

## Siva Diksha, A Religious Ceremony Gleaned From Thiruvalanjuli Temple Inscriptions

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### ABSTRACT:

This article provides a detailed inscriptional data on an important ceremony or a special rite of Siva Diksha which helps to lead immortal fame.

The Siva Diksha is a ritual which initiates interested, committed, dedicated & sincere seekers to the most sacred Pancha (Five) Akshari (Letter) Maha Mantra. This Maha Mantra was mentioned in Holy Scriptures. Thus, the Siva Diksha is uplifting individuals, and the society at large. This Siva Diksha is open to all general public fulfilling pre-requisites irrespective of caste, creed, age or gender. The Siva Diksha teaches simple methods to chant the Mantra with faith and devotion. This sacred Mantra of Diksha stays life long and bestows spiritual & material welfare to all being. This diksha such a religious help the Kings, who belongs to Royal Clan to become a Saint Clan through Siva Diksha and Hiranyakarbha to lead a immortal fame even after their death.

**KEYWORDS:** Siva Diksha, fundamental basics of diksha, transfer of energy, pranava mantra, maha vidhya dikshas, activation of kundilini, religious rituals, Hiranyakarbha, enlightenment, immortal fame.

### Introduction

Before analyzing Siva Diksha which was conducted by Rajaraja I Chola it is worthwhile to understand meaning;

types; secrets and stages of Siva Diksha. Diksha is a Sanskrit word moreover, Diksha (दीक्षा) is often mentioned and it is a Devanagari script. Diksha is also spelled as Diksha, Deeksha or Deeksa in common usage. Most of them translated Diksha as a "preparation or consecration for a religious ceremony."<sup>1</sup> Diksha is giving of a mantra or an initiation by the Vedic teacher (Guru) in Guru– Shishya of our tradition of Indian religions such as Hinduism, Buddhism, and Jainism. Diksha is given in a one-to-one ceremony, and typically includes the taking on of a serious spiritual discipline.<sup>2</sup> The word Diksha is a combination of two words dā + kṣi. The word Diksha derived from the Sanskrit root dā ("to give") plus kṣi ("to destroy") or alternately from the verb root dīkṣ ("to consecrate").<sup>3</sup>

Here it is highly useful to know What is the meaning of Diksha ? What are the benefits? and Who are all can do?. To answer the above questions Gurudev states that, an initiation is called "Diksha". "Diksha" means transcending the intellect. For illustration it is like that a Guru takes you beyond intellect to the Realm of Being. Siva Diksha is a journey from the Head to the Heart. This Diksha serves as the entrance towards Siva Consciousness. This Siva Diksha ritual can be performed to every human being and it is well known even the medieval ages. This Siva Diksha ritual was performed, who has the interest to know about their own self (Pasu) and the creator of this Universe Lord Siva who is also known as Pasupathi, the God of all the souls. Vaariyar swamigal states that, Our Puranas and agamas keep Sivacharyars at a highest level. These Sivacharyars are given Siva Diksha before they start to do gospel on revival of Hinduism particularly Saivism. Once Sivacharyars get the Diksha, they are not supposed to do worship to any Ruler or Patron other than Lord Siva including any Saints (sadhus), gurus etc.

Here it is worthwhile to understand why is Diksha obligatory for a disciple? What are the fundamental basics of a Diksha ? and What is the significance of the various Dikshas? Diksha is a unique and rare ritual making the life of a disciple more pure, more enlightened and more successful. Generally a human being remains under the

sway of bad karmas of past lives, which do not allow him to make the

desired level of progress in spite of hard work and sincere efforts. In such cases nothing can work better than Dikshas to remove the baneful effects of (past Karmas) and propel a Sadhak onwards on the path of success. Just as a cloth has to be washed thoroughly to free it of stubborn stains similarly Diksha is a method adopted by a Guru to free the disciple of his mental, psychological and physical drawbacks so that, he could make good progress with a free mind in the spheres of spiritualism and materialism.<sup>4</sup> Thus, Diksha is the foundation of a disciple, fuel of the spiritual life, completeness of the mind, basis of the fusion with Shiva and the path to reach one's destination. This type of soul has three shackles-body, age and pleasure, which can be completely subdued by the help of Diksha.

