva, and the Gods of our Śaiva faith, and in the Śiva Dharma. In love and trust I recognize Your goodness in providing for my every material and spiritual need. I accept the principle of aṁhitā as the cardinal virtue, the highest commandment of the Sanātana Dharma and the method by which I may acknowledge my compassion, my karaṇa, 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 noninjury 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."
Yogaswami and Satguru Sivaya Subramuniyaswami."

Chapter 9

Academy

Vegetarian

Vow, Śakāhāra

Vrata

higher consciousness depends on a pure and healthy body, as outlined in śūtra 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 śūtra 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 śūtras 187-190.

Vegetarianism's

173

Most importantly, ahimsā, the great imperative of Many Virtures

Hindu dharma, demands that śīshyas adhere to vegetarianism, as stated in śūtra 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 śūtra 50: "All devotees of Śiva observe mitāhāra, moderate appetite in eating too much or consuming meat, fish, shellfish, fowl or eggs. They uphold saucha, 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 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 āasanātmya (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, chaturvṛata, builds discipline and character. The nonviolence vow builds character through the control of appetite, which is also 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, Prābhu 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 Saivism 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. Śūtra 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 verify the best of worlds. ŚUKLA YAJUR VEDA, BHAGA 1.5.16, UTH, 69

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 āasanātmya (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."
Yogaswâmi and Satguru Sivaya Subramuniyaswami.

Chapter 9

Vegetarian 172 The second vow, Sâkâhâra Vrata, is likewise fundamental, as *Saivâvam* in Tamil means vegetarianism, and all higher consciousness depends on a pure and healthy body, as outlined in *sûtra* 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 *âyurveda*, as explained in *sûtra* 186, “Śiva’s devotees cook and eat in the balanced, varied, vegetarian, Indian *âyurvedic* 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 *sûtras* 187-190.

Vegetarianism’s 173 Most importantly, *ahimsâ*, the great imperative of *dharma* demands that *sishyas* adhere to vegetarianism, as stated in *sûtra* 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 *mitâhâra* and *saucha*, moderate appetite and purity, as reflected in *sûtra* 50: “All devotees of Śiva observe *mitâhâra*, moderate appetite, not eating too much or consuming meat, fish, shellfish, fowl or eggs. They uphold *saucha*, avoiding impurity in body, mind and speech. Aum Namaḥ Śivaḥ.” 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 *ahimsâ*, giving 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 *Chaturvrata*, builds discipline and character. The *ahimsâ* vow builds character through the control of appetite, which is also the control of the instinctive mind. The vegetarian vow builds character through the control of appetite, which is the control of the instinctive mind. The *mitâhâra* 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*, *Prâbhu Sanmârga*, first began in 1957 when the doors of the Academy opened in San Francisco. It has always been a home-study course of applied *yогic 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.

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 the best of worlds.

*SUKLA YÂUR VEDA*, BEHADU 1.5.18. UTH, 89

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: “In love and trust I recognize Your goodness in providing for my every material and spiritual need. I accept the principle of *dasanâmâsîśa* (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 Development of the Master Course Today 195 

*The Master Course*, *Prâbhu Sanmârga*, 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 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 *sâdhanâ*. *Sûtra* 176

---

*Page 94, Himâlayan Academy*
illuminates its importance: “My devotees avidly study The Master Course as their lifetime śādhana, 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 śādhana, 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 paramāparā is slowly formed as he or she moves along the path of charyā, kriyā, yoga and jñāna.

**How Seekers Get Started in Their Study**

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) Saivite Hindu Religion.

**Travel-Study Pilgrimages to Holy Lands**

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**

All my followers are encouraged to freely teach books 1-6 of Saivite 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 Śaiva 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 dikṣāśishyas, 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**

Academy catalysts use as their teaching tools Dancing with Śiva, Living with Śiva, Merging with Śiva—Loving Ganesa, Saiva Dharma Sūstras, 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**

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 paramāparā’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.
Himālayan Academy illumines 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) Saivite 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 Saivite 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 Saivite 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 dikṣāśishyas, 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, Ganesa, Śalva Dharma Śūstras, 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 Śūtras. Then imagine the bliss surrounding those who are in complete surrendered fulfillment of the whole 365 Śūtras 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.

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

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 Nama 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 sādhanā 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 vrataś 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 sādhanā they undertake. It, therefore, is the duty of the family heads, the kulapatis, to see to it that the three vrataś and the two initiations are upheld and that necessary correction be made when they are not.
OYOUS SOULS 15,000 STRONG MAKE UP OUR GLOBAL MEMBERSHIP, WHICH IS OF FIVE LEVELS: MONASTICS, INITIATES, NOVITIATES, AND HIMÁLAYAN ACADEMY ASSOCIATE AND HONORARY MEMBERS. THIS IS A GRAND CONGREGATION UPHOLDING DHARMA AND PERFORMING FRUITFUL SÁDHANA IN NORTH AMERICA, ENGLAND, GERMANY, MAURITIUS, SINGAPORE, MALAYSIA, INDIA, SRI LANKA AND ELSEWHERE. ALL DANCING, LIVING AND MERGING WITH SIVA.

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 sīshya 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

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 Namah Śivaya.” 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.
Academy

Himâlayan

The Gateway: Acceptance

Standards of High Numbers

In Small Strength

 números, 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 endowments 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

The devonic helpers who wrote our Śaivite Śāstras explained their view of evaluating potential members in verse 571: "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 Tyāf 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 571 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 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 Society, but not believing in their own worthiness. They accept 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: Himâlayan Academy

To keep our fellowship's standards escalating, our educational institution, Himâlayan Academy, provides an on-going study through The Master Course, Prâbhu Sanmârga, 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

For clarity as to levels of sâdhana and accomplish- ment, we have defined five memberships in my congrega- tion of Śaiva Siddhânta Church and its Himâlayan Academy. The Academy has two memberships: associate and honorary. In the Church we have three memberships: novitiate (vraťaisśiyas), initiate (dīkshaisśyas) and monastic (mathavaisśiyas).

1. HONORARY ACADEMY MEMBERS

Honoray Academy members include regular readers of HINDUISM TODAY, registered book readers and our many friends in dharma, 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, VRAṬAISŚIYAS

Novitiate Church members, vraťaisśiyas, are those who have completed the requirements in the Śisyâs Vows and Initiations booklet, including any necessary reconciliation of religious loyalties, having been whole-heartedly accepted into a kulapati family. They take two additional vows - the Śiva Śrâddhâdhârâ Vrata (the pledge to uphold and preach the Śaivite Creed) and the Nandinâtha Sûtra Vrata.

4. INITIATE CHURCH MEMBERS, DĪKṢAISŚIYAS

Initiate Church members, dīkṣaisśiyas, are devotees who have received mantra dīkṣā or vishesha dīkṣā. To receive mantra dīkṣā, devotees demonstrate a consistently orthodox life style. Vishesha dīkṣā śśiyas, affectionately known as chelas, are members who have demonstrated consistency in upholding all 365 sûtras, are exemplary members of their extended family and have received vishesha dīkṣa—initiation and obligation to perform daily Śiva pūja.

5. MONASTICS AND PREMONASTICS, MATHAVAIŚIŚIYAS

All monastics and premonastics under vows are known as mathavaisśiyas. Their protocol and procedures are explained in the Mathavaisśi Śāstras and summarized in sûtras 316 to 365 of Living with Śiva.

Endearing Prefixes

In order to easily distinguish the various age groups within our Church, and for use in our computer database,

For Names

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.

EN: VEDA 9.113.9 VT. 634
Chapter 10

Church Membership

Academy

The Gateway:

Acceptance

Standards of

High

Strength

in Small

Numbers

Our Levels of Membership

1. HONORARY ACADEMY MEMBERS

Honor Academy members include regular readers of HINDUISM TODAY, registered book readers and our many friends in dharma, 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, VRATAÍISHY AS

Novitiate Church members, vrataíishyas, are those who have completed the requirements in the Śhīṣya’s Vows and Initiations booklet, including any necessary reconciliation of religious loyalties, having been wholeheartedly accepted into a kula parki family. They take two additional vows — the Śaiva Śraddhādāraṇā Vrata (the pledge to uphold and preach the Śaiva Creed) and the Nandiñātha Śūtra Vrata.

4. INITIATE CHURCH MEMBERS, DÍKSHÅÍISHY AS

Initiate Church members, dīkshåíishyas, are devotees who have received mantra dîkshâ or vishesha dîkshâ. To receive mantra dîkshâ, devotees demonstrate a consistently orthodox life style. Vishesha dîkshâ śīsha, affectionately known as chelas, are members who have demonstrated consistency in upholding all 365 sûtras, are exemplary members of their extended family and have received vishesha dîksha—initiation and obligation to perform daily Śiva pūja.

5. MONASTICS AND PREMONASTICS, MATHHAVÁSI ŚHĪSHY AS

All monastics and premonastics under vows are known as mathhavâsi śīsha. Their protocol and procedures are explained in the Mathhavâsi Śastras and summarized in sûtras 316 to 365 of Living with Śiva.

Endearing

Prefixes

For Names 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.

††† VEDAL 9.113.9. VEDAS 634

For clarity as to levels of śădha and accomplish-

ment, we have defined five memberships in my congrega-

tion of Śaiva Siddhânta Church and its Himālayan Academy. The Academy has two memberships—associate and honorary. In the Church we have three memberships: novitiate (vrataíishya), initiate (díkshåíishya) and monastic (mathhavâsi śīsha).

1. HONORARY ACADEMY MEMBERS

Honor Academy members include regular readers of HINDUISM TODAY, registered book readers and our many friends in dharma, 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, VRATAÍISHY AS

Novitiate Church members, vrataíishyas, are those who have completed the requirements in the Śhīṣya’s Vows and Initiations booklet, including any necessary reconciliation of religious loyalties, having been wholeheartedly accepted into a kula parki family. They take two additional vows — the Śaiva Śraddhādāraṇā Vrata (the pledge to uphold and preach the Śaiva Creed) and the Nandiñātha Śūtra Vrata.

4. INITIATE CHURCH MEMBERS, DÍKSHÅÍISHY AS

Initiate Church members, dīkshåíishyas, are devotees who have received mantra dîkshâ or vishesha dîkshâ. To receive mantra dîkshâ, devotees demonstrate a consistently orthodox life style. Vishesha dîkshâ śīsha, affectionately known as chelas, are members who have demonstrated consistency in upholding all 365 sûtras, are exemplary members of their extended family and have received vishesha dîksha—initiation and obligation to perform daily Śiva pūja.

5. MONASTICS AND PREMONASTICS, MATHHAVÁSI ŚHĪSHY AS

All monastics and premonastics under vows are known as mathhavâsi śīsha. Their protocol and procedures are explained in the Mathhavâsi Śastras and summarized in sûtras 316 to 365 of Living with Śiva.

Endearing

Prefixes

For Names 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.

††† VEDAL 9.113.9. VEDAS 634

For clarity as to levels of śădha and accomplish-

ment, we have defined five memberships in my congrega-

tion of Śaiva Siddhânta Church and its Himālayan Academy. The Academy has two memberships—associate and honorary. In the Church we have three memberships: novitiate (vrataíishya), initiate (díkshåíishya) and monastic (mathhavâsi śīsha).

1. HONORARY ACADEMY MEMBERS

Honor Academy members include regular readers of HINDUISM TODAY, registered book readers and our many friends in dharma, 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, VRATAÍISHY AS

Novitiate Church members, vrataíishyas, are those who have completed the requirements in the Śhīṣya’s Vows and Initiations booklet, including any necessary reconciliation of religious loyalties, having been wholeheartedly accepted into a kula parki family. They take two additional vows — the Śaiva Śraddhādāraṇā Vrata (the pledge to uphold and preach the Śaiva Creed) and the Nandiñātha Śūtra Vrata.

4. INITIATE CHURCH MEMBERS, DÍKSHÅÍISHY AS

Initiate Church members, dīkshåíishyas, are devotees who have received mantra dîkshâ or vishesha dîkshâ. To receive mantra dîkshâ, devotees demonstrate a consistently orthodox life style. Vishesha dîkshâ śīsha, affectionately known as chelas, are members who have demonstrated consistency in upholding all 365 sûtras, are exemplary members of their extended family and have received vishesha dîksha—initiation and obligation to perform daily Śiva pūja.

5. MONASTICS AND PREMONASTICS, MATHHAVÁSI ŚHĪSHY AS

All monastics and premonastics under vows are known as mathhavâsi śīsha. Their protocol and procedures are explained in the Mathhavâsi Śastras and summarized in sûtras 316 to 365 of Living with Śiva.

Endearing

Prefixes

For Names 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.

††† VEDAL 9.113.9. VEDAS 634
Being Part of a Kulapati Family

Arulśishyas and children of members are a part of one another. Character building for the individual is one of the many benefits. The kuñja under the guidance of the preceptor and that of the family patriarch, kulapatī, and his wife, kulamātī, is a birhat kuñjamba. 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, Abha-ya pātra

Each Church member receives an access card, abhya pātra, with the validity period prominently displayed, allowing ongoing participation in activities on any of our properties. Our Śaiva Śastras 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 initiates are given permanent access cards. Aum. Each Church member receives an access card, with the validity period prominently displayed, allowing ongoing participation in activities on any of our properties.

Qualifying New Novitiates

Sponsorship of a novitiate member is the duty of the devotee’s kulapatī kuṭumba, patriarch family. After satisfying themselves that the śishya has met the requirements, the kulapatī and kulamātī sign their names on the Vows and Initiations booklet as joint sponsors. They submit this document to Kauai Aadheenam, the name of each Church member is chanted before the Deity.

Annual Religious Dedication

At Guru Pūrṇimā during the month of July. As stated in śūtra 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

guru to take his nine steps toward them—thereby excuse themselves silently and are no longer considered members or students. Śīshyas may also disqualify themselves by consistent failure to follow the central Nandinātha Śūtras, such as those regarding vegetarianism, tithing, loyalty to the lineage, not smoking and wives not working. Our Śaiva Śastras explain: “If a family did not live according to the Śastras, which were not necessarily 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 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.”

Detachment From Former Members

My śīshyas are enjoined to discontinue their association with former members, especially those who are hostile or disgruntled, as explained in śūtras 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. 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.”

KṚŚṆA YAṆ U VEDA, SVṬU. 3. VI. 621
Novitiates

New Qualifying Abhaya Family Of a Kulapati

Being Part

4. Married adults Kulapati and Kulamâtâ or Mûkha and Gîhî∫î;
5. Other adults including widowed: Tîru (man) and Trûmati (woman);
6. Married adults Kulapati and Kulamâtâ or Mûkha and Gîhî∫î;

Of a Kulapati aruśáishyas and children of members are a part of one and all. Character building for the individual is one of the many benefits.

Within an extended family enhances the spiritual unfoldment of one and all. Character building for the individual is one of the many benefits.

Sponsorship of a novitiate member is the duty of the kulapati ku†umba, under the guidance of the preceptor and that of the family patriarch, kulapatî, and his wife, kulâmâtâ. 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, 101 Each Church member receives an access card, abha-ya pâtra, with the validity period prominently displayed, for ongoing participation in activities on any of our properties. Our Satvite Sâstras foretold of the access card in verse 339: “The card became a symbol of Satvism in the West. Renewable once a year, it admitted the Satvite 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 the validity period prominently displayed, with the renewal of vows in January; and new members receive as guests and may be given temporary cards for shorter periods of time. Each month during Adhara Abhisheka at Kauai Aadheenam, the name of each Church member is chanted before the Deity.

Qualifying New Novitiates

Sponsorship of a novitiate member is the duty of the devotee’s kulapati ku†umba, patriarch family. After satisfying themselves that the Íshya has met the requirements, the kulapati and kulamâtâ 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 Mahâsanandhînâm and the Íchharyas. Current members are enjoined to bring new members into the fellowship and to assist in their adjustment as indicated in sûtra 269: “All within my Saiva 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 ( sûtra 268).”

Annual Religious Dedication Each novitiate and initiate member keeps his membership active by fulfilling the varshâtma nivedana sàdhana at Guru Pûrâm during the month of July. Varshâtma 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 Íshya takes, the guru takes nine.” Coming forward at this auspicious time gives the guru permission to inwardly guide the Íshya for yet another year. All such renewals of dedication are presented before the tiruvâdi at the pâdapûjâ. As stated in sûtra 246, “Siva’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 Those who do not perform this yearly sàdhana—the sincere gesture of taking one step forward, allowing their guru to take his nine steps toward them—thenceby excuse themselves silently and are no longer considered members or students. Íshyas may also disqualify themselves by consistent failure to follow the central Nandinâtha Sûtras, such as those regarding vegetarianism, tithing, loyalty to the lineage, not smoking and wives not working. Our Saivite Sâstras explain: “If a family did not live according to the Sâstras, which were not extremely strict, but wise, it was simply considered that they had entered another world and were no longer invited into a Saivite home, temple or monastery. However, no ill feelings toward them existed, and when they began adjusting their life pattern and obeying the Saivite law, invitations were then extended. This was generally decided by a senior minority of each family group surrounding a temple in cooperation with a swâmi and generally felt on an inner vibration by all as to the rightness or wrongness of the situation, for no Saivite ever hurt anyone, they just avoided.”

Detachment From Former Members My Íshyas are enjoined to discontinue their association with former members, especially those who are hostile or disgruntled, as explained in sûtras 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-
Academy. As they begin their fresh new start they do so without their for-

Reconciliation; 196 C: Those who discontinue as members and students
back personally reconciling with the preceptor and undertaking his assigned Master Course study and sūdhanās through Himalayan 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 vratāśishya again, having retaken the six vrata. Once a devotee is accepted back into the congregation by the guru, it is up to all hishās 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 197 C. 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 Saivism through the study of Śaivite Hindu Religion, books one through six, in school and 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.”

5. At any time after age 17, the youth may qualify for adult Church membership as a vratāśishya. 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 vratāśishya, a welcoming ceremony is held by the families. At this time, the youth’s astrological karmic pattern is reviewed at the Aadhheenam and by the kulapati families, and a plan is developed for the coming years, including further education.

5. All youth must qualify as vratāśishyās by age 20. As explained in śūtra 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 Nama˙ Śivāya.”

The Discipline 198 C. All members of the Church and all arulśishya students of the Academy take the Daśama Bhāga Vrata (onethenth 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 Aadhheenam. 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 dasāmāṁśa, paying religious dues. As stated in śūtra 163, “Śiva’s close devotees delight in the unfailing 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 Saiva Siddhanta Church. The tithing of Academy students goes to Hindu Heritage Endowment.
Families of Church Membership

Chapter 10

Page 104

Church Membership

Academy. As they begin their fresh new start they do so without their for-
marches 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 and later return may seek to requalify themselves through
personally reconciling with the preceptor and undertaking his assigned Master Course study and sadhanas through Himalayan 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 vrataśishya again, having retaken the six vratas. Once a devotee is accepted back into the congregation by the guru, it is up to all sīkṣṣa to extend full welcome as stressed in Sūtra 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 it. In many instances the very same devotee may qualify for adult Church membership—having formerly left, but later return and seek to requalify themselves through further study and performance of dharma and karmic duties as a dharmic student until 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 Nama˙Śiva.”

The Discipline of Tithing.

Of 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 dasamāmśa, paying religious dues. As stated in Sūtra 163, “Śiva’s close devotees delight in the unfulfilling 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 Saiva Siddhanta 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 YOGA VEDA, KATHA U 5.11. BO UPH, 357

About Children Of Church Families

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 Saivism through the study of Śaiva Hindu Religion, books one through six, in school and or under the guidance of their parents.

2. Between the 15th 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 Sāstras, 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 Nama˙Śiva.”

The Discipline of Tithing. Daśamāmśa

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 YOGA VEDA, KATHA U 5.11. BO UPH, 357
It is traditional that, after a sīshya gives his loyalties to a sampradāya and/or a paramparā, he is restricted from studying with or seeking personal guidance from other gurus, svāmis, astrologers or other kinds of religious or philosophical teachers without the preceptor’s permission. In our fellowship, this covenant is established at the student arulśishya level when the devotee takes the Paramparā Vrata. Membership in Śiva Siddhânta Church means discipleship, following the sampradâya’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 Kailâsa Pî†ham. Guidelines for avoiding alien influences are given in parâ Vrata. Membership in Śiva Siddhânta Church means discipleship, following 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 dîkshâ. All initiates instruct newcomers not just intellectually but more by example. Novitiates are instructed in how to transform themselves by themselves through daily sâdhana, including chanting the Pañchâkshara Mantra, Aum Nama˙ Íivâya, temple worship, attending festivals, tithing, vegetarianism, pilgrimage, scriptural reading, Ga˜gâ sâdhanas, and sâdhakas 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 C. Initiation, explained in the next chapter, is the goal of all Hindus, and an absolute must for all Śiva 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 to fulfill, even better than he would expect, all of his expectations. Dîkshâ 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 student’s long journey from conception in Śiva’s all-pervasive śakti to manifestation in the current incarnation. Dîkshâ is a pathway to moksha in this life or a future life. There is no alternative way. There is none. There is none.
Avoiding Influences

It is traditional that, after a sâdhu gives his loyalties to a sampradâya and/or a paramparâ, he is restricted from studying with or seeking personal guidance from other gurus, swâmîs, astrologers or other kinds of religious or philosophical teachers without the preceptor's permission. In our fellowship, this covenant is established at the student aruñâchârya level when the devotee takes the Paramparâ Vrata. Membership in Saiva Siddhânta Church means discipleship, following the sampradâya’s teachings faithfully, patiently and one-pointedly in the tradition of Saivism. This injunction also means not inviting teachers or lecturers to speak at gatherings of members unless approved by the Kailâsa Pitham. Guidelines for avoiding alien influences are given in sūtras 236–240 of Living with Śiva, as well as sūtras 235–235. My acharâyas, swâmîs, yogîs and sâdhakas 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 Śiva 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 to fulfill, even better than he would expect, all of his expectations. Dikshâ from a satguru is 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 student’s long journey from conception in Śiva’s all-pervasive sakti to manifestation in the current incarnation. Dikshâ is a pathway to moksha in this life or a future life. There is no alternative way. There is none. There is none.

Spiritual Initiation

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

About Samaya dikshâ, also called mantra dikshâ, is the fundamental Śiva 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 dikshâ. All initiates instruct newcomers not just intellectually but more by example. Novitiates are instructed in how to transform themselves by themselves through daily pâja, temple worship, attending festivals, tithing, vegetarianism, pilgrimage, scriptural reading, Gaṅgâ sâdhana and more. Samaya dikshâ is the blessing and empowering to enter the kriyâ pâja and perform certain daily sâdhanas, including chanting the Pañchakshara Mantra, Aum Namaḥ Śivaḥ, each day at least 108 times on a mālā of rudrâksha japa beads.

The Meaning Of Namaḥ Śivaḥ

203. This mantra quiets the mind, harmonizes the nerve system, bringing forth knowledge from within, reminding Śiva of his purpose in life and relationship with Lord Śiva. Namaḥ Śivaḥ 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 Śivaḥ is the gateway to yoga. The secret of Namaḥ Śivaḥ is to hear it from the right lips at the right time. Then, and only then, is it the most powerful mantra of Śivaism for you. Samaya dikshâ enters the devotee into the Nandinâtha Sampradâya as a dikshâsīshya. A series of Nandinâtha Tantras is
Chapter 11

Initiation

Spiritual

Vrata

Dîkshâ

Vishesha

Dîkshâ

Vishesha dîkshâ, “distinguishing” initiation, marks the sishya’s formal entrance into the Śrī Subramuniyā 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 Saiva Ātmārtha Ṛtvij, which now has new power. This worship is performed during the early morning, followed by scriptural study and 108 repetitions of the Pañchākśara Mantra. The pājā obligation of vishesha dîkshâ is not fulfilled by attending the pājā performed by the head of the house in the shrine room. Each member who has received this initiation performs the pājā privately (the long, medium or short version) and then attends the family pājā as well. Vishesha dîkshâ is also the empowering to perform yoga, to worship internally and undertake serious austerities. This dîkshâ opens access into inner realms heretofore not accessible. As part of the dîkshâ, the sishya voices and signs the following solemn vow binding himself and his family line to the Śrī Subramuniyā Rishi Gotra. Vishesha dîkshâ brings the devotee more deeply into the study of Shum, my magical language of meditation, through the Shum Tyavej Lexicon.

Vishesha dîkshâ

“Prostrations to the holy feet of Lord Ganeša! Aum Śiva! I pledge my loyalties to the Saiva Śwami Saṅgam ramiņiya Šishya Gotra, our lineage’s select assembly of followers, and irrevocably blend my karma with its dharma. Anbe Śivamayam Satyame Parasivam.”

Now I would like to share with my sishyas a very important matter for the future of our Saiva Siddhānta Church. It concerns 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, “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.
then revealed. After mantra dikshā, devotees continue The Master Course.

About 204 Vishvesha 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 Ātmaśīra Pūjā, which now has new power. This worship is performed during the early morning, followed by scriptural study and 108 repetitions of the Pańchakshara 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. Vishvesha 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. Vishvesha dikshā brings the devotee more deeply into the study of Shum, my magical language of meditation, through the Shum Tyavef Lexicon.

Vishesha dikshā

205 Vishesha dikshā is the formal entrance of a devotee into the śhrimārga 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, Śivāya Subramuniaswami, 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 Hinduism—and seek to remodel 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 Mahāsannidhiyam and the Śaiva swāmis and the gotra of devotees, I bow before the holy feet of Lord Natarāja, pledging my allegiance as a soldier of the within and the Creed for Śaivite Hinduism. Ordination as a Śaiva āchārya brings the sannyāsin into more responsibilities for training and counselling young monastics. Śaiva āchāryas are the senior teachers of our theology.

The Security

206 Now I would like to share with you my āśīras 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 Nādi readers and is even expressly stated in our Śaivite Sūtras.

Borne along and detiled 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.

KRISHNA YAJUR VEDA, MAITU 3.2. UPH, 418

Vrata

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

Sannyāsa dikshā

207 Sannyāsa dikshā 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 dikshā is given after a minimum of twelve brahmacharya years according to the śhrisstric calculations.

208 Āchārya dikshā is given to swāmis who have proved their dedication and spiritual maturity and earned twenty-four years of brahmacharya age, as explained in the Śaivite Sūtras. Ordination as a Śaiva āchārya brings the sannyāsin 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.
continue to flourish even after I make my grand departure.

Our Edict on Outside Control

Here I wish to address my mahâvâsis, 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 grihastha or any person outside our Šaiva Siddhânta Church, Himalayan Academy and Hindu Heritage Endowment, take his place upon the Pî†ham upon the grand departure of the other. This means that the next successor after Åchârya Veylanswâmî would be Åchârya Palaniswâmî, followed by Åchârya Ceyonswâmî, in that order. Further, if I were to be the one to initiate new followers and bring them along the sâdhana mârga, I would remain the founder, and my teachings and writings will always be the center of the institution, in the same way that Śri Râmakrishna is the center of his institutions. I will always be satguru to those I initiated, with my jañânti and Mahâsamâdhi celebrated in glorius style each year. One hundred years from now, the thrust shall still be the following forward and dissemination of the Kailâsa Paramparâ teachings of Paramaguru Yoggaswâmî 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 Šaiva Siddhânta Church off in another direction altogether, thus compromising its integrity as a boldly orthodox fellowship of traditional Śaïvites.

Traditionally, the guru mahâsannidhânam of a lineage has a silver scepter, a crown of rudrâksha beads, large, heavy earrings and an ornate sînhâsana throne. Each new guru becomes an irrevocable image among the paramparâ 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.
continue to flourish even after I make my grand departure.

Our Edict on Successors

Chapter 11

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 dikṣā of our lineage—samaya, viṣheṣṭha, sanvyāsa and abhitisheka. 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 Saiva Siddhānta Church, Himalayan 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 Sāstras, the succession decree remains malleable and may be altered anytime before my passing.

Acceptance of New Successors

Chapter 11

Here I wish to address my matbhavāsīs, 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 grihastha or anyone outside our Saiva 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 surrenders of our strict monastic control of all institutions. This is not the Nātha way, nor shall it ever be.

Our Edict on Outside Control

Chapter 11

Now I speak to my devotees who come forward to me at Guru Pūrṇima. The next Guru Mahāsannidhānam sitting on the Kailāsa Pīṭham shall follow these Sāstras, 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 Guru-deva and I would be their paramaguru.

The Future

Chapter 11

Naturally, the new Guru Mahāsannidhānam would 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, all very experienced in spiritual and religious matters. Each of us has been dear to our congregation for 20 to 30 years. All know them to be of a linear 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 Subramuniyaswāmī, rather than future gurus neglecting these treasures or replacing them with their own presentations of the Vedic truths, or worse still, taking Saiva Siddhānta Church off in another direction altogether, thus compromising its integrity as a boldly orthodox fellowship of traditional Saivites.

Guru Mahāsannidhānam

Chapter 11

Traditionally, the guru mahāsannidhānam of a lineage has a silver scepter, a crown of rudrāksha beads, large, heavy earrings and an ornate sīhāsana 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 Subramuniyaswāmī.

Guru Mahāsannidhānam

Chapter 11

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

*Rig 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, Impertishable Being is realized.


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.

*Rig 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 Vishnu nor Brahma 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 ātma Śiva?” you must meditate.

*Nātchintanai*, “O Sannyāsin!” *NT*, 146


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 ātman 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 pūjâ 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.”

A legacy of devas from the entire paramparā accompanies our monastic order, providing silent, unseen inner guidance and protection for old and young alike. As long as at least one person within the entire group of mathavāsīs is going into and coming out of PaRaśīva 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 brahma-rādhra remains open when PaRaśīva is daily experienced within a mathavāsī community. It could be within the oldest monk or within the youngest.

This great realization occurring time and time again within someone day

The tenor of our Íaivite monastic order is clearly proclaimed in verse 176 of the Íaivite Íâstras:

"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 Íaivite monastics fulfilled their mission simply by existing. And so the natyam and sådhakas were not compelled to do a lot in the external world, other than fulfill the Íâstras 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 pûjâ 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."

A legacy of devas from the entire paramparå accompanies our monastic order, providing silent, unseen inner guidance and protection for old and young alike. As long as at least one person within the entire group of mathavås 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 brahmândhra remains open when Paraśiva is daily experienced within a mathavås community. It could be within the oldest monk or within the youngest. This great realization occurring time and time again within someone day...
Overview of Our Mathavâsi Tradition

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. Swâmis: Also known as sannyâsins 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 dharmaßâlas. 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 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.

The Schedule

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 pûjâ and Shûm 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, āsana 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 Duties and Responsibilities

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, Himâlayan 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 Šiva, Living with Šiva and Merging with Šiva, Saivite Hindu Religion, Loving Šã̄śeṣa, The Holy Bible of the Saivite 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 in 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.

Mathavâsis Sustain The Dharma

Monks of every Hindu order are guided and guarded by unseen beings who look after their lives as if they were their own. Families are blessed who share in and support the renunciation of their sons born through them to perform a greater dharma than the gṛhastha life could ever offer. It is the monastic
Overview of Tradition

What is a monk? According to Webster’s Dictionary, a monk is “a man who joins a religious order living in a monastery according to a rule and under vows.” In Śaiva Siddhânta 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. Śrâmis: Also known as sannyâsins 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 dharmaśâlas. 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

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 pūjâ 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.
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 adharma 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 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 grīhastha and vānaprastha āśramas. Such potential sannyāsins are, however, watched closely and expected to disassociate themselves from grīhastha 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 fluidity to release awareness and move transparently from one area to the next as needs arise.

Monastic Attitudes 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 marga, 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 universal level, the sannyāsins foster the entire religion by preserving the truths of the Sanātana Dharma. Competent svāmīs are the teachers, the theologians, the exemplars of their faith, the torchbearers lighting the way for all. Paramaguru Sage Yogaswāmī sang: ‘Hail, O sannyāsins, thou who knowest no guile! Establish thy heart and worship there the Taintless One—Pañchakshara’s inmost core. Thou that regardest all others as thyself—who in this world can be compared with thee?’

About Our Śaiva Svāmī Saṅgam 224 The Śaiva svāmis (or Nātha svāmis) are distinguished by their orange robes, gold Nātha earrings and three strands of rudrāksha beads. They are the Śaiva Śoddhánta Yoga Order, known as the Śaiva Svāmī Saṅgam when they gather in ecclesiastical conclave. This saṅgam is a religious assembly and a priesthood. As is traditional, it convenes before the Pīṭham, at Kauai Aadheenam or a branch monastery, at the behoof of the Guru Mahāsaṃmāhānam, in small groups, large groups, or as the total group of all svāmis 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 Mahāsaṃmāhānam, with all seated in chakravāla in order of brahmacharya age.

Protocol 225 The saṅgam does not follow the protocol of unanimous decision. Rather, it works in intuitive onenewedness to carry out instructions from the Pīṭham to better the Śaivaite 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 śāstra and the scriptures mentioned herein, at the current point in time, to guide the svāmis 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 that aspect, is and always will be adapted according to the guru’s wisdom. The Śaiva Svāmī Saṅgam may also convene to share in high-minded discussion on points of philosophy that might resolve differences of perspectives among the mahārādas, the kulapatis, the missionaries or among any group within our large, worldwide congregation.
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 adharma 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 âśramas are not monastic communities, but classed traditionally as communes.

Monks Are

In the Fourth Stage of Life 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 grihastha and vânaprastha āśramas. Such potential sannyāsins are, however, watched closely and expected to disassociate themselves from grihastha 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

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

About Our Śaiva Svāmī Saṅgam

The Śaiva svāmīs (or Nātha svāmīs) are distinguished by their orange robes, gold Nātha earrings and three strands of rudrāksha beads. They are the Śaiva Śiddhānta Yoga Order, known as the Śaiva Śvāmī Saṅgam when they gather in ecclesiastical conclaves. This saṅgam is a religious assembly and a priesthood. As is traditional, it convenes before the Pīṭhas, at Kauai Aadheenam or a branch monastery, at the behoof of the Guru Mahāsannidhānam, in small groups, large groups, or as the total group of all svāmīs 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

The saṅgam does not follow the protocol of unanimous decision. Rather, it works in intuitive one-mindedness to carry out instructions from the Pīṭham 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 svāmīs 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 Śvāmī Saṅgam may also convene to share in high-minded discussion on points of philosophy that might resolve differences of perspectives among the mahārājas, the kulaśīri 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 YUKTRA VEDA, BHAU 1, UTM, 49
The Saiva Yogis and Sâdhakas are postulants living under renewable two-year vows of humility, purity, confidence and obedience. They are both preparing for holy orders of sannyâsa. The yogis wear yellow robes, one to two strands of rudrâksha beads and carry a wooden staff, or dañÇda—symbolic of the training and tapas they have undertaken to purify their outer nature. The sâdhakas dress in white robes. Junior sâdhakas wear a sandalwood mûlâ, and seniors wear a single strand of rudrâksha beads. The yogis and sâdhakas, like the swâmis, serve at Kauai Aadheenam or at branch monasteries under the direction of the Guru Mahâsannidhânam, the ãcãhâryas and the senior swâmis. Ordination as a postulant sâdhaka, 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.

Within our monasteries there are eight or more groups of monks, resident guests and guests, distinguished by unique vestments indicating levels of initiation and attainment. When sitting among other groups in a chakravâla, the seating order is as follows. First are the Saiva swâmis, seated according to brahmachârya age. Second are the nîrvâÇa sâdhakas, seated according to monastic age. Third are the natyam, seated according to monastic age. Fourth are the young sâdhakas, 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 upakurâÇas, seated among themselves according to physical age. Eighth are any gîhâÇtha guests who may be present in the circle, seated according to Church seniority age.

Our Sastraic Pattern for a brahmachâriÇi äsrama within our Church. Here is a central passage, from verses 196–197: "BrahmachâriÇi followed exactly the same pattern in an äsrama that was never entered by a man. (The naishtika brahmachâriÇi alone were allowed within the brahmachâriÇi äsrama for special pûjâ 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 äsrama, but only sacred shrines." In the early years of the fellowship, the Saravanabhava äsrama existed in a secluded area on the Hawaiian island of Maui. Women there lived a simple life of devotion, and silent, selfless religious service. I disbanded the äsrama, however, in the mid 1970s because of the departure of the senior naishtika brahmachâriÇi, whose presence was essential to the äsrama’s existence. To this day such an äsrama has never reformed due to the absence of a similarly qualified naishtika nun. Now and into the future, all single women seeking to live this life of dedication under vows of celibacy in an äsrama are being directed to seek entrance to existing äsrâmas 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 brahmachâriÇi äsrâmas in the future.
Chapter 12

Monastic Life

The Kailâsa Paramparâ nyâsa dîkshâ, Sâdhakas Yogîs and Íaiva traditions of this order are not wandering with their satguru and with their brother monastics. At the time of sannyâsa dikshâ, each has accepted the mission of the Kailâsa Paramparâ as his own: to protect and perpetuate Íaivism; to serve Hindus the world over; to provide, teach and disseminate scripture, religious literature and inspiration (Íivajñâna) for a rich, fulfilling and useful life. The ideal is to balance outward service (Íivathondu) and inward contemplation-realization (Íivajñâna) for a rich, fulfilling and useful life. They are both preparing for lifetime vows of renunciation, humility, purity, confidence and obedience. They are bound to fulfill their unique role in the Íaiva culture.

The Íaiva Yogis and Sâdhakas are postulants living under renewable two-year vows of humility, purity, confidence and obedience. They are both preparing for holy orders of sannyâsa. The yogis wear yellow robes. One to two strands of rudrâksha beads and carry a wooden staff, or dañda—symbolic of the training and tapas they have undertaken to purify their outer nature. The sâdhakas dress in white robes. Junior sâdhakas wear a sandalwood mālā, and seniors wear a single strand of rudrâksha beads. The yogis and sâdhakas, like the swâmis, serve at Kauai Aadheenam or at branch monasteries under the direction of the Guru Mahâsannidhânam, the âchâryas and the senior swâmis. Ordination as a postulant sâdhaka, 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.

Within our monasteries there are eight or more groups of monks, resident guests and guests, distinguished by unique vestments indicating levels of initiation and attainment. When sitting among other groups in a chakravâla, the seating order is as follows. First are the Sâvites, seated according to brahmacâri age. Second are the nîrâvana sâdhakas, seated according to monastic age. Third are the natyam, seated according to monastic age. Fourth are the young sâdhakas, 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 upakurvânas, seated among themselves according to physical age. Eighth are any grîhastha guests who may be present in the circle, seated according to Church seniority age.

Our Şastric Pattern for Nuns followed exactly the same pattern in an âsrama that was never entered by a man. (The naishtika brahmâcharis alone were allowed within the brahmacharini asrama for special pûjâ 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 âsrama, but only sacred shrines." In the early years of the fellowship, the Saravanabhava âsrama existed in a secluded area on the Hawaiian island of Maui. Women there lived a simple life of devotion, and silent, selfless religious service. I disbanded the âsrama, however, in the mid 1970s because of the departure of the senior naishtika brahmacharini, whose presence was essential to the âsrama’s existence. To this day such an âsrama has never reformed due to the absence of a similarly qualified naishtika nun. Now and into the future, all single women seeking to live this life of dedication under vows of celibacy in an âsrama are being directed to seek entrance to existing âsramas 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 brahmacharini âsramas in the future.

All spiritual guidance for monks on mission comes from the Pî†ham and the âchâryas and swâmis. Mathavâsis serving in a dharmaśâla or other facility are even more...
Monastic Life

Chapter 12

Monastic Life

Traveling with another Íaivite monastic held the force between their two individuals or organizations who are friends of the Church. It means not teaching in any way. This is the \textit{sâdhana}. To do otherwise is to set patterns in the \textit{dâksa} unacceptable to all three worlds.

Objectives

There are many reasons that monastics are sent to serve in \textit{dharmasâkha} or to travel, two or more, through the holy lands, furthering the mission of the satguru; to uplift and serve the community by \textit{seva} and \textit{darsâna}. I have protected the security of all the \textit{mathavâsis} through the traditional rule of \textit{sûtras} 530: “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 \textit{nîrvâna sâdhana} path. Aum Namâh Śivâya.” We call the “second monk” \textit{sahayatin} in Sanskrit, and \textit{salingba} in Shum. Our Śaivite Īâstras 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 \textit{sakti} from their monasteries....

Further guidelines for monastic travel, including accommodations, gifts and food, are given in \textit{sûtras} 346-349.

Clarification

\textit{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 \textit{mathavâsis}, 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 \textit{japa} on one's beads. It means not drawing attention to oneself in any way. This is the \textit{sâdhanâ}. To do otherwise is to set patterns in the \textit{dâksa} unacceptable to all three worlds.

1. to uplift and serve the community through personal \textit{darsâna} as a result of \textit{sâdhanâ} 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 \textit{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 \textit{sâdhus} and \textit{sannyâsins} 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

A passage from verse 53 of the Śaivite Śâstras comes to life in looking forward to the following chapter, “The \textit{sakti} was strong and fulfilled its purpose. The \textit{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.

\textit{Atharva Veda, Mund\textsuperscript{U} 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.

\textit{Sukla Yajur Veda, Brhad\textsuperscript{U} 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.

\textit{Tirukural 21, 548. TW}
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 mathavasis, traveling Incognito also means avoiding contact with individuals or organizations who are friends of the Church. It means not teaching in dre emergen- cies and for those on the nirvâna sâdhaka path. Aum Namah Shivay. We call the “second monk” sahayatins in Sanskrit, and salingba in Shum. Our Sâivite Sâstras 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 sakti from their monasteries.... Traveling with another Sâivite 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 sâtras 546-549.

Clarification 231 C. 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 mathavasis, 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 sâdhana. To do otherwise is to set patterns in the âkâsha unacceptable to all three worlds.

Objectives 232 C. There are many reasons that monastics are sent to serve in dharmaśâlas 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 sâdhana 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 sâdhus and sannyâsins 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 ailments, age or disabilities; 13. visa restrictions.

About the Following Chapter 233 C. A passage from verse 53 of the Sâivite Sâstras comes to life in looking forward to the following chapter, “The sakti 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.

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

Tirukural 21, 548. TW
ATHAVASI SANNYASINS 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 SANNYASIN.

234 ¶Each father should guide his sons who express an inclination toward monastic life into learning more of sannyasa by teaching them of the lives of great yogis and swâmis, encouraging them in the arts of meditation, hatha yoga and personal purity, having them read and study the Vedas, and bringing them to receive the darśana and advice of the swâmis whenever possible. Sūtras 282-263 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 swâmis 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 Sanatana Dharma. Once a brahmachâri 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
ATHAVASI SANNYASINS ARE THE RELIGIOUS LEADERS OF HINDUISM. CONTINUING THIS NOBLE RENUNCIA 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 SANNYASIN.

234 Each father should guide his sons who express an inclination toward monastic life into learning more of sannyasa by teaching them of the lives of great yogis and swamis, encouraging them in the arts of meditation, hatha yoga and personal purity, having them read and study the Vedas, and bringing them to receive the darshan and advice of the swamins whenever possible. Sutras 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. Sutra 281 states, “Each Saiva Siddhanta Church family prays to birth a son for the monastery. Prior to conception, parents mix with the swamins 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, 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 Sanatana Dharma. Once a brahmachari 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
Aspirants 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 Renunciate Commitments

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 com-
mitment 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: The Spirit of All Mathavāsis

The Śaiva sannyāsins states at the time of his initia-
tion, “All that I have and all that I am now give unto my
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 proto-
col of the monk’s not referring to relatives as “my father,” “my broth-
er,” “my mother;” but by formal, impersonal names, such as Mr. Śivanesan, etc.
This is an affectionate detachment, a lovingly detached attitude, from the
grihastha community. It is a detachment from joint or extended family,
which includes former friends, seeing guru as mother and father, and fel-
low 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 dikṣā 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

A formal, progressive pre-monastic regimen which
leads the sīśya through the stages of aspirant and suppli-
cant into the postulancy is also available for those eager
to eventually take holy orders of sannyāsa. Sponsorship is given by senior
kula-pati 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. Dur-
ing this time they wear white and strive to fulfill the pledge of purity. Sup-
plicants, intent on entering the Postulancy, live under the additional pled-
gs 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 this 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

Upakurvāṇa 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
śītra 285: “My family devotes 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 Namah
Śivaya.” Before university is the best time to enter into this period of ser-
vice, sādhaṇa 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 monas-
tics in the arts of worship, the disciplines of yoga and the daily unrelent-
ing routine which is traditional to the life of the mathavāsi. He learns to
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. Postulants and premonastics study Holy Orders of Sannyasa 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 brahmachari couple, as indicated in Saivite Sastra verse 192: “It was in these two [types of brahmacharya] families that their guru sent very young sâdhakas, 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.

Premonastic Training and Protocol 236. A formal, progressive pre-monastic regimen which leads the sishya through the stages of aspirant and supplicant into the postulancy is also available for those eager to eventually take holy orders of sannyasa. Sponsorship is given by senior kalapatapi 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. Postulants, intent on entering the Postulancy, live under the additional pledges of humility and obedience. Postulants and premonastics study Holy Orders of Sannyasa 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 brahmachari couple, as indicated in Saivite Sastra verse 192: “It was in these two [types of brahmacharya] families that their guru sent very young sâdhakas, 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 Upakurvanâ Program 239. Upakurvanâ sishyas 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. Upakurvanâ means “prior to taking up one’s profession.” The upakurvanâ program is open only to young men from homes of well established Church families who have raised their sons to be worthy of the upakurvanâ training, as stated in sêtra 265: “My family devotes 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 Namah Shivaya.” Before university is the best time to enter into this period of service, sâdhanam and study, which is meant to establish and strengthen the youth’s personal spiritual connection to the Paramparâ. It has been proven through the years that excellent monks as well as householders come from the experience of living with and being trained by the Saiva monastics in the arts of worship, the disciplines of yoga and the daily unrelenting routine which is traditional to the life of the mathavâsî. He learns to
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. Upakurvâsîs, also known as aspirants, take the pledge of purity and abide by the premonastic document Slokam 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 devasthânam, a brahmachârî 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 sâdhu poksha, upakurvâsîs may continue residing in the devasthânam during the phase and staying with the families on retreat days. Part of the upakurvâsa experience is to visit our dharmaśâlas and the homes of kula-pâtî families worldwide.

Raising a Son for the Monastery

All must always remember that it is a family’s greatest blessing for a son to become a sannyâsîn. 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 Paraßiva. It is he who must have a heart full of selfless service and vairâgya, the spirit of renunciation. It is he who must have the prârabdha karmas that would allow him to be the ideal sannyâsîn 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 sannyâsîn path made firm.

Path Choosing for Young Men

After the upakurvâsa 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 grîhasthîn and that of the sannyâsîn. This decision, once made by the son and his parents, is formalized before the community through the path-choosing rite. Ishta Mârga Sâbhâskâra. Should a young man, with his parents’ blessings, desire to return and prepare for sannyâsa dikshâ, he may apply after a minimum of 39 days have elapsed. The Ishta Mârga Sâbhâskâra 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 Suppliant pre-monastic to be raised and educated in a monastery of the Church and be considered the sadguru’s progeny hencethorth. 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

Even if monasticism is embraced in the Ishta Mârga 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 Sâstras emphasize strictness in accepting young aspirants. Verse 395 explains, “Surrounding each of our monasteries there are, of course, sâdhaka 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 Sâstras 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 sâdhaka 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 sâdhaka 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 Íâivism on this planet.”
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. *Upakurvāṇīsa*, 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 poksha*, *upakurvan ṣis* may continue residing in the *devasthānam* during the phase and staying with the families on retreat days. Part of the *upakurvaṇīsa* experience is to visit our *dharmaśālas* and the homes of *kulapati* families worldwide.

**Raising a Son for the Monastery**

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 *grī hasthīn* 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, Ishṭa Mårga Sanśkāra. Should a young man, with his parents’ blessings, desire to return and prepare for *sannyāsa dīkṣā*, he may apply after a minimum of 39 days have elapsed. The Ishṭa Mårga Sanśkāra 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 marriage, 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 henceloth. 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**

Even if monasticism is embraced in the Ishṭa Mårga 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 Sāstras* 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 month they were given a philosophical examination and a close look at their deportment and conduct and fulfilling of the *sāstras* 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.”
To Family
Attachment Diminishing

Be Ma†havâsis
Trained to
Boys Are
If
machârî
taken by a guru from his family home and placed in the home of a brah-
mâchârî family, a family that has no sexual intercourse, for training to
enter the monastery. With special permission, a young soul might enter
monasteries after proving himself, having settled his worldly affairs and
obtained the good feeling of mother and father as the diminishing attac-
hment 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 sâdhaka 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

The next chapter discusses the nucleus of society, the family, in which our Church strive to maintain as a harmonious, integrated group of beings all following dharm- ma 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 Siddhânta 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.

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

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.

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

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

When the soul gradually reduces and then stops altogether its participation in darkness and inaus-
picious powers, the Friend of the World, God, reveals to the soul the limitless character of its knowl-
edge and activity.

MEGENDRA ÅGAMA
JAÑÀ HÀM S.A.: MA, 136
Chapter 13

Aspirants

Monastic

Page 128

Boys Are Trained to Be Mathavasis

Outside the walls in the community, in some of the homes of enlightened family men, constant training of potential sadhaka 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 brahmachari 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 the family in which you live then stops altogether its participation in darkness and inauspicious powers, the Friend of the World, God.

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

The Self resides within the lotus of the heart. Knowing this, the sage enters daily that holy sanctuary. Earnest seekers who worship enlightened ones at sight—with perfumes, flowers, water, fruits, incense, clothing and food, or by word, deed and thought—are absolved then and there.

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. 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.

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.

The Self who is established in His own glory, reveals to the guru.

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

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.
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.  
Sukta Yajur Veda 3.39. VE, 545

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!  
Rig Veda 10.37.7. VE, 510

Never may brother hate brother or sister hurt sister. United in heart and in purpose, commune sweetly together.  
Atharva Veda 3.30.3. VE, 657

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

If he should desire, “Let me be born here again,” in whatever family be directs his attention, either the family of a brāhmin or the family of a king, into that he will be born.  
Sīkṣa 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.  
Mama Dharmo Sāstras 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.  
Natchintanal, Letter 10. NT, 22

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

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 kutumba mukhya (also mukhya or kartā), 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.
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. Fundamentals: 247 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 *kutumba mukhya* (also *mukhya* or *kartari*), 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 *sampradaya*.

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. 
*Sukha Yajur Veda* 3.39. *VE*, 345

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!
*Rig 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*, 657

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.
*Krishna Yajur Veda*, Taiti U 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 brahmin or the family of a king, into that he will be born. 
*Sama Veda*, Jaim U 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.

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 19. *NT*, 22
Joint Family and Extended Family

Chapter 14

The Extended Family

Families of Our Fellowship

Each joint family extends out from its home to include a second level of connections as an "extended family," bîhyat kuṭumbas or mahâkuṭumbas, 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

In our Church, all nonmonastic sîshyas, be they married, single, brahmachârî or brahmachârîs, are part of one of our extended families, bîhyat kuṭumba. Fifty-four bîhyat 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 Kailâsa Paramparâ and by their karma from former lives. “There are no accidents in Śiva’s perfect universe.” Each Church bîhyat kuṭumba includes spiritual members unrelated by blood or marriage, such as orphans, widows, avowed brahmachâris and brahmachârîs, married couples, and men or women whose spouses are not Church members and sîshyas in the wisdom years of sannyâsa âßrama. Each of these individuals is either a foster or adoptive member of a kulapati family.

The Leaders Of Extended Families

Each bîhyat 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, kulamâtâ. Kulapatis are designated by the Pî†ham, 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 arulîśhîyas and Church members they accept as foster or adoptive members of their extended family. Kulapatis and kulamâtâs are dedicated helpers of the Pî†ham, 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 paramparâ.

Guidance From the Śâvîtâ Śâstras

In writing the Śâvîtâ Śâstras 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 sâktî 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

Verse 212 of the Śâvîtâ Śâstras defines the purpose of each family: “The existence of the Śâvîtâ 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 Śâvîtâs ‘round the world. Through association with orthodox Śâvîtâs of India and Sri Lanka, Western Śâvîtâ 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 swâmî encouraging families to shape the pattern of their lives as closely to the monastery monastic sââtric flow itself. In doing so, the Deities and devas worked in the exact same way with the families as they did with the nátyam and sâdhaka.” 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 Śâstras and the association with well established Śâvîtâ families.”

Wisdom Regarding House Guests

Śrîla Yâyr Veda, BEHADDU 1.4.14.80 UPH.44

There is nothing higher than dharma. Verily, that which is dharma is truth.
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,” bhikaṭkuṭumba 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 brahmachārīṇi, are part of one of our extended families, bhikaṭ kuṭumba. Fifty-four bhikaṭ 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 bhikaṭ kuṭumba includes spiritual members unrelated by blood or marriage, such as orphans, widows, divorced brahmachāris and brahmachārīṇis, married couples, and men or women whose spouses are not Church members and śishyas in the wisdom years of śārāma. Each of these individuals is either a foster or adoptive member of a kulapati family.

The Leaders of Extended Families

251 Each bhikaṭ 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 Pīṭham, 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.

