

INVOCATION OF GURU

என்னையிப் பவத்திற் சேரா வகையெடுத் தென்சித் தத்தே
தன்னைவைத் தருளி னாலே தாளிணை தலைமேற் சூட்டும்
மின்னமர் பொழில்சூழ் வெண்ணெய் மேவிவாழ் மெய்கண் டானூல்
சென்னியிற் கொண்டு சைவத் திறத்தினைத் தெரிக்கலுற்றாம். 3.

ennaip pavattir cērā vakaiyeṭut teṅcit tattē
tanṇaivait taruḷi nālē tāḷinaḷ talaimēr cūṭṭum
minṇamar polilcūḷveṇṇey mēvivāḷ meykaṇ ṭāṇ nūḷ
cenniṇiyir koṇṭu caivat tirattiṇait terikka lurrām

என்னை இப் பவத்தில் சேரா வகை எடுத்து, என் சித்தத்தே
தன்னை வைத்து, அருளினாலே, தாள் இணை தலை மேல் சூட்டும்,
மின்னமர் பொழில் சூழ் வெண்ணெய் மேவி வாழ், மெய்கண் டான் நூல்
சென்னியில் கொண்டு, சைவத் திறத்தினைத் தெரிக்கல் உற்றாம்.

3. Let me here expound the Truth of **Saiva Siddhānta**, following the prime book of **Siva Jnāna Bōdha** of **Meikāṇḍa Dēvā** of **Veṇṇai nallūr** adorned with beautiful groves surrounded by lightening clouds, who, out of his mercy, adorned my head with his twin-feet, pervaded myself (**yoga dīksha**), and thus rescued me from the recurrent cycles of births and sufferings.

COMMENTARY:

*The author **Aruḷnanthi sivam**, a 13th century Saiva legend was well versed with scriptures thus known as **Sakalagama Padit**. He was the Guru for the clan of **Meikāṇḍār** family. When **Meikāṇḍār's** father **Achchutha Kaḷāppāḷar** approached his **kula guru** for guidance to beget a son, **Aruḷnanthi** directed the couple to go the Temple of **Thiruvenkādu**, take bath in the three sacred ponds and worship the Lord there. That's how they got the son **Meikāṇḍār** whose real name was **Swēdhavana – perumāḷ**, the name of the Lord in that temple.*

*When two years old **Swēdhavana perumāḷ** was playing in front of his maternal uncle's home in **Thiru veṇṇai nallūr**, sage **Paramjōthi**, who was travelling in the astral plane, happened to see him. Struck by the maturity of the child's soul and directed by the will of the Almighty **Shiva**, **Paramjōthi** came down, gave all necessary initiations -**dīkshās** - and also initiated him into the supreme renunciation order of **parāma hamsa sanyāsa**. He instructed the child with **Siva Jnāna Bōdha** - part of **raurava āgama** -and requested him to make this message*

available in Tamil. He also renamed the child as **Meikaṇḍār**, which is the direct translation of his Guru's name in Tamil, **Satya jnāna dharsini**.

Mei kāṇḍar was fixed in the envisioning, personal, nondual experience of the Supreme called **niṣṭha** in the Temple of **swayambhu** (self-manifested) **vināyaga** in the village for fourteen days. Then Saint **Meikaṇḍār** graced us with the twelve aphorisms consisting of 40 lines and 216 words, known as **Siva Jnāna Bōdha** in Tamil. This is the essence of the **ULTIMATE TRUTH** in a condensed and concise format.

Considering the difficulties in interpreting such a concise and condensed message of **TRUTH**, **Meikaṇḍār** himself wrote explanatory poems and notes for this. He started teaching and spreading this message from his place. Many people started coming to him, even though he was a child.

Hearing that the small boy, who was born from the advice he gave to his parents, is teaching **Siva Jnāna Bōdham**, **Aruḷnanthi** was amused. He wanted to check himself the ability and the wisdom of the child. **Meikaṇḍār** was teaching to the disciples when **Aruḷnanthi** went there. The lesson was about the **Āṇava**, the primal fetter of the soul. Observing the class for some time, **Aruḷnanthi** interrupted with a question, "what is the nature of **Āṇava**?". "The state you are in now" was the answer from the child prodigy **Meikaṇḍār**.

This one word was enough for the **Aruḷnanthi**, who has the maturity of the knowledge from his sincere study and practice - **apara jnāna** - but in short of personal experience of the **TRUTH** - **para jnāna** - himself. This elderly Brahmin Guru of the clan, fell at the feet of this child **Meikaṇḍār**, who was from the fourth caste. He became the prime disciple of **Meikaṇḍār** and wrote this text **Siva Jnāna Siddhiyār** based on his **jnāna guru Meikaṇḍār's** text of **SIVA JNĀNA BŌDHA**.

This is the message conveyed in this following song from **Tirukaḷittrupadiyār**.

2. சாத்திரத்தை ஓதினர்க்குச் சற்குருவின் தன்வசன
மாத்திரத்தே வாய்க்கு நலம் வந்துறுமோ? - ஆர்த்த கடல்
தண்ணீர் குடித்தவர்க்குத் தாகம் தணிந்திடுமோ?
தெண்ணீர்மை யாய்இதனைச் செப்பு.

cāttirattai ōtiṇarkkuc carḷkuruviṇ taṇvacāṇa
māttirattē vāykkunalam vanturumō – ārttakāḷal
taṇṇēr kuḷittavarkkut tākan taṇintiṭumō

teṇṇīrmai yāyitaṇaic ceppu

*Resolve. Will drinking the water from the salty ocean quench one's thirst? Will those who mastered all the scriptures reap the benefit comparable to that of a single gracious word from the **Guru**?*

- மெய்கண்ட சாத்திரம், திருக்கடவூர் உய்யவந்த தேவர் அருளிய
- திருக்களிற்றுப்படியார் - பாடல் 06
- Meikāṇḍa Sāththiram, Thiru- kaḷittru - padiyār
- by Saint Uyyavandha Devar - song 06

3. *This song expresses the following points in our spiritual journey:*

- *Purpose of the Real Guru*
- *Power of the Real Guru*
- *Compassion of the Real Guru*
- *Importance of the Real Guru*
- *Respect for the Real Guru*
- *Attitude of the disciple.*

*Guru is like a lens which forms the fire by converging sunlight to burn. Sunlight cannot burn on its own. Like this, God also burns the binding fetters of the soul through the Guru. A brief interaction or a word of the Guru is enough for ignition as God Himself comes as the Guru by taking the soul of the mentor as His body. This is called **chaithanya sareera**. Unlike Vedanta tradition, Guru doesn't need to continue to babysit the disciple in Saiva Tradition. We see this from the life histories of Saint **Māṇikka vāsagar**, Saint **Aruḷnanthi Sivam** and Saint **Umapathi Sivam** etc.*

*அறிவைம் புலனுட னேநான் றதாகி
நெறியறி யாதுற்ற நீராழம் போல
அறிவறி வுள்ளே அழிந்தது போலக்
குறியறி விப்பான் குருபரனாமே .*

*aṛivaim pulanuṭa ṇēnāṇ ratāki
neriyari yāturra nīrāḷam pōla
aṛivari vullē alintatu pōlak
kuriyari vippāṇ kuruparaṇāmē*

*Our intelligence entangled in the senses,
Finds itself in very deep waters, but
Our intelligence dissolves into Supreme Intelligence
When the Guru comes and indicates the path.*

- திருமூலர் அருளிய திருமந்திரம், 10ம் திருமுறை, பாடல் 119
Thiru manthiram, the 10th Thirumurai by Saint Thiru Mūlar – song 119