Here it is useful to analyse what is Diksha? It is a subtle transfer of the divine energy of a teacher (Guru) into the heart, soul and body of a disciple. This pure energy initiates a process of change in the person which ultimately leads to destruction of all evil and negative tendencies, and spurt of creative and positive powers which encourage him to strive for the highest and best in both the spiritual and material fields. When the teacher (Guru) gives Diksha a flow of energy takes place from Him to the disciple, which can be in any form - spoken words in the form of Mantras, subtle radiation emitted from the eyes or gentle warmth from a touch on the forehead with the thumb. But the principal teacher (Sadguru) is not limited to these means. Instead He can transfer His energy across continents and give Diksha through the medium of a photograph as well.<sup>5</sup> Diksha cannot be had as easily as it seems. Firstly only when one's good luck is running does one have the inclination to go in for spiritual initiation. Then secondly one has to find or come across a real Guru who can transform one's life. And even if one does one has to devote oneself fully to benefit from the Diksha.

In addition to that it is interesting Why Diksha is Important? Kularnav Tantra states that Diksha is the foundation of every kind of worship and penance, therefore

a Sadhak must always avoid long methods and adopt the easy way. Receiving Diksha is such a way. A teacher (Guru) who cannot grant Diksha is not fit to be a teacher (Guru), he is a fraud. An Ashram without the tradition of Diksha is just like a desert. Unless there is arrangement of transferring spiritual energy, it cannot be called an Ashram.<sup>6</sup> A real Guru is the one who knows the methods of Diksha, because it is the only power which transfers knowledge and wisdom into the disciple. Even though he is sinful, he is freed from all bondages.

Therefore, Diksha is the greatest treasure, boon of life, basis of the fusion with Shiva and a system by which a human being transforms into Maheshwar. The Sadhak not only achieves divinity, but also gets Gurudev's power. Hence the most important analysis is that what is the significance of Diksha and Diksha initiates the flow of true life. What is meant by Guru? The task of the Guru is to fuse himself with the soul of the disciple, so that his inner faults are demolished as quickly as possible, thus converting him into an enlightened being. The Guru can do this either by preaching, by giving Diksha or by the transfer of energy.

First of all the Guru preaches about the original state of the disciple. In fact the disciple is full of faults and sins. He is totally impure. His soul is affected by all such shackles. As a result he comes under the influence of Maya, which is a barrier to his success in Sadhna and realisation of God.<sup>7</sup> The Guru shows us that such kind of animal life is useless. The God has given us human form not to waste our life, but to know our potentialities. Only by wisdom can we understand how to make our life holy and sanctified. This wisdom itself is known as Diksha.

Before analyzing Siva Diksha it is highly useful to know various types of Dikshas. Thus Diksha can be divided into various types namely, through the teacher's sight, touch, or word, with the purpose of purifying the disciple or student. Initiation by touch is called Sparśa Dīkṣā. The bestowing of divine grace through Diksha is sometimes called Śaktipāt.<sup>8</sup> Vishnu Yamala (tantra) states that the term Diksha is a process that bestows divyam jnanam (transcendental, spiritual knowledge) and destroys sin (pāpa), the seed of sin

and ignorance, which is called Diksha by the spiritual persons. These spiritual persons after attained the Diksha, who have seen the Truth (desikais tattva-kovidaih).<sup>9</sup>

In addition to that there are five types of initiation or Diksha existed. Therefore, different traditions and sects treat Diksha in various ways. Tantra states that there are five types of initiation or Diksha. The first one is initiation by a ritual or Samaya-Diksha. The second one is Sparsa-Diksha is an initiation by touch. The third one is done without a ritual; vag-diksha is done by word or mantra. The fourth one is Sambhavi-Diksha is arising from perception of external appearance of the guru. The fifth one is Mano-Diksha is when initiation is performed in the mind.<sup>10</sup>

