

आगमः, आलयः, आदिशैवः

Āgama, Ālaya, Ādiśaiva

(Revealed text, the Temple, the Ādiśaiva)



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Preface

By the grace of Lord Śiva, who is the embodiment of love, His way of *Āgama*-s and Agamic *Pūjā* is being upheld at temples across the world by *Ādiśaiva* community, due to his grace and His command.

Yet, now, there arise questions as to why persons belonging to all communities should not be allowed to be the priest and change this age-old tradition of the *Parārtha Pūjā* offered by the *Ādiśaiva*-s and to negate the religious sentiment of countless millions of people.

Thus, it is imperative for the common man upwards to the government, to understand what is *Āgama*, what is *Ālaya* (or temple) and who are the *Ādiśaiva*-s - this report has been prepared to serve that purpose.

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Origin of Śaiva religion

शिवेन स्थापितं शैवं शैवेन स्थापितं शिवम् ।

(श्रीमत् पूर्वकारणागमः, नित्यार्चनविधि पटलः, पृ० - २०८, २०-अ)

śivēna sthāpitaṃ śaivaṃ śaivēna sthāpitaṃ śivam ।

(Śrīmat Pūrvakāraṇāgama, Nityārcanavidhipaṭala:, page - 208, 20-a)

The Śaiva religion was established by Lord Śiva. The Śaiva religion so established in turn propagates Lord Śiva as the Supreme in this world.

Origin of Vēda-s and Śivāgama-s

वेदागमौ मया प्रोक्तौ लोकसृष्टेः पुरा शिवे ।

(शैवागम-लेख-सर्वस्वम्, पृ० सं ५)

vēdāgamau mayā prōktau lōkasṛṣṭē: purā śivē ।

(Śaivāgama-lēkha-sarvasvam, page - 5)

Hey Parvati! Even before the Universe was created, I created the Vēda-s and Śivāgama-s.

Emergence of Śivāgama-s

सृष्टिकाले महेशानः पुरुषार्थ प्रसिद्धये ।
विधत्ते विमलं ज्ञानं पञ्चस्रोतोऽभिलक्षितम् ॥

(श्रीमन् मृगेन्द्रागमः शतरत्नसङ्ग्रहः पृ-सं - २४, सू० ४)

sṛṣṭikālē mahēśāna: puruṣārthaṃ prasiddhayē ।
vidhattē vimalaṃ jñānaṃ pañcarātrōtō'bhilakṣitam ॥

(Śrīman Mṛgēndrāgama: Śataratnasarīgraha: page - 24, verse - 4)

At the time of creation of the Universe, Lord Śiva, in order to create the *Puruṣārtha-s* (the four things prayed for by man - *Dharma, Artha, Kāma, Mōkṣa* are the *Puruṣārtha-s*), created pure Knowledge (*Śivāgama-s*) as revealed from His five Faces.

आगतं शिववक्त्रेभ्यः गतञ्च गिरिजामुखे ।
मतं च शिवभक्तानाम् आगमञ्चेति कथ्यते ॥

(Introduction श्रीमत्पूर्वकामिकागमः (ग्रन्थलिपि))

āgataṃ śivavaktrēbhya: gatañca girijāmukhē ।
matam ca śivabhaktānām āgamañcēti kathyatē ॥

(Introduction Śrīmat Pūrvakāmikāgama: (granthalipi))

The term *Āgama* is from the first letters of the three words - *āgataṃ*, *gataṃ* and *matam*. *Āgataṃ* is that which has come or emanated. *Gataṃ* is that which has reached. *Matam* is a discipline or code of conduct. Hence, that which has come from

Lord Śiva's countenance, which has reached Pārvati's face and that which serves as a discipline for devotees of Śiva (the twenty eight *tantra*-s) are called *Āgama*-s.

This verse proves three facts. The *Śivāgama*-s were given by Lord Śiva. They were revealed directly to Pārvati. The *Śivāgama*-s are the only canonical texts for *Śaiva*-s.

Śivāgama-s in the words of Tirumūlar - a great Tamil saint

Tirumūlar, a great Tamil saint said to have lived about 5000 years ago in Tamil Nadu is the author of *Tirumantiram*, an ancient text containing 3000 verses. It is said that Tirumūlar composed one verse every year for three thousand years. One can infer that he should definitely have been well-versed in the *Śivāgama*-s by comparing the content and import of the *Śivāgama*-s and *Tirumantiram*.

The *Śivāgama*-s are twenty eight in number. Lord Śiva revealed the first ten *āgama*-s to three individuals each, totaling thirty individuals. The next eighteen *āgama*-s were revealed to a total of thirty six individuals, at the rate of two persons per *āgama*. Thus, the *āgama*-s were taught to sixty six individuals in total by Lord Śiva.

Furthermore, Lord Śiva, in the form of Mahāsādāśivamūrti with twenty five faces, revealed the *Śivāgama*-s from the five faces of Īśāna, His fifth Face. This information is given in the *Tantrāvatārapaṭala* and other *Paṭala*-s of the *āgama*-s.

That Lord Śiva revealed the twenty eight *āgama*-s, that He revealed this to sixty six individuals and from the five faces of His fifth face, Īśāna, are claims that neither fit any other work other than *Śivāgama*-s nor do they have reference in any other core text.

In this context, let us refer the *Tirumantiram* verse below:

அஞ்சன மேனி அரிவை ஓர் பாகத்தன்
அஞ்சொடு இருபத்து மூன்றுள ஆகமம்
அஞ்சலி கூப்பி அறுபத்து அறுவரும்
அஞ்ச ஆம் முகத்தில் அரும் பொருள் கேட்டதே

(திருமந்திரம், பகுதி-1, ஆகமச்சிறப்பு, பக்கம் - 162, 57)

añcaṇa mēṇi arivai ōr bāgattan
añcoḍu irubattu mūṇruḷa āgamam
añcali kūppi arubattu aruvarum
añcu ām mugattil arum poruḷ kēṭṭadē

(*Tirumantiram, part-1, Āgamaccirappu, page - 162, verse 57*)

There are sixty six who heard the twenty eight *Āgama*-s from the uppermost face of the blue-bodied One.

Comparing the meaning of this verse to the references in *Śivāgama*-s discussed in the previous section, even a layman can infer with certainty that Tirumūlar has composed the *Tirumantiram* in close accordance with the *Śivāgama*-s. Thus, since the *Tirumantiram* is an essence of the *Śivāgama*-s, one needs to interpret the *Tirumantiram* in the context of the *Śivāgama*-s and not otherwise.

அண்ணல் அருளால் அருளும் சிவாகமம்
எண்ணில் இருபத்து எண்கோடி நூறாயிரம்
விண்ணவர் ஈசன் விழுப்பம் உரைத்தனர்
நண்ணி நின்று அப்பொருள் ஏத்துவன் நானே

(திருமூலர் திருமந்திரம், பகுதி-1, ஆகமச்சிறப்பு, பக்கம் - 164, 58)

aṅṅal aruḷāḷ aruḷum civāgamam
eṅṅil irubattu eṅkōḍi nūrāyiram
viṅṅavar īcaṅ vizuppam uraittaṅar
naṅṅi ninru apporu! ēttuvaṅ nāṅē

(Tirumūlar Tirumantiram, part-1, Āgamacciṛappu, pakkam - 164, verse 58)

The Śivāgama-s revealed by the Grace of Lord Śiva number twenty eight crores and a hundred thousand. By the wish and command of Lord Śiva who abides in space, I attempt to glorify the meaning therein.

