

The Nandinatha Sutras

A modern compilation of 365 verses summarizing the traditional way to enlightenment for followers of God Siva

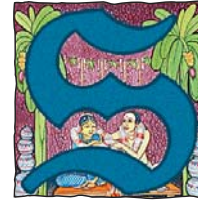


By Satguru Sivaya Subramuniyaswami

Nandinātha Sūtrāṇi नन्दिनाथसूत्राणि



Hinduism's Nandinātha Sūtras



UCCINCTLY, BOLDLY, THESE NANDINĀTHA SŪTRAS DESCRIBE HOW PEOPLE LIVED AND INTERRELATED WITH ONE ANOTHER WHEN LIFE WAS SIMPLER, WHEN FAMILIES AND VILLAGES WERE CLOSE-KNIT, AND LOVE AND PEACE, RESPECT AND WISDOM PREVAILED. There is no new knowledge contained herein. Each *sūtra* proclaims an ancient wisdom and protocol which, when followed, brings that same simplicity, community support, peace, harmony and refinement of enduring relationships into daily life. Each of these *sūtras*, one to be read each day of the year, is a thread of purity, many from the historic past into the present, some from contemporary times. Even today, in the fifty-second Hindu century, these precepts define the daily life of hundreds of millions of well-bred and well-raised Asian people. These 365 *sūtras* are a distilled summation of *The Master Course*, a profound 3,000 page trilogy of *Dancing with Śiva*, *Living with Śiva* and *Merging with Śiva*, which contain the traditional Śaiva philosophy, culture and ways of meditation. They are the venerable *ghee* of our lineage.

While they are law, these *sūtras* are not commandments. They simply describe what devout Hindus do. Naturally, my expectations are that my close followers will heed and earnestly try to put into practice all 365 *sūtras*. However, eighteen of the aphorisms speak against practices that are, in wisdom, always avoided. In fact, I have used the word *forbidden* in each of these character-building, character-maintaining precepts to distinguish them from the rest. Fulfilling them, we have found, allows for inner freedom that is unsurpassed. Stress, often a by-product of guilt, has no home in individuals who never allow themselves to participate in any of these unwholesome areas. “It is wise to fear that which is to be feared.”

Many who read these *sūtras* will wonder to themselves or even among friends, “Why do we need to follow such strict traditions and disciplines? Aren’t they a bit old-fashioned?” My answer is: before the two world wars, many traditions similar to these were followed even in the United States, regarding raising of children, man-and-wife relationships, women rarely working outside the home, and thus not neglecting their children, etc. It was during World War II, when women began working in the world, that the breakdown of traditional culture occurred, setting a trend that is now being followed in almost every nation. The nonculture, or the destruction of culture which *is* nonculture, has become the “culture” which everyone follows. Hence the avalanche of promiscuity, divorce,

suicide, various excesses and abuses—murder, theft, wife-beating, drug abuse, unstable, ever-shifting cohabitation as a substitute for marriage and the shameful neglect of children. Everyone’s security is threatened.

When my *satguru*, Sage Yogaswami, was asked half a century ago why we should follow the old ways, he answered simply, “The railway engine pulls many coaches. Can it do so if it runs off the track? No. Great people have shown the path. We must follow it.” Though perhaps challenging, the disciplines and guidelines described here create happy individuals, harmonious families and secure nations. Sage Yogaswami, the venerable *satguru* of the Tamil people of the island nation of Sri Lanka, made still another observation that points to the first reason for these *sūtras*: “Because of worldliness, the light in the faces of the young has become less bright these days. The way is very long, and you must go forward slowly, keeping to the path, not walking on the thorns by its sides.” These *sūtras* define the path and the thorns that lie on either side of it. There is a second reason for these *sūtras*. When you take them as a total whole, you will glimpse the ideal community. Such a community is able to work together, love together, trust together, create together, serve Śiva together, worship together, live together in a productive harmony and ongoing creativity, as they each experience birth, life, death and birth again.

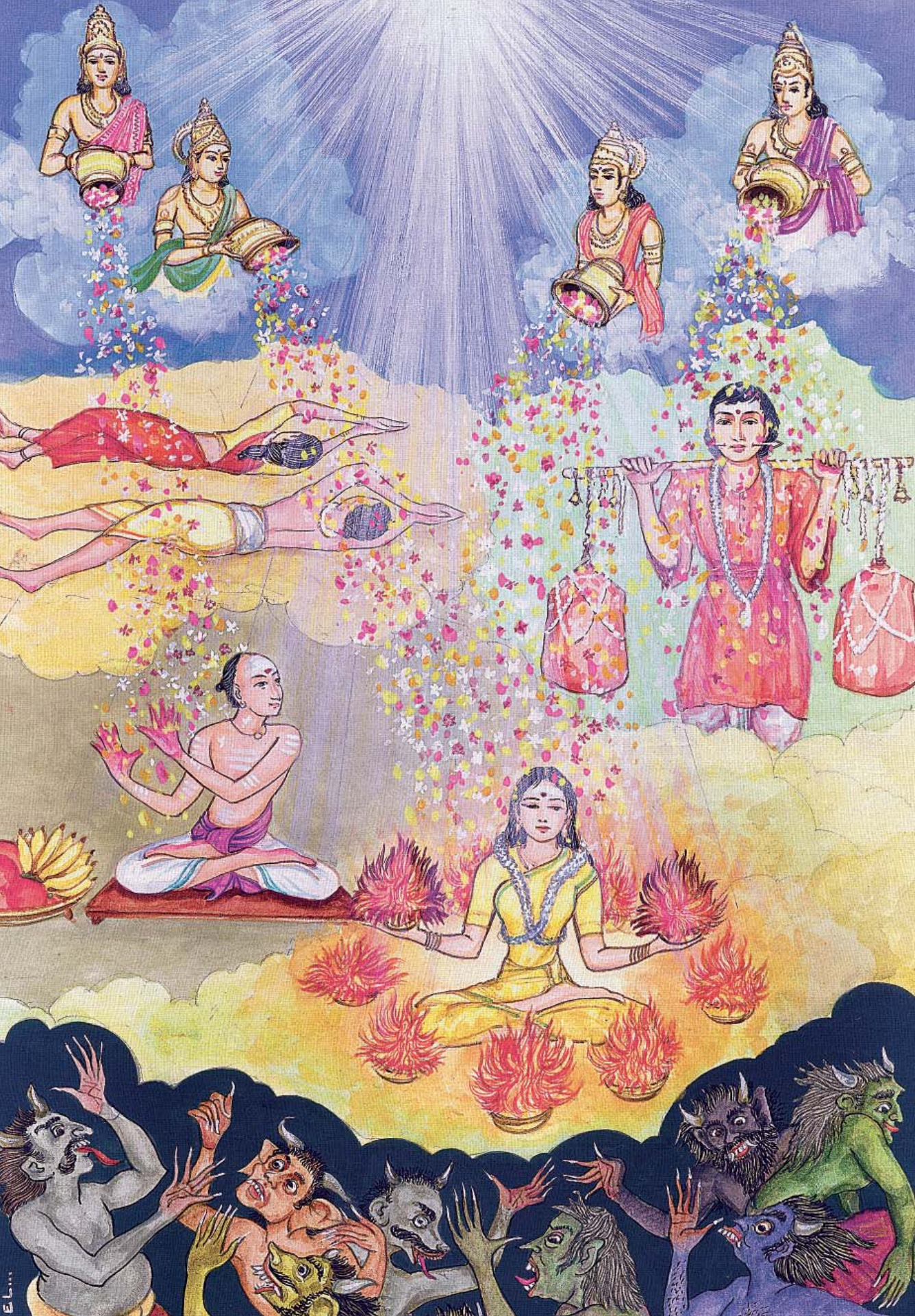
Thirdly, Hindus have spread throughout the world, relocating themselves because of employment opportunities, ethnic disputes, violence and economic deprivation within their homelands. Because of this diaspora, it has become necessary to restate the law of the culture, the protocol and modes of behavior that their forefathers knew and lived so well. At this trying time in history, these *Nandinātha Sūtras* came forth as a boon from the Gods to followers who, in their time of need, in the seriousness of their search, were asking for advice and guidance as to how they should behave with one another, how they should relate and interrelate with their husbands and wives, children, with fellow devotees, widows, widowers, divorcées and divorcés, and with *satguru*, *āchāryas*, *swāmīs*, *yogīs* and *sādhakas*, *brahmachārīs* and *brahmachārīṇīs*.