Here it is worthwhile to understand the word Diksha by various Puranas. Pranava mantra states that Lord Subrahmanya humbled Brahma, the Creator, by asking him the meaning and significance of. Once Lord Brahma was at a loss to explain this Pranava mantra — AUM, Lord Subrahmanya then asked Brahma, how Lord Brahma could be the creator, and how Lord Brahma did not even know the meaning of the Pranava mantra. Further the Puranas state that Lord Subrahmanya then curled up His fingers and gave Brahma a knock on each of his heads, and Brahma's heads broke into pieces and scattered all around. One might feel sorry for Brahma, who was punished for his ignorance. But was what Brahma received, indeed, punishment? Wasn't it a boon to be knocked on the head by Lord Subrahmanya, who could explain the Pranava to the satisfaction of Lord Siva? At this juncture Lord Brahma's ignorance turned out to be a blessing for him, because if He had known the meaning of the Pranava, He would not have been touched by Lord Subrahmanya. By which Brahma received at the hands of Lord Subrahmanya.<sup>11</sup> Brahma was also kicked by Lord Subrahmanya and thus was doubly blessed, for it is at the Lords' feet that we must seek refuge and worship for liberation.

For instance Saint Sundaramurthy Nayanar also received Siva Diksha. Once St. Sundaramurthy Nayanar, one of the Thevaram Trio was another who was blessed to receive a touch of God's feet, while going to Chidambaram,

St. Sundaramurthy Nayanar had to pass the village of Thiruvadhigai. Therefore, St. Sundaramurthy stayed in a place outside the village. That night, an old man came to the place and accompanied the night there. But the old man did not allow St. Sundaramurthy Nayanar to sleep in peace. He rested His feet on the his head. St. Sundarmurthy moved away from the old man. But when St. Sundaramurthy Nayanar moved away, the old man moved too, and would not give up. The St. Sundaramurthy Nayanar then asked the old man why he thus annoyed him? and did not allow him to sleep. The old man asked, "Sundara! Do you not recognise Me?" He then disappeared. The Nayanar realised that the old man was none other than Lord Siva Himself.<sup>12</sup> Thus, St. Sundaramurthy Nayanar received Sparsa Diksha too, for his head was touched by the Lord's feet.

At this juncture it is interesting to know the benefits of Diksha. Diksha is a process of purifying life. Now a question arises, what the disciple must do to receive Diksha and the steps by which he must proceed? Is it necessary to take Diksha periodically or only one Diksha is enough? Can the Sadhaks givento pleasure make their lives pure? Can people living in adverse circumstances free themselves from the bondages of attachment, pleasure, sin and Can a person avoid doing undesirable deeds? To answer the above questions it is not at all possible for a normal person to avoid such things. He has to literally struggle for the achievement of worldly happiness. He cannot live on wild-berries in a jungle. It is hiswish to perform pure Sadhnas and to be successful in them, even when he is living in adverse atmosphere. He wants to make his ambition come true with the help of Sadhnas. It is possible because whenever the disciple thinks about Sadhna, it is clear that he has respect for Gurudev, has faith in the energy of Mantra and the techniques of Tantra, and thus wants to place, their fused energy i.e. Yantra, in his house, so that his wealth and success increase. Thus it is clear that Diksha is the greatest boon of our life, a charity givenby Guru which is useful in laying the foundation and upbringing of life.<sup>13</sup>

Diksha is differentiated into three categories according to the Tantra scriptures. One is Shambhvi Diksha, second one is Shaakt Diksha and third one is Mantri Diksha. But these Dikshas are only suitable for people who have devoted their lives to Tantra. Hence they cannot lead a family life. Further it is interesting that what path should the worldly people follow? The right and perfect balance between Siddhi and Pleasure (Bhog) can be attained only by following the path shown by the Sadguru because people

related to one's life intentionally or unintentionally interfere into the personal life due to which the power of the Sadhna or its effects become feeble and minimised and success in the Sadhna keeps eluding.<sup>14</sup>

The disciples should keep obtaining Dikshas in the same sequence as given in Shastras, because each Diksha helps in sanctifying a part of his soul and this must be continued until all of some specific Dikshas are obtained namely- The Ten Mahavidya Dikshas - including Kamala, Kali, Matangi and Tara etc. For accomplishing the Sadhnas of the Mahavidyas, obtaining their individual Dikshas is essential, because during the Diksha the Guru transfers to his disciple a part of his infinite divine powers which help in the awakening of the dormant Shakti (energy) in the disciple.