அண்ணல் அருளால் அருளும் சிவாகமம்
எண்ணிலி கோடி தொகுத்திடும் ஆயினும்
அண்ணல் அறிந்த அறிவு அறியாவிடில்
எண்ணிலி கோடியும் நீர்மேல் எழுத்தே

(திருமூலர் திருமந்திரம், பகுதி-1, ஆகமச்சிறப்பு, பக்கம் - 169)

aṅṅal aruḷāḷ aruḷum civāgamam
eṅṅili kōḍi toguttiḍum āyinum
aṅṅal aṛinda aṛivu aṛiyāviḍil
eṅṅili kōḍiyum nīrmēl ezuttē

(Tirumūlar Tirumantiram, part-1, Āgamacciṛappu, page - 169)

Though the Śivāgama-s revealed by the Grace of Lord Śiva number countless crores when compiled, if one doesn't realize the Knowledge known by Him, all the countless crores are as useless as writing upon water.

Lord Śiva blessed the world with the Śivāgama-s
only for the welfare of the world

अथात्म-मल-मायाख्य कर्म-बन्ध-विमुक्तये ।
व्यक्तये च शिवत्वस्य शिवात् ज्ञानं प्रवर्तते ॥

(स्वायंभुवसूत्रसङ्ग्रहः पृ-४)

athātma-mala-māyākhyā karma-bandha-vimuktayē ।
vyaktayē ca śivatvasya śivāt jñānaṃ pravartatē ॥

(Svāyambhuvasūtrasaṅgraha: page - 4)

To break (from the souls) and destroy the tripartite (3) bonds of *Āṇava*, *Kaṇma*, *Māyai* that affect all souls and to bring forth the Divinity of Śiva that abides in every soul, Knowledge known as *Śivāgama-s* were created by Śiva.

Lord Śiva blessed the world with the *Śivāgama-s* only for the welfare of the world.

Types of worship as expounded in the Śivāgama-s

आत्मार्थञ्च परार्थञ्च पूजा द्विविधमुच्यते ।

(श्रीमत् पूर्वकारणागमः, नित्याचन विधि पटलः, पृ-२०७, २-अ)

ātmārthañca parārthañca pūjā dvividhamucyatē ।

(Śrīmat Pūrvakāraṇāgama, Nityārcanavidhi paṭala:, page - 207, 2-a)

Pūjā can be differentiated into two types - *Ātmārtha* (that which gives fruits only to the one performing the *pūjā*) and *Parārtha* (that which can give fruits to all the world).

What is *Ātmārtha pūjā* (Personal worship)?

सर्वेषाम् आत्मरक्षार्थम् इष्टलिङ्गार्चनं गृहे ।
आत्मार्थमिति विख्यातम्..... ॥

(श्रीमत् पूर्वकारणागमः, नित्यार्चन विधि पटलः, पृ-२०८, १२)

sarvēṣām ātmarakṣārtham iṣṭaliṅgārcanaṃ gṛhē ।
ātmārthamiti vikhyātam..... ॥

(Śrīmat Pūrvakāraṇāgama:, Nityārcanavidhi paṭala:, page - 208, 12)

Ātmārtha Pūjā is that which is performed for the well-being of individual persons (done for themselves), with personal Liṅga-s according to one's wish.

In the *Ātmārtha Pūjā*, only they have rights in whose house the worship is conducted. *Ātmārtha Pūjā* can be conducted in any desired representations (*iṣṭaliṅgārcanaṃ*). Furthermore, since the fruits of the this *Pūjā* accrue only to those who perform it (*sarvēṣām ātmarakṣārtham*), this is termed *Ātmārtha Pūjā*.

Can everyone perform *Ātmārtha Pūjā* and *Parārtha Pūjā*?

विप्र क्षत्रिय विट् शूद्राः दीक्षिताञ्च प्रवेशकाः ।
आत्मार्थं यजनं कुर्यात् न कुर्यात् च परार्थकम् ॥

(श्रीमत् पूर्वकारणागमः, नित्यार्चनविधि पटलः, पृ-२०८, १७)

vipra kṣatriya viṭ śūdrā: dīkṣitāñca pravēśakā: ।

ātmārtha yajanaṃ kuryāt na kuryāt ca parārthakam ॥

(Śrīmat Pūrvakāraṇāgama:, Nityārcanavidhi paṭala:, page - 208, 17)

Those *Brāhmana*, *Kṣatriya*, *Vaiśya* and *Śūdra* who have received *Dīkṣā* (*Samaya*, *Viśeṣa* and *Nirvāṇa*) can perform *Ātmārtha Pūjā*, but not *Parārtha Pūjā*.

This verse explains that people from all the four classifications can perform *pūjā*, only after undergoing initiation. Yet, even after initiation and even after being qualified in all ways, they can only perform *Ātmārtha Pūjā*, and not *Parārtha Pūjā*.

Necessity of *Parārtha Pūjā* (Temple worship)

सर्वेषां रक्षणार्थाय ग्रामादिषु विशेषतः ।
स्थापितं विधिना लिङ्गं सुरैर्वा मुनिभिः नरैः ॥
स्वयमुद्भूतलिङ्गञ्च प्रतिमाञ्चेश्वरात्मकम् ।
तत् परार्थं समाख्यातं सर्वेषां आत्मनः फलम् ॥

(श्रीमत् पूर्वकारणागमः, नित्यार्चनविधि पटलः, पृ-२०८, १०-११)

sarvēṣāṃ rakṣaṇārthāya grāmādiṣu viśeṣata: ।
sthāpitaṃ vidhinā liṅgaṃ surairvā munibhi: narai: ॥
svayamudbhataliṅgañca pratimāñcēśvarātmakam ।
tat parārthaṃ samākhyātaṃ sarvēṣāṃ ātmana: phalam ॥

(Śrīmat Pūrvakāraṇāgama:, Nityārcanavidhi paṭala:, page-208, 10-11)

(The worshipping of) the Liṅga established properly by Dēva-s, Sages or Men according to ritual prescriptions, or self-formed "Svayambhu" Liṅga, or sculptures with divineness, for the welfare of all the people (in all the world), in villages and so

on, is termed *Parārtha Pūjā*. The fruits of *Parārtha Pūjā* is for the well-being of all Creation.

In public places like villages, towns and cities, the special establishment of temples and offering worship there is *Parārtha Pūjā*. Further, only the worship of Liṅga-s established by *Deva*-s, Sages or Men according to the correct rituals prescribed, or a self-formed "*Svayambhu*" Liṅga is termed *Parārtha Pūjā*, and not the worship of any Liṅga established according to one's personal whims and fancies.

Similarly, since the well-being of all Creation is ensured only by *Parārtha Pūjā*, there is no place for one's personal prayers in *Parārtha Pūjā*. Further, prayers done by individuals with specific personal desires are termed *Ātmārtha Pūjā*. Some elders also infer that *Parārtha Pūjā* is done by *Ādiśaiva* purely for the love of the Lord with no specific personal prayers.

Who is eligible to perform *Parārtha pūjā*?

आत्मार्थञ्च परार्थञ्च स्वादि शैवेन पूजितम् ।

(श्रीमत् पूर्वकारणागम, नित्यार्चन विधि पटलः, पृ-२०८, १८-अ)

ātmārthañca parārthañca svādi śaivēna pūjitam ।

(Śrīmat Pūrvakāraṇāgama:, Nityārcanavidhi paṭala:, page - 208, 18-a)

Both *Ātmārtha Pūjā* and *Parārtha Pūjā* should be performed by a good *Ādiśaiva*.

Since the previous verses prohibit all other classifications of people from performing *Parārtha Pūjā* (including *Vipra*, *Kṣatriya*, *Vaiśya* and *Śūdra*), and this verse allows

Ādiśaiva the rights to perform both *Ātmārtha Pūjā* and *Parārtha Pūjā*, it can be inferred that only an *Ādiśaiva* can perform *Parārtha Pūjā*.

(Since the earlier section prohibits people from all the four castes from performing *Parārtha Pūjā*, and this section specifically endows that right on *Ādiśaiva*-s or *Śivācāryā*-s, it could further be inferred that *Ādiśaiva*-s are apart from the four caste classifications.)

