

Thirumoolars introduction

Thirumoolar's Introduction Download Thirumoolar's Introduction in pdf: English , Spanish , French , Finnish , Tamil , Hindi , Kannada , Malayalam

The Supreme True One is Siva/Sakti (God/Goddess). This True One is the transcendent and Immanent One who encompasses all. He/She is both absolute and relative reality. The One is the absolute static reality which is beyond the Creation aspect and transcends the Subtle and material creation. Siva as Sakti (Goddess) is the immanent pure consciousness or energy in it's dynamic aspect of existence. She is the power and substratum of all form. It is Sakti who energizes the spheres of creation at all levels. Therefore, creation in it's manifest form appears as a series of graded devolutions of the pure spirit, until it becomes the gross outer appearing physical sphere. From this union of Siva/Sakti as static and dynamic consciousness, comes a third force. This force is between them and also issues forth from them. It is the spark of the first vibration. That vibration is known by many names. It is Nad or Sound. This is not a physical sound heard with physical ears, but the subtle un-manifested sound of creation. When this great creative energy is first released, it must manifest itself into created forms. The first manifestation is known as Bindu, which means "a point". It is this tight compactness of energy which is ready to produce. From it comes light, and from this light (and sound) everything devolves into the myriad creations of form. Although there are other aspects of Siva/Sakti who have dominions within the many levels of creation, they are all only aspects of Siva/Sakti. Thus it is Siva who performs the task of creation, preservation, and dissolution of forms. In similar fashion, He pervades all as light and darkness, sound and silence, and as body and life. It is the same in all creations, gross and subtle, in all the worlds in all the universes. From this great oneness which is Siva/Sakti, came the founder of Yoga, the king of yogis, known simply as Siva. From him and an unbroken chain of Master Yogis who have followed, has come the rich yogic traditions of India. So rich, in fact, that great religious works with thousands of pages of commentaries upon those pages have been passed down to the present time. Some traditions were also passed only by word of mouth from teacher (guru) to student (chela). Some of these great masters are still available to help the evolving human race today. Such a one first made contact with me in early 1992. To my amazement, he turned out to be none other than the Siddhar Thirumoolar, who authored one of the very early Tamil (south India) scriptural classics. It is known as THIRUMANDIRAM. This great spiritual system, set forth by Siddhar Thirumoolar, later broadened into Saiva Siddhantam and it has played a large role in the history and development of Tamil culture in south India. This great classic has been translated into english. The story behind THIRUMANDIRAM (Thiru--holy, + mantiram--mantra) Thirumoolar was a yogi by the name of Sundarar from the Mt. Kailas area of the Himalayas. He decided to undertake a journey to see a friend and fellow yogi. This friend resided in the Potheya Mountains of south India. He was known as Yogi Agastyar. Nearing the end of his journey, near the village called Sathanur, he saw a sight that deeply moved him. He noticed a herd of cows lowing miserably around the dead body of their cowherd, Mulan. This yogi who knew well... "Anbe Sivam" (God is Love), felt he should do something to alleviate the suffering of these poor creatures. Through the use of his yogic powers, he put his body in a hollow log for safe keeping and then left it to enter the body of the dead Mulan. The cows were overjoyed to see their master returning to them. He then led them back to the village. After leaving them safely at home, he returned to the old log where he had left his body. He was shocked to find that his body had disappeared. This yogi remained in the cowherd's body and became famous for the verses he uttered when he occasionally would come out of Samadhi (contemplative absorption). In this fashion, 3000 verses were recorded, and these are now known as THIRUMANDIRAM. Notes from the Philosophy of the Tamil Siddhas

By T. N. Ganapathy

This is: "Mula Varga": The Siddha Tradition for which Thirumoolar

The Tamil Siddhas speak of the root-teacher, as either Ganapati or Thirumoolar. Thirumoolar says, "The guru is Sivam; the guru is the ineffable one". Siva the Siddha guru is said (when the disciple is ready) to contact the disciple in ajna chakra, from where the contact is continuous. The Genuine Seat of God is the human body. The Tamil Siddhas understood the human body as a threshold, a sacred passage to the Ultimate Reality, just as sacred rivers, temples and mountains are. They ask pertinently, "why should you go to these places of pilgrimage when the threshold is within you". Self-knowledge, according to the Tamil Siddhas (this includes Thirumoolar) is a realization of one's original identity or "oneness" with Sivam or God. Thirumoolar defines Samadhi or self-knowledge as a state where the "I" becomes the "He". Self-Realization reveals that what we call "God" is inside one's own self. This should be interpreted as an insight of not "my awareness", but the "Beings" awareness of Itself in me. Thirumoolar is emphatic that self-realization is a process where the Jiva (as self) identifies itself with Siva (as Self) and he calls this as "the great seal of Jnana. Self-Realization is the bliss of the Siddhas. He also says that all along he had not understood the "That" which is in him. In short, on the Siddha view, the self in man is the ultimate substance behind the world of phenomena. The highest form of yoga is the attainment of jiva with the Supreme Self. The individual soul is merged with the Absolute. Thirumoolar says that once that state is attained no one can dare to threaten him thereafter. Since this is also a path for Householder yogis, it should be noted, that in T. N. Ganapathy and K. R. Arumugani's book, "The Yoga of Siddha Thirumoolar", Thirumoolar never advocated against marriage. Saivism, the religion Thirumoolar advocates, is a naturalistic religion which allows marriage. Thirumoolar puts forth Lord Siva Himself as an example. By presenting the Lord in the form of Uma-mahesvara, which is symbolic of bhoga (enjoyment), Thirumoolar endorses marriage.