In reading the *sūtras*, you will notice that the vast majority are addressed to “All Śiva’s followers,” “Devotees of Śiva,” etc. These are universally applicable to all Śaivites. A smaller number of *sūtras*, addressed to “My followers,” are specific disciplines for those who look to me as their *guru*. A few *sūtras*, even more specific, are addressed to members of my Saiva Siddhanta Church or to my initiates. You will also notice

that about one-seventh of the *sūtras* are addressed to monastics, and may wonder why they are included here. The answer is that it is important that families understand my expectations for the monastics, and the other way around—and that all be continually reminded of the lofty monastic *dharma*. It is the balance between the monastic community and the family community that stabilizes spiritual life in the physical world, in matters of marriage, business, politics, money and health.

I have articulated these *sūtrās* in clear, simple English so that they can easily be translated and unambiguously understood. However, obscurities do arise with the interpretation and application of even basic, straightforward precepts, and this will also happen with these *sūtrās*. They shall be upheld, enforced and simply explained by my order of *āchāryas* and *swāmīs*, by senior *sādhakas* and by elders. But all final interpretations and deductions, clarifications of apparent contradictions, settling of disputes and unraveling of subtle questions shall be made only by myself and my *ādi āchāryas* of our Śaiva Siddhānta Yoga Order. These four *ādi āchāryas* are duly ordained and authorized to give interpretations of these *sūtras*. While I live, my word shall be absolutely final. Future *satgurus* of our *paramparā*, lineage, will progress the understanding of these precepts from century to century.

And now I shall address ardent seekers who have become acquainted with me through dreams, visions, publications, lectures, the Internet, personal encounters or hearing of me from others. I challenge you to boldly go forth in your spiritual quest with firm determination. These 365 *sūtras* give the protocol and practices, as well as the attainments—the end in view. Live up to each one of them. Within these *sūtras* are restraints, encouragement, admonitions, enlightened coaching, even reprimands. There is much nourishment here for the intelligent soul who is pushing forward into peace and tranquility, having conquered the trials and tribulations of the yesterdays, and is now willing to bear his or her *karma* cheerfully and push onward. Study these *sūtras* that I have unfolded and adjust your life accordingly. Be unwavering in your commitment. You know the rightness of these guidelines for good conduct in your heart of hearts, soul of soul. Your inner ear hears and your inner eye sees the truth of each one. To adjust your life to their wisdom is the discipline toward being able to come close to and then truly dance, live and merge with Śiva. In applying these principles to your life, remember, above all, the only rigid rule is wisdom, for wisdom is the timely application of knowledge.



Dhārmika Jīvanam धार्मिक जीवनम्



Section One **Right Living**

Samsāra, the transmigration of life, takes place in one's own mind. Let one therefore keep the mind pure, for what a man thinks, that he becomes: this is a mystery of Eternity.

Maitri Upanishad 6.34. UPM, P.103

Spiritual evolution is achieved by yoga and striving. Devotees perform tapas, holding pots of fire, meditating for long hours, rolling around the temple in hot sand and carrying kavadi. Devas bless their efforts from the inner planes, while the baser worlds remain below and apart.

The Purpose of Life

SŪTRA 1: LIFE'S HIGHEST PURPOSE

Śiva's followers strive for God Realization as the first and foremost goal of life. They learn to dance with Śiva, live with Śiva, merge with Śiva. Deep within, they discover their eternal, immortal oneness with God. Aum.

SŪTRA 2: FOUR NOBLE GOALS

Śiva's followers are ever mindful that life's purpose is to wholeheartedly serve God, Gods and *guru* and fulfill the four traditional Hindu goals: duty (*dharma*), wealth (*artha*), love (*kāma*) and liberation (*moksha*). Aum.

SŪTRA 3: SEEING ŚIVA'S ENERGY IN ALL

Śiva's devotees bask contentedly in Śiva consciousness, seeing the pure life energy in every person, animal, bird, reptile, fish, insect, plant, tree and even microscopic intelligence as Supreme God Śiva Himself. Aum.

SŪTRA 4: ONENESS WITH THE SATGURU

Śiva's devotees strive to be inwardly one with their *sat-guru*, acknowledging the paramount need for a spiritual preceptor to guide them on the upward climb, the straight path that leads to Lord Śiva's holy feet. Aum.

SŪTRA 5: SEEKING WHILE STRONG

Śiva's devotees heed the ancient wisdom: "The physical body does not last forever. Age prowls like a leopard. Before the limbs lose their vitality, one should take to the auspicious path to the Self." Aum Namaḥ Śivāya.

Facing Life's Challenges

SŪTRA 6: LIVING CONTEMPLATIVELY

Śiva's devotees cultivate a contemplative nature by meditating daily, seeking the light, drawing the lesson from each experience and identifying with infinite intelligence, not with body, emotion or intellect. Aum.

SŪTRA 7: ACCEPTING OUR KARMA

Śiva's devotees accept all experiences, however difficult, as their self-created *karma*, without cringing or complaining. Theirs is the power of surrender, accepting what is as it is and dealing with it courageously. Aum.

SŪTRA 8: FLOWING WITH THE RIVER OF LIFE

Śiva's devotees live vibrantly in the eternity of the moment and flow with the river of life by giving up negative attachments, releasing the pains, injustices, fears and regrets that bind consciousness in the past. Aum.

SŪTRA 9: PURPOSE, PLAN, PERSISTENCE AND PUSH

Śiva's devotees approach each enterprise with deliberate thoughtfulness, and act only after careful consideration. They succeed in every undertaking by having a clear purpose, a wise plan, persistence and push. Aum.

SŪTRA 10: MOVING THE FORCES OF THE WORLD

Śiva's devotees, by remaining steadfast on the path, upholding the *yamas* and *niyamas* and relying on their indomitable will, move the forces of the world, and are not moved or affected by them. Aum Namaḥ Śivāya.

Yoga in Action

SŪTRA 11: THE LION-HEARTED ONES

Those who live with Śiva fulfill life's purposes by placing heavy demands on themselves from within themselves, never shirking their duty to religion, family, community or planet. *Jai*, they are the lion-hearted. Aum.

SŪTRA 12: EXCELLENCE AND NONCOMPETITIVENESS

Those who live with Śiva endeavor to be their best in whatever they do, to excel and make a difference. Even so, they remain apart from the demeaning and contentious "winners and losers" spirit of competition. Aum.

SŪTRA 13: TEACHING THE FIVE PRECEPTS AND PRACTICES

Those who live with Śiva teach children the five precepts: God as All in all, temples, *karma*, reincarnation/liberation, scripture/preceptor; and five practices: virtue, worship, holy days, sacraments and pilgrimage. Aum.

SŪTRA 14: GUIDING AND NURTURING CHILDREN

Those who live with Śiva personally guide their children's spiritual and secular education. They teach and model respect, share what happens each day, have fun together and shower love and hugs upon them. Aum.

SŪTRA 15: ZERO TOLERANCE FOR DISCORD

Those who live with Śiva have zero tolerance for disharmonious conditions. In the home and beyond, they settle differences when others can only disagree. *Jai*, they are all instruments of peace. Aum Namaḥ Śivāya.

The True Values of Life

SŪTRA 16: GIVING AND GRATITUDE

Those who live with Śiva render to those in need help that is loving, selfless and free from all expectation of repayment. They are constantly grateful for all they have, never complaining about what they don't possess. Aum.

SŪTRA 17: BEINGS OF JOY AND COMPASSION

Those who live with Śiva are honorable, cheerful, modest and full of courtesy. Having removed the darkness of anger, fear, jealousy and contempt for others, their faces radiate the kindly compassion of their soul. Aum.

SŪTRA 18: SEEKING INNER LIGHT AND STILLNESS

Those who live with Śiva attend close to His mystery. While others seek "name and fame, sex and money," they seek the clear white light within, find refuge in the stillness and hold Truth in the palm of their hand. Aum.

SŪTRA 19: GUARDING AGAINST INSTINCTS AND INTELLECT

Those who live with Śiva keep the mountaintop perspective that life on Earth is an opportunity for spiritual progress. They never lose sight of this truth by becoming infatuated with instinctive-intellectual pursuits. Aum.

SŪTRA 20: DIRECTING THE POWER OF DESIRE

Those who live with Śiva know the great power of desire and thought, and choose theirs wisely. They also know the infinitely greater power of those who conquer desire by desiring only to know God. Aum Namaḥ Śivāya.