नित्यं नैमित्तिकं काम्यं वर्जनीयं परार्थके ।
कर्षणादि प्रतिष्ठान्तम् आदिशैवेन कारयेत् ।

(श्रीमत् पूर्वकारणागमः, नित्यार्चनविधि पटलः, पृ-२०९, २४-अ & २५-अ)

nityaṃ naimittikaṃ kāmyaṃ varjanīyaṃ parārthakē ।
karṣaṇādi pratiṣṭhāntam ādiśaivēna kārayēt ।

(*Śrīmat Pūrvakāraṇāgama*., *Nityārcanavidhi paṭala*., page - 209, 24-a & 25-a)

(In places of *Parārtha Pūjā* like temples) *Nitya Pūjā* (daily prayers), *Naimittika Pūjā* (special, occasional prayers) and *Kāmya Pūjā* (prayers with desired fruits as objective) should be avoided (by non-*Ādiśaiva*-s). From the time of ploughing the field for construction of the temple onwards, till the installation of the deities, everything should be done through *Ādiśaiva*-s.

In all the activities and *Pūjā*-s at a temple , including construction, installation, *Nityam*, *Naimittikam* and *Kāmyam* should not be performed by anyone other than an *Ādiśaiva*.

Types of Temples as per *Śivāgama*-s

The temples of *Vināyaka*, *Śiva*, *Dēvi*, *Skanda*, *Sūrya* and others belong to the first type of temples. Temples of *Ayyanār*, *Kāli*, *Māri* and other *Grāmadēvatā*-s, and in

temples of smaller deities like Māḍaṅ, Iḍumbaṅ, Pēcci, Kaḍambaṅ and so on fall under the second type. Only an Ādiśaiva has the right to perform pūjā-s at both types of temples. Pūjāri-s or priests who have come down the lineage of various Ṛṣi-s, can perform only Nitya Pūjā, and only at the second type of temples.

The reference from Āgama-s supporting the view above:

शैवं तु द्विविधं ज्ञेयं कलाकल विभेदतः ॥
 कलं वै शिवगर्भं स्यात् अकलम् ऋषि गर्भकम् ।
 प्रतिष्ठास्थापनं नित्यपूजनं प्रोक्षणं तथा ॥
 उत्सवादीनि सर्वाणि काम्य कर्माणि यानि च ।
 तानि सर्वाणि कार्याणि कलेन तु विशेषतः ॥
 शास्त्रार्चनं क्षुद्रबिम्बपूजनञ्चान्यपूजनम् ।
 स्वेष्ट लिङ्गार्चनं ग्रामदेवताराधनं तथा ॥
 अकलेन प्रकर्तव्यं शैवतन्त्रानुसारिणा ।
 नित्यं नैमित्तिकं काम्यं वर्जनीयं परार्थके ॥
 कर्षणादि प्रतिष्ठान्तम् आदिशैवेन कारयेत् ।

(श्रीमत् पूर्वकारणागमः, नित्यार्चनविधि पटलः, पृ-२०९, ३०-आ - ३५-अ)

śaivaṃ tu dvividhaṃ jñēyaṃ kalākala vibhēdata: ॥
 kalaṃ vai śivagarbha: syāt akalam ṛṣi garbhakam ।
 pratiṣṭhāsthāpanaṃ nityapūjanaṃ prōkṣaṇaṃ tathā ॥
 utsavādīni sarvāṇi kāmya karmāṇi yāni ca ।
 tāni sarvāṇi kāryāṇi kalēna tu viśēṣata: ॥
 śāstrārcanaṃ kṣudrabimbapūjanañcānyapūjanam ।
 svēṣṭa liṅgārcanaṃ grāmadēvatārādhanaṃ tathā ॥
 akalēna prakartavyaṃ śaivatantrānusāriṇā ।
 nityaṃ naimittkaṃ kāmyaṃ varjanīyaṃ parārthakē ॥

karṣanādi pratiṣṭhāntam ādiśaivēna kārayēt |

(Śrīmat Pūrvakāraṇāgama, Nityārcanavidhi paṭala:, page - 209, 30-b - 35-a)

Saivam can be divided into *Kalam* and *Akalam*.. Those born from Śiva *Garbha* (those who are the progeny of Śiva) are known as *Kalam*. Similarly, those born from *Ṛṣi Garbha* (those *Ṛṣi*-s not directly in Śiva *Sṛṣṭi*) are known as *Akalam*. In temples of Ayyanār, and those of other smaller deities and *Grāmadēvatā*-s, *Pūjāri*-s or *Akala*-s can perform *Nitya Pūjā* in accordance with *Āgama* rules. Nevertheless, even in such temples, the *Pūjā*-s from construction to installation, *Kumbhābhiṣēkam*, *Samprōkṣam*, *Nitya Pūjā*, *Naimittika Pūjā* and *Kāmya Pūjā* ought to be performed by *Ādiśaiva*-s.

This establishes that even in temples of deities like Ayyanār and so on, *Ādiśaiva*-s have the eligibility to perform *Nitya Pūjā*-s. It is also clear from the verse above the in temples of the first type, non-*Ādiśaiva*-s do not have any eligibility to perform the *Pūjā*-s.

Parārtha Pūjā done by Ādiśaiva -s result in good to all

आगमोक्त प्रकारेण प्रतिष्ठा लिङ्गपूजनम् ॥

आदि शैवस्य पूजा च सर्वसिद्धिकरी स्मृता ।

(श्रीमत् पूर्वकारणागमः, नित्यार्चनविधि पटलः, पृ-२०९, २३-आ-२४-अ)

āgamōkta prakārēṇa pratiṣṭhā liṅgapūjanam ||

ādi śaivasya pūjā ca sarvasiddhikarī smṛtā |

(Śrīmat Pūrvakāraṇāgama:, Nityārcanavidhi paṭala:, page-209, 23-ā-24-a)

It is known that the proper installation and worship of the Śivaliṅga and the prayers, as prescribed in the Āgama-s, done by Ādiśaiva-s, results in all kinds of good benefits.

तस्मात् परार्थमात्मार्थं स्थापनं यजनं तथा ॥
शिवविप्रेण कर्तव्यम् अन्येषां स्वार्थमेव हि ।

(श्रीमत् पूर्वकामिकागमः, तन्त्रावतार पटलः पृ-७, १२५-आ - १२६-अ)

tasmāt parārthamātmārthaṃ sthāpanaṃ yajanaṃ tathā ॥
śivaviprēṇa kartavyam anyēṣāṃ svārthamēva hi ।

(Śrīmat Pūrvakāmikāgama:, Tantrāvatāra paṭala: page - 7,125-b - 126-a)

Hence, Ātmārtha Kumbhābhiṣēkam, Ātmārtha Pūjā, Parārtha Kumbhābhiṣēkam and Parārtha Pūjā should all be done only by Ādiśaiva-s, also known as Śivavipra-s, and others (apart from Ādiśaiva-s), can only perform Ātmārtha Pūjā-s.

परार्थं यजनं कार्यं शिव विप्रैस्तु नित्यशः ।

(श्रीमत् पूर्वकामिकागमः, अर्चनविधि पटलः, पृ-२५, ६-अ)

parārthaṃ yajanaṃ kāryaṃ śiva vipraistu nityaśa: ।

(Śrīmat Pūrvakāmikāgama:, Arcanavidhi paṭala:, page - 25, 6a)

Parārtha Pūjā (temple worship) should be performed every day only by Ādiśaiva-s, known as Śivavipra-s.

Effect of Pūjā-s by different Ācārya-s in a temple

एकाचार्येण कर्तव्यमेकदेवालयस्थितम् ।
आचार्यसंकरेणैव राजराष्ट्रं विनश्यति ॥

(श्रीमत् पूर्वकामिकागमः)

It is stipulated that worship at a temple has to be performed by a single individual only. A mixture of Ācārya-s results in destruction of the King and the country.