In this much debated choice between married and single, it is strictly up to each individual to decide what is best for their own life's purpose.

While God waits for His temple to be built of Love, Men bring Stones.

Rabindranath Tagore Thirumoolar

Thirumoolar's intent to offer another in depth study of his great classic Thirumandiram, at this time. However, any study of that great work can only be of benefit to those so inclined. What he has asked, is that I bring to the internet several major teachings that are dove-tailed to the faster pace that is lived in the world today; some of which can be found in his Thirumandiram. Before I go further, it is important to understand that Thirumoolar is center stage as a Master/Guru figure for those who choose to practice these teachings. By concentration upon Thirumoolar before or during (or both) these techniques, he has said; "By concentration on me, the student will draw me to initiate a spiritual charge of transmission for the opening necessary for them to tap the power that lies in these great teachings". He told me to make this known, and so I am. I cannot stress enough the importance of following this simple request. It could very well mean the difference between success and failure in your practice. This is most probably one of the greatest masters to ever live, and from his place of great love and compassion for his family of the world, he has chosen to again help us. It is my great privilege to serve him in this capacity. If you practice the following teachings with enduring love for the Divine, you will draw the Divine near to you, for that Divine One is Love (Anbe Sivam). God is Love. When one comes to know the Divine Primal Creator (first through self-realization and then through God-realization) one experiences deep abiding bliss. It is a joy so great that attempts to describe this state always fall short. The transcendental union of the soul with it's creator is beyond the description of all words and speech. It can only be known through direct experience. Thirumoolar's Siva Mantras "The Transcendent Reality fills the chakras with 51 letters" The 51 letters of the sanskrit language are identified with various parts of Sakti. The first one-lettered mantra is OM. From this came all that is made. It is often called Nada, Sabdha, sound current, etc. In Hinduism it is often called "the dance of creation", as Shiva is said to have danced his eternal dance of bliss into being. Om precedes most mantras, as is also the case with the 50 letters, bringing the count to 51. The 50 letters are also the 5 letters (sounds) and Thirumoolar gives a definite order for these. He places them in 5 rows. They are as Follows: OMSi Va Ya Na MaYa Na Va Si MaMa Va Ya Na SiSi Ya Na Ma VaVa Si Ma Ya Na OM Their correct pronunciation is: "See-Vaa-Ya-Na-Ma". This is what Thirumoolar refers to as "the mystic word". In the preface to his Mantra Malai-- meaning "garland of mantras", he gives his reason for which he wrote this great masterpiece (later to be called Thirumandiram). "The bliss I gained may the world gain... On one taking recourse more and more to the Mantra, the Mystic word- Na-Ma-See-Vaa-Ya, the 5 letters, and experiencing it in every fiber of the body, the heaven-dwelling content of the Vedas, will of it's own accord reveal itself". (TM, verse 85, as translated by G. Vanmikanathan in Sekkizhaar, 1985 p. 321) (The Vedas, referred to in the above quote, are one of India's great spiritual scriptures). A very simple melody of the scales accompanies this mantra of 51 letters. We have recorded it here on this site for you. The tune makes both learning it and repeating it much easier to do. I have found this to be a most amazing mantra. One has to concentrate on it, even after memorizing it, or you tend to lose the order in which the sounds are placed. This creates an easier tendency toward continual concentration. For most people just beginning to learn techniques of concentration and meditation, it is difficult to hold the mind on the subject matter without it wandering from one thing to another. The mantra of 51 letters does a great deal to correct this problem.

