

THE ROOTS OF SIDDHA SYSTEM OF MEDICINE IN 'THIRUVASAGAM'

(AN EVIDENCE BASED LITERARY STUDY)

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ABSTRACT

Thiruvagasam is the collection of poems praising Lord Shiva by the great saint Manikka Vasagar. The poems are filled with dripping emotional words lead to poetic beauty. In Tamil Language the word 'THIRU' signifies divine sanctity, a word of magnetic charm, connotes Perfection, Holy, Beauty, Wealth, Great, Blessed and the word 'VASAGAM' denotes that rhythmical expression/arrangement of words. Thiruvagasam is considered as holy book and treasure of 'Saivam' which contains one of the doctrines of 'Saiva Siddhantham'. Saivam is the way of life that worships Lord Shiva and it is the old religion of South India existing from pre-Aryan times. Saiva Siddhantham is the most elaborate, influential, most intrinsically doctrine of Saivam and it deals with great attempt to regulate the problems of Soul, Body, Humanity, Sufferings, Nature, Evil and the unseen world. As per the origin and historical aspects of Siddha System of Medicine, *Lord Shiva is the founder of this System*. The Siddha System of Medicine having its important roots like basic principles, fundamentals, etc., into the Saiva Siddhantham. This article describes about the various information in Thiruvagasam which are having prominent influences with Siddha System of Medicine with particular references from both sides (Thiruvagasam texts / Siddha classics) for each and every contents in this article which will enable for further researches/ academic purposes.

The Tamil poet, saint and sage MANIKKA VASAGAR, he is the one who has given the THIRU-VASAGAM, His history is involved in considerable obscurity; but although we can only discern the dimmest outline of his figure amid the mists of South Indian poetical tradition, it is quite certain that he actually existed; that these legends interesting in themselves, have a considerable foundation in fact. This sage was the first in the long and every way remarkable series of devotees of Lord Shiva.

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The emergence of Thiruvagasam

It is not possible with even an approximation to certainty to fix his date, even though research scholars fixed his date somewhere about 7th or 8th century of our era. Also we can get evidences of this sage in Vathavurar Puranam and Madura Sthala Puranam (Tiruvilaiyadal puranam by Paranjothi Mamuniver). Manikka vasagar means "he whose utterances are Rubies" in Tamil Man = excellent + ikku = Sweetness. So his utterances are excellent and sweet. The sage was born at the town which goes by the name of Tiru-vathavur on the River Vaigai near to Madura. The name given to him by his parents was Tiru-vathavurar (= he of sacred Vathavur) and title of his poems in Tiruvagasam (=divine utterances). His father was one of the Amaichar (Tamil) (=Minister) in the ministry of the 'King of Madura' at the time was 'Arimarttanar'.

The boy represented as being from the first a prodigy of intellect and it is gravely started that in his 16th year he had exhausted the circle of ordinary gurukula learning and especially was consummately learned in the Agamas of the Saiva system. The fame of his learning and genius soon reached the king. He constituted him as Prime minister giving him the title of Tennavan-BrahmaRayan (=the Pandiyan's Brahman king)

In the midway of story of 'Jackals become Horses' due to Lord Shiva's thiruvilaiyadal (Tamil) (=mystic sports), he attained the Salvation at Thiru-perun-thurai (Sacred great Harbor). The Lord Shiva, he himself visited earth in the form 'Guru' he may initiate and consummate the conversion and salvation of a disciple, Who shall restore to all Southern lands the teaching of the truth and make the Tamil language for ever glorious with the nectar of Sacred and devout poesy. The mighty Guru takes his seat under a thick and spreading 'Kurunthum' tree attended by his hosts all like himself in appearance Saiva Saints.

