



# Thirumoolar And Vethathiri Yoga : The Twin Paths To Spiritual Mastery

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## Abstract

The ancient art of Yoga is a treasure to the world from Indian Sub Continent. Great yogic philosophers from time immemorial have contributed to develop the tradition of Yoga. Siddhar Thirumoolar and Shri Vethathiri Maharishi are two such philosophers. Their main purpose of life are to create a concrete system of yoga, which will render the upliftment of spiritual consciousness in mankind. Thirumoolar gave the great treatise of all time "Thirumandiram". This epic is beyond any specific philosophy. It encompasses many yogic tradition and mysticism. It is also called as Mandira Malai (Garland of Manthras). Payiram is the first part of the Thirumanthiram. It is followed by Nine Thanthras. So, totally there are 230 sections comprising of 3047 verses. Thirumanthiram explains the three realities of Saiva Siddhantha: Pathi, Pasu, Pasam. He elaborates four ways to reach God Chariya, Kriya, Yoga and Gnana.

Vethathirian philosophy is a precious gem which advocates world peace through individual peace. Vethathiri Maharishi gives a scientific methodology to attain liberation also known as Self Realisation. His teachings comprises of physical health, mental tranquility, kayakalpa yoga and introspection. Both the legends have preached mindfulness, restraining from causing injury to others through thought, word and deed. They have dealt in detail regarding the spiritual progress in a Sadaka, by subduing the senses and sublimation of the six base traits. The vethathirian yoga instructs about the kayakalpa yoga, which is considered as the unique concept of Kundalini Yoga. Thirumanthiram includes mantra chanting, Astanga Yoga, Kechari Yoga, Bariyanga Yoga, Amuri Dharanai and many other yogic techniques. Thirumanthiram is an elaborate mystical text, whereas vethathirian yoga system of SKY system briefly explains the four pillars known as SKY exercises, Meditation, Kayakalpa and Introspection which are the code of spirituality. In this modern era of scientific temperament and technological innovations, spirituality should be made simple and compatible to the regular routine of individual. In this context the practices designed by Vethathiri Maharishi could be a best solution to regulate the life style of the present population.

## Keywords:

Astanga Yoga - Kechari Yoga - Bariyanga Yoga- Amuri Dharanai – Manthras - SKY Exercises - Meditation – Kayakalpa – Introspection

**VETHATHIRI MAHRISHI**

Maharishi was born in 1911, August 14 in the village Guduvancherry in Tamilnadu. Due to his simple and humble family circumstances he skipped formal education. Subsequently in the later years he equipped himself in the field of Siddha, Ayurveda and Homeopathy. From his younger age he had many philosophical enquiries regarding life, Divinity and Self Realisation. He was mentored by three Gurus namely Thiru Balakrishnan, Thiru Krishna Rao and Paranjothi Mahan. In the year 1958 he established The World Community Service Center (WCSC). Maharishi aim is to establish World Peace through Individual Peace. The three components of human being are physical body, mind and life- force. Swamiji gave techniques and methods to bring harmony between mind, body and life force. SKY System comprises of physical exercises, Meditation, Kayakalpa and Introspection.

After thorough analisation and speculation Swamiji formulated the physical exercises which are of nine parts. The mind mastery techniques consists of various meditations and introspection. To mention few of them, Agna meditation, Thuriya meditation and Shanthi meditation, etc. The introspection practices consists of Analisation of thoughts, Moralisation of Desires, Neutralisation of Anger, Eradication of Worries and Who am I?.

Swamiji states that introspection and meditation are two sides of a coin. They should be done simultaneously. Ancient Kundalini Yoga is simplified by swamji. The kayakalpa yoga, the ancient technique practiced by Siddhar is also Simplified to suit the modern age. The aim of kayakalpa yoga is to lead a diseasefree life, to postpone death and to postpone old age by retaining youthfulness. The philosophy of kayakalpa has five components. Physical body, Vital fluid, Biomagnetism, life force and mind.

Swamiji explains about limit and method to be followed in five matters. They are food, sleep, work, sensual indulgence and thoughts. He also defines the reason for old age. Pain, Disease and Death are clearly explained in SKY system. Kayakalpa yoga consists of two parts namely Ashwini Mudra and Ojus breadth. These techniques are taught only in the SKY meditation centers. Swamiji's origin of the universe is a unique concept. It states that the Absolute space self-transformed in to Matter and Energy in the Universe. Eternal space has four attributes Plenum, Force, Consciousness and Time. Three qualities are Transformation, Mutation and Cause and Effect. In Swamiji's philosophy the formative dust particles combine together for form Akash Particle and later the five elements of nature and formed. The origin of the Pancha Tanmatras is also explained here.