Guidance From the Śaivite Sāstras

252 In writing the Śaivite Sāstras in 173, 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 śākti 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 Sāstras 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 swāmī encouraging families to shape the pattern of their lives as closely to the monastery monastic sātric flow itself. In doing so, the Deities and devas worked in the exact same way with the families as they did with the nāyikā and sādākha.” 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 Sāstras and the association with well established Śaivite families.”

Wisdom Regarding House Guests

254 Śūtra 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
This aphorism encompasses the spiritual adoptive, kulapati Adoption of Spiritual Members whenever it is convenient. Their relationship with the family is as close as 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 255 Sūtra 153 states, “Śiva’s followers know the most stable societies are based on the extended family. They often in one home or complex, for economy, sharing and religiousness. Aum.” This aphorism encompasses the spiritual adoptive, grihatātāga, who lives in the kulapati’s home under a detailed, formal, written agreement. Adoptives are treated not as guests but as close family. Thus, they share in household chores and concerns and contribute financially as well.

Foster Family Members 256 Financial spiritual foster members, poshitātāgas, reside outside the home, relying on the strength and guidance of the extended family and participating occasionally in Family Monday Evening. Foster families or other Church guests. Foster Family Members 256 are commissioned to be active in the kula soma-vāra sāya, for Monday is their day to come close to their immediate family.

The Process 257 Of Spiritual Adoption to be adopted into an extended family as a full-time resident, a sīṣya 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 The adoption is formalized and acknowledged through special ceremony. The resident guest flow described above is given in the Saivite 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 Adheenam, 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 Home Evening A Fun Time Monday is a family event for permanent residents, foster-members and overnight guests. The family devas are commissioned to be active in the preta-loka, close to the physical world to assist the family in forming strong, vibrant connections for a dynamic, healthy, wealthy future. As explained in śāstra 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 Namah 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 soma-vāra sāya, for Monday is their day to come close to their immediate family.

Family Home Evening A Fun Time

Kula soma-vāra 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-
nights who are not part of their extended family. Aum Namah Śivāyā.” 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

This aphorism encompasses the spiritual adoptive, kulapati, of Spiritual Members whenever it is convenient. Their relationship with the family is as close as 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

These homes or complexes, for economy, sharing and religiousness. Aum.” This aphorism encompasses the spiritual adoptive, grihalātāña, who lives in the kulapati’s home under a detailed, formal, written agreement. Adoptives are treated not as guests but as close family. Thus, they share in household chores and concerns and contribute financially as well.

Foster Family Members

Foster spiritual 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

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

This aphorism encompasses the spiritual adoptive, kulapati, of Spiritual Members whenever it is convenient. Their relationship with the family is as close as 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

This aphorism encompasses the spiritual adoptive, kulapati, of Spiritual Members whenever it is convenient. Their relationship with the family is as close as 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

This aphorism encompasses the spiritual adoptive, kulapati, of Spiritual Members whenever it is convenient. Their relationship with the family is as close as 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

This aphorism encompasses the spiritual adoptive, kulapati, of Spiritual Members whenever it is convenient. Their relationship with the family is as close as wisdom suggests a maximum of 39 days, especially for anyone who is no longer a virg
The home shrine is an extension of the temple. It is the spiritual core of the Family.

Worshiping
At a Local Śaivite Temple

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 Śrātras state in verse 265: “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

The Śrātras 261 stipulates, “All my devotees must have an absolutely breathtaking home shrine, used solely for meditation and worship of Śiva, Natarāja, 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 pūjâ 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 front to back, are Śiva Natarāja, Śivalinga and tiruvadi, the holy sandals of the satguru. Ardhānārīśvara 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

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 pūjâs performed in the home shrine before sunrise during brāhma muhūrtā. 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 dharmanśāla as it matures through the years. If the family stops their sādhana during brāhma muhūrtā, 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.

Families
Living Near a Monastery

Church families who live close to the Aadhheenam or a dharmanśāla are very fortunate to be in such proximity to the central śakti flow radiating out from these sacred sanctuaries of sādhana and pūjâ. Theirs is the blessing to be able to worship and meditate daily at the holy tir̄thas. And theirs is the boon to be relied upon to perform service, maṭhaṣeva, for the monastery. This may include hosting visiting swāmis, 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 śīshyas. 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

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 Nandināṭha Śūtras 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 contemporaneous a debt to the Gods, to the sages, to the ancestors and to men.
members is similar to the ever-increasing population of devas within an aadheenam or dharmaśālí as it matures through the years. If the family stops their sādhana during brahma 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.

Families Living Near A Monastery

Church families who live close to the Aadheenam or a dharmaśālí are very fortunate to be in such proximity to the central sakti flow radiating out from these sacred sanctuaries of sādhana and pājâ. Theirs is the blessing to be able to worship and meditate daily at the holy tirthas. And theirs is the boon to be relieved upon to perform service, matha seva, for the monastery. This may include hosting visiting swamis, 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 sishyas. 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 Kulamātis

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 Nandīnātha 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 kulamātis 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 contemplation, realize the world is full of 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. Kulamati 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.

Worshiping At a Local Śaivite Temple

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 Sūtras state in verse 295: “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

Sūtra 291 stipulates, “All my devotees must have an absolutely breathtaking home shrine, used solely for meditation and worship of Śivalīla, Nāṭarāja, Murugan, Gaṇeṣa 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 pājâ and meditation. The placement of the Deities in the home shrine is as follows: at the left is Lord Gaṇeṣa, to the right is Lord Murugan. In the center, from back to front, are Śiva Nāṭarāja, Śivalīla and tiruvadi, the holy sandals of the satguru. Ardhānārīśvara 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

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 to the satguru. Still others are celestial beings from far-off temples who return to the home shrine before sunrise during brahma 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

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

SŪTRA YĀJUR VEDA, SATKAR 1.72.1 VÈ, 395
porary Hindu communities. All the help needed is available for the asking. Each kulapati is encouraged to communicate with the Guru Mahâ-sannidhânam several times a year regarding his current welfare. Each kulapati and kulamâตå 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 satsâṅga. It is the responsibility of the kulapatis and kulamâतås to encourage foster mukhyas and grhîtas to qualify as a kulapatis and kulamâতås and to train them in the implementation of these Saiva Dharma Sâstras. It is the mission of the kulapatis and kulamâতås to establish and maintain dynamic Master Course teaching programs to bring in new members and to help Saiva souls to fully convert to Saivism. The distribution of publications, the planning of yearly pilgrimages, festivals and much more is what these kulapatî 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 mission of the kulapatis and kulamâतås is to inspire one and all in the family community to form praśnottara satsãṅga. It is the duty of kulapatis 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 satsãṅga. It is the responsibility of the kulapatis and kulamâतås to encourage foster mukhyas and grhîtas to qualify as a kulapatis and kulamâতås and to train them in the implementation of these Saiva Dharma Sâstras. It is the mission of the kulapatis and kulamâ�ås to establish and maintain dynamic Master Course teaching programs to bring in new members and to help Saiva souls to fully convert to Saivism. The distribution of publications, the planning of yearly pilgrimages, festivals and much more is what these kulapatî 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

When Church family members reach the sanyâsa âśrama 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 Saiva history for those entering the final and most blessed âśrama. 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 kulapatî chakravâla and conveyed respectfully in the discussions. They comprise an informal satsaṅga 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 kulamâ�ås after age 72 are known as riñishapatîs and riñishimâतås. 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 râja 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 Saivite 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

1. Sûtra 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. Sûtra 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. Sûtra 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. Sûtra 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. Sûtra 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 Nama˙ Śiva˙ya.
porary Hindu communities. All the help needed is available for the asking. Each kulapati is encouraged to communicate with the Guru Mahâ-sannidhânam several times a year regarding his family’s current welfare.

Together Our Global Church 266 Each kulapati and kulamâtâ 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 kulapatīs to inspire one and all in the family community to form praśnaottara satsaṁgā. It is the responsibility of the kulapatis and kulamâtâs to encourage foster mukhyas and grihitis to qualify as a kulapati and kulamâtâ and to train them in the implementation of these Śaiva Dharma Śastras. It is the mission of the kulapatis and kulamâtâs to establish and maintain dynamic Master Course teaching programs to bring in new members and to help Śaiva souls fully convert to Saivism. The distribution of publications, the planning of yearly pilgrimages, festivals and much more is what these kulapatī 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. It is the duty of the kulapatis and kulamâtâs to qualify as a kulapati and kulamâtâ and to train them in the implementation of these Śaiva Dharma Śastras. It is the mission of the kulapatis and kulamâtâs to establish and maintain dynamic Master Course teaching programs to bring in new members and to help Śaiva souls fully convert to Saivism. The distribution of publications, the planning of yearly pilgrimages, festivals and much more is what these kulapatī 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 sannâdyâ 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. Their 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 satgā 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. Kulapatīs and kulamâtâs after age 72 are known as ṛishipatīs and ṛishimâtīs. 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 râja 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 Saivite 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 268-170 summarize our central ethics for conducting business within the fellowship, based on injunctions given in our Saivite Śastras.

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.
The Pitham developed a unique way of resolving matters when transactions persisted beyond three days between family and family or monastery and family. The prāyaṣcitta 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 prāyaṣcitta 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 Pī†ham, 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 mathavāsīs. 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 learn 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 Pī†ham, the prāyaṣcitta 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 mathavāsīs. 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 administer. Thirdly, as all had vowed to uphold the sūtras that set forth the ideals of Śivathondan 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 mathavāsīs were admonished not to allow their institutions, Kauai Aadheenam and its dharmaśālas 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 takaivar 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 Śivathondan. These have in years past proven to grant satisfaction and rewards of puja. 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 para-maguru 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 Saiva Siddhānta Church are kept on a simple, nonworldly level. Members are never allowed to become involved in the intricacies of managing the Church, HHE, Himalayan Academy and other institutions, for this would involve too close an outer relationship with the mathavāsīs. 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 Himalayan Academy. These include medical, legal, business, computer, financial, public relations needs and similar categories.

Mathavāsīs’ Upholding Responsibility 274 The mathavāsīs 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, VÊ, 344
The Pitham developed a unique way of resolving unresolved debts when transactions persisted beyond three days between family and family or monastery and family. The prāyaścitta 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 prāyaścitta 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 Pitham, 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 mahāvāsis. 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 śāstras 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 Pitham, the prāyaścitta 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 mahāvāsis. This alone brought much mental freedom and as a result attracted great wealth.

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 sādhanā 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 sāstras that set forth the ideals of Śivanthondan 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 kumbhaḥbhisheka of Iraivan Temple, and in the meantime no new arrangements were made.

The mahāvāsis 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 takāvar 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

Building, gardening and typing the sacred texts in their homes are some of the many ways in which Church members may perform Śivathondan. 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 Yogaswâmi’s Śivathondan Society, founded in 1935, always had its members serve food and perform other loving, humble tasks.

Similarity, all involvements in Saiva Siddhânta Church are kept on a simple, nonworldly level. Members are never allowed to become involved in the intricacies of managing the Church, HHE, Himalâyan Academy and other institutions, for this would involve too close an outer relationship with the mahāvāsis. 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 Himâlayan Academy. These include medical, legal, business, computer, financial, public relations needs and similar categories.

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 matba to family members, as often happens in India in modern times, would be the beginning of the end of Kauai Aadheenam and its dharmaśālas 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

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 śīhyas, 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

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, Varuna and Arjuman 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.

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 Rig 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 For Arranging A Marriage

While not all marriages must be arranged, there is 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 kulamātâs follow tradition and prudent wisdom in assisting in marriages of those under their care, in coordination with a jyotisha śâstrī authorized by the Kailâsa Pîtham. 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 ākâśic 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 kulapati and kulamâta. 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 kulapati and kulamâta 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 jyotisha śâstrī approved by the Kailâsa Pîtham for an astrological compa-
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 dharmaśālas 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.

Officers of The Church

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.

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, Varuna 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

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 Rig 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.

While not all marriages must be arranged, there is 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 kulapatīs and kulamātās follow tradition and prudent wisdom in assisting in marriages of those under their care, in coordination with a jyotisha śāstrī 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 kulapatīs 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 kulapatīs and kulamātās ponder whether the two families can blend into 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 kulapatīs confidentially consult a jyotisha śāstrī approved by the Kailāsa Pīṭham for an astrological compat-
Chapter 15

Married Life

Page 144

7. Of well-settled Indian village communities where only the father of the course, mutual attraction and full consent of the couple are crucial.

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 kulapati to Kauai Aadheenam for review by our jyotisha acharyas. 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 Mahasannidhanam. 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, kama, 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 kulamatas. This is also a time when anyone among family and friends may in deepest confidence, even anonymously, share with the Pitham any obstacles to this marriage that should be known and understood by the Guru Mahasannidhanam. A full, honest disclosure of the boy's life and the girl's life should be made to both families and to the Pitham. All four pledges, all written support from relatives and friends and all confidential disclosures are sent to the Aadheenam Pitham 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...
liability 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 kulapatīs 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 kulapatī.

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

**Married Life**

**Chapter 15**

**Page 146**

**No Hurry, No Worry In Matchmaking**

sadris 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 lifetime 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 Yogaswâmi 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 kulapati and kulamâtâ to harmonize the prânas when “things go wrong.”

**Marrying Outside the Church**

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**

Śaiva Siddhânta 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 dharma matrimony transcend all such boundaries. It is the couple’s shared allegiance to the Pî†ham 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**

Once a marriage has been sanctified, both families are relied upon to hold the marriage together through the years. As we outlined in śûtra 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 Namah Śivâya.” 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 kulapatîs and kulamâtâs 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 Pî†ham. 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 Prâna**

A woman’s first obligation is to give her prâna, spiritual energy, to her husband and make him strong. Children give their prâna to their parents, because the parents are Śiva-Sakti, 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 stî dharma properly and gives her prâna, 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 prânas. 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, sârîs that conceal the navel, covering her head when approaching the
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. 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 lifetime 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 Yogaswâmi 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 kulamâtâs to harmonize the prânas when “things go wrong.”

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 Śâivite teachings and then encourage the spouse to enroll as a student and become a member.

In 1994 I issued the following statement to heads of families worldwide on cross-national marriages: “Our Śaiva Siddhânta 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, earthly 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 Pitoham 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.”

Once a marriage has been sanctified, both families are relieved to hold the marriage together through the years. As we outlined in sîrtra 115, “Each marriage within a Śâivite 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 Namah Śivâya.” 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 kulamâtâs 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 Pitoham. 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.

A woman’s first obligation is to give her prâna, spiritual energy, to her husband and make him strong. Children give their prâna to their parents, because the parents are Śiva-Sakti, 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 stî dharma properly and gives her prâna, 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 prânas. 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, sârîs that conceal the navel, covering her head when approaching the
Deity or holy men, and not raising hands in namaskāra above the head during āratī. 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 Denise 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 Namḥ Śivaya.” Each wife greets her husband at the entrance and performs a rite of purification and welcome, offering āratī 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 Sāstras 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 nayam and śādha were away from the monastery for a few hours, they always absorbed this healing reentry sakti 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 nayam and śādha alike who venture out of the central darsāna of the Śaivite monastery.”

Regulating 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 vivahā samskāra has been performed. But regulation of the sexual energies between the couple is advisable, along with regular daily śādhana, prāṇāyāma, hatha 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 brāhmīns, 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 cuffings. Cellibacy 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, dharma, dhāraya, 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 vānaprastha or saṃyāsa āśramas, as reflected in sūtra 120: “Śiva’s followers who have raised their family mag, by mutual
Deity or holy men, and not raising hands in namaskāra above the head during ārati. As stated in śūtra 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 śūtra 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

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 Denoise
From Women
Leaving Home

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 the 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

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 śūtra 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 Śivaya.” Each wife greets her husband at the entrance and performs 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 nayam and sādhaka were away from the monastery for a few hours, they always absorbed this healing reentry sakti 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 nayam and sādhaka alike who venture out of the central darśana of the Śaivite monastery.”

Regulating
Sex During
Marriage

“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 samskāra has been performed. But regulation of the sexual energies between the couple is advisable, along with regular daily sādha-na, prāṇâyâma, hatha 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 brāhmaṇ 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 brāhmaṇs, 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 cuffings. 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, dāhāraṇa, dhīnā, seeking for jñāna and their eventual moksha. Thus, married couples who have raised their family take the celibacy vow by mutual consent in the vānaprastha or sannyāsa āśramas, as reflected in śūtra 129: “Śiva's followers who have raised their family may, by mutual
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 Nameḥ Śivāya.” Hereafter, husband and wife sleep in separate beds, and when possible, in separate rooms. Their relationship is called ṛṣhidampati, “marriage of seers.” Each occasionally enjoys retreats for intensive śādhanā in cloistered noncoed āśīramas, during which time they release each other from the śīta 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 kundalinī sakti.

### Life’s Four Stages of Development

- **Age 0-12** (Studentship): The first stage of life, bhramachārya, or student 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 pañciccha niyama 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.

- **Age 12-24** (Householder, brahmachārī): The second stage of life, brahmachārya āśīrama, or student stage, extends from age 12 to 24. 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 āśīramas as well. When youthful responsibilities are 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

- **Age 24-48** (Elder Advisor, sādhana): The third 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 kundalinī sakti. The Dravidian Āstras 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.”

### Notes

- The first stage of life, brahmachārya āśīrama, or student stage, extends from age 12 to 24. 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 āśīramas as well. When youthful responsibilities are 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

- The second stage, the gṛihastha āśīrama, 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 āśīramas as well. When youthful responsibilities are 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

- The third 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 kundalinī sakti. The Dravidian Āstras 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.”

- The fourth stage of life is the stage of withdrawal from society, called vāśīaprastha, or old age. It is the time for the acquisition of skills and knowledge, the 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 pañciccha niyama 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 youth who does not demonstrate the qualities of obedience, cooperation, respect and desire for learning in this āśīrama 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 āśīrama 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 Yogasvāmī’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 āśīrama, to think of God while working in the paddy fields, learning to be summa, perfectly quiet and content within themselves.

- The Dravidian Āstras 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.”
“marriage of seers.” Each occasionally enjoys retreats for intensive śādhanā in cloistered noncoed āśrama, during which time they release each other from the śītā 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 kundalini sakti.

Life’s Four Stages of Development

<table>
<thead>
<tr>
<th>Stage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age 0-6</td>
<td>The first stage of life, the brahmachārī, during which time they release each other from the śītā 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 kundalini sakti.</td>
</tr>
<tr>
<td>Age 6-12</td>
<td>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 also the 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.</td>
</tr>
<tr>
<td>Age 12-24</td>
<td>The first stage of life, brahmachārī 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 pañcika niyama 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.</td>
</tr>
<tr>
<td>Age 24-48</td>
<td>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 also the 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.</td>
</tr>
<tr>
<td>Age 48-72</td>
<td>The third stage may be entered roughly between age 48 and 72. This</td>
</tr>
</tbody>
</table>
The fourth stage, *sannyāsa ḍâśrama*, 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 *sannyāsā ḍâśrama*, 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 predicted in verse 346 of the *Śaivism 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 one self 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 *śūtras*.

1. **Śūtra 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. **Śūtra 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. **Śūtra 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. **Śūtra 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.

5. **Śūtra 215, JUDICIOUS TRAINING OF CHILDREN**
   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 śūtra 140: “Śiva’s followers provide their children the essential sacraments at the proper times, especially name-giving, first feeding, head-shaving, ear-piercing, etc.”
stage is called vānaprastha, 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 vānaprastha 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 sādhanas. 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, 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 samāskāra, but is never confused with sannyāsa dikshā, the Śaivite swāmī’s formal initiation and holy orders of renunciation life. The extent of withdrawal in the Nandinātha Sanpradāya 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 unmarrried 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. Namah Śivān.”

Sannyāsins, 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.

Milestones

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.

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.
first learning, rites of puberty and marriage. Aum Namah Śivāya.” It is also
the duty of each mission group, as stated in verse 336 of the Śaivite Śāstras,
“The Society performs all the functions of the village. It conducts the funer-
als, the weddings and fulfills the ceremonial sanskātras of our religion.”
Guarding Against Alien Influences

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 puṣṭa with joy and respected the visiting śvāmi no longer shows him prapāmaṇas, resists puṣṭa 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.

These children are not yet fulfilling the brahma-charya āṣūma, 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?

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

When even the best efforts prove ineffective, use the purifying sādhanas I have given to others in this situation. I know that it really works from my own experience, having given this śastraic prāyaścittas 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.

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 halfway houses and the ultimate correction, prison. Yogaswāmb 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.”
first learning, rites of puberty and marriage. Aum Namah Sivaya.” It is also
the duty of each mission group, as stated in verse 356 of the Saivite Sastras,
“the Society performs all the functions of the village. It conducts the funer-
als, the weddings and fulfills the ceremonial saṃskāras of our religion.”

Guarding Against Alien Influences

My śishyas should not send their children to Chris-
tian 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 sym-
 bols. 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 pūja with joy and respected the visiting swāmi no longer shows him pratikṣāmas, resists pūja time, challenges parental decisions and slowly takes over the home, relegating the par-
ents to second-class citizenship within it. All in the home are consigned
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 dys-
functional families and their incorrigible bastard generation depicted on TV through the efforts of Bollywood and Hollywood.

Youth Rebellion in The Home

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 chil-
dren 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

My first warning to parents is this: don’t be intimi-
dated, 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

When even the best efforts prove ineffective, use the purifying śādhanas I have given to others in this situation. I know that it really works from my own experience, having given this śāstric prāyaśchittta 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 expe-
rienced farmer, agriculturalist or nurseryman who can teach them the ways of nature he has learned.

The Benefits Of Working With Nature

This in itself is a great healing force which will soothe their nervous system, helping them to slowly under-
stand the forces that have brought them into a state of frustra-
tion 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. Yogaswāmi 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.”
Not Attending Schools of Other Faiths

Personal Life

Chapter 16

Page 156

“Íiva’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

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 Pî†ham 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

Ahiμsâ is not causing pain to any living being at any time through the actions of one’s mind, speech or body. ÂTHARVA VEDA, SANHITAM 1.3. UPA, 173
"Iiiva’s followers abide by the tradition of bringing sons and daughters into the family tribe. True, they may never convert to another religion, but they also may not other faiths.

Personal Life

Chapter 16

Page 156

Teaching in Hindu Schools

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.

The Family Profession

A variety of essential skills, outlined in the 64 kalas, should be learned by the age of 15. 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 Antarlokas, soul choices are based on understanding the actions of the years. 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.

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 Pitam 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.

Spirit of Competition

Those who live with Siva 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
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 ahimsa. Ahimsa advocates team playship, of all on the same side. It awakens the “win-win” spirit. Himsa 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

“Siva’s devotees, in their homes, endeavor to surround themselves with Siva 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 bhakashya: “This sutra 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 Siva souls.”

Moderation In Watching Television

“Siva’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 bhakashya. “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 sutra 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 day after. 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—all for individuals living alone.”

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.

SUKLA YAYUR VEDA, BHAGADU 3.15. UP, 118
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 play, 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.

Television

In Watching

Moderation

In Watching TV

310.229 states: “Íiva’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 bhāṣya. “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.”

Listening to Hindu Music

309.73 pronounces my guidance on music and song: “Íiva’s devotees, in their homes, endeavor to surround themselves and their children with Śiva 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 bhāṣya. “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 Śiva souls.”

Family and Personal Retreats

311.229 states: “Íiva’s devotees observe a thirty-one-day retreat after the birth or death of a family member, not 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 the soul’s past. 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 śādhanas performed during the retreat. Social activities, including visiting with other families, continue according to tradition, but all deeper śādhanas, 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.

Reopen the Home Shrine

312.229 After the 31-day retreat for birth or death in the family, a special ceremony is arranged by the preshana chakravāla 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 maṭhaṇās do not perform this particular priestly service. This reopening of the shrine is a happy time of sharing among mission members.
Another form of retreat is described in śūtra 95: “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.” Śīṣyās 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, hatha 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 swāmits 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 sādhanas, such as hatha yoga, japa, prāṇāyāma, meditation and reading the holy texts.

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 in a Promiscuous Era
In today’s world this śūtra 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

requires a clean and well-ordered environment, yoganic 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, japa, tapas and ahimsā. Ritual purity requires the observance of certain prāy-āśhīttas, 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
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 śūtra 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.”
Another form of retreat is described in śūtra 95: “Śiva’s women devotees, by custom, rest and regenerate physical forces during menstruation, refraining from heavy or demanding work. On these days they do not enter temples or home shrines, or approach holy men. Aum.” Śīṣyās have asked whether study and sādhanā 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, sādhanā, meditation, religious study, hatha 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 sādhanās, such as hatha yoga, japa, prāṇāyāma, meditation and reading the holy texts.

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 healing 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 cesarean 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

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 yāmas, 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 yāmas and niyamas, studying the Vedas and other scriptures, pilgrimage, meditation, jāpa, tapas and ahiṁsā. Ritual purity requires the observance of certain prāyās̄chītās, 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

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 śūtra 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.”

In today’s world this śūtra 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
Adulthood

Chapter 16

Preparing for Youth for Adulthood

Youth for Adulthood

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 new seekers to bring their world into ours. They must be prepared 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 for Youth for Adulthood

Through our course in brahmacharya, purity in 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 bespeak 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.” Śūtras 222 to 224 of Living with Śiva codify my instructions on purity for youth:

1. Śūtra 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. 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 tovalue 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 bespeak 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.” Śūtras 222 to 224 of Living with Śiva codify my instructions on purity for youth:

2. Śūtra 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. Śūtra 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

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 firm 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

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 śūtra 59: “Śiva’s devotees are forbidden to speak of, listen to or look at exhibitions of pornography. This a dharmá is addictive, erodes self-esteem and teaches that degrading women, men and children is acceptable behavior. Aum.”

Celibacy of Single Life

As explained in śūtra 107, “Śiva’s unmarried adolescent and adult devotees are all considered brahmachāri or brahmachāriṇī, 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 brahmachāri 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 śūtra 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 śūrāna, worship and brahmacharya. Aum.”

Wisdom on Cleanliness

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 śūtra 290: “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...
Personal Life

Chapter 16

Page 162

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 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 for Adulthood

Through our course in brahmacharya, purity in 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 142, 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 143, 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 friendships to help ensure that young ones grow up safe and celibate. Aum.

Ancient Insights on Puberty

Verse 490 of the Draviddian 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

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 atharman is addictive, erodes self-esteem and teaches that degrading women, men and children is acceptable behavior. Aum."

Celibacy and Adult Single Life

As explained in sūtra 107, "Śiva's unmarried adolescent and adult devotees are all considered brahmachāris or brahmachārini, 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 brahmachāri or brahmachārini outside our monasteries are under the guidance of kulapatī 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."

Sāstric Wisdom on Cleanliness

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 299: "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 forth the monasteries a pattern that all should
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 ākāśi 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 addition-

Regarding Cleanliness 324 This same wisdom must be applied in every family home, office and work area to create harmonious environ-

ments that attract devonic support. It is an unwritten law, and now written, that when each family and mathavāsi facility is clean, with floors and windows shining, abundance is assured, as well as when harmony abides according to the irrevocable command—from the Pitham 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 mathavāsi 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 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 wronged 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 wrongdoing and his accomplices. Admonish each member to, all through life, be cautious and aware of the source of their income.

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 naïve individuals have lived to wit- ness 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, kṛishnādāna, brings in the asuras and binds the mathavāsī to the external world in a web of obligations. How does one know if he has received kṛishnādāna? 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. Kṛishnādāna is money of funds, and the adharma that proceeds it, which can never do good deeds and refuse soiled funds from any source. Nor can good money wronged reap right results. Ill-gotten money is never well-spent, but has a curse upon it. Aum.”
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 ākṣi 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 addition-al secrets: “As we can see your physical possessions, especially when an aura surrounds them due to constant use, we judge the brahmāchārī 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 Dva-dvidhan 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 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 maṭhavāsī facility is clean, with floors and windows shining, abundance is assured, as well as when harmony abides according to the irrevocable command—from the Pitham 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 maṭhavāsī and the chakravālā 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 śūtra 52: “All my followers know bad money can never do good deeds and refuse soiled funds from any source. Nor can good money used wrongfully 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 pīṭhic 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 naïve 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 Śage 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, krishnadāna, brings in the asuras and binds the maṭhavāsī to the external world in a web of obligations. How does one know if he has received krishnadāna? 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. Krishnadāna is money
given with strings attached.

About the Transition of Death

In Living with Siva and Dancing with Siva 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

Verses 364–365 of the Śaivite Śāstras advise, “Live as long as possible. Extend your life as long as vicarious 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: “Siva’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

Sūtras 215 and 211-213 provide further guidelines for the 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

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.”

Our edict on suicide and voluntary death is codified in sūtra 57: “Siva’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 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 Vārānasi 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 sīṣya’ś request for mors voluntaria religiosa, known in Sanskrit as pāñjopaveśa, 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.

Abortion

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.
About the Transition Called Death death, the transition known in our ancient Vedas as mahā-prasthāna, “the great departure.” In the Śaivism Śāstras, the devis explain in verses 355–356: “We were always glad to see a Śaiva from one of the societies arrive fully into the Second World and, of course, welcomed him 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 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.”

Death and Cremation 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 Śaivism Śāstras verse 367 advises: “Those of the missions of the new Śaiva 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 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 kulapatīs 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 Varāṇasi 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 sīṣṭha’s request for mors voluntaria religiosa, known in Sanskrit as pāyopaviesa, 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, kulapatīs 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 Abortion 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.


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 the killing of the embryo. They do so because Hinduism, like other religions, believes that when the soul has joined the fetus at conception, the human soul has five sheaths, kosas, though which it functions simultaneously in the various planes or levels of existence. The annamaya kosa, “sheath composed of food,” is the physical body. The prãnamaya kosa, “sheath composed of prãna” (vital force), is also known as the prãnic or health body. The third sheath, the manomay kosa, is the instinctive-intellectual sheath of ordinary thought, desire and emotion. This kosa takes form as the physical body develops and is later discarded in the inner worlds before a new birth is taken. The vijnãnamaya kosa is the mental or cognitive sheath. The fifth sheath, the ânandamaya kosa, “body of bliss,” is the soul itself, a body of light created by God long ago. The vijnãnamaya kosa and ânandamaya kosa are the bodies that go from birth to birth; the others are grown again each life. Sri 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

The Kãlãrãna Tantra 1.16, teaches us that “Human birth, ladder to liberation, is difficult to attain.” The Markandeya Purãna 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 Vishnu’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

Krishna Vajur Veda, 6.5.10, states, “Therefore, a slayer of an embryo is like the slayer of a priest.” The Narada Dharma Sãstra, 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 Sãstra says, “Now, the actions which cause loss of caste: these are stealing gold….homicide, neglect of the Vedas, causing abortion.” Gaurama Dharma Sãstras states, “A woman becomes an outcaste by procuring abortion.” Kautiliya’s Arthaãstra 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 ayurveda scripture Susruta Sanhita, 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

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

The next chapter will explain how we use the ancient chakraãvâla saãsa 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.
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 bhruvahati, 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, kosas, though which it functions simultaneously in the various planes or levels of existence. The annamaya kosha, "sheath composed of food," is the physical body. The prana-maya kosha, "sheath composed of prana" (vital force), is also known as the pranic or health body. The third sheath, the manomaya kosha, is the instinctive-intellectual sheath of ordinary thought, desire and emotion. This kosha takes form as the physical body develops and is later discarded in the inner worlds before a new birth is taken. The vijnanamaya kosha is the mental or cognitive sheath. The fifth sheath, the anandamaya kosha, "body of bliss," is the soul itself, a body of light created by God long ago. The vijnanamaya kosha and anandamaya kosha are the bodies that go from birth to birth; the others are grown again each life. Sri 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."

The Vedic View on Abortion

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 bhruvahati, 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, kosas, though which it functions simultaneously in the various planes or levels of existence. The annamaya kosha, "sheath composed of food," is the physical body. The prana-maya kosha, "sheath composed of prana" (vital force), is also known as the pranic or health body. The third sheath, the manomaya kosha, is the instinctive-intellectual sheath of ordinary thought, desire and emotion. This kosha takes form as the physical body develops and is later discarded in the inner worlds before a new birth is taken. The vijnanamaya kosha is the mental or cognitive sheath. The fifth sheath, the anandamaya kosha, "body of bliss," is the soul itself, a body of light created by God long ago. The vijnanamaya kosha and anandamaya kosha are the bodies that go from birth to birth; the others are grown again each life. Sri 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."

The Mystic Impact of Abortion

"The mystic impact of abortion 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 expensive 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!"

The next chapter will explain how we use the ancient chakravâla saµga 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.
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.

Kṛṣṇa 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.


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? How can He be known by whom all this is made known?

Śukla Yajur Veda, BrihadU 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.

Kṛṣṇa 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 Puṣan show us again the way of salvation.

Ṛg Veda 10.59.5–7 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!

Ṛg Veda Samhitā 10.81.7. VE, 808

Each chakravāla, a circle or saṅga of devotees, is seated clockwise according to seniority age, jyeshṭha. 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 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 Ṣīrī, 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.

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 jīṣṭapati, and finally the avowed brahmachārīs, who end the first half of the circle, with the exception that
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.

Krishna Yajur Veda, SvetU 4.1. UpM, 91

There is on earth no diversity. He gets death after death who perceives there seeming diversity. As a unity only is it to be looked upon—this in-demonstrable, enduring Being, spotless, beyond space, the unborn Soul, great, enduring.

Sukla Yajur Veda, BrihadU 4.4.19-20. UpH, 145

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? How can He be known by whom all this is made known?

Sukla Yajur Veda, BrihadU 4.15. 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.

Krishna Yajur Veda, SvetU 3.9. UpB, 727

O guide of the spirits, restore to us our sight, give us once 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 airy space return it! May Soma give us once again a body and Puşan show us again the way of salvation.

Rig 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!

Rig Veda Samhitâ 10.81.7. VE, 808

Chapter 17

The Divine Circle

UIET PEACE IS FOUND IN THE MYSTIC CIRCLE CALLED CHAKRAVĀLÂ, FORMED WHEN OUR DEVOTEES GATHER IN FELLOWSHIP. IT IS THE SENIORITY AGE OF EACH THAT ESTABLISHES THE SEAT IN THE CHAKRAVĀLÂ. THE PRĀNAS THAT FLOW CLOCKWISE FROM ONE TO ANOTHER ARE BLEND ED INTO THE INNER WORLDS AND SÂNTI IS ENJOYED BY ALL. HERE DIVINE GUIDANCE FOR ACTIVITIES IS RECEIVED AND SUPERCONSCIOUS SOLUTION ABOUNDS.

338 Each chakravālā, a circle or saîga of devotees, is seated clockwise according to seniority age, jyesh̄thatâ. 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 chakravālā stimulates respect and appreciation for those who are more senior, and it awakens tolerance and understanding for those who are younger. Through the chakravālā, 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 chakravālā 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, nāmakaraṁa 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 chakravālā, the person older in physical years takes the more senior position. Seniority age is recalculated once each year, at the beginning of Moksha śīrā in mid-December. This age holds through the entire year and does not change. All students and guests in a chakravālā 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 chakravālā, 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 rishipatis, and finally the avowed brahmachāris, 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 divorcées), followed by the single females (including girls), followed by the rishiśīnās, and then the avowed brahmacārīṇīs. 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 maṭhavāsis 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 (“Sahāna vavatu…”), each in turn mentally sends prāna to the one at his left. Soon a complete harmony is felt, as the prāna begins 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 continue outside the meeting.

Duties of the Chakravāla Positions 342 The talaivar guides the meeting. He is the Guru Mahāsannidhanam’s scribe, the person who later conveys 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 sīshyas 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, pUjârî; the chairperson, host or scribe;
2. pechālar, guru’s priest, spokesperson to groups;
3. padipālar, sPâkî; the reader and pûjâri;
4. sabaiyor, sOUrGuru, assembly persons;
5. tūtuvar, guru’s messenger to individuals.

The Talaivar: 343 The sīshya who is most senior occupies the first seat in the chakravāla. The seat names him talaivar, the chairperson, host and guru’s scribe. He prepares the agenda before each meeting. He carries messages from the Pî†ham to the group during the meeting and from each within the group back to the Pî†ham. 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 preshasta chakravāla, for this gathering is a pure conduit to and from the Guru Mahāsannidhanam, his official voice to the mission. Spontaneous gatherings are on the other end of the spectrum. They communicate with the Pî†ham as needed.

The Pechālar: 344 The sīshya who occupies the second seat in the chakravāla is the pechālar, the person who conveys messages 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 Pî†ham to important people in the community by making courtesy calls, with one or two missions kulpatīs 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.

The Scribe: 345 The sīshya who occupies the third seat in the chakravāla is the pandaram priest, padipālar. He gives a 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 sīshya 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 immortal and honor the Gods, united in mutual love.
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 rishimātās, and then the avowed brahmacārīṇīs. 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 maṭhavāsis fulfill the duties of the seats they hold, but these duties rarely continue outside the meeting.

Chakravālas, 341 C. 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 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 riṣis participate. Such are the mysteries of the Nāthas.

Duties of the Chakravāla Positions 342 C. The talaivar guides the meeting. He is the Guru Mahāsannidhānam’s scribe, the person who later conveys 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 sīṣyās 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, guru’s, the chairperson, host or scribe;
2. pechālar, guru’s, the reader and pujārī;
3. padipālar, guru’s, the reader and pujārī;
4. sabaiyor, guru’s, assembly persons;
5. tūtuvar, guru’s, the messenger to individuals.

The Talaivar: 343 C. The sīṣya who is most senior occupies the first seat in the chakravāla. The seat names him talaivar, the chairperson, host and guru’s scribe. He prepares the agenda before each meeting. He carries messages from the Pīṭham to the group during the meeting and from each within the group back to the Pīṭham. 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 preshasta 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 Pīṭham as needed.

The Pechālar: 344 C. The sīṣya who occupies the second seat in the chakravāla is the pechālar, the person who conveys messages 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 Pīṭham 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.

The Sabaiyor: 345 C. The sīṣya who occupies the third seat in the chakravāla is the pandaram priest, padipālar. He gives a scriptural reading at every meeting. He conducts pūjā and other forms of worship, leads in bhājana and meditation. He is also the helper of the pechālar, and both of them receive help from the tūtuvar when needed. The sīṣya 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 Immortal and honor the Gods, united in mutual love.
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 chakrāvāla, when the takātvar receives a message from the Pî†ham to be conveyed to an individual, he gives it to the tātūvar during the meeting to deliver after the meeting. Such messages can be conveyed verbally or in writing. The sīshyas who occupy all the other seats in the chakrāvāla are the sabāïyors, the ones who sit in attendance. In the council on missions chakrāvāla, they listen in silence, only speaking when asked for their opinion or comment to be given as a message to be conveyed to the Pî†ham by the takātvar.

Working Together In Harmony

A natural harmony existing in our missions and in each gathering of sīshya. Rarely is much discussion required when activities are being carried out, for the lines of authority based on seniority are always clear. The chakrāvāla 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 Namah Śivāya.”

About Unanimous Agreement

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 Śârvite 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 Mahâsannidhānam 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

The edict of unanimous agreement on timing was given in our Lord Subramaniam Śâstras 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 Śâstras 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 Śârvite Śâstras 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 preshāna chakrāvāla to “nod on timing” before setting in motion innovations he has approved. The Dravidian Śâstras explain in verse 579 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

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

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
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 chakravâla, when the tāltavā receives a message from the Pî†ham to be conveyed to an individual, he gives it to the tāltavā during the meeting to deliver after the meeting. Such messages can be conveyed verbally or in writing. The sîšyas who occupy all the other seats in the chakravâla are the sabaiyors, the ones who sit in attendance. In the council on missions chakravâla, they listen in silence, only speaking when asked for their opinion or comment to be given as a message to be conveyed to the Pî†ham by the tăltavā.

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

Rather, those coordinating the project make the decisions, and those working with them strive assist in a harmonious way.

Unanimous

The edict of unanimous agreement on timing was given in our Lord Subramaniam Sastras 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 Sastras 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 Sâvite Sûtras 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 chakravâla to “nod on timing” before setting in motion innovations he has approved. The Dravidian Sûstras 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 Consent

Not Applying

Unanimous Agreement

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
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. Śīra 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. Śīra 265 explains, “My devotees never apply the principle of unanimous agreement to sovereign edicts issued from Kauai Aa dhée nam’s seat of power. Such proclamations are the uncontestable law of the satguru. Aum Name Śiva.”

**Formal and Informal Chakravālas**

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 kulapatams or kulaṅgulas. All formal chakravālas are begun and ended with the official chakravāla chant, Sahānā 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 wish 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, tāṭuvar, 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 tāṭuvar bringing refreshments and running errands. Unless previously requested to do so, there is no need for the talaivar to inform the Pītha 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**

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.

---

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!  
Sūtra 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. PL, 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?

Natchintañai, Letter 2. NT, 16

When mindstuff is firmly based in waves of ahipmr, all living beings cease their enmity in the presence of such a person.

Yoga Sūtras 2.35. YF, 205

---

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!  
Sūtra 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. PL, 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?

Natchintañai, Letter 2. NT, 16

When mindstuff is firmly based in waves of ahipmr, all living beings cease their enmity in the presence of such a person.

Yoga Sūtras 2.35. YF, 205
will” and “my will.” On the contrary, all wills are one in the service of Šiva 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. Śītra 17 reminds us, “Those who live with Šiva 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. Śītra 265 explains, “My devotees never apply the principle of unanimous agreement to sovereign edicts issued from Kauai Aadhēnām’s seat of power. Such proclamations are the uncontestable law of the satguru. Aum Nama˙ Šiva.”

Formal and Informal Chakrāvālas

A formal chakrāvala is a gathering of an administrative group that meets regularly. Examples of formal, or official, chakrāvalas are councils on missions, meetings of the Hindu Businessmen’s Association and the Hindu Workingmen’s Association and Hindu Heritage Endowment gatherings of kulamats, kulāpaṭīs and tālavar. All formal chakrāvalas are begun and ended with the official chakrāvala chant, Sahānā Vavata. There are also informal chakrāvalas among women and men, youth and students, in homes, temples, meeting halls, restaurants, etc., for various purposes. Examples of informal chakrāvalas are weekly satsa˜gas, 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 talavāvar, pechālār, tītuvār, etc. The talavāvar of each informal group performs the function of host and sees that the gathering is successful. The three helpers assist the talavāvar as per our tradition, the pechālār addressing the group, the padipālār chanting the blessings and the tītuvār bringing refreshments and running errands. Unless previously requested to do so, there is no need for the tālavar to inform the Pīṭhām of the details of such gatherings, though this always remains a possibility if the talavāvar 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 Šiva’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 interfamily harmony, with no back-biting, no disagreement whatsoever that is not quickly reconciled, only service, Šivaseva, Šivathondu, as they take joy in the fulfillment of the mission of the Paramparā.

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!  
Śūkla Vajur Veda 36.17. VE, 506

Oh thou who pervades all space, both now and hereafter, as the Soul of souls! The Vedas, Ågamas, Purâ∫as, 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 Ågamas 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 ahimā, all living beings cease their enmity in the presence of such a person.

Yoga Śūtras 2.35. YP, 205

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!
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.

Tirumānīram 6.309.5. PS, 140

They labor hard and gather flowers and carry water pure. They adore the Lord in unfailing 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, 540

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

353 All missions are bound to follow the instructions given in these Saiva 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 Saiva 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 Gañapatī, 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,
As hungry children here below sit round about their mother, even so all beings expectantly sit round the agnihotra.

Sāma Veda, ChandU 5.34.4. 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, 140

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, Kādva S. 25.16. AL, vol.1, 590

They labor hard and gather flowers and carry water pure. They adore the Lord in unfailing 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, 540

It is devotion to God, Śiva bhakti, alone that makes a man blessed. Everything else is useless. Therefore, without break, practice Śivādhyāna. 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

---

353 All missions are bound to follow the instructions given in these Saiva Dharma Śastras, 1995 edition. It is imperative that all heed all edicts given from the Kailāsa Pītham at Kauai Aadheenam. Many of these dictates are brought forth in these Śastras, 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 Saiva 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 Ga∫apati, 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 śādhanā 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 unredacting religious or selfless service in fulfillment of the common goals. The higher beings work with all on the physical plane who gather for this. The missions are defined more by what the members don’t do than by what they do do. They don’t eat meat, fish, 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 strī 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 śāśyas 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 Pî†ham and the monastic staff.

**Objectives 357 ¶** Toward these aims, members work together blending their prārabdha and kriyamāna karmas in an effort to 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 Śastras, Dancing with Śiva, Living with Śiva, Merging with Śiva, The Vedic Experience, Loving Ganeśa 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 Pî†ham, religious books, periodicals, booklets, posters, leaflets, in printed form and on the Internet.**
8. **To extend heartfelt rushing-forward invitations for the Guru Mahāsān-nidhānam and his achāryas, swāmīs, yogīs and sādharaks to visit their country or locality, to come on yātra. 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 Curukulam for mission members and their children.**
10. **To join with other missions to help the Pî†ham establish a local Kauai Aadheenam branch monastery dharmāśāla.**
11. **To perform Śivathondu each week.**
12. **To provide candidates for sannyāsa to perpetuate the lineage.**
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 śādhanā 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 satīskāras of our religion.”

**Missions Objectives**

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 Mahāśānta, and his āchāryas, swāmīs, yogīs and sādhanakas 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 Kurukulam for mission members and their children.**
10. **To join with other missions to help the Pīṭham establish a local Kauai Aadvēnānam branch monastery dharmāśāla.**
11. **To perform Śivathondhu 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.
Invitations to the guru and his mahavâsi 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 sishyas comes to the master, rather than the guru feeling obligated to go to the sishya. 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 sishyas is to invite the guru and/or his mahavâsins to come to them, to revitalize their community. Through their collective sâdhana the devotees are ready to receive the mahavâsis and make all arrangements within their own mission and the community at large. Having the Guru Mahâsannidhânam present and/or his āchârya, swâmîs, yogîs and sâdhakas is accomplished by all the local missions within the country giving earnest invitations at the proper time.

How New Missions Are Formed

One or more kulapatī 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 of their own mission and the community at large. Having the Guru Mahâsannidhânam present and/or his sâdhanas the devotees are ready to receive the mahavâsis and make all arrangements within their own mission and the community at large. Having the Guru Mahâsannidhânam present and/or his āchârya, swâmîs, yogîs and sâdhakas is accomplished by all the local missions within the country giving earnest invitations at the proper time.

1. The First Mission Aphorism, Sûtra 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 Śâiva Dharma Sâstras. Aum.

2. The Second Mission Aphorism, Sûtra 262

My devotees rush to family gatherings for bhajana, havana satsâga and fellowship, to worship devoutly and sing loudly in praise of God, Gods and guru. They attend Śâivite temples weekly and during festivals. Aum.

3. The Third Mission Aphorism, Sûtra 263

At gatherings among themselves, my devotees sing from our Śâiva 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, Sûtra 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 superseding the minority. Aum.

5. The Fifth Mission Aphorism, Sûtra 265

My devotees never apply the principle of unanimous agreement to sovereign edicts issued from Kauai Aâdheenam’s seat of power. Such proclamations are the uncontestable law of the saîgura. Aum Namâh Sâvâya.

Official Name of the Missions

The official name of each mission is Śâiva Siddhânta 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 Beaverton, Mauritius, would read: “Śâiva Siddhânta Church Beaverton 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 Śâivâ Vivekânanda, who inspired me to take sanâtana, 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 Śâiva Siddhânta Church and never seek to change it. Thus, they glory 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 Triûndra

Each mission has a common seal bearing its official name. This seal includes the Church symbol or logo, called the triûndra, 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 Śâivite symbol, three stripes of gleaming vibhûti (holy ash) across the brow. Holy ash connotes purity and the three lines signify the burning away of the soul’s triple bondage of mâyâ (veil of duality), karma (effects of past deeds) and mâyâ (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.

Krishna Yaur Veda, Matthew 6:34, verse 422
Invitations to Satguru and Mathavasis

Chapter 18

Page 182

Through their collective effort, new input and revitalization is accord with tradition—and it is a tradition which is crucial to maintain—whereby the śiṣṭya comes to the master, rather than the guru. However, in the 21st century, all village 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 śiṣṭyas is to invite the guru and/or his mathavasis to come to them, to revitalize their community. Through their collective sādhanas the devotees are ready to receive the mathavasis and make all arrangements within their own mission and the community at large. Having the Guru Mahāsannidhânam present and/or his āchâryas, swâmîs, yogîs and sâdhakas is accomplished by all the local missions within the country giving earnest invitations at the proper time.

How New Missions Are Formed

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 śûtras from Living with Śiva and all other guidelines accompanying the responsibility they are undertaking together.

1. The First Mission Aphorism, Śûtra 264

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 Śâstras. Aum.

2. The Second Mission Aphorism, Śûtra 262

My devotees rush to family gatherings for bhajana, havana satsaγa 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, Śûtra 263

At gatherings among themselves, my devotees sing from our Śaivite 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, Śûtra 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, Śûtra 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 Namâḥ Śivâya.

Official Name of the Missions

The official name of each mission is Śaiva Siddhânta 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 Siddhânta 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 Śvâmî Vivekânanda, who inspired me to take sannyâsa, 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 Siddhânta 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 Tripundra

Each mission has a common seal bearing its official name. This seal includes the Church symbol or logo, called the tripundra, 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 vibhûti (holy ash) across the brow. Holy ash connotes purity and the three lines signify the burning away of the soul’s triple bondage of ānava (veil of duality), karma (effects of past deeds) and mâyâ (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.
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 grīha, 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 Satvam 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 grīhiṇi 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 kulapatīs 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 367 Each 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
Family Missions

Chapter 18

The Mission House

The mission house serves as the gathering place for the monthly havana satsanga, which is one of four gatherings held by the mission each month. The other three are bha-jana satsāṅgas which ideally are held in other homes, rotating from home to home, so that all households enjoy the blessings of these sacred events.

Mission Standards

The mission house must be a true Saiva 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 Saiva way. Within these pure homes, supātra grīha, one sees Saiva 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 grihini 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 Saiva traditions stated above reflects an attitude, sets an example and reveals the underlying beliefs of the family. It is imperative that the kulapatis and kulamātās visit the home of arulissiyas, 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

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...
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** 368 The mission house is closed whenever the host family is on a personal retreat. As explained in śūtra 22b “Siva’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 puja 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, Guruđeva verbally amended the above rule after communicating with the mission COMs about the subject. He decided that mission satsaṅgas can be held in śīṣṭa 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 puja, 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 aruḍīśīṭha 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 for personal 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.

**Mission Finances** 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 mathavāsi 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 Adheenam 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 Pāramparā. 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 Pīṭham. In the event of dissolution of the mission, the council agrees to not use the name Śiva 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 Śiva’s stage in their Śivathondū. 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.
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

The mission house is closed whenever the host fami-
ly is on a personal retreat. As explained in sūtra 22r: “Siva’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 śiyā homes where the wife or daughter is on month-
ly 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 satg-
ur 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

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 Śiva Siddhānta Church. All devotees reconcile their tithing annually.
All tithing, daśamāṁśa, is sent directly to the parent Church in Hawaii.

Mission
Financial
Guidelines

1. Missions do not solicit contributions without writ-
ten permission from the parent Church, and only for ongo-
ing 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

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 Kailâ-
sa 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 Pīṭham. In the event
of dissolution of the mission, the council agrees to not use the name Śiva
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

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 Śiva’s
stage in their Śivahondū. 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 rea-
sonable 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.

BG VEDA 4.163.10 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**

A mission may register itself with the local government. To do so, the council on missions seeks blessings from the Kailâsa Pî†ham at Kauai Aadheenam. When the request is approved, a Mission Charter is granted to be filed with the government offices. The Guru Mahâsannidhânam and a swâmi are president and vice president whenever local law allows. For registration purposes, the talalâvar of the council on missions is recorded as chairman, the padîlpâlar as treasurer, the pechâlar as priest and the îttuvar as secretary.

**About Remote Families**

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 kutumba. This general category may also include single individuals, and married persons whose spouse is not a member. Each durat kutumba 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 Pî†ham informed as to the progress of its outreach extensions.

**About Tirukuttams**

Tirukuttams are joyous singing groups of Church members, arulßishyas, bâlaßishyas and vidyâßishyas 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 sampradâya 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 extoll 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 Siva is presented from the Pî†ham. We encourage the formation of tirukuttams 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**

Each mission meets weekly for satsånga. In addition, the kulapati 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 Rājarâja Chola Gurukulams. Participation is open to Church members and to bâlaßishyas, vidyâßishyas and arulßishyas. Meetings of these groups, convened as needed, are informal, conducted according to the chakravâla 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 chakravâla 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**

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 satsånga at the mission house, monastic facility or local public temples, including arranging for flowers, garlands, decorations, prasâda, 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 prasâda, making decorations, and helping with coordinations.
5. Providing, through our Râjarâja Chola Gurukulams and other agencies, classes in music, art, dance and 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.
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** 373. A mission may register itself with the local government. To do so, the council on missions seeks blessings from the Kaliśa Pitham 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 swāmī are president and vice president whenever local law allows. For registration purposes, the talaiyar of the council on missions is recorded as chairman, the padipūlar as treasurer, the pechālar as priest and the ittuvar 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 durai kuṭumba. This general category may also include single individuals, and married persons whose spouse is not a member. Each durai 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 Pīṭham informed as to the progress of its outreach extensions.