It is worthwhile to understand the various Stages of Diksha. The first Diksha a Guru gives is called Guru Diksha in which the Master takes upon Himself all responsibility of the disciple. But this is in now way a one way process. If the Guru assumes total responsibility it also becomes the duty of the disciple to devote himself fully in the feet of the Guru, to immerse himself in His love, to have full faith in Him and to regularly chant the Guru Mantra given by the Guru as specified by Him. This might seem a very easy thing to do but it is most challenging to keep up with this practice lifelong.<sup>15</sup> And this regular spiritual communication proves to be a very subtle yet strong link between the disciple and the Guru through which all desires, problems, thoughts of the disciple are conveyed to the Guru and thus it enables Him to transmit solutions, suggestions and warnings

regarding future dangers back to the disciple.

The more one devotes one self in the Guru after having had this Diksha the more benefit one gets of the immense divine powers of the Guru. Then besides Guru Diksha the master can give many more Dikshas depending on what specific problem one faces in life or what sort of success one desires in life. Among some of such Dikshas are Lakshmi Diksha for wealth, Manokamna Poorti Diksha for fulfilment of wishes, Kundalini Jagran Diksha for spiritual upliftment and activation of Kundalini, Kayakalp Diksha for perfect health, Sheeghra Vivah Diksha for quick marriage, Sammohan Diksha for a hypnotic personality, Karya Safalta Diksha for success in some particular task, Sarva Baadha Nivarann Diksha for riddance from specific problems, Shatru Daman Diksha for victory over foes in disputes etc.<sup>16</sup>

In the concluding part thus it can be seen that there are Dikshas for all purposes and through Dikshas the Guru transfers a particular type of power which enables the disciple to overcome the very problem he faces. The power transferred by the Guru also acts in another manner when it nullifies the evil effects of his past Karmas, bad stars or misfortune that are causing him or her trouble. And once this happens then not only is the problem easily solved rather one makes swift progress in life. Besides Sadhanas for material gains there are Dikshas for the specific purpose of spiritual upliftment too. Such Dikshas ensure success in Sadhanas and Mantra rituals and could enable one to have the divine glimpse of one's deity. But this does not imply that once the disciple obtains Diksha, he should feel that now rest of the task, of soul awakening, is of the Guru and neither should he start to lead a life of indulgence. Just as a body is cleansed daily by taking a bath, the same way in order to cleanse the soul and to enlighten it, it is necessary to keep obtaining new Dikshas.<sup>17</sup> When a Guru feels that his disciple wants to get success in Sadhna through his continuous service for the Guru and he has also performed some Sadhna practices but due to certain reasons he is not getting success in his Sadhna. The reason for his failure may be the influence of his previous life or he may be



committing some kind of error during Sadhna or he may not have concentrated his mind thoroughly during Sadhna, necessary for success.<sup>18</sup> In a nut shell this implies that the disciple is facing failure in his Sadhna due to some obscure reasons and his body has not yet attained as much spiritual strength as is essential for the achievement of success. In that situation, a Guru with his kind grace imparts in his disciple, forcibly, some power of penance and spiritual strength assimilated in his own body so that the disciple is able to achieve full success or Siddhi in the field of Sadhna practices.

Rajaraja I Chola also received the above mentioned Siva Diksha. It is mentioned in the epigraph of Thiruvallanji Kshetrabala temple. Therefore, the Kshatriya clan to receive several victories from various wars obtained huge wealth from the defeated countries and foe. The victories over the wars alone not satisfied Rajaraja I Chola and he constructed a massive Brahadeeswara temple at Thanjavur. In order to conduct Pujas religious rituals to the huge Linga, the primal deity of the Brahadeeswara temple at Thanjavur he need of this Siva Diksha, which empowered to conduct the aforesaid. Further, this Siva Diksha and Hiranyakarbha made Him a Saint clan, who everlasting the fame from the minds of the people. Thus, the royal clan wants to secular a place immortal fame, which was given by Siva Diksha.

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