When chanting the 51 letters, it should be done out loud at first. This makes it easier to learn. Then by degrees it can be taken from physical sound and vibration, inward to the Spiritual Sound, while ever increasing one's ability in one-pointed concentration. To start, however, the whole of the 51 letters should be chanted out loud until memorized (or nearly so). It is a good idea to keep a 3"x 5" card with the 5 lines of 51 letters written out so it is easy to read. It can then be easily referred to during practice if one forgets a line, or where they are in the manta. The next step after memorization is twofold. If one has a string of beads (mala) to work with, it can help facilitate the process. If not, refer to a clock. You should chant the 51 letters out loud for approximately 10 minutes. The last minute or so, your chanting should become softer and softer, then just a whispered chant, ending by repeating it over and over mentally. This process draws varying levels of your consciousness into the process, while your concentration becomes more and more focused. The second half of this practice is to chant the 51 letters silently, concentrating not only on their sounds, but in listening within as well. Also become aware of your ears, as though you were hearing the chant coming into you from outside, as well as mentally saying the letters silently. This should ideally be practiced for another 10 minutes, bringing the full practice to 20 minutes. After you have done this for awhile and are comfortable with it, you can increase the time you spend on the second half if you like. At some point in the practice, you may experience cessation of the breath. This should not be cause for worry. It is a natural result of one-pointed concentration. When your body requires more oxygen, your breath will return of it's own accord. Just observe it, and know you are making good progress when this begins to happen. This actually is a major step toward Samadhi. Samadhi is obtained when the meditator, the process of meditation/concentration, and the object of the meditation have become one. This is also called contemplative absorption. When the object of meditation is Siva/Sakti-- (God/Goddess); then the Super-Conscious state, in which one experiences their identity within the ultimate Reality, is attained. By the practice of the chant/meditation-mantra of 51 letters, you are beginning to purify the chakra centers within the body and causing them to become more vibrationally in tune. If you are a long-time meditator, this practice may bring you almost instant results. This is a very ancient and highly spiritualized mantra and it holds great promise for those who do it with sincerity and regularity. Once you are familiar with the chant/mantra of 51 letters, you can also do it as a form of what is called "practicing the presence". That is, it can be done in your mind, mentally, as you do daily chores, or while drifting off to sleep. The more you keep the energy of the Transcendent Reality with you, the more quickly and easily you will become aligned to the God within you as well; for they are one and the same. You, as Soul, are a spark of the Primal Creator, Siva/Sakti. "Daily I kneel and chant Nandi's holy name; envisioned, he stands, the Fire-hued One. Flaming like the moon in sky; into me he comes, and throbs and breathes through my mortal flesh." # 37 of Vol. 1 of Thirumandiram, by Siddhar Thirumoolar, Eng. Trans. & notes by Dr. B. Natarajan, D. Lit., edited by M. Govindan, MA (Nandi is a synonym for Sadasiva-- the form/formless aspect of Siva. Nandi, literally means "the bull of Siva". Fire-hued refers to the Great light of Siva.) (Siva or Shiva-- the name of the