**About Tirukuttams** 373. Tirukuttams are joyous singing groups of Church members, arulśishyas, bālaśishyas and vīdyāśishyas 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 Pīṭham. We encourage the formation of tirukuttams 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, vīdyāśishyas and arulśishyas. Meetings of these groups, convened as needed, are informal, conducted according to the chakravālī 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 chakravālī 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** 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 Natchinantai 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.
7. Helping to arrange marriages, including determining compatibility, a responsibility held primarily by our kulapatis and kulamātās.
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

"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 Himalayan 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 Śivasambandha.
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 11.6. BO Uph, 371
7. Helping to arrange marriages, including determining compatibility, a responsibility held primarily by our kulapatis and kulamātās.


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

“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 CDs sent from Kauai Aadhēenam 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 Himalayan 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

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.

_Ātharvaveda_ Mundū 1.1.6 BO UPH 371
Sensitivity is the keynote of the selfless patriarchs who guide our missions, working closely with the Pitham. 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 Chakravâla system. No voting is done. All are content that divine, dharmic guidance will prevail.

Preshana chakravâla is the Sanskrit term for council on missions, the administrative body of each Church mission. It consists of all kulapatis in the mission in conjunction with the Guru Mahânâsannidhānam and one or more swânis. One of the main functions of the council on missions is to serve as the formal channel of information to and from the Kailâsa Pitham 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 sakti 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 mahâvâsis and grihastha guests. When a mahâvâsi is brought to speak at a public function, two kulapatis should accompany him. The senior kulapati would introduce the mahâvâsi, 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 sâstras to perfection, which includes the 365 Nandinâtha Sûtras.
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.
SENSITIVITY IS THE KEYNOTE OF THE SELFLESS PATRIARCHS WHO GUIDE OUR MISSIONS, WORKING CLOSELY WITH THE PITHAM. 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 CHAKRAVÅLA SYSTEM. NO VOTING IS DONE. ALL ARE CONTENT THAT DIVINE, DHARMIC GUIDANCE WILL PREVAIL.

Preshana chakravâla is the Sanskrit term for council on missions, the administrative body of each Church mission. It consists of all kulapa-tis in the mission in conjunction with the Guru Mahâsannidhânam and one or more swâmis. One of the main functions of the council on missions is to serve as the formal channel of information to and from the Kailâsa Pîtham 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 sâkti 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 maṭhavâsis and grīhastha guests. When a maṭhavâsi is brought to speak at a public function, two kulapatis should accompany him. The senior kulapa-ti would introduce the maṭhavâsi, 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 śâstras to perfection, which includes the 365 Nandinâtha Sûtras.

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 Satism for one and all and protecting against the infiltration of alien religious and other unacceptable influences.

The preshana chakravāla is organized according to the traditional chakravāla sanga 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 tītuvar, the Guru Mahāsannidhānam's messenger to individuals.

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 Saivite Śāstras for the mahārāṣṭrī 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 Saivite 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 Satism emerges in the Golden Age. In the monastery, the talaivar in this special circle is called Umāga∫eßa, 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 tītuvar is named Umādeva. These terms are not used in the missions, though the roles are parallel.

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 Śaṅti Mantra, “Saha nāvavatu saha nau bhunaktu, saha vīryan karavāvahai, tejasvindv adhitamastu, mā vidvishvahai. Aum Śaṅtiḥ, Śaṅtiḥ, Śaṅtiḥ.” Then they sit for a few minutes in meditation, spinning the prāṇas of the chakravāla clockwise, building the vibration, holding the sakti, 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.

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.

He refrains from comment, but is free with praise, for what is he 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.

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 satsaṁśas 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.

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
The Council on Councils  

Chapter 19  

Missions  

11. To oversee the religious education of children and adults, strengthening Saivism for one and all and protecting against the infiltration of alien religious and other unacceptable influences.

Council Structure  

Seniority  

kulapati present serves as the talavvar: Guru Mahâsannidiñhânam's scribe. All others sit to his left around the circle. The next senior is the pechâlar, Guru Mahâsannidiñhânam's spokesman to groups. To the left of the pechâlar is the padipâlar, the priest and assistant to the pechâlar. To his left is the sabaiyör, silent assembly person(s). The last person in the circle, the youngest in seniority, sitting to the right of the talavvar, is the tûtuvar, the Guru Mahâsannidiñhânam's messenger to individuals.

Meeting Protocol  

Informal meetings of kulapatis may also be held as needed. These follow a different structure described later in this chapter. But the preshâna chakravála meetings are formal and follow a pattern similar to that outlined in the Sâvîte Śâstras for the mahâvâsī 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, 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 chakravála gathered to gently guide the flow of events in a monastery and maintain the vigil of sublimity as Saivism emerges in the Golden Age.

In the monastery, the talavvar in this special circle is called Umâganesa, for he is the guru's scribe, sitting quietly, smilingly, in the eternity of the Now. The pechâlar is called Hanumân. The padipâlar is called Bâlahanumân, or assistant Hanumân. The tûtuvar is named Umâdeva. These terms are not used in the missions, though the roles are parallel.

Meeting Agenda  

Meetings always begin promptly at the appointed time and 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 preshâna chakravála has been concluded. Now the chakravála has been formed, and the process of communion between the inner and outer worlds has begun. The talavvar chants aum three times, and all chant together the Śânti Mantra, “Saha nāmavatu saha nām bhuvañatu, saha śārya karavāvahai, tejasvivā adīhīmasta, mā vidvīshāvahai. Aum Śântih, Śântih, Śântih.” Then they sit for a few minutes in meditation, spinning the prânas of the chakravâla clockwise, building the vibration, holding the sâkti, then moving the prânas 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 talavvar 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 Pîṭham when the meeting concludes.

2. The talavvar 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 Mahâsannidiñhânam. First, after opening his calendar, he turns to the pechâlar and asks for a report of duties he had been given during the previous meeting. The talavvar absorbs like a great sponge all that the pechâlar has to say. On his meeting agenda he makes notes of important points for his next communication with the Pîṭham.

3. He refrains from comment, but is free with praise, for what he is hearing from the pechâlar 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 talavvar then turns his attention to the “silent devas” (the sabaiyör) 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 sâstras 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 sâdhana or that sâtra, or that something has been done very well.

5. The talavvar 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
7. When the tûtuvar has finished his sharing, he asks, “What guests are coming and what guests have come and gone?” The pecâlar responds with current information of successes and problems, wishes, wants and needs. The talaivar again takes it all in, noting down a thing or two.

8. He then asks the tûtuvar the results of any assignments he had been given to perform. The tûtuvar speaks, and again the talaivar takes it all in, jotting down a thing or two.

9. Then the talaivar says to all, “Feel the great power of Íiva that is now coming to us from Śiva’s Kailâsa Pî†ham.” All sit in silence, spinning the prâna clockwise around the chakravâla. And after four or five minutes, when the prâna prâha reaches its peak, the talaivar begins to speak smilingly, “Deep within myself I sat at Íiva’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 Íivaguru and the mission. He notes each one in his great agenda to convey in his next divine communication. He asks if the Guru Mahâsannidhânam 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 or anyone or anyone 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.

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 padipâlar to lead the group in chanting Aum and the Śânti Mantra. Then, in order of seniority, all come forward to the padipâlar for a pinch of vibhûti, 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 Kailâsa Pî†ham.

Contact
With the Pî†ham

384 C. 1. At some time before every council on missions meeting, the talaivar will seek for a communication with the Pî†ham 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 Pî†ham, he presents clearly and concisely point by point, everything he needs answers to or advice in, quickly noting any immediate response from the swâmin.

3. In a typical communication between the talaivar and the Pî†ham, 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 Pî†ham 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
means are there any problems that the Śivaguru and the kuṇapati should
know about in the behavior and conduct of any of the śīhyas. Anyone in
the chakravāla may speak up and mention one or two. Again the talaiāvara
takes it all in and records it on his agenda, making no comment. Smilingly
he keeps the prānapa flowing around the circle from one to another.
6. He then asks the tūṭuvar the results of any assignments he had been
given to perform. The tūṭuvar speaks, and again the talaiāvara takes it all in,
writing it down on his agenda.
7. The talaiāvara then turns to the pechālar and asks, “What guests are com-
ing and what guests have come and gone?” The pechālar responds with
current information of successes and problems, wishes, wants and needs.
The tūṭuvar 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 ongo-
ing 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 kuṇapati or anyone
in their families. The talaiāvara 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 talaiāvara. The talaiāvara
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 talaiāvara says to all, “Feel the great power of sakti that is now
coming to us from Śiva’s Kailāsa Pīṭham.” All sit in silence, spinning the
prānapa clockwise around the chakravāla. And after four or five minutes,
when the sakti prānapa reaches its peak, the talaiāvara begins to speak smil-
ingly, “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 talaiāvara then
states the gist of the conversation or electronic or other kind of commu-
nication that he had with the Guru or his representative at Kauai Aadh-
heenam. Then he tells the Guru’s instructions for the pechālar and tūṭuvar
and answers any questions they may have in clarification of the instruc-
tions. The pechālar delivers messages to groups within the mission. The
tūṭuvar conveys messages to individuals. If any instruction to the pechālar
or tūṭuvar is not clear and there is a back and forth of more than a time or
two or three, the talaiāvara 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 prānapa sakti. 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 talaiāvara begins to
speak again and relate the divine knowledge from his communication with
the Guru Mahāsannidhānam as to innovations, suggestions, correc-
tions and disciplines to keep the Saivite mission and the mission of the
mission stable and progressive.
10. When he has completed giving his instructions to his helpers, the talai-
avar says to all, “Feel the power of Śiva’s sakti now. He must be here in fact.
Let’s entertain Him in our silence.” When the time is just right, the talai-
avar 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 vibhādī, which he places in their right hand. Everyone leaves the
room except the talaiāvara.
11. After everyone has departed, the talaiāvara 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 prepara-
tion for his next communication with the Kailāsa Pīṭham.

Contact

With the
Pīṭham

384 C. 1. At some time before every council on missions
meeting, the talaiāvara 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 talaiāvara 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 swāmī.

3. In a typical communication between the talaiāvara and the Pīṭham, be it
in person, by telephone or electronic mail, the talaiāvara 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 talaiāvara 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
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 sakti, making the sakti less strong.

5. After the communication with the Pî†ham, 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 pechâlar 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 Śâlvite mission.

Notes of Praise or Correction

Messages to individuals or groups from the council on missions, with the blessings of the Pî†ham, 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 Meetings Reports

386 After every council on missions meeting, the talaivar must report to the Pî†ham, 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 Pî†ham will declare the mission closed and disallow further gatherings. The mission may be reopened with special ceremony upon request from the members.

Other Kulapati Chakravâlas

387 The rigid guidelines given above only apply to the preśhana chakravâla, the official administrative meeting of each mission. Naturally, kulapati will gather at other times as needed to discuss matters of concern. Kulapati 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 pechâlar, padîpâlar, tûtuvar, etc., according to their seating in the chakravâla.

Procedures

388 Duties may adjust when members are few. If the preśhana chakravâla of a mission has only three kulapatis, these three are talaivar, pechâlar and tûtuvar. If two kulapatis form a council, one is talaivar and the other is both pechâlar and tûtuvar. In a mission of only one kulapat family, the kulapat is talaivar, pechâlar and tûtuvar 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 chakravâla. Their focus for meetings is to fulfill the spirit of the “three seasons”—Nartana Ritau, the season of Dancing with Śiva; Jyana Ritau, the season of Living with Śiva; Moksha Ritau, 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 kulapat 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 Śastras for each season. No final decisions are made at these conclaves. In many cases, the Pî†ham 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 Pî†ham. These conclusions are then conveyed by the Pî†ham to the talaivars of the local missions to be put into action. In summary, the national kulapat chakravâlas are information-gathering groups. The seasonal meetings of the national kulapat 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—satsâṅga. Groups of Śiva’s devotees who have formed themselves into missions have a task to perform called sâdhaṇa through satsâṅga. The next chapter holds the outline of three such sâdhaṇa satsâṅgas, 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.
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 *sákti*, making the *sákti* less strong.

5. After the communication with the Pî†ham, 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 *pechâlar* 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 ōḻiva mission.

Notes of Praise or Correction

Messages to individuals or groups from the council on missions, with the blessings of the Pî†ham, 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 Meetings

After every council on missions meeting, the *talaivar* must report to the Pî†ham, 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 Pî†ham will declare the mission closed and disallow further gatherings. The mission may be reopened with special ceremony upon request from the members.

Other Chakravālas

The rigid guidelines given above only apply to the *kulapati* *preśhana chakravāla*, the official administrative meeting of each mission. Naturally, *kulapati* will gather at other times as needed to discuss matters of concern. *Kulapati* 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 *pechâlar*, *padipâlar*, *tûtuvar*, etc., according to their seating in the *chakravāla*.

Procedures

Duties may adjust when members are few. If the *preśhana chakravāla* of a mission that has only three *kulapatis*, these three are *talaivar*, *pechâlar* and *tûtuvar*. If two *kulapatis* form a council, one is *talaivar* and the other is both *pechâlar* and *tûtuvar*. In a mission of only one *kulapati* family, the *kulapati* is *talaivar*, *pechâlar* and *tûtuvar* all in one.

National Meetings

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 Ritau, the season of *Dancing with ūiva*; Jîvana Ritau, the season of *Living with ūiva*; Moksha Ritau, the season of *Merging with ūiva*. 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 *Saiva Dharma Sāstras* for each season. No final decisions are made at these conclaves. In many cases, the Pî†ham 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 Pî†ham. These conclusions are then conveyed by the Pî†ham 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 *kulapati* 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

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—satsanga. Groups of ūiva’s devotees who have formed themselves into missions have a task to perform called *sādhanaya* through satsanga. The next chapter holds the outline of three such *sādhanaya satsāṅgas*, 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.
The Word, verily, is greater than name. The Word, in fact, makes known the
Deeds decreed by God, the Powerful, the Ancient.

The Word also makes known heaven, earth, wind, space, the waters, fire,
Truly, the poet's wisdom enhances the glory of the Ordinance

The Word 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,
or of truth and untruth, nor of the pleasing and unpleasing. The Word
makes all this known. Meditate on the Word.

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.

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
which is peaceful, unaging, deathless, fearless—the Supreme.

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 homakanda, where the full moon havan 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.

The format of the satsaṅga changes slightly three times per year in accordance with the three climatic seasons experienced on the Garden Island of Kaua‘i. The three seasons are: Nartana satsaṅga from mid-April to mid-August, Jîvana satsaṅga from mid-August to mid-December and Moksha satsaṅga from mid-December to mid-April. Each season emphasizes one of the three great books of the Vedas: the Rig, Sama, and Yajur. Also, during each rītu, a different group is honored: those in the grīhastha āśrama during Nartana rītu, those in vānaprastha āśrama during Jîvana Rītu, and those in sannyāsa āśrama during Moksha Rītu. All satsaṅgas begin and end on time and last for approximately three hours.

Who May Attend Satsaṅga
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 śishyus 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. Arulśishyas, vidyāśishyas and bālāśishyas are also
The Word, verily, is greater than name. The Word, in fact, makes known the
world, the order of the world, the space, the regions, all clothed in light. Faithfully She follows the path of the
Rig Veda, the Yajur Veda, the Säma Veda, the Atharva Veda as the fourth,
the gods, men, animals, birds, grass and trees, all animals down to worms,
the syllable Aum as his sole support, the wise man attains
his daughter of heaven has revealed herself in the eastern region,
all clothed in light. Faithfully She follows the path of the Sita dharma;
well understanding, She measures out the regions.  

Rig 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
declared by God, the Powerful, the Ancient.

Atharva Veda, 4.15.6. VE, 105

The Word also makes known heaven, earth, wind, space, the waters, fire,
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,
the syllable Aum as his sole support, the wise man attains
Homage to the Auspicious and to the more Auspicious.
Homage to the maker of health and to the maker of delight.
Homage to the source of health, and to the source of delight.
Homage to the Auspicious and to the more Auspicious.

Yajur Veda Tait. 5 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, Prasna U 5.7. VE, 775

he daughter of heaven has revealed herself in the eastern region,
all clothed in light. Faithfully She follows the path of the Sita dharma;
well understanding, She measures out the regions.  

Rig 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
declared by God, the Powerful, the Ancient.

Atharva Veda, 4.15.6. VE, 105

The Word also makes known heaven, earth, wind, space, the waters, fire,
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.

Sâma Veda, Chand U 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!

Lalita, IT, 560

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. 5 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, Prasna U 5.7. VE, 775

he daughter of heaven has revealed herself in the eastern region,
all clothed in light. Faithfully She follows the path of the Sita dharma;
well understanding, She measures out the regions.  

Rig 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
declared by God, the Powerful, the Ancient.

Atharva Veda, 4.15.6. VE, 105

The Word also makes known heaven, earth, wind, space, the waters, fire,
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.

Sâma Veda, Chand U 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!

Lalita, IT, 560

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. 5 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, Prasna U 5.7. VE, 775
welcome to attend all satsangas of the local mission and of other missions when traveling. During Nartana Ritau, 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

Satsanga

Guidelines

1. After all members have gathered and greeted one another, Gaṅeśa ārati is performed by the padipālār of the day. He then leads the group in chanting the Gurudeva Namaskāra Veda Mantra. 2. Then the padipālār performs pādapūjā to the satsāga's tiruvadi, holy sandals, to invoke the presence of God, Gods, guru and the devas. This pājā is performed according to the Śaiva Ātmārtha liturgy, with Sanskrit mantras chanted aloud rather performed in silence. All join in chanting the Gurudeva Ashṭottara Śatānāmavali, 108 names, at the point in the pājā when the names of the Deity are normally chanted. After the ārati, sacraments (līthra, vibhūti, chandana, kunkuma, etc.) are given out by the pujārī. The Gaṅeśa ārati and pādapūjā together last about 45 minutes.
3. The pādapūjā is followed by a period of meditation, lasting 30 minutes, conducted by the pechālār 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 pechālār (about 5 minutes).
7. Prasāda, perhaps a full rice and curry meal, is then enjoyed. During the first ēruntu, it is suggested that prasāda include yogurt rice, sundal and kesari; during the second ēruntu, tamarind rice, aval and modakas; in the third ēruntu, sweet rice, vadai and pāyasam.

Nartana Ritau Bhajana

Satsanga

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 Śāivite Hindu Religion for the coming year.
1. Activities begin with Gaṅeśa ārati by the padipālār of the day. He then leads the group in chanting the Gurudeva Namaskāra Veda Mantra.
2. Then the padipālār conducts satguru pādapūjā.
3. The pechālār of the day now leads the group in a thirty-minute guided meditation on the Śivaśīla of Pañcatantra.
4. Next, as the teaching period for this four-month season stresses Dancing with Śiva: Hinduism’s Contemporary Catechism, the central activity is prasnoṭtara satsāga: “gathering for questions and answers.” “The questions are those asked at the beginning of each sloka of Dancing with Śiva. After the pājā, 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 śūtra 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 prasnoṭtara satsāga except when a maṭhāvīśi 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 tālāvar as the pechālār 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 satsāga lasts about 15 minutes. At the last satsāga of the ēruntu 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 pechālār, focusing on the implementation of the goals of this ēruntu, 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 satsāga concludes with a 30-minute period of socializing and sharing prasāda.
welcome to attend all satsangas of the local mission and of other missions when traveling. During Nartana Ritau, 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

Satsanga

Guidelines

1. After all members have gathered and greeted one another, Gaṇeśa ārati is performed by the padipālā of the day. He then leads the group in chanting the Gurudeva Namaskāra Veda Mantra.

2. Then the padipālā performs pādapūjā to the satsaṅga’s tiruvadi, holy sandals, to invoke the presence of God, Gods, guru and the devas. This pājā is performed according to the Śaiva Ātmārtha liturgy, with Sanskrit mantras chanted aloud rather performed in silence. All join in chanting the Gurudeva Ashṭottara Shatanāmavali, 108 names, at the point in the pājā when the names of the Deity are normally chanted. After the ārati, sacraments (līthra, vībhiṭṭhī, chandana, kūṅkuma, 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. Then there is a 45-minute study period, guided by the talaiyar of the day. Everyone sits in a chakravāla.

4. Next follows a 30-minute period of cultural activities.

5. 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 ritau, it is suggested that prasāda include yogurt rice, sundal and kesari; during the second ritau, tamarind rice, avul and modakas; in the third ritau, sweet rice, vadai and pīṭhāsam.

Nartana Ritau Bhajana

Satsanga

Nartana Satsanga is held from mid-April through mid-August. Whenever a satsanga gathers, a chakravāla is created. Nartana Ritau is the time of year when those in the grīhastha 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 grīhastha 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 Śāvīte Hindu Religion for the coming year.

1. Activities begin with Gaṇeśa ārati by the padipālā of the day. He then leads the group in chanting the Gurudeva Namaskāra Veda Mantra.

2. Then the padipālā conducts satsaṅga pādipālā.

3. The pechālar of the day now leads the group in a thirty-minute guided meditation on the Śivachaitanya Pābhchātantra.

4. Next, as the teaching period for this four-month season stresses Dancing with Śiva: Hinduism’s Contemporary Catechism, the central activity is prasānottara satsaṅga: “gathering for questions and answers.” “The questions are those asked at the beginning of each śloka of Dancing with Śiva. After the pājā, the group forms one or more chakravālas. All chant Aum together three times. The talaiyar of each circle then asks the first question of the person to his or her left. The devotee answers by reading the śūtra and bhāṣya 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 prasānottara 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 talaiyar 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 ritau 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 ritau, 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.
Religious Gatherings

Chapter 20

Satsanga

Gjvana Satsanga is from mid-August to mid-December. This is the season when those in the vānaprastha 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 satsangs, 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 vānaprastha dharma.

1. Activities begin with Ganeśa 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. Śītra 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 śūtras 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 práyaśchitta or penance when a vrata is not upheld. The Nandinātha śūtras 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. Śītra Discussion: After the meditation, the group forms one or more chakravālas for śītra 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 Śūtras. During each bhajana satsanga of Gjvana Ritau, a reading is given of five sets of Nandinātha Śūtras, beginning with śūtras 1-25 at the first satsanga, then śūtras 25-50 at the second, and so on, in order. By the end of the season, 300 śūtras will have been read.

5. Announcements are then given by the pechālar, focusing on the goals of this ritau, 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 satsanga concludes with a 30-minute period of socializing and sharing prasāda.

Moksha Ritau Bhajana Satsanga

Moksha Satsanga is held mid-December to mid-April. This is the season when those in the sannyāsa āśrama are especially honored. All turn their attention to those special grīhasthas in life’s fourth stage, and to the sannyāsa of elderly men, 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 satsanga 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 vānaprasthas 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 mahāvāṇivas. 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 Ganeśa 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. 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 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 Śrīve Veda hymns are used for weaving shuttles.
Jivana Satsanga is from mid-August to mid-December. This is the season when those in the vânaprastha âśrama 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 satsanghas, 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 vânaprastha dharma.

1. Activities begin with Ganeśa ārati by the pâdipâlar of the day. He then leads the group in chanting the Gurudeva Namaskāra Veda Mantra.

2. Then the pâdipâlar conducts satguru pâdâpûjâ.

3. Sûtra 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 language. All merge with Śiva in Satchidânanda samâdhi.

4. Sûtra Discussion: After the meditation, the group forms one or more chakravalâs 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 Nandinâtha Sûtras. During each bhajana satsanga of Jivana Ritau, a reading is given of five sets of Nandinâtha Sûtras, beginning with sūtras 1-25 at the first satsanga, 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 pêchâlar, focusing on the goals of this ritau, the areas of emphasis indicated for the season.

6. Next is a 30-minute time for cultural events, videos, recordings, singing Natchîntanai, dancing, seminars and classes on the myriad cultural arts.

7. The satsanga concludes with a 30-minute period of socializing and sharing prasadā.

Moksha Satsanga is held from mid-December to mid-April. This is the season when those in the sannyâsa âśrama are especially honored. All turn their attention to those special gristhas in life’s fourth stage, and to the sannyâsin of our order, who have renounced the world to follow the path to moksha and Self Realization. We listen to their insights, to their yôgic revelations and their sweet encouragements. When possible, we invite them to our satsanga 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 sannyâsa dharma. If no exemplars of this âśrama are present, the eldest vânaprasthas take their place in extolling the merits of this stage of life, reading from the Holy Orders which express all of the renunciation ideals and the need for young men to qualify themselves as maṭhavâsis. 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 Ganeśa ārati by the pâdipâlar of the day. He then leads the group in chanting the Gurudeva Namaskāra Veda Mantra.

2. Then the pâdipâlar conducts satguru pâdâpûjâ.

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 pêchâlar. One of the twelve mamsane is the subject of meditation each week. Soft vînâ 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 Satchidânanda samâdhi.
Havana Satsanga

Guidelines

Activities begin with Gañēṣa ārati by the pāddipā-śalar of the day. He then leads the group in chanting the Gurudeva Namaskāra Veda Mantra as everyone takes their seat. Kulapatis sit on the four sides of the havana, in order of seniority, with the talivar facing south. Everyone else sits around them in a chakravāla, as close to the havana kuṇḍa as possible.

2. The talivar, the senior kulapati present, welcomes everyone and presents a greeting from the satiguru or gives a short reading from his teachings.

3. The pechālar then leads in Natchintanai singing, first with a song to Lord Gañēṣa, then to Lord Murugan, then to Supreme God Íivā. The Pañchākshara mantra, then to Lord Gañēṣa, then to Lord Murugan, then to Supreme God Íivā.

4. When the Natchintanai to God Śiva is begun, the tūtuvar ceremoniously hands a flame to the talivar who then lights the homa fire.

5. The Pañchākshara bhajaṇa, “Aum Namah 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 prānic 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, Śivānanya Śvāhā” 108 times in unison.

8. Meanwhile, the written prayers to the devus are slowly placed in the sacred fire by the talivar while the tūtuvar rings a small bell which attracts the devus’ 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 devus 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 devus of all present and the devus 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, Śivānanya Śvāhā” has been chanted 108 times, all sit in silent meditation, internalizing their worship, for at least ten minutes, listening to the nūdanāti sakti, looking at the jyoṭi, absorbed in Śiva consciousness. The pechālar signals...
end of the path—moksha and ultimately viśvagṛṇa—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 unsuspicious 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-conscious 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 ritau, 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 prasadā.

**Full-Moon Havana Satsaṅga Guidelines**

398 C. 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 viśvagrāsa, merging with Íiva.

The Lord, God, all-pervading and omnipresent, dwells in the heart of all beings. Full of grace, He ultimately gives liberation to all creatures by turning their faces toward Himself.

**Satsaṅga**

1. Activités begin with Ga∫eßa ārati by the pādipālar of the day. He then leads the group in chanting the Gurudevā Namaskāra Veda Mantra as everyone takes their seat. Kulapati sits on the four sides of the havana, in order of seniority, with the bhajana facing south. Everyone else sits around them in a chakravāla, as close to the havana kuṇḍa as possible.

2. The talaiyar, 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 Ga∫eßa, then to Lord Murugan, then to Supreme God Íiva.

4. When the Natchintanai to God Śiva is begun, the talaiyar ceremoniously hands a flame to the talaiyar who then lights the homa fire.

5. The Pāchakshara bhajana, “Aum Namah 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 prānic 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, Śivāyana Śvāhā” 108 times in unison.

8. Meanwhile, the written prayers to the devas are slowly placed in the sacred fire by the talaiyar while the talaiyar 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, Śivāyana Śvāhā” has been chanted 108 times, all sit in silent meditation, internalizing their worship, for at least ten minutes, listening to the mūdanāti sākti, looking at the āyat, absorbed in Śiva consciousness. The pechālar signals
the end of the meditation by chanting “Aum” three times.

11. Then the pechâlar 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 pechâlar reads the lesson of the day from The Master Course trilogy.

12. Then the pechâlar makes announcements of coming events and introduces the artists that will soon perform.

13. Cultural entertainment is offered by youth and others.

14. Prasâda is served, guided by the tûtuvar.

15. Then all prepare to depart. Each havana satasatiga lasts three hours.

Prayers to the Devas and Gods

Prayers from devotees who are unable to attend the havana may be mailed, faxed or sent electronically to the host at the local mission house, to the Aa dheenam in a sanctified pâtra g®iha in a home that meets the standards of a mission house, or at an authorized temple. We refer to such a dwelling as a “worthy home.” Prayers are only allowed to be sent into the Devaloka in a sealed envelope, clearly marked “prayers to the devas.” It is interesting to note that prayer is prârthana in Sanskrit, which is similar to the English. Prayers are only allowed to be sent into the Devaloka in a sealed envelope, clearly marked “prayers to the devas.”

1. Prayers are 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 Yogaswâmi prefers prayers to him to 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, 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

havana ku∫∂a in a pâtra g®iha 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 Mahâsanîdhânânam on the Kaâla Pittâm 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 kulapatîs are present in a strict, traditional, sâkhâhana, vegetarian home where no meat, fish, fowl, shellfish or eggs are served to humans. Asuras are attracted to mânsâhâra (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 ku∫∂a 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 tûtuvar, placed in an envelope and mailed to Kauai Aadheenam for burning.

16. Prasâda is served, guided by the tûtuvar.

Instructions For Writing Prayers

17. 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
11. Then the pêchâlar asks devotees to share with all present their testimonies of prayers answered, boons received, divine insights gleaned and spiritual strength gained from inner worship. If testimony is not forthcoming, the pêchâlar reads the lesson of the day from The Master Course trilogy. 12. Then the pêchâlar makes announcements of coming events and introduces the artists that will soon perform.

13. Cultural entertainment is offered by youth and others.

14. Prâstita is served, guided by the tûtuvar.

15. Then all prepare to depart. Each havana satsâtiya lasts three hours.

Prayers to
The Devas  
And Gods

Prayers to the devas and gaṇas at the holy fire, havana kûṇḍa, is called the lekha (written) prârthana (prayer) yajña (sacrifice). It is interesting to note that prayer is prârthana in Sanskrit, which is similar to the English. Prayers are only allowed to be sent into the Devaloka in a sanctified pâtra g¯iha, a home that meets the standards of a mission house, or at an authorized temple. We refer to such a dwelling as pâtra griha, “worthy home.”

Prayers Sent in Absentia

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 Aa dheenam 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 Mahâsannidhânam on the Kailâsa Pî†ham 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 kula-pâtis are present in a strict, traditional, sâkâhâra, vegetarian home where no meat, fish, fowl, shellfish or eggs are served to humans. Asuras are attracted to mânâsâhâra (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 kûṇḍa 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 tûtuvar, placed in an envelope and mailed to Kauai Aadheenam for burning.

How Prayers Are Received

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 pûnâc- 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 âkâßa 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
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. Wouldnt 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
Within each Church member, faith must be kept vital and vibrantly alive in prayer to Lord Śiva, the Gods Gaṇeśa and Muruṅgan 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 dont 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
Worship uplifting 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 Śivas grace.

How Personal Testimony Uplifts
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 ones own faith but the faith of others as well. Yes, the hearing of ones 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
The great Sage Yogaswāmi 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.
Before taking action on a prayer, the Mahâdevas and devas look very carefully into the karmas of the devotee. 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?

Testimony is an important activity for all missions. Before making a request, write to Lord Šiva, the Gods Gâñëśa and Murugan and their devas, in the gurus of our paramparâ and in the ancestors of each family. Faith is revitalized by the sharing of personal testimonials whenever devotees come together in satsâga. 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 Šiva and His Mahâdevas 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 Gâñëśa 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.

Giving testimony is also sharing the fact that internalizing worship through Shum meditations gives the strength and stability to face the external world, impervious to the most stressful circumstances. It brings the courage to become successful, wealthy, able to fulfill purāsha and stri dhârma. Internal meditation of the Nâtha kind makes you the center of the universe. It bestows a oneness with Šiva, 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 Siddhânta and Vedânta. Such is the power of the fullness of our Šûivate heritage. So say the rishis of our noble paramparâ. Testimony is affirming that performing daily sâdhana actually brings about permanent changes in life and a greater peace of mind. It is testifying that when prayers are sent into the Devoloka 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 Šiva’s grace.

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 saṃskâras, 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.

The great Sage Yogaswâmi 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.
of a Mahādeva or of a deva, or a kundalini experience through yoga sādhana 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 pārās of that auspicious encounter are retained within, between satguru and sīshya, to develop and mature.

**Chapter 21**

**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 dikṣā, 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.

Kuṭākṣara Ṭantra, 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 Brahma, done knowingly or unknowingly, are wiped away by japa.

Kuṭākṣara Ṭantra, 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.

Kuṭākṣara Ṭantra, 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 stillled. The Letters Five have come and entered my heart.

Nātchintanai, "Adoration…" NT, 224

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, ministerare meaning to supply; 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 mahāvīśi community and the ministers and the kulapati community are the missionaries.

Church an Ideal Vehicle Of Service

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;
of a Mahādeva or of a deva, or a kundalinī 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 pārvas of
that auspicious encounter are retained within, between satguru and sīshya,
to develop and mature.

About the Following

Chapter

In the next chapter we analyze the nature of the Hindu Church and discuss the modern history of Hindu-
isim 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 dikṣā, 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 blinshes 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
bīhu tree, the slope of the hill, the temple, the coast of the sea, one’s own
house—these are the places lauded for the sādhanas 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

411 Religious service can also be understood through the Western con-
cept 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 minis-
try in government, for both attend to the needs of the people. These two
ministries working together make for a strong society. The words minis-
try 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 matḥāvāsī community are
the ministers and the kulapati community are the missionaries.

Church: an Ideal Vehicle

Of Service

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. Saiva Siddhânta Church has met these requirements since February 12, 1962, as the first formal Hindu church on the planet.

Characteristics 413 Qualifications for religious organizations or bodies
Of Religious Organizations 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 highest status of a tax-exempt organization. Íaiva Siddhânta Church has met these requirements since February 12, 1962, as the first formal Hindu church on the planet.

The Value of the Modern Church System

About 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.

Saïka Yâur Veda
3.3. 346
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. Saiâvântâna Church has met these requirements since February 12, 1962, as the first formal Hindu church on the planet.

Characteristics of Religious Organizations: 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 church on the planet.

Evidence of religious beliefs, such as a church book containing ceremonies, primarily those used for solemnizing marriages. (This may be a letter from the president or secretary.)

The Value of the Modern Church System: 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 Mahârâjas supplicated the sagely guidance of rishis, today’s church represents the rishi, and the government represents the raja. 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: The era of the Mahârâjas 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, aâramas and seminaries, thousands of temples conducting daily services.

About English Religious Terms: 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 kyriâkondoma, 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...
The Bias Against the Church 417 It is a shame that in Asia, where Christian conversion aggressiveness has been an unbearable force against 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 kṣatriya ministers and the brāhmaṇ priests. A benevolent Śaivite king saw to the needs of the people, built Śiva temples, schools, mathas and aadheenams. He was in turn often guided by an elderly rishi or saityaru. The mahārāja supported the priesthood, the saints, the panditas 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, thrive 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 rishis of the Upanishads, such as Yājñavalkya, a married sage who expounded the Vedas to kings. There were numerous panditas who read the scriptures to the people and discussed vital philosophical points. There were the brāhmaṇs 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 brāhmaṇs 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 sannyâsins and sâdhus, 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, sannyâsins and sâdhus were scattered, and we might surmise that the brāhmaṇs 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 brâhmin 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 brâhmaṇs 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 brâhmin caste for clerical positions. Under the British, the mahārājas could no longer function as they had, and there was no longer a kṣatriya 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 panditas, philosophical debate in temple mandapas, 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
Church Perspective

The Bias Against the Church

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

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 aatheechnams. He was in turn often guided by an elderly rishi or satguru. The mahārāja supported the priesthood, the saints, the panditas 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

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 rishis of the Upanishads, such as Yājñavalkya, a married sage who expounded the Vedas to kings. There were numerous panditas 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

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 vouched to maintain the dharma of our religion by conducting their lives in accordance to śastraic 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

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

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

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 panditas, 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...
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 brahmans 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

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, Śwāmi Vivekānanda and many other Hindu renaissance leaders took up the ministry of inspired proclamation and they expounded in a powerful way the teachings of Saiva Siddhānta and Vedānta. Írî Aurobindo, Swâmî Íivânanda and others wrote books. Râma Tîrtha and other savants traveled around the world teaching dhânta and Vedânta. Írî Arumuga Navalar of Sri Lanka, Swâmî Vivekānanda and many other Hindu renaissance leaders took up the ministry of inspired proclamation and they expounded in a powerful way the teachings of Saiva Siddhānta and Vedānta. 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.

The Need for Lay Missionaries

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 vānaprastha 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 Accomplished

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, yogīs, pāṇḍītas 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

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 swāmīs 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

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 Somasundaresvara Śiva Koṭi there was constructed within the vast temple tank a magic boat called the philosophers’ barge. Pishis came from the Himālayas, pāṇḍītas from all corners of India and humble bhakta sādhus 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.
The Need
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 sanmāsa 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 gṛihastha and vānaprastha 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
Over the past 100 years, since the time of Śvāmī 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, yogīs, pandūtas 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
It is indeed fortunate that it is a vital and growing lay missionary force 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 swāmīs 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
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 Somusundaresvara Śivan Kōyil there was constructed within the vast temple tank a magic boat called the philosophers’ barge. Rishis came from the Himalayas, pandūtas from all corners of India and humble bhākta sādhus 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.
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.

Chakras look like lotus flowers. There are four petals on the mûlâdhâra 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

The four petals of the mûlâdhâra 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 pî†ham receives the verbal confession of ßishyas and gives out the appropriate penance, prâyaßchitta. 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 Rîtu.
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 PROFELS THE SOUL INTO ITS NATURAL STATE OF BLISS.

Chakras look like lotus flowers. There are four petals on the mûlâdhâra 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

The four petals of the mûlâdhâra 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 pî†ham receives the verbal confession of sîshyas and gives out the appropriate penance, prâyaßchitta. 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 Ŧitau.

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.

Krishna Yajur Veda, SvetU 6.18. 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?

Krishna Yajur Veda, MattU 6.34. VE, 422

Words cannot describe the joy of the soul whose impurities are cleansed in deep contemplation—who is one with his âtman, his own Spirit. Only those who feel this joy know what it is.

Krishna 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.

Mrigendra Ågama, Jhâna Pâda 7.A.88. 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 jîvâni great—those who have done exceeding harm to shock these, their life and wealth will in a year disappear.

Tirumantitum 552. 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.

Devâkâlottara Ågama, Jhâna Pâda, 77–78. KM, 116

As the intense fire of the furnace refines gold to brilliancy, so does the burning suffering of austerity purify the soul to resplendence.

Trukkural 267. TW
Chapter 22

Penance

Confession and Repentance

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 muladhara chakra begins to unfold because of the bhakti that has been awakened through daily worship and sâdhana, 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 Make a Confession

As a mature being in the higher nature above the mûlâdhâra chakra, the Saivite seeks peace whenever the mind is troubled. How does such a Saivite 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 mûlâdhâra chakra? How and whom does one tell of misdeeds performed during a lapse of conscience even when living a life of dharm? A Saivite 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 guru. 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 Saivite confesses inner burdens as he emerges out of the instinctive mind through honest confession, a resolution must be made not to reenter the lower states or rekindle the flames of the chakras below the mûlâdhâra. 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

There are many forms of penance, prâyaśchitta, 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 rudrâksha beads, giving of 108 handmade gifts to the temple; performing manual arohsh or 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

The inner cleansing process of unwanted vâsanâs 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 vâsanâs 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. Pityâśchitta, penance, is then the solution to dissolve the agony and bring sânti.

Daily Sâdhana

All members without exception perform daily sâdhana 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 sâdhana 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 adharmaic beliefs, attitudes and actions May the Lord find pleasure in our song of praise! Priest among men, may he offer due homage to the heav-
Chapter 22
Penance

Confession and Repentance

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 Make a Confession

As a mature being in the higher nature above the mūlādhāra, the Saivite seeks peace whenever the mind is troubled. How does such a Saivite 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 Saivite 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 guru. To confess to God Śiva, go to His 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 Saivite confesses inner burdens as he emerges out of the instinctive mind of the lower nature into the purified intellect of the higher nature.

Reconciliation For the Soul

Through honest confession, a resolution must be made not 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

There are many forms of penance, prāyaścitta, such as 1,008 prostrations before Gods Gaṇeśa, Murugan or Supreme God Śiva, apologizing and showing shame for misdeeds, performing japa slowly, 1,006 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

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. Prāyaścitta, penance, is then the solution to dissolve the agony and bring sānti.

Daily Sādhanā
Preserves Sublimity

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 adharma beliefs, attitudes and actions May the Lord find pleasure in our song of praise! Priest among men, may he offer due homage to the heav-
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

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 joyful and sublime each relationship of each devotee. Thus, each sīshya 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 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 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 one suffers, but do not nurse the injuries to your heart.”

If contention persists among a council on missions to the point where its vāsanās, or subconscious inclinations, of the event germinate, it is considered a breach of the guru-sīshya 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 Pīṭham 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 a Council on Missions**

> If 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 sīshyas sit to settle a disharmony, it is often helpful for an uninvolved third party to be present to balance the energies.

**Disharmony**

If a conflict is not resolved within 72 hours, then extending the vāsanās, or subconscious inclinations, of the event germinate. It is the duty of the talāivar, kulapati, kulamātā, mukhya, gṛhiṇin 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-sīshya 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.

If the Aadheenam is not informed and the matter is concealed, this is considered a breach of the guru-sīshya 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.

**Disharmony to Dissolve**

Disharmony, also known as disruption of the harmonious prānic flow, does occur between any sīshyās—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 hṛi pṛayāśchitta: apologizing, showing the giving 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 sīshyas sit to settle a disharmony, it is often helpful for an uninvolved third party to be present to balance the energies.

**Disharmony**

If a conflict is not resolved within 72 hours, then extending the vāsanās, or subconscious inclinations, of the event germinate. It is the duty of the talāivar, kulapati, kulamātā, mukhya, gṛhiṇin 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-sīshya 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 Pīṭham 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 a Council on Missions**

> If 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 sīshyas sit to settle a disharmony, it is often helpful for an uninvolved third party to be present to balance the energies.
are seen today as a way of life. Daily sādhanā keeps each devotee free of these forces, and on the right track, of dharma, the perfect San Mārga of Śuddha Śaiva Sādhānta. Remember, when one’s true bhākti 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

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 sīṣṭya 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 Tirukkural 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 Taittiriya Aṣṭāṅga Śiṣṭya: “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. Milk is never boiled before it is heated; similarly, hard feelings are not resolved before sleep, but to forget them is even better. All difficult feelings are resolved before sleep, lest they give rise to mental argument and germinate. The fact that all have chosen to avoid facing the difficulty shows that more serious remedies are required to resolve it.

Remedy to Dissolve Disharmony

Disharmony, also known as disruption of the harmonious ṭhrīnic flow, does occur between any sīṣṭyas—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 kārmaphala, 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 hṛi prāyaścittta: apologizing 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 sākārmaphala, fruit of right doing, is deliberately created. When two sīṣṭyas sit to settle a disharmony, it is often helpful for an uninvolved third party to be present to balance the energies.

Conflict in On Ministries A Council to the point where its kulapatīs can no longer sit together in peace and harmony, then a special, severe remedy may be given by the Pīṭham: all mission activities are suspended for a minimum period of 31 days, allowing a time for healing. Successful recuperation requires that each kulapatī in the mission individually communicate with his spiritual preceptor for personal guidance. Those involved in the kārmaphala are encouraged to perform the vāsanā duḥa 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 giving gifts as reconciliation. When all contentions are resolved and the ṭhrīnas are felt by all kulapatīs to be flowing properly, the Pīṭham 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,” āvayava, avidyā and abhāvākāśa—another 31-day period is automatically added as an additional hṛi prāyaścittta. This could go on for three to six months or more.
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 burst will destroy all of this within seconds. If you burn yourself free from negative attachment and all the past experiences locked in your subconscious. As fire burns within seconds, a kuṇḍalinī burst will destroy all of this within seconds.

When sādhanas 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 sādhanas 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 sādhanas 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 swāmī and generally felt on an inner vibration by all as to the righteousness or wrongness of the situation, for no Śaivite ever hurt anyone, they just avoided.”

Two-Month Retreat for Recuperation

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 Pīṭhām. The family is advised not to mix with other families 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

Disruptions among śishyas can be avoided through visāy—a spiritual insight, intuitive knowing—which brings compassion and the ability to get along and work harmoniously with others. Visāy overcomes abhambkāra—personal I-ness, or ego, and the need for personal recognition, the sense of I-ness, “me” and “mine.” Visāy overshadows ākāśa—the individuating veil of duality, source of ignorance and finitude—for the greater good of the whole. Visāy by its own merit overwhelms ignorance, avidyā, for the goals of the group to manifest. What is this incredible force called visāy? Visāy is the grace of Lord Śiva given to all within His chakravāla. All kulapatis must sit in grateful, egoless servitude as clear channels for the divine forces to manifest the mission of the group.

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...
Chapter 22

Penance

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 Íiva’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 kuṇḍalini 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 kuṇḍalini burst will destroy all of this within seconds.

When worldliness prevails, the system, giving strength for each of my śishya to have forbearance with people and patience with circumstances. When śādhanas 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 śādhanas has been all but abandoned within the home. Families who have been neglectful of gatherings weekly for kula samāvāna sāya, Family Monday Evening, and of fulfilling their daily śādhanas 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 Śāvite 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 Śāvite home, temple or monastery. However, no ill feelings toward them existed, and when they began adjusting their life pattern and obeying the Śāvite law, invitations were then extended. This was generally decided by a senior minority of families surrounding a temple (council on missions) in cooperation with a swāmī and generally left on an inner vibration by all as to the rightness or wrongness of the situation, for no Śāvite ever hurt anyone, they just avoided.”

Two-Month Retreat for Recuperation

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 Pitūram. 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 Śāvī 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 conversations can resume with peers and elders when needed. This remedy, or pūyaścittā, 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 śādhanas and temple worship to help them understand why the difficulty has arisen.

The Power of Spiritual Insight

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 abhakādra—personal I-ness, or ego, and the need for personal recognition, the sense of I-ness, “me” and “mine.” Vidyā overpowers ākāśva—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.

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...
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 Śastras. 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

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.

Rig 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 offering to a higher stature and help us to acquire precious treasures preserved amongst nature’s bounties, when the worship is being conducted.

Rig Veda 7.2.7. RVII, 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!

Rig Veda 7.15.7–8. VLI, 846

For the purpose of protection of all, a Linga is variously caused to be built in villages by Gods, by seers and by ordinary men.

Kārṇa Āgama 10. ME, 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
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.

Rig Veda 10.31.2. RVGS, 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 offering to a higher stature and help us to acquire precious treasures preserved amongst nature’s bounties, when the worship is being conducted.

Rig Veda 7.2.7. RVG, 2555

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 hearts! By your favor we shall be great!

Rig Veda 7.15.7–8. VUL, 846

For the purpose of protection of all, a Linga is variously caused to be built in villages by Gods, by seers and by ordinary men.

Kārṇa 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. Then 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
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 Beneficiaries

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, dâmas and mathas, religious publications, paṭhasâlas (priest training centers), favorite pilgrimage sites, shelters for sâdhus, 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 pânditas and śâstrîs, support of āyurveda, jyotisha and other sacred sciences, a favorite swâmî's movement or project, grants, scholarships, academic chairs for Hindu studies and more.

Advantages Of HHE Endowments

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.

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 managed. One hundred percent of each gift is invested and grows at a rate of three percent annually.

Three Ways Of Giving to Endowments

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

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 Qualifications

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.
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

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, śāstras and mathas, religious publications, pāthasālas (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 pādītas and sātras, support of āyurveda, jyotisha and other sacred sciences, a favorite swāmi's movement or project, grants, scholarships, academic chairs for Hindu studies and more.

Advantages Of HHE Endowments

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 managed. One hundred percent of each gift is invested and grows at a rate of three percent annually.

Three Ways Of Giving to Endowments

Gfts 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 Plan

1. 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 Qualifications

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.
Hindu Heritage Endowment maintains an office at the Kauai’s Hindu Monastery on the Hawaiin Island of Kauai and is overseen by four stewards: Satguru Sivaya Subramuniyaswami, Åchârya Veylanswâmî, Åchârya Palaniswâmî and Åchârya Ceyonswâmî. 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 Nâthan Palani, CPA, Kauai, Hawaii.

About the Following Chapter

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.

Hindu Heritage Endowment maintains an office at the Kauai’s Hindu Monastery on the Hawaiin Island of Kauai and is overseen by four stewards: Satguru Sivaya Subramuniyaswami, Åchârya Veylanswâmî, Åchârya Palaniswâmî and Åchârya Ceyonswâmî. 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 Nâthan Palani, CPA, Kauai, Hawaii.

About the Following Chapter

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.

Hindu Heritage Endowment maintains an office at the Kauai’s Hindu Monastery on the Hawaiin Island of Kauai and is overseen by four stewards: Satguru Sivaya Subramuniyaswami, Åchârya Veylanswâmî, Åchârya Palaniswâmî and Åchârya Ceyonswâmî. 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 Nâthan Palani, CPA, Kauai, Hawaii.

About the Following Chapter

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.

Hindu Heritage Endowment maintains an office at the Kauai’s Hindu Monastery on the Hawaiin Island of Kauai and is overseen by four stewards: Satguru Sivaya Subramuniyaswami, Åchârya Veylanswâmî, Åchârya Palaniswâmî and Åchârya Ceyonswâmî. 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 Nâthan Palani, CPA, Kauai, Hawaii.

About the Following Chapter

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.
About the **Church Agencies**

The 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 Subramuniyaswami, Acharya Veylanswami, Acharya Palaniswami and Acharya Ceyonswami. 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 Nâthan Palani, CPA, Kauai, Hawaii.

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, which was started in 1980 under the name “Indo-American Saivite Schools.”

Hindu Heritage Endowment

**Management**

Established just this year, and the Râjarâja Chola Gurukulam, which first started in 1980 under the name “Indo-American Saivite Schools.”

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.

*Râjarâja Chola Gurukulam*

Ray vision into life’s deepest treasures is the outcome of dharmic living. Family missions can form several special conclave 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 Râjarâja Chola Gurukulam.

Encouraging Wealth’s Acquisition 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 Vaishnavism, encourages the acquisition of wealth among members through being good, dependable, productive employers. I founded the HBA on Guru Purim 1979. It follows the same administrative and seating procedures as the *kulapatī preshanā chakravāla*. This eliminates the need for the election of officers.

HBA Monthly 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 allotls 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 Pî†ham.

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 and encouraging the establishment of HBAs worldwide.

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

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, harness 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. Catalyst 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

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

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 library 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 Dharm.

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...
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 chakravâla. 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 Pî†ham.

3. The HBA's second purpose is the next item on the agenda: fostering substantial growth in each member's business. Individuals around the chakravâla 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 pechâlar 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**

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 ideas:

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, harness 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. Categorize 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**

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**

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 Dharmâ.

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...
The benefits of belonging to the Hindu Businessmen's Association include:

1. The opportunity to further the mission of our Kailâsa Paramparâ 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 in the Hindu Businessmen's Association is open to all adult male Church members and arul ßishyas 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 and sale of products, 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.

Wealth from the Angelic View

The nurturing of each member's company through business education, problem-solving and financial planning. The HW A encourages promotions and progress into management. Its motto is "We prosper by serving the business of others as if it were our own."
Church Agencies

Chapter 24

Page 236

Church Agencies

Chapter 24

Page 236

The benefits of belonging to the Hindu Businessmen's Association include:

1. The opportunity to further the mission of our Kailâsa Paramparâ 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

Membership in the Hindu Businessmen's Association is open to all adult male Church members and arul ßishyas 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, 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 (gross sales minus the cost of goods sold). For service businesses, the percentage is calculated on gross profit and gross fees. Each month the HBA pechâlar sends the dues collected to the Hindu Heritage Endowment office to be credited to the Hindu Businessmen's Association Trust. The grants provided by 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.

Arbitration

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

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 sakti 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 puja, as brîhma muhûrta is ending. When an HBA group is sitting in their chakravâla, 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

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
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 Sudradharma Samajā, was founded on Guru Pūrṇimā, July 4, 1993. It follows the same administrative and seating procedures of the kulapati preshuna chakravāla. This eliminates the need for the election of officers.

Membership 
Membership is open to all employed adult male Church members and arulśishyas in good standing. Dues 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 satānga. 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 Pītāmah. 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 475. 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 difficulties 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 otherHWAs, 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

Work Ethics

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

The second purpose of the HWA is to promote dynamic work ethics to establish a professional relationship with one’s employer, to endeavor 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 pāṭā 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.”
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 Sudradharma Samaj, was founded on Guru Pûrêśimâ, July 4, 1993. It follows the same administrative and seating procedures of the kalupatî preshanna chakravâla. This eliminates the need for the election of officers.

Membership 468 Membership is open to all employed adult male Church members and arulîśhyas in good standing. Dues 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 satgã. Everyone sits around the table according to chakravâla seniority. The talavâr 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 talavâr 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 talavâr, and other parts of the agenda may be shortened to compensate. All guest speakers must be approved ahead of time by the Pî†ham. If there is no guest speaker, the talavâr inquires at this time about potential speakers for future meetings, and arrangements are planned as needed.