(Śrīmat Pūrvakāmikāgama:)

देशिकस्यास्य पुत्रो वा पौत्रो वा तस्य बान्धवाः ।
तद्दीक्षितास्तदादेश समाविष्टाश्च ये नराः ॥
आदिशैवकुले जाता ब्राह्मणा क्षत्रिया विशः ।
शूद्रावाप्यनुलोमाश्च गन्धर्वा नर्तकादयः ॥
रुद्रकन्याश्च मद्वास्यस्तदाज्ञापालका यदि ।
तैरप्यनुष्ठितं कर्म देशिकानुष्ठितं भवेत् ॥
यथा राजनियुक्तैस्तु सामान्यप्रमुखैरपि ।
यत्कृतं राजकार्यं स्यात् तथैवात्रापि सम्मतम् ॥
अन्यथा सति कर्तव्ये राज्ञो ध्वंस उदाहृतः ।
शान्तिस्तदर्थं कर्तव्या तद्दोषविनिवृत्तये ॥

(श्रीमत् पूर्वकामिकागमः)

How is it possible for a single individual to perform all the activities in a temple? The Lord answers this by saying, either the son, grandson or relatives of the Ācārya, one who has obtained diksha from the Ācārya, one who has been ordered and appointed by the Ācārya and one associated

with him, Ādiśaiva clan, Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, Anuloma (the offspring of one who has married into a lower community), Gandharva (singers), dancers, Rudrakanyā and Devadāsī (women dedicated to offering service at the temple), those who follow orders given to them, the activities done by all of these are also said to have been performed by the Ācārya.

How is this possible? Even if ordinary men are appointed by the King as representatives to carry out his orders, the activity is deemed to have been carried out by the King himself. Similarly, all the people involved in a temple's puja-s are responsible to the Ācārya and their activities are said to be the activities of the Ācārya. Both the positive and negative effects of their actions reflect upon the Ācārya.

If there be a mixture of Ācārya-s, there will be destruction for the king as an example. The *śānti (prāyaścitta)* or special process should be performed to counter this error.

This shows that the Āgama-s are not individualistic, not exclusive. They are inclusive - with specific jobs for different people. A mixture in this results in worse effects. A single temple worshipped at by a single Ācārya and the people initiated by him - meant there was a single point control, a single method and process of worship that went on for generations. This is the responsibility of the Ācārya.

आचार्याश्चार्चकाश्चैव द्विधा ये च प्रकीर्तिताः ।
आचार्येणैव कर्तव्या पूजा नैमित्तिकक्रिया ॥
अर्चकेनार्चनं कार्यं नित्यपूजा विशेषतः ।

Ācārya and Arcaka are the two types of those called Śivadviija. Only Ācārya-s are eligible to perform *Naimittika Pūjā*. Only Arcaka-s can perform *Arcana* and *Nitya Pūjā*.

आचार्येणैव कर्तव्यं यथा नैमित्तिकार्चनम् ।
नित्यसन्ध्यावसानं यत् अर्चकेन समापयेत् ॥

The Arcaka should complete the end of the three-*kāla sandhyā pūjā*. *Naimittikam* can be performed only after *Nitya pūjā*, and in close association with it. So an Ācārya and Arcaka have to work together. The Arcaka performs the duties allotted to him and the Ācārya, his.

नित्यं नैमित्तिकं काम्यं त्रिविधं चेति कीर्तितम् ।

Pūjā is of three types. *Nitya pūjā* is daily *pūjā*. It is of two types. *Nityam* and *Āgantukanityam* or repetitive, regular *Nitya pūjā*. *Naimittikam* is also of two types - *Naimittikam* and *Āgantuka Naimittikam*. An Ācārya can also perform the *Āgantukanityam*.

कर्षणादि प्रतिष्ठान्तं नैमित्तिकमुदाहृतम् ।
अन्यानि सर्वकर्माणि नैमित्तिकागन्तुकं स्मृतम् ॥

काम्यं तदद्विविधं प्रोक्तं बाह्यमाभ्यन्तरं तथा ।
बाह्यं प्रसिद्धिदं कर्म चात्मार्थं चेष्टकर्मसु ॥
काम्यं नैमित्तिकं चैव ह्याचार्येणैव कारयेत् ।

From *Karṣaṇa* to installation can only be performed by Ācārya and not an Arcaka. *Kāmyam* is also of two types - *Bāhyam* or that which is public, and *Abhyantaram* or that which is personal. *Kāmyam* and *Naimittikam* are to be performed only by Ācārya.

The daily *pūjā* is a systematic pattern laid down by the *Āgama*-s. The special *pūjā*-s are performed in harmony with the daily *pūjā*-s by the Ācārya. Like a doctor and a surgeon, the Arcaka and Ācārya have to work together in unison.

पञ्चाचार्याणां नित्यकर्माहता - अंशुमति

आचार्यश्चार्चकश्चैव साधकोऽलंकृतस्तथा ।
वाचकश्च कुलोद्भूताः पञ्चाचार्याः प्रकीर्तिताः ॥
आचार्यश्चागमाल्लोकाद्यजेत्रैमित्तिक क्रियाम् ।
एवमाचार्यकृत्यं स्यात् अर्चकेनार्चनं कुरु ॥
अलंकृतेनालंकृत्य साधको द्रव्यसाधकः ।
वाचकस्तु श्रुतेःकर्ता पञ्चाचार्यक्रमं विदुः ॥
अर्चकादि चतुर्णान्तु नित्यकर्माहता भवेत् ।
एवं क्रमेणत्वभ्यर्च्य नित्यनैमित्तिकक्रियाम् ॥

The qualifications -

The five types of Ācārya - Ācārya, Arcaka, Alaṅkṛta:, Sādhaka: and Vācaka. The duties for each are described as follows. Ācārya-s are

supposed to analyse the *Āgama*-s in depth and perform *Naimittika pūjā* according to the prescriptions in the *Āgama*-s. *Arcaka*-s are supposed to perform *Arcaṇā* or regular worship. *Alaṅkṛta*-s have to perform the *Alaṅkāra* or decoration. *Sādhaka*-s have to supply the *pūjā* material. *Vācaka*-s are supposed to chant the *Āgama mantra*-s. Thus were the *Ācārya*-s divided into five types.

The four types of *Arcaka* to *Vācaka* are only eligible to perform *Nitya kriyā*. Since in Śiva temples, the *Ācārya* performs a main role, and the intermingling of *Ācārya* and *Arcaka* would result in great destruction, it is advised that the *Arcaka*-s and others in a Śiva temple be of the same *Ācārya* clan.

सुप्रभेदे - शिवोत्सवविधिपटले - १०३

आचार्यः शिष्यसंयुक्तः सर्वाभरणभूषितः ।
सर्वालंकारसंयुक्तः सोष्णीषस्सोत्तरीयकः ॥
आदिशैवः प्रसन्नात्मा श्रद्धाभक्तिसमन्वितः ।

An *Ācārya* is surrounded by disciples, is decorated in various ornaments just as Śiva, has all marks of a Śaiva like a properly tied turban (headgear), a top cloth worn on the shoulder (*Uttariyam*) and so on. Such an *Ādiśaiva* who is brimming with happiness and complete involvement, is pleasant and calm and who has total faith and devotion (*Śraddhā* and *bhakti*) should perform *pūjā*. *Pūjā* is not a duty but performance of an artform.

सुप्रभेदे - पटले १ - गणेशप्रश्नेषु

आदिशैवानुशैवानां कथं वा षोडशाक्रियाः ।
ज्ञानपादे महादेव शिवसृष्टिक्रमं कथम् ॥
पशुसृष्टिश्च कादेव षडध्वलक्षणं कथम्? ।

सुप्रभेदे - ८ - शिवार्चनविधिपटलः

शौचं स्नानादिकं कृत्वा पूजान् कृत्वाऽदिशैवकः ।

Ādiśaiva has to perform Pūjā after performing ablutions including daily washing and cleaning.