Mystic Guru who has a rosary of scarlet 'Eleocarpus' beads around his head, throat and breast who is smeared with sacred ashes of dazzling white, has a third eye of fire in the center of his forehead and hold his hand a book. After seeing the Almighty Guru, he exclaims "Hence forth I renounce all desires of worldly wealth & splendor. To me thy servant viler than a dog, who worships at thy feet, grant emancipation from corporeal bonds, take me as thy slave, o king of my Soul" saying this he stands *weeping*

and worshipping at the Guru's feet. After attaining his salvation he *has given the Thiruvashagam* to the mankind. We can find *many bags of golden Siddha concepts* in utterances of Thiruvashagam [TR²]. These poems rare daily sung throughout the whole country with tears of rapture and committed to memory in every Lord Shiva temple by the people, amongst whom it is a traditional saying that *'he whose heart is not melted by the Thiruvashagam must have a stone for a heart'*.

Important Note for Readers

As this is an evidence based literary research, the authors of this article have been intended to give the references from both sides (Thiruvashagam texts / Siddha classics) for each and every content in this article. This will help the readers to reach the particular content in both side texts without any confusion and also it will be a supporting stuff as disclaimer for Siddha classics / texts.

Reference syntax:

(Thiruvashagam Reference Book Sl.No . Page No. / Siddha Reference Book Sl.No. Page No.)

I. Concepts of Siddha principles in Thiruvashagam

The birth of all living beings is explained in 5th part of Sivapuram in Thiruvashagam and it is explained as "I (human being) was an insignificant being, worth nothing, attaching myself from birth to birth, to the grass, worm, tree, to bird, beast, demon, man, asura, sage and deva within these immobile and mobile forms of life, in every species born" (TR1.PN.15 / SR1.PN.180)

1. Ashtamasiddhi

Lord Shiva preached Ashtamasiddhi to Karthigai ladies who were in the form of stones. (TR¹.PN.25/SR¹.PN.243)

- a. **Anima** (becoming small) — power of becoming the size of an atom and entering the smallest beings.
- b. **Mahima** (becoming large) — Power of becoming mighty and co-extensive with the universe. The power of increasing one's size without limit.

- c. **Lagima** (becoming light) — capacity to be quite light though big in size.
- d. **Garima** (becoming weight) — capacity to weigh heavy, though seemingly small size.
- e. **Prapthi** (achieving of desires) — the power of attaining everything desired whenever needed
- f. **Prakamyam** (irresistible will) — the power of disembodiment and entering into other bodies (metempsychosis) and going to heaven
- g. **Vashitvam** (dominion over the elements) — the power to subjugate all
- h. **Eshathvam** (supremacy) — possessing absolute lordship; have the creative power of God and control over the Sun, the moon and the elements

2. Mummalam

a. Anavam: It is a single entity, but has many powers and functions. It has no beginning and clouds knowledge and action which the individual souls are intrinsically capable of; it projects an illusion of autonomy; like verdigris on a copper vessel, it is a stain on the soul.

b. Kanmam: The past is catching up with the present; the past may be recent or one or many births in the past. Kanma mala brings the soul and body together in a being. Karma is a thought, word and deed that bring punyam or papam, meritorious or painful consequences. Good and bad karma cannot cancel each other; they have to be enjoyed and suffered. Spiritual practices and love of God can erase Kanma mala.

c. Mayai: It is the material cause of the universe; Asuddha Tattvas (impure principles) make up our body and give us the combined effect of soul-body experience and limited spiritual knowledge in this world; spiritual practices, Sariyaikal (doing spiritual activities by physical body), love & worship of God will remove Maya Mala.

God appeared with the garland of water lily and release the three fold sins (Mummalam). (TR¹.PN.29/SR¹.PN.206) The three sins make the soul to a position unable to recognize the God, who is their light and life. (SR¹.PN.213)

The Malam is threefold according to Saiva system; they are Anavam, Mayai, Kanmam. (TR¹.PN.159/SR¹.PN.213)

The devotion to God destroys the threefold sin such as Anavam, Kanmam and Mayai. (TR¹.PN.432/SR¹.PN.213)

The almighty God is the truth. The world which represents Mayai is falsehood, light is the knowledge, darkness is the ignorance. Birth, binding, final bliss – in this may God spread all over the world. (TR¹.PN.217/SR¹.PN.104)

Mayai (illusions) has Gunas as its character, and Brammam do not have Gunas. (TR¹.PN.259/SR¹.PN.117)

Because of Mayai (illusion), the man lost his closeness with God. (TR¹.PN.325/SR¹.PN.176, 18)