2. Next, the talavâr turns the group’s attention to the first purpose of the HWA: enhancing vocational skills through positive, spiritual attitudes. He allotst about 20 minutes for this part of the meeting, asking for testimony from individuals around the chakravâla. 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 475. Individuals around the chakravâla are invited to share testimony in this area.

4. Next is a time for problem solving. The talavâr inquires of any difficulties 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 are all open for discussion at this time.

5. Next the talavâr 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 talavâr 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 pechâlar 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 Mundane Work

Spiritualizing 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, responsible, 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 pîjâ 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 Ågamas explain, Only a well-qualified priest may perform both śântârtha pîjâ, worship for one’s self, and parârtha pîjâ, worship for others. Such an Adîśaiva is a Šarva brâhmin and a teacher.

KÅRAIA ÅGAMA 18. BO MT, 75
Here are seventeen guidelines toward this ideal.

1. Be a subordinate your employer can depend on.
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.

The third purpose of the HWA is to improve attitudes and job performance. This is catalyzed by sharing personal testimony as an integral part of each HWA meeting. Topics include: a) progress reports; b) ways to improve job skills and 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.

The 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.

The fifth purpose of the HWA is to further Hindu solidarity by helping wherever needed to promote, preserve and protect the Hindu Dharma.

The sixth purpose of the HWA is to promote fellowship by communica-
Here are seventeen guidelines toward this ideal.

1. Be a subordinate your employer can depend on.
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.

The third purpose of the HWA is to improve attitudes and job performance. This is catalyzed by sharing personal testimony as an integral part of each HWA meeting. Topics include:

- progress reports
- ways to improve job skills and earn promotions through additional training, reading and guest speakers
- solving problems, discussing difficult situations or relationships
- discussing how to earn one’s wages by increasing company profits

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.

The fifth purpose of the HWA is to further Hindu solidarity by helping wherever needed to promote, preserve and protect the Hindu Dharma.

The sixth purpose of the HWA is to promote fellowship by communicating regularly with other HWAs and encouraging the establishment of HWAs worldwide.

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 Association include:

- The opportunity to further the mission of our Kailâsa Paramparî by distributing The Master Course trilogy
- 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
- The opportunity to talk with peers monthly about job situations or employers to continually improve performance
- Access to problem-solving resources that most workingmen don’t have in today’s world
- 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

There are two other very important agencies among our Church missions: the Hindu Student’s Association and the Râjarâja Chola Gurukulam. The Hindu Student’s Association follows the general pattern of the Hindu Workingmen’s Association in its structure and meeting procedures. The Râjarâja Chola Gurukulam is a woman-based agency that functions along the lines of a small private school.

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 chukravâla. 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 kulâpati family to attend as chaperones. The chaperone(s) sit at the end of the circle, to the right of the student sâtvâr. A period of 10 to 20 minutes is scheduled on the agenda during which the chaperones are
invited to share their advice and wisdom on a particular subject. Beyond this, as a gentle guide, they refrain from entering into the conversation. They teach, as a gentle guideline, they refrain from entering into the conversation.

Râjarâja Chola Gurukulams

Established in the late 19th century, the Râjarâja Chola Gurukulams are 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 Pitham. At this time we have two such schools, one on Kauai and one in Concord, California. We established this Saivite home-study program in 1980 under the name Indo-American Saivite Schools, later adopted the name Râjarâja Chola Gurukulam when we began teaching certain of the traditional 64 kalâs.

The Sixty-Four Kalâs

For Girls

1) understanding the Nandinâtha Sûtras and living 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 Pitham. At this time we have two such schools, one on Kauai and one in Concord, California. We established this Saivite home-study program in 1980 under the name Indo-American Saivite Schools, later adopted the name Râjarâja Chola Gurukulam when we began teaching certain of the traditional 64 kalâs.

The Sixty-Four Kalâs

• ha†ha yoga,
• Four Kalâs

For Boys

1) understanding the Nandinâtha Sûtras and living 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 Pitham. At this time we have two such schools, one on Kauai and one in Concord, California. We established this Saivite home-study program in 1980 under the name Indo-American Saivite Schools, later adopted the name Râjarâja Chola Gurukulam when we began teaching certain of the traditional 64 kalâs.

The Sixty-Four Kalâs

For Boys

1) understanding the Nandinâtha Sûtras and living 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 Pitham. At this time we have two such schools, one on Kauai and one in Concord, California. We established this Saivite home-study program in 1980 under the name Indo-American Saivite Schools, later adopted the name Râjarâja Chola Gurukulam when we began teaching certain of the traditional 64 kalâs.

The Sixty-Four Kalâs

For Girls

1) understanding the Nandinâtha Sûtras and living 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 Pitham. At this time we have two such schools, one on Kauai and one in Concord, California. We established this Saivite home-study program in 1980 under the name Indo-American Saivite Schools, later adopted the name Râjarâja Chola Gurukulam when we began teaching certain of the traditional 64 kalâs.

The Sixty-Four Kalâs

For Boys

1) understanding the Nandinâtha Sûstras and living 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 Pitham. At this time we have two such schools, one on Kauai and one in Concord, California. We established this Saivite home-study program in 1980 under the name Indo-American Saivite Schools, later adopted the name Râjarâja Chola Gurukulam when we began teaching certain of the traditional 64 kalâs.
invited to share their advice and wisdom on a particular subject. Beyond this, as a gentle guide, they refrain from entering into the conversation.

Rājarāja Chola Gurukulams

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 Pî†ham. At this time we have two such schools, one on Kauai and one in Concord, California. We established this Saivite home-study program in 1980 under the name Indo-American Saivite Schools, later adopted the name Rājarāja Chola Gurukulam when we began teaching certain of the traditional 64 kalās.

The Sixty-Four Kalās

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 the Tirukural 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) pāṭichārāṅga reading, 62) āyurveda and healing skills, 63) leadership training, 64) project organization skills.

For Boys

1) understanding the Nandinâtha Sûtras and living 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 Nandinâtha Sûtras 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 tambûrâ and cymbals, 6) ātmartha pūjâ 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 māḍâṅga or viṇâ, 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) 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) pāṭichārāṅga reading, 62) āyurveda and healing skills, 63) leadership training, 64) project organization skills.

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

He thus replenishes 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

He thus replenishes 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

He thus replenishes 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.
Chapter 25

Fifteen Sûtras

Sûtra 241, On Approaching the Satguru

Siva'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 darßana. Aum.

Sûtra 242, On Seeing the Guru as Siva

Siva's devotees look upon their satguru as the embodiment of Siva, offering service and reverence equally to both, making no distinction between the two. So live His truest devotees. This is pure Siva tradition. Aum.

Sûtra 243, Meditating on the Satguru

Siva'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.
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) pañchâågà reading, 61) astronomy, 62) future strategic planning, 63) leadership training, 64) project organization skills.

Protocol for 477. Often invitations will be extended for our Ma†havâsi mathavâsis 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 tâtuvar, and all others to his left. During the meeting, the mathavâsis fulfill the duties of the seats they hold, but these duties rarely continue outside the meeting. The mathavâsis 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 478. Now we shall discuss guru protocol, the social refinements that are traditionally followed to keep the prâñas 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. YL 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.

Chandâåhàna Sàvâgàrama, Kriyâpàda, Chapter 2, Verse 31-34.

479. Our Íaivite 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 Kulâr∫ava 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 Sûtras 480. Sûtras 241 through 255 of Living with Śiva define the traditional observances of the guru-Śishya relationship drawn from the Guru Gîtâ as aids to deepening one’s relationship with the guru.

1. Sû Tracy 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 darßana. Aum.

2. Sû Tracy 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 true devotees. This is pure Śiva tradition. Aum.

3. Sû Tracy 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.
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.

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 Parashiva, which is his priceless gift, attainable by no other means. Aum Namah Shivaya.

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.

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.

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.

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.

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 Namah Shivaya.

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.

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.

SŪTRA 253, UNSEEMLY BEHAVIORS TO AVOID
Śiva's devotees never utter words of falsehood or contempt before their satguru. Nor do they deceive him, address him as an equal, imitate his dress or deportment or speak excessively or pridefully in his presence. Aum.

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.

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 tresspasser of his encroachment. If he persists in ignorance, they leave in eloquent silence. Aum Namah Shivaya.

Darsana 481 C. The following Natchintanai by my satguru, Sage of the Yogaswamis, and the many other songs he sang in praise of his satguru, Chellappaswami, demonstrate the essence of these attitudes, which is a profound bhakti that comes with the knowledge of the satguru's true nature. “Darsana 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. Darsana 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. Darsana 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. Darsana of the guru is the blessing of all wealth. Daily give worship to his feet. The host of Gods and devus will come to do your service. That Jiva is Śiva is the truth you will clearly recognize. Darsana of the guru is the blessing of all wealth. Daily give worship to his feet.”

How to 482 C. When the guru visits any family home, of members or nonmembers, the event should be regarded as the Deity's 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 Śiva culture. When the guru arrives at one's home, it is an occasion of great joy. Everyone rushes forward to greet him. He is customary 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 kuttuvilāku (standing oil lamp) and a kumbha (water pot with a coconut nestled atop mango leaves) repre-
SŪTRA 245, ON EMULATING THE GURU’S AWARENED 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 Name Śivāya.

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.

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.

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.

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.

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 Name Śivāya.

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.

SŪTRA 252, NOT PLACING ONESSELF 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 lotty company. Aum.

SŪTRA 253, UNSEEMLY BEHAVIORS TO AVOID
Śiva’s devotees never utter words of falsehood or contempt before their satguru. Nor do they deceive him, address him as an equal, imitate his dress or deportment or speak excessively or pridefully in his presence. Aum.

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.

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 Name Śivāya.

Darśana 481
The following Natchintanai by my satguru, Sage of the Yogaswāmi, and the many other songs he sang in praise of his satguru, Chellappaswāmi, 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 yourselves 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 devus 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."
The guru is asked to prostrate and touch the feet of his guru. 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, handmade, handwoven cloth, with young girls on both sides offering handfuls of flower petals to create a bed of blossoms for him to walk on. 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

A similar protocol is followed when one of our disciples visits a home. He is received at the entrance, where a kuttu vilaku (standing oil lamp) and kumāba have been set up as a temporary shrine. For visiting āchāryaś and swāmīś, a simple foot bathing is performed at the door before they enter the home. The kumāba water is used to bathe his feet while he is standing, but no formal pādāpāṭi is performed. Ārati is passed before the mathavāśi, and he is taken inside the home. Yogīś and sādhakas visiting are received with ārati, but no foot-washing. It is proper for devotees to touch the feet of swāmīś in orange, but not those of yogīś or sādhakas in white. Full prostration is reserved for one’s guru. A swāmī in orange is invited to sit and give upadesha and answer questions. If more than one swāmī is visiting, the eldest is the spokesman. Yogīś and sādhakas are not asked to give upadesha, but to conduct Nāṭchintanai tirukkuṭṭam, inspired singing and to give a reading from the lesson of the day (as described in paragraph 496). All mathavāśi guests should be invited to share with the group any messages or teachings they may have from the Pīṭham. Guru, āchāryaś, swāmīś, yogīś and sādhakas visit the home shrine and perform ārati before partaking of prasāda. Mathavāśi are served their meals, by the men, separately from the family, usually in the shrine room. When visiting a family home, transshipment for guru and mathavāśi is traditionally arranged for by the host.

The Asian Custom of Touching Feet

The Guru Mahāsannidhānam giving vibhūti, sacred ash, may place it on the forehead of the devotee and/or in the hand. Swāmīś, yogīś 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.

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, handmade, handwoven cloth, with young girls on both sides offering handfuls of flower petals to create a bed of blossoms for him to walk on. 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

A similar protocol is followed when one of our disciples visits a home. He is received at the entrance, where a kuttu vilaku (standing oil lamp) and kumāba have been set up as a temporary shrine. For visiting āchāryaś and swāmīś, a simple foot bathing is performed at the door before they enter the home. The kumāba water is used to bathe his feet while he is standing, but no formal pādāpāṭi is performed. Ārati is passed before the mathavāśi, and he is taken inside the home. Yogīś and sādhakas visiting are received with ārati, but no foot-washing. It is proper for devotees to touch the feet of swāmīś in orange, but not those of yogīś or sādhakas in white. Full prostration is reserved for one’s guru. A swāmī in orange is invited to sit and give upadesha and answer questions. If more than one swāmī is visiting, the eldest is the spokesman. Yogīś and sādhakas are not asked to give upadesha, but to conduct Nāṭchintanai tirukkuṭṭam, inspired singing and to give a reading from the lesson of the day (as described in paragraph 496). All mathavāśi guests should be invited to share with the group any messages or teachings they may have from the Pīṭham. Guru, āchāryaś, swāmīś, yogīś and sādhakas visit the home shrine and perform ārati before partaking of prasāda. Mathavāśi are served their meals, by the men, separately from the family, usually in the shrine room. When visiting a family home, transshipment for guru and mathavāśi is traditionally arranged for by the host.

The Asian Custom of Touching Feet

The Guru Mahāsannidhānam giving vibhūti, sacred ash, may place it on the forehead of the devotee and/or in the hand. Swāmīś, yogīś 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.

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, handmade, handwoven cloth, with young girls on both sides offering handfuls of flower petals to create a bed of blossoms for him to walk on. 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

A similar protocol is followed when one of our disciples visits a home. He is received at the entrance, where a kuttu vilaku (standing oil lamp) and kumāba have been set up as a temporary shrine. For visiting āchāryaś and swāmīś, a simple foot bathing is performed at the door before they enter the home. The kumāba water is used to bathe his feet while he is standing, but no formal pādāpāṭi is performed. Ārati is passed before the mathavāśi, and he is taken inside the home. Yogīś and sādhakas visiting are received with ārati, but no foot-washing. It is proper for devotees to touch the feet of swāmīś in orange, but not those of yogīś or sādhakas in white. Full prostration is reserved for one’s guru. A swāmī in orange is invited to sit and give upadesha and answer questions. If more than one swāmī is visiting, the eldest is the spokesman. Yogīś and sādhakas are not asked to give upadesha, but to conduct Nāṭchintanai tirukkuṭṭam, inspired singing and to give a reading from the lesson of the day (as described in paragraph 496). All mathavāśi guests should be invited to share with the group any messages or teachings they may have from the Pīṭham. Guru, āchāryaś, swāmīś, yogīś and sādhakas visit the home shrine and perform ārati before partaking of prasāda. Mathavāśi are served their meals, by the men, separately from the family, usually in the shrine room. When visiting a family home, transshipment for guru and mathavāśi is traditionally arranged for by the host.

The Asian Custom of Touching Feet

The Guru Mahāsannidhānam giving vibhūti, sacred ash, may place it on the forehead of the devotee and/or in the hand. Swāmīś, yogīś 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.

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, handmade, handwoven cloth, with young girls on both sides offering handfuls of flower petals to create a bed of blossoms for him to walk on. 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

A similar protocol is followed when one of our disciples visits a home. He is received at the entrance, where a kuttu vilaku (standing oil lamp) and kumāba have been set up as a temporary shrine. For visiting āchāryaś and swāmīś, a simple foot bathing is performed at the door before they enter the home. The kumāba water is used to bathe his feet while he is standing, but no formal pādāpāṭi is performed. Ārati is passed before the mathavāśi, and he is taken inside the home. Yogīś and sādhakas visiting are received with ārati, but no foot-washing. It is proper for devotees to touch the feet of swāmīś in orange, but not those of yogīś or sādhakas in white. Full prostration is reserved for one’s guru. A swāmī in orange is invited to sit and give upadesha and answer questions. If more than one swāmī is visiting, the eldest is the spokesman. Yogīś and sādhakas are not asked to give upadesha, but to conduct Nāṭchintanai tirukkuṭṭam, inspired singing and to give a reading from the lesson of the day (as described in paragraph 496). All mathavāśi guests should be invited to share with the group any messages or teachings they may have from the Pīṭham. Guru, āchāryaś, swāmīś, yogīś and sādhakas visit the home shrine and perform ārati before partaking of prasāda. Mathavāśi are served their meals, by the men, separately from the family, usually in the shrine room. When visiting a family home, transshipment for guru and mathavāśi is traditionally arranged for by the host.

The Asian Custom of Touching Feet

The Guru Mahāsannidhānam giving vibhūti, sacred ash, may place it on the forehead of the devotee and/or in the hand. Swāmīś, yogīś 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.

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, handmade, handwoven cloth, with young girls on both sides offering handfuls of flower petals to create a bed of blossoms for him to walk on. Processions through the streets, with bushels of flowers showered from balconies, these are some of the ways the madly devout honor the holy guru.
Åratî

The Disciples Receiving ma†ha vâsi

with the prasâda. Ma†havâsis a reading from the lesson of the day (as described in paragraph 496). All elaborate, with conches blowing, music playing, drums and conies, these are some of the ways the madly devout honor the holy of flower petals to create a bed of blossoms for him to walk on. Parades, and or teachings  they may have from the Pî†ham

again performed, and this time the camphor flame is offered to the devotees present. Then each devotee comes before the guru and prate 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 nagasvâram, 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 483 The Guru's Disciples mathavâsis 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 âchâryas and swâmîs, 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 pâdapûjâ is performed. Åratî is passed before the mathavâsî, and he is taken inside the home. Yogis and sâdhakas visiting are received with åratî, but no foot-washing. It is proper for devotees to touch the feet of swâmîs in orange, but not those of yogis in yellow or sâdhakas in white. Full prostration is reserved for one's guru. A swâmî in orange is invited to sit and give upadesha and answer questions. If more than one swâmî is visiting, the eldest is the spokesman. Yogis and sâdhakas 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 mathavâsîs guests should be invited to share with the group any messages or teachings they may have from the Pitham. Guru, âchâryas, swâmîs, yogis and sâdhakas visit the home shrine and perform åratî before partaking of prasâda. Mathavâsîs are served their meals, by the men, separately from the family, usually in the shrine room. When visiting a family home, trans-
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 C. When swāmīs of orders other than our own visit a fellowship home or dharmasāla, they are treated with 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, Śiva’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. Śiva’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 Śiva Himself, but do not worship anyone as an incarnation of Śiva. Aum.” Dignitaries and parliamentarians, too, are venerated and received with honor, as explained in sūtra 223: “Devot 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 Śiva 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 Nama˙ Śiva.” Standards for 488 C. Sūtra 347 states that my monastics while traveling may stay in the homes of initiated fellowship families in 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 overstay 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 mathavāsīs for overnight stays is a simple reception with ārati and (for swāmīs) foot bathing at the door or pādapūjā for the guru when appropri-
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

When śāmis of orders other than our own visit a fellowship home or dharmasāla, they are treated with the same reverence and respect as described above for our own śāmis. Sūtras 222 and 224 illuminate the proper response to the visit of a holy man of any order: “Hearing of a venerated śāmi’s arrival, Śiva’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. Śiva’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 Śiva Himself, but do not worship anyone as an incarnation of Śiva. 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 Śiva 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 Nama˙ Śivaya.”

Standards for Taking Meals

In Homes

Sūtra 347 states that my monastics while 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 the family or 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 sūtras. Most especially, for a visit by the guru, a full pādapājā 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 pājā. In this and other situations where the guru and mahāvāsis are received, seats for each should be prearranged, with the guru seated above all others and mahāvāsis to his left, in order of seniority.
5. No visits should be made to a home where the family is on a personal
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 Preparation And Service

Families who wish to cook meals (lunch or dinner but never breakfast) for the guru and his māthavāsis 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 annadāma, 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 ayurvedic standards described in the sūtras of Living with Śiva on diet and food. Departure generally happens soon after the meal.

Departure

A Dakshinā, a monetary love offering, is traditionally given by everyone present at all types of visits, generally when coming forward for vibhāti prasāda, not only from the host, who presents his dakshinā on a beautiful tray of fruit and other special offerings, such as incense, ginger powder and sweets, just before the māthavāsis depart. The children are taught in this way by their parents to give a small offering to the swāmī, thus training the younger generation to care for the many swāmī orders of the planet.

Hindu Solidarity

Oftentimes the Guru Mahāsannidhānam and his māthavāsis will make Hindu solidarity courtesy calls to non-Saiva 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, Śmārtas and Vaishnavas 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

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 māthavāsis 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 māthavāsis must depart with them and find another place to stay.

Paramaguru Yogaswāmī's Example

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 Nachchintanai. 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 saṅghas over a period of many years that he was able to uplift the entire country.

Selecting Homes to Visit

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 talaiyāvar of the council on missions, then those holding the positions of the council.
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 400 Families who wish to cook meals (lunch or dinner but never breakfast) for the guru and his mahâvâsis 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 annadâna, 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 ayurvedic standards described in the sūtras of Living with Śiva on diet and food. Departure generally happens soon after the meal.

Departure 401 Dakshiṇā, a monetary love offering, is traditionally given by everyone present at all types of visits, generally when coming forward for vibhûti prasāda, not only from the host, who presents his dakshiṇā on a beautiful tray of fruit and other special offerings, such as incense, ginger powder and sweets, just before the mahâvâsis depart. The children are taught in this way by their parents to give a small offering to the mahâvâsis, thus training the younger generation to care for the many swâmi ordnances of the planet.

Hindu Solidarity 402 Oftentimes the Guru Mahâsannidhânam and his mahâvâsis will make Hindu solidarity courtesy calls to non-Sâiva 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 Śâkta, Śâmâra and Vaishnavâ 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 403 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 mahâvâsis 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 mahâvâsis must depart with them and find another place to stay.

Paramaguru Yogaswâmi’s Example 404 Satguru Yogaswâmi 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 Nâtha 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 sishyus over a period of many years that he was able to uplift the entire country.

Selecting Homes to Visit 405 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 âśrama. The second choice would be the home of the talâivâr of the council on missions, then those holding the positions of the council
on missions’ pechālar, padipālar and tātuvar. 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 on missions**

The object in visiting anyone’s home, even for a short time—and indeed, in all encounters with our śishyās, students and seekers—is to teach and uplift through ḍarśana, not to socialize. The emphasis is not on listening to problems, though Church members may share concerns with my śvāmī—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 maṭhavāsīs 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 from the chapter of Dancing with Śiva from which the lesson is drawn. Then, reading aloud or reciting from memory, the maṭhavāsī gives a presentation based on the day’s lesson from Dancing with Śiva, Living with Śiva and Merging with Śiva. Maṭhavāsīs 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 maṭhavāsīs. 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 Of the Day**

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 kūkapatiś 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 ḍarśana in 1969, 1972, 1981, 1982 and 1984 with my maṭhavāsīs and gīrīhasthas. 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, vibhūtī is always given to all by the most senior maṭhavāsī.

**Guidelines for Brief Home Visits**

<table>
<thead>
<tr>
<th><strong>For Brief Home Visits</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Meals are to be taken are much more lenient. Drop-in 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 maṭhavāsī 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.</td>
</tr>
</tbody>
</table>

**About Staying in Hotels**

People sometimes ask why maṭhavāsīs of our order stay in hotels that do not meet the qualifications of an average Hindu home or ārāma. The reason is that hotels provide totally impersonal accommodations. Their room, the coffee shop, restaurant and other facilities are their ārāma 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 maṭhavāsī’s presence is to intensify those karmas; for they positive or negative. This kind of personal karma 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 YĀJUR VEDA, BHAGAVATA 4.4.22, VE, 717
on missions' pechālar, padipālar and tātuvar. 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**

The object in visiting anyone's home, even for a short time—and indeed, in all encounters with our śīshyās, 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 swāmīs—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 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 Of the Day**

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 kulpatis 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 Yogaswāmi's foremost initiates, whom I visited for darśana in 1969, 1972, 1981, 1982 and 1984 with my maṭhavāsis and grīhabhas. 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 For Brief Home Visits**

The guidelines for brief visits to homes where no meals are to be taken are much more lenient. Drop-in 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 Gurudev 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 Staying in Hotels**

People sometimes ask why maṭhavāsis of our order stay in hotels that do not meet the qualifications of an average 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 karma, 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 karma involvement is absent in a hotel, where people do not reside permanently. There is an impersonality 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. Sūkṣa Yājñavāla, Brihadāraṇyaka Upaniṣad 4.4.2, 6, 7-17
mathavasis generally stay in hotels when traveling, rather than in homes. About Siddhanta Church. Their sojourn in homes must never exceed three nights. Guru Protoco Aum." Qualifications for Blessings Waiting for Patiently Staying in Brahma Asramas seeking the Guru's blessings, act in harmony with his will, trust in his supreme wisdom, seek refuge in his grace and rush forward to re dedicate them- themselves each year during the month of the guru. Aum." Seeking blessings as a “yes.” If no response is forthcoming after some time, the Guru’s Blessings 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 sishya. If the proposal is complex, it is best that the sishya 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 sishya 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 After a matter has been presented to the guru, it is the duty of the sishya 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 sishya 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. Sutra 248 admonishes: “Siva’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 Approval by The Pitham and the COM § 503 C. 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. Information The Council on Missions § 504 C. 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 kulapatii’s informing the talaivar of the council, who then brings the matter up during his next formal communication with the Guru Mahâsannidhânam 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 Pî†ham by the talaivar.

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. SUKLA YAJUR VEDA, JAMALU 5, VI, 440
Aum. Qualifications for Blessings

Waiting for Patiently

Seeking the Advice of Elder Concerned Parties

About Mathavasis generally stay in hotels when traveling, rather than in homes. 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 brahmachārīs, they must reside in a separate building.

Consulting Elders for Timing

The Council On Missions

Approval by the Pitham and the COM

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 ams, he becomes absorbed in Brahman.

Śukla Yājurveda, Jambulā 5, Vi, 440

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 re dedicate them to begin planning an innovation, and to then later present the developed plan for final sanction.

As stated in sūtra 347: “My Śiva monastics while traveling may reside and take meals in āśramas, temples, hotels or homes of worthy initiated families of our Śiva Sûtra.

When the guru gives initial blessings for a change or innovation. This is done by the kulapati’s informing the talāivar of the council, who then brings the matter up during his next formal communication with the Guru Mahāsannidhānam or his representative. The talāivar 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 Pî†ham by the talāivar.

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 talāivar of the council, who then brings the matter up during his next formal communication with the Guru Mahāsannidhānam or his representative. The talāivar 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 Pî†ham by the talāivar.

When the Pî†ham gives 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 talāivar. 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 mathavāsis, to protect the vigil of sublimity. For example, when the Pî†ham 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 talāivar during the appropriate time during the meeting that preliminary blessings for the project have been received. The talāivar makes careful note of the matter on his agenda. He mentions the program during his next communication with the Pî†ham 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.

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 rede-
Conclusion

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 mahârâta. The traditional procedure described above can be summarized as follows:

1. A devotee discusses an innovation with the Guru Mahâsannidhânam, 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 Mahâsannidhânam about the innovation is conveyed by the īḻevuṟu 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 prârabdha 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

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.

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.

Chandranâtha Saiyêgama, Kripûpâda, Chapter 2, Verse 7

Nandinâtha 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
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 mahārtta. The traditional procedure described above can be summarized as follows:

1. A devotee discusses an innovation with the Guru Mahâsannidhânam, 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 Mahâsannidhânam about the innovation is conveyed by the tûtuvar to the devotee who received the initial blessings.

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 prârabdha 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 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 either of them.

Nandinâtha 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.

Many are the births and deaths forgotten by souls shrouded in ignorance, enveloped in maala's darkness. At the moment Great Siva's grace is gained, the renunciate attains the splendorous light.
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 The Future
Meanwhile, the present future falls well upon the strong shoulders and within the hearts of the Śaiva āchāryas of the Śaiva Siddhānta Yoga Order, who have been steadfast, unflailing, and upon the swāmīs who are the āchāryas to be. These Śaiva Dharma Śāstras and the Mahāraṉa 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.
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 The Future śāstras. Meanwhile, the present future falls well upon the strong shoulders and within the hearts of the Śaiva āchāryas of the Śaiva Siddhānta Yoga Order, who have been steadfast, unfailing, and upon the swāmīs who are the āchāryas to be. These Śaiva Dharma Śāstras and the Mahanandi 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.
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 Saiva 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.

Conclusion

My successors are commissioned to sustain and implement what has always been the force behind our ministry: religious service, Śiva seva, Śiva thondam, karma yoga. This and only this sacred thrust of the Vedas the ācāryas fortify and sustain by their own self-discipline. This and only this they implement by the administration and encouragement of daily sādhanas among the swāmis, yogis, sādhus, brahmachāris and grihasthas devotees. They know and teach to one and all that without early morning brāhma mahābhūta sādhanas, Śiva-thondam 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 ācāryas of our Saiva Siddhānta Yoga Order, to alert and encourage, coach and insist on this and the other sādhanaś given in this text and our primary works: Dancing, Living and Merging with Śiva.

This prodding must be imposed upon only those who are time-proven dependable. In this way, by working through psychically clear channels of responsive, joyful, unobstructed souls—both in the grihastha 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 Śiva-seva of the Saiva ācāryas and of those they minister to be totally selfless, ungodled. 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 sādhanas, 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.

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 satsangas and their monthly havanās 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 dharma 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.

As we joyfully conclude this intricate work, we are reminded of verse 100 of our Śaivite Śāstras: “By the very existence of the Saiva Siddhānta Yoga Order as a one body, it fulfilled its purpose—as the rishi 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 Saiva Dharma Śāstras, commanding the ācāryas 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 yogis. Jai to all the swāmis. Jai to all the ācāryas. Jai to the future of futures.
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 mahāsannidhā, these Saiva Dharma Sāstras 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 kulapatīs 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  

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 swāmis, yogīs, sādhakas, brahmachāris and grihastha devotees. They know and teach to one and all that without early morning brāhma mahārīta 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 Saiva Siddhānṭa 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  

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 grihastha 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 Saiva āchāryas and of those they minister to be totally selfless, ungodled. 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.

Our new group of missionary kulapatīs 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 satsanga 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.

As we joyfully conclude this intricate work, we are reminded of verse 100 of our Śaivite Sāstras: “By the very existence of the Saiva Siddhānṭa Yoga Order as a one body, it fulfilled its purpose—as the rishi 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 Lemuri-an Sāstras, then by the Dravidian Sāstras, then by the Śaivite Sāstras, then by this testimony, this divine edict, the Saiva Dharma Sāstras, 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 swāmis. 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 Brahm 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.

ATHARYA VEDA SAMHITA 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 Īśva’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 tatvam.
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, Atma’s 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.

Siva 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

EXCERPTS FROM
A Śaiva Śaivism’s Dīkṣā 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 kavī, 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. Sannyāsin 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 sāṁskāra to generate new karmas for an unsought-for future. He walks into the future, on into the varied vṛttis 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
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 Siva’s State.
Placing His Feet on my head,
The Master blesses me. He is holy Guru.
He my Self-Realization works.
He takes the Jiva to the state beyondtatwas.
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.

Natchintamai 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, Atma’s 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 non-dualism, 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
...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 sanātana. 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 sādhanā. 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 ūcita 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 ēiva, 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 dikṣā 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 vásanās 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 Yogaswāmi Guru Parampara and the Śaiva Dharma as brought forth in A Catechism and Creed for ūcita 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 ūcita, 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 sārgam strong and effective. You must not veer from the San Mārga, 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 Śivamūryam Satyame Paraśivam.

Satguru Sivaya Subramuniyaswami
Guru Mahāsannidhānam, Kauai Aadheenam, Hawaii, USA

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!

BIG VEDA SAHITÅ 10.151.4–5. VE, 180
of Sannyāsa Holy Orders Conclusion

Resource: Page 266

Of Sannyāsa

Of Sannyāsa

The great souls, the evolved souls. Interpretation as a means of getting something—getting enlightenment, getting 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 renunciation 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 all getting is finished. It is not to be misinterpreted as a means of getting something—getting enlightenment, getting puṣpa 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 Saṅātana 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 dikṣā 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 Śiva Yogaswāmi Guru Pārampārā 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 saṅgām strong and effective. You must not veer from the Śaṅga, 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 Destrōyer, 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 Śivamāyam Satyame Paraśivam.

Satguru Sivaya Subramuniyaswami

Guru Mahāsannidhānam, Kauai Aadheenam, Hawaii, USA

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! Sī Śīva SAṆṇIŚTÅ 11.11.4–5, VE, 180

Faith is composed of faith, faith at noon and at the setting of the sun. Through faith faith comes to prayer. Through faith the heart’s intention. Light comes through faith. 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! Sī Śīva SAṆṇIŚTÅ 11.11.4–5, VE, 180
THE FOLLOWING IS A RELIGIOUS COVENANT BETWEEN A SANNYÁŚIN—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 SANNYÁŚA, THE SANNYÁŚIN, OF HIS OWN VOLITION, IRREVOCABLY AND ETERNALLY BINDS HIMSELF TO HIS RELIGION—THE ŚIVA SAMAYAM—TO THE TIMELESS TRADITIONS OF THE ŚAIVA DHARMA, TO HIS FELLOW HINDUS, TO HIS BROTHER RENUNCIATES AND MOST ESPECIALLY TO THE ŚIVA YOGASVÁMI GURU PARAMPARÁ.

SANNYÁŚIN MAY BE SIMPLY DEFINED AS A ŚAIVITE HINDU MONASTIC, AND A sannyásin IS ONE WHO HAS RENOUNCED THE WORLD IN SEARCH OF GOD REALIZATION AND HAS RENOUNCED THE WORLD IN SERVICE TO GOD ŚIVA AND THE DIVINE BEINGS CIATES AND MOST ESPECIALLY TO THE ŚIVA YOGASVÁMI GURU PARAMPARÁ.

ANALYSIS.

Sannyásins are the giving up or abandonment of the world, and the sannyásin is one who has so renounced. True sannyásins are not a denial of life but life’s highest fulfillment. It is the relinquishment of the transient and illusory in favor of a permanent Reality, the eschewing of the mundane and a binding unto the Divine. It is the repudiation of the worldliness that one may, by gradual stages of purification, draw inward toward God as one’s true teacher and service. The next initiation is known as brahmacharya dikshā and enters the devotee into a chaste life of study, worship and service. The next solemnization is that of śāhīna dikshā. This dikshā is a formal Hindu rite, or less often an informal blessing, entering the devotee into renunciative 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 sannyás, but that it is not merely the observance of these ordinances which makes one a sannyásin. Indeed, if not a single formality was followed, a true satguru may confer sannyás 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 mantratikshā, which in the Śaiva tradition is the teaching of the Puñchākṣhara Mantra, “Namaḥ Śiváy.” According to the venerable laws of Śaiva, one enters into sannyás after training with the guru, but only if the candidate received brahmacharya dikśhā 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 sannyásins. The first is initiation of unmarried youth into the ancient world Order of sannyásins. A second sannyásan, described in the Vedas, though not commonly observed in contemporary Hindu society, may be defined as the last of the four śāramas or stages of life. After observing the stages of the student (brahmacharya), the householder (grīthastha) and elder advisor (vīraṇagṛhastha), the adept man seeks initiation by a satguru under whose grace he enters into life’s final stage, withdrawing from the world and ideally living the life of a forest hermit while dedicating himself to Godly pursuits. Both forms of sannyásins 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 kari 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 sannyásins.
ANANYĀSA MAY BE SIMPLY DEFINED AS A SANNYĀSA, OF HIS OWN VOLITION, IRREVOCABLY AND ETERNALLY BINDS HIMSELF TO HIS RELIGION—THE ŚIVA SAMAYAM—TO THE TIMELESS TRADITIONS OF THE SANĀTANA DHARMA, TO HIS FELLOW HINDUS, TO HIS BROTHER RENUNCIA TRIES AND MOST ESPECIALLY TO THE ŚIVA YOGASWĀMI GURU PARAMPĀRA.

SANNYĀSA MAY BE SIMPLY DEFINED AS A SANNYĀSA, OF HIS OWN VOLITION, IRREVOCABLY AND ETERNALLY BINDS HIMSELF TO HIS RELIGION—THE ŚIVA SAMAYAM—TO THE TIMELESS TRADITIONS OF THE SANĀTANA DHARMA, TO HIS FELLOW HINDUS, TO HIS BROTHER RENUNCIATES AND MOST ESPECIALLY TO THE ŚIVA YOGASWĀMI GURU PARAMPĀRA.
after ago 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 reasons for entering into sannyāsa: vidvata, vividishā, mārkaṇḍa and ātura. Briefly, vidvata sannyāsa is the spontaneous withdrawal from the world in search for God Realization which results from kamma 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. Märkaṇḍa 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 ŚAIVA AND VAISHAVITE MONASTICISM.

Renunciation and asceticism have been an integral component of Śaiva 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 Śaiva phenomenon, and there was no distinct system of monasticism. The term sannyāsa denotes particularly a Śaiva ascetic, though etymologically it may be applied to all Hindu monks. Historically, sannyāsa has not been a part of Vaishnavism until fairly recently. There are certain distinctions to be observed between Śaiva and Vaishnave sannyāsins. Firstly, Śaiva sannyāsinās generally share a common philosophical ground, often described as monistic Vedānta or Śīrṣa Śiva Śiddhānta, while their Vaishnave counterparts embrace at least four distinct philosophies: Śiva-dharmikā, Śiva-siddhikā, Śiva-siddhāntikā, and Śiva-karikalikā. Still, Śaiva sannyāsinās 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 trīpūṇḍra, with little variation. Vaishnave sannyāsinās, 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 uṭkānaṭṭikā. Worshiping Vishu’s divinity, Śaiva renunciates are often termed vaṭāqīs, and may further distinguish themselves from the Śaiva sannyāsinās by using a rosary of tulsi instead of the Śaiva’s rudrāksha and by wearing white robes instead of the traditional saffron or ochre robes. This has brought about the terms Lal Padrī or “red-devotees” to describe the Śaivītes and Śita Padrī or “white-devotees” to describe the Vaishnavites. Finally, while sannyāsins place great emphasis on asceticism and the disciplines of meditation or rāja yoga, vaṭāqīs 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 there are four main sects of the Śaiva ascetic order, which he termed the sādhana 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 sāṅgha. Around the eighth century, Adi Śaṅkarācārya, the great exponent 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 Jyotih, Govardhana, Śringeri and Śrāda. 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 Adi Śaṅkarācārya around eleven hundred years ago.

THE UNRIVALLED GREATNESS OF THE ŚIVA SANNYĀSA DHARMA.

The Śaiva Śiddhānta 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...
After ago twenty-five provided they have been in college and not in the world for that time. Others will accept widows; and a few initiate women. Such rules and qualifications apply primarily to celibates, that is to those who will live and serve together in an śārama or monastery. The rules pertaining to homeless ascetics are, for obvious reasons, more lenient. The ancient śāstras recognize four justifiable motivations or reasons for entering into sannyāsa: vīvat, vīvidiśā, mārkaṇḍa and ātura. Briefly, vīvat sannyāsa is the spontaneous withdrawal from the world in search for God Realization which results from karma and tendencies developed in a previous life. Vīvidiśā sannyāsa is embracing of monastic life in order to satisfy a yearning, developed through scriptural study and practice, for knowledge of the Absolute. Mārkaṇḍa 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 ŚAIVA 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 today the word sannyāsin denotes particularly a Śaivite ascetic, though etymologically it may be applied to all Hindu monks. Historically, 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 sannyāsinis generally share a common philosophical ground, often described as monistic Vedānta or Śaiva Siddhānta, while their Vaishnavite counterparts embrace at least four distinct philosophies. Secondly, Śaiva sannyāsinis throughout the Hindu world worship the same Deity, and wear the tilaka or sact mark on their foreheads, consisting of holy ash in three horizontal lines called tripundra, with little variation. Vaishnavite sannyāsinis, 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 ardha-pundra. Worshiping Vishnu’s divine incarnations, Vaishnavite renunciates are often termed vaṅgas, and may further distinguish themselves from the Śaiva sannyāsinis by using a rosary of tulsi 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 Padrīs or “red-devotees” to describe the Śaivites and Sita Padrīs or “white-devotees” to describe the Vaishnavites. Finally, while sannyāsin place great emphasis on asceticism and the disciplines of meditation or rāja yoga, vaṅga 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 regardless of any of the sects, Śaiva, Vaishnava or Śaktā—may enter into sannyāsa. C. The ideal of the life-long celibate monastic, living within the social order and yet freed from worldly obligation that he might find and shun his spiritual light, started for Śaivites before the Mahābhārata and Harappa civilizations of five thousand years ago and traces its development in the references in the Rig Veda, around 1,000 B.C., to the muni and the yati, men who wore long hair and the yellow robes, such as Sanatkumāra, Dattatreya and others, all naisthika brahmachārīs. 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 B.C. 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 dhāma. Though the homeless sādhu and the wandering mendicant existed before, it was Gautama Buddha who around six hundred years B.C., organized what had been an individual sādhanā into a monastic order, which he termed the sangha. Around the beginning of the Christian era, the god Śiva, Śaṅkarāchārya, the great exponent 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 Jyotih, Govardhana, Śringeri and Śrādha. Thus, the ancient Order of sannyāsins 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 UNRIVALLED 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 grīhastha. Alternatively, the householdor, 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 sādhanā 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 pītāmāh current, while she naturally expresses the passive, feminine energies of the idā current. The husband and wife are together a 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 sāvikalpa 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 kundalini 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 grīhastha 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 Kālatrava 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 uninstructed. 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 jñāna 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 5). We find the virtues of the sannyāsin’s asceticism of the world boldly expressed by Śvāmi Vivekānanda of the Puri Order, “Never forget and teach to your children that as is the difference between a fiery 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 Śvāmi Vivekānanda if it were true that without sannyāsa there could be no knowledge of Brahman. Śvāmi replied, “That is true. A thousand times true.” This lofty view of renunciation is echoed by H. Holmes Ađi 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 Madhava 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.11.4). Śaṅkarāchārya in explaining this passage comments that by practicing sādhanā without the external signs of the sannyāsin, the saffron robes, danda, and kamanḍalu, Brahman, which is difficult to attain, is not realized. In Tirumantiram, Saint Tirumular describes the insignia of the Śiva yōga.

To smear holy ashes is the first step to tapas. Rings of copper in the ears, and garland of rudraksha around the neck—These, too, are other emblems For Śiva to teach. Thus does theblemished Śiva yugta For tapas prepare. Kandaka for ears to adorn, Kamandalu for water to hold. Kandaka for neck to fill, A conch to blow, a bowl to beg, And a kappura to hold the ashes, The correct sandals and yogic seat, The yoke staff and yoke 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 Śivañatana 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 sannyāsins are Hindus, for sannyāsa is Hindu monasticism. Just as a rabbi is revered among the Jews and a cardinal among the Catholics, so are sannyāsins 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 Śvām ti 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 Nirvikalpa Samādhi as its final goal, provided such aspirants renounce the world and come under the graceful guidance of an awakened
is reserved for the ardent, sincere and devout gṛhastha. 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 sādhanā 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 nirvikāla samādhī in this way. He represents the active, aggressive, masculine energies of the pītha current, while she naturally expresses the passive, feminine energies of the idā 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 sāvikalpa samādhī. Now, the sannyāsa 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 sūshumna current coming into power through which he gains control of the kundalini force and eventually, after years of careful guidance, attains nirvikāla samādhī. 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 gṛhastha to seek to be a sannyāsin. Only the sannyāsa can truly repudiate the world of illusion and proclaim the Truth which others may seek but which will always elude them. The Kalūravā Veda 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 Yamaṇa proclaims: “He who has not been initiated cannot acquire Divine Knowledge. Those who perform japa and pīṭha 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 5). We find the virtues of the sannyāsa’s abdication of the world boldly expressed by Śvāmī Vivekananda of the Puri Order, “Never forget and teach to your children that as is the difference between a finely 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 Śvāmī Vivekananda if it were true that without sannyāsa there could be no knowledge of Brahman. Śvāmī replied, “That is true. A thousand times true.” This lofty view of renunciation is echoed by Śvāmī Holiness Ādi Śāṅkarāchārya, in his introduction to the Atītareya 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 householder’s life.” The Madhava 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.i.4). Śāṅkarāchārya in explaining this passage comments that by practicing sādhanā without the external signs of the sannyāsa, the saffron robes, dānḍa, and kamaṇḍalu, Brahman, which is difficult to attain, is not realized. In Tirumantiram, Saint Tirumular describes the insignia of the Śiva yogīn: To smear holy ashes is the first step to tapas. Rings of copper in the ears, and garland of rudraksha around the neck— These, too, are other emblems for Śiva to reach. Thus does the blameless Śiva yugī For tapas prepare. Kannīkē for ears to adorn. Kannīkē for water to hold. Kannīkē for neck to fill, A conch to blow, a bowl to beg, And a kappura to hold the ashes, The correct sandals and yogī seat, The yuga sadh and yuga staff— These ten are the yogī’s appurtenances. Tirumantiram, Verse 1662 and 1664 C. Thus, our emphasis on the necessity for initiation into sannyāsa in both the perpetuation of Śaivism and the attainment of Śivaṭāṭha 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 sannyāsins are Hindus, for sannyāsa is Hindu monasticism. Just as a rabbi is revered among the Jews and a cardinal among the Catholics, so are sannyāsins 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 śvāmī 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 the non-dual union with the Absolute or Nirvikāla Samādhī as its final goal, provided such aspirants renounce the world and come under the graceful guidance of an awakened
The following verses from Tirumantiram—Verse 1626

Tirumantiram—Verse 1626
Without illusion, without ignorance, without intelligence, without the embraces of fish-eater devils, and their attachment, themselves as themselves, in solitude remaining one in Siva-Sakti, thus are they the Holy Ones in Siva’s robe.

The Qualifications for Acceptance into the Sannyaśa Dharma

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 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 true he imparted spiritual consciousness and thus my birth’s cycle he ended—He, the Nand, through these acts of dikṣīḥ successively.

THE QUALIFICATIONS FOR ACCEPTANCE INTO THE SANYANŚA DHARMA

Auditing dispassion, one-pointedness and sincerity, scriptures proclaim that candidates for sannyaśa must possess these satvic qualities. Śākara’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 enjoyment, 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 Brahma 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 Brahma....The fruit of dispassion is illumination. The fruit of illumination is the stilling of desire. The fruit of stillled 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 sannyaśa before age twenty-five, or have entered the sannyaśa 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 brahmacharīya, 4. has successfully completed a minimum of one year of personal training under the initiation guru, 5. has completed a two-year retreat from family and friends in conjunction with two years’ preparation as a pre-sannyaśa tapasvin (this qualification may be waived for candidates in the sannyaśa 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 Siva Dharma, a Catechism and Creed for Śaivite Hindus and the teachings of the guru panamparth. Other qualifications which should be taken into account during the candidate’s examination include: viṇika, vaṅgīṣya, shatsampati (a six-fold virtue encompassing forbearance, courage, faith and control of body, mind and senses) and mūnukṣīṣṭha (desire for liberation), bhakti and the following from the Gaṇatāmya Tantra: “The śīṣya 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 Holî Ordîs 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 Holî Ordîs, it must be remembered that scholarship and philosophical acumen are not necessary requisites for the spiritual life, and while some sannyāsins will be the panyitās and scholars, others will be the great karma yogīs and bhākṣās, serving...
preceptor. The following verses from Saint Tiruvalluvar’s Holy Karal and Saint Tirumular’s Tirumantiram speak of the greatness and the grandeur of the Saiva sannyasa dharma:

The scriptures exalt above every other good The greatness of virtuous renunciates.

Holy Karal—Verse 21
It is the nature of asceticism To patiently endure hardship.

Holy Karal—Verse 261
Whatever a man has renounced, From the sorrow born of that He has freed himself.

Holy Karal—Verse 341
Beyond birth and death, He is the friend of all Who have surmounted Death’s days.

The scriptures exalt above every other good The fruit of stilled desire is experience of the bliss of the Atman, whence flows all peace.” Candidates must be at least twenty-four years of age and have begun their training for sannyasa before age twenty-five, or have entered the sannyasa dhrama after age seventy-two. An extensive examination, written as well as oral, is conducted by the initiating guru or his appointed senior sanyasins. 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 brahmacharya, 4. has successfully completed a minimum of one year of personal training under the initiation guru, 5. has completed a two-year retreat from family and friends in conjunction with two years’ preparation as a pre-sannyasa tapasvin (this qualification may be waived for candidates in the sannyasa dhrama), 6. has divested himself of all possessions, including lands, money and other 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, indulgence, illusionary knowledge and vanity.”

The candidate should be carefully apprised 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 sanyasins will be the pujitas and scholars, others will be the great karma yogis and bhaktas, serving 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 yogi 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. Your heart should tremble not in fear; all passions stilled, it enjoys calm unruffled. The heart of the holy trembles not in fear; all passions stilled, it enjoys calm unruffled.

Tirumantiram—Verse 1626
Without illusion, without ignorance, Without intelligence, Without the embraces of fish-eyed demons And their attachment, Themselves as themselves, In Solitude remaining one in Siva-Sakti. Thus are they, the Holy Ones in Siva’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 Krama’s Network to destruction; And then He laid His Hands on me And planted His Feet on my head; In a true He imparted Spiritual Consciousness And thus my birth’s cycle He ended— He, the Lord, Through these acts of dikshita successive.

Tirumantiram—Verse 1778
THE QUALIFICATIONS FOR ACCEPTANCE INTO THE SANNYASA DHARMA aiming dispassion, one-pointedness and serenity, scriptures proclaim that candidates for sannyasa must possess these satvic qualities. Saṅkara’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 attachments, 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

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 imperfections, And their attachment, without the embraces of fish-eyed demons

Tirumantiram—Verse 1624
The tapasvins many that live by alms Have no life hereafter. On them shall be showered All blemishes of spiritual wealth. They that perform incessant tapas

Tirumantiram—Verse 1626
Without illusion, without ignorance, Without intelligence, Without the embraces of fish-eyed demons And their attachment, Themselves as themselves, In Solitude remaining one in Siva-Sakti. Thus are they, the Holy Ones in Siva’s Robe.

Tirumantiram—Verse 1778
THE QUALIFICATIONS FOR ACCEPTANCE INTO THE SANNYASA DHARMA aiming dispassion, one-pointedness and serenity, scriptures proclaim that candidates for sannyasa must possess these satvic qualities. Saṅkara’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 attachments, 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

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 blemishes of spiritual wealth. They that perform incessant tapas

Tirumantiram—Verse 1626
Without illusion, without ignorance, Without intelligence, Without the embraces of fish-eyed demons And their attachment, Themselves as themselves, In Solitude remaining one in Siva-Sakti. Thus are they, the Holy Ones in Siva’s Robe.

Tirumantiram—Verse 1778
THE QUALIFICATIONS FOR ACCEPTANCE INTO THE SANNYASA DHARMA aiming dispassion, one-pointedness and serenity, scriptures proclaim that candidates for sannyasa must possess these satvic qualities. Saṅkara’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 attachments, 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

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 blemishes of spiritual wealth. They that perform incessant tapas

Tirumantiram—Verse 1626
Without illusion, without ignorance, Without intelligence, Without the embraces of fish-eyed demons And their attachment, Themselves as themselves, In Solitude remaining one in Siva-Sakti. Thus are they, the Holy Ones in Siva’s Robe.

Tirumantiram—Verse 1778
THE QUALIFICATIONS FOR ACCEPTANCE INTO THE SANNYASA DHARMA aiming dispassion, one-pointedness and serenity, scriptures proclaim that candidates for sannyasa must possess these satvic qualities. Saṅkara’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 attachments, 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

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 blemishes of spiritual wealth. They that perform incessant tapas

Tirumantiram—Verse 1626
Without illusion, without ignorance, Without intelligence, Without the embraces of fish-eyed demons And their attachment, Themselves as themselves, In Solitude remaining one in Siva-Sakti. Thus are they, the Holy Ones in Siva’s Robe.
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 sannyâsî. 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 occupation. Sannyâsa diksha may be given by any legitimate sannyâsin from a recognized Paramparâ, though its highest fulfillment comes when initiation is granted by an illumined satguru. The Guru Gita describes such a preceptor, “A paramâgurâ 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 darâsana 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 paramâguru. Having attained such a guru, the disciple is never again bound to samsâra. He becomes absolutely true.”—Verses 280, 289, 291-294.

In speaking of renunciation and the qualifications therefor, Sage Nârâdana in his Bhakti Sîtras, Adi Sankarîchâyana in his Hymns and Saint Tirumular in his Tirumantiram have written:

Who indeed overcomes mâyâ? 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, 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 unaltering love for God—such a man, indeed, crosses this mâyâ and helps others to cross it.

Bhakti Sîtras—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 unstable. So also is life extremely unstable. Who gives up the fruits of his actions is a fitting one, the birth of the spiritual being. One who gives up all things, having given up all possessions, having given up all things personal. A Ganesâ pâjâ is performed and the sacred homa fire is kindled in preparation for the virâga 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 antyeshti samsârkâ, the ritual funeral rites, to betoken the death of the personal soul and the birth of the spiritual being. He places the remnants of personal identity, hair, clothing, palmul or sacred thread and all desires for wealth, progeny and fame into the homa fire, beseeching the permission of Lord Ganesâ 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 and Mother Sakti who dwell in Kailâs and on earth the satguru of Sâivite 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 Siva, 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

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 Satvic is he, whose 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 Siva’s Grace to guide He receives jîva in true devotion. He humblest himself before the Lord And seeks the bliss of His Sakti— He is the fit one, The disciple good and true.

Tirumantiram—Verses 1069-97.

RITES OF INITIATION INTO THE ANCIENT ORDER OF SANNYÅSA.