Swamiji defines the Aim of life is to attain Divinity and to realize the Truth within. The philosophy of life has four main components each has three sub divisions in it, altogether there are twelve headings. They are Protection three, Need three, Virtues three and consciousness level three. Vethathiri Maharishi explains that each individual is obliged to perform their respective duty to the society. He states about five types of duty they are duty to oneself, duty to family, duty to relatives, duty to country and finally duty to the World at large.

He states that the reason behind the prevailing differences among human beings. He has postulated Two Fold virtues for individuals and fourteen fold virtues for the entire world it is called as Vethathiriam. He believed that World Peace is possible only through individual peace, Mental health, Physical health, Interpersonal relationship, cleansing Genetic centre and Brahma Gnana.

**THIRUMOOLAR'S THIMANDIRAM**

Thirumoolar is a great Siddhar and Mystic. He is one of the Sixty three Nayanmars of Saivism. It is one of the valuable text of Saiva Siddantha. Payiram, the introduction chapter of Thirumandiram explains the content of the text. It starts with a prayer song to Lord Ganapathy. Followed by nine chapters. Thirumoolar calls each chapters as Tandiram and the verses as Mandiram. Altogether there are two hundred thirty sections and three thousand and fourty seven lines. In the Thirumandiram there is no indication about any Temple of God in particular shrine. He speaks about the Ultimate Reality as Shiva. He claims that Love is God. This text tries to unite Vedanta and Siddhanta. He refers it as Siddhanta Vedanta. Generally Agamas are considered as the set of doctrines regarding consecrating temple and other rituals. The Siva agamas are called as Siddhanta.

He describes the science of Linga. The primordial sound Nada is represented by line and vibration as Bindu represented by sphere. These two combined together is the concept of Pranava. The cosmic dance of Lord Shiva and its significance in the Saivism culture is dealt with. The third thanthiram gives the eight limbs of Ashtanga Yoga. Thirumoolar states about the protection methods to avoid any dangers in the spiritual journey. For this purpose he associates different deities to different parts of the body. Kundalini Yoga, Sambhavi Yoga or Kechari Yoga in the third thanthiram. Mandiram 649 explains about eight siddhis they are Anima, Mahima, Garima, Lahima, Prapti, Parakamiya, Isatva and Vasistva. In the song six hundred sixty he explains the concentration of the mind. The journey of Kundalini shakthi from Mooladhar to Sahasrara is described. He gives different names to different chakras or Adharas. They are:

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|----------------------------------|---|-------------|
| 1. Vamai                         | - | Mooladharam |
| 2. Sresta                        | - | Swadhistana |
| 3. Raudri & Kali                 | - | Manipuraka  |
| 4. Kalarikarani & sarva butadami | - | Anahata     |
| 5. Manonmani                     | - | Visudhi     |
| 6. Adhi shakthi                  | - | Agna        |

The mandiram 665 tells about the third eye region or in between the eyebrows and names it as Prana shakthi. The different Nadis which are nine in number is enlisted in the Mandiram 658 they are Ida, Pingala, Gandhari, Hastisihva, Pusa, Yasavini, Alambusa, Sangavi and Kuhu. The connection between the different nadis and there impacts on the senses are clearly stated. The link between three gunas and nadis are stated here.

Thirumoolar calls Kundalini Yoga also called as Pranava Yoga. He explains the Amuri Yoga which turns the bodily waste liquid (urine) into nectar. The word Amuri also means nectar. He describes the Pariyanga yoga which shows the path to transform sexual energy into spiritual energy. He defines the various mandalas in the body they are:

Agni Mandala (in between Mooladhara and Anahata) Surya Mandala (in between Anahata & Agna)  
Chandra Mandala (in between Agna & Sahasrara)

He explains the nourishing power of the vital energy which is also known as the Ojus. The Ojus energy enhances the chakras in the higher dimensions and the brain. The boon of Mantra Siddha is explained in the fourth Tandiram. The importance of the Mantra is Panchaksharam. It is the King of Mantras. The letter Si denotes the Cosmic Dancer, Va denotes the Shakthi and Ya denotes the Jeeva.