शिवाचार्यस्यैव स्थापकार्हत्वं - सुप्रभेदे क्रियापादे

आचार्यलक्षणपटले २१

आदिशैवकुलोद्भूतः पञ्चगोचर संस्थितः ।
सर्वशास्त्रार्थतत्त्वज्ञः शिवज्ञानविशारदः ॥
शिवसिद्धान्ततत्त्वज्ञः शिवाग्निगुरुपूजकः ।
स एव स्थापकोवत्स नेतरस्सर्वदा विभोः ॥
अनुशैवादिभिर्नैव स्थापनादीनि कारयेत् ।
कर्षादिरादि शैवस्तु कर्तव्यं स्थापनान्तकम् ॥
अन्यथा तु कृते राज्ञः स्त्वाभिचारश्च देवताः ।

The Ādiśaiva clan has come of the five ṛṣi-s. He understands the *tattva* of the meaning of all the śāstra-s. He has analysed and understood in depth, the knowledge

of Siva. He knows the Śiva Siddhānta. He performs *pūjā* everyday to Śiva, Agni and Guru. He alone is the *Sthāpaka*, always and no one else, in matters pertaining to Śiva.

Even Anuśaiva-s who are Kings, and others, cannot perform installation and other ritual action (including *Naimittikam*, *Utsavam*, *Jīrṇōddhāraṇa*). From the time the ground is ploughed for the construction of the temple, till the installation of the deity, only an Ādiśaiva has the rights to perform these rituals. If other clans perform these rituals, there is destruction for the king, and is equivalent to performing negative *Ābhicāra Pūjā* for the *dēvatā*-s.

सुप्रेभेदे - कर्षणविधिपटले २५ - श्लो ४४

आचार्यस्त्वादिशैवस्तु सकलीकृतविग्रहः ।

Who is an Ācārya? An Ācārya is one who is born in the Ādiśaiva community. He alone has the rights to perform all kinds of worship.

सुप्रभेदे - चर्यापादपटले १ - शैवोत्पत्तिविधिपटले

(शैव आचार्याणां कुलपुत्रोऽयम्)

आचार्यत्व समायुक्तः सर्वकर्म समाचरेत् ।
मर्त्यानां मलनाशाय तेषां मुक्त्यर्थमुद्भवः ॥
परार्थपूजनार्थाय परेषां बोधनाय च ।
स्थापनं प्रोक्षणं दीक्षा विधिना कृत्यकारणात् ॥
ये शिवं निर्मिता येन शिवेन परमात्मना ।
स शैव ब्रह्म वक्त्रे च मर्त्यलोकं व्रजेत् क्रमात् ॥

काश्यपादीनि नामानि ऋषिरूपैश्च कीर्तिताः ।
आदौ शिवस्त्वमस्तीति आदिशैव उदीरितः ॥
शिवेन दीक्षिताश्चैते ते शिवब्राह्मणाः स्मृताः ।
सर्वोत्तमाः पराचार्याः विप्रोत्तमाश्शिवोत्तमाः ॥
द्विजोत्तमोत्तमाश्चैव शिवभेदाश्शिवात्मकाः ।
एषां पर्यायनामानि संक्षेपात् कथितं तव ॥
कृमिकीट पतङ्गेभ्यः पशवः प्राज्ञयाज्ञकाः ।
पशुभ्योऽपिनराःश्रेष्ठः तेषुश्रेष्ठा द्विजास्तथा ॥
द्विजादिष्वाधिकाविप्राः विप्रेषु क्रतुबुद्धयः ।
क्रतुबुद्धेषु कर्तव्याः तेभ्यस्सन्यासिनोऽधिकाः ॥
सन्यासिनोधिकात् श्रेष्ठाः तेषु शंकरपूजिताः ।

One who has the qualifications and characteristics of an Ācārya has been created by the Lord of Śaiva, from the face of Sadāśiva, and appointed in order to remove the *mala* of people, to help them attain *mōkṣa* or liberation, to perform temple worship, teach *Siddhānta* philosophy to the common people, to install the deity for the first time, *prōkṣaṇam*, to perform initiation (*dīkṣā*) and so on.

Therefore, in the beginning, such a one, who possessed Śiva-ness next to Śiva, was termed Ādiśaiva. Such an Ādiśaiva has come down in lineage from the lines of sages like Kāśyapa, Kauśika, Bharadvāja, Gautama, Agastya (or Atri) created from Śiva. The Ādiśaiva has also been initiated by Śiva and hence is known as Śivabrāhmaṇa. He is the most superior amongst all creation. He is known as *Parācārya* - one without superior. He is known as *Viprōttama* - the most superior amongst *Brāhmaṇa*-s. He is also known as *Śivōttama* - even superior to Śiva. He is also known as *Dvijōttama* - the superior among the twice-born. He is also known as Śivabhēda and Śivātmaka. These are the glories of Ācārya-s in short.

What are their characteristics?

Men are better when compared to animals. Among men, *Brāhmaṇa*-s are better. Similarly, even among *Brāhmaṇa*-s, *Vipra*-s are better. *Vipra*-s not only know and learn the *veda*-s but practice and live according to the *veda*-s. Even among them who are inclined to perform *yāga*-s on their own according to the *veda*-s, *sannyāsi*-s are better. Better than *sannyāsi*-s still, are those who worship Śaṅkara - Śivācārya-s, who perform Śivapūjā.

முப்போதும் திருமேனி தீண்டுவார்க்கு அடியேன்

(பூநீமத்சந்தரமூர்த்தி சுவாமிகள், திருத்தொண்டர் தொகை,
ப.எண் 314, 7-ம் திருமுறை)

muppōdum tirumēni tīṇḍuvārkkū aḍiyēn

(Śrīmat Cundaramūrtti cuvāmigaḷ, Tiruttoṇḍar Togai,
verse 314, 7th Tirumurai)

I am a slave to those who come into physical contact with the Divine deity in all three time periods.

தெரிந்துணரின் முப்போதும் செல்காலம் நிகழ் காலம்
வருங்காலமானவற்றின் வழி வழியே திருத்தொண்டின்
விரும்பியவர்ச்சனைகள் சிவவேதியர்க்கே உரியன அப்
பெருந்தகையார் குலப்பெருமை யாம் புகழும் பெற்றியதோ

(பூநீமத் சேக்கிழார் சுவாமிகள், முப்போதும் திருமேனி
தீண்டுவார் புராணம், ப.எண் 4165, பெரிய புராணம்)

terinduṇariṇ muppōdum celkālam nigaz kālam
varuṅgālamāṇavarriṇ vazi vaziyē tiruttoṇḍiṇ
virumbiyavarccaṇaigaḷ civavēdiyarkkē uriyaṇa ap
peruntagaiyār kulapperumai yām pugazum perriyadō

(śrīmat cēkkizār cuvāmigaḷ, muppōdum
tirumēni tīṇḍuvār purāṇam, pa.eṇ 4165, periya purāṇam)

One should understand and realize that the hereditary right to offer service to the Divine and perform *arcanā* as desired, coming into contact with the Divine deity, goes only to the Śivabrāhmana or Ādiśaiva-s, in all three times - past, present and future. The glory of that great clan is beyond my praise.

Persons eligible to perform *Pūjā* in temples of the first type, as per agamic rules

Names like *Śivabrāhmaṇa*, *Ādiśaiva*, *Śivadviḥa*, *Gurukkal*, *Dīkṣitar*, *Dēśīkar*, *Ācāryar*, *Śivācāryar* and so on denote those who perform *Pūjā* at the first type of temples.