When even by the satguru or after his mahâsâmkâ pada by his designated swârâ, the ceremony for sannyâsa diksha is called the virâga sacrifice. These sacred rites are often solemnized during Sivarâtri, it being considered auspicious for sannyâsin to commence their monastic life on Siva’s most sanctified night, or alternatively during the full moon in May, a time that honors our beloved Gurudeva’s diksha. It includes specific instruction in meditation and other spiritual practices and mantras, all of which is never disclosed. The Siva Púrâna enjoins the candidate to fast on fruits and milk for twelve days before the ceremony and to chant the Savitri mantra: “Om bhûr bhuvah svah. Tat Savitri varenyam, Bhargo devasya dhîmah, Dhiyo yo nah praachodayat.” Rig Veda—5.62.10. 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 proceeds before the satguru divested of all possessions, having given up all things personal. A Ganesâ pâjâ is performed and the sacred homa fire is kindled in preparation for the virâga 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 antyeshti samsârkâ, the ritual funeral rites, to betoken the death of the personal soul and the birth of the spiritual being. He places the remnants of personal identity, hair, clothing, palmul or sacred thread and all desires for wealth, progeny and fame into the homa fire, beseeching the permission of Lord Ganesâ 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 and Mother Sakti who dwell in Kailâs and on earth the satguru of Sâivite 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 Siva, 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

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 Satvic is he, whose 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 Siva’s Grace to guide He receives jîva in true devotion. He humblest himself before the Lord And seeks the bliss of His Sakti— He is the fit one, The disciple good and true.

Tirumantiram—Verses 1069-97.
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 samsara. He becomes absolutely true. —Verses 280, 289, 290–294.

In speaking of renunciation and the qualifications therefor, Sage Nārada in his Bhakti Sītras, Adi Sankarīchārya in his Hymns and Saint Tirumular in his Tirumantiram have written:

Who indeed overcomes mpūd? 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, 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 untainting love for God—Such a man, indeed, crosses this mpūd and helps others to cross it.

Bhakti Sītras—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 devour ed by disease and conflicts. And smitten with sorrow. Do not be proud of wealth, Kindred and youth. Time takes away all these in a moment.

Tirumantiram—Verses 1066–97.

Rites of Initiation into the Ancient Order of Sannyāsa.

Even by the satguru or after his mahāsamādhi by his designated swāṃī, the ceremony for sannyāsa dikṣā is called the viraja sacrifice. These sacred rites are often solemnized during Sivarūti, it being considered auspicious for sannyāsins to commence their monastic life on Siva’s most sanctified night, or alternatively during the full moon in May, a time that honors our beloved Gurudeva’s dikṣā. It includes specific instruction in meditation and other spiritual practices and mantras, all of which is never disclosed. The Śiva Puja enables the candidate to fast on fruits and milk for twelve days before the ceremony and to chant the Savitri mantra: “Om bhūr bhuvah svah. Tat Savit tur varenaṁ, Ṛbho devasya dhīmahi, Dhīyo yo nah prachodayāt.” Rig Veda—5.62.10. 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 Ganesha pāṭjā 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 antystu samskāra, 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, palul or sacred thread and all desires for wealth, progeny and fame into the homa fire, beseeching the permission of Lord Ganesha and beheading 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 satgām of Savite 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 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 responsibilities 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 karman.

Sannyāsa dikṣā may be given by any legitimate sannyāsin from a recognized Paramapād, though its highest fulfillment comes when initiation is granted by an illumined satguru. The Guru Gīta 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 darsana one attains equinimity, cheerfulness, peace of mind and patience... ...
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 Saivite Hindu faith and to the deus, the Mahādevas and Lord Śiva Himself. I am the atman, the non-dual Paraśiva, pure and free. “So saying, the renunciates walk unclad seven steps around the home Fire, returning to kneel at the guru’s feet. He is thereafter dead to the world. The satguru then whispers the Pāthaṭkāshara 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 māla of 108 rudrākṣa beads for yoga, a deer skin, a kānanjūla or water bowl. After bathing in the nearby river where he immerses the mantra, dips three times into the waters and then does the kari for the first time, the sannyāsin returns. A pūja is performed to invoke the blessings of the Second and Third Worlds. The satguru then takes ashes from the home fire and marks the tripaṭṭa on the new swāmi’s forehead and covers the body with the sacred ash. After the pūja the following are read aloud to the sannyāsin: his Sacred Vow of Renunciation and these excerpts from Natchintanai and from the Bhagavad Gītā. 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 Himalayas, 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 dikṣāt 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 sannyāsin dikṣāt is in no way impaired thereby.

Hail, O sannyāsin, love’s embodiment!

Does any power exist apart from love?

Diffuse yourself throughout the happy world.

Let painful mayī 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 guilt!

Establish in thy heart and worship there

The Taintless One—Pāthaṭkāshara’s most pure core,

Whom neither Vishnu nor Brahma

Had power to comprehend.

Thou that regardest all others as thyself—

Who in this world can be compared with thee?

The powerful karma

That past deeds have wrought

Will vanish without trace.

Daily on the thought

“Is not this jiva Śiva?” thou must meditate.

Best of sannyāsin, 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 sin!

By steadfast concentration of thy mind

Awareness of a separate self thou must extinguish.

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, O son of Kunti,

How man made perfect is one with Brahma,

The goal of wisdom.

When the mind and the heart

Are freed from delusion, united with Brahma,

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 Brahma,

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 Brahma.

And he who dwells united with Brahma,

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 SAVĪTISM. In 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. There 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 Saivism: the satguru, the temple and scripture. These together constitute the fullness of the renunciant’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 Kulānāra Tantra: “He enters perfection 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 Saivite authorities or scriptures or traditions differ from the directions of the satguru, the sannyāsin must take his guru’s direction as the overruling prorogative. 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,
Sāya 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 Svātīte Hindu faith and to the devas, the Mahādevas and Lord Śiva Himself. I am the atman, the nondual Paraśiva, pure and free. So saying, the renunciates walk unclad seven steps around the homa Fire, returning to kneel at the homa, and marks the community to serve, or to be sent on pilgrimage of Lord Śiva, to be invited back by his Śiva Himself. I am the Śiva and do fully and of my own volition accept the renunciation vows.

The renunciation process is a spiritual awakening. The Śiva says, “I am the Taintless One—Paśchātma’s inmost core, Whom neither Vishnu nor Brahma 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. The Holy Feet of the Almighty Lord, Best of friends and companions 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 the guru’s first responsibility is always to foster and protect this relationship, so perfectly that the disciple’s relationship with the preceptor is never perceived as merely human, but as the whole of his commitment, his Sacred Vow of Renunciation and his primary 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 Śvātīte authorities or scriptures or traditions differ from the directions of the satguru, the sannyāsin must take his guru’s direction as the overruling prorogative. 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.

Page 278
Resource: Holy Orders
Of Sannyāsa

Natchintanai

To return at a specified later date. On the night of his dikṣā 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 dikṣā 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 mayā 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 guide! Establish in thy heart and worship there The Taintless One—Paśchātma’s inmost core, Whom neither Vishnu nor Brahma 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. The Holy Feet of the Almighty Lord, Best of friends and companions 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 the guru’s first responsibility is always to foster and protect this relationship, so perfectly that the disciple’s relationship with the preceptor is never perceived as merely human, but as the whole of his commitment, his Sacred Vow of Renunciation and his primary 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 Śvātīte authorities or scriptures or traditions differ from the directions of the satguru, the sannyāsin must take his guru’s direction as the overruling prorogative. 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.

Bhagavad Gītā XVII/49–56

THE GURU-DISCIPLE RELATIONSHIP IS THE GRUX OF SVAITIC MONASTICISM.

When the mind and the heart Are freed from delusion, united with Brahma, 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 Brahma, 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 Brahma. And he who dwells united with Brahma, Calm in mind, not grieving, not craving, Regarding all men with equal acceptance. He loves me most dearly.

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 Śvātīte authorities or scriptures or traditions differ from the directions of the satguru, the sannyāsin must take his guru’s direction as the overruling prorogative. 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.

Learn from me now, Oh son of Kunti, How man made perfect is one with Brahma, The goal of wisdom. When the mind and the heart Are freed from delusion, united with Brahma, 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 Brahma, 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 Brahma. And he who dwells united with Brahma, 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 GRUX OF SVAITIC MONASTICISM.

When the mind and the heart Are freed from delusion, united with Brahma, 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 Brahma, 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 Brahma. And he who dwells united with Brahma, 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 GRUX OF SVAITIC MONASTICISM.
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 Gītā 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 an abiding love for his spiritual master. He does this through serving his guru pūdu. He does this through nurturing an unfaltering love for his spiritual master. He does this through attending his guru a flower each day, through prostrating daily when he first sees him and through awakening an abiding love for his spiritual master.

In this spirit the awakened dīkṣā is directed to see the satguru as divine, no different from Lord Śiva Himself. The Kuk กรana 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. Mokṣa 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 groan to see a disciple abuse or abandon his teacher and rejoice in the faithful and constant disciple. The ceremony of sannyāsa dīkṣā 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 Gītā 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.”

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 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 uchchhita and the sanctified waters from the abhiṣhekam of the tiruvaṭṭi, 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 disciple shall meditate upon the inner form of the satguru, earnestly striving through this guru dhātva 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 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 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 every act and thought seek the blessings, inwardly or outwardly, of the guru without delay or reservation.

The disciple shall emulate the awakened qualities he sees in the spiritual teacher, 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 dhātva to understand his temperament, the contents of his heart and his essential nature as eternal, peaceful, unattached—as guru
The five sacred vows hereunder constitute a holy covenant by which the sannyásin 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 sannyásin 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 fulfillment thereof to his satguru, his fellow sannyásins, and indeed to all Śaivas. These are lifetime vows, once taken they can never be rescinded or relinquished. The sannyásin pledges to faithfully abide by these vows for the remainder of his life, in good times and bad, a pledge which transcends any and all of its 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 sannyásin 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, Mahēśvara 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 tenderly entered
And beheld the Light within.
My heart trembled. I prostrated low.

But Him I never forget,
And the Lord of Gestaltahs
Freeing me from the whirr 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 sorrow.
The more you give up.
The more your bliss shall be.
A million times they are born and die.
In a million folios they forget this.
In the darkness of mahā 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.

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 times, 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 ahāmkarā, that the soul may soar to the very depths of Being. It is the beginning of the end of samsāra, the wheel of rebirths, the death of the old ushering in a spiritual renascence 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 Mahāvratas, 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 kavī for untold centuries. In Tamil, renunciation for the saññāsin 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 irreversible 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 sannyásin should never become indifferent or so accepting of all that happens that he accepts passive 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 saññāsin attains liberation. They are chains, though wrought in

The five sacred vows hereunder constitute a holy covenant by which the sannyasins pledged themselves to the ideals they contain and solemnly swear to defend and preserve the doctrines and faith of Sàivism and the traditions of sanÌyàsa itself. The sannyasins 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 sannyasins, and indeed to all Sàivites. These are lifetime vows, once taken they can never be rescinded or relinquished. The sannyasins pledges to faithfully abide by these vows for the duration 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.

These Sacred Vows constitute a holy covenant by which the sannyasins, and indeed to all Sàivites. These are lifetime vows, once taken they can never be rescinded or relinquished. The sannyasins pledges to faithfully abide by these vows for the duration 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.

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 times, summons forth realization of Parasiva, 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 worldly concerns 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 ahàmtkàra, that the soul may soar to the very depths of Being. It is 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 universal universe and its gifts are, by comparison, mean and meager. Though he strives to be affectionately detached, the sannyasin should never become indifferent or so accepting of all that happens that he accepts passive-ly harm to himself, his Order or his religion. The renunciate's life is not one of inactivity, but vital activity directed toward selfish and spiritual ends—an inner consciousness described in scriptures as the giving up of all work but the fruits thereof, whether apparently good or bad. It is not by virtuous acts that the sannyasin 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 sannyāsa holds firmly to its detachment even in the midst of his bountiful benevolence. Renunciation is the abjuration of the grihastha dharma and the acceptance of the sannyāsa 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 sannyāsadharma may be defined as wisdom in handling of karma, māyā and desire. He must strive to free the mind from the thralldom 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 siddhās 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 sannyāsins cultivate 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 remaining patient and enduring hardship. He cultivates renunciation through performance of tapas and austerities which keep his will strong and his ego subdued. He abhures 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 Śivānāmayam, all is Śiva, a mystic insight which will dissolve all concepts of separateness from God and offer in its stead cognition that Īśa 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 to 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 renunciation 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 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 samma, 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 tavar, 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-
gold. No deed, however altruistic, is without its bearing on the ego of the doer; and thus the sannyásin 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 sannyásin 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 sannyásin may be defined as wisdom in handling of karma, māyā and desire. He must strive to free the mind from the thralldom 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 sannyásī 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 sādhanā 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 sannyásī cultivates renunciation through meditation on the transcendent Parasiva 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 harbinger 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 patient 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 Parasiva, the Self God. He cultivates renunciation by surrendering to the will of Śiva in his life, abiding in the knowledge of Sarvam śivānyaḥ, 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 vivekā which is discrimination to vairāgya 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 sannyásins. He cultivates renunciation through noninvolvement with his family or former friends. He cultivates renunciation 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 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 sannyásī 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 samma, to just be, if he can remain joyous and serene in all circumstances, if he can progressively surrender the sense of “I am this dower” 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 sannyásī ever call to mind the words of the Holy Kural, “At-
Urth is the pristine and natural state of the soul. It is not something which the sannyasin 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 sannyasin, the observance of chastity, called brahmacharya. In Tamil purity is given its fullest expression in the term tirikaranasutti, 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 sannyasin 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 Saiva sannyasin 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 sannyasin 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 ahimsa, 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 Paramguru Śiva Yogasvāmī’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 righ- teously returning kindness for injuries received. He cultivates purity through being honest, fair, scrupulous and truthful. He cultivates purity through avoiding worldliness 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 Foot 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 sannyasin 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 practises hatha yoga regularly. He bathes often and cares for his fingernails, teeth, skin, etc. The sannyasin observes the traditional South Indian discipline of shaving his entire body every month on the full moon dag, making of this a solemn religious ceremony. He considers sleep a sacred time of each dag, preparing both his sleep environment and his mind for these inner hours. When in the monastery, the sannyasin sleeps always on the floor. Each night when he retires and each morning upon arising the sannyasin performs japa yoga and then observes the devotions or meditations given to him by his sadguru. 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 neglecting 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 sāktī strong and not attracting negative forces. The sannyasin 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 sannyasin 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, sensuous or low-minded to enter into the field of his experience. He observes a nontouching policy, never touching or embracing his fellow monks and being careful to avoid physical contact with those in the world, especially women. He main- tains no eye contact with women when talking with them, focusing rather on the spiritual center between the eyes.
Purity is the pristine and natural state of the soul. It is not something which the sannyāsīs attain 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 brahmacharya. In Tamil purity is given its fullest expression in the term Tiri-karannasutta, 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 sannyāsīs 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 Saiva sannyāsī 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 sannyāsī 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 ahimsa, 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 Para-maguru 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 maintaining a clean and healthy physical body. He exercises regularly, especially through long walks, to maintain his natural strength, vigor and health. He practices hatha yoga regularly. He bashes often and cares for his fingernails, teeth, skin, etc. The sannyāsī 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 sleeping a sacred time of each day, preparing both his sleeping environment and his mind for these inner hours. When in the monastery, the sannyāsī sleeps always on the floor. Each night when he retires and each morning upon arising the sannyāsī performs japa yoga and then observes the devotions or meditations given to him by his satguru. He cleans his clothes, mending them regularly. He bathes of-frequently, returning kindness for injuries received. He observes the abstinence from all meat, all alcoholic drinks, tobacco, coffee, tea, tea leaf and all older women his mother. He avoids the touching of any part of his body to all young women or any older women in the monas-try, keeping all 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 sannyāsī does not indulge in watching or admiring girls when moving in the world or seeing one as more beautiful than another. He maintains 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, sensuous 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.

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 maintaining a clean and healthy physical body. He exercises regularly, especially through long walks, to maintain his natural strength, vigor and health. He practices hatha yoga regularly. He bathes often and cares for his fingernails, teeth, skin, etc. The sannyāsī 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 sleeping a sacred time of each day, preparing both his sleeping environment and his mind for these inner hours. When in the monastery, the sannyāsī sleeps always on the floor. Each night when he retires and each morning upon arising the sannyāsī performs japa yoga and then observes the devotions or meditations given to him by his satguru. 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 sannyāsī does not indulge in watching or admiring girls when moving in the world or seeing one as more beautiful than another. He maintains 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, sensuous 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.
is an essential discipline for the sannyásin, 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 sannyásin finds that in spite of his efforts the mind dwells on impure thoughts, he should take refuge at the Feet of Lord Ānanda prabhu, 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 sakti. There is no better remedy for impurity. He should also chant the sacred Patikākhāra Mantra, “Aum Nāma ēiv‰ya,” 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 TAAĽVU ENUM TANMAL

Obedience is the state of willfulness and cooperation in which the soul remains open and amenable to enlightened direction. For the sannyásin it is an unbroken pledge of trust in and surrender to the satguru, the Śiva Yogavāmśi Guru Paramparā and the mystic process of spiritual evolution. In the Tamil language this definition of obedience is expressed in the term taalvau enum tan mal, which denotes “the quality or state of humble submission.” Obedience does not consist in blind submission and yielding to authority, nor in weakening our 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 sannyásin, an inner quality that allows him to remain conscious, 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 mind, freedom from obedience as capitulation or subjection. As the soul unfolds and separateness is perceived as the union of minds and obedience is defined as wisdom in handling directions and instructions. He must respond quickly and with full 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 sannyásin cultivates obedience through faithfully following the customs of his Order and the ancient Order of sannyásā. 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 sannyásin is enjoined to establish a rapport with his satguru and fellow monastics, working his mind into harmony with theirs rather thanexpecting 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 Gita, 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.”
Of Sannyāsa Holy Orders

Resource:

Page 288

Page 288

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 Gañateśa, praying that these thoughts, he should take refuge at the Feet of Lord Gañateśa, praying that these

SACRED VOW OF OBEDIENCE KNOWN IN TAMIL AS TAALVU ENNUM TANMAL

obedience is the state of willing 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 Yogavedanti Guru Paramparā and the mystic process of spiritual evolution. In the Tamil language this definition of obedience is expressed in the term taalva ennum tanmal, which denotes “the quality or state of humble submission.” Obedience does not consist in blind submission and yielding to authority, nor in weakening our 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 mind, there is no obedience as capitation 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 learn to work 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 set-tled 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 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 Gītā, 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.”
HUMILITY is the state of profound maturity in which the soul, immersed in the depths of understanding and compassion, radiates the qualities of modesty, modesty, reverent obedience and unpretentiousness. There is an analogy in the Saivite 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.

The Sacred Vow of Humility: known in Tamil as Pannivu.

Humility does not consist in concealing our merits or 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. To perceive the jewels that adorn a human being and reverently acknowledge Him there. Humility in this ideal is the awakened perception that “Siva is All.” It is the inner being dominating over the outer nature. Humility may be defined for the sannyasins 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 Mahadevas 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 sãdhanã followed by his guru paramparã. He must remain open to correction and suggestions, 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 sannyasins cultivate 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 Siva 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 inner 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 guru and respecting him. 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 Sivandiyar, serving as the slave of the servants of the Lord, and working harmoniously with elders of the Saivite community and with all genuine svântis, munis and sâdhus of other orders. In fulfillment of his Vow of Humility, the sannyasin 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 kitchen 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 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 confidence. In its most simple form it is the keeping of a...
Humility is the state of profound maturity in which the soul, immersed in the depths of understanding and compassion, radiates the qualities of modesty, modesty, reverent obedience and unpretentiousness. There is an analogy in the Saivite 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 Kuru 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. 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 preponderating 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 Mahādeva 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 mill of the path of sādhanā followed by his guru parampara. 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 sentient 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 inanimate 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 guru, respecting him. 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 seniors 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 by putting into practice the ideals of the Sivanadiyar, serving as the slave and to perform some penance in atonement. He is enjoined to perform menial chores joyfully—such as cleaning the kitchen 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 Kuru which says that “Humility and pleasant words are the jewels that adorn a man; there are none other.”

The Sacred Vow of Humility: Known in Tamil as Pannivu

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 personal information that should not be disclosed, but held in confidence. In its most simple form it is the keeping of a
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 materials 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 Korai: “To trust a man who has not been tested and to suspect a man who has proven trustworthy lead alike to endless ills.”
secret. 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 Śīva Yogaswamī’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 *QN*-WTCN: “To trust a man who has not been tested and to suspect a man who has proven trustworthy lead alike to endless ills.”
adheenam: “Ownership, possession, dependence; Śaiva monastery.” A Śaivite Hindu monastery-temple complex in the South Indian, Śaiva Siddhânta tradition. The adheenam head, or pontiff, is called the guru mahâsanni-dhânam or adheenakartar.

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 Rita and Ahimsâ. Hindu mysticism teaches that the fetus is a living, conscious person, needing and deserving protection (a Rig Vedic hymn [7.58.9, RV, 2469] begs for protection of fetuses). The Kaushitaki Upanishad (5.1 UpR, 774) describes abortion as equivalent to killing one’s parents. The Atharva Veda (6.113.2 HE, 45) lists the fetus slayer, brûnaghni, among the greatest of sinners (6.113.2). The Gautama Dharma Sâstra (3.3.9 HD, 214) considers such participants to have lost caste. The Suśruta Samhitâ, a medical treatise (ca 100), stipulates what is to be done in case of serious problems during delivery (Chikitsâsthâna Chapter, Mitâhaârâbhâ), 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...” (sûtra 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” (sûtras 10-11).

Absolute: Lower case (absolute): real, not dependent on anything else, not-relative. Upper case (Absolute): Ultimate Reality, the unmanifest, unchanging and transcendent Parmātha—utterly non relational 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 act 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 lokas (realms of consciousness), below the mûlâdhâra 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.

âchârya: A highly respected teacher. A wise one who practices what he preaches. A title usually bestowed through dikshâ and ordination, such as in the Śivachârya priest tradition. In the context of this book, a senior swâmî of the Śaiva Siddhânta Yoga Order, founded by Satguru Sivaya Subramuniaswami in 1949. Having completed at least 24 years of service under Gurudeva while observing brahmacharya sâdhana, these swâmîs are the acknowledged examples for younger monks.
adheenam: ownership, possession, dependence; Siva monastery. A Sivaite Hindu monastery-temple complex in the South Indian, Siva Siddhanta tradition. The adheenam head, or pontiff, is called the guru mahasannidhanam or adheenakartar.

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 ritu and ahimsa. Hindu mysticism teaches that the fetus is a living, conscious person, needing and deserving protection (a Rig Vedic hymn [7.36.9, RV 2469] begs for protection of fetuses). The Kaushitaki Upanishad (5.1 UpR, 774) describes abortion as equivalent to killing one’s parents. The Atharva Veda (6.115.2 HE, 43) lists the fetus slayer, bruhaghni, among the greatest of sinners (6.113.2). The Gautama Dharma Sutra (3.3.9 HD, 214) considers such participants to have lost caste. The Susruta Samhita, a medical treatise (ca 100), stipulates what is to be done in case of serious problems during delivery (Chikidushadha Chapter, Mitragarbhaha), 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…” (sutra 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” (sutra 10-11).

Absolute: Lower case (absolute): real, not dependent on anything else, not-relative. Upper case (Absolute): Ultimate Reality, the unmanifest, unchanging and transcendent Paraiva—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 muladhara 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.

áchârya: A highly respected teacher. A wise one who practices what he preaches. A title usually bestowed through diksha and ordination, such as in the Svadhyaya priest tradition. In the context of this book, a senior swami of the Siva Siddhanta Yoga Order, founded by Satguru Sivaya Subramuniyaswami in 1949. Having completed at least 24 years of service under Gurudeva while observing brahmacharya siddhanya, these swamis are the acknowledged examples for younger monks.
advaita: Spiritual, creating light. From the Greek aktis, meaning “ray.” Of or pertaining to consciousness in its pure, unadulterated state.

actinic: 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 luminine (passive), arising from the pitigal and ida currents.

acupuncture: System of treating disease by piercing the body with needles.

adage: An old saying that has been popularly accepted as truth.

adapts: Highly skilled; expert. In religion, one who has mastered certain spiritual practices or disciplines. An advanced yogi.

adharma: 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.

adopts: To take into one’s family. To take an idea, principle, or even a religion and the family outlines the guidelines of related by blood or marriage, is accepted as a serious breach of dharma, pāpa, sin.

adversity: A state of misfortune, difficulty, and trouble; the cause of such.

adversary: A person opposing or fighting another; opponent; enemy.

affirmation: A brief statement of one’s faith and essential beliefs. See: Anbe Sivamayam Satyame Parivastram.

affluence: An abundance of riches, wealth, opulence.

āgama: Íśvara “That which has come down.” An enormous collection of Sanskrit scriptures which, along with the Vedas, are revered as sūtra (revealed scripture). The Āgamas are the primary source and authority for ritual, yoga and temple construction. Each of the major denominations, Saivism, Vaishnavism and Sīktsam is its unique Āgama texts. See: Veda-Āgamic.

agni: Also known as ātma. One of the five elements, pachchabhūta. The element of fire, the fire of the soul. An enormous collection of Sanskrit scriptures which, along with the Vedas, are revered as sūtra (revealed scripture). The Āgamas are the primary source and authority for ritual, yoga and temple construction. Each of the major denominations, Saivism, Vaishnavism and Sīktsam is its unique Āgama texts. See: Veda-Āgamic.

amphetamine: A family of drugs: dangerous, habit-forming stimulants.

amphitheatre: A family of drugs: dangerous, habit-forming stimulants.

amnesia: A state of noninjury, nonviolence, non-hurtfulness. Refraining from causing others harm, physically, mentally or emotionally.

amok: A family of drugs: dangerous, habit-forming stimulants.

amputates: To amputate, to sever a limb.

amrit: “Immortality.” Literally “without death (mirta).” The nectar of divine bliss which flows down from the sahasrā chakra when one enters very deep states of meditation.

amritā: Íśvara “Noninjury,” nonviolence; non-hurtfulness. Refraining from causing others harm, physically, mentally or emotionally.

amok: “Impurity of smallness; finiteness principle.” The individualizing veil of duality that ensnares the soul.

anbe: Tamil for “God Siva is Immanent Love and tran-
actinic: Spiritual, creating light. From the Greek aktis, meaning "ray". Of or pertaining to consciousness in its pure, undiluted state.

actinodic: Spiritual-magnetic; a mixture of odic and actinic force. Actinic refers to consciousness in its pure, undiluted state. Odic energy, the force of attraction and repulsion between people, peoples, and their things, manifests as masculine (aggressive) and luminozine (passive), arising from the pittâdhâta and ṣādâ currents.

acupuncture: System of treating disease by piercing the body with needles.

adage: An old saying that has been popularly accepted as truth.

adapta: Highly skilled; expert. In religion, one who has mastered certain spiritual practices or disciplines. An advanced yogi.

adharma: Opposite of dharma. Thoughts, words or deeds that transgress divine law. Unrighteousness, irreligiousness; demurr. See: dharma, pāpa, sin.

admonition: A warning to correct a fault, a mild rebuke.

adop: To take into one's family. To take one's own. See: dharma, pāpa, sin.

adopted member: To take into one's family. To take one's own. See: dharma, pāpa, sin.

adversary: A person opposing or fighting another opponent; enemy.

affiliation: A brief statement of one's faith and essential beliefs. See: Anbe Sivamânga Satyame Parastum.

affluence: An abundance of riches; wealth; opulence.

Adâma: "That which has come down." An enormous collection of Sanskrit scriptures which, along with the Vedas, are revered as srûtra (revealed scripture). The Āgamas are the primary source and authority for ritual, yoga and temple construction. Each of the major denominations, Saivism, Vaishnavism and Sâktism, has its unique Āgama texts. See: Vedâ-Āgamic.

agni: The divine messenger who receives prayers and oblations and conveys them to the heavenly spheres. See: yajñika.

agnikâraka: 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 Sivamânga Satyame Parastum.

amrita: "Immortality." Literally "without death (mrityu)." The nectar of divine bliss which flows down from the sahasrâtra chakra when one enters very deep states of meditation.

amputa: "Imputation" or "Impurity of smallness; limiting principle." The individualizing veil of duality that ensouls the soul. It is the source of finitude and ignorance, the most basic of the three hindus (ākâsa, karma, mâyâ) which temporarily limit the soul. See: mala, soul.

Anbe Sivamânga Satyame Parastum: Tamil for "God Śiva is Immanent Love and tran-
ascendant Reality.” The affirmation of faith which encapsulates the entire creed of the monastic Saiva Siddhântin. In Sanskrit it is Pramâla Sivamâya, Satyam eva Paraśivam.

anchorite: A person who leads a life of contemplation and rigorous self-denial, shunning comforts and pleasures for religious purposes. See: monastic, monk.

ascent: A person who leads a life of contemplation and rigorous self-denial, shunning comforts and pleasures for religious purposes. See: monastic, monk.

aspirant: One who aspires to be a monk; a premonastic of the first level. Aspirants are also known as sadhus or sâdhus, Samâyâchâryas, who reconverted errant Íaivites who had embraced Jainism. Calling himself the servant of God’s servants, he composed magnificent hymns in praise of Íiva. See: Arunagirinâthar.

astral: Of the subtle, nonphysical sphere (astral plane) which exists between the physical and causal planes. See: astral plane.

astral plane: The subtle, nonphysical body (buddhi sárîra) in which the soul functions in the astral plane, the inner world also called Antarloka. The astral body includes the pâthâc sheath (pâthâcâyamaya kośa), the instinctive-intellectual sheath (manomaya kośa) and the cognitive sheath (vijnâna kośa). See: sâdhu.

articles of faith: The essential precepts distilled from the Vedas, Saiva Ágamas and other scriptures which together comprise the unified view held by all my followers regarding God, soul and world (Pati, pânu and pâsó). The Articles of Faith of Saiva Siddhânta Church are: 1) Saivite Creed, 2) Affirmation of Faith, 3) Two Doctrines, 4) Scriptural Foundations and 5) Five Precepts.

article of conduct: Guidelines for a lifestyle that totally integrates religious culture and yogic sâdhanâ 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: pachâ kriyâ, or pachâ niyâma karmas; 2) five parenting guidelines: pachâ kujûmbara sâdhanâ; 3-5) fifty-four kula pâthas, organized into three groups: 1) nine mûla sâtras, or root aphorisms; 2) thirty-grhûya sâtras, or household aphorisms; and 3) fifteen nirvâra sâtras, or forbidden aphorisms; 6-7) twenty restraints and practices: yamas and nityamânas; 8) sixty-four educational accomplishments: kâlas; 9) five sacrifices: pachâ mahâyâpya.

articles of faith: The essential precepts distilled from the Vedas, Saiva Ágamas and other scriptures which together comprise the unified view held by all my followers regarding God, soul and world (Pati, pânu and pâsó). The Articles of Faith of Saiva Siddhânta Church are: 1) Saivite Creed, 2) Affirmation of Faith, 3) Two Doctrines, 4) Scriptural Foundations and 5) Five Precepts.

Asramagiri: A ten-day festival ending on Árdha nakashâtra, near the full moon of December-January honoring Śiva Nârâyâna. In Tamil Nadu, each morning at 4AM, the mystical songs of Saint Manikkâsagar, 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 Chidambâram in Tamil Nadu, Lord Nârâyâna, the presiding Deity, is taken out for a grand procession in a chariot pulled through the streets by thousands of devotees. See: darâna, Nârâyâna.

asrâ: The time of the day, the time from midday to sunset. In Islamic countries, it is also known as Maghrib or Maghribi. In Hinduism, it is also known as asrâ, or âsrâ, one of the four times of the day. See: dawâr, Maghrib, Maghribi.

asrâ: The time of the day, the time from midday to sunset. In Islamic countries, it is also known as Maghrib or Maghribi. In Hinduism, it is also known as asrâ, or âsrâ, one of the four times of the day. See: dawâr, Maghrib, Maghribi.

asrâ: The time of the day, the time from midday to sunset. In Islamic countries, it is also known as Maghrib or Maghribi. In Hinduism, it is also known as asrâ, or âsrâ, one of the four times of the day. See: dawâr, Maghrib, Maghribi.

asrâ: The time of the day, the time from midday to sunset. In Islamic countries, it is also known as Maghrib or Maghribi. In Hinduism, it is also known as asrâ, or âsrâ, one of the four times of the day. See: dawâr, Maghrib, Maghribi.
ascetic: A person who leads a life of contemplation and rigorous self-denial, shunning comforts and pleasures for religious purposes. See: monastic, monk.

ash: See: vibhûti.

aspirant: One who aspires to be a monk; includes the prâ∫ic sheath (prâ∫ic koßa) and the cognitive sheath (mano-maya koßa). The first two are the nîsya marga, moving away from the world through introspection and renunciation. See: dharma, grîhastha dharma, sannyâsa dharma.

assembly persons: Sabaiyör, those of the chakravâla who do not hold specific duties but sit in attendance, observe and voice their opinion when requested.

astral: Of the subtle, nonphysical sphere (āßraßas) which exists between the physical and causal planes. See: astral plane.

astral plane: The subtle, nonphysical body (sk≈kshma śarîra) in which the soul functions in the astral plane, the inner world also called Antarloka. The astral body includes the pâßu sheath (pâßu koßa) and the cognitive sheath (mano-maya koßa) with the pâßu sheath dropping off at the death of the physical body. See: soul.

artha: SH “Goal or purpose, wealth, property, money.” Also has the meaning of utility, desire. See: dharma, parâßakti.

articles of conduct: Guidelines for a lifestyle that totally integrates religious culture and yogic sâdhana 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: pâñcha kri√âs, or forbidden aphorisms; 6) thirty-six educational accomplishments: kâta; 9) five sacrifices: pâñcha mâyâyaśa.

articles of faith: The essential precepts distilled from the Vedas, Sauâvya Ågamas and other scriptures which together comprise the unified view held by all my followers regarding God, soul and world (Pati, pâsâ and pâsâ). The Articles of Faith of Śaiva Siddhânta Church are: 1) Śaivite Creed, 2) Affirmation of Faith, 3) Two Doctrines, 4) Scriptural Foundations and 5) Five Precepts. See: articles of conduct.

Arunagirinathar: Aries: Ardent: Intensely enthusiastic or devoted; warm or intense in feeling.

ardha-Hindu: Ardhanârîßvara: A person who has abandoned what he formerly believed in.

ardent: Aries: Difficult; requiring much labor, energy or strain.

arduous: Aries: Endearing name for Tirunaruvarasu (ca 700), one of four Tamil saints, Samayâchâryas, who reconverted errant Saivites who had embraced Jainaism. Calling himself the servant of God's servant, he composed magnificent hymns in praise of Śiva. See: Nayanar.

archana: A special, personal, abbreviated pūjâ 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 pūjâ. See: pūjâ.

archives: A place where materials having documentary interest, such as manuscripts or records, are kept, the material, etc., kept in these places.

ascetic: A person who leads a life of contemplation and rigorous self-denial, shunning comforts and pleasures for religious purposes. See: monastic, monk.

ash: See: vibhûti.

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 upakurvâ∫îs.

âyâma: Aries: Ardent: “Half-Hindu.” A devotee who has adopted Hindu belief and culture but has not totally entered the religion through ceremony and taking a Hindu first and last name. Also refers to Easterners born into the Hindu religion who adapt non-Hindu names.

Ârhdhanârîßvara: A contrast or opposition; the ex-

article 1: Dharma: A contrast or opposition; the ex-

article 2: Dharma: The practice of testing the effectiveness or safety of products by applying them to animal subjects before re-

article 3: Dharma: A contrast or opposition; the ex-

article 4: Dharma: A contrast or opposition; the ex-

antyesh†i: antithesis: Convent. See: nikkhârā, nûkûhâ, a member of a religious order living in a monastery or convent. See: monk.

antithesis: Ardent: "Half-Mahadevas" is genderless; 2) Śiva is All, inseparable from His energy; Śakti; 3) in Śiva the īdã (feminine) and the pîṅgâlâ (masculine) nāðís (psychic nerve currents) are balanced so that sâhumpurâ is ever active. This icon especially represents Śiva's second perfection. Puro Consciousness (Satchidânanda or Purâôôkshî) is a humanizing guideline; the residence and abode of the Deity, is taken out for a grand procession in a chariot pulled through the streets by thousands of devotees. See: articles of conduct.

antyekshâ: A place where materials having documentary interest, such as manuscripts or records, are kept; the material, etc., kept in these places.

animal testing: The practice of testing the effectiveness or safety of products by applying them to animal subjects before releasing them to consumers.

Antarloka: Antarloka: “Inferior or in-between world.” The astral plane. See: âßraßa, a place where materials having documentary interest, such as manuscripts or records, are kept; the material, etc., kept in these places.

antyekshâ: A place where materials having documentary interest, such as manuscripts or records, are kept; the material, etc., kept in these places.

antyekshâ: The practice of testing the effectiveness or safety of products by applying them to animal subjects before releasing them to consumers.

antyekshâ: A place where materials having documentary interest, such as manuscripts or records, are kept; the material, etc., kept in these places.

antyekshâ: A place where materials having documentary interest, such as manuscripts or records, are kept; the material, etc., kept in these places.
astral projection: Traveling in inner bodies through subtle, nonphysical planes while the physical body remains still in sleep, trance or meditation.


astral 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 sūra: “deva, God.”) A non-physical being of the lower astral plane, Narakā. 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: आत्म “The soul, the breath; the principle of life and sensation.” The soul in its entirety—as the soul body (ānanda-maya kosā) and its essence (Parāśakti and Parāśiva). 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.

ātmātīrtha pājñā: अत्मातीर्थ “Personal worship rites.” Home pājñā—Sanskrit liturgy performed in the home shrine. See: pājñā.

atonal: To make amends or reconcile. See: pāpa, penance.

attainment: Something which has been acquired, achieved or reached through effort. Spiritual accomplishment.

attire: Clothes, especially rich or fine apparel, attire.

attitude: Disposition. State of mind. Manner of carrying oneself, acting, thinking or feeling revealing one's disposition, opinions and beliefs. See: conscience.

Aum: ओ or आ. 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 moo), mm. The dot above, called anusvāra, represents the Soundless Sound, Paramānā. In common usage in several Indian languages, aum means “yes, verifying” 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 ebbs and flows of one's state of consciousness, thoughts, moods and emotions. See: mind (five states).

auspicious: Favorable, of good omen, forbidding well. Mangala. 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 influence, it is associated with times, places and persons. See: jyotisā.

austerity: Self-denial and discipline, physical or mental, performed for various reasons 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.

avitara: अविनाश “Descent.” A God born in a human (or animal) body; A central concept of Śākṣīsm, Śāmārtaism and Vaishnavism. See: incarnation, Vaishnavism.

avidyā: अविद्य “Spiritual ignorance.” Wrongful understanding of the nature of reality. Mistaking the impermanent for the everlasting.

āyurveda: Āyurveda. “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 doshas, bodily humors) at all levels of being.

āyurveda vaidya: Āyurvedic doctor. A practitioner, or physician, of āyurveda.

awareness: Śākṣī, 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.

bālāśīṣṭha: बालाशिष्ठ The title for children of Church members, age 1 to 15 who are studying The Master Course but have yet to formally enroll as Church members, age 1 to 15 who are studying The Master Course but have yet to formally enroll as Church members, age 1 to 15 who are studying The Master Course but have yet to formally enroll.

bālāśīṣṭha prapatti: A brief commentary on aphorisms, paraprāṇī, sacrifices, surrender.

bhakti: भक्ति “Devotion.” Surrender to God, Gods or gurus. Bhakti extends from the simplest expression of devotion to the ego-decimating principle of prepattī, which is total surrender. See: darśana, prepattī, praśāda, sīvarāja.

bhakti yoga: प्रभावगत “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 prepattī, self-effacement is an intrinsic part of Hindu, even all Indian, culture. See: prepattī, sacrifices, surrender.

bhāṣya: भाष्य “Speech, discussion.” Commentary on a text. Hindu philosophies are largely founded upon the interpretations, or bhāṣyas, of primary scripture. Other types of commentaries include: vrtti, a brief commentary on aphorisms; tippani, like a vrtti but less formal, explains dif-
spanning the spectrum of consciousness from the viṣṇuddha chakra in the throat to the pādaḥ chakra in the soles of the feet. The astral plane includes: 1) the higher astral plane, Mahārākṣa, “plane of balance”; 2) mid-astral plane, Svarākṣa, “celestial plane”; 3) lower astral plane, Bhūvarākṣa, “plane of atmosphere,” a counterpart or subtle duplicate of the physical plane (consisting of the Pṛtīrākṣa and Pretākṣa); and 4) the sub-astral plane, Nārāka, 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 skīṁda sārā. 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.

**astral compatibility:** Comparison of the astrological birth charts of a man and a woman to determine compatibility for marriage. See: jyotisha.

**Asuras:** The rejection of all religion or religious belief, or simply the belief that God or Gods do not exist. See: atheism.

**âtman:** The soul; the breath; the life; the spirit; the self; the soul’s eternal ego; or the abode of the ego. It is pronounced aum, or Om. Often spelled Om. The mystic syllable of Hinduism, placed at the beginning of most sacred writings. As a mantra, it is pronounced aum (as in law), oo (as in zoo), mm. The dot above, called anu svarā, represents the Soundless Sound, Parānāda. In common usage in several Indian languages, aum means “yes, verily” or “hail.” See: mantra.

**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. Mangala. 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 reasons 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.

**attainment:** Something which has been acquired, achieved or reached through effort. Spiritual accomplishment.

**attire:** Clothes, especially rich or fine apparel, attire, attire, attire. See: apparel, wardrobe, wardrobe, wardrobe.

**attitude:** Disposition, state of mind. Mantra: “The soul is the breath, the principle of life and sensation.” The soul in its entirety—as the soul body (ānanda-maya kosa) 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.

**avatāra:** An incarnation. This is a descent of a God born in a human (or animal) body to attain a central concept of Śākṣism, Śākṣmātism and Vaishnavism. See: incarnation, Vaishnavism.

**avidyā:** Spiritual ignorance.” Wrongful understanding of the nature of reality. Mistaking the impermanent for the everlasting.

**āyurveda:** Science of life. A holistic system of medicine and health native to ancient India. The aims of āyurveda are āyus, “long life,” and pāpa, “diseaselessness,” which facilitate progress toward ultimate spiritual goals. Health is achieved by balancing energies (especially the doshas, bodily humors) at all levels of being.

**āyurveda vaidya:** A practitioner, or physician, of āyurveda.

**awareness:** Śākṣita, or chit. Individual consciousness, perception, knowing; the witness of perception, the “inner eye of the soul.” The soul’s ability to see, sense or know and to be conscious of this knowing. See: consciousness.

**backbiting:** Speaking maliciously or slanderously about a person who is absent.

**badāśishta:** The title for children of Church members, age 1 to 15 who are studying The Master Course but are not yet formally enrolled. See: barīturaṭa. Dangerous, habit-forming drugs—depressants, sedatives.

**betoken:** To show; to give a sign. See: sign.

**betrothal:** Mutual pledge to marry, engagement. In Sanskrit, vādānā or nichāṭkārtha. See: samasthana of adulthood.

**bhagavad gītā:** The Book, or Bhagavad Gītā is “Song of the Lord.” One of the most popular of Hindu writings, a conversation between Lord Krishna and Arjuna on the brink of the great battle at Kurukshetra. In this central episode of the epic Mahābhārata (part of the sixth book), Krishna illumines the warrior-prince Arjuna on yoga, asceticism, dharma and the manifold spiritual path. See: Mahābhārata.

**bhakti:** Devotion.” Surrender to God, Gods or gurus. Bhakti has extended from the simplest expression of devotion to the ego-diminishing principle of prapatti, which is total surrender. See: dārśana, prapatti, prāśāda, sacrifice, surrender.

**bhakti yoga:** 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:** A commentary on a text. Hindu philosophies are largely founded upon the interpretations, or bhāshyās, of primary scripture. Other types of commentaries include: vīrtti, a brief commentary on aphorisms; tippani, like a vīrtti but less formal, explains dif-
Bhojana Mantra: "Food-blessing chant". As each meal is served, reciting the food-blessing chant, silently or aloud as a boon: offering to Gaṅgā before taking one's first bite. A welcome blessing, a benediction. Seeker: One who awakens or catalyzes knowing; a religious instructor or catalyst.

bone-gathering: Part of Hindu funeral rites.

brâhma: "Supreme Being, expansive spirit." From the root brh, "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 correlate to Śiva in His three perfections. Thus, Śavites know Brahmā and Śiva to be one and the same God. See: Parameśvara, Parāśakti, Parāśiva.

brāhmaṇa (brâhmaṇa): ब्राह्मण "Mature or evolved soul." The class of pious souls of exceptional learning. From Brahmā, "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.

brâhmin (brâhmaṇi): ब्राह्मणी "Wheel." Any of the nerve centers. (sahâsthras or râjâstras). Also called brahmaṇarâja, "Wheel." Any of the nerve centers. (sahâsthras or râjâstras).

brahmachârî: ब्राह्मचारि "Complete sexual abstinence. Also the state of a person who has vowed to remain unmarried. Celibacy is traditionally understood as abstinence from the four degrees of sexual activity: fantasy (lagnâ), glorification (kîrtana), flirtation (kîloki), glances (prekshâ), secret talk (gûhya bhâshana), longing (kâma samâkala), rendezvous (âdyavâsâya) and intercourse (kîtrita). See: brahmachârî, brahmachârîya, brahmacharya.

celibacy: Complete sexual abstinence. Also the state of a person who has vowed to remain unmarried. Celibacy is tradition-ally understood as abstinence from the four degrees of sexual activity: fantasy (lagnâ), glorification (kîrtana), flirtation (kîloki), glances (prekshâ), secret talk (gûhya bhâshana), longing (kâma samâkala), rendezvous (âdyavâsâya) and intercourse (kîtrita). See: brahmachârî, brahmacharya.

ceremony: A formal rite established by custom or authority as proper to special occasions. From the Latin caerimonia, "awe, reverence rite.

chaitanya: चित्त "Spirit, consciousness, especially higher consciousness, Supreme Being." A widely used term, often preceded by modifiers, e.g., sâkshî chaitanya, “witness consciousness,” or bhakti chaitanya, "devotional consciousness," or Śiva-chaitanya, "God consciousness." See: chitta, consciousness, mind (five states), Śiva consciousness.

chakrā: चक् "Wheel." Any of the nerve plexes or centers of force and conscious-
Food, the magical source of life, is the lifeline of embodied souls, nature's umbilical connection to the cosmos, or the "mind's eye," which sees things that the physical eyes cannot see. See: tūkka.

**birth chant:** jānapatrīkā. An astrological map of the sky drawn for a person's moment and place of birth. Also known as śūlī chakra or zodiac wheel, it is the basis for interpreting the traits of individuals and the experiences, prārāvadā karma, they will go through in life. See: jyotishā, karma.

**bhakti:** Good wishes, benediction. Seeking and giving blessings is extremely central in Hindu life, nurtured in the precepts of dharma. See: āśrama dharma, āśrama dharma.

**bhāgavatī:** “The Teacher.” One who awakens or catalyzes knowing; a religious instructor or catalyst.

**bhū:** "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.”

**bhūta:** भूत “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 (kuṇkūma), sandalpaste, clay cosmetics or other substance. It is a sign that one is a Hindu. Mythically, it represents the "third eye," or the "mind’s eye," which sees things that the physical eyes cannot see. See: tūkka.

**bhūtāyajña:** “Mature soul is the exemplar of wisdom, especially higher consciousness; Supreme Being.” From the root bhū, "to become, exist; arise, come into being.”

**brāhma:** “Supreme Being; expansive energy.” From the root brāh, “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. Those three correspond to Śiva in His three perfections. Thus, Śāivites know Brahmā and Śiva to be one and the same God. See: Paramēśvara, Parāśakti, Parāśiva.

**brāhma bhūtā:** “Brahmā, Parāśakti, Parāśiva.” An unmarried male spiritual aspirant who practices continence, observes religious disciplines, including śāhāna, devotion and service and who may be under simple vows. Also named one in the student stage, age 12–24, or until marriage. See: āśrama dharma, monastic brahmachārī.

**brāhma muhūrta:** “Mature soul is the exemplar of wisdom, especially higher consciousness; Supreme Being.” 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, vaisy 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. Catalysis is sometimes used to name a teacher or facilitator.

**causal plane:** Highest plane of existence, Śiva-loka. See: loka, 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 seven degrees of sexual activity: fantasy (lasya), flirtation (kārttana), secret talk (gvyāna), longing (kāma samkala), rendezvous (khāyavāyana) and intercourse (kṛyā nivṛtti). See: brahmachārī, brahmacharya.

**ceremony:** A formal rite established by custom or authority as proper to special occasions. From the Latin caerimonium, “awe, reverent rite.”

**chaitanya:** चितत्व “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. From chitra, consciousness. In five states, Śiva consciousness.

**chakrā:** चक्र “Wheel.” Any of the nerveplexes or centers of force and consciousness.
character building: Conscious development of a person's emotional, intellectual and moral qualities.

plane beings or earthly beings not physically present. Also, hearing the nādaṇā śākta through the day or while in meditation. See: clarivançã, nāḍā.

clarivançã: “Clear-seen.” Psychic or divine sight, divyavārāhīh. 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—āvādāhīhā, “knowing beyond limits.” Also the ability to separate the light that illuminates one's thoughts from the forms the light illuminates.

clear white light: See: light.

cocaine: A crystalline alkaloid obtained from dried cocoa leaves, a local anesthetic and a dangerous, addictive stimulant.

colfer: 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.

conception: A settling 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 acknowledgement 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. These are myriad gradations of consciousness, from the simple sentence 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, Parābhakti. See: awareness, mind (fall 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: kāma, brahmā-kūta.

contradiction: A statement in opposition to another; denial, a condition in which
chakravāla: character building 

character building: Conscious development of a person's emotional, intellectual and moral qualities.
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 Hinduism. 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 nāmākaraṇa, 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 Swāmī Vivekananda once said, “Born aliens have been converted in the past by crowds, and the process is still going on.” Dr. S. Râdhâkrishnan confirms the swâmî’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 that the remains of enlightened masters are sometimes buried or sealed in a special tomb called a samâdhi. 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, sanâkhyâ, and which not infrequently becomes the spiritual successor of a temple or place of pilgrimage. See: bone-gathering, death, reincarnation, sanâkhyâ.

Creed: 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 chakru: सहस्रा chakru. The thousand-petaled cranial center of divine consciousness. See: chakru.

cruc: 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.

Ananda करुण: “Staff of support.” The staff carried by a sâdhu or sannyâsin, representing the tapas which he has taken as his only support, and the vivifying of sushumna and consequent realization he seeks. Anda also connotes “penalty or sanction.” See: sÂdhu, sannyâsin.

daśara: दशन “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.

dasâma bhâga vrata: दशामभगवृत्ता “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: dasamâsâ.

daśamâsâ: दशमास “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 makâmai was used in Tamil Nadu. See: dasâma bhâga vrata, pursue§ûrîtha.

daśamâna: दशमानी “Ten names.” Ten monastic orders organized by Âdi Sâkara (ca 800): Åra∫ya, Vâna, Giri, Pârva, Sâgara, Tirtha, Årêma, Râhûrî, Purî and Sarasvati. Also refers to sannyâsin of these orders, each of whom bears his order’s name, with ânanda often attached to the religious name. For example, Râmânanda Tirtha. See: Sâkara.

death: Death is a rich concept for which there are many words in Sanskrit, such as: mahâprasthâna, “great departure;” samâdhiparasthâna, dying consciously while in the state of meditation; mahâsamâdhi, “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 (sukshma sârîta) 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 mîrîrî installed in a temple or to the Mahâdeva...
things tend to be contrary to each other.

conversion to Hinduism: Entering Hinduism has traditionally required little more than accepting the beliefs and codes of Hinduism. 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 Swāmī Vivekānanda once said, "Born aliens have been converted in the past by crowds, and the process is still going on." Dr. S. Râdhâkrishnan confirms the swâmî'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. Worshippers of different Gods and followers of different rites 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: presbana chakravāla, the administrative body of each Church mission. It consists of all kalâpatis in the mission in conjunction with the guru Mahâjanâ̄nâ̄nam and one or more swâmîs. One of its main functions is to serve as the formal channel of information to and from the Kaśîśa Pittham at Kauai Aáheenam.

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 ājñâ, or third-eye center, and the sahasrâra, at the top of the head near the pineal and pituitary glands. See: chakra.

creed: Sūdrabhâdhrâna. 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: Dāhana. 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 samâdhi. This is done in acknowledgement of the extraordinary attainment of such a soul, whose body, having become holy, is revered as a sacred presence, sâṃsthāna, and which not infrequently becomes the spiritual seed of a temple or place of pilgrimage. See: bone-gathering, death, reincarnation, sâṃsthāna.

crore: 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.


crush: The essential or deciding point.

cultivate: To reach the highest point or climax.

cultural: Development or refinement of intellectual, emotional, 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.