Spiritual Disciplines

SŪTRA 21: HOLDING A DAILY VIGIL

Worshippers of Śiva perform a one-hour daily vigil, ideally before sunrise, in a clean, quiet place, after bathing and donning fresh clothing and holy ash. This vigil is optional on weekends and when traveling or ill. Aum.

SŪTRA 22: MORNING SĀDHANAS

Worshippers of Śiva, during their daily *sādhana* vigil, conduct or attend *pūjā*, chant the Guru Mantra and 108 repetitions of their *mantra*, study scripture and perform *haṭha yoga*, concentration and meditation. Aum.

SŪTRA 23: YOGA AS A LIFELONG EFFORT

Worshippers of Śiva practice basic *yogas* (*bhakti*, *karma*, *haṭha* and *japa*) as their *guru* instructs, throughout life and more as life goes on. They know self-mastery yokes the fire within with That which quells the fire. Aum.

SŪTRA 24: CAUTION WITH ADVANCED YOGAS

Worshippers of Śiva who qualify may perform advanced *yogas* (*kriyā*, *rāja* and *kuṇḍalinī*), but only with their *guru's* guidance, for unless harnessed, *kuṇḍalinī* can manifest base desires, disease, egotism and joylessness. Aum.

SŪTRA 25: WARNINGS AGAINST ANGER

Worshippers of Śiva who are victim to anger or hatred refrain from meditation, *japa* and *kuṇḍalinī yoga*. They confess sins, do penance and engage in *bhakti* and *karma yoga* to raise consciousness. Aum Namaḥ Śivāya.

Personal Disciplines

SŪTRA 26: SHARING RICE WITH OTHERS

Lovers of Śiva, before preparing any meal, place in a vessel one handful of uncooked rice. This modest sharing is offered at their *satguru's tiruvadi* each full-moon day to be shared by him with the less fortunate. Aum.

SŪTRA 27: DAILY OFFERINGS FOR THE TEMPLE

Lovers of Śiva keep a box in their shrine into which they place a few coins each day for their favorite temple. They bring or send this love offering to their Śaiva temple each year during its Mahāśivarātri festival. Aum.

SŪTRA 28: KAVADI AND OTHER PENANCE

Lovers of Śiva so inclined may perform *kavadi* during Murugan festivals where custom allows. They may also lie on beds of nails, walk on fire and undertake other-penances to build character and atone for sins. Aum.

SŪTRA 29: KEEPING CLEAN SURROUNDINGS

Lovers of Śiva keep their home and work environment clean and uncluttered to maintain a spiritual vibration and not attract negative forces. They seek fresh air and sunshine and surround themselves with beauty. Aum.

SŪTRA 30: INSTRUCTIONS FOR SLEEP

Lovers of Śiva sleep with the head placed south or east after chanting and meditating to prepare for a great journey to the inner worlds. If awakened, they sit up and meditate before returning to sleep. Aum Namaḥ Śivāya.

The Nature of God

SŪTRA 31: A PHILOSOPHY WORTHY OF PRIDE

Śiva's followers take pride in the fact that the philosophical basis of their peerless lineage lies in the unity of Siddhānta and Vedānta. This mysterious dance of dualism and nondualism is called monistic theism. Aum.

SŪTRA 32: LIVING AND PREACHING ŚIVA'S PATH

Śiva's followers of my lineage study, live and preach to the world our peerless theological doctrine, called by various names: monistic theism, Advaita Īśvaravāda, Advaita Siddhānta and Śuddha Śaiva Siddhānta. Aum.

SŪTRA 33: GOD'S UNMANIFEST REALITY

Śiva's followers all believe that Lord Śiva is God, whose Absolute Being, Paraśiva, transcends time, form and space. The *yogī* silently exclaims, "It is not this. It is not that." Yea, such an inscrutable God is God Śiva. Aum.

SŪTRA 34: GOD'S MANIFEST NATURE OF LOVE

Śiva's followers all believe that Lord Śiva is God, whose immanent nature of love, Parāśakti, is the substratum, primal substance or pure consciousness flowing through all form as energy, existence, knowledge and bliss. Aum.

SŪTRA 35: GOD'S IMMANENT NATURE AS PERSONAL LORD

Śiva's followers all believe that Lord Śiva is God, whose immanent nature is the Primal Soul, Supreme Mahādeva, Parameśvara, author of *Vedas* and *Āgamas*, creator, preserver and destroyer of all that exists. Aum Namaḥ Śivāya.

The Nature of Souls and World

SŪTRA 36: GAṆAPATI, FIRST AMONG THE GODS

Śiva's followers all believe in the Mahādeva Lord Gaṇeśa, son of Śiva-Śakti, to whom they must first supplicate before beginning any worship or task. His rule is compassionate. His law is just. Justice is His mind. Aum.

SŪTRA 37: MURUGAN, LORD OF YOGA AND HARMONY

Śiva's followers all believe in the Mahādeva Kārttikeya, Son of Śiva-Śakti, whose *vel* of grace dissolves the bondages of ignorance. The *yogī*, locked in lotus, venerates Murugan. Thus restrained, his mind becomes calm. Aum.

SŪTRA 38: GOD CREATES SOULS WHO ARE ONE WITH HIM

Śiva's followers all believe that each soul is created by Lord Śiva and is identical to Him, and that this identity will be fully realized by all souls when the bondage of *āṇava*, *karma* and *māyā* is removed by His grace. Aum.

SŪTRA 39: THE GROSS, SUBTLE AND CAUSAL PLANES

Śiva's followers all believe in three worlds: the gross plane, where souls take on physical bodies; the subtle plane, where souls take on astral bodies; and the causal plane, where souls exist in their self-effulgent form. Aum.

SŪTRA 40: KARMA, REINCARNATION AND LIBERATION

Śiva's followers all believe in the law of *karma*—that one must reap the effects of all actions he has caused—and that each soul reincarnates until all *karmas* are resolved and *moksha*, liberation, is attained. Aum Namaḥ Śivāya.

Evil and Expressions of Faith

SŪTRA 41: THE FOUR PROGRESSIVE STAGES OF THE PATH

Śiva's followers all believe that the performance of *charyā*, virtuous living; *kriyā*, temple worship; and *yoga*, leading to Paraśiva through the grace of the living *satguru*, is absolutely necessary to bring forth *jñāna*, wisdom. Aum.

SŪTRA 42: THE ILLUSION OF EVIL

Śiva's followers all believe there is no intrinsic evil. Evil has no source, unless the source of evil's seeming be ignorance itself. They are truly compassionate, knowing that ultimately there is no good or bad. All is Śiva's will. Aum.