The purification of soul is possible only when it moves away from mayai (illusion). This is called as purification. (Mahamaya sutthi) (TR¹.PN.360/SR¹.PN.117)

The five malams are Anavam, Mayai, Kanmam, Mayaeyam, Thirothanam. (TR¹.PN.166/SR¹.PN.115,206,213)

3. Avathaikal – five types (Panchavasthai)

- a. **Nanavu:** It is the phase where people enjoy the joys and sorrows of life
- b. **Kanavu:** It is the phase where the sensory organs and their work are kept in a silent state.
- c. **Urakkam:** It is the phase where the person can't tell anything they had seen, heard etc.
- d. **Perrurakkam:** It is the phase where only breathing is present. This is called as Thuriyam.
- e. **Uyirppattakkam:** It is the phase where sensory organs and their work are lost and the soul reaches the Moolatharam.

It is very hard to approach God even in a dream but God has given his grace in the waking period of Manikkavasagar (one of the five types of avathaikal).

(Thirukalukunram is the place where Manikkavasagar had the Grace of God). God is not affected by the five types of avathaikal (he is in the thuriyatheetham avathai) (TR¹.PN.122/SR².PN.61)

4. Anthakaranam:

It refers to our inner faculty responsible for all our mental functions and it is characterized by four distinct behaviors. The four types of intellectual facilities (Anthakaranam) – Manam, Buddhi, Siddham and Akankaram are mentioned in Thiruvagasam.

- a. **Manam (Mind - holds something):** It expresses its quality of uncertainty (ignorant / emotional / sense of mind). The term highlights about the mind's ability to easily find dilemma, get tempted and engage in distrust.
- b. **Buddhi (Intellet – decides that):** It makes firm decisions and arrives at a conclusion
- c. **Siddham (Perfect conscious – recollect and thinks about that):**
it recalls memories from the past and then ponders over what it likes the most
- d. **Akankaram (Ego – materialize over that):** it maintains its mindedness and places itself above everything and everyone else

5. Ragam

The eight types of Ragam (sins of soul / sinful activities) are mentioned in Thiruvagasam.

The following eight types of sinful activities are explained and these should be eradicated as per Siddha principles. The soul and body belongs to God. The soul should be purified and it is our duty to treat the soul as a place of worship. (TR¹.PN.118/SR¹.PN.122)

- a. Kamam – wish
- b. Kurotham – fight
- c. Ulobam – attachment
- d. Mogam – fondness

- e. Matham – pride
- f. Marchariyam – internal enmity
- g. Idumbai – thinks that better than anybody and hate everybody
- h. Akankaram - Ego

6. Sense organs

In the 10th part of Sivapuranam in Thiruvagasam, five sense organs of the body are mentioned. (TR¹.PN.22/ SR¹.PN.160)

The sensory organ which helps in obtaining pleasure also helps in practicing yoga.

7. Nine vents (nava vasalkal) of the Body

In the 10th part of Sivapuranam in Thiruvagasam, the nine vents of the body are mentioned. (TR¹.PN.22/SR⁴.PN.94)

- a. Ears – 2
- b. Eyes – 2
- c. Nose openings – 2
- d. Mouth – 1
- e. Anus – 1
- f. Genital opening – 1 (male / female)

8. Lord Shiva and his existence Panchaboothas

Panchaboothas: Piruthuvi (Earth), Appu (Water), Theyu (Fire), Vayu (Air), Akayam (Sky)

In the fifth part of Sivapuranam in Thiruvagasam, it is explained that “Lord Shiva is present not only in five pancha boothas (Earth, Water, Air, Fire, Sky) but he is also present in beyond all other material things of the world”. (TR1.PN.15 / SR1.PN.125)

The God is present in panchaboothas as panchamoorthi in colours. The five panchaboothas and God are same; they are not the two different one. God’s five faces and five functions are mentioned in Thiruvagasam.