Śivabrāhmaṇa - Those who were initiated by the *Ṛṣi*-s who were born from the face of Śiva, known as Sadāśiva (created by Lord Śiva). Proof thereof -

सदाशिवाख्यस्य शिवस्य वक्त्रे
ये दीक्षिताः कौशिक काश्यपाद्याः ।
तेषां मुनीनां विधिवत्क्रमेण
जातास्शिवब्राह्मण नामधेयाः ॥

(श्रीमत् पूर्वकारणागमः, नित्यार्चन विधि पटलः, पृ-२१०, ३६)

sadāśivākhyasya śivasya vaktrē
yē dīkṣitāḥ kauśika kāśyapādyāḥ ।
tēṣāṃ munīnāṃ vidhivatkrāmēṇa
jātāśśivabrāhmaṇa nāmadhēyāḥ ॥

(*Śrīmat Pūrvakāraṇāgamaḥ, Nityārcanavidhi paṭalaḥ, page - 210, 36*)

Those who hereditarily rose from the lineage of the *Ṛṣi*-s who were initiated by Śiva who is called Sadāśiva (who received Samskāra and Upadēśa - both physical cleansing and spiritual teaching) are called *Śivabrāhmaṇa*.

Not only are the *Śivabrāhmaṇa*-s eligible to perform *Pūjā* at the first type of temples, they are also different from other *Brāhmaṇa*-s in that they are from the lineage of *Ṛṣi*-s like Kauśika, Kāśyapa and so on who were directly created by Lord Śiva, unlike the other *Brāhmaṇa*-s who are from lineages of *Ṛṣi*-s created by Brahma.

Further proof that *Śivabrāhmaṇa*-s are from the lineage of *Ṛṣi*-s like Kauśika, Kāśyapa and so on -

Śivācārya - Origin

कौशिकः काश्यपश्चैव भारद्वाजोऽथ गौतमः ॥

अगस्त्यश्चैव पञ्चैते पञ्चवक्त्रेषु दीक्षिताः ।

तेषां वंशेषु सञ्जाताः शिवब्राह्मण नामकाः ॥

(श्रीमत् पूर्वकारणागमः, नित्यार्चनविधि पटलः, पृ-२०९, २६-आ - २७)

kauśika: kāśyapaścaiva bhāradvājō'tha gautama: ॥

agastyaścaiva pañcāitē pañcavaktrēṣu dīkṣitā: ।

tēṣāṃ vaṃśēṣu sañjātā: śivabrāhmaṇa nāmakā: ॥

(Śrīmat Pūrvakāraṇāgama, Nityārcanavidhi paṭala:, page - 209, 26-b - 27)

The five *Ṛṣi*-s - Kauśika, Kāśyapa, Bhāradvāja, Gautama, Agastya - have each been initiated from one of the five Faces (of Sadāśiva). Their progeny and lineage are known as *Śivabrāhmaṇa*-s.

Ādiśaiva - The afore-said *Śivabrāhmaṇa* are termed *Ādiśaiva*. Proof thereof -

आदिशैव इति प्रोक्तः स शिवब्राह्मणो गुरुः ॥

(श्रीमत् पूर्वकारणागमः, नित्यार्चनविधि पटलः, पृ-२०८, १८-आ)

ādiśaiva iti prōkta: sa śivabrāhmaṇō guru: ॥

(Śrīmat Pūrvakāraṇāgama, Nityārcanavidhi paṭala:, page - 208, 28-b)

The *guru*-s called *Śivabrāhmaṇa* are termed *Ādiśaiva*.

The term '*Ādiśaiva*' literally means 'first of the *Śaiva*'. That is, after the Universe was created, the first *Śaiva*-s created were *Ādiśaiva*. Since *Sadāśiva* exists as a *Śaiva* even before the creation of the Universe, He is known as *Anādiśaiva*.

अनादिशैवः स शिवः त्वादिशैवः शिवद्विजः ।

(श्रीमत् पूर्वकारणागमः, नित्यार्चनविधि पटलः, पृ-२१०, ३७-अ)

anādiśaiva: sa śiva: tvādiśaiva: śivadviḥja: ।

(*Śrīmat Pūrvakāraṇāgama:; Nityārcaṇavidhi paṭala:; page - 210, 37-a*)

Lord *Śiva* (*Sadāśiva*) is called *Anādiśaiva* and the *Śivadviḥja* or *Śivabrāhmaṇa*-s are termed *Ādiśaiva*-s.

எப்போதும் இனியபிரான் இன்னருளால் அதிகரித்து
மெய்ப்போத நெறிவந்த விதிமுறைமை வழுவாமே
அப்போதைக் கப்போதும் ஆர்வமிகும் அன்பினராய்
முப்போதும் அர்ச்சிப்பார் **முதற்சைவராம்** முனிவர்

(பூநீமத் சேக்கிழார் சுவாமிகள், பெரிய புராணம்,
முப்போதும் திருமேனி தீண்டுவார் புராணம், ப.எண் 4165)

eppōdum iniyapirāṇ inṇaruḷāl adigarittu
meypōda neṇivanda vidimuṇaimai vazuvāmē
appōdaik kappōdum ārvamigum aṇbiṇarāy
*muppōdum arccippār **mudarcāivarām** muṇivar*

(*Śrīmat Cēkkizār Cuvāmiḡaḷ, Periya Purāṇam,*
Muppōdum Tirumēṇi Tīṇḍuvār Purāṇam, Page 4165)

Ever flourishing due to the Grace of Lord Śiva, the Ādiśaiva-s follow from time immemorial without slipping, the true teaching of the Āgama philosophy and worship in all three times (past, present and future).

That only Ādiśaiva-s are termed Śivadviya-s is clear from the verse below, where both terms are used to denote the same person -

त्वादिशैवः शिवद्विजः ।

(श्रीमत् पूर्वकारणागमः, नित्यार्चनविधि पटलः, पृ-२१०, ३७-अ)

tvādiśaiva: śivadviya: ।

(Śrīmat Pūrvakāraṇāgama., Nityārcanavidhi paṭala:, page-210, 37-a)

Śivadviya are termed as Ādiśaiva.

Gurukkal - That Ādiśaiva-s are termed Guru-s can be understood from the verse below that uses both terms to denote the same -

आदिशैव इति प्रोक्तः स शिवब्राह्मणो गुरुः ।

(श्रीमत् पूर्वकारणागमः, नित्यार्चनविधि पटलः, पृ-२०८, १८-आ)

ādiśaiva iti prōkta: sa śivabrāhmaṇō guru: ।

(Śrīmat Pūrvakāraṇāgama, Nityārcanavidhi paṭala:, page-208, 18-b)

The Guru-s called Śivabrāhmaṇa are termed as Ādiśaiva.

The term Guru is popular as 'Gurukkal' in a respectful form.

Dīkṣitar - Since they were created by Lord Śiva and initiated at the beginning of Creation for the express purpose of offering Him worship, Ādiśaiva-s are also known as Dīkṣita-s.

शिवद्विजः कुलोत्थाः ये ते च माहेश्वरा जनाः ॥
शिवेन दीक्षिताः पूर्वं सृष्ट्यादौ सर्व एव ते ।
मदर्चनार्थं तेषाञ्च दीक्षा शुद्ध्यर्थमिष्यते ॥

(श्रीमत् उत्तरकामिकागमः, आचार्याभिषेक पटलः, पृ-७३, ५६-आ-५७)

śivadviḥjaḥ kulōtthāḥ yē tē ca māhēśvarā janāḥ ॥
śivēna dīkṣitāḥ pūrvaṃ sṛṣṭyādau sarva ēva tē ।
madarcanārthaṃ tēṣāñca dīkṣā śuddhyarthamiṣyatē ॥

(Śrīmat Uttarakāmikāgama, Ācāryābhiṣēka paṭalaḥ, page-73, 56-b-57)

Those born in the clan of Śivadviḥja called as Ādiśaiva are Māhēśvara (those associated with Mahēśvara). They were created and initiated by Lord Śiva to offer worship to Him and are hence known as Dīkṣita-s.