SŪTRA 43: TEMPLE WORSHIP CONNECTS THREE WORLDS

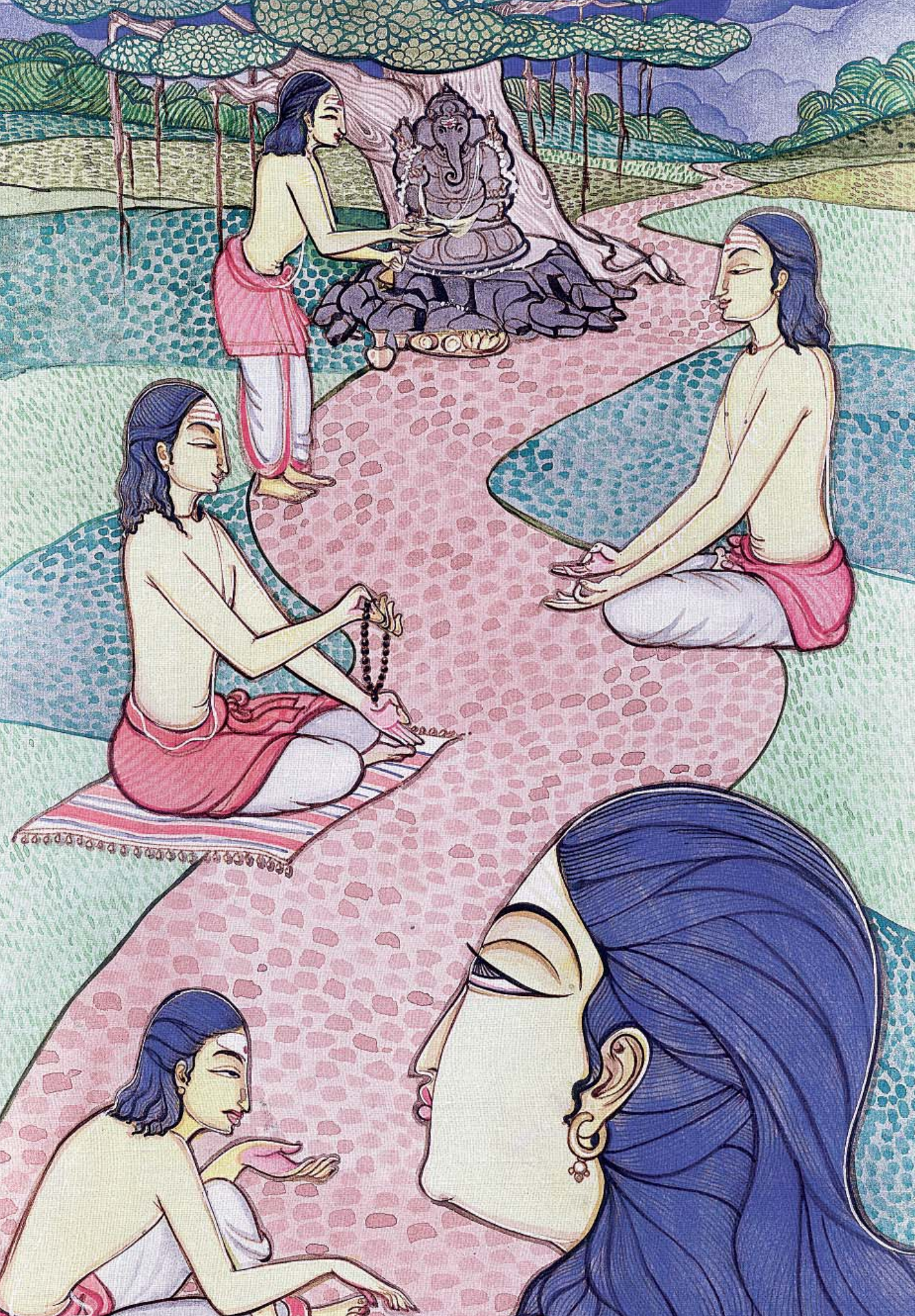
Śiva's followers all believe that religion is the harmonious working together of the three worlds and that this harmony can be created through temple worship, wherein the beings of all three worlds can communicate. Aum.

SŪTRA 44: ŚAIVISM'S MOST POWERFUL VEDIC MANTRA

Śiva's followers all believe in the Pañchākshara Mantra, the five sacred syllables Namaḥ Śivāya, as Śaivism's foremost and essential *mantra*. The secret of Namaḥ Śivāya is to hear it from the right lips at the right time. Aum.

SŪTRA 45: ŚIVA IS IN ALL AND BEYOND ALL

Śiva's followers hold as their affirmation of faith *Anbe Sivamayam Satyame Parasivam*, "God Śiva is immanent love and transcendent reality," a perfect summary of Śaiva Siddhānta's exquisite truth. Aum Namaḥ Śivāya.



Nītividyā नीतिविद्या



Section Two Ethics

Only by a tranquil mind does one destroy all action, good or bad. Once the self is pacified, one abides in the Self and attains everlasting bliss. If the mind becomes as firmly established in Brahman as it is usually attached to the sense objects, who, then, will not be released from bondage?

Kṛishṇa Yajur Veda, Maitrī Upanishad 6.34. VE, P. 422

The ethical path defined by the yamas and niyamas takes this seeker step by step toward his goal. At first he is agitated and distracted, then learns of discipline, advancing into his internal yogas and worship of the Gods. All the while, he inwardly stands apart as a witness to his own life.

Yamas: Ten Classical Restraints

SŪTRA 46: NONINJURY AND TRUTHFULNESS

All devotees of Śiva practice *ahimsā*, not harming others by thought, word or deed, even in their dreams. Adhering to *satya*, truthfulness, they do not lie, deceive, betray promises or keep secrets from loved ones. Aum.

SŪTRA 47: NONSTEALING AND SEXUAL PURITY

All devotees of Śiva uphold *asteya*, never stealing, coveting, cheating or entering into debt. They practice sexual purity, *brahmacharya*, controlling lust by remaining celibate when single and faithful in marriage. Aum.

SŪTRA 48: PATIENCE AND STEADFASTNESS

All devotees of Śiva exercise *kshamā*, restraining intolerance with people and impatience with circumstances. They foster *dhṛiti*, steadfastness, overcoming nonperseverance, fear, indecision and changeableness. Aum.

SŪTRA 49: COMPASSION AND STRAIGHTFORWARDNESS

All devotees of Śiva practice *dayā*, compassion, conquering callous, cruel, insensitive feelings toward all beings. Maintaining *ārjava*, they are straightforward and honest, renouncing deception and wrongdoing. Aum.

SŪTRA 50: MODERATE APPETITE AND PURITY

All devotees of Śiva observe *mitahāra*, moderation in appetite, not eating too much or consuming meat, fish, shellfish, fowl or eggs. They uphold *śaucha*, avoiding impurity in body, mind and speech. Aum Namaḥ Śivāya.

Niyamas: Ten Classical Observances

SŪTRA 51: REMORSE AND CONTENTMENT

All Śiva's devotees, upholding the expression of *hrī*, remorse, are modest and show shame for misdeeds. They nurture *santoshā*, seeking joy and serenity in life. Thus, theirs is a happy, sweet-tempered, fulfilling path. Aum.

SŪTRA 52: CHARITY AND FAITH

All Śiva's devotees practice *dāna*, tithing and giving generously, creatively, without thought of reward. They sustain an unshakable faith, *āstikya*, believing in God, Gods, *guru* and the Vedic path to enlightenment. Aum.

SŪTRA 53: WORSHIP AND SCRIPTURAL STUDY

All Śiva's devotees cultivate *bhakti* and family harmony in daily ritual and reflection, *Īśvarapūjana*. Upholding *siddhānta śravaṇa*, they hear the scriptures, study the teachings and listen to the wise of their lineage. Aum.

SŪTRA 54: COGNITION AND VOWS

All Śiva's devotees acquire *mati*, divine cognition and an indomitable will and intellect, under their *satguru's* guidance. They observe *vratas*, religious vows, rules and observances, and never waver in fulfilling them. Aum.

SŪTRA 55: INCANTATION AND SACRIFICE

All Śiva's devotees do *japa* daily, counting recitations on *rudrāksha* beads. Embracing *tapas* through simple austerities, they sacrifice often, carry out penances as needed and perform *sādhana* regularly. Aum Namaḥ Śivāya.

Ahiṃsā, the Foremost Discipline

SŪTRA 56: NONINJURY

Śiva's devotees do not intentionally kill or harm any person or creature. Nonviolence, physically, mentally and emotionally, is their highest code. Full of compassion, they are never a source of fear or hurtfulness. Aum.

SŪTRA 57: SUICIDE

Śiva's devotees are forbidden to escape life's experience through suicide. However, in cases of terminal illness, under strict community regulation, tradition does allow fasting as a means of *mors voluntaria religiosa*. Aum.

SŪTRA 58: ABORTION

Devout Hindus all know abortion is, by Vedic edict, a sin against *dharma* fraught with *karmic* repercussions. Scripture allows it only to prevent the mother's death, for it is a greater sin for a child to kill the mother. Aum.

SŪTRA 59: PORNOGRAPHY

Śiva's devotees are forbidden to speak of, listen to or look at exhibitions of pornography. This *adharma* is addictive, erodes self-esteem and teaches that degrading women, men and children is acceptable behavior. Aum.

SŪTRA 60: PURITY OF SPEECH

Śiva's devotees speak only what is true, kind, helpful and necessary. They never use profane language, bear false witness, engage in slander, gossip or backbiting, or even listen to such debasing talk. Aum Namaḥ Śivāya.

Regrettable Exceptions to Ahiṃsā

SŪTRA 61: EXCEPTIONS TO AHIMŚĀ

Śiva's devotees, when unable to observe *ahiṃsā* perfectly, may claim three exceptions to preserve one life over another. But these must be used sparingly, reluctantly, after the noninjurious options have been tried. Aum.

SŪTRA 62: SELF-DEFENSE AND LAW ENFORCEMENT

Śiva's devotees faced with imminent danger may elect to injure or kill to protect their life or that of another, or to defend the community as a soldier or a law officer in the line of duty. This is *ahiṃsā's* first exception. Aum.

SŪTRA 63: PRESERVING LIFE AND HEALTH

Śiva's devotees may elect to preserve the life and health of a person or animal under their care by forfeiting the life of organisms, such as worms or microbes, that pose a threat. This is the second exception to *ahiṃsā*. Aum.