Lord Shiva is present in panchaboothas God is represented in the five equalities of earth and four qualities of water. When God is present or evolved in panchabhoothas, he is known to our intelligence. (TR¹.PN.56/SR².PN.19)

Lord Shiva is present in panchabhoothas with its properties as following: Earth is having the properties of sound, touch, light, taste and smell; Water is having the properties of sound, touch, light and taste; Fire is having the properties of sound, touch and light; Air having the properties of sound and touch; Space is having the property of sound. (TR¹.PN.76/SR¹.PN.122)

9. Three Gunas:

a. Sathuvam: It has eight characters like Grace, penance, truth, self – control of sensory organs, knowledge, wisdom, patience, reticence (Mounam).

b. Rasatham: It has the characters like Education, wisdom, bravery, effort, virtue generous help, knowledge observed through observation and hearing, penance.

c. Thamam: It has the characters like Anger, laziness, long sleep, large meals, bad conduct, love, murder, injustice, telling lies, forget fullness, deceit.

God is away from the three Gunas and He is not affected by the three Gunas (Sathuva, Rajo, Thamo). (TR¹.PN.259/SR¹.PN.112)

People those who are having thamo gunam as prominent, usually waste their time. (TR¹.PN.182/SR¹.PN.283)

II. Lord Shiva and His Characters

Engunaththan: God has the following eight characters. (TR¹.PN.73/SR¹.PN.70)

1. Absolute independence
2. Purity of form
3. Spontaneous understanding
4. Absolute knowledge

5. Natural freedom from all bonds.
6. Infinite grace
7. Endless might.
8. Boundless blessedness.

The five works of Lord Shiva are 1) Creation 2) Conservation 3) Destruction 4) Veiling 5) Salvation is explained in the eight parts. (TR¹.PN.16/SR¹.PN.106)

God is not visible to eyes and ears, which are the purakaranam, but he is visible to mind and knowledge. (TR¹.PN.56/SR².PN.19)

The omni presence of Lord Shiva is explained in as “Thus stood he forth, was female, male was neither – one, was Heaven with gleaming lights was Earth, was all the rest.”

‘Om’ the pranava manthiram signifies the presence of God in ones soul. (TR¹.PN.20)

Lord Shiva has both hot and cold potency in him. (TR¹.PN.20)

Lord Shiva has both five elements (Earth, water, fire, vayu, Akasa) and five objects of senses in him. (TR¹.PN.22/SR¹.PN.151)

God is not visible to eyes and ears, which is the purakaranam, but he is visible to mind and knowledge. (TR¹.PN.56/SR².PN.19)

People who ignore Lord Shiva could not feel his presence. The supreme God who is the Vedam and sacrifice is not affected by the joy and sorrows of the human beings. (TR¹.PN.23)

Since God is omni present, the impacts of joy and sorrows also go to God. (TR¹.PN.23)

Everything begins and ends in Lord Shiva. The normal eyes of human beings could not see God but their soul can see God. (TR¹.PN.23).

The almighty God is omnipresent (everywhere) the grace of God will shower on the human beings and it depends upon the wisdom of soul. (TR¹.PN.23)

The God is not affected by the usual frets of life (like ageing process, diseases, death etc.) (TR¹.PN.24)

The Lord of the universe and who is pervading even the minutest atoms in the world makes us to understand that 'Lord Sivasakthi and the universe are one'. God is the vital force, he pervades as fragrance in flower or symphony in music. So, we can understand that the Sivasakthi and universe are same. (TR¹.PN.33/SR¹.PN.83)

Lord Sakthi (bride of Lord Shiva) is said to be the source, fountain, actions, wisdom, grace and beginning of all emotions. She is inseparable from Himself (Lord Shiva) dwelling in Him and she is his personified energy. (TR¹.PN.73)

The Universe is explained as mere Mayai (illusion). God's presence embraces every part of this visible and invisible Universe. He pervades the tiniest speck and atom and fills everything big and small. (TR¹.PN.46/SR¹.PN.71)

The supreme in His greatness embraces all and pervades the minutest things in his Universe. (TR¹.PN.46/SR¹.PN.71)

The planetary spheres constitute the elemental Universe. Atom or Universe has the same structure. Atom is small, Universe is big God is present everywhere in Atom or Universe. (TR¹.PN.48/SR².PN.132)