Ananda. "Staff of support." The staff carried by a sâdhu or sânyâśin, representing the tapas which he has taken as his only support, and the vivifying of sârâṣṭram and consequent Realization he seeks. Ananda also connotes “penalty or sanction.” See: sâdhu, sânyâsin.

dârâsana: दरासन "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.

dasana bdâge vratâ: दासानं बद्गेवरता, “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: dasamâna.

dasamâna: दसामान "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 makâmaiv was used in Tamil Nadu. See: dasama bhâga vratâ, purushârtha.

dasamâna: दसानं "Ten names." Ten monastic orders organized by Âdi Sânkara (ca 800): Arânya, Vâna, Giri, Pârvata, Sâgara, Tirtha, Árâma, Bhârati, Pûrâ and Sarasvâti. Also refers to sâmanâ̄kas of these orders, each of whom bears his order's name, with ânanda often attached to the religious name. For example, Râmânanda Tirtha. See: Sânkara.

death: Death is a rich concept for which there are many words in Sanskrit, such as: mahâprasthâna, “great departure;” samâdhitmaṇa, dying consciously while in the state of meditation; mahâsâmkâdh, “great merger, or absorption,” naming the departure of an enlightened soul. Hindus know death to be the soul's detachting itself from the physical body and continuing on in the subtle body (ânâta praghâta) 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 mûrti installed in a temple or to the Mahâdeva.
deva: 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: deva.

detractor: One who discredits, slanders or disparages someone else.

devotion or devotional: Of or relating to the deva or their world. See: devotion.

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-disciple system.

dharma: [ṛ] From dhrī, “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, responsibilities, virtue, justice, goodness and truth. Essentially, dharma is the orderly fulfillment of an inherent nature or destiny. Related 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) jīva: “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—brahmachārī (student), grīhaśāsta (householder), vānaprastha (elder advisor) and sannyāsa (religious solitary)—in pursuit of the four human goals: dharma (righteousness), artha (wealth), kāma (pleasure) and mokṣa (liberation). See: āśrama dharma. 4) sva-dharma: “Personal law.” One’s perfect individual pattern through life, according to one’s own particular physical, mental and emotional nature. Svadharma 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, samsāra, family and guru. Within āśrama dharma, the unique duties of man and woman are respectively called śtri dharma and puruṣa dharma. • puruṣa dharma: “Man’s duty.” Man’s proper pattern of conduct; traditional observances, vocation, behavior and attitudes spirited 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. • śtri 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: grīhaśāsta dharma, varṇa dharma, dharmaśāstra, śrāvaka dharma; dharmaśāstra; śrāmik dharma; śrāmaṇī; abode of righteousness.

Devaloka: Plane of radiant beings. A synonym of Maharloka, the higher astral plane, in the realm of anāhata chakrā. See: loka.

devanāgari: Devanāgari “Divine writing of the townsmen.” The alphabetic script in which Sanskrit, Prākṛti, Hindi and Marathi are written. A descendant of the Northern type of the Brâhmî script. It is characterized by the connecting, horizontal line at the top of the letters. See: Sanskrit.

deva yajña: See: pāchha mahāyajña.

devosthāna: Plane of radiant beings. In these āśtras, a monastery facility for resident guests. Devosthānas are near the monastery but on nonadjacent church property.

devotion: Of or relating to the deva or their world. See: devotion.

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-disciple system.
Page 308

Glossary

devasthânam: the location at which the deity or gods reside. The highest spiritual location. See: Íâstra, Aadhëenam.
detractor: One who distracts others from the path of spiritual knowledge and practice.
devonic: Of or relating to the Devonian period of geologic time, from 415 to 355 million years ago.

devotion: The act of devoting or dedicating oneself to a higher purpose or god. See: satsanga, kirtana.
devotee: A person dedicated to a higher purpose or god. Also used to refer to the Bhakti movement. See: satsanga, kirtana.

devotional: Of or relating to the devotion of a person to a higher purpose or god. See: satsanga, kirtana.
devotionalism: A movement or system of belief that centers on devotion, often involving personal cults or deities. See: satsanga, kirtana.
devotionalist: A person who practices devotion, often involving personal cults or deities. See: satsanga, kirtana.
devotionism: A movement or system of belief that centers on devotion, often involving personal cults or deities. See: satsanga, kirtana.
dormant: Sleeping; inactive.
dormant: To regard or treat as unworthy or beneath one’s dignity.
domestic: Causing division, especially causing disagreement or dissension.
door of Brahman: Brahmanandhra; also called nirvāṇa chakra. An aperture in the crown of the head, the opening of sushumna nādi through which kundalini enters in ultimate Self Realization, and the spirit escapes at death. Only the spirits of the truly pure leave the body in this way. Samsārās take a downward course. See: jhāna, kundalini.
dowry: The process of treating a dead body with various chemicals to prevent it from decaying rapidly. See: cremation.
edelict: An official public order issued by an authority.
edelraction: Gradual or sneaking trespass or intrusion.
education: To “root out,” destroy, get rid of.
edematous: Hard to understand or secret. Teaching intended for a chosen few, as an inner group of initiates. Abusive or private.
education: For Śaiva monists, Self Realization, samādhī without seed (nirvikalpa samādhī); the ultimate attainment, sometimes referred to as Paramāṭakā darsana, or as ātma darsana, “Self vision” (a term which appears in Patañjali’s Yoga Sūtras). Enlightenment is the experience-nonexperience in the realization of one’s transcendent Self—Paraśiva—which exists beyond time, form and space. See: God Realization, kundalini, Self Realization.
education: Bitter attitude or feelings of an enmity, hostility, antagonism.
education: 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, nāya yoga.
education: Involvements in difficulty; being tangled or confused.
education: Equivalent in value or meaning. 
education: Uncertain; undecided; doubtful.
education: To regard or treat as unworthy or beneath one’s dignity.
education: Causing division, especially causing disagreement or dissension.
education: To regard or treat as unworthy or beneath one’s dignity.
education: To regard or treat as unworthy or beneath one’s dignity.
education: To regard or treat as unworthy or beneath one’s dignity.
education: To regard or treat as unworthy or beneath one’s dignity.
education: To regard or treat as unworthy or beneath one’s dignity.
education: To regard or treat as unworthy or beneath one’s dignity.
A glossary page from a Sanskrit text, discussing various concepts related to Hindu philosophy and medicine. The page includes terms such as doṣha (bodily humor), dormant, door of Brahman, divisive, dowry, etc., and explains their meanings in the context of Hinduism. The page also discusses concepts like śaṁśī,等多种与印度教哲学和医学相关的概念。
**fast:** Family life: Extended family: Extravagant: Extol: Liquids. Such fasts are sometimes observed.
event; personal involvement. In Sanskrit, *ama‰ibava*.

expe&isitive: Making unethical use of for advantage or profit.

extended family: *Brihadâkatu‰mba* or mahå-katu‰mba. 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 *brihadâkatu‰mba pa‰umukha* (or mahå-ye‰l), recognized as the leader by each joint family. He, in turn is under the guidance of the *kulågaru*, or family preceptor. See: *grihâsthå dharma*, *joint family*.

extol: To praise highly. lavd.

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 the individual, study of scripture and bearing the testimony of the many wise *right* speaking out the same truths over thousands of years. The Sanskrit equivalent is *sådådå.*

family life: See *extended family*, *grihâsthå 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 astronomical calculations. They are characterized by acts of piety (elaborate pã‰da, penance, fasting, pilgrimages), and rejoicing (song, dance, music, parades, storytelling and scriptural reading).

fidelity: Faithfulness; remaining wholeheartedly loyal to and having sexual relations only with one 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. Sees: *yåβmå∗-nîµma.

force field: The cumulative energy surrounding the monastery or a harmonious home; a spiritual shield which protects the residents from astral and physical intrusions. Built up through worship, invoking of the Duties, and through *sådåhå*, lapses and disciplined living.

forehead marks: See *tåλika*, *tripûrdra*.

forestall: To obstruct or hinder by doing something ahead of time.

forfeiting: Giving up something due to a crime, 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: *purushårtha*.

four stages of meditation: 1) attention, ekågråtå; or withdraw; pratyåhåra; 2) concentration, dhåra‰a; 3) meditation, dhåyå‰a; 4) contemplation, savâkå‰a samå‰å‰i; and 5) samå‰å‰i, (visvåkå‰a samå‰å‰i). These five make up the last four of classical nå‰a yoga’s eight limbs (aså‰å‰i), as the last limb, “samå‰å‰i,” is viewed here in two stages.

foresight: Adjustment for distinctness or clarity.

forbearance: Self-control; responding with patience and compassion, especially under provocation. Endurance; tolerance. See: *påµmå∗-nîµma.*

fossil: 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-
flows southeast across the densely populated Gangetic plain, joining its sister Yamuna (or Jumna) 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: According to the gāyatrī verse form, an ancient meter of 24 syllables, generally as a triple 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 bhuva˙ sva˙

tatsavitur

tva˙

mūnā (or Jumnā) at Prayaga (Allahabad) and extends throughout the period of raising a family (called the gṛihastha dāharma). Specific scriptures, called Dharma Śāstras and Gṛihya Śāstras, outline the duties and obligations of family life. The householder strives to fulfill the four puruṣārthas, “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. Gṛihasthas 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. grihini: गृहीनी “holy sandals,” which represents the guru and hold his vibration. A popular 352-verse excerpt from the Skanda Purāṇa, wherein Lord Śiva tells Pārvati of the guru-disciple relationship. See: guru, Śri Guru Gīta. guru: A building in Rishi Valley on San Marga which is used only by Gurudevā to give darshan.

Guru Jayanti: गुरू जयंति “Song of the guru.” A popular 352-verse excerpt from the Skanda Purāṇa, wherein Lord Śiva tells Pārvati of the guru-disciple relationship. See: guru, Śri Guru Gīta. guru bhakti: गुरुभक्ति Devotion to the teacher. The attitude of humility, love and devotion 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-sīśhya system.

Guru Mahāsannidhānam: गुरु महासंनिधानम Spiritual head of a traditional sadhāna. guru Mantra: गुरु मन्त्र: A profound Vedic hymn in honor and praise of all illuminated preceptors, traditionally chanted by disciples upon their guru’s arrival. This praise of his unspoken unfoldment is generally given while standing, with hands in aḍāṭī mudrā, prayerful pose, held near the chest, or as a special sign of veneration, at the forehead. This mantra is from the
Gâyatrî Mantra: A powerful spiritual hymn used in daily prayers. Its core is "Gâyatrî mantra: May He Himself illumine our minds."

Ganges river: A significant river in Indian mythology and culture, representing purity and life. It flows through the sacred town of Prayagraj (Allahabad) and is considered the most important among the three rivers, known as the "mother of the four Vedas." Its confluence with the Yamuna River is known as the "Triveni Sangam.

Goddess: In Hinduism, a female divine being, often associated with母亲hood, fertility, and nature. goddesses are central to many rituals and practices.

Guru: The spiritual guide or teacher in Hinduism. The guru-disciple relationship is central to spiritual teachings, and the guru is revered as a source of knowledge and wisdom.

Guru bhakti: Devotion to the teacher. This devotion involves humility, love, and respect for the guru, who is seen as a vehicle for divine grace.

Guru Jayanti: A festival celebrated to honor the guru. It is a day for students to express gratitude and devotion to their guru.

Guru Gîtâ: A spiritual discourse where Lord Viṣṇu gives darshan to Pārvatī. This discourse is considered a profound exposition on self-realization and devotion.

Guru Maha śãññidhãnam: A spiritual head of a traditional lineage, often a guru, who is revered for his wisdom and spiritual guidance.

God Realization: The process of experiencing God directly, through meditation, yoga, or other spiritual practices.

Grihastha: "Householder." This term refers to a married man, particularly within the context of household duties and responsibilities.

Grihastha Dharma: The duties and responsibilities of a householder, including family life, occupation, and community service.

Grihastha Íâstras: Religious scriptures that outline the social and religious duties of householders.

Grihastha śãkta: A spiritual text that outlines the duties and responsibilities of a householder, emphasizing the importance of family and household duties.

Grihastha śãkta Dharma: The spiritual and moral framework that guides the behavior of householders.

Grihã: "House." In Hinduism, it refers to both the physical and spiritual homes, including the spiritual realm.

Grihãbhakti: Devotion to the home, which is seen as a microcosm of the universe and a place for spiritual growth.

Grihãvatâraka Upanishad: A Upanishad that describes the spiritual journey and the role of the home in this journey.

Grihãvâda: "Weighty one." The term refers to a being who possesses both power and knowledge, often associated with the Supreme God.

Gurukula: A traditional Hindu educational institution where young boys lived and learned in the presence of their guru.

Guru Jayanti: A festival celebrating the guru, a spiritual teacher, and the guru-disciple relationship.

Guru Jayantî: A festival to honor the guru, dedicated to the spiritual teacher's birth, who is revered for his wisdom and guidance.

Guru Mahâsannidhãnam: The spiritual head of a traditional lineage, often a guru, who is revered for his wisdom and spiritual guidance.

Guru Gîtâ: A spiritual discourse where Lord Viṣṇu gives darshan to Pārvatī. This discourse is considered a profound exposition on self-realization and devotion.

Guru: The spiritual guide or teacher in Hinduism. The guru-disciple relationship is central to spiritual teachings, and the guru is revered as a source of knowledge and wisdom.

Guru bhakti: Devotion to the teacher. This devotion involves humility, love, and respect for the guru, who is seen as a vehicle for divine grace.

Guru Jayanti: A festival celebrated to honor the guru. It is a day for students to express gratitude and devotion to their guru.

Guru Gîtâ: A spiritual discourse where Lord Viṣṇu gives darshan to Pārvatī. This discourse is considered a profound exposition on self-realization and devotion.

Guru Maha śãññidhãnam: A spiritual head of a traditional lineage, often a guru, who is revered for his wisdom and spiritual guidance.

Guru Mantra: A profound Vedic hymn in honor and praise of all illuminated preceptors, traditionally chanted by disciples upon their guru's arrival. This praise of his unspoken endowment is generally given while standing, with hands in anjali mudrā, prayertful pose, held near the chest, or as a special sign of veneration, at the forefront. This mantra is from the
Guru paramparā: “Succession through teaching,” a line of spiritual gurus in which the chain of mystical power and authorized continuity passes from guru to guru. See: sampradāya.

Guru Pûrîsimā: “Day of guru.” A major observance held in Hinduism 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: Hindutva.

Hindu Businessmen’s Association: An educational and publishing institution of Sâiva Siddhânta which seeks to establish and maintain permanent sources of income for Hindu institutions worldwide. See: Hindutva dhvaja.

Hindu Heritage Endowment: A public service trust which seeks to establish and maintain permanent sources of income for Hindu institutions worldwide. See: Hindutva dhvaja.

Hinduism (Hindu Dharma): A major theme in contemporary Hinduism is the struggle 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: Hindutva.
Guru: "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 Pārṇīmā: ṛṣi, sūtra. Occurring on the full moon of July, Guru Pārṇīmā 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: guru–śishya system: “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很强 a strong human relationship based on ideals of mystical power and authorized continuity; the chain of initiation; the chain of personal inspiration 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 Kādaṇvul Hindu Temple.

sanskrit: 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: Fire pit for sacred offering; making oblations through fire.” Same as homa. Havis and hāvya name the offerings.

havanakāra: hāvya The fire altar, made of metal or brick, in which written prayers are burned.

havanākara: The four kulapatis who perform the havana. The havanakāras are the three most senior kulapatis and the one least senior kulapati present.

hatha yoga: Haṭha yoga: “Forceful yoga.” Hatha 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: kundalini, nādi, 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).

Himalayan Academy: An educational and publishing institution of Saiva Siddhānta Church founded by Satguru Sivagya Subrahmaniyaswami in 1957. The Academy’s objective is to share the teachings of Saiva Dharmayuddha throughout the study programs. The Master Course, books and other publications—particularly the monthly newspaper Hinduism Today and Dancing with Siva, Hinduism’s Contemporary Catechism—as a public service to Hindus worldwide. See: Himaṇḍaḷay Kālakṣetra: हिमालय कालक्षेत्र See: Himalayan Academy.

Himalayas: Himalayas: “Abode of snow.” The mountain system extending along the Indus–Tibet border and through Pakistan, Nepal and Bhutan.

Hindu: 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): A system of 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, Vaishnavism, Śīkṣāśīm and Śaivism. 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, and the guru–śishya tradition and a reliance on the Vedas as scriptural authority.

Hinduism Today: The international, monthly newspaper published on every continent by Himalayan Academy and founded in 1979 by Satguru Sivagya Subrahmaniyaswami. See: Subrahmaniyaswami. Hindu solidarity: Hindu unity in diversity. A major theme in contemporary Hinduism is 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: hindutva dhvaja: “Hindu flag.” 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: śrīkāla, tirupānuśa, vibhādī.

holy feet: The feet of God, a God, satguru or any holy person, often represented by sacred sandals, called śīrṣa pādkā in Sanskrit and tiruvādi in Tamil. The feet of a divine one are considered especially precious as they represent the point of contact of the divine with 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 jayanti (birthday), on Guru Pūrṇīmā and other special occasions. See: pādapūjā, pādukā, satguru.

Holy Bible of the Śaivaite Hindu Religion: A body of sacred texts including selections from Hindu primary and secondary scripture, including the Vedas, Āgamas, Tirumānandam and Tirukkuṟaṇai.

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
sannyāsī at the time of his initiation (sannyāsa dīkṣā), which establish a covenant with the ancient holy order of sannyāsī. Sannyāsins, the wearers of the ochre robe, are the ordained religious leaders of Hinduism. See: sannyāsa dīkṣā.

homeholder: Grihastha. Family man or woman. Family of a married couple and other relatives. Pertaining to family life. See: extended family, grīhastha dharma, joint family.

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: Grihastha. Family man or woman. Family of a married couple and other relatives. Pertaining to family life. See: extended family, grīhastha dharma, joint family.

humble: To hurt the pride or dignity of by causing to appear foolish.

humors (or bodily humors): See: āyurveda, dōsha.

hundu: हुंदु “Offering box,” from hun, “to sacrifice.” A strong box inside Hindu temples into which devotees place their contributions.

house: Home. A sacred ceremonial room in which the Gods are offered oblations through the medium of fire in a sanctified fire pit, homakunda, usually made of earthen bricks. Homa rites are enjoined in the Vedas, Āgamas and Dharma and Gīryā Ṣktaras. Many domestic rites are occasions for homa, including upanayana and vivāha. Major pājās in temples are often preceded by a homa.

immortal: Indwelling; present and operating within. Relating to God, it means present in all things and throughout the universe, not aloof or distant.

immortal: Deathlessness. See: death.

impeccable: Flawless, without defect or blunder.

impropriety: Improper action or behavior.


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 sīdhuha, scriptural reading, āpā 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.

incomparable: 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: dīkṣā, sākṣipta, sannyāsa dīkṣā.

innocent: An urging; an order or firm instruction.

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 sākṣipta 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 chārvṛti and kriyā pādās. See: meditation, yoga.

instinctive: “Natural or innate.” From the Latin instinctus, “to impel, instigate.” The drives and impulses that order the animal 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.

intriguing: Secret or underhanded plotting or scheming.

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: Iraivan “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, vaivātā.

jail: जेल “Recitation.” Practice of concentratingly 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.

jayanti: जयंती Preceptor’s birthday, celebrated as an annual festival by devotees. A pādāpūjā, ritual bathing of his feet, is usually performed. If he is not physically present, the pājā is done to the ārt pādākā, “holy sandals,” which represent the guru and hold his vibration.
sannyâsin at the time of his initiation sannyâsa dikshâ, which establish a covenant with the ancient holy order of sannyâsa. Sannyâsin, the wearers of the ochre robe, are the ordained religious leaders of Hin- duism. See: sannyâsa dikshâ.


homeopathy: Medical system using minute doses of drugs that in larger amounts would produce symptoms of the respective disease.

immortality: Deathlessness. See: death.

immortal: Embodying the essence of Deathlessness.

immortalize: To take something inside of oneself. To contemplate or reflect upon. Internalize: To contemplate or reflect upon.

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 sâdhana, 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.

incrédible: Flawless, without defect or blemish.

indefatigable: Not easily discouraged, defeated or subdued. Unconquerable.

inexorable: Cannot be disentangled or separated from another thing.

innate: 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).


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. See: mind (five states).

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).

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), mind (five states), mind (three phases).
kîvanopâya: “Liberation while living.” The state of the Jîvanmukta. 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. Kailâsa is represented in Sâktism by a certain three-dimensional form of the Sri Chakra yantra (also called Kailâsa chakra).

Kailâsa Parampara: A spiritual lineage of siddhas, a major stream of the Nandînîtha Sampradâya, proponents of the ancient philosophy of monistic Saiva Siddhânta. The first of these masters that history recalls was Maharâshi Nandînîtha (or Nandikóvarâ) 2,250 years ago, satguru to the great Tirumular, ca. 200 BCE, and seven other disciples (as stated in the Tirumantimai). Patañjali, Vyâghrapadâ, Samatkumâra, Sivagamam, Sanakar, Sanadanar, and Sivavasanes. Tirumular had seven disciples: Mâlangâm, Indiran, Soman, Brahman, Rudran, Kalanga, and Kafja malayam, each of whom established one or more monasteries and propagated the Íâvic creed. In the line of Kalanga came the sages Righama, Mâlañgam, Nañnatar, Bhogadeva and Paramnandam. The lineage continued down the centuries and is alive today—the first recent siddha known being the Kishi from the Himalayas, so named because he descended from those holy mountains. In South India, he initiated Kadiaswâmi (ca. 1810–1875), who in turn initiated Chellappaswâmi (1840–1915). Chellappan passed the mantle of authorship to his disciple Yogaswâmi (1872–1964), who in turn initiated Kâma (1910–1990), and Kâma’s disciple is in the present generation. The Kâma lineage is representative of many siddhar, including Mâlañgam, Indiran, Soman, Brahman, Rudran, Kalanga, and Kafja malayam. Kailâsa is represented in Sâktism by a certain three-dimensional form of the Sri Chakra yantra (also called Kailôsa chakra).

Kâma: sâtrpûra: “Vessel, water jar.” Traditionally earthen or wooden, carried by sañchnâsins; it symbolizes the renunciant’s simple, self-contained life. The tree from which kâma is traditionally made is the kâmapalita. See: sannâsa dharma, sañchnâsins.

Karma: karmâ: “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-
jîvanopâya: \textit{conscious state}

the joint family. All work together unselfishly to further the common good. Each joint family extends out from its home to include a second level of connections as an ‘extended family’ (bhâtukârma or mahâ-kârma). See: extended family, \textit{grihastha dharma}.

\textit{Jurisdiction}: A sphere of authority; the territorial range of authority.

\textit{Karma}: \textit{livelihood, means of living}.

\textit{Kalâ}: \textit{reason, rule, principle of cause and effect}; 3) a consequence of \textit{karma}.

\textit{Kalâs}: \textit{‘Sixty-four arts.’ A classical curriculum of sacred sciences, studies, arts and skills of cultured living listed in various Hindu \textit{sûtras}. Its most well-known appearance is in the \textit{Kâma Sûtra}, an extensive manual devoted to sensual pleasures. The \textit{kalâs} 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 \textit{Vedângas} and Upa\textit{vadas}, and the \textit{Sûtras} and \textit{Sutras} 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 \textit{âyurveda}. In modern times, two unique sets of 64 \textit{kalâs} have been developed, one for girls and one for boys.}

\textit{Kalki Yuga}: \textit{‘Beyond and within.’ An ancient \textit{kâma} of \textit{svarûpâ}.} In \textit{Kâlîya Mâyâ}, \textit{svarûpa} is represented in \textit{Sârvidhâra} system of spiritual unfoldment. See: \textit{God Realization, Self Realization, \textit{samâdhi}}.

\textit{Joint family}: \textit{kârma 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 procreate the same religion, sect and sampradâya. 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. Each joint family extends out from its home to include a second level of connections as an ‘extended family’ (bhâtukârma or mahâ-kârma). See: extended family, \textit{grihastha dharma}.

\textit{Kailâsa}: \textit{He who is both immanent and transcendent, within and beyond}. See: \textit{Śiva}.

\textit{Kâlîya Mâyâ}: \textit{Crystaline} or “abode of bliss.” The four-faced Himalayan peak in Western Tibet; the earthly abode of Lord \textit{Śiva}. Associated with Mount Meru, the legendary center of the universe, it is an important pilgrimage destination for all Hindus, as well as for Buddhist \textit{Śrâvaca}s. Kailâsa is represented in \textit{Śivaism} by a certain three-dimensional form of the \textit{Śrî Chakra yantra} (also called \textit{kailâsa chakra}).

\textit{Kâlîya Parampara}: \textit{‘Beyond and within.’ A spiritual lineage of \textit{siddhas}, a major stream of the Nandinâthâ Sampradâya, proponents of the ancient philosophy of monistic \textit{Śiva} Ddhdhânta. The first of these masters that history recalls was Maharâshi Nandinâthâ (or Nandikovâra) 2,250 years ago, satguru to the great Tîrîmûlûr, ca 200 bce, and seven other disciples (as stated in the \textit{Tîrûmîntam}: Paunaftâlî, \textit{Vyâghrapâda}, \textit{Sanat-kumâra}, Sûpôgajamûnî, Sanakar, \textit{Sanadanar} and Sûpôgajamûnî). Tîrîmûlûr had seven disciples: Mâlangâmûnî, Sûmanûrâ, Sanâtû, Rudran, Kâlû, and Kâlîmaîamûnî, each of whom established one or more monasteries and propagated the \textit{Āgamic lore}. In the line of Kâlû came the sages Rîguhâmûnî, Bûlûgajamûnî, Nâtâtar, Bhagadî and Râmîmûnûmûnî. The lineage continued down the centuries and is alive today—the first recent \textit{siddha} known being the Kishi from the Himalayas, so named because he descended from those holy mountains. In South India, he initiated Kâlêdâshwâmûnî (ca 1810–1873), who in turn initiated Chêllappaswâmûnî (1840–1915). Chêllappan maintained the mantle of authority to sage Yogaswâmûnî (1872–1984), who in 1949 initiated the current satguru, Sûpôgajamûnî Subramûnîswâmûnî. See: Chêllappaswâmûnî, Kâlêtswâmûnî, \textit{Nâthû Sampradâya}, \textit{Tirûmûlûr}, Yogaswâmûnî.

\textit{kolu–64 (chataru shashti kalô)}: \textit{‘Sixty-four arts.’ A classical curriculum of sacred sciences, studies, arts and skills of cultured living listed in various Hindu \textit{sûtras}. Its most well-known appearance is in the \textit{Kâma Sûtra}, an extensive manual devoted to sensual pleasures. The \textit{kalôs} 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 \textit{Vedângas} and Upa\textit{vadas}, and the \textit{Sûtras} and \textit{Sutras} 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 \textit{âyurveda}. In modern times, two unique sets of 64 \textit{kalôs} have been developed, one for girls and one for boys. \textit{Kali Yuga}: \textit{‘Dark Age.’ The \textit{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: \textit{yuga}.}}
quince or “fruit of action” (karmaphala or “after effect” lutraraphala), which sooner or later returns upon the doer. What we sow, we shall reap in this or future lives. Selfish, hateful acts (pâpakarma or ku-karma) will bring suffering. Benevolent actions (punyakarma 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. $\tau$ Karma is threefold: sâchita, prânabuddha and kriyamânâ. *sâchita karma*; “Accumulated actions.” The sum of all karmas of this life and past lives. *prânabuddha karma*: “Actions begun; set in motion.” That portion of sâchita 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. *kriyamânâ karma*: “Being made.” The karma being created and added to sâchita in this life by one’s thoughts, words and actions, or in the inner worlds between lives. Kriyamânâ karma is also called ñchita, “coming, arriving,” and varmânâ, “living, set in motion.” While some kriyamânâ karmas bear fruit in the current life, others are stored for future births. Each of these types can be divided into two categories: arâbha (literally, “begun, undertaken,” karma that is “spouting”), and anârâbha (“not commenced, dormant”), or “seed karma.” See: kriya, moksha, sin, soul.

**karma yoga:** karmayoga “Union through action.” The path of selfless service. See: yoga.

**karma yogi:** karmayogi One who does acts of service without seeking any 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.

*Kârttikâśya*: chândrashtâ Child of the Pleiades, from Kârttikeya, “Pleiades.” A son of Śiva. A great Mahâdeva worshiped in all parts of India and the world. Also known as Murugan, Kumâra, Skanda, Shânmukhanâtha, Subrahmanya and more. He is the God who guides that part of evolution which is religious, the transformation of the instinctive self into a divine wisdom through the practice of yoga. He holds the holy vel of Jâmânâ sak-ti, which is His Power to vanquish darkness or ignorance.

Kashmir Saivism: *kashmirī ṣivism* Of or related to Kashmir Saivism; a follower of this sect of Hinduism.

Kauai: Northernmost of the Hawaiian islands; 555 sq. mi., pop. 50,000.

Kauai Audhœnam: Monastery-temple complex founded by Śrîva Saîrâbhumyjñânavâmi in 1700; international headquarters of Śaiva Siddhânta Church.

*kavâdî*: sârâka. A pænce offered to lord Murugan-Kârttikëiya, especially during Tâi 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 spars or hooks. See: penance.

*kavî*: sârâka “Ocher-saffron color.” A Tamil term referring to the color taken on by robes of sâdhus who sit, meditate or live on the banks of the Ganges. Names the color of the sannyâsï’s robes. The Sanskrit equivalent is kshânya.


kolen: Sêmeek 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 rangoli in Sanskrit. Kolen designs are made with rice powder mixed to a watery paste, and sometimes with flowers and various-colored powdered pulses.

konnaï: koßam. The Golden Shower tree, Gâsûli fistula, symbol of Śiva’s cascading, abundant, golden grace.

*kôsâ*: koßam “Sheath, vessel, container, layer.” Philosophically, five sheaths through which the soul functions simultaneously in the various planes or levels of existence.

*kâmâ karma*: Kâmá composed of food.” The physical or odic body *prânamâyâ koßâ*: “Sheath composed of prânâ (vital force).” Also known as the prânic or health body or the energetic body or energetic double. *manomâyâ koßâ*: “Mind-formed sheath.” The lower astral body; from manas, “thought, will, wish.” The instinctive-intellectual sheath of ordinary thought, desire and emotion. *vijñânamâyâ koßâ*: “Sheath of cognition.” The mental or cognitive-intuitive sheath, also called the antinodical sheath. *ánandamâyâ koßâ*: “Body of bliss.” The intuitive-superconscious sheath or antinodical-causal body. Anandamaya kośa is not a sheath in the same sense as the four outer kôsas. It is the soul itself, a body of light, also called kâra∫a ßarîra, causal body and karmamâya, holder of karmas of this and all past lives. Anandamaya kośa is that which evolves through all incarnations and beyond until the soul’s ultimate, fulfilled merger, vi∫ãgâbhâsa, in the Primal Soul, Paramananda. Then Anandamaya kośa becomes Sivanamayakośa, the body of God Śiva.

*kôvî*: Sêmeek Tamil word for temple. Kritikkâ Dîpa: kritikkâ dîpa A joyous one-day festival on the Kritika 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 Parashakti. See: festival.

kriti`: *kriti* “Action.” In a general sense, kriya can refer to doing of any kind. Specifically, it names religious action, especially rites or ceremonies. In yoga terminology, kriya names involuntary physical movements caused by the arousal of the kundalini. See: pàda.

kriyamânâ karma: kiṣṭâcarâ “Actions being made.” See: karma.

kriti`: *kriti* “Stage of religious action or worship.” The stage of worship and devotion, second of four progressive stages of maturation on the Śaiva Siddhânta path of attainment. See: pàda.

ksatriya: kṣatriya “Governing, sovereign.” The social class of lawmakers, law-enforcers and military.

kukaruma: kâkam “Unwholesome acts” or the fruit therefrom. See: karma, pàpa.

kulaguru: kulaguru “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 sât-guru.

kulamâta: See: kulapatî.

kulapatî: *kula-patî* A married man who is the head of his joint family and its extended family. His wife is a kulamâta. A husband and wife who are part of a kulapatî’s extended family are known as mukhya and grîhitî respectively.

kulapatî desha chakravâlî: *Kula-patî Desha Chakravāla* A man who is the head of his joint family and its extended family.

kulapatî sûtra: *Kula-patî Sûtra* A collection of 54 sûtras from Living with Śiva which serve as the minimum standard for membership in Śaiva Siddhânta Church as a vratishtha.

Kulapatî Sûtra Vrata: *Kula-patî Sûtra Vrata*
quence or “fruit of action” (karmaphala) or “after effect” (lutararaphala), which sooner or later returns upon the doer. What we sow, we shall reap in this or future lives. Selfish, hateful acts (pâpakarma or kâkarma) will bring suffering. Benevolent actions (punyakarma or sukâkarma) 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. \( \text{Karma is threefold: } satsipta, pârabdha and kriyâmâna. satsipta karma: } \text{“Accumulated actions.” The sum of all karmas of this life and past lives. pârabdha karma: } \text{“Actions begun; set in motion.” That portion of satsipta karma that is bearing fruit and shaping the events of the current life, including the nature of one’s bodies, personal tendencies and associations. kriyâmâna karma: } \text{“Being made.” The karma being created and added to satsipta in this life by one’s thoughts, words and actions, or in the inner worlds between lives. Kriyâmâna karma is also called } \text{åtpât, “coming, arriving,” and } \text{vartamânā, “living, set in motion.” While some kriyâmâna karmas bear fruit in the current life, others are stored for future births. Each of these types can be divided into two categories: } \text{ârabdha (literally, “begun, undertaken;” not completed, dormant), or } \text{sadhu (set in motion).} \text{ Kriyamâna karma is also called } \text{kriyâ pâda: } \text{“Part of body.”} \text{ It is not a sheath in the same sense as the other karmas, but is a set of actions that produce effects in the body.} \text{’s tongue and other parts of the body are often pierced with small silver spears or hooks. See: } \text{kupâla.} \text{ Kâshâya: } \text{“Ocher-saffron color.” A Tamil word for temple.} \text{ Kulamâtâ: } \text{“Governing; sovereign.” The social class of lawmakers, law-enforcers and military.} \text{ Kulamata: } \text{See: kulapatī.} \text{ Kulapatī: } \text{A married man who is the head of his joint family and its extended family. His wife is a kulamâtâ. A husband and wife who are part of a kulapatī’s extended family are known as mukhya and gritisrî respectively.} \text{ Kulapatī desha chakravâla: } \text{Kulpati Íaiva Siddhânta Church as a tenor for the local missions.} \text{ Kulapatī sîtrīnas: } \text{Kulapatī’s Sudha. A collection of 54 sîtras from Living with Siva which serve as the minimum standard for membership in Saiva Siddhânta Church as a vrataishya.} \text{ Kulapatī sîtra vrata: } \text{The sîtra-sastra acts in the following ways to cause the}
Glossary

kumârî: A name of Lord Kârttikeya as an eternally young girl, particularly age 10-12.

kumâra: "Virgin youth, ever-youthful." A name of Lord Kârttikeya as eternally young and eventually, through the practice of yoga, rises up the sushumna nâdi. As it rises, the kundalini awakens each successive chakra. Nirvikalpa samâdhi, enlightenment, comes as it pierces through the door of Brahman at the core of the sahasrâra and enters! See: chakra, samâdhi, nâdi, kundalini, sâdhanâ, lekhaprârtha havana.

kumbhâbhisheka: A standing lamp (âjâpanâbhisheka in Sanskrit) found in the temple, shrine room or home.

kumbha: "Family." See: extended family, joint family.

kumbha: Another name for kalasâ, a pot of water on which a husked coconut is nested on five mango leaves to represent the Deity; integral to certain sacred Hindu rituals.

kumbha: "Pot, pot powder, made of turmeric and lime, worn 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 Tpad, especially for this purpose. Its letters, from A to Z, which replace the letters of the Roman script, looks like this: ࡃ ࡄ ࡅ ࡆ ࡇ ࡈ ࡉ ࡊ ࡋ ࡌ ࡍ ࡎ ࡏ ࡐ ࡑ ࡓ ࡓ ࡔ ࡕ ࡖ ࡗ ࡘ ࡙ ࡚ ࡛ ࡜ ࡝ ࡞ ࡟ ࡠ ࡡ ࡢ ࡣ ࡤ ࡥ ࡦ ࡧ ࡨ ࡩ ࡪ ࡫ ࡬ ࡭ ࡮ ࡯ ࡰ ࡱ ࡲ ࡳ ࡴ ࡵ ࡶ ࡷ ࡸ ࡹ ࡺ ࡻ ࡼ ࡽ ࡾ ࡿ ࡿ. See: Straapa, travel, movement.

kumbhâbhisheka: "Water pot application." The formal consecration of a new temple and its periodic re-consecration, usually at twelve-year intervals, following renovation, extensive cleaning and renew-al. The rites culminate with the priests' pouring sanctified water over the temple spires, which resemble an inverted pot, or kumbha.

kumkuma: "Saffron, red." The red powder, made of turmeric and lime, worn by Hindus as the potra dot, at the point of the third eye on the forehead. Names the saffron plant, Crocus sativus, and its pollen.

kundalini: "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 sushumna nâdi. As it rises, the kundalini awakens each successive chakra. Nirvikalpa samâdhi, enlightenment, comes as it pierces through the door of Brahman at the core of the sahasrâra and enters! See: chakra, samâdhi, nâdi, kundalini, sâdhanâ, lekhaprârtha havana.

Lemurian and Dravidian Sástras: Two-volume set of inner plane writings which, along with these Saîva Dharma Sástras comprise The Lord Subramaniam Sástras. The Lemurian, Dravidian and Saîvite Sástras are a compilation of numerous âkâśic records which were revealed to Guru-deva's dairvayan 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. Inclined not to be strict; merciful. Letters Five: See: Namâs Shivâ.

liberal Hinduism: A synomy for Smârtism 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, sâdhanâ and worship patterns, regardless of sectarian or religious origin. See: Smârtism.

liberation: Moksha, release from the bonds of pãsa, after which the soul is liberated from samâdha (the round of births and deaths). In Saîva Siddhânta, pãsa is the three-fold bondage of âjâna, karma and mâyâ, 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 karmas have been sufficiently quieted, the meditator can see and enjoy inner light independently of mental images. See: Svâ consciousness.

lineage: Line of succession of preceptors, each one initiating the next. See: guru parampara.

liturgy: The proper, prescribed forms of religious ritual.

livelihood: Saîvayâna. Subsistence, or the means of obtaining it. One’s profession, trade or employment. See: dharma, caste, varna dharma.

loka: "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) Bhûloka: “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) Svâloka: “World of Svâ,” and of the Gods and highly evolved souls. The causal plane, also called Kâranaloka, 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 shower their overflowing grace. Its vibratory rate is that of the viśuddha, ñâlajâ and sahasrâra chakras and those above. See: three worlds.

longevity: Long; long; great span of life.

Lord Subramaniam Sástras: Writings by Satguru Sriguru Subramuniyaswami, which he read from âkâśic 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
Ambodara: the Search “Large belly.” A name of Lord Ganesa cited in the Mūdgalas Purāṇas as the conqueror of krodha, anger.

Leelās, loōd: See: prasādā, acchādhīśha.


Kumbha: The pot of water on which a husked coconut is placed in the 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: “Saffron, red.” The red powder, made of turmeric and lime, worn by Hindus as the potrū, dot, at the point of the third eye on the forehead. Names the saffron plant, Crocus sativus, and its pollen.

Kundalinī: “She who is coiled.” Two types of kundalinī have been postulated: 1) sahasrâra, a large devata mālā of the divine matriarch’s cross-legged sādhana, and 2) kāmamālā, the female energy that awakens and blossoms in the kundalinī kārâna of which there are 108 in the body. The kundalinī is held as a sign of the process of inner experience and is the seat of the divine recesses of the human mind. The kundalinī is the cosmic energy that lies concealed at the root chakra, but becomes awakened through the practice of kriyās as it moves upward through the body. When the kundalinī is fully awakened it is said to be united with the Purusha, the ultimate being.

Kutuḷvilaika: A standing lamp (ājâtâśambha in Sanskrit) found in the temple, shrine room or home.


Moksha, release from the bonds of pāśa, after which the soul is liberated from sādhu (the round of births and deaths). In Śaiva Siddhânta, pāśa is the three-fold bondage of āṭava, karma and mâyâ, 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: māla, moksha, reincarnation, Self Realization, vidheâmukti, liberation.

Light: In an ordinary sense, a form of energy which makes physical objects visible to the eye. In a religious-mystical sense, light also illuminates inner objects (i.e., mental images). INNER LIGHT: light perceived inside the head and body of which there are varying intensities. When the karmas 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.

Litturgy: liturgy. The proper, prescribed forms of religious ritual.

Livelihood: Svajâvane. Subsistence, or the means of obtaining it. One’s profession, trade or employment. See: dharma, caste, varṇa dharma.

Loka: “World, habitat, realm, or plane of existence.” From lo, “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) Antarlokā: “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 Kâranaloka, existing deep within the Antarlokā 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 God’s power move and lovingly guide the evolution of all the worlds and shroud their ever-flowing grace. Its vibratory rate is that of the visuddha, ājâdha and sahasrâra chakras and those above. See: three worlds.

Longevity: Long life, great span of life.

Lomikâlamsastra: Writings by Satguru Sivaguru Subramuniaswami, which he read from ākkâśic inner-plane libraries in 1975, 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 Saivite temples, called Meenakshi-Sundareswarar Temple or just Meenakshi Temple. Also, wondrous, producing extraordinary results.

mahā: A prefix meaning “great.”

Mahābhārata: महाभारतम् “Great Epic of India.” The world’s longest epic poem. It revolves around the conflict between two kingdoms, the Pândavas and Kauravas, and their great battle of Kurukshetra near modern Delhi in approximately 1242 BCE. Woven through the plot are countless dis-courses on philosophy, religion, astronomy, cosmology, polity, economics and many stories illustrative of simple truths and their great battle of Kurukshetra near modern Delhi in approximately 1242 BCE. Woven through the plot are countless dis-
Mahâbhârata: the most epic of India. The world’s longest poetic work, it revolves around the conflict between two kingdoms, the Pâṇḍavas and Kauravas, and their great battle of Kurukshetra near modern Delhi in approximately 1244 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 Gîtâ is one section of the work. The Mahâbhârata is revered as scripture by Vaishnavites and Smârtas. See: Bhagavad Gîtâ.

Mahâdeva: “Great shining one; God.” Referring either to God Íiva or any of the highly evolved beings who live in the Svâvaloka in their natural, effulgent soul bodies. God Íiva in His perfection as Primitive Soul is one of the Mahâdevas, yet He is unique and incomparable to that He alone is uncreated, the Father-Mother and Destroyer of all other Mahâdevas. He is called Paramesvara, “Supreme God.” He is the Primitive Soul, whereas the other Gods are individual souls. See: Gods, Paramesvara, Íiva. mahâdipalaya: “Great dissolution.” Total annihilation of the universe at the end of a mahabhakta. It is the absorption of all existence, including time, space and individual consciousness, all the lokas and their inhabitants into God Íiva, as the water of a river returns to its source, the sea. Then Íiva 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 Svâtâlaka and/or the Antarlokas are destroyed. mahâkalpa: “Great king.” Indian monarch. Title of respect for political or (in modern times) spiritual leaders. mahârshi: “Great seer.” Title for the greatest and most influential of siddhas. mahâsambhûta: “Great enstasy.” 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. Mahâsambhûta day names the anniversary of a great soul’s transition. See: cremation, death.

Mahâsikhyâra: “Great shining one; God.” Honofitic title given to people held in high esteem, especially saints. See: itman.

mahâvâkya: “Great saying.” A profound aphorism from scripture or a holy person. Most famous are four Upanishadic proclamations: Prajñânam Brâhma (“Pure consciousness is God”)—Alûr Sûtra U.1, Aham Brahmaasmi (“I am God”)—Bhiradâbhuyâka U.1, Tat tvam asi (“Thou art That”)—Chandogya U.1 and Aham Atma Brahma (“The soul is God”)—Maitûkhyâ U.1.

mahârishi: “Great Soul.” Said of siddhas—sages, masters of meditation. mahâvâkiya: “Great shining one; God.” Adooragam, a course on Íaivism referring to Íiva as the Source and Self of their inhabitants into God Íiva, as the water of a river returns to its source, the sea. Then Íiva 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 Svâtâlaka and/or the Antarlokas are destroyed. mahâkalpa: “Great king.” Indian monarch. Title of respect for political or (in modern times) spiritual leaders. mahârshi: “Great seer.” Title for the greatest and most influential of siddhas. mahâsambhûta: “Great enstasy.” 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. Mahâsambhûta day names the anniversary of a great soul’s transition. See: cremation, death.

Mahâsikhyâra: “Great shining one; God.” Honofitic title given to people held in high esteem, especially saints. See: itman.

mahâvâkya: “Great saying.” A profound aphorism from scripture or a holy person. Most famous are four Upanishadic proclamations: Prajñânam Brâhma (“Pure consciousness is God”)—Alûr Sûtra U.1, Aham Brahmaasmi (“I am God”)—Bhiradâbhuyâka U.1, Tat tvam asi (“Thou art That”)—Chandogya U.1 and Aham Atma Brahma (“The soul is God”)—Maitûkhyâ U.1.

mahârishi: “Great Soul.” Said of siddhas—sages, masters of meditation. mahâvâkiya: “Great shining one; God.” Adooragam, a course on Íaivism referring to Íiva as the Source and Self of their inhabitants into God Íiva, as the water of a river returns to its source, the sea. Then Íiva 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 Svâtâlaka and/or the Antarlokas are destroyed. mahâkalpa: “Great king.” Indian monarch. Title of respect for political or (in modern times) spiritual leaders. mahârshi: “Great seer.” Title for the greatest and most influential of siddhas. mahâsambhûta: “Great enstasy.” 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. Mahâsambhûta day names the anniversary of a great soul’s transition. See: cremation, death.

Mahâsikhyâra: “Great shining one; God.” Honofitic title given to people held in high esteem, especially saints. See: itman.

mahâvâkya: “Great saying.” A profound aphorism from scripture or a holy person. Most famous are four Upanishadic proclamations: Prajñânam Brâhma (“Pure consciousness is God”)—Alûr Sûtra U.1, Aham Brahmaasmi (“I am God”)—Bhiradâbhuyâka U.1, Tat tvam asi (“Thou art That”)—Chandogya U.1 and Aham Atma Brahma (“The soul is God”)—Maitûkhyâ U.1.
meditation: A state of trance or absorption through which the world of form is manifested. Hence all creation is also termed mâyâ. It is the cosmic creative force, the principle of manifestation, ever in the process of creation, preservation and dissolution. Mâyâ is a key concept in Hinduism, originally meaning “supernatural power; God’s mirific energy,” often translated as “illusion.” See: loka, mind (universal).

mentee: A mentee is a person who follows a mentor; a teacher.

Mediumship: Act or practice of serving as a channel through which beings of inner worlds communicate with humans. See: trance.

mendicant: A mendicant is a beggar, a wandering monk, or sâdhu, who lives on alms.

mensene: A mensene is 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.

metaphysics: 1) The branch of philosophy dealing with first causes and nature of reality. 2) The science of mysticism. See: darsana.

microbe: Microbe is a 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-
meditation: A period of 1,000 years. millenium
mind (five states): A view of the mind in five parts. Conscious mind: āsāmātātma ("wakful consciousness"). The ordinary, waking, thinking state of mind in which the majority of people function most of the day. Subconscious mind: Svādhyāya chitta ("impression mind"). The part of mind "behind" the conscious mind, the storehouse or reservoir 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: Vaisūnā 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: Loka chitta. The mind of light, the all-knowing intelligence of the soul. At its deepest level, the superconscious is Prāṇānā, or Chakrānā, the Divine Mind of God Śiva. Mind consciousness: Samskāra chitta. The superconscious mind working through the conscious and subconscious states, which brings forth intuition, clarity and insight. See: chitta, consciousness, samskāra.

microscope: Microscopic life form, especially a bacteria that causes disease. Microscopic: So small as to be invisible except through a microscope.

mikado: 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 nun (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.) Monastery-dweller is a maṭhaविवक्, and sādhu is a rough equivalent for mendicant. See monk, sādhus.

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 Īśavāravāda. 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 dī-polar doctrine, also called panentheism, that embraces both monism and theism, the 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, preserves and sustains all existence and that the soul is, in essence, one with God. See: advaita, Advatīya Īśavāvāda, Advatīya Śiddhānta, theism.

monitor: To keep watch over. One who advises, warns or cautions.

monostic: Expressive of the belief that reality is of one kind or substance.

monk: A celibate man wholly dedicated through which the world of form is manifested. Hence all creation is also termed mâyā. It is the cosmic creative force, the principle of manifestation, ever in the process of creation, preservation and dissolution. Mâyā 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.

meal-eater: Mânhisârî. Those who follow a nonvegetarian diet.

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 sâdhu, who lives on alms.

menses: A woman's monthly menstruation period, during which, by Hindu tradition, she rests from her usual activities and for several days, if necessary, she goes 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 and a channel through which beings of inner worlds communicate with humans. See: sâdhu, tûtuvar.

metaphysics: 1) The branch of philosophy dealing with first causes and nature of reality. 2) The science of mysticism. See: darsana.

microbe: Microscopic life form, especially a bacteria that causes disease.

microscopic: So small as to be invisible except through a microscope.

microscopic life form.
Mors voluntaria religiosa: Self-willed, religious death through fasting, known in Sanskrit as prâyopaveßa. 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 Anchee is at the foot of Waialeale.

Mridanga: A South Indian concert drum, barrel-shaped and two-headed.

Mudrā: Seal. Esoteric hand gestures with express specific energies or powers. Usually accompanied by precise visualization, mudrās are a vital element of ritual worship (pūjā), dance and yoga. Among the best-known mudrās are: 1) abhayamudrā (gesture of fearlessness), in which the fingers are extended, palm facing forward; 2) akāśamudrā (gesture of reverence); 3) śāntamudrā (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) śivalīkamudrā (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: bhaṭha yoga, namaskāra.

Mukhya: Head; foremost. From mukha, “face, countenance.” Leader, guide; such as the family head, kuśumamukhya (or pramukha).

Mûlâ: Root. “The root, base or bottom or basis of anything, as in mûlâdhâra chakra.”


Mûlī: Sîtrás: Śuvâ “Root.” Nine root arophisms from the 365 Nandînîthâ Sîrîs describing the fundamental qualities of Śiva 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.

Muni: Muni “Sage.” A sâg or sâdhu, 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.

Mûrâti: Mûrâti “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 pratimâ, “reflected image.”

Murugan: Murugan “Beautiful one,” a favorite name of Kârttikeya among the Tamils of South India, Sri Lanka and elsewhere. See: Kârttikeya.

Murugan’s six South Indian temples: Arupadai Veedhi, “six places of pilgrimage” to God Murugan, or Kârttikeya, designated by the Tamil poet Nakkirar (ca 100 CE) in his Tirumurugaratpadigal. A journey to all six temples in prescribed order yields immeasurable blessings. 1) Tirupparankun-

Nâda: Nâda “Sound; tone, vibration.” Metaphysically, the mystic sounds of the Eternal, of which the highest is the transcendent or Soundless Sound, Paramânda, the first vibration from which creation emanates. From Paramânda comes Pranâva, Aum, and further evolutes of nâda. These are experienced by the mediator as the bûndâiti sakti, “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 ﬂute box. Most commonly, nâda refers to ordi-

Nâda: Nâda “Conduct.” 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 nâdas are named idâ, pingalâ and sushumna.

Nâda: Also known as chandra (“moon”) nâda, 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.

Nâda: Also known as sûrya (“sun”) nâda, 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.


Nâgavarga: Nâgavarga “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 pûjâs and processions with the tavil, a large drum.

Nâshâkta: Nâshâkta “Name initiation.” Also known as nâmakarana saṁskâra.

Nama: Nama “Adoration (or homage) to.”
mādhyāgā: right hand atop the left with the tips of the palms up, resting on the folded legs, the mudrā with the other fingers extended; 4) worship.

nada: “Sound; tone, vibration.” Metaphysically, the mystic sounds of the Eternal, of which the highest is the transcendent or Soundless Sound, Paraṇāda, the first vibration from which creation emanates. From Paraṇāda comes Prāṇāyāma, Aum, and further evolutes of nāda. These are experienced by the mediator as the Jñānāndī sakthi, “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 shruti box. Most commonly, nāda refers to ordinary sound. In effect, nāda is the sound of the Infinite.

nakshatra: “Star cluster” or birth star, is the den of 27 different mounds at Kauai Aadhéenam. A journey to all places on earth. Kauai Aadhéenam is at the foot of Waialeale. See: namaskāra.

nāgavara: “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.

nāgavarā: “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.
Nandinâtha Tantras: Nandinâtha Sampradâya: Nandî:
Nama˙ Íivâya: Veda s
it is found in the center of the central
bodying the essence of Íaiva Siddhânta,
lâsa Paramparâ, Nâtha Sampradâya.

they behold Íiva in everything.

Before God Íiva, ever concentrated on Him.

devotee, the soul of man, kneeling humbly
Íiva, symbol of the powerful instinctive
vâhana, a black tail, the

See: Vedic dharma
Yajur)

Any of a
diverse, distressful area where demonic
beings and young souls may sojourn until
they resolve the darksome karmas they
have created. Here beings suffer the conse-
quences of their own misdeeds in previous
lives.