SŪTRA 64: PREDATORS AND PESTS

Śiva's devotees may elect to protect the home, the village and the nation by eradicating predators, pests, bacteria and disease-carrying creatures that threaten health or safety. This is *ahiṃsā's* third and last exception. Aum.

SŪTRA 65: NONINJURIOUS SOLUTIONS

Śiva's devotees uphold the principle not to kill even household pests, but to stop their entry, not to kill garden insects or predators, but keep them away by natural means. This is the highest ideal. Aum Namaḥ Śivāya.

Reverence for the Environment

SŪTRA 66: PROTECTING CREATURES, DEFENDING RIGHTS

All Śiva's devotees are stewards of trees and plants, fish and birds, bees and reptiles, animals and creatures of every shape and kind. They respect and defend the rights of humans of every caste, creed, color and sex. Aum.

SŪTRA 67: HONORING THE VALUES OF OTHERS

All Śiva's devotees think globally and act locally as interracial, international citizens of the Earth. They honor and value all human cultures, faiths, languages and peoples, never offending one to promote another. Aum.

SŪTRA 68: PRESERVING THIS DIVINE ABODE

All Śiva's devotees honor and revere the world around them as God's creation and work for the protection of the Earth's diversity and resources to achieve the goal of a secure, sustainable and lasting environment. Aum.

SŪTRA 69: RESPECTING EARTH'S PLANTS AND ANIMALS

All Śiva's devotees refuse to acquire or condone the use of endangered plants, animals or products from exploited species, such as furs, ivory, reptile skin, tortoise shell, or items produced using cruel animal testing. Aum.

SŪTRA 70: CONSERVING THE GIFTS OF NATURE

All Śiva's devotees are frugal and resourceful, avoiding waste and conserving nature's precious resources. They wisely store a three-to-twelve-month supply of food according to the family's means. Aum Namaḥ Śivāya.

Self-Control

SŪTRA 71: SEXUAL FAITHFULNESS

Devout Hindus observe the eightfold celibacy toward everyone but their spouse, renouncing sexual fantasy, glorification, flirtation, lustful glances, secret love talk, amorous longing, rendezvous and intercourse. Aum.

SŪTRA 72: ACCEPTING PRAISE AND BLAME

It is well known that all Śiva's devotees can absorb any amount of praise. But those who can withstand mental, emotional persecution, even physical torment, with the same infinite capacity are Śiva's truest devotees. Aum.

SŪTRA 73: LIVING IN TRADITIONAL SURROUNDINGS

Śiva's devotees, in their homes, endeavor to surround themselves with Śaiva images, music and song. In the world they may enjoy the arts of other cultures but strictly avoid lower-world artistic expressions. Aum.

SŪTRA 74: WISE USE OF TELEVISION

Śiva's devotees may watch television and other media for recreation and to keep informed about the world, limiting viewing to about two hours a day. They avoid nudity, foul language, crudeness and excessive violence. Aum.

SŪTRA 75: COMPUTERS

Śiva's devotees know computers and the Internet are boons from the Gods and approach them as tools, not toys. They moderate leisure use, minimize Web browsing and never play violent games. Aum Namaḥ Śivāya.

Worldly Activities

SŪTRA 76: GAMBLING IS FORBIDDEN

Śiva's devotees are forbidden to indulge in gambling or games of chance with payment or risk, even through others or for employment. Gambling erodes society, assuring the loss of many for the gain of a few. Aum.

SŪTRA 77: THE CURSE OF BAD MONEY

Śiva's devotees, knowing that bad money is cursed and can never do good deeds, refuse funds gained by fraud, bribery, theft, dealing arms or drugs, profiting from abortion or divorce, and all dark, devious means. Aum.

SŪTRA 78: BRIBERY IS FORBIDDEN

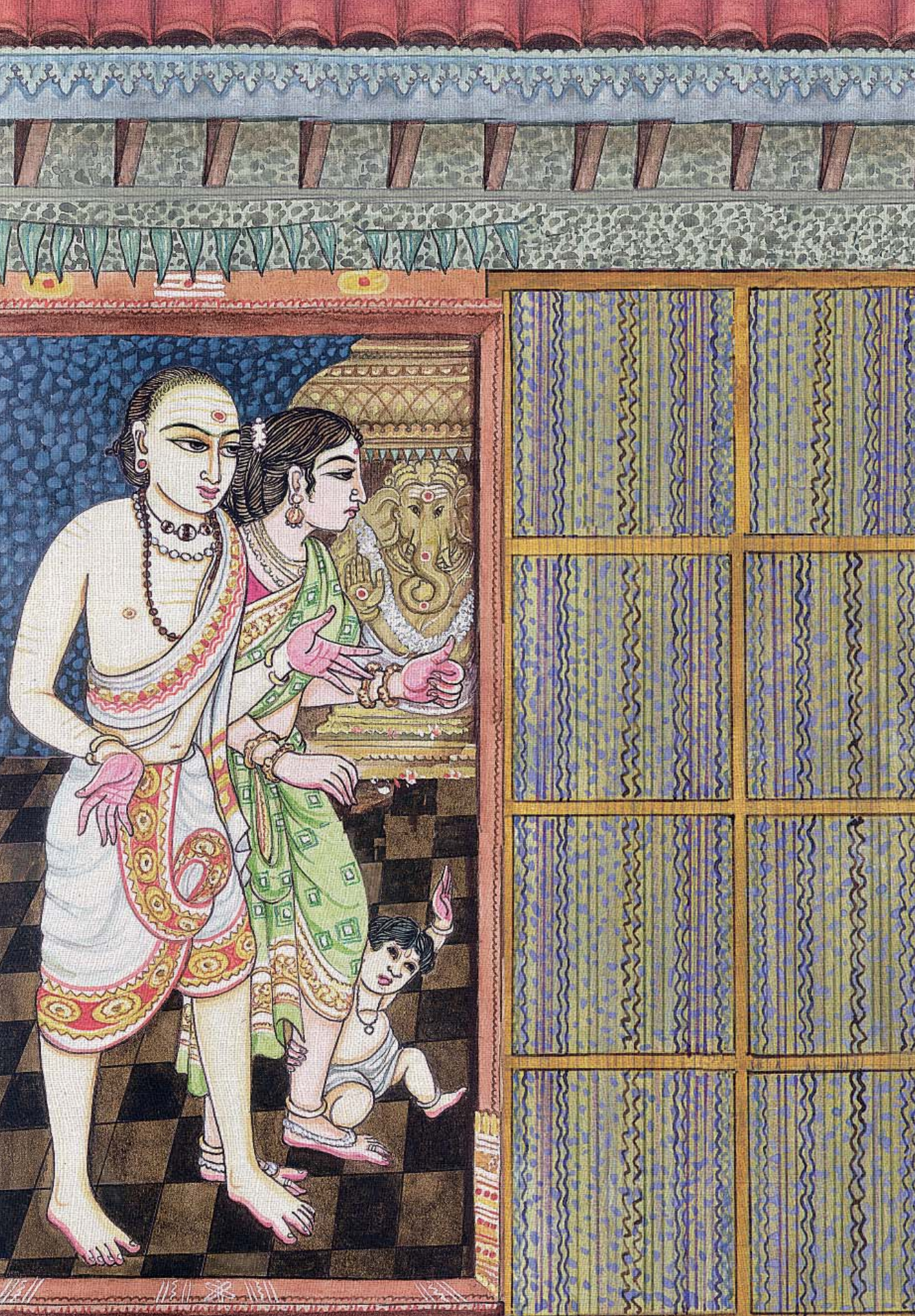
Śiva's devotees are forbidden to accept bribes; nor do they offer bribes to others, no matter how seemingly necessary, expedient or culturally accepted this practice may be. *Jai*, they fight for the mercy of honesty! Aum.

SŪTRA 79: GUARDING AGAINST PRIDE

Śiva's devotees treasure humility. They never boast, point with their index finger or assume prideful postures, such as with arms folded and chin held high, or with one foot resting on the knee when sitting. Aum.

SŪTRA 80: AVOIDING LOW-MINDED COMPANY

Śiva's devotees avoid thieves and addicts, those who are promiscuous, who feign devotion, who are ungrateful, against religion, selfish, abusive, ill-tempered, vicious or who possess many impurities. Aum Namaḥ Śivāya.



Grihastha Dharmah गृहस्थधर्मः



Section Three The Family Path

Earth, ether, sky! May we be proud possessors
of fine children, proud possessors of fine
heroes, and be well nourished by fine food.