The three great processes of God are creation, preservation and destruction at the end of each aeon, He destroys or involves the phenomenal Universe in its primal elements and all belongs to the preserver. (TR¹.PN.48/SR¹.PN.66)

Brahma the creator and Vishnu the preserver are created by Lord Shiva. Only he (Lord Shiva) is the supreme God, Vishnu and Brahma and other are dependent souls of Lord Shiva. Shiva is the God of Cleanliness (Purity). (TR¹.PN.161/SR².PN.9)

Sivasakthi is athvaitham and it cannot be separated. It is not the two different one. (TR¹.PN.56/SR².PN.19)

He reveals himself in beneficent forces like the Sun, Moon, Sky, Earth, Fire and Water.

God is present in all forms; he is not affected by the creation and destruction of the universe. God transcends in all forms that pass and come renewed. God operates

the time cycle and he knows when people reach his feat. (TR¹.PN.91)

There is link between Shivan (God) and Jeevan (soul). (TR¹.PN.143/SR¹.PN.94)

The sins committed by the human beings from the last birth and present birth, is destroyed by the almighty. (TR¹.PN.53/SR¹.PN.213)

All the things in the world are created by Lord Shiva and finally the things reach Lord Shiva. (TR¹.PN.201/SR¹.PN.89)

The flowers of cassia, datura are used to worship Lord Shiva. (TR¹.PN.216, 217)

The devotees of Lord Shiva lastly unite with Shiva. (TR¹.PN.218/SR³.PN.226)

Apart from the world God has no form or shape. So God has no form. (TR¹.PN.69, 70)

The God has no name, no form, no occupation, but due to his grace he is called by thousand names. (TR¹.PN.231/SR¹.PN.69, 70)

If the human beings get the knowledge of Shiva, their life reaches Shiva. (TR¹.PN.233)

Though Ether, wind, fire, water and earth has end, God has no end and tiredness.

Lord is infinite. He is the world and He is the life. (TR¹.PN.241)

During the period of destruction of world (Ooli kalam or Pralaya kalam), the life of Brahma and Vishnu ends, and at that period Lord Shiva wears a bony circlet. (TR¹.PN.247)

With his grace on human beings, He helps the man to relieve from their worldly acts and deeds and finally reach the way to bliss. Lord Shiva devotees are influenced by the Grace of God and they are separated from the worldly attachments. (TR¹.PN.254/SR¹.PN.280)

There is no beginning or end for God. Parasakthi is the manifested grace of Shiva through whom the Lord carries out his five fold acts in the world.

Sakthi is present in Lord Shiva and Lord Shiva is present in Sakthi. (TR¹.PN.311, 312/SR¹.PN.83)

III. Creation and Destruction of Universe / Lives

Lord Shiva creates the world, preserve it and ultimately destroy it. (TR¹.PN.16/SR¹.PN.106)

The emergence of the life of man through the successive stages guided by the ever sustaining power of the God's Grace. The body of human beings born or appear and disappear in the world. This body is called as 'Maya Udal'. (TR¹.PN.327/SR¹.PN.94)

The creation of elemental universe is explained in the ninth part of Sivapuranam in Thiruvagasam. (TR¹.PN.21/SR².PN.10)

During the period of destruction all the living things will merge within the almighty. (TR¹.PN.133/SR¹.PN.90)

Lord Shiva is omni present in all the things is clearly explained in Thiruvagasam. (TR¹.PN.178/SR¹.PN.71,125)

God has no beginning or end and He has no birth & death. (TR¹.PN.237/SR¹.PN.112)

Lord Shiva only can remove the Birth & death which is happening based on good and bad sins. (TR¹.PN.234/SR¹.PN.122)

The knowledge of man is affected by the ignorance of man. The concept of rebirth is explained in this part of Thiruvagasam. (TR¹.PN.349/SR¹.PN.40)

The panchaboothas air, fire, water, ether, earth finally reach the almighty at the time of destruction. (TR¹.PN.104/SR¹.PN.13)

The Lord is manifested in the Universe in which all being is found in three forms of Male, Female and Neuter (eunuch). (TR¹.PN.51/SR¹.PN.69)