creator of all that is. Mantra-- man=mind, tra=protects when contemplated upon. Chakras--etheric/astral energy wheels situated within the body. These can be seen clairvoyantly or in deep thought concentration.)(Sakti-- Goddess energy in it's dynamic aspect of creation; the power and substratum of all form)Thirumoolar's So-Ham Meditation MantraWhen you have memorized and are comfortable with the practice of the 51 letter chant, then you are ready to add Thirumoolar's So-Ham.Thirumoolar explains that before Om or Aum in the creative process, there was "Soham". He reveals that Soham becomes Om, and that in turn becomes the expanded letters of the 5-lettered mantra that you have previously learned about on this site. Having learned the chant/mantra of 51 letters previously given, which has been vibrationally taken into your Chakra system, you are now uniquely prepared for the practice of "Soham". Your success with this meditation mantra will be much easier and the results of your ability at one-pointed concentration will come to you more quickly.This is a very well known meditation technique. It has been given by many teachers, in varying forms. (Hamsa, Ha-Sa, Hong-Sau, Sau-Ha, to name a few.) There is very good reason for this. When done correctly it is probably the king of meditation teachings, in as much as it gets one back to one's Source.Thirumoolar offers it here in the following prescribed manner.The inhalation and exhalation of the breath is referred to as "Hamsa", meaning 'the swan'. It is made up of the two syllables, 'Ham' and 'Sa'. Thirumoolar has reversed them, and they are 'So' and 'Ham'. They emanate from the original point of the Creation of Sound and Light. Together they become the mantra, 'Soham'. It is chanted silently with the breath.One should sit in a quiet place in a comfortable position with the spine kept straight. One can go directly from the 20 minute practice of the 51 letters to So-Ham if you feel calm and the mind is settled. If you are restless then quick double in-breaths, followed by forcing out all the air from the lungs through pursed lips with quick double exhalations will help calm you. It is done by breathing through the nose with two short in-breaths--uh-uh, filling the lungs to capacity. Then force it out rapidly in two short breaths--uh-uhhh. Do this 6 to 12 times.Look at a picture of Thirumoolar or see an image of him in your mind. Thank him for this opportunity. Say a short prayer or bow inwardly to whatever aspect of divinity has meaning to you.Begin your practice with a naturally drawn in-breath. As you do so, silently say 'So'. When you exhale naturally, silently say 'Ham'. Do not attempt to control the breath. Let it come and go naturally. As you do so, watch it with your mind and repeat the SoHam mantra.In-breath - 'So'Out-breath - 'Ham' (pronounced hah-m)You may also listen to the silent sound of So-Ham in your ears as you mentally say the mantra with your in and out breathing. Feel your chest rise and fall with each breath. Raise your eyes under your closed eyelids slightly if you can do so comfortably. If it interferes with your ability to concentrate on the other aspects of the technique, then let it go. It can be practiced later when you are more familiar with the practice of the mantra.If your mind wanders or you have trouble mentally following the So-Ham, then mentally return to the chant of 51 letters for a brief period, and then try So-Ham practice again.When you have become comfortable with So-Ham, a further practice known as Khechari Mudra can be added. When you can comfortably raise your gaze to the center between and just behind the eyebrows, you are ready to go on. This center is the sixth Chakra (Ajna) or brow center. While raising the gaze, the tongue should be turned upward to the roof of the mouth, stretching the point of the tongue back as though trying to touch the uvula. The uvula is that little tab of flesh that hangs down at the very back of the soft palate. (It can be seen in a mirror at the proper angle with good lighting) By the practice of Khechari Mudra you can attain mastery over the fluctuations of the mind and acquire a Spiritual attitude. This also fills the Chakra with Soma nectar flowing from the higher centers in the head. To be bathed in this nectar brings a very joyous feeling, and helps you to ascend more quickly and evenly into higher levels of consciousness. To begin with, do Khechari Mudra for short periods during your So-Ham practice. A minute or two is plenty. Never over exert or hurt your tongue muscles. With daily practice, it will become easier, and you will automatically do it for longer stretches of time.'So-Ham' should be done in the beginning for at least 5 minutes, extending the time periods as you become proficient and as time allows. It may also be done separately from the chant/mantra of 51 letters if you need or desire to do that.In conclusion, I must tell you that when practiced regularly with devotion and concentration, these three ancient techniques are a powerful magnet that will draw you into Realization of the Self; that spark of the divine that dwells within each of you. You are that which you seek. The true Church or Temple of God/Siva is within. It is there that the true Alter of God is found. It is beyond the outer trappings of all religions. They are but dim reflections of the Sound and Light and Bliss to be found within you.May Siva, Thirumoolar and all the Great Ones bless you in your practice of these ancient teachings.SAT TAT OMAbout the AuthorThe Author of this site is a Yoga-initiate incognito. She is in partial retirement from the world and wishes to remain that way. Her spiritual name is Sivakami Om Anandi. She has been doing Laya and Kriya yoga since 1976, and has experienced the results of the teachings presented here through the grace of Siddhar Thirumoolar. Knowledge of this great master was first made known to her through the book, Babaji and The 18 Siddha Kriya Yoga Tradition, by M. Govindan, MA. Thirumoolar first contacted her directly in 1992. Some time after becoming a Third degree initiate in Babaji's Kriya Yoga, Thirumoolar began again to make it known that he wanted these teachings presented for the benefit of those who aspire to know God but don't know where to begin, or their worldly responsibilities are too great to allow them the time to pursue in-depth studies or attend lengthy retreats.If you have questions regarding your practice of the teachings presented here, you may contact us at: sivakami_om@hotmail.com

Thirumoolar has given us a version of a higher teaching known as The Three Divine Qualities (3DQs). Thirumoolar's Siva Yoga (TSY) and 3DQs together, are Laya Yoga. Laya Yoga is usually called the yoga of absorption, or absorbing the lower nature by the higher spiritual forces. Laya Yoga results in "dissolution" or the melting of all the impressions which have accumulated throughout one's lifetime/s, thereby liberating one's mind from all obstacles and limitations and freeing one from the hold of karma. This also causes the seeds of habitual inclinations (i.e. samskaras) to be dissolved and turned into primal energy. It is an experience of eternal bliss in which the mind and soul totally merges (Laya) in the Supreme Being.

The 3DQs teaching has now been formed into a lesson format. It will be available through this website. However, because of the high vibrational nature it may impart, it is offered only on an individual basis. An enrollment form appears on this site. When filled out and submitted, a user name and password will be sent to you by return email. This will enable you to access the secure page containing the 1st Step of The 3 Divine Qualities Lessons. The information you furnish on this form and all other correspondence is strictly confidential and no information of any kind will be sold or passed on to anyone unless requested by the sender. This technique will be given in 5 graduated steps.

Note: The students who couldn't afford

- to pay for the print outs of the 3DQs Lesson or
 - to buy a paper & pen to write down the 3DQs Lesson
- are requested to contact us so that we can send the 3DQs lesson by post to your home address.