Yajur Veda, 8.53. HV, P. 91

A husband and wife are seen through the wooden doorway of their home, which they have decorated traditionally with auspicious symbols: tripundra, kolams and fresh mango leaves on a string. Their infant plays near the family's shrine where Lord Gaṇeśa rules and resides.

Instructions for Men

SŪTRA 81: MODESTY WITH WOMEN

Devout Hindu men speak to and associate mostly with men. Conversation with women, especially the wives of other men, is not prolonged. To avoid intimacy, one's gaze is directed at the hairline, not into the eyes. Aum.

SŪTRA 82: RESPECT FOR WOMEN

All Śiva's men devotees go out of their way to express respect, bordering on reverence, for women. They never demean them in speech, watch vulgar or erotic shows, or associate with lustful or promiscuous women. Aum.

SŪTRA 83: KINDLINESS TOWARD WOMEN

Śiva's men devotees never argue with women, antagonize, disrespect, tease or abuse them in any way. They are always kindly, protective, helpful and understanding, honoring the mother spirit within women. Aum.

SŪTRA 84: WEARING TRADITIONAL CLOTHING

Śiva's men devotees dress, whenever appropriate, in impeccable traditional Hindu attire, always at home, in the temple and at religious/cultural events. Their outer elegance is equaled only by their inner dignity. Aum.

SŪTRA 85: THE HOME AS REFUGE

Śiva's men devotees, on arriving home from work, immediately bathe and enter their shrine for the blessings of Gods and *guru* to dispel worldly forces and regain the state of Śiva consciousness. Aum Namaḥ Śivāya.

Instructions for Husbands

SŪTRA 86: CARING FOR ONE'S WIFE

Each of Śiva's married men devotees loves and cares for his wife, despite any shortcomings. He is forbidden to strike or speak harshly to her or ignore her needs. If he does, he must seek family and professional help. Aum.

SŪTRA 87: RESTRAINT WITH OTHER WOMEN

Śiva's married men, in the workplace and in the world, hold a courteous aloofness toward all women, whether young, older, single, married, divorced or widowed. They reserve their affections for wife and family. Aum.

SŪTRA 88: COMMUNICATING DAILY

When away from home, each of Śiva's married men devotees contacts his wife every day to express his love and inquire about her day. He avoids rowdy company and never visits another woman's home alone. Aum.

SŪTRA 89: FULFILLING ALL HER NEEDS AND WANTS

Śiva's devotees who are husbands practice the mystical law of caring for and giving the wife all she needs and all she wants, thus releasing her *śakti* energy from within, making him contented, successful and magnetic. Aum.

SŪTRA 90: FAMILY TOGETHERNESS

Each of Śiva's devotees who is a husband spends time with his wife and children daily. Monday is a family evening at home. One night monthly is devoted to the wife alone in an activity of her choice. Aum Namaḥ Śivāya.

Instructions for Women

SŪTRA 91: WOMEN'S ATTIRE

Śiva's women devotees wear, whenever appropriate, traditional Hindu attire, always at home and in the temple, adding rich jewelry for cultural events. Ever modest and elegant, they never expose breasts or thighs. Aum.

SŪTRA 92: MODESTY WITH MEN

Devout Hindu women associate mostly with women. Conversation with males, especially married men, is by custom limited. Intimate exchange of energies is avoided by looking at the hairline, not into the eyes. Aum.

SŪTRA 93: HER MONTHLY RETREAT

Śiva's women devotees, by custom, rest and regenerate physical forces during menses, refraining from heavy or demanding work. On these days they do not enter temples or home shrines, or approach holy men. Aum.

SŪTRA 94: UPHOLDING FEMININE DHARMA

Devout Hindu women are fulfilled in living and passing on the *dharma* to the youth as their special duty, unlike those who, swayed by feminist thinking, feel unfulfilled and criticize Hinduism as being male dominated. Aum.

SŪTRA 95: NOT CONTROLLING MEN EMOTIONALLY

Śiva's women devotees never become angry with a man, maliciously belittle or verbally abuse him, or use other emotional controls, such as disdain, accusation, crying, or prolonged pouting or silence. Aum Namaḥ Śivāya.

Instructions for Wives

SŪTRA 96: SHE WORSHIPS HER WEDDING PENDANT

Each of Śiva's married women devotees each morning worships her wedding pendant, for it betokens her dear husband, whom she reveres as Śiva Himself, and the spiritual bond and goals she shares with him. Aum.

SŪTRA 97: BEING MODEST WITH OTHER MEN

Śiva's married women maintain a kindly and modest reserve toward all men, be they young, older, single, married, divorced or widowed. They shower all their love and attention on their husband and family. Aum.

SŪTRA 98: FULFILLING MORNING DUTIES

Each of Śiva's married women devotees observes the custom of arising before her husband, to bathe, ready the shrine and prepare his morning beverage. First up and last to retire, she is in charge of her home. Aum.

SŪTRA 99: MEALTIME CUSTOMS

Each of Śiva's married women devotees joyously observes at mealtimes the ancient custom of serving her husband and family first. When they are satisfied, she is fulfilled and only then sits down for her own meal. Aum.

SŪTRA 100: TAKING ACTION IF ABUSED

Each of Śiva's married women loves and serves her husband, despite any shortcomings. But if he ever strikes her or the children, she is duty-bound to seek help from family, friends and community. Aum Namaḥ Śivāya.

Instructions for the Widowed

SŪTRA 101: REMARRYING AFTER WIDOWHOOD

Śiva's widowed followers may remarry, provided it is a spiritual union, astrologically compatible, blessed by their preceptor and their religious community. If they remarry, they are no longer considered widowed. Aum.

SŪTRA 102: PURSUING THE PATH OF SĀDHANA

Śiva's widowed devotees who choose not to remarry practice strict continence. They dedicate their lives to God and transmute sexual forces into the higher *chakras* through *sādhana*, worship and *brahmacharya*. Aum.

SŪTRA 103: WIDOWS' SIMPLE DRESS

Śiva's widowed devotees choosing not to remarry traditionally wear unprovocative white clothing, not yellow or orange. They wear no cosmetics, marriage pendant or elaborate jewelry. Their deportment is demure. Aum.

SŪTRA 104: WIDOWHOOD'S INNER OPPORTUNITY

Śiva's devotees who are widows or widowers happily throw themselves into *yoga* practices. Though their loss is great, so too is their opportunity for religious service and the attainment of the highest spiritual goals. Aum.

SŪTRA 105: SIGNS OF THE WIDOWED'S INTENT

Śiva's widowed devotees not intending to remarry wear holy ash and the forehead mark of sandalpaste, but not red powder. Those wishing to remarry may wear jewelry, cosmetics and colorful clothing. Aum Namaḥ Śivāya.

Instructions for the Unmarried

SŪTRA 106: CHASTITY AND MARRIAGE TO A ŚAIVITE

Śiva's young devotees take the celibacy vow and remain virgin until marriage. For lasting happiness and mutual spiritual purpose, they seek to marry a Śaivite wisely chosen by their parents, *satguru* and themselves. Aum.

SŪTRA 107: LIVING VIRTUOUSLY WHEN SINGLE

Śiva's unmarried adolescent and adult devotees are all considered *brahmachārīs* or *brahmachāriṇīs*, bound to the wise restraints of chastity that tradition prescribes, whether they have taken a celibacy vow or not. Aum.

SŪTRA 108: THE BRAHMACHĀRIṆĪ PATH

Śiva's women devotees electing not to marry may live the *brahmachāriṇī's* celibate life, keeping simple vows and always wearing white. By this the world knows they are unavailable, having chosen the path of devotion. Aum.

SŪTRA 109: THE BRAHMACHĀRĪ PATH

Śiva's men devotees choosing not to marry may take up celibate life, keeping simple vows and wearing white. To be a *swāmī* candidate, they must begin an 8-to-12-year period of monastic training before the age of 25. Aum.

SŪTRA 110: THE FIRST STEP OF RENUNCIATION

Śiva's young men devotees inclined to throw down the world and enter the monastery should read and accept the *Holy Orders of Sannyāsa* and adjust themselves to its ideals before requesting training. Aum Namaḥ Śivāya.

Arranging Marriages

SŪTRA 111: CONSIDERATIONS FOR MATCHMAKING

Śiva's followers arrange the marriages of their children, seeking sameness of lineage, astrological compatibility, harmony of the two families, total consent of both boy and girl and, foremost, their *satguru's* blessings. Aum.