Dēśīkar - The meaning of the word is apparent from the verse below -

देश आदिश्यते येन देशिकस्तदुदाहृतः ।

(वीरतन्त्रम्, शिवागमशेखरः १-पृ-२१)

dēśa ādiśyatē yēna dēśīkastadudāhṛtaḥ ।

(Vīratāntram, Śivāgamaśēkharaḥ: 1-page-21)

Those due to whom *dēśa* (the residence or land of Lord Śiva) is pointed out to the people are known as Dēśīka-s (Ādiśaiva).

Even in everyday practice, since an Ādiśaiva reveals the Lord in the sanctum sanctorum to the devotees by performing *Dīpāradhana*, he is literally a Dēśika.

Ācāryar - The meaning of the word is understandable from the verse below.

स्वयमाचरते यस्तु आचारे स्थापयत्यपि ।
आचिनोति च शास्त्रार्थान् आचार्यस्तेन चोच्यते ॥

(शिवाद्वैत-शैव-भाष्यम्, पृ-६)

*svayamācaratē yastu ācārē sthāpayatyapi ।
ācinōti ca śāstrārthān ācāryastēna cōcyatē ॥*

(Śivādvaita-śaiva-bhāṣyam, page-6)

Those who know and collect information from the Śāstra-s, who then follow the said scriptures in practice and who then instruct others in following the same are known as Ācārya-s (Ādiśaiva-s).

Here, those who perform all three functions of *ācinōti*, *ācaratē* and *ācārē sthāpayati*, are termed as Ācārya. To collect information from the Śāstra-s is *ācinōti*, to follow it in practice is *ācarate* and to establish the scriptural prescriptions in the public is *ācārē sthāpayati*. Those who have all three qualities are termed Ācārya-s.

Śivācārya - An Ādiśaiva, after receiving a special initiation (Viśēṣadīkṣa) is known by the term 'Śiva.' Then, after undergoing the initiation called Nirvāṇadīkṣa, he is known by the term Ācārya. So an Ādiśaiva who has undergone both these initiations and is both Śiva and Ācārya, is termed as Śivācārya. One might question that since others (non- Ādiśaiva-s) eligible for these initiations could also be termed Śivācārya, yet the

reference below from the Liṅgapurāna shows that this is a special term given specifically to the Ādiśaiva-s.

गौरवादेव संज्ञैषा शिवाचार्यस्य नान्यथा ।

(शिवाद्वैत-शैव-भाष्यम्, पृ-६)

gauravādēva sañjñaiṣā śivācāryasya nānyathā ।

(Śivādvaita-śaiva-bhāṣyam, page-6)

Due to the special honor of serving Lord Śiva and for no other reason are the Ādiśaiva-s termed Śivācārya-s.

The purpose of performing temple *Pūja*-s. Reason why Ādiśaiva-s alone are eligible to perform temple *Pūja*-s and even Brahmins are prohibited from performing temple *Pūja*-s.

The effects of transgression.

नृपतेरायुरारोग्यजय संपद्विवृद्धये ।
ग्रामादीनां विवृद्ध्यर्थं परार्थेज्या प्रयुज्यताम् ॥
परार्थयजनं कार्यं शिवविप्रैस्तु नित्यशः ।
धार्मीकः कुरुते नित्यम् आदिशैवो द्विजोत्तमः ॥
अन्ये तु स्वार्थकादन्यं कुर्युश्चेत्कर्तृनाशनम् ।
शिवसृष्टिं विना ये तु जायन्ते ब्रह्मणो मुखात् ॥
ते सामान्या न तेषां तु परार्थेज्याधिकारिता ।
यदि मोहेन कुर्वीरन् राज्ञो राष्ट्रस्य नाशनम् ॥
भृत्यर्थं ये शिवं विप्राः सामान्यास्त्वर्चयन्ति चेत् ।

षण्मासात्पतनं यान्ति तस्मात्तान् परिवर्जयेत् ॥

(श्रीमत् पूर्वकामिकागमः, अर्चनविधि पटलः, पृ-२५, ५-९)

nṛpatērāyurārōgyajaya sampadvivṛddhayē |
grāmādīnāṃ vivṛddhyarthaṃ parārthējyā prayujyatām ||
parārthayajanaṃ kāryaṃ śivavipraistu nityāśa: |
dhārmīka: kurutē nityam ādiśaivō dvijōttama: ||
anyē tu svārthakādanyaṃ kuryuścētkarṇnāśanam |
śivasṛṣṭiṃ vinā yē tu jāyantē brahmaṇo mukhāt ||
tē sāmānyā na tēṣāṃ tu parārthējyādhikāritā |
yadi mōhēna kurvīran rājñō rāṣṭrasya nāśanam ||
bhṛtyarthaṃ yē śivaṃ viprā: sāmānyāstvarcayanti cēt |
ṣaṅmāsātpatanaṃ yānti tasmāttān parivarjayēt ||

(Śrīmat Pūrvakāmikāgama:, Arcanavidhi paṭala:, page-25, 5-9)

For the welfare of the king and the growth and prosperity of the village (town, city, the kingdom), and for the continued development of longevity, freedom from diseases, victory, prosperity and so on, *Parārtha Pūja* (temple worship) ought to be performed.

Such *Parārtha Pūja* ought to be performed daily only by the Śivavipra, also known as Ādiśaiva. Ādiśaiva-s, who are superior to Brāhmana-s, should perform daily worship at the temples, while living without slipping from the dharmic rules prescribed. If those other than Ādiśaiva-s perform any Pūjā other than Ātmārtha Pūjā, the Dharmakarhā (trustees) of that temple would be destroyed. (5-7a)

That only Ādiśaiva-s ought to perform temple worship is further clarified due to verses 7b-9. According to the references in *Śivāgama*-s and the faith of the Śaiva-s, creation is of two types - *Śivasṛṣṭi* and *Brahmasṛṣṭi*. Since Ādiśaiva-s were created directly by

Lord Śiva, they belong to Śivasṛṣṭi. Those from the other four varṇa-s belong to Brahmasṛṣṭi.

Those apart from Śivasṛṣṭi, created through Brahma, are termed Sāmānya. They are not eligible to perform Parārtha Pūja or temple worship. If by desire, they choose to do so, there would be destruction for the king and the kingdom.

If Brāhmana-s, who are among Sāmānya-s, choose to perform worship to Lord Śiva at the temple for the sole purpose of taking care of their livelihood (by mānya, drawing a salary in cash or kind, financial help, reward and so on), there would be destruction (of several kinds) within six months. So, this (worship by Sāmānya-s at temples) should be avoided.

Refer the verse below from Tirumantiram in this context.

பேர் கொண்ட பார்ப்பான் பிரான் தன்னை அர்ச்சித்தால்
போர்கொண்ட வேந்தர்க்குப் பொல்லா வியாதியாம்
பார் கொண்ட நாட்டிற்குப் பஞ்சமும் ஆம் என்றே
சீர் கொண்ட நந்தி தெரிந்துரைத்தானே

(திருமந்திரம் - பகுதி-1, திருக்கோயிலிழிவு, பக்கம்-591)

pēr koṇḍa pārppāṇ pirāṇ taṇṇai arccittāl
pōrkoṇḍa vēdarkkup pollā viyādiyām
pār koṇḍa nāṭṭirkup pañcamum ām eṇṇē
cīr koṇḍa nandi terinduraittāṇē

(Tirumandiraṇ - part -1, Tirukkōyilizivu, page - 591)

Since this verse reflects the import of the *Śivāgama* verses above, and since it appears under the section titled 'destruction of the temple,' this is the meaning of the verse.