The purification of souls is possible only when it leaves the worldly attachments. The soul should leave the earthly pleasures and reach the Supreme bliss or Heavenly bliss (salvation) (TR¹.PN.87/SR¹.PN.3)

The fame and wealth are the attachments that decide the factors for the birth of human beings. (TR¹.PN.391/SR².PN.83)

After the death, devotees of Lord Shiva will reach the lotus feet of Lord Shiva. At the feet of Lord Shiva, he destroys the concept of life with birth and death. (TR¹.PN.16)

IV. Thirukkoothu (Mystic dance) of Lord Shiva

Thirukkoothu (Mystic dance) of Lord Shiva represents His following five activities (TR¹.PN.25/SR¹.PN.84)

1. Padaithal (overlooking, creation, evolution)
2. Kaththal (preservation, support)
3. Azhiththal (destruction, evolution)
4. Maraithal (veiling, embodiment, illusion)
5. Aruluthal (release, salvation, grace)

These, separately considered, are the activities of the deities Brahma, Vishnu, Rudra, Maheshvara and Sadashiva. This cosmic activity is the central motif of the dance. The symbolism of His mystic dance tells us: "Creation arises from the drum: protection proceeds from the hand of hope: from fire proceeds destruction: the foot held aloft gives release." It will be observed that the fourth hand points to this lifted foot, the refuge of the soul.

In Tillai (Chidambaram-situated in Tamilnadu), Lord Shiva showed his cosmic dance in the assembly of his saints. The sacred dance of Shiva at Tillai explains the five fold operations of destruction, preservation, creation, embodiment and gracious release on the universe is symbolized in the eternal mystic dance of life (cosmic dance at Tillai) (TR¹.PN.25/SR¹.PN.125)

The God reveals his wondrous grace and energizes man by performing his "mystic dance" in the temple of his heart and there by enlightens all his true devotees. Lord's mystic dance is explained in this chapter. (TR¹.PN.253)

V. Pathi, Pasu and Pasam (God, Soul and Bindings)

The Soul can attain the feet of God only if it leaves the worldly bindings, but Pasam never allows the Pasu to 'leave from the worldly bindings' which will enable to reach the Pathi.

The fate of good and bad actions which binds the human with pasam (bond of affection) is clearly explained in Thiruvagam. (TR¹.PN.22/SR¹.PN.125)

Lord Shiva protects the human from pasam (bond of impurity) and shows his act of grace (benignity) over human beings. (TR¹.PN.22/SR¹.PN.6, 93)

The soul has desire with worldly attachments, but to reach the feet of God all those things to be left. (TR¹.PN.86/SR¹.PN.122)

The Lord Almighty cannot be seen by the knowledge of pasam (the bindings) or by the knowledge of pasu, but lord can be seen only by the blessings of Pathi (God). (TR¹.PN.98/SR¹.PN.194)

Man should leave the pasam if he wants to reach the lotus feet of God. (TR¹.PN.195/SR¹.PN.115)

Only with God's grace, the Living beings could understand about the knowledge and concept of Pasu (Soul), Pasam (bondage). (TR¹.PN.424)

The mind is compared with the animal and it always wants to separate from God. To know about God the human beings should develop a deep Knowledge.

VI. Development of Embryo

The development of embryonic life is explained in Thiruvagam with the focused application of the grace of God to save the womb / embryo as follows. But the same philosophy is explained in Siddha medicine with the focused application of development of a womb / embryo with its anatomical and physiological factors. (TR¹.PN.67/SR¹.PN.36)

Fertilizing stage	: escaping from the struggle of germinal fertility
1 st month	: escaping from breaking into 2 pieces as the size of Beleric Myrobalan (Thantrikkai)
2 nd month	: escaping from the dissolving or de-structure
3 rd month	: escaping from drowning in external secretions
4 th month	: escaping from the enveloping darkness

- 5th month : escaping from the fear of extermination
6th month : escaping from the malformation of organs
7th month : escaping from the toils of premature birth
8th month : escaping from the perils of pressure due to growth
9th month : escaping from being entwined in the trails of birth
10th month : escaping from the injuries of birth

The emergence of the life of man through successive stages, guided by the ever sustaining power of God Grace.