SŪTRA 112: FORCED MARRIAGE IS PROHIBITED

Śiva's followers are forbidden to force any marriage arrangement that overrides astrological incompatibility, the couple's feelings or the *guru's* advice. To do so would bind them to a life of unsolvable problems. Aum.

SŪTRA 113: KEEPING WEDDING COSTS REASONABLE

Weddings are spiritual events among Śiva's followers. Ceremonies must never burden the families financially and, while the bride may bring wealth to the marriage, families are forbidden to demand or pay dowries. Aum.

SŪTRA 114: THE WRITTEN MARRIAGE COVENANT

Śiva's followers compose a written promise to one another before marriage, defining the duties, responsibilities and expectations of their life together. At key junctures in life, they rewrite this vital agreement. Aum.

SŪTRA 115: THE ALL-IMPORTANT SUPPORT GROUP

Each marriage within a Śaivite community enjoys support, strength and encouragement from the *satguru* and all of Śiva's followers, and counsel from elders when needed, especially in times of trial. Aum Namaḥ Śivāya.

Sustaining Marriages

SŪTRA 116: THE PURPOSE OF MARRIAGE

Śiva's followers look upon their marriage as a spiritual partnership for the purpose of uplifting each other and bringing through higher souls. It is a union not only of a man and woman, but of two entire families. Aum.

SŪTRA 117: SUPPORTING RELIGIOUS OBSERVANCES

Śiva's married followers all encourage their spouses to ardently fulfill *sādhana*, religious service, meditation, *yoga*, ritual worship, festivals and pilgrimage. They never discourage such noble expressions of *dharma*. Aum.

SŪTRA 118: TRADITIONS OF CONJUGAL LIFE

Śiva's followers who are married regulate their sex life according to traditionally accepted standards. They confine their affectionate looks to one another and do not hold hands, embrace, caress or kiss in public. Aum.

SŪTRA 119: ADULTERY AND FIDELITY

Śiva's followers are forbidden by Sanātana Dharma to commit adultery or even steal the affections of another's spouse. They treasure fidelity and know that transgressions are rewarded with pain, guilt and remorse. Aum.

SŪTRA 120: CELIBACY IN MARRIED LIFE

Śiva's followers who have raised their family may, by mutual consent and with *satguru's* blessings, choose to live in celibacy, as brother and sister, and thus transmute their vital energies into the Divine. Aum Namaḥ Śivāya.

About Divorce

SŪTRA 121: VALID CAUSES FOR SEPARATION

In marriages of Śiva's followers, adultery, severe neglect, verbal abuse and abandonment may be valid causes for separation but not divorce. Spiritual law recognizes no divorce, and separation is hoped to be temporary. Aum.

SŪTRA 122: THE ONLY REASON TO DIVORCE

In marriages of Śiva's followers, divorce by man's law may be resorted to in cases of persistent physical abuse to protect the abused spouse. This is the singular regrettable exception to the permanence of marriage. Aum.

SŪTRA 123: REMARRIAGE IS DISCOURAGED

Any of Śiva's followers who is divorced is by tradition encouraged to not remarry but rather adopt the path of celibacy. They know that marriage is a Godly covenant ideally made with only one spouse in a lifetime. Aum.

SŪTRA 124: NOT ATTENDING RITES OF PASSAGE

Śiva's traditional priests require that divorced and widowed followers protect auspiciousness by not attending rites of passage, except funerals. However, they may help with preparations and participate in receptions. Aum.

SŪTRA 125: DIVORCE AND ŚAIVA CHURCH MEMBERSHIP

In divorce cases in my Church, except when caused by chronic abuse, the spouse initiating the divorce process is no longer a member. He or she is kept apart and urged to seek out a more lenient lineage. Aum Namaḥ Śivāya.

Hospitality

SŪTRA 126: THE GUEST IS GOD IN ŚAIVA HOMES

Hospitality flows from Śiva's followers like sweet music from a *vīṇā*. Guests are treated as Gods. Friends, relatives, acquaintances, even strangers, are humbled by the overwhelming, ever-willing attention received. Aum.

SŪTRA 127: SERVING THE HOLY ONES

Śiva's followers serve holy men and women of all lineages, providing food, money and clothes according to their means. They lovingly care for these living archives of Sanātana Dharma and treat them amicably. Aum.

SŪTRA 128: CLOSENESS WITH OTHER FAMILIES

Śiva's followers who are householders joyously visit one another's homes and grow together in Godliness. Some religious ceremony or *karma yoga* is a part of their every gathering. They live as one spiritual family. Aum.

SŪTRA 129: RESPECTING ELDERS, NURTURING THE YOUNG

Śiva's followers honor elders for their wisdom, guidance and compassion. Those who are younger, whatever their age, never disrespect those older than they. Those older nurture and encourage all who are younger. Aum.

SŪTRA 130: HELPING ONE ANOTHER

Śiva's followers see that the spirit of helping and taking care of one another prevails between family and family, monastery and family. The group helps the individual, and the individual helps the group. Aum Namaḥ Śivāya.

Household Ethics

SŪTRA 131: THE HUSBAND'S DHARMA

Each of Śiva's married men followers strives to fulfill male *dharma*, safeguarding the integrity of society and the family through protecting and providing abundantly for his beloved wife, children and parents. Aum.

SŪTRA 132: THE WIFE'S DHARMA

Each of Śiva's married women followers strives to fulfill female *dharma*, perpetuating the race, family and the faith through remaining in the home to nurture, guide and strengthen her dear husband and children. Aum.

SŪTRA 133: THE STRENGTH OF THE EXTENDED FAMILY

Śiva's followers know the most stable societies are based on the extended family. They often merge individuals with families and families with families in one home or complex, for economy, sharing and religiousness. Aum.

SŪTRA 134: CARING FOR ELDERS

Śiva's followers who are householders care for their parents and close relatives all through life. The elderly especially must be comforted, honored at auspicious times and never left alone for extended periods. Aum.

SŪTRA 135: LIMITING THE STAY OF GUESTS

Śiva's householder followers, to protect family sanctity and avoid magnetic entanglements, do not allow adult guests in their home for more than three nights who are not part of their extended family. Aum Namaḥ Śivāya.

Raising Worthy Children

SŪTRA 136: NURTURING CHILDREN, MEETING DAILY

Śiva's followers use astrology, tradition and wise counsel to cultivate each child's inherent talents and higher nature. They hold family meetings daily to share, plan, express love and discuss issues with mutual respect. Aum.

SŪTRA 137: TAKING TIME TO TRAIN THE YOUTH

Śiva's followers who are parents take time to train boys in technical skills, girls in homemaking, and both in music, health, cooking and home management. They celebrate improvements instead of focusing on mistakes. Aum.

SŪTRA 138: NOT GOVERNING THROUGH FEAR

Śiva's followers never govern youth through fear. They are forbidden to spank or hit them, use harsh or angry words, neglect or abuse them. They know you can't make children do better by making them feel worse. Aum.

SŪTRA 139: TEACHING AND MODELING GOOD CONDUCT

Śiva's followers love their children, govern them in a kind but firm way and model the five family practices: proper conduct, home worship, religious discussion, continuous self-study and following a preceptor. Aum.

SŪTRA 140: TIMELY OBSERVANCE OF SACRAMENTS

Śiva's followers provide their children the essential sacraments at the proper times, especially name-giving, first feeding, head-shaving, ear-piercing, first learning, rites of puberty and marriage. Aum Namaḥ Śivāya.

Preserving Family Unity

SŪTRA 141: LOGICAL, POSITIVE DISCIPLINE

Śiva's followers direct children through affirmations, meaningful chores and rules that are clear and understood, teaching that mistakes are opportunities to learn, and focusing on solutions instead of punishment. Aum.

SŪTRA 142: INSPIRING BELONGING AND DIGNITY

Śiva's followers encourage and inspire children so they always feel they belong and are significant. If upsets occur, parents use loving, positive strategies such as time-out, logical consequences and denial of privileges. Aum.

SŪTRA 143: TRAINING YOUTH IN MONEY MANAGEMENT

Śiva's followers who are parents preserve family unity and teach responsibility by not granting youth financial independence. Money is given only for approved expenses, and change is returned with accounting. Aum.

SŪTRA 144: POOLING INCOMES FOR FAMILY UNITY

Śiva's followers require unmarried progeny living with them who have finished school and are employed to submit, after tithing, all earnings to the family fund. Once betrothed, they manage their own earnings. Aum.