If those who are *Brāhmaṇa* only by name (*Sāmānyabrāhmaṇa*) perform arcana to Lord Śiva at the temple, it would bring great disease to the warring king, there would be famine across the country.

Since the verse mentions that this is the claim of great Śiva Himself, it is apparent that Tirumūlar is merely rephrasing the *Śivāgama* here.

Whether an Ādiśaiva of one temple can perform prayers at another temple, belonging to a different Ādiśaiva clan...

आचार्य सङ्करो राष्ट्रं राजानं नाशयत्यथ ।
एकाचार्येण कर्तव्यम् एकदेवालय स्थितम् ॥
कर्मन्येन कृतं तच्चेत् तत् स्यात् आचार्यसङ्करः ।

(श्रीमत् उत्तरकामिकागमः, प्रायश्चित्तविधि पटलः, पृ-१३६, ८९१-८९२अ)

ācārya saṅkarō rāṣṭrāṃ rājānāṃ nāśayatyatha ।
ēkācāryēṇa kartavyam ēkadēvālaya sthitam ॥
karmānyēna kṛtaṃ taccēt tat syāt ācāryasaṅkara: ।

(Śrīmat Uttarakāmikāgama:, Prāyaścittavidhi paṭala:, page - 136, 891-892a)

All activities relating to a temple (Pūjā and so on) must be performed by a single Ācārya (that this denotes the respective Ādiśaiva clan associated with the temple hereditarily, is clarified in the verse that follows). If these activities are performed by

any another *Ācārya* (not associated with the temple's *Ādiśaiva* clan) is called *Ācāryasaṅkaram*.

Ācāryasaṅkaram = inter-mixture of *Ācārya*-s, will lead to the destruction of the king and the kingdom.

When a single *Ācārya* at a temple cannot perform all the duties...

All activities relating to a temple must be performed by a single *Ācārya* related to the temple. Yet, practically, a single *Ācārya* cannot do everything. The verse that refers to this is as below -

नित्ये नैमित्तिके काम्ये यत् कर्मकालये स्थितम् ॥
एकाचार्येण कर्तव्यम् इति साधूदितं मया ।
देशिकस्यास्य पुत्रो वा पौत्रो वा तस्य बान्धवाः ॥
तद्दीक्षितास्तदादेश समाविष्टाश्च ये नराः ।
आदिशैव कुले जाताः..... ॥

(श्रीमत् उत्तरकामिकागमः, प्रायश्चित्तविधि पटलः, पृ-१३६, ८९६-आ-८९८)

nityē naimittikē kāmyē yat karmaikālayē sthitam
ēkācāryēṇa kartavyam iti sādḥūditaṃ mayā
dēśikasyāsyā putrō vā pautrō vā tasya bāndhavā:
taddīkṣitāstadādēśa samāviṣṭāśca yē narā:
ādiśaiva kulē jātā:.....

(Śrīmat Uttarakāmikāgama:, Prāyaścittavidhi paṭala:, page - 136, 896-b - 898)

(In the *Prāyaścittavidhi paṭala*: of *Śrī Uttarakāmikāgama*, there is an interesting conversation between the *Ṛṣi*-s and Lord Śiva. Lord Śiva proclaims therein that, "the activities of a particular temple should be performed by a single *Ācārya*.

If those activities are performed by any other *Ācārya*, it is termed *Ācāryasaṅkaram*, or inter-mixture of *Ācārya*-s and will lead to the destruction of the king and the kingdom." The *Ṛṣi*-s then question Lord Śiva, "These activities require the effort of several people, how can a single person do it all by himself?")

(The Lord's response - "Hey *Sādhu*-s, let me give you the answer (way)"). "All activities pertaining to a temple including *Nityam*, *Naimittikam* and *Kāmyam* should be performed by a single *Ācārya* as prescribed by me. (Yet, it is to implement this in practice) those born in the *Ādiśaiva* clan, the son, grandson and other relatives, were they to obey the command of the *Ācārya* and were they to have been initiated by the *Ācārya* (called *Dēśika*), all the activities performed by them would be considered to have been performed by the *Dēśika*.

It is apparent from here that even if born in the *Ādiśaiva* clan, one needs to be initiated by the *Ācārya* associated with a particular temple (*taddīkṣitā*) to be able to offer services at that temple, and that too, only at his behest (*tadādēśa samāviṣṭā*). The son, grandson or relatives of an *Ācārya*, of a clan associated with the temple cannot automatically be eligible to perform *Pūjā* at the temple. They also need to be initiated by the *Ācārya* (*taddīkṣitā*) and become his disciples in order to offer their services at the temple.

If one examines the two terms *Taddīkṣitā*, those initiated by the *Ācārya*, *Tadādēśa samāviṣṭā*, those who work at his behest, the meaning above becomes clearer. This is also in practice across all large and established temples today.

For the propagation of the clan of those who are childless...

It is also apparent from the discussion above, that if an Ācārya associated with a temple is childless, in order to propagate the worship after his lifetime, he can initiate and command one born in the Ādiśaiva community. Such a one has the right to continue worship at the temple.

Temple worship (of the first type) performed by anyone other than an Ādiśaiva is fruitless

आदिशैवेन कर्तव्यं प्रतिष्ठाद्यर्चनान्तकम् ।
अन्यथा कारयेत् यत्तु निष्फलं तत् अवाप्नुयात् ॥

(श्रीमत् योगजागमः, दीक्षालक्षणविधि पटलः, १८; *What is Sivagama, page 12*)

*ādiśaivēna kartavyaṃ pratiṣṭhādyarcanāntakam ।
anyathā kārayēt yattu niṣphalaṃ tat avāpnuyāt ॥*

(*Śrīmat Yōgajāgama: Dīkṣālakṣaṇavidhi paṭala: 18*)

All activities (in a temple) including installation to consecration and so on, ought to be performed by Ādiśaiva-s. If performed any other way, it becomes fruitless.

तस्मात् परार्थमात्मार्थं स्थापनं यजनं तथा ॥
शिवविप्रेण कर्तव्यम् अन्येषां स्वार्थमेव हि ।
परार्थमपि कुर्यात् चेत् लोपेन नृपतेस्तथा ॥
तद्राष्ट्रस्य च नाशस्यात् अचिरेण न संशयः ।

(श्रीमत् पूर्वकामिकागमः, तन्त्रावतारपटलः, पृ-७, १२४-आ-१२७-अ)

*tasmāt parārthamātmārthaṃ sthāpanaṃ yajanaṃ tathā ||
śivaviprēṇa kartavyam anyēṣāṃ svārthamēva hi |
parārthamapi kuryāt cēt lōpēna nṛpatēstathā || tadrāṣṭrasya ca
nāśasyāt acirēṇa na saṃśaya: |*

(Śrīmat Pūrvakāmikāgama:, Tantrāvatārapāṭala:, page - 7, 124b-127a)

Thus (since *Ādiśaiva*-s have the eligibility), *Ātmārtha Kumbhābhiṣēkam*, *Ātmārtha Pūjā*, *Parārtha Kumbhābhiṣēkam* and *Parārtha Pūjā*, ought to be performed only by *Śivavipra*-s also known as *Ādiśaiva*-s. Because, (apart from *Ādiśaiva*-s) others have only been prescribed only *Ātmārtha Pūjā*. If due to lack of regulation (apart from *Ādiśaiva*-s) they perform temple *Pūjā* or *Parārtha Pūjā*, it is definite that the king and kingdom will face destruction.

Conclusion

The research committee solemnly states that the above quotations from various texts are only illustrative and not exhaustive in nature. Almost all Āgama-s mandate that *Parārtha Śivālaya Pūjā*-s are to be performed only by the Ādiśaiva Śivācārya-s and not by any one else including highly erudite scholars and learned persons.

Research Committee

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