VII. Some other concepts of Siddha Principles in Thiruvagam

The mind is compared with the animal and it wants to separate from God

The Lord Shiva bhakta feels the Shiva experience in his soul and also visually as a scene in human form. (TR¹.PN.92/SR¹.PN.46)

The word soul represents body, mind, life, almighty. (TR¹.PN.115)

Earth, water, fire, air, ether, Chandran (Moon), Suryan (Sun), life are called as Asta moortham. (TR¹.PN.131)

The Gnana markkam is based on knowledge and the Bhakti markkam is based on devotion to God. (TR¹.PN.181/SR¹.PN.190)

Gods Omni presence is explained as “Thus stood he forth, was female, male was neither – one, was Heaven with gleaming lights was Earth, was all the rest”.

The Universe means the world. Purification of world means removing the things which are unstable. Mind should concentrate on a stable one with the help of Lord Shiva. (TR¹.PN.272/SR¹.PN.35)

Thirothana purification: Stimulate the inner self of man to awake from his slumber and use his potent energies with the aid of the rays of the morning Sun (God), and realize the high purpose for which he is born in this earth. (TR¹.PN.302)

Ponnanaiyal a devotee of Lord Shiva received gold from God which one prepared by him with the alchemy technology (**Rasavatham** - changing of lower metals to Gold). (TR¹.PN.27/SR¹.PN.243)

The soul of man is in mystic union with the Lord. (TR¹.PN.349/SR¹.PN.38)

Aathma Nivethanam: Surrendering the soul of man to the lotus feet of Lord Shiva is called Aathma Nivethanam. (TR¹.PN.383/SR¹.PN.38)

The poet (Manikkavasagar) feels the burden of existence in the body and implores that, He who owns his soul should once again enslave him absolutely.

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सारांश

‘तिरुवासगम्’ में सिद्ध चिकित्सा पद्धति का आधार (एक प्रामाणिक साहित्यिक अध्ययन)

आर. राजशेकरन, ए. गोमती, एम. कन्नन एवं अला नारायण

‘तिरुवासगम्’ भगवान शिव द्वारा उपदिष्ट एवं महान सन्त मानिक वसगर द्वारा रचित कविताओं का एक सङ्ग्रह है। ये कविताएँ काव्य सौन्दर्य को बनाए रखने के लिए भावनात्मक शब्दों से परिपूर्ण है। तमिल भाषा में ‘तिरु’ शब्द ईश्वरीय पवित्रता, वैभव, सौम्यता, सहजता, पूर्णता, पवित्रता, सौन्दर्य, धन, महानता एवं आशीर्वाद के लिए प्रयुक्त होता है तथा वासगम् शब्द गत्यात्मकता एवं शब्द-संयोजन को प्रदर्शित करता है। तिरुवासगम् एक पवित्र पुस्तक और शैवम् के भण्डार के रूप में मानी गयी है जो शिव सिद्धान्तम् के मतों में समाविष्ट है। शैवम् एक जीवन शैली है जिसमें भगवान शिव की पूजा की जाती है और यह आर्यों के पूर्व से ही दक्षिण भारत का प्राचीन धर्म है। शिव सिद्धान्तम् शैव के मूलभूत सिद्धान्तों को प्रभावशाली एवं विस्तृत ढंग से प्रस्तुत करने में प्रमुख है। यह ग्रन्थ आत्मा, शरीर, मानवता, रोग, प्रकृति, बुराई एवं परलोक से सम्बन्धित समस्याओं को नियमित करता है। सिद्ध चिकित्सा पद्धति की ऐतिहासिक उत्पत्ति के अनुसार भगवान शिव को इस चिकित्सा पद्धति का संस्थापक माना जाता है। शिव सिद्धान्तम् में सिद्ध चिकित्सा पद्धति के आधारभूत सिद्धान्त हैं। प्रस्तुत लेख में तिरुवासगम् की विविध सूचनाएँ वर्णित है जो सिद्ध चिकित्सा पद्धति के विशिष्ट प्रभाव को दर्शाती हैं। यह लेख भविष्य में अनुसन्धान और शैक्षणिक उद्देश्यों की पूर्ति करने में समर्थ होगा ।