The Moola Mantra Aum is chanted along with the Panchaksharam. The consciousness of the Sadaka rises to the higher realm. He speaks about the all encompassing entity Parashakthi or Vairavi and her potentials in this Mandiram. The fifth Tandiram mentions about the exact road map to attain salvation from sansara. The first four Tandirams are nothing but ground preparation for the spiritual aspirant. The Saiva Siddhanta concept of Pathi, Pasu and Pasam are given here. The Chariya, Kriya, Yoga and Gnana are various pathways to self realisation. The followers of Chariya engage themselves in worship of the Lord in many temples. The kriya followers perform many poojas and rituals. The yoga practitioners main aim is to bring Kundalini shakthi from the base chakra to Agna Chakra.

Thirumoolar ascertains that morality is the By-product of Gnana path. He that Gnana marga is the best path for liberation. The enlightened souls guide their community and world at large. The path of Gnana is also known as the Sanmarga. There are four types of Deekshai methods in Thirumandiram they are samayam, visesam, Nirvanam and Abiseka. He describes that what is in the Macrocosom is Anda and Microcosom is Pinda. He deals with six Adharas or Chakras and corresponding 51 letters including the Pranavam. The concepts of Sadasivam, Gnan Shakthi, Icha Shakthi and Kriya are explained. The Agamas and their various pooja rituals for the gnana linga are described. Siva is the Ultimate Guru for all human beings. He preaches his disciples some principles and techniques these are called Sampradaya. The greatness of Guru is explained.



The Mahavakya “Tat Tvam Asi” is explained, the three Gunas, the three malas and importance of many virtues are given here. Finally he describes about Guru Parampara, Guru Tatwa, Pranava Samadhi, the cosmic dance of Shiva, the Samadhi state, the supreme being shiva and his Glory.

### **SIMILARITIES**

The great poet Saint Thirumoolar and Sri Vethathiri Maharishi are two unique personalities. Mother nature has many paradoxes and riddles. Rarely individuals with extra ordinary abilities and capabilities are selected by the Divine who can understand the secret language of nature. Both Saint Thirumoolar and Vethathiri Maharishi come under this category of enlightened souls. Major portion of their lifespan were spent in deciphering the ultimate Truth and reality. They worked in the area of mastering the mind and controlling the five senses. Thirumoolar has mentioned and explained about various yoga traditions. He has dealt with the science of Agamas elaborately. Vethathiri Mahrishi gave the Vethathiri Yoga which is in accordance with the Raja Yoga also known as the Ashtanga Yoga. Both of them have spoke about the art of transforming the sexual energy into spiritual energy. They explain that the Kundalini situated at the Mooladhara chakra when stimulated rises through the six chakras or Adharas and reaches the Sahasradhara or the crown Chakra. Both accept that the Kundalini shakthi ascends through the sushmuna nadi which is one among the three Nadis starting from base of the spinal cord. They both believed that harmony between self, society and Nature are necessary to lead a contented life. The physical body is considered as a sacred shrine by these two spiritual Gurus. The immeasurable potential of the mind and its power are discussed by both the legends in their writings and teachings. Thirumandiram instructs the sadaka to envision the psychic power through practicing the sadana.

Swamiji Vethathiri Maharishi has written 2,000 poems in tamil and books in Tamil. His books are translated in many languages. Swamijis has mentioned in his Autobiography that swami Vallalar was spiritually connected to him and stayed with him for ten years. On the other hand Thirumoolar through psychic powers resided in the body of a cowherd boy Moolan. These incidences are examples to demonstrate that these two spiritual Gurus are self realised souls. Both of them emphasized the importance of universal love and compassion. They where against killing for the sake for meat. They advocated the virtuous way of living and declared it to be the only solution to dissolve the karmas of oneself, pervious birth or ancestors. The importance of silence and its benefits are told by these great men of wisdom.

### **CONCLUSION**

Saint Thirumoolar and Shri Vethathiri Maharishi were successful in their mission to unveil the secret of Nature and Reality. The explored the hidden treasures of the universe and gave it in the form of systematic code to the society. Spirituality and Humility were there two eyes. The great pearls of truth were embedded in the deep ocean of consciousness and they both ascertained that only meditation and intuitional thinking can acquire it. They both travelled in similar paths to reach the horizon of Divinity. So to conclude these two Mahans claims that Almighty is one and everyone are interconnected to everything in the universe.

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