Nâtha Yoga Sûtras:
Smârtism.

New Year: The majority of Hindus in India
celebrate the New Year according to tradi-
tional, pre-colonial calendars, several of
which are still in use. There are, there-
fore, various New Year’s days in different
states of India, the two major ones being
Dîpavâli 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 alka-
loid found in tobacco leaves.
nine realms: The nine splendid settings of
tropical beauty at Kauai Aadhooman, each
with special charm and unique inner vi-
bration. Healing plants and trees and fra-
grant 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 Mârga Sanctu-
ary, 5)-Wailua River, 6)-Pihakalani Trail,
7)-Iravan Temple, 8)-Path of the Nayanars
and 9) Mathavadi Vaidh.

nâtâvâda: nîyam “Kojoyt off, hindered, forbid-
den, prevented.” From nîvâra, “to ward off,
restrain, hinder, stop, withhold, suppress,
forbid.”
nâtividyâ: nîyam “Restrain.” See: pama-nîyâ-
ma.
nondualism: Not two.” Refers to monistic
philosophy. See: advaita, monism, monistic
theism, Vedanta.

Nothing is happening”: A devout expres-
sion to name the state of sublimity main-
tained within the monastery through regu-
lation of the culture and flow of activities.
Nāmaḥ Śivāya: nam: नम् “Adoration (or homage) to Śiva.” The supreme mantra of Śaivism, known as the Paṭṭhiśākha or “five letters.” Na is the Lord’s veiling grace; Mu is the world; Śi is Śiva; Vi is His revealing grace; Ya is the soul. The letters also represent the physical body: Na the legs, Ma the stomach, Śi the shoulders, Vi the mouth and Ya the eyes. Embodiiming the essence of Saiva Siddhānta, it is found in the center of the central Veda (the Yajur) of the original three Vedas (Ṛg, Yajur and Sāma). (Krishna Yajur Veda, Tatttī or Samhitā 4.5.8).
nāmakaraṇa: ṇकरण “Name giving.” See: samśkaras of childhood.
namaskāraḥ: namaskar “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 aṭajāli.
Nandi: nändi “The joyful.” A white bull with the legs, vāhāna, or mount, of Lord Śiva, symbol of the powerful instinctive force tamed by Him. Nandi is the perfect devotee, the soul of man, kneeling humbly before God Śiva, ever concentrated on Him. The ideal and goal of the Śiva bhakti is to behold Śiva in everything.
Nandīnātha: नन्दिनाथ “Lord of Nandi.” A name of Śiva. Also another name for Nandīnātha, the first historically known gurū of the Nandīkēśvara Śaṅkara Śampradāya. See: Kailāsa Paramparā, Nātha Sampradāya.
Nandīnātha Tantus: नन्दिनाथतन्त्र Any of a number of specific disciplines or courses of study given directly by Satguru Sīvapā Subramuniyaswami as personal sādāhana to qualified students and members.
Nanī Kaua waterfall: Hawaiian name for the sacred falls of the Waiau River at the river’s border of Kauai Aadheenam.
Nāraka: नारक Abode of darkness. Literally, “pertaining to man.” The lower worlds. Equivalent to the Western term hell, a gross philosophical and yogic concept of Íaivite and the Ådinātha. See: Kālīkā Parampara, Nātha, Saivism, sampradāya.
Nātha Yoga Sītās: नाथयोगसीतास Yoga Aphorisms. See: Patañjali.
natya: nāṭya Literally divine dancer. A Sanskrit and Shum word naming a monk who is or is training to be a saññākāra. It includes three levels: young sādhaka, yogī tapasvin and svāmī.
naturopathy: Treating diseases by natural means, rejecting the use of drugs.
Naujaan: nāvīm “Dancing.” The 63 canonicalized Tamil saints of South India, as documented in the Periyapurâ∫am by Sokkilar (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 Tirumāru. See: Tirumāru.
“Nāvīn Neri” nāvīm: path of the Nāvīnars.
nēm forest: Part of the Sān Mārga Sanctuary consisting of 106 sacred/medicinal neem trees just past the Rudrâksha Meditation Forest at the beginning of the straight path to the Iraivan Śivaśingam.
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 dīn, dharma and the arts—while allowing religious values to subsist. Neo-Indian religion encourages Hindus to follow any combination of theological, scriptural, sādāhana and worship patterns, regardless of sectarian or religious origin. Extending out of and beyond the Śaivite system of worshiping the Gods of each major sect, it incorporates holy icons from all religions, including Jesus, Mother Mary and Buddha. See Śaivism.
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 Dīपavali 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.
icotine: 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) Waiau Farm, 3) Kadavul Temple, 4) San Mārga Sanctuary, 5) Waiau River, 6) Pihakalani Trail, 7) Iraivan Temple, 8) Path of the Nāvīnars and 9) Mathavādi Vīdū. 
āvītā: नविता “Ko)t off, hindered, forbidden, prevented.” From āvīri: “to ward off, restrain, hinder, stop, withhold, suppress, forbid.”
nāvītādīya: नवितादीयa “Ethics, knowledge of prudent behavior.”
“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.

**nurture**: Same as nurture, to nourish. The act or process of furnishing the essentials to growth, development or education.

**obscure**: Something not clear, faint or undefined; not easily understood.

**occult**: Hidden, or kept secret; revealed only after initiation.

**odic**: Magnetic—of or pertaining to conduction and repulsion between people, people and their things, and manifests as masculine (aggressive) and feminine (passive), arising from the piśāca and tīḍā currents. These two currents (nodā) 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-shishya relationships and friendships.

**old soul**: One who has reincarnated many times, experienced much and is therefore further along the path. Old souls may be recognized by their qualities of compassion, self-effacement and wisdom. See: soul.

**Om**: ओ “Yes, verily.” The most sacred mantra of Hindus. 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 Pātīca Ganapatî, 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**: Gazabo 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: dikṣā, order.

**order**: Specifically names the Śaiva Siddhānta Yoga Order, though “Order” is occasionally used in these Sāstras to refer to the monastic body as a whole.

**ostracize**: Exclusion, by general consent, from a group.

**pāda**: पाद “Foot.” 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. 1) 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. 2) kriyā pāda: “Religious action; worship stage.” Stage of bhakti yoga, of cultivating devotion through performing pādu and regular daily sādhanas. A central practice of the kriyā pāda is performing daily pādu. 3) 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 sādhanas and serious striving when realization of the Self is the goal. 4) 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, pādaṇī, pūjâ.

**pādaṇī**: पादणी “Foot worship.” Ceremonial worship of the guru’s sandals (pādâkâ) or holy feet, often through ablation 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: pādâkâ, prasāda, archâbhîṣekâ, padîpâlîr, upâstuva. The sishya who occupies the third seat in the chakravâla. He is the reader, pujârî and pāḍâcam priest. He gives a scriptural reading at every meeting, conducts pāḍâ and other forms of worship and leads bhajana and meditation. He is also the helper of the pechâlar, and both of them receive help from the tâtâvar when needed.

**pāduka**: पादूका “Sandals.” Śri Pādâkâ 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, pādaṇī, palîmîst.

**palmist**: One who reads characters or futures from the palm of the hand.

**pañcha kuṭumbâ sâdhana**: “Five family disciplines” or parenting guidelines for raising children as strong, secure, responsible, tolerant and traditional citizens.

**pañcha mahâyajño**: पञ्चमहायज्ञ विषयम् “Five major sacrifices.” 1) brahmaṇa yajño: (also called Veda yajña or jîvi yajña) “Homage to God.” Accomplished through studying and teaching the Vedas. 2) 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. 3) pîti yajña: “Foot sacrifice.” 4) mãnashya yajña: “Homage to ancestors.” Offering of cakes (piṇḍa) and water to the family line and the progenitors of mankind. 5) bhûta yajña: “Homage to creatures and elements.” Placing food offerings, bull or the ground, intended for animals, birds, insects, wandering outcasts and beings of the invisible worlds. 6) mãnashya yajña: “Homage to men.” Feeding guests and the poor, the homeless and the student. mãnashya yajña includes all acts of philanthropy, such as tithing and charity. The Vedic study is performed in the morning. The other four yajña are performed just before taking one’s noon meal.

**pañchîkshara Mântrâ**: पञ्चकश्चर मंत्रम् “Five-lettered chant” or Śaivism’s most sacred mantra, Namô Sivà, “Homage to Śiva.” See: Namô Sivà, Namô Bhûmâyâ. 2) pâñchikā kutumba sâdhanâ: पञ्चकुटुम्र साधना “Five family disciplines” or parenting guidelines for raising children as strong, secure, responsible, tolerant and traditional citizens. 3) dharmîcchitra: Good conduct. 4) dharma svagîthâ: Homa worship. 5) dharma sambhâshana: Talking about...


When the forces are properly balanced, this feeling persists even though much is being accomplished in service to Satism.

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.

nurture: Same as nurture, to nourish. The act or process of furnishing the essentials to growth, development or education.

obscure: 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 mâyâ, the realm of the physical and lower astral planes. Odic force in its rarified state is pракârti, the primary gross energy of nature, manifesting in the three guṇas: sattva, 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 pîthâünd and īḍâ currents. These two currents (Īḍâ) 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-Śishya 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 compasion, self-effacement and wisdom. See: soul.

Omphalos: "Yes, verify!" The most sacred mantra of Hinduism. An alternate transliteration of Aum (the sounds A and U blend to become Ō). See: Aum.

open house: One day of the year before or during Pañca Ganapati, 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 Marga 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: dikshā.

order: Specifically names the Śaiva Siddhânta Yoga Order, though "Order" is occasionally used in these Sâstras to refer to the monastic body as a whole.

ostrazion: Exclusion, by general consent, from a group.

pāda: पादा “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 mokṣha. I:charâṇâ pāda: “Good conduct stage.” The first stage where one learns to live righteously, serve selflessly, performing karmic yoga. Traditional acts of charaṇa include cleaning the temple, lighting lamps and collecting flowers for worship. Worship at this stage is mostly external. II: kriyâ pāda: “Religious action; worship stage.” Stage of bhakti yoga, of cultivating devotion through performing pūjâ and regular daily śādhana. A central practice of the kriyâ pāda is performing daily pūjâ. III: jñâna pāda: Having matured in the charaṇ and kriyâ pādas, the soul now turns to internalized worship and râja yoga under the guidance of a satguru. It is a time of śādhana and serious striving when realization of the Self is the goal. IV: pîthâ 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 Marga, “true path.” See: jñâna, yoga.

pûjâ: पूजा “Foot worship.” Ceremonial worship of the guru’s sandals (pûdâkî) or holy feet, often through abulation 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 prasad by devotees. See: pûdâkâ, pûsâda, vâjïśthâna, pûjïâlar, ugra-râma-śristha. The Śishya who occupies the third seat in the chakravâla. He is the reader, pujârî and pûjâ-sādhu priest. He gives a scriptural reading at every meeting, conduit pâda and other forms of worship and leads bhajana and meditation. He is also the helper of the pechâlar, and both of them receive help from the tâtâvar when needed.

pûdâkâ: पूदाक ा “Sanдаals.” Śrî Pûdâkâ 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, pûdâpaññâ.

palmist: One who reads characters or futures from the palm of the hand.

Pañca Ganapati Utsava: पञ्चगनपती उत्सव “Five family disciplines” or parenting guidelines for raising children as strong, secure, responsible, tolerant and traditional citizens. 1) dharma sambâdha: Good conduct. 2) dharma svagîthâ: Home worship. 3) dharma sambhâsana: Talking about...
pañcha: "Five limbs." The traditional Hindu sacred calendar, so named for its five basic elements: tithi (lunar day), nakshattra (asterism), kārtra (broad lunar day), yoga (sun-moon angle) and vāra (week day). Pañchāngas are used by priests, astrologers and lay persons to determine the optimum times for various types of activities.

pañcha nitya karma(s): पञ्चनित्य कर्म "Five constant duties." A traditional regimen of religious practice for Hindus: 1) dharma (virtuous living), 2) upasāna (worship), 3) utsav (holy days), 4) tīrthayātra (pilgrimage) and 5) samsāra (sacraments.) See: dharma, festival, pilgrimage, samskāra.

pañcha snātaka: पञ्चस्नातक "Five foams, or precepts." A concise summary of Hindu belief exactly correlated to the "five constant practices," pañcha nitya karmas. The pañcha snātaka are 1) sārva Brahma: God is All in all, soul is divine; 2) mārga: belief in temples and divine beings; 3) karma: cosmic justice; 4) sāmāna-moksha: rebirth brings enlightenment and liberation; 5) vēdas and satguru: the necessity of scripture and preceptor. See: pañcha nitya karma.

Pañchānâma Gardens: A garden at Kauai Aadheenam featuring a large collection of rare tropical heliconia and ginger flowers.

pâpa: पप "Wickedness; sin, crime." 1) Bad or evil. 2) Wrongful action. 3) De- merit earned through wrongdoing. Pâpa includes all forms of wrongdoing, from the simplest infraction to the most heinous crime. Each act of pâpa carries its karmic consequence, karmaphala, "fruit of action," for which scriptures delineate specific penance for expiation. See: evil, karma, penance, papa, sin.

Paramâtman: परमात्म "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, Paramātman and Ahamkara. See: paramâyâna, Paramâtman, ātman.

paramâyâna: परमायन "Senior preceptor." The guru of a disciple’s guru.


Paramâttak: परमाट्तक "Supreme power; primal energy." God Śiva’s second perfection which is impersonal, immanent, and in form—the all-pervasive, Pure Consciousness and Primal Substance of all that exists. There are many other descriptive names for Paramâttak—Satchidananda ("existence-consciousness-bliss"); light, silence, divine mind, superconsciousness and more. The attainment of Paramâttak is called savikalpa samâdhi. See: Śiva.

Parâsiva: परासिव "Transcendent Siva." 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 samâdhi. See: samâdhi, Śiva.

parent church: Śiva Siddhânta Church headquarters at Kauai Aadheenam, Hawaii. See: Śiva Siddhânta Church.

parliamentarians: Political leaders or important people in government.

pañôpâta: पञोपपत "Of or related to Pâñôpâta Sâivism; a follower of this Hindu sect.

Patañjali: पतञ्जल "A Sâivite Nâtha 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 Sûtras, See: sâti yoga, yoga.

pâñâhasâla: पञ्चाहसाल "Place of lessons." A school for training temple priests.

Path of the Nayanars: Nayanar Nerī, the 1,500-foot-long path with seven shrines to the Tamil Śiva 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. pîtra: पित "Parent; parent church; literally a ‘recipient’ as in a drinking vessel. The condition of being a fit recipient for.

pîtra grīha: पित्र गृह "Worthy home; a home that meets the standards of a mission house.

Pilgrimage: "Journeying to a holy place." Pilgrimage. One of the five sacred duties (pādâcha nitya karma) 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.

Pinda: पिंद "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 Śaiva Siddhânta, the human body as a replica of the macrocosm, mahāsiddhânta pînda, also called Brahmanḍa (cosmic egg), or simply ātma (egg).

piñâmi: पिन्न "Seat, pedestal." 1) The base...
pañcha: “Five limbs.” The traditional Hindu sacred calendar, so named for its five basic elements: tithi (lunar day), nakshatra (azimuth), śraddhâ (half lunar day), yoga (sun-moon angle) and vāra (week day). Pañcangas are used by priests, astrologers and lay persons to determine the optimum times for various activities.

pañcha nitya karma(s): चौक्तिक नित्य कर्म “Five constant duties” A traditional regimen of religious practice for Hindus: 1) dharma (virtuous living), 2) upāsanā (worship), 3) utṣav (holi days), 4) tirthâyâtra (pilgrimage) and 5) samâkāsh (sacraments.) See: dharma, festival, pilgrimage, samâkâsha.

pañcha śraddhā: पञ्चाश्रद्ध “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) maṅgala: bofed in temples and divine beings; 3) karma: cosmic justice; 4) samāsika-moksha: rebirth brings enlightenment and liberation; 5) Ve-das and satguru: the necessity of scripture and preceptor. See: pañcha nitya karma.

Panadhan Gardons: A garden at Kauai Aadheenam featuring a large collection of rare tropical heliconia and ginger flowers.

pâpa: पाप “Wickedness; sin, crime.” 1) Bad or evil. 2) Wrongful action. 3) Deformity earned through wrongdoing. Pâpa includes all forms of wrongdoing, from the simplest infraction to the most heinous crime. Each act of pâpa carries its karmic consequence, karmaphala, “fruit of action,” for which scriptures delineate specific penance for expiation. See: evil, karmic, penance, pāpa, sin.

Paramātman: परमात्मा “Supreme Self,” or “transcendent soul.” Paśiva, Absolute Reality, the one transcendent Self of every soul. Contrasted with ātman, which includes all three aspects of the soul: Parāśiva, Parāśakti and Íiva. Saṃsāra–moksha: Reality, the human body as a replica of the macrocosm, mahābodhiśatva/pâpa, also called Brahmāṇḍa (cosmic egg), or simply ātma (egg).

Pâpa: पापa “Of or related to Pâpa śivasvam, a follower of this Hindu sect.

Pâtañjali: पातांजलि “Savite Nātha śiddha (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 (dar-sanas) of Hinduism, known as Yoga Āchāra. His great work, the Yoga Sūtras, is considered the fundamental text in the practice of yoga.

pāthâśāla: पाथाशाला “Place of lessons.” A school for training temple priests.

Path of the Nayanars: Nayanar Nerı, the 1,300-foot-long path with seven shrines to the Tamil Śiva saints on the east side of San Marga. 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 Śivaism enshrined as 16-th century bronze images hand-made in India. Path: पथ “Public liturgy and worship.” See: pātâśaśāla.

Parâśakti: चतुर्विध “Supreme power; primary energy.” God śivas 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 Parâśakti—Satchid Ānanda, “existence-consciousness-bliss” light, silence, divine mind, superconsciousness and more. The attainment of Parâśakti is called savikalpa samâdhi. See: śiva.

Parāśiva: पाराशिव “Transcendent Siva.” 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 samâdhi. See: samâdhi, śiva.

parent church: Śiva Siddhânta Church headquarters at Kauai Aadheenam, Hawaii. See: Śiva Siddhânta Church.

parliamentarians: Political leaders or important people in government.

Pâśupata: पाशुपत “Of or related to Pâśupata Śivasvam, a follower of this Hindu sect.

Patañjali: पातांजलि “A Savite Nātha śiddha (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 (dar-sanas) of Hinduism, known as Yoga Āchāra. His great work, the Yoga Sūtras, is considered the fundamental text in the practice of yoga.

perfections: Describes a quality, nature or dimension that is perfect. God śiva’s three perfections are Parâśiva, Parâśakti and Parameśvara. Though spoken of as three-fold for the sake of understanding, God śiva ever remains a one transcendent-immanent Being. See: śiva.

perpetuação: Cause to continue or be remembered; to keep from being lost.

Pīhanaacakāri Trail: Kauai Aadheenam’s legendary Hawaiian path toward the volcano. The trail follows the course of the Wai‘ānae River, beginning at Kauai Aadheenam’s headquarters at Kauai Aadheenam, Hawaii. See: Kauai Aadheenam.

Pīhanaacakāri Trail: Kauai Aadheenam’s legendary Hawaiian path toward the volcano. The trail follows the course of the Wai‘ānae River, beginning at Kauai Aadheenam’s headquarters at Kauai Aadheenam, Hawaii. See: Kauai Aadheenam.

pilgrimage: Tīrthâyâtra, “journeying to a holy place.” Pilgrimage. One of the sacred duties (pādha 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: pāda nitya karma.

pīlha(m): पील “Seat, pedestal.” 1) The base...
or pedestal of the Śivalinga, 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: Śivalinga, āśram, satguru.

postulant: A person who applies for admission to a religious order or college. See: āśrama, śāstra.

pornography: Writings, pictures, etc., designed to arouse sexual desire. See: kāyavāda, dhvāna, āśrama.

pout: To make a face showing sullenness or displeasure; to sulk.

prâsa: Literally “vital air,” from the root aadheenam, āśrama (throne of the abbot of a monastery). 3) An altar, or pedestal of the āśvalīga, or of any Deity idol. 2) A religious seat, such as the throne of the abbot of a monastery. 3) An altar, or pedestal of the āśvalīga, or of any Deity idol. 2) A religious seat, such as the temple or shrine, to the Deity or the guru, or the blessed remnants of such food. 3) Any propitiatory offering. See: satguru.

prâsa: “Clarity, brightness; grace.”

prâsa: “Predominant thought or aim.”

precept: A commandment meant as a rule of action or conduct.

preceptor: Highly respected teacher and head of a spiritual order or clan; the equivalent of the word satguru.

predator: Any being that captures other creatures to eat their flesh.

Prémaiva Śivamaya, Satya eva Paraśivi: “God Śiva is immanent love and transcendent Reality.” A Śāivite Hindu affirmation of faith. See: affirmation.

 prescribe: To be chairman at a gathering, in a position of authority within a group. To have charge of; to dominate.

prevalent: To be strong and victorious; overcome all obstacles. To exist widely.

Primal Soul: The uncreated, original, perfect soul—Śiva Paramēśvara—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: Nārāyaṇa by Śivas, Vishnu by Vaishnavites, Devi by Śaktas. See: Nārāyaṇa, Paramēśvara.

Primal Sublime: The fundamental energy and rarified form from which the manifest world in its infinite diversity is derived.

prâsada: A commandment meant as a rule of action or conduct.

prohibit (prohibition): To forbid or prevent by authority.

promiscuity: The state or character of engaging in sex indiscriminately or with many persons. See: sexuality.

prophet: Those who speak from divine inspiration through seeing future events.

prostration: Reverent salutation in which the head or body is bowed. - ashtānga prāṇāma: “Eight-limbed obeisance.” The full body form for men, in which the hands, chest, forehead, knees and feet touch the ground. (Same as āṣṭāṅga prāṇāma.) - paṭchhūnga prāṇāma: “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 form for prostration is puriśpāda, “falling down in obeisance.”


psychic: One who is intuitively aware of nonphysical realities. Psychic or intuitively aware of nonphysical realities.

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. Nonphysical, subtle; pertaining to the deeper aspects of man. See: clairaudience, clairvoyance.

Puakenikeni Mandapam: A Gaeblo shelter at the beginning of Tiruneri, the path to Kadavul Hindu Temple. Puakenikeni is a fragrant Hawaiian flower that grows around this structure.

pūjā: “Worship, adoration.” An āśrama rite of worship performed in the home, temple or shrine, to the mārti (Deity image), śīlā (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 (pūjārī) recites various chants praising the Divine and beseeching divine blessings, while making offerings in accordance with established traditions.

Pūjā, the worship of a mārti through water, lights and flowers in temples and shrines, is the āśrama 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. Ātmaśīrtha pūjā: Kārana Āgama, v. 2, states: Ātmaśīrtha cha parāśīrtha cha pūjā drvidhamuchyate, “Worship is two-fold: for the benefit of oneself and for the benefit of others.” Ātmasīrtha pūjā is done for oneself and immediate family, usually at home in a private
Glossary

postulant: A candidate in the process of being received into a religious order.

pouting: To show displeasure; to sulk.

prâ∫a: Vital air, from the root prāna. Figure of bodily heat-energy. See: ayurveda, dosha.

practicality: The virtue of serenity and graciousness.

pottu: The uncreated, original, perfect soul—Siva Paramesvara—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: Nataraja by Sivasites, Vishnu by Vaishnavites, Devi by Skitas. See: Nataraja, Paraivevara.

precept: To be strong and victorious; overruling. To forbid or prevent.

prevail: To be strong and victorious; overcome all obstacles. To exist widely. To exist widely.

prârabdha karma: An action that has been unleashed or aroused. See: karma.

prâ∫âma: The fundamental energy and rarified form from which the manifest world in its infinite diversity is derived. See: Paraakasha.

progeny: Offspring, children, descendants.

prohibit (prohibition): To forbid or prevent by authority.

promiscuity: Engaging in sex indiscriminately or with many persons. See: sexuality.

prophets: Those who speak from divine inspiration through seeing future events.

prostration: See: prânta.

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. Nonphysical, subtle; pertaining to the deeper aspects of man. See: clairaudience, clairvoyance.

puakenikeni Mandapam: A Gazebo shelter at the beginning of Tirunelveli, the path to Kadavul Hindu Temple. Puakenikeni is a fragrant Hawaiian flower that grows around this structure.

pâja: Worship, adoration. An Aryan rite of worship performed in the home, temple or shrine, to the mârti (Deity image), i.e., pâdakâ (holy sandal), or other consecrated object, or to a person, such as the satguru. Its inner purpose is to purify the atmosphere around the object worshipped, establish a connection with the inner worlds and invoke the presence of God, Gods or one’s guru. During pâja, the officiant (pujârî) recites various chants praising the Divine and beseeching divine blessings, while making offerings in accordance with established traditions. Pâja, the worship of a mârti through water, lights and flowers in temples and shrines, is the Aryan 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. Atmârtha pâja: Kâra∫a Ågama, v. 2, states: Atmârtha cha parâarthâ cha pâja dvivâdha mukhya, “Worship is two-fold: for the benefit of oneself and for the benefit of others.” Atmârtha pâja is done for oneself and immediate family, usually at home in a private
**Glossary**

**pundit (pa∫∂ita):** A Hindu religious scholar or theologian, a man well versed in philosophy, liturgy, religious law and sacred science.

**purushârtha:** The four pursuits in which human beings may legitimately engage, a basic unit, usually of energy.

**pu∫ya:** In Hinduism, a Smârta brâhmin priest who specializes in domestic rites.

**pûr∫imâ:** The four pursuits in which human beings may legitimately engage, a basic unit, usually of energy.

**pûjaka; pûsârî (pu∫yârka):** A general term for Hindu temple priests, as well as anyone performing pûjâ. Pûjârî (sometimes pûjârî) is the Hindi form of the Sanskrit pûjâka; pûjârî in Tamil. Archaka is another term for priest used in the southern tradition. Pûjâ is also the name for a public shrine or temple.

**puberty:** Time in youth when sexual capacity and characteristics develop.

**pundit (pandita):** A Hindu religious scholar or theologian, a man well versed in philosophy, liturgy, religious law and sacred science.

**punya:** “Holy, virtuous, auspicious.”

1) Good or righteous. 2) Meritorious action.

3) Merit earned through right thought, word and action. Punya includes all forms of doing good, from the simplest helpful deed to a lifetime of conscientious beneficence. Each act of punya carries its karmic consequence, karmaphala, “fruit of action”—the positive reward of actions, words and deeds that are in keeping with dharma. See: karma, pûpa, penance.

**Pure Consciousness:** See: Pratyâksha.

**pūrâna:** “Full.” Full moon. See: Guru Pūrâṇa.

**pusâhâra:** “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 virtuous, good works, duties and responsibilities—performing one’s part in the service and upliftment of society. This includes pursuit of truth under a guru of a particular paramparâ and sâṃprâdâya. Dharma is of four primary forms. It is the steady guide for artha and kâma. 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 (daśāmânsha), feeding the poor, supporting religious mendicants, worshipping devoutly, protecting all creatures, upholding the family and offering hospitality to guests. See: yajña, •kâma: “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, attaining renunciation and yoga leading to Self Realization. Moksha comes through the fulfillment of dharma, artha and kâma (known in Tamil as arâm, porul and tabam, and explained by Tiruvalluvar in Tirukural) 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 particle of light, usually of energy.

**quantum particles of light:** Light under- standing 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.

**rainbow Amphitheater:** A small forest of rainbow eucalyptus trees near the Wailua river.

**râja yoga:** “Raja Yoga.” “King of yogas.” Also known as ashtânga yoga, “eight-limbed yoga.” The classical yoga system of eight progressive stages to Illumination as described in various yoga Upanishads, the Tirukurântam and, most notably, the Yoga Stîtras of Patanjali. The eight stages are: yama (restraints), niyama (observances), āsana (posture), prââyâma (breath control), pratyâhâra (withdrawal), dâhâra (concentration), dhyâna (meditation) and samâdhi (enstasy, mystic oneness). See: enstasy, samâdhi, yoga.

**rajâs:** “Passion; activity.”

**Râmakîshâ: Râmâyana:** The great Swâmî Vivekânanda —Bringing into existence again; taking birth in another body, having lived and died before.

**reincarnation:** “Re-entering the flesh.” Purânam, 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 (Parasiva) 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, sāṁsâra, 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.

**remunerate:** One who has given up worldly life, a monk. See: sâmpâtik.

**renunciation:** See: sannyâsa, tyâga, vairâga.

**repression:** 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. Dif- fers from suppression which can be a conscious harnessing of yet to be transmitted 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. See: cancral or revoke.

**resentment:** A feeling of ill-will, inclination or hostility from a sense of having been wronged.

**resident guests:** Individuals from three groups—1) premonastics, 2) those on task...
Glossary

puberty: Time in youth when sexual capacity and characteristics develop.

pujârî: Priest who specializes in domestic rites.

pûjaka; pûsârî (pûjârî) other term for priest used in the southern tradition. Purohita is a Smârta brâhmîn priest who specializes in domestic rites.

Pure Consciousness: An essential concept of wealth embraces financial independence, freedom from debt, worthy children, good friends, leisure time, faithful servants, trustworthy employers, and the joys of giving, including tithing (daśâmânsha), feeding the poor, supporting religious mendicants, worshipping devoutly, protecting all creatures, upholding the family and offering hospitality to guests.

pujya: “Holy, virtuous, auspicious.”


Pure Consciousness: See: Parâśakti.


purushârtha: “Human wealth or purpose.” The four pursuits in which humans may legitimately engage, a basic principle of Hindu ethics.

quanta: Quantum particle of light. Light under-

quantum level of (the mind): Deep within the mind, at a subtle energy level.

quarain: A stanza or poem of four lines. quell: To quiet, subdue or put an end to.

rainbow Amphitheater: Kauai’s lushness’s small forest of rainbow eucalyptus trees near the Waialua river.

râja yoga: “Royal science.” King of yogas. Also known as ashtânga 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 Sûtras of Patanjali. The eight stages are: yama (restraints), niyama (observances), āsana (posture), prââyâma (breath control), pratyâhâra (withdrawal), dâhâra (concentration), dhyâna (meditation) and samâdhi (oneness).

Râmakrishna: “Royal science.” One of the great saints and mystics of modern Hinduism, and an exponent of monistic theism—fervent devotee of Mother Kâlî and staunch monist who taught oneness and the pursuit of nirvikalpa samâdhi, re-alization of the Absolute. He was guru to the great Śâiânt Vivekânanda (1863–1902), who internationalized Hindu thought and philosophy.

reaction: A response to an action.

reaffirmation: A new affirming or a declara-

reconciliations: To harmonize quarsels or mend differences. A tithing reconciliation is a written accounting of income and tithing.

reenergized: Bringing into existence again, reestablishing on a new basis.

reincarnation: Taking birth in another body, having lived and died before.

reincarnation: “Re-entering the flesh.” 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.

renewal: “Rebirth or new birth.” A re-

renunciation: One who has given up worldly life; a monk. See: sannâcâyî.

repetition: See: sannyâs, tyâga, vairâgya.

repression: 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. Dif-

respite: A feeling of ill-will, in-

reprimand: A severe or formal rebuke, espe-

restored: To cancel or revoke.

resign (resentment): A feeling of ill-will, in-

resign: To cancel or revoke.

resident: Individuals from three groups—1) premonastics, 2) those on task
force and 3) other special guests such as swâminâs of other orders, Hindu priests and other devout Saiva men admitted at the discretion of the Guru Mahâsanidhi-nâm—who are permitted to reside in the monastery devâshânam facilitating living the monk's life during their stay.

residue: Remainder. That which is left over after a process.


rigorous: Very strict or severe.

Rishi: See. 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 Saravanahbava, with a thatched Guru Kutir, but, near a natural marsh under Hala Hala screw-pines. Nearby are six simple shrines to the satgurus of our Kâllâsa Paramparâ.

Rishi yajña: “Eye of Rudra.” The first sacrifice of the Rudra line, originating from the Rudra-tattva. Also called Rudhârambha 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.

Ritu: The seasonal, approximately four months in duration.

Rite (or Ritual): A religious ceremony. See: sacrament, sacrifice, sanskâra.


rude: Rough, quarrelsome and disorderly.

Rudra: “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: Natarâja. rudrâksha: “Eye of Rudra; or red-eyed.” Refers to the third eye, or abhîchârya. Marble-sized, multi-faced, reddish-brown seeds from the Ecliptopus ganitrus, or blue marbles tree, which are sacred to Śiva and a symbol of His compassion for humanity. Garlands, rudrâksha mîlô, 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.

abda kosa: Shout 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 bond between the recipient and God, Gods or guru. This includes rites of passage (sanskâra), ceremonies sanctifying crucial events or stages of life. 2) Prasâda. Sacred substances, blessings in ceremony or by a holy person. See: sanskâra.

Sacred Sound: See: nada.

sacrifice: Śiva. 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 yaj, “to worship.” In Hinduism, all of life is a sacrifice—called śravâyajña, a giving of oneself—through which comes true spiritual fulfillment. Tâdya, the power of detachment, is an essential quality of true sacrifice. See: surrender, tâdya, yajña.

sâdchâtra: Conduct; Virtue; morality. It is embodied in the principles of dharma. See: dharma, yama-nîyama, pûdra.

Sâdâsiva: “Controller of terrific powers.” A name of the Primal Soul, Śiva, a synonym for Paramesvara, which is expressed in the physical being of the satguru. Sâdâsiva especially denotes the power of revealing grace, amrûbrahôkta, 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 Sâdâsiva: Rudra-íiva, Hîmavatí, Vagdevi, Vidyâ, Brahma. Sâdâsiva is revered both as the “terrifying one” and the “lord of tears,” “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: Natarâja.

sâdchâtra: “Protocol, etiquette, knowledge of proper conduct.”

sâdâchâravidhi: “Protocol, etiquette, knowledge of proper conduct.”

sâdhu: “Accomplished one; a devotee who performs sâdhana.” 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 sâdhu. See: sâdhu.

sâdâbhavana: “Effective means of attainment.” Religious or spiritual disciplines, such as pûjâ, yoga, meditation, japa, fasting and austerity. The effect of sâdâbhavana is the building of willpower, faith and confidence in oneself and in God, Gods and gurus. See: pûjâ, śiva yoga, spiritual unfoldment.

sâdânâma marga: “The way of sâdâhâra.” A term used by Sage Yogasvâmî 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, pûjâ, sâdâhâra, spiritual unfoldment.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.

Sâdâsiva: See: sâdhu.
Glossary

Rudra: A religious ceremony. See: saṃskāra.


rite (or ritual): A religious ceremony. See: sacrament, sacrifice, samskāra.


rowdy: Rough, quarrelsome and disorderly.

Rudra: 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: Natārāja.

rudrāksha: रुद्राक्षा; “Eye of Rudra; or red-eyed.” Refers to the third eye, or ādīd chakra. Marble-sized, multi-faceted, reddish-brown seeds from the Eleocarpus ganitrus, or blue marbles tree, which are sacred to Śiva and a symbol of His compassion for humanity. Garland, 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.

abda kośa: अब्द कोशा; “Shoosh of sounds, or words.” Vocabulary; a dictionary or glossary of terms.

sacrament: 1) Holy rites, 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 ōamaskāri, ceremonies sanctifying crucial events or stages of life. 2) Pravāda: Sacred substances, blessed in ceremony or by a holy person. See: samaskāra.

Sacred Sound: See: nada.

sacriifice: 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 yaj, “to worship.” In Hinduism, all of life is a sacrifice—called īvajyāt, 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.

sādhu: साधु: “An accomplished one; a devotee who performs sādhanā.” A serious aspirant who has undertaken spiritual disciplines, usually celibate and under the guidance of a guru. He wears white and may be under vows, but is not a sannyāsin. See: sādhanā.

sādhanā: साधना; “Eff ective means of attainment.” Religious or spiritual disciplines, such as pūjā, yoga, meditation, japa, fasting and austerity. The effect of sādhanā is the building of willpower, faith and confidence in oneself and in God, Gods and guru. See: pāda, rāja yoga, spiritual unfoldment.

sādhanā mārga: साधनामार्ग; “The way of sādhanā.” A term used by Sage Yogasvāmī 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, sādhanā, spiritual unfoldment.

sādhanā yājñika: साधनास्याज्ञक; “Sacred person” Serious devotees who have come Kaiu Aaideenam on prearranged sacred pilgrimage, having prepared from the outset of their journey and before by fasting and other sādhanās.

sādhu: साधु: “Virtuous one, straight, unerring.” A holy person dedicated to the search for God. A sādhu may or may not be a yogi 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.


sahasra lekhana sādhanā: सहस्रलेखनसाधन; “Thousand-times writing discipline.” The spiritual practice of writing a sacred mantra 1,088 times.

Saiva: सैव; Of or relating to Saivism or its adherents, of whom there are about 400 million in the world today. Same as Saivite. See: Saivism.

Saiva Agamas: Saiva Agamas: सैव आगम; The sectarian revealed scriptures of the Saivas. Strongly theistic, they identify Śiva as the Supreme Lord, immanent and transcendent. They are in two main divisions: the 64 Kashmir Śaiva Agamas and the 28 Śaiva Siddhānta Agamas. The latter group are the fundamental sectarian scriptures of Śaiva Siddhānta.

Saiva Deśa: सैव देश; “Respected teacher of Saivism.” A swāmi of the Śaiva Siddhānta Yoga Order who has successfully completed 24 years of brahmacharya. Distinguished by a white sacred thread, or pulīm.

Saiva Atmārtha Puja: सैव आत्मार्थ पूजा; “Way of Śiva; Puja.” The Ātma, the divine Self. See: pūja.

Saiva Dharma Sastras: सैव धर्म सास्त्र; Saiva Siddhānta Church’s Book of Discipline, detailing policies, membership rules and mission guidelines.

Saiva dvārakā: सैव द्वारका; “Way of Śiva.” Saiva Siddhānta Church monastery that is a branch of Kaiu Aaideenam.

Saiva Siddhānta: सैव सिद्धांत; “Final conclusions of Saivism.” The most widespread and influential Saivite school today, predominant especially among the Tamil people in Sri Lanka and South India. It is the formalized theology of the divine
from the twenty-eight Saiva Agamas. The first known guru of the Suddha ("pure") Saiva Siddhanta tradition was Maharishi Nandinatha of Kashmir (ca 750), recorded in Pambin’s book of grammar as the teacher of rishis Paraśar, Vṛṣabha and Vaiśhātha. Other sacred scripture include the Tirumantiram and the voluminous collection of devotional hymns, the Tirumurai, and the masterpiece on ethics and statecraft, the Tirukural. For Saiva Siddhanta, Saiva is the totality of all, understood in three perfections: Paraśiva (the personal Creator Lord), Paraśakti (the substratum of form) and Paraśiva and Paraśakti. Absolute Reality which transcends all.

Souls and world are identical in essence with Saiva, yet also differ in that they are evolving. A pluralistic stream arose in the middle ages from the teachings of Agnivesa and Meiykandar. For Agnivesa’s school (ca 1150) Saiva is not the material cause of the universe, and the soul attains perfect “sameness” with Saiva upon liberation. Meiykandar’s (ca 1250) pluralistic school denies that souls ever attain perfect sameness or unity with Saiva. See: Saivism.


Saiva Siddhanta Yoga Order: Ecclesiastical body of lifetime renunciate swamis. This saṇgam was founded by Saiguru Sivayya Subrahmanyaswami in 1498.

Saivisam (Sāvaj): சீ யியஸ்ம் The religion followed by those who worship Saiva as supreme God. Oldest of the four sects of Hinduism. The earliest historical evidence of Saivisam is from the 6,000-year-old Indus Valley civilization in the form of the famous seal of Šiva as Lord Paśupati, seated in a pugna pose. In the Rāmâyana, dated astronomically at 2000 bce, Lord Rāma worshipped Šiva, as also did his rival Rāvana. Buddha in Saivisam was born into a Saivite family, and records of his time speak of the Saiva ascetics who wandered the hills looking much as they do today.

Saiva Siddhānta (Saiva Siddhanta): சீயவி ஸ்ளட்டான்தா ல் The pledge to uphold and preach the Saiva Creed.

Saivite (Saiva): சீயவியீத் Or relating to Saivism or its adherents, of whom there are about 400 million in the world today. See: Saivism.

Saivite saints: சீயவியீகிதர் An individual who was a Saivite Hindu in past lives and is therefore at home with Saivism in this life, whether born in the East or the West.


Śādhanā vratam: சட்டானாவியீத் "Vegetarian diet." From ākāra, "vegetable," and āhara, "eating, taking food.

Śakti: ஸ்காத்கி Power, energy. The active power or manifest energy of Šiva that pervades all of existence. Its most refined aspect is Śakti, or Śakti, divine energy unfolding as īcchā 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 trisāla, or trident. From these arise the five powers of revealement, concealment, dissolution, preservation and creation.

In Saiva Siddhanta, Šiva is All, and His divine energy Śakti, is inseparable from Him. This unity is symbolized in the image of ArdhanārîŚiva, “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. Šakti is most easily experienced by devotees as the sublime, bliss-inspiring energy that emanates from the most holy person or sanctified Hindu temple. See: Ardhanārîśvara, Parāśakti, Śakti.

Śaktipāda: ஸ்காத்கிய் -ட்ராண் "Descent of grace." Guru dīkṣā, initiation from the preceptor; particularly the first initiation, which awakens the kundalini and launches the process of spiritual unfoldment. See: dīkṣā, grace, kundalini.

Śāktsmita: ஸ்காத்கின்தம் "Doctrine of power." The religion followed by those who worship Śakti as the Divine Mother—Śakti or Devī—in Her many forms, both gentle and fierce. Śāktsmita is one of the four primary sects of Hinduism. See: Śakti, tantrism.

Samādhī: ஸம்மாத்த்தீ ஸ்வத்தா ஸ்வாத்தா ஸ்மாத்தா ஸ்வாத்தா ஸ்மாத்தா "Enstasy," which means “standing within one’s Self.” "Sameness; contemplation; union, wholeness; completion; accomplishment." Samādhī is the state of true yoga, in which the meditator and the object of meditation are one.

Samādhi: ஸம்மாத்தீ “Flow.” The phenomenal world, Transmigration 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: ஸ்மாஸ்காரா "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 sacrifice 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 (the atatosi, sacrament).

samskaras of birth: From the rite of conception to the blessings of the newborn child. —garbhādhāna: "Womb-placing." Rite of
Íaiva: An individual who was a Saivite Hindu in past lives and is therefore at home with Saivism in this life, whether born in the East or the West.

Saiva Siddhânta Yoga Order: founded in 1949 by Satguru Sivaya Subramuniyaswami.

Saiva Siddhânta Church: led by Satguru Sivaya Subramuniyaswami.

Saiva Siddhânta Yoga Order: Ecclesiastical body of lifetime renunciate swâmis. This satgâyam was founded by Satguru Sivaya Subramuniyaswami in 1949.

Saivisam (Saiva): The religion followed by those who worship Śiva as supreme God. Oldest of the four sects of Hinduism.

The earliest historical evidence of Saivism 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 Râmâyana, dated astronomically at 2000 bce, Lord Rama worshipped Śiva, as did his rival Râvana. Buddha in 624 bce was born into a Saivite family, and records of his time speak of the Saiva ascetics who wandered the hills looking much as they do today.

Saiva Siddhântârânâ Vrata: the pledge to uphold and preach the Śiva Crores.

Saivite (Saiva): Of or relating to Saivism or its adherents, of whom there are about 400 million in the world today. See: Saivism.

Saivite saints: See: Neeraja.

Saivite soul: An individual who was a Saivite Hindu in past lives and is therefore at home with Saivism in this life, whether born in the East or the West.


Saïkta: Of or relating to Śaktism. A follower of the Śâkta Hindu religion. See: Śaktism.

Saïkta: दूल “Power, energy.” The active power or manifest energy of Śiva that pervades all of existence. Its most refined aspect is Śâkta, or Satchidânanda, the pure consciousness and primal substratum of all form. This pristine, divine energy unfolds as इच्छासात (the power of desire, will, love), क्रिया सात (the power of action) and ज्ञानसात (the power of wisdom, knowing), represented as the three prongs of Śiva’s trident, or trident. From these arise the five powers of revealment, concealment, dissolution, preservation and creation. In Saiva Siddhânta, Śiva is All, and His divine energy Śâkta, is inseparable from Him. This unity is symbolized in the image of ArdhanârîŚiva, “half-female God.” In popular, village Hinduism, the unity of Śiva and Śâkta 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: ArdhanârîŚiva, Pârâßakti, Śakti.

Śakti-pâda: द्वारकानाथ “Descent of grace.” Guru dikshā, initiation from the preceptor; particularly the first initiation, which awakens the kâyâvanâ and launches the process of spiritual unfoldment. See: dikshā, grace, kâyâvanâ.

Śaktism (Śâkta): “Doctrine of power.” The religion followed by those who worship the Supreme as the Divine Mother—Śakti or Devî—in Her many forms, both gentle and fierce. Śaktism is one of the four primary sects of Hinduism. See: Śâkta, tantrism.

Śâmkâdaḥ: “Enstasy,” which means “standing within one’s Self.” “Samo” = contemplation; union, wholeness; completeness; accomplishment.” Śâmkâda is the state of true yoga, in which the meditator and the object of meditation are one. Śâmkâda is of two levels. The first is savi-kâla samâkâda (“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, Satchidânanda. The second is nirvikâla samâkâda (“enstasy without form or seed”), identification with the Self, in which all modes of consciousness are transcended and Absolute Reality, Parásiva, beyond time, form and space, is experienced. This brings in its aftermath a complete transformation of consciousness. See: kâyâvanâ, Parásiva, râja yoga, Self Realization, trance.

Śâmkâdra, Śâmkâr: Child saint of the 7th-century. Composed many Devanâma 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 Saivism. See: Nâyâna.

samhâta: जी “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 Vaishnava Āgamas. See: Vedas.

Sampândâya: संप्रदâya “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 sampândâ, meaning “to give, grant, bestow or confer on; to hand down by tradition; to bequeath.” Sampândâya is thus a philosophy borne down through history by verbal transmission. It is more inclusive than the related term paramâparâ which names a living lineage of ordained gurus who embody and carry forth a sampândâya. Each sampândâya is often represented by many paramâparâs. See: guru paramâparâ, samâkâla “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.

saṃsâra: संसâra “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 (the Atâtis, sacrament).

saṃsârovâr: जी “Birth.” From the rite of conception to the blessings of the newborn child. —garbhâdhâna: “Womb-placing.” Rite of
concept, where physical union is consecrated with the intent of bringing into physical birth an advanced soul. —pussavarna: “Male rite, bringing forth a male.” A rite performed during the third month of pregnancy consisting of prayers for a son and the well-being of mother and child. —simantonnayana: “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. —ritakarma: “Rite of birth.” The father welcomes and blesses the newborn child and feeds it a taste of ghee and honey. See: samsâka.

samsâkas of childhood: From naming to education. —nîmakarana: “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.

—annapraśâna: “Feeding.” The ceremony marking the first taking of solid food, held at about six months. (Breast-feeding generally continues.) —karnavedâha: “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. —châdâkarana: “Head-shaving.” The shaving of the head, for boys and girls, between the 31st day and the fourth year. —vidyârambha: 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. —upanyayanā: Given to boys at about 12 years of age, marks the beginning of the period of bruhmâcharya and formal study of scripture and sacred lore, usually with an añdârya or guru. —saṁvârtana: Marks the end of formal religious study. See: saṁsâka.

samsâkas of adulthood: From coming-of-age to marriage. —rittakâla: “Fit or proper season.” Time of menses. A home blessing marking the coming of age for girls. —keesâna: 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 bruhmâcharya, given new clothes and jewelry and joyously admitted into the adult community as young adults. —nîschrîttha: “Settlement of aim.” Also called vàjigâna, “word-giving.” A formal engagement or betrothal ceremony in which a couple pledge themselves to one another, exchanging rings and other gifts.

—vivâha: “Marriage.” An elaborate and joyous ceremony performed in presence of God and Gods, in which the home fire is central. See: samsâka.

samsâkas of later life: —vînapradhrishta âśrama: Age 48 marks the entrance into the elder advisor stage, celebrated in some communities by special ceremony. —saṁyagâ âśrama vratâ: The advent of withdrawal from social duties and responsibilities at age 72 is sometimes ritually acknowledged (different from sannyâsa dîkshâ). See: sannyâsa dhârma.

—antyeyshî: 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, samsâka.

santidâna Dhârma: महाजनमथ एतरादित्त एतरादित्त “Eternal religion” or “overlasting path.” It is a traditional name for the Hindu religion. See: Hinduism.

saṁchita karmo: सांचित विषयों अंत: “Accumulated action.” The accumulated consequence of an individual’s actions in this and past lives. See: karma.

sanctified waters: See: pâda pûjâ, prasâda, ucchîshâ. sandalwood: Chandana. The Asian evergreen tree Santalum album. Its sweetly fragrant heartwood is ground into the fine, tan-colored paste distributed as prasâda in Śâṅvite 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 pûjâ, and afterwards distributed to devotees as a sacrament to be placed on the forehead between the brows. See: bindu, tilaka.

sângama: संगम “Association; fellowship.” Coming together in a group, especially for religious purposes.

sânkula, sâkṣâ: “Will; purpose; determination.” A solemn vow or declaration of purpose to perform any ritual observance. Most commonly, sâkṣâla names the mental and verbal preparation made by a temple priest as he begins rites of worship. During the sâkṣâla, 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 sâkṣâla is made, he is bound to complete the ceremony. See: pûjâ.

sâṅkâ: सांक “Conferring happiness; propitious.” A name of Śiva.

sâṅkâla, sâkṣâla: सांकल्प, सांकल्प “(Divine) presence; nearness, proximity.” The radiance and blessed presence of Śakti within and around a temple or a holy person.

sanmâyā: समयास “Renunciation.” “Throwing down or abandoning.” Sanmâyâ is the reputation of the dhârma, including the obligations and duties, of the householder and the acceptance of the even more demanding dharma of the renunciate. See: sanmâyâ dhârma, sanmâyâ dîkshô, videhamukti.

sanmâyâ dhârma: महाजनमथ गुरु समाधिः “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 dhârma is available to those who are

San Mârga: संमार्ग “True path.” A term especially important in Saiva Siddhânta. 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 this. San Mârga names a person who is “on the path,” as opposed to samsâri, one engaged in worldliness. 2) San Mârga is also an alternate term for the jñâna pûdâ. See: liberation, pûdâ.

San Mârga 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 (Paramesvara-Parâśakti-Parâśiva) and the Iraivan Temple enshrining a massive 700-pound, single-pointed quartz crystal. See: Subramuniyaswami.
saṃskāras

physical birth an advanced soul. Secrated with the intent of bringing into the period of 12 years of age, marks the beginning of rice.

enth months in which the husband combs the hair of his wife and expresses love and support. —jñātakarma: “Rite of birth.” The father welcomes and blesses the newborn child and feeds it a taste of ghee and honey. See: saṃskāra.

saṃskāras of childhood: From naming to education.—nimākaraṇa: “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. —annapraśāna: “Feeding.” The ceremony marking the first taking of solid food, held at about six months. (Breast-feeding generally continues.) —karnavedha: “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. —chidhākaraṇa: “Head-shaving.” The shaving of the head, for boys and girls, between the 51st day and the fourth year. —vidyāsambha: 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 achārya or guru. —sāmāvartana: Marks the end of formal religious study. See: saṃskāra.

saṃskāras of adulthood: From coming-of-age to marriage.—rittakāla: “Fit or proper season.” Time of menses. A home blessing marking the coming of age for girls.—kesānta: 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.—nīchātāṭha: “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. —vivhā: “Marriage.” An elaborate and joyous ceremony performed in presence of God and Gods, in which the home fire is central. See: saṃskāra.

saṃskāras of later life:—vānaprasaṭṭha-āśrama: Age 48 marks the entrance into a new stage of life. See: āśrama

āśrama vratā: The advent of withdrawal from social duties and responsibilities at age 72 is sometimes ritually acknowledged (different from sannyāsa dikṣā). See: saṃskāra.

prāṇīṣṭhā: 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, saṃskāra.

saṃskāras: The life, way and traditions of those who have irreversibly renounced duties and obligations of the household 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 sandalwood: Chandana. The Asian evergreen tree Santalum album. Its sweetly fragrant heartwood is ground into the fine, tan-colored powder distributed as prasāda in Śaṅkite 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 puja, and afterwards distributed to devotees as a sacrament to be placed on the forehead between the brows. See: bindu, tilaka.

sāṅgama: सांगम “Association; fellowship.” Coming together in a group, especially for religious purposes.

sakalpa: सकल्प “Will; purpose; determination.” A solemn vow or declaration of purpose to perform any ritual observance. Most commonly, sakalpa names the mental and verbal preparation made by a temple priest as he begins rites of worship. During the sakalpa, 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 sakalpa is made, he is bound to complete the ceremony. See: pūjā.

Saṅkara: सांकेत्र “Confering happiness propitiouss.” A name of Śiva.

Sāṅkara: सांकेत्र One of Hinduism’s most extraordinary monks (788–820) and preeminent guru of the Śaṅkite 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: Sanmārgakāla: “True path.” A term especially important in Śaṅkite Siddhānta. 1) In general, the straight spiritual path leading to the ultimate goal, Self Realization, which does not deviate into unnecessary psychic exploration or pointless developments of this kind. San Mārga names a person who is “on the path,” as opposed to saṃśātvī, one engaged in worldly life. 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 (Paramesvara-Parâśakti-Parâśiva) and the Iraivan Temple enshrining a massive 700-pound, single-pointed quartz crystal. See: Sanmārgika dharma, śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṅkite śaṃskāra. See: Śaṅkite śaṃskāra. Sananidhāna: सननिद्धान “Nearness; proximity, taking charge of.” A title of heads of monasteries: Guru Mahāsannidhāna. See: śaṃskāra.

Sānmithti: सान्मित्ति “(Divine) presence, nearness, proximity.” The radiance and blessed presence of Śakti within and around a temple or a holy person.

Sānnyāsa: सन्न्यास “Renunciation.” “Throwing down or abandoning.” Sānnyāsa is the renunciation of the dharmas, including the obligations and duties, of the householder and the acceptance of the even more demanding dharma of the renunciate. See: sānnyāsa dharma, sānnyāsa dīkṣā, videhāṅkuti.

sānnyāsa dharma: सन्न्यास धर्म “Renunciate life.” The life, way and traditions of those who have irreversibly renounced duties and obligations of the household 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. Alternatively, the householder may embrace sannyasa dharma by entering the sannyasa ñâramma after age 72 through the customary initiatory rites given by a sannyasa and then diligently pursuing his spiritual sadhâna in a state of genuine renunciation and not in the midst of his family. These two forms of sannyasa are not to be confused with simply entering the sannyasa ñâramma, the last stage of life. See: sannyasa, sannyasa dîkshâ, sannyasi, videhamukti.

sannyasa dikshâ. सन्यात्तीकाः "Renunciate initiation." This dikshâ 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 sâwâmi, who dons the ochre robes and throws down the world without the benediction of dîkshâ, is a paramadeshi sannyasin, "monk outside the rules or ordinances." These are men who recognized that when under age 25 and who otherwise meet strict qualifications. Alternatively, the householder may embrace sannyasa dharma by entering the sannyasa ñâramma after age 72 through the customary initiatory rites given by a sannyasa and then diligently pursuing his spiritual sadhâna in a state of genuine renunciation and not in the midst of his family. These two forms of sannyasa are not to be confused with simply entering the sannyasa ñâramma, the last stage of life. See: sannyasa, sannyasa dîkshâ, sannyasi, videhamukti.

sannyasa dikshâ. सन्यात्तीकाः "Renunciate initiation." This dikshâ 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 sâwâmi, who dons the ochre robes and throws down the world without the benediction of dîkshâ, is a paramadeshi sannyasin, "monk outside the rules or ordinances." These are men who recognized that when under age 25 and who otherwise meet strict qualifications. Alternatively, the householder may embrace sannyasa dharma by entering the sannyasa ñâramma after age 72 through the customary initiatory rites given by a sannyasa and then diligently pursuing his spiritual sadhâna in a state of genuine renunciation and not in the midst of his family. These two forms of sannyasa are not to be confused with simply entering the sannyasa ñâramma, the last stage of life. See: sannyasa, sannyasa dîkshâ, sannyasi, videhamukti.

Sannyasa Upanishad: सन्यात्व उपनिषद् An Upanishad of the Atharva Veda. It deals with the transition to the vânaprastha and sannyasa ñârammas.

sannyasin. सन्यात्तीत सन्यात्तेयत "Renouncer." One who has taken sannyasa dîkshâ. A Hindu monk, sâwâmi, and one of a world brotherhood (or holy order) of sannyasins. See: sâwâmi. sâdâti: शादि "Peace." Sanskrit: सि० "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 Íâgas. Employed today as a liturgi-cal, literary and scholarly language, but no longer used as a spoken tongue. 

Sânti Mantra: सृंखल मन्त्र "Peace chant." So that each gathering of devotees is harmonious and productive, especially sessions of teacher and student, this mantra from the Taittirîya 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 flow forth.

Saravanabhava lake: Lake in the Rishi Valley section of San Mârga named after the holy lake of Lord Murugan. Its mirror-like surface symbolizes a quieted, peaceful mind. Saravanabhava lake is the crown of the head. See: ñâstrî, saravanabhava satsa˜ga, vana satsa˜ga, sâdâsya, sâdâsya dharma, videhamukti.

Sâstrî: सास्त्री "Sacred text; teaching." 1) Any scripture (scriptural): Any religious or philosophical treatise, or body of writings. 2) A department of knowledge, a science; e.g., the Dharma Sûstras on religious law, Artho Sûstras on politics.

Sâstric flow: The patterns and systems delineated in the Lord Subramaniam Sûstras. The psychic, mental and physical environment created through adhering to these principles and guidelines.

Satguru: सतगुरु "Teacher of God; Paraßiva, the source of grace and of liberation. See: guru bhakti, guru, guru-dharma system.

Satguru paramadeßî: sâdâsya Satsa˜ga. Satguru Pûr∫imâ.

Satguru jayantî: guru bhakti, guru, guru-dharma system.


Self Realization: Direct knowing of the Self God, Paraßiva. Self Realization is known in Sanskrit as nirvikalpa samâdhi; "on-stays without form or seed;" the ultimate spiritual attainment (also called asampraďata samādhi). Esoterically, this state is attained when the mystic kundalini force pierces through the sahasrâra chakra at the crown of the head. See: God Realization, liberation, kundalini, Paraßiva, Íāga yoga, samâdhi.

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 Íaiva Siddhânta Church calculated by adding together physical age, námakara∫a age and membership age.

sepulcher: A burial vault; grave; tomb. In Sanskrit, known as a samâdhi.

servitude: Condition of a slave subject to a master.
under age 25 and who otherwise meet strict qualifications. Alternately, the householder may embrace sannyâsa dharma by entering the sannyâsa âśrama after age 72 through the customary initiatory rites given by a sannyâsin and then diligently pursuing his spiritual sâdhanâ in a state of genuine renunciation and not in the midst of his family. These two forms of sannyâsa are not to be confused with simply entering the sannyâsa âśrama, the last stage of life. See: sannyâsa, sannyâsa dîkshâ, sanâti, videhamukti.

sannyâsa dîkshâ: sannyâsin, videhamukti.

sannyâsa: sannyâsin, videhamukti.

Sannyâsins: “Renunciates.” This dîkshâ is a formal rite, or less often an informal blessing, entering the devotee into renunciative monkhood, binding him for life to certain vows which include charity, poverty and obedience, and directing him on the path to Self Realization. An unordained, self-declared swâmî, who dons the ochre robes and throws down the world without the benefit of dîkshâ, is a parameśâvâd sannyâsin, “monk outside the rules or ordinances.” These are men who recognized that when the time is ripe, that’s who you are. See: sannyâsa dharma, videhamukti.

Sannyâsa Upanishad: In the Rishi Valley section of San Mârâga named after the holy lake of Lord Murugan. Its mirror-like surface symbolizes a quieted, peaceful mind.

sârî: (Hindi, sari) – The traditional outer garment of a Hindu woman, consisting of a colorful cotton or silk, wrapped around the body, forming an ankle-length skirt, and around the bosom and over the shoulders. See: sâstra, sannyâsin.

sâstra: (sâstra) – Sacred text; teaching. 1) Any religious or philosophical treatise, or body of writings. 2) A department of knowledge, a science; e.g., the Dharma Sâstras on religious law, Artha Sâstras on politics.

sâstrî: (sâstrî) – A person who is knowledgeable in sâstras, or scriptures.

Sâstric flow: The patterns and systems delineated in the Lord Sabhramanâm Sâstras. The psychic, mental and physical environment created through adhering to these principles and guidelines. Satguru (sadguru): One who makes self, his ideas, opinions, etc., dominant. Demanding recognition. See: satguru, jîvanmukta.

Satsaṁga: satsaṁga, satsaṁga of Jîvana and Moksha. It is the in-between world which includes the Devaloka and the Naralokâ. The Second world exists “within” the First World or physical plane. See: jîvâta.

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.

see: Visionary, rishi. A wise being or mystic who sees beyond the limits of ordinary perception. See: âkârâ, rishi.

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: Paramâtman, Paraśiva.


self-effacement: Modest, retiring behavior; giving all credit to God, preceptor and other persons and not accepting praise for one’s accomplishments.

Self Realization: The process of wiping out or eradicating the personal ego and the dress 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 samâdhi; “en-stasy without form or seed;” the ultimate spiritual attainment (also called asamprâpta samâdhi). Esoterically, this state is attained when the mystic kundalini force pierces through the sahasrâra chakra at the crown of the head. See: God Realization, liberation, kundalini, Paraśiva, rîja yoga, samâdhi.

seminary: A recognized theological center for training monks. Kauai Aadheenam is the seminary of Śiva Siddhânta śâstra, and the 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 Śiva Siddhânta Church calculated by adding together physical age, nâmârtham age and membership age.

sepulcher: A burial vault; grave; tomb. In Sanskrit, known as a samâdhi.

servitude: Condition of a slave subject to a master.
Glossary

siddha: A “perfected one” or accomplished yogi, a person of great spiritual attainment or powers. See: siddhi.

dhâtu: “Final attainments or conclusions.” Siddhânta refers to ultimate understanding arrived at in any given field of knowledge. See: Sâiva Siddhânta.

Siddhânta Press: The former name of Himalayan Academy Publications, used in the Sâiva Sutras.

siddhi: शिद्धि “Power, accomplishment; perfection.” Extraordinary powers of the soul, developed through consistent meditation and delibes, granting, often uncomfortable tapas, or awakened naturally through spiritual maturity and yogic sâdhana. Through the repeated experience of Self Realization, siddhis naturally unfold according to the needs of the individual. Before Self Realization, the use or development of siddhis is among the greatest obstacles on the path because it cultivates ahankâra, I-ness, and militates against the attainment of prapattî, complete submission to the will of God, Gods and guru.

shun: A Nâtha mystical language of meditation revealed in Switzerland in 1968 by Siyava Subramuniyaswami. Its primary alphabet looks like this: ã œ î ã œ î ã œ î ã œ î ã œ î ã œ î ã œ î ã œ î ã œ î ã œ î ã œ î ã œ î ã œ î ã œ î ã œ î ã œ î ã œ î ã œ î ã œ î. See: Sivayâchârya.

shukra: The hereditary priests in the Sâiva Siddhânta tradition. The title of Adiśaiva Brâhmîns. An Adiśaiva priest who has received the necessary training and dikshâ to perform public Sâiva temple rites known as Âgamic niyam parârthâ pûjâ. A fully qualified Sivâchârya is also known as archaka. Sivâchârya, too, names the family clan of this priest tradition. See: brâhmin.

shukra: शुक्र “Service.”

Sivâchârya: शिवचार्य The hereditary priests of the Sâiva Siddhânta tradition. The title of Adiśaiva Brâhmîns. An Adiśaiva priest who has received the necessary training and dikshâ to perform public Sâiva temple rites known as Âgamic niyam parârthâ pûjâ. A fully qualified Sivâchârya is also known as archaka. Sivâchârya, too, names the family clan of this priest tradition. See: brâhmin.

Sâiva consciousness: Sâivaachânta. A broad term naming the experience or state of being conscious of Sâiva in a multitude of ways, such as in the five expressed in the following meditation. Vital Breath: prâna. Experience the inbreath and outbreath as Sâiva’s will within the body. Become attuned to the ever-present pulse of the universe, knowing that nothing moves but by His divine will.

Sâiva Siddhânta: A broad attainment of Sâiva consciousness. See: Sâiva Siddhânta.


Sâiva Siddhânta: “Service to Sâiva.” Akin to the concept of karma yoga. See: karma yoga.

Sâiva Siddhânta: “To Sâiva.”

Sâiva Sutras: “Service to Sâiva.” Akin to the concept of karma yoga. See: karma yoga.

Sâiva Sutras: “Quicksilver; leaping one.” One of Lord Kârttikeya’s oldest names, and His form as scarlet-hued warrior God. See: Kârttikeya.

Sâma: साम “A six-day festival in October-November celebrating Lord...
siddhi: The hereditary priests of the Saiva Siddhanta tradition. The title of Adisaiva BrAhmins. An Adisaiva priest who has received the necessary training and diksâha to perform public Saiva temple rites known as Agamic niyama parardhâ pujâ. A fully qualified Svâchârya is also known as archaka. Svâchârya, too, names the family clan of this priest tradition. See: tâhmin.

Saiva consciousness: Svachântara. A broad term naming the experience or state of being conscious of Siva in a multitude of ways, such as in the five expressed in the following meditation. Vital Breath: prâna. Experience the inbreath and outbreath as Siva’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: šakti. 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: darshan. Hold in your mind a sacred form, such as Nataraja, Sivalinga or the satguru—who is Sadhâvî—and think of nothing else. See every form as a form of God Siva. 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: nîda. Listen to the constant high-pitched sound in the head. It is like the tone of an electrical transformer, a hundred tambusas distinctly playing or a humming swarm of bees. See: jñana, mind (five states).

Svâdhishânya: Meditation on Siva. Svatattva: “Mark, or sign, of Siva.” The most prevalent icon of Siva, found in virtually all Siva temples. A rounded, elliptical, aniconic image, usually set on a circular base, or pitha. The Sivalinga is the simplest and most ancient symbol of Siva, especially of Parashiva, God beyond all forms and qualities. The pitha represents Parashakti, the manifesting power of God. Lîhâgas are usually of stone (either carved or naturally existing), svâmabhû, 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: mûrti, Saivism.

Śiva: A pupil or disciple,” especially one who has proven himself and has formally been accepted by a guru. Śiva-shastrâ: “Theauspicious, gracious or kindly one.” Supreme Being of the Saiva Íaivite Íâstras. The former name of Íânavâchârya or Íâivâchârya. The latter title denotes a person who has received the necessary training and diksâha to perform public Siva temple rites known as Îgamic niyama parârthâ pujâ. A fully qualified Svâchârya is also known as archaka. Svâchârya, too, names the family clan of this priest tradition. See: brâhma. Śiva consciousness: Svachântara. A broad term naming the experience or state of being conscious of Siva in a multitude of ways, such as in the five expressed in the following meditation. Vital Breath: prâna. Experience the inbreath and outbreath as Siva’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: šakti. 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: darshan. Hold in your mind a sacred form, such as Nataraja, Sivalinga or the satguru—who is Sadhâvî—and think of nothing else. See every form as a form of God Siva. 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: nîda. Listen to the constant high-pitched sound in the head. It is like the tone of an electrical transformer, a hundred tambusas distinctly playing or a humming swarm of bees. See: jñana, mind (five states). Svâdhishânya: Meditation on Siva. Svatattva: “Mark, or sign, of Siva.” The most prevalent icon of Siva, found in virtually all Siva temples. A rounded, elliptical, aniconic image, usually set on a circular base, or pitha. The Sivalinga is the simplest and most ancient symbol of Siva, especially of Parashiva, God beyond all forms and qualities. The pitha represents Parashakti, the manifesting power of God. Lîhâgas are usually of stone (either carved or naturally existing), svâmabhû, 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: mûrti, Saivism.
Kârttikêyâ’s, or Skanda’s, victory over the forces of darkness.

**Sûkha**: सुख A verse, phrase, proverb or hymn of praise, usually composed in a specified meter. Especially a verse of two lines, each of sixteen sylables. Skóka is the primary verse form of the Sanskrit epics, Mahâbhârata and Râmâyana. See bhûtâna, sthâna.

**Sañâtanâ Orders**: समाजव्यवस्था Ten liberal orders of sannyâsinas formalized by Adi Sankâra, 9th century. See: Sañâtanâ. **Smârtism**: समार्थ धर्म Sect based on the secondary scriptures (smârti). The most liberal of the four major denominations of Hinduism, an ancient Vedic brâhmanical tradition (ca 700 BCE) which from the 9th century onward was guided and deeply influenced by the Advaita Vedânta teachings of the reformist Adi Sankâra. Its adherents rely mainly on the classical smârti literature, especially the Itihásas (Râmâyana and Mahâbhârata), the latter of which includes the Bhagavad Gîtâ, Purâñas and Dharma Sûtras. These are regarded as complementary to and a means to understanding the Vedas. See: Sañâtanâ, Sankâra.

**Smârti**: समार्थ “That which is remembered; the tradition.” Hinduism’s nonrevealed, secondary but deeply revered scriptures, derived from man’s insight and experience. Smârti 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, smârti may refer to any text other than śruti (revealed scripture) that is revered as scripture within a particular sect. The selection of smârti varies widely from one sect and lineage to another. See: śruti.

**Social Dharma**: See: dharma.

**Sóla**: सोलace A comforting or easing of distress, pain or sorrow.

**Solêmân**: Observed or performed according to ritual or tradition. Formal, serious, inspiring feelings of awe. * Solemnize: To consecrate with formal ceremony. See: sacrament, utsavâna.

**Solitary**: One who lives alone; a hermit or anchorite. Religious Solitary: refers to the stage of life after age 72, called sanâyatana âsrama. See: âsrama dharma, sannyâsa dharma.

**Soul**: The real being of man, as distinguished from body, mind and emotions. The soul—known as atman or purusâ—a is the sum of its two aspects, the form or body of the soul and the essence of the soul—Puru Consciousness (Puruśa) and Absolute Reality (Puruśa). See: atman, Paramatman, spiritual unfoldment.

**Spáthaka**: स्पाधिक “Quartz crystal.” From spáth, “to expand; blossom; to burst open or into view.” See: spáthika Sâvalinga.

**Spáthika Sâvalinga**: स्पाधिकसावलिंगa “Crystal mark of God.” A quartz-crystal Sâvalinga. See: San Mûrta paramartha, Sâvalinga, Sva-prasâdî Linga.

**Spiritual Lineage Vow**: Paramaparâ 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 demand of the Āsûpa by the Āsûpana 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 kundalini sakti slowly rises through the sushumna. The term spiritual unfoldment indicates this slow, imperceptible process, likened to a lotus flower’s emerging from bud to fullblown beauty. See: Kundalini, libration, pāda, sâdhanâ.

**Spokesman**: One who speaks on behalf of another or others; padipâlar.

**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.

**Śrâddhâ**: श्रद्धा “Faith, belief.” See: patichâ śrâddhâ.

**Śrâddhâ**: श्रद्धा Relating to commemorative ceremonies for the deceased, held one week, one month after death, and annually thereafter, according to tradition. See: death, bone-gathering, utsavâna.

**Śrâddhâhârana**: श्रद्धाहरणa “Collection or concentration of faith or belief.” A Sâkrât term for creed, a concise synopsis of religious doctrine. See: creed, faith.

**Śrî Lanka**: ටිළිකයෝ “Venerable lion.” Island country off the southeast tip of India, formerly called Ceylon, 80% Buddhist, home to several million Tamil Savites who live mostly in the arid north. It was a British colony until independence in 1948 as a member of the Common- wealth; became a republic in 1972; 25,000 square miles, 15 million population.

**Śrî Râdrama**: श्रीराध्रमa “Hymn to the wielder of terrific powers.” Preeminent Vedic hymn to Lord Siva as the God of dissolution, chanted daily in Siva temples throughout India. It is this long prayer, located in the Yajur Veda, Taittirîya Samhâta, in the middle of the first three Vedas, that the Savite mantras Nâmah Siva appears. See: śrâtrî.

**Śrâtrî**: श्रात्री “That which is heard.” Hinduism’s revealed scriptures, of supreme theological authority and spiritual value. They are timeless teachings transmitted torishis, or seers, directly by God thousands of years ago. Śrâtrî is thus said to be apauruṣeya, “impersonal.” Śrâtrî consists of the Vedas and the Âgamas, 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 śrâtrî 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 one oneself. Most mantras are drawn from śrâtrî, used for rites of worship, both public and domestic, as well as personal prayer and japa. See: Âgama, śrâtrî, Vedas.

**Stalwart**: Strong, well-built; brave, valiant; resolute, firm, unyielding.

**Stewards**: Those responsible to administer or care for another’s property. The trustees of an institution.

**Śrī Dhârma**: श्रीधर्मa “Womantly conduct.” See: dharma.

**Subconscious Mind**: Samâskâra chitta. See: aarâya, conscience, mind (five states).

**Subjugate**: To bring under control or subjection.

**SubramanyaSwami**: सुभासुमन्यासवामी Author of this book, 162nd satguru (1927–2001) of the Nandinâtha Samprâdâya’s Kâlîsa Paramârtha. He was ordained Sivâya Subramanyaswami by Sage Yogâsawami 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 samâdhi in the caves of Jaliya. Satguru Sivâya Subramanyaswami 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.

**Subconscious Mind**: Vâsanâ chitta. See: mind (five states).
Smârtism: Sect based on the secondary scriptures (sмrti). The most liberal of the four major denominations of Hinduism, an ancient Vedic brâhmanical tradition (ca 700BCE) which from the 9th century onward was guided and deeply influenced by the Advaita Vedânta teachings of the reformist Adi Sankara. Its adherents rely mainly on the classical smrti literature, especially the Itihásas (Râmdâya and Mahâbhârata), the latter of which includes the Bhagavad Gîtâ.

solace: A comforting or easing of distress, pain or sorrow.

solemnize: To accord with formal ceremony. See: sacrament, samâskâra.

soul: The real being of man, as distinguished from body, mind and emotions. The soul—known as âtman or parashu—is the sum of its two aspects, the form or body of the soul and the essence of the soul—Puro Consciousness (Parâshakti or Sachchidânanda) and Absolute Reality (Parânanda). See: âtman, Paramâtman, spiritual unfoldment.

sphatikâ: A gemstone. “Quartz crystal.” From sphaṭ, “to expand; blossom; to burst open or into view.” See: sphatikâ Śivalinga.


spiritual lineage vow: Paramparâ vratâ, 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 demand-ed of the śishya 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 kundalini śakti slowly rises through the sushumñâ. The term spiritual unfoldment indicates this slow, imperceptible process, likened to a lotus flower’s emerging from bud to fullblown beauty. See: kundalini, liberation, pâda, sâdhana.

spokesman: One who speaks on behalf of another or others; padâpālar.

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.


sraddhâ: स्रद्धा. Relating to commemorative ceremonies for the deceased, held one week, one month after death, and annually thereafter, according to tradition. See: death, bone-gathering, samâskâra.

sraddhâhârta: स्रद्धाहर्ता. “Collection or concentration of faith or belief!” A Sâkrâtkar term for creed, a concise synopsis of religious doctrine. See: creed, faith.

Sri Lanka: ස්ලී ලාංකීය. “Venerable lion.” Island country off the southeastern tip of India, formerly called Ceylon, 80% Buddhist, home to several million Tamil Hindus who live mostly in the arid north. It was a British colony until independence in 1948 as a member of the Common-wealth; became a republic in 1972; 25,000 square miles, 15 million population.

Śrī Rudram: Śrī rudrām. “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, Tâttvîtya Śatâhâ, in the middle of the first three Vedas, that the Savitry mantra Namah Śivâya first appears.

Śruti: śruti. “That which is heard.” Hinduism’s revealed scriptures, of supreme theological authority and spiritual value. They are timeless teachings transmitted to rishis, or seers, directly by God thousands of years ago. Śruti is thus said to be apauruṣaśeśa, “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, śruti, Vedas.

sthabart: Strong, well-bult; brave, valiant; resolute, firm, unyielding.

stewards: Those responsible to administrate or care for another’s property. The trustees of an institution.


subconscious mind: सांस्कृतिक चिन्ता. See: aâra, conscience, mind (five states).

subjugate: To bring under control or subjection.

Subramuniaswami: ஸ்ரீ அப்தோ யாசவாமி. Author of this book, 162nd satguru (1927–2001) of the Nandi nâtha Sampradâya’s Kaîlāsa Paramparâ. He was ordained Sivâya Subramuniaswami 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 nirvâlaka samâdhi in the caves of Jâlani. Satguru Sivâya Subramuniaswami 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 hu-manity.

substratum: A substance or element which lies beneath and supports another.

sub-conscious mind. Vâsanâ chitta. See: mind (five states).
subconscious mind: Anukâraṇa 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 panampârâ.

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 Siddhânta: चूड्डहःसिद्धांतम् “Pure Śaiva Siddhânta,” a term first used by Tirumâlu in the Tirumântam to describe his monistic Śaiva Siddhânta and distinguish it from pluralistic Śiddhânta and other forms of Siddhânta that do not encompass the ultimate monism of Vedânta. See: Śaiva Siddhânta.

śudra: सुध्र “Worker; servant.” The social class of skilled artisans, workers and laborers.

suicide: “Self-killing.” In Sanskrit, prâna-vyaya, “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 an unseemly karma to face in the future. However, in cases of terminal disease or great disability, religious willful death through fasting—prâpattvam—permits 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 is master of himself. A respectful title for a guru.

sûtra: सूत्र “Thread.” An aphoristic verse, the literary style consisting of such maxims. From 500 B.C., this style was widely adopted by Indian philosophical systems and eventually employed in works on law, grammar, medicine, poetry, crafts, etc. Each sûtra is often accompanied by a commentary called bhâshya. See: wedding pendant.

svâjîvana: स्वाजीवन “Personal life.”

camâya: त्यामय “Personal life.”

svâya-laiva: त्यायालीव “Self-existent image.” A deity image discovered in nature, and not carved or crafted by human hands. See: nîtra.

svâya-mûrti: स्वायम्भूमूर्ति “Self-existent image.” A deity image discovered in nature, and not carved or crafted by human hands; often a smooth cylindrical stone, called bhimânga, such as found in India’s Narmada River. See: Śiva-lînga.

tattva: तत्त्व “That-nature” or “essential nature.” Tattvas are the primary principles, elements, states or categories of existence, the building blocks of the universe. Krishnâ describes this emanational process as the unfolding of tattvas, stages or evolutions of manifestation, descending from subtle to gross.

tânta: तांत्रि “Loom, methodology.” 1) Most generally, a synonym for sâstra, “scripture.” 2) A synonym for the Ågamic texts, especially those of the Śâkta faith, a class of Hindu scripture providing detailed instruction on all aspects of religion, mystic knowledge and science. The tântras are also associated with the Śaiva tradition.

Tamil: தமிழ் The ancient Dravidian language of the Tamils, a Caucasian 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 “That-nature” or “essential nature.” Tattvas are the primary principles, elements, states or categories of existence, the building blocks of the universe. Krishnâ describes this emanational process as the unfolding of tattvas, stages or evolutions of manifestation, descending from subtle to gross.


tântras: तांत्रि “Loom; a loom.” 1) Purificatory spiritual disciplines, severe austerity, penance and sacrifice. The endurance of pain, suffering, through the performance of ex-
The "great.

"Sudden.

"Leader." The

"Lead.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.

"Leader.
Temple: The short road off Kuanmo at the entrance to Kauai Atheneum, 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. "Passageway, lord." A bathing ghât or place of pilgrimage, especially on the banks of sacred waters. Also refers to water offered in pâjâ.

Tithâgâtâ: "Necrophil," “Journeying to a holy place." Pilgrimage. One of the five sacred duties (pañcha nîtya 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: pâjchâ nîtya karmas, pañcha nîtya karmas.

Tiru: "Sâdhanâ, holy." The exact Tamil equivalent of sîrî. Feminine equivalent is tirumati.

Tirukovaiyar: "Holy couplets." A treasury of Hindu ethical insight and a literary masterpiece of the Tamil language, written by Saiva Saint Tiruvalluvar (ca 200 BCE) near present-day Madras. See: Tiruvalluvar.

Tirumangâla: "Holy incantation." The Nandinâtha Sampradâya's oldest Tamil scripture, written ca 200 BCE by Rishi Tirumular. It is the earliest of the Tirumâlam, and a vast storehouse of esoteric yogic and tantric knowledge. It contains the essence of sâvâya yoga and sâdha yoga, and the fundamental doctrines of the 29 Saiva Siddhânta Agamas, which in turn are the heritage of the ancient pre-historic traditions of Saivism.

Tirumurali: "Holy book." A twelve-volume collection of hymns and writings of South Indian Saivite saints, compiled by Saint Nambiyanandar Nambo (ca 1000). Of these, books 1-3 are the hymns of Saint Tiruvâda Sambandar (ca 600). Books 4-6 are the hymns of Saint Tirunava Karakkus (Appar), a contemporary of Sambandar. Book 7 contains the hymns of Saint Sunnârâmînâ (ca 800). Book 8 it contains the two works of Saint Manikavasagar (9th century)—Tiruvâtsâram and Tiruvakavâr. Book 9 is the Tiruvâtsâra and Tiruppal-Kanda, which together comprise the works of nine saints. Book 10 is the Tirumantînâm of Saint Tirumular (ca 200 BCE). Book 11 contains the hymns of ten saints, including Saint Nakkiran and Nambiyanandar Nambo, the compiler. Book 12 is the Periyapancânam by Saint Sakkilar (11th century), narrating the life story of the 65 Saiva Nâpan saints. The first seven books are known as Devaruma, and the remaining nine as Tiruinneri.

Tiruvâda: "Holy path." The straight, 300-foot-long pathway through hibiscus and plumeria gardens which leads to Kavâluv Hindu Temple.

Tiruvalluvar: "Holy weaver." The feet of the saivâ or his holy sandals, known in Sanskrit as sârî pâdakâ. The guru's feet are especially holy, being the point of contact of the divine and physical spheres. See: pâdakâ.

Vajrâ: "Holy weaver." Tamil weaver and householder saint (ca 200 BCE) who wrote the classic Saivite ethical scripture Tirukural. See: Tirukural.

Vithâning: "Traditional, non-sharing." "One-tenth sharing." In this scripture he recorded the tenets of Saivism in concise and precise verse form, based upon his own realizations and the supreme authority of the Saiva Agamas and the Vedas. Tirumular was a disciple of Maharishi Nandinâtha. See: Tirumantînâm, Pâdâyana Paramapand, Vaidhâni.
Glossary

Temple Lane: The short road off Kuanmoo at the entrance to Kauai Aathenam.

Tirumantiram: The spiritual discipline, often a twelve-verse collection of hymns and writings of South Indian Saivite saints, compiled by Saint Nambiyar Nambi (ca 1000). Of these, books 1-5 are the hymns of Saint Tiruvalluvar. Book 6 is the hymns of Saint Tirunavakarasu (Appar), a contemporary of Sambandar. Book 7 contains the hymns of Saint Sun Daramurti (ca 800). Book 8 contains the two works of Saint Manickavasagar (9th century)—Tiruvavanga and Tirukovapav.

Tirumurai: The compiler.

Tiruvanamaiyar: The feet of the guru’s tilaka, Hinduism.

Tirumantiram: An illustrious Tamil weaver and householder saint (ca 200 BCE) who came from the Himalayas (ca 200 BCE) to Tamil Nadu to compose the Tirumantiram. In this scripture he recorded the tenets of Saivism in concise and precise verse form, based upon his own realizations and the supreme authority of the Saiva Agamas and the Vedas. Tirumular was a disciple of Maharishi Nandintitha. See: Tirumantiram.

Tirumular: The spiritual discipline, often a twelve-verse collection of hymns and writings of South Indian Saivite saints, compiled by Saint Nambiyandar Nambi (ca 1000). Of these, books 1-5 are the hymns of Saint Tiruvalluvar. Book 6 is the hymns of Saint Tirunavakarasu (Appar), a contemporary of Sambandar. Book 7 contains the hymns of Saint Sun Daramurti (ca 800). Book 8 contains the two works of Saint Manickavasagar (9th century)—Tiruvavanga and Tirukovapav.

Tirumurai: The compiler.

Tirumantiram: An illustrious Tamil weaver and householder saint (ca 200 BCE) who came from the Himalayas (ca 200 BCE) to Tamil Nadu to compose the Tirumantiram. In this scripture he recorded the tenets of Saivism in concise and precise verse form, based upon his own realizations and the supreme authority of the Saiva Agamas and the Vedas. Tirumular was a disciple of Maharishi Nandintitha. See: Tirumantiram.

Tiruval: The straight, 500-foot-long pathway through hibiscus and plumeria gardens which leads to Kadavul Hindu Temple.

Tiruval: The straight, 500-foot-long pathway through hibiscus and plumeria gardens which leads to Kadavul Hindu Temple.

Tiruval: The straight, 500-foot-long pathway through hibiscus and plumeria gardens which leads to Kadavul Hindu Temple.

Tiruval: The straight, 500-foot-long pathway through hibiscus and plumeria gardens which leads to Kadavul Hindu Temple.

Tiruval: The straight, 500-foot-long pathway through hibiscus and plumeria gardens which leads to Kadavul Hindu Temple.

Tiruval: The straight, 500-foot-long pathway through hibiscus and plumeria gardens which leads to Kadavul Hindu Temple.

Tiruval: The straight, 500-foot-long pathway through hibiscus and plumeria gardens which leads to Kadavul Hindu Temple.

Tiruval: The straight, 500-foot-long pathway through hibiscus and plumeria gardens which leads to Kadavul Hindu Temple.
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 dasamâma, called maksimâ 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 reward. The Sanskrit obligation is paid. See: tithing vow.

Tithing vow: Daśama bhâga vrata. “One-tenth 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.

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 Saiva Siddhânta, a quality of God Śiva as Absolute Reality. Parâsva, the Self. Distinguished from immanent. See: Parâsva.

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; transformed.

transparent: Not drawing attention to oneself, unobtrusive. Cultured living. A term which implies, more correctly, continuity of the individual rather than his annihilation. See: Death.

Ucchista: उच्छिṣ्ट. “Leavings, remaining.” Religiously, the precious leavings from the ātma’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 ucchista 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, pâdapûjâ.

Uma deva: उमâdeva. The messenger of the Supreme. His function is to act as the mouthpiece of the Supreme, and to coordinate arrangements for religious festivals. He is not restrained by ideas of caste, creed, or sect. The Umas are the head of the Umas, or the waters from the bathing of his feet. They are the source of Śruti, the Vedas, and the Upanishads.

Upanishad: उपाणिषद्. A special bamboo-like script used for writing prayers to be conveyed to the inner world through the sacred fire. See: lekhapatra.

Upanishads: A collection of profound texts which are the source of Vedanta 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, Vedanta.


Unambiguously: Clearly, with certainty, having only one meaning.

unfolding: Progression into the soul nature through awakening of kundalini force within the chakras, subtle spiritual/psychic forces centers within the being of man.

unscrupulous: Not restrained by ideas of right and wrong; unpunctilious.

unwavering: Not having any doubt or indecision.

Uparâtma: उपरâत्म. “Advise; religious instruction.” Often given in question-and-answer form from guru to disciple. The satguru’s spiritual discourses.


Upâdhyâyâ: The Messenger of the Self. Students of The Master Course that have not yet taken all three vrutâs: Sâkhâhâra, Daśama Bhâga and Pánapûjâ.

Utsava: उत्सव “Festival.” Religious celebrations or holy days and their observance in the home and temple. Utsava is one of the five constant duties, pāchâ nitya karmas.

Utsava: उत्सव “Festival maker.” A person who coordinates arrangements for religious festivals.


Utpâsana: उपासना “Festival maker.” A festival held on Visâkha nagchhata, near the full moon day of the Tamil month of Vaikasi, May-June, to celebrate the creation, or “birth,” of Lord Kârttikeya. It is a time of gift-giving to pujâyas and great souls, weddings, feasts for the poor, caring for trees, spiritual initiation and conclave of holy men.

Vairâgî: वैरâगी “Dispassionate one.” An as-
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 maksara in the Tamil tradition. Tithe 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: tithe vow.

Tithing vows: Daśama bāhaṁ vṛta. “One-tenth part vow.” A promise to 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 of 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, Parāśiva, the Self. Distinguished from immanent. See: Parāśiva.

Transition: Passing from one condition or place to another. A synonym of death which implies, more correctly, continuity of the individual rather than its annihilation. See: death.

Transmigration: Passage of a soul into another body after death.

Transmuted: Changed from one nature, form, substance or state into another; transforms.

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.

Tripundra: त्रिपुंड्र “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: ānava, 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, virtna.

Tītvar āśva: The āśva 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.

Tīyaf: An esoteric language of meditation and spiritual unfoldment. Together, Tīyaf and Shum define the path of individual awareness as it enters inner states through the art of meditation, contemplation and samādhi.

Tyāf: A special bamboo-like script used for writing prayers to be conveyed to the inner worlds through the sacred fire. See: lokaṁ śūraṁ havana.

Tīyagam: तीयाग “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: sacrifices, sannyāsa, vaiśrāga.

Uchchāśa: उच्छाशा “Leavings, remaining.” Religious, 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 uchchās 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, pādaśūla.

Umādeśa: The messenger of the Senior Group of Elders, whose duty it is to keep the guru informed of all activities in the monastery.

Umāgānaḥ: The member of the Senior Group with the least resident seniority.

Umāgaṇesā: The member of the Senior Group with the greatest resident seniority.

Upādavā: The festival of the Senior Group with the most resident seniority. 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.

Upādhyāya: Students of The Master Course that have not yet taken all three vows: Śāhāhāra, Daśama Bāha and Parāmāra.

Utsava: The festival. Religious celebrations or holy days and their observance in the home and temple. Utsava is one of the five constant duties, patīca niśya karmas.

Utsavika: “Festival maker.” A person who coordinates arrangements for religious festivals.

Ugādana: The marriage engagement ceremony. See: samskāra of adulthood; vaikāsa visakam: वैकासी विसकम् A festival held on Visākha nakshatra, near the full moon day of the Tamil month of Vaikasi, May-June, to celebrate the creation, or “birth,” of Lord Kārttikeya. It is a time of gift-giving to pāpīṭhas and great souls, weddings, feasting for the poor, caring for trees, spiritual initiation and conclave of holy men.

Vairāgī: वैरागी “Dispassionate one.” An as-
Vâsanâ: "Subconscious inclination." From vâs, "living, remaining." The subliminal inclinations and habit patterns which, as driving forces, color and motivate one's attitudes and future actions. Vâsanâs are the conglomerate results of subconscious impressions (satsikârâs) created through experience. Samâskâras, experiential impressions, combine in the subconscious to form vâsanâs, which thereafter contribute to mental fluctuations, called vrittis. The most common and emotionally charged vâsanâs are found in the dimension of mind called the sub-conscious, or vâsanâ-chitta. See: sâmkshâra, mind (five states), vâsanâ dhaâ tantra.

Vâsanâ dhaâ tantra: वासनाधातुनात्र विवेक "Subconscious purification by fire." DaHa means to burn, a tantra is a method, and vâsanâs are deep-seated subconscious traits or tendencies that shape one's attitudes and motivations. Vâsanâs can be either positive or negative. One of the best methods for resolving difficulties in life, of dissolving troublesome vâsanâs, the vâsanâ dhaâ tantra is the practice of burning confessions, or even long letters to loved ones or acquaintances, describing pains, expressing confessions 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: lekhaprârtha havana, vâsanâ.

Vâyu: वायु "Air-ether." One of the three bodily humors, called došha. Vâta is known as the air humor. Principle of movement in the body. Vâta dhošha governs such functions as breathing and movement of the muscles and tissues. See: Ayurveda, došha.

Veda (Ar.): येद, "Wisdom." Sagely revelations which comprise Hinduism’s most authoritative scripture. They along with the Asta-agañas, 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: Rig, Yajur, Sama and Athar-va. In all they include over 100,000 verses, as well as additional prose. Each Veda has four sections: Samhâtas (hymn collections), Brâhmañas (priestly manuals), Aranyakas (forest treatises) and Upanishads (enlightened discourses). See: śruti, Upanishad.

Vedânta: वेदान्त "Ultimate wisdom" or "It- nal conclusions of the Vedas." Vedânta 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 Vedânta schools, ranging from pure dualism to absolute monism. The first and original school is Advâta Iâravâda, "monistic atheism" or panentheism, exemplified in the Vedânta-Sîdhânta of Rishi Tirumular (ca 250 BCE) of the Nandinîtha Sampradâya in his Tirumantiram, which
cetic who lives by the principle of vairâgya. Also names a particular class of mendicants, generally Vaishnavas, of North India who have freed themselves from worldly desires. See: monk, samâjika, tâla. vairâgya: nepal "Dispersion; aversion." Freedom from passion. Distasis or disgust for worldliness because of spiritual awakening. Also, the constant renunciation of obstacles on the path to liberation. Ascetic or monastic life.

vaishnav: nepal Of or relating to Vishnu; same as Vaishnavite. A follower of Vishnu or His incarnations, such as Krishna or Râma. See: Vaishnavism.

Vaishnavism (Vaishnava): nepal 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 Vishnu as Personal God, His incarnations and their consorts. Vaishnavism stresses the personal aspect of God over the impersonal, and bhakti (devotion) as the true path to salvation. The goal of Vaishnavism is the attainment of mukti, defined as blissful union with God’s body, the loving recognition with God’s body, the loving recognition of nearness to Him in Vaiṣṇavism. (ca 1500-600 BCE) 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 Vedânta schools, ranging from pure dualism to absolute monism. The first and original school is Advaita Vâsanâs, of North India on the Gangetic River. Hindus consider it highly sanctifying to die in Kâśî, revering it as a gate-way to moksha.

vaishnava: nepal The Tamil equivalent to Vaishnava.

vâsanâs: nepal "Subconscious purification by fire." Daha means to burn, a tantr is a method, and vâsanâs are deep-seated subconscious traits or tendencies that shape one’s attitudes and motivations. Vâsanâs can be either positive or negative. One of the best methods for resolving difficulties in life, of dissolving troublesome vâsanâs, the vâsanâ dahan tantrô 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: lekhaprârtha havana, vâsanâ. vâta: nepal "Movement." Vûhu, “air-ether.” One of the three bodily humors, called doṣha, vâta is known as the air humor. Principle of movement in the body. Vâta doshâ governs such functions as breathing and movement of the muscles and tissues. See: śvâruda, dosha.

Veda (sv): nepal "Wisdom." Sagely revelations which comprise Hinduism’s most authoritative scripture. They along with the Agamas, 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: Rig, Yajur, Sâma and Athar-va. In all they include over 100,000 verses, as well as additional prose. Each Veda has four sections: Samhitâs (hymn collections), Brâhmanas (priestly manuals), Āranyakas (forest treaties) and Upanishads (enlightened discourses). See: śruti, Upanishad.

Vedânta: nepal “Ultimate wisdom” or “Itnal conclusions of the Vedas.” Vedânta is the system of thought embodied in the Upanishads (ca 1500-600 BCE), which gives forth the ultimate conclusions of the Vedas. Through history there developed numerous Vedânta schools, ranging from pure dualism to absolute monism. The first and original school is Advaita Vâsanâs, "monistic theism" or pantheism, exemplified in the Vedânta-Sûtrâs of Rishi Tirumular (ca 250 BCE) of the Nandinîthâ Sampradâya in his Tirumântiram, which
**Glossary**

**Vegetarian vow:** To eat a strictly vegetarian diet. A person following a vegetarian diet is called a **vegetarian**.

**Vegetarian diet:** 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 other chemicals, 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, colors, flavors and preservatives). A person following a vegetarian diet is called a **sakhârî**. A nonvegetarian is called mûnîshâhî. See: yama-nîyama.

**Vegetarian vow:** Sakâhâra vrata, the vow to eat a strictly vegetarian diet.

**Veiling grace:** Tirôbhâvâ sâkti. The divine power that limits the soul’s perception by binding or attaching the soul to the bonds of ânava, karma, and mâyâ—enabling it to grow and evolve as an individual being. See: grace.

**Viṣṇua:** *Spear, lance.* The symbol of Lord Kârttikeya’s divine authority as Lord of yoga and commander of the deus. (Known as ñâla in Sanskrit.) See: Kârttikeya.

**Venerate:** To look upon with feelings of deep respect or reverence.

**Vîra Íaiva:** Later Indian popular musical instrument usually having seven strings and two calabash gourd resonance boxes.

**Vôra:** The principle of health and environmental ethics that has been a keystone of Indian life for thousands of years. 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 other chemicals, 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, colors, flavors and preservatives). A person following a vegetarian diet is called a **sakhârî**. A nonvegetarian is called mûnîshâhî. See: yama-nîyama.

**Vêl:** *Spear, lance.* The symbol of Lord Kârttikeya’s divine authority as Lord of yoga and commander of the deus. (Known as ñâla in Sanskrit.) See: Kârttikeya.

**Vâkâhârî:** Large South Indian popular musical instrument usually having seven strings and two calabash gourd resonance boxes.

**Vâkâhârî:** Large South Indian popular musical instrument usually having seven strings and two calabash gourd resonance boxes.

**Vîrûddha:** *Spear, lance.* The symbol of Lord Kârttikeya’s divine authority as Lord of yoga and commander of the deus. (Known as ñâla in Sanskrit.) See: Kârttikeya.
is a perfect summation of both the Vedas and the Ågamas. See: Advaita Íivânavâda, monistic theism, Tirumantiram.

Vedic-Ågamic: Simultaneously drawing from and complying with both of Hinduism's revealed scriptures (gruti, the Vedas and Ågamas, which represent two complementary, interwining streams of history and tradition. The difference between Siddhânta and Vedânta is traditionally described in the following way. While the Veda depict man looking for God, the Ågamas hold the perspective of God looking to help man.

Vedic Experience: A modern English anthology of the Vedas by Professor Raimon Panikkar.

Vegetarian: Ûa‰hâra. Of a diet which excludes meat, fish, fowl and eggs. Vegetarianism is a principle of health and environmental ethics that has been a cornerstone 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 “processed” 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 Ûa‰hâriti. A nonvegetarian is called maha‰hâriti. See: yama‰naya

Vegetarian vow: Ûa‰hâra vrata, the vow to eat a strictly vegetarian diet.

Veiling grace: Tirobhûva sakti. The divine power that limits the soul’s perception by binding or attaching the soul to the bonds of Íiva, karma, and mâyâ—enabling it to grow and evolve as an individual being. See: grace.

Veil: Gau‰ “Spear, lance.” The symbol of Lord Kàartikeya’s divine authority as Lord of yoga and commander of the devas. (Known as Íâla in Sanskrit.) See: Kàartikeya.

Venerate: To look upon with feelings of deep respect or reverence.

Vî∫â: 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: Ûo‰qvā. A long, unstitched cloth like a saung, 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 vishâna, “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.

Vi‰∫â: Ûi‰vi “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 pûjâ in all Íiva temples and shrines. Savîtes wear three stripes on the brow as a distinct sectarian mark, as do many Shàrvàtras. See: tisika, trispandu.

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, himâa, etc.

Videshamukti: Ûi‰vi‰vâ‰ “Disembodied liberation.” Release from reincarnation through nirvikalpa samâdhi—the realization of the Self, Para‰vîva—at the point of death. See: moksha, Para‰vîva, Self Realization.

Vidyā: Ûi‰vâ “Knowledge, learning, science.” The power of understanding gained through study and meditation. Contrasted with avidyâ, ignorance.


Vili‰tî: To use abusive or slanderous language against; to revile or defame.

Vî∫â: Large South Indian popular musical instrument usually having seven strings and two calabash gourd resonance boxes.

Vî‰vagrâsa: Ûi‰vi‰vâ “Total absorption.” The final merger of the soul in Íiva at the fulfillment of its evolution. It is ultimate union of the individual soul body with the body of Íiva—Para‰vîva—within the Sivaloka, from whence the soul was first emanated. This occurs at the end of the soul’s evolution, after the four outer sheaths (ananda‰ya ko‰a, prithâ‰na‰ya ko‰a, mâyâ‰ya ko‰a and vî‰vâ‰na‰ya ko‰a) have been dropped off. Finally, ananda‰na‰ya ko‰a, the soul form itself, merges in the Primal Soul. Individuality is lost as the soul becomes Íiva, the creator, preserver, destroyer, veiler and revealer. Individual identity expands into universality. Having previously merged in Para‰vîva and Para‰vîkâ‰, the soul now fully merges into Para‰vîvârama and is one with all three of Íiva’s perfections. Íiva has totally become Íiva—not a new and independent Íiva, as might be construed, for there is and can only be one Supreme God Íiva. 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 upâ‰vâ‰, a liberated soul who continues helping others, or a nirvâ‰na‰, one who shuns all worldly involvement.

Vivekânanda, Svâ‰vï: Ûi‰vi‰vâ‰vâ‰ “Disciple of Íirá Râmakrî‰sha who was overtaken by an ardent love of Hinduism and a missionary zeal that drove him onward. He attained mahâ‰samâ‰dhi at age 59 (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 Râmakrî‰sha Mission which thrives today internationally with over 100 centers and nearly 1,000 sannyásins. He is credited, along with Tagore, Aurobindo, â‰vâ‰karâ‰n and others, with sparking the modern Hindu revival.

Vow: See: vrata.

Vrata: Û “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. Vivas is extend from the simplest personal promise to irrevocable vows made before God, Gods, guru and community.

Vra‰ta‰shyâ‰: Û “Vow.” 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 kula‰pati family. They take two additional vows the
Šaiva Śraddhādhāraṇa Vrata (the pledge to uphold and preach the Savite Creed) and the Kulapati Śītra Vrata (the vow to uphold the 54 Kulapati Śūtras).

Vṛtyāstanta: “Vow pronounce-ment.” The traditional purification rite, the 54 Kulapati Sūtras).

Vyāghrapāda: “Tiger feet.” Famous Nandinīthā Sampradāya siddha (ca 200 BCE), trained under Maharishi Nandinīthā, was a brother disciple of rishi Tirmulur and Paṭalajī. He pilgrimaged south from Kashmir, settling at Tamil Nadu’s Chidambaram Śiva Temple to practice yoga. See: Kaṭaṭa Parameṇa.

Wailua Farm: The second of nine realms of tropical beauty at yoga (Kauai Kadheenam). 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 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: paṭhca mahāyājja.

Yama: “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 essential foundation for all spiritual progress. The yamas are the ethical restraints; the niyamas are the religious practices. See: rāja yoga.

Yoga: Yuga: “Period, age.” One of four ages which chart the duration of the world according to Hindu thought. They are Satyā (or Kṛta), Tretā, Dvāpara and Kali. In the first period, dharma reigns supreme, but as the ages evolve, 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 Satyā Yoga.

waver: To vacillate, showing doubt or indecision. Characteristic of not being firm-minded. To be unsure of oneself. See: conversion to Hinduism.


wealth: prāغbha: “Wailua River: The sacred Hawaiian river south west edge of 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 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: paṭhca mahāyājja.

Yama: “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 essential foundation for all spiritual progress. The yamas are the ethical restraints; the niyamas are the religious practices. See: rāja yoga.

Yoga: Yuga: “Period, age.” One of four ages which chart the duration of the world according to Hindu thought. They are Satyā (or Kṛta), Tretā, Dvāpara and Kali. In the first period, dharma reigns supreme, but as the ages evolve, 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 Satyā Yoga.

waver: To vacillate, showing doubt or indecision. Characteristic of not being firm-minded. To be unsure of oneself. See: conversion to Hinduism.


wealth: prāगbha: “Wailua River: The sacred Hawaiian river south west edge of 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 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: paṭhca mahāyājja.

Yama: “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 essential foundation for all spiritual progress. The yamas are the ethical restraints; the niyamas are the religious practices. See: rāja yoga.
Wailua Farm: The second of nine realms of tropical beauty at yog (Kauai Atchidheim). 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 milk, yogurt, cheese and butter for the monastery kitchen and for Hindus returning to India from abroad. A small 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: patiha mahayajna. 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-nyama: यम-नियम The first two of the eight limbs of yoga, constituting Hinduism's fundamental ethical codes, the ten yamas and ten niyamas are the essential foundation for all spiritual progress. The yamas are the ethical restraints; the niyamas are the religious practices. See: niyama yoga.

Yeä: 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 Sûtras (ca 200 bce) as the eight limbs (ashtââ∫a) of Ñâja yoga. It is essentially a one system, but historically, parts of Ñâja yoga have been developed and emphasized as yogas in themselves. Prominent among the many forms of yoga are hâtha yoga (emphasizing bodily perfection in preparation for meditation), kriyâ yoga (emphasizing breath control), as well as karma yoga (selfless service) and bhakti yoga (devotional practices) which could be regarded as an expression of Ñâja yoga’s first two limbs (yama and niyama). See: austeritv, bhakti yoga, dânya, hâtha yoga, Ñâja yoga, siddhi.

Yoga-pûe: योगपूर्ण The third of the successive stages in spiritual unfoldment in Savâ Siddhânta, wherein the goal is Self Realization. See: pûe, yoga.

Yogasuîmi: Guru-sûmi “Master of yoga.” Sri Lanka’s most renowned contemporary spiritual master (1872–1964), a Sivajñâni and Nâtha siddhar revered by both Hindus and Buddhists. He was trained in and practiced kundalini yoga under the guidance of Satguru Chellappaswami, from whom he received guru dikshâ. Sage Yogasuîmi was in turn the guru of Sri Swamiswamy, current preceptor of the Nâtha Sampradâya’s Kaîlåsa Paramparâ. Yogasuîmi conveyed his teachings in hundreds of songs, called Natchintanai, “good thoughts,” urging seekers to follow dharma and realize God within. Four great sayings capsulize his message: Tha-nal ari, “Know thy Self by thyself.” Sarvam Shram Cepai, “Siva is doing it all.” Sarvam Shivamoy, “All is Siva,” and Summa Pru, “Be still.” See: Natchintanai.