SŪTRA 145: DISCIPLINING WITH LOVE

Śiva's followers, knowing that misbehaving children are discouraged, take time for play and encouragement, and ensure that discipline is respectful, reasonable and not based on blame, shame or pain. Aum Namaḥ Śivāya.

Preparing Youth for Adult Life

SŪTRA 146: GROWING UP IN THE FAMILY OCCUPATION

Śiva's followers abide by the tradition of bringing sons and daughters into the family skills, profession or business by involving them from a young age. This is family *dharma*, family bonding, family perpetuation. Aum.

SŪTRA 147: PROVIDING EARLY SEX EDUCATION

Śiva's followers teach their sons and daughters, between ages four and ten, about the cycles of life and the principles of virtue, and when puberty arrives, require them to take the sacred vow of celibacy until marriage. Aum.

SŪTRA 148: CHERISHING CHASTITY

Śiva's young followers are taught to protect their chastity as a treasure and to save sexual intimacy for their future spouse. If a premarital affair does occur, a marriage of the young couple is seriously considered. Aum.

SŪTRA 149: RESPONSIBLE CHAPERONING

Śiva's followers accept the serious responsibility of guiding the private and social life of their children. They chaperone and monitor friendships to help ensure that young ones grow up safe and celibate. Aum.

SŪTRA 150: YOUTH ENTERING MY ŚAIVA CHURCH

My devotees require children to decide before age twenty whether to enter Saiva Siddhanta Church of their own volition or to choose another path. If they go away, they are always welcome back. Aum Namaḥ Śivāya.

Duties of Young Adults

SŪTRA 151: BRINGING OTHERS TO THE ŚAIVA PATH

Śiva's followers who are adolescents use their youthful aggressiveness to teach the Śaiva Dharma, inspire and uplift others, bring seekers into their lineage and welcome strayed members back into the Hindu fold. Aum.

SŪTRA 152: BRINGING JOY TO THEIR PARENTS

Śiva's young adult followers realize they have a debt to their parents for their birth, early raising and education, which they repay with obedience and affection, giving joy, practical assistance and satisfaction. Aum.

SŪTRA 153: THE IDEAL YOUTH-PARENT RELATIONSHIP

Śiva's young adult followers esteem their mother and father. In respecting their parents, they respect themselves and keep the doors open to parental aid and advice on the churning sea of adolescent experience. Aum.

SŪTRA 154: NEVER BENDING TO PEER PRESSURE

Śiva's adolescent followers hold their own among their peers and are leaders. To bend to peer pressure and offend the *dharma* shows weakness of character and parental neglect. Nothing but shame can follow. Aum.

SŪTRA 155: PATH CHOOSING FOR YOUNG MEN

Śiva's young men followers are free to pursue their born destiny of either renunciation or family life. This choice of two traditional paths is their birthright. Following either, they follow *dharma*. Aum Namaḥ Śivāya.

About Wealth

SŪTRA 156: TRUE WEALTH

Devout Hindus remain dignified in deprivation and humble in prosperity. Knowing that one can be spiritually rich in poverty and spiritually impoverished in affluence, they live bountifully in either world. Aum.

SŪTRA 157: BUILDING ECONOMIC SECURITY

Śiva's householder devotees strive to own their home and save for retirement. They live within their means in dwellings suitable to their wealth and are regular and completely honest in paying their tithe and taxes. Aum.

SŪTRA 158: RESPONSIBLE MONEY MANAGEMENT

Śiva's devotees keep a monthly budget and regulate expenses according to their revenues. They never abuse credit or indulge in extravagant buying, for they know that spending in excess of income invites misery. Aum.

SŪTRA 159: HANDLING MONEY WISELY

Śiva's devotees keep a regular monthly and yearly accounting of income and expenses, and accurate records of all transactions. In every business deal, they make sure that all parties are benefited and are content. Aum.

SŪTRA 160: ENDOWMENTS AND WILLS

Śiva's devotees dutifully save for their future through Hindu Heritage Endowment and prepare a formal, final will and testament, even when young, that provides funds for their family and temple. Aum Namaḥ Śivāya.

God's Money

SŪTRA 161: ONE-TENTH BELONGS TO ŚIVA

Śiva's close devotees take a vow and joyously tithe ten percent of their gross income to their lineage monthly. This is God's money. Using it otherwise is forbidden—a *karma* reaping loss exceeding all anticipated gain. Aum.

SŪTRA 162: TITHING IS THE FIRST OBLIGATION

My close devotees consider tithing their first expense. They provide a written reconciliation each April, including with it all unremitted tithing. Those behind in tithing are counseled to help them fulfill the vow. Aum.

SŪTRA 163: TITHING'S MANY BLESSINGS

Śiva's close devotees delight in the unfailing law that by tithing freely and wholeheartedly, with a consciousness of plenty, they become receptive to God's blessings and draw to them abundance and happy experiences. Aum.

SŪTRA 164: DHARMIC USES OF MONEY

Śiva's close devotees of means utilize their wealth to strengthen their community and their lineage, to support temples, publish books, establish endowments and scholarships, and to sponsor elaborate rituals. Aum.

SŪTRA 165: ANNUAL MONETARY GIFT TO THE SATGURU

Śiva's close devotees observe the tradition of expressing appreciation to their *satguru* by giving an annual love offering at Guru Pūrṇimā in July-August, thus enabling him to help others on the path. Aum Namaḥ Śivāya.

Guidelines for Business

SŪTRA 166: BUSINESS AMONG MEMBERS

My Church members may employ other members, provided payment is made promptly each Friday. They may receive blessings to go into business with one another if their relationships are harmonious and spiritual. Aum.

SŪTRA 167: CONTRACTS AND ARBITRATION

My worldly-wise devotees never enter into business transactions without a written contract. In cases of dispute, they avoid courts of law and seek judgment from an arbitration board within their community. Aum.

SŪTRA 168: NOT BORROWING OR GIVING CREDIT

My devotees, to safeguard harmony, never borrow or lend money among themselves or give credit to one another, even for interest. They may do business together, but only through immediate cash transactions. Aum.

SŪTRA 169: TREATMENT OF EMPLOYEES AND SERVANTS

My devotees treat servants and employees honorably, as they would members of their own family, never neglecting or taking advantage of them. They provide conditions that are safe, healthful and uplifting. Aum.

SŪTRA 170: BORROWING FROM OTHERS

My wise devotees never borrow from a monastery or temple. They may borrow belongings from other devotees, provided objects are returned within twenty-four hours after the purpose is fulfilled. Aum Namaḥ Śivāya.

Politics and Vocation

SŪTRA 171: SERVING COMMUNITY AND COUNTRY

Śiva's devotees are patriotic to their nation and concerned about ecology. They strive to give to, advance, support and defend their community and country, never living as outsiders or as predators upon them. Aum.

SŪTRA 172: ENTERING POLITICS

Śiva's devotees who qualify may, with vigor and indomitable will, enter into politics, overcome opposition and rise to the top to shower good fortune, peace, justice, interracial harmony and care on all people. Aum.

SŪTRA 173: RULES FOR POLITICAL ACTIVISM

Śiva's devotees freely pursue the politics of their choice, but never subscribe to doctrines that advocate violent revolution or deny religion. My followers do not organize among themselves for political purposes. Aum.

SŪTRA 174: PURSUING BENEVOLENT VOCATIONS

Śiva's devotees conscientiously choose professions that are helpful and beneficial to all, never destructive, divisive or exploitive. Yea, they are ministers of the Divine, missionaries of a future tranquility yet to be seen. Aum.

SŪTRA 175: MIGRATING FOR SPIRITUAL SECURITY

In the event of famine, invasion, tyranny or extreme conditions threatening wealth or life, my devotees may migrate to a place free of harassment where their spiritual life can continue unhindered. Aum Namaḥ Śivāya.

Edicts for Parliamentarians

SŪTRA 176: MAINTAINING FAIRNESS AND INTEGRITY

Śiva's devotees who are parliamentarians live in full conformity with the sacred scriptures, extend protection to all the people as they would to their own children and never bend to bribery, graft or corruption. Aum.

SŪTRA 177: PROMOTING SPIRITUAL VALUES

Śiva's devotees who are parliamentarians take pains to spread lofty religious tenets and tolerant human values among their constituents. They commission competent people who will enhance all the great world faiths. Aum.

SŪTRA 178: JUSTICE AND IMPARTIALITY

Śiva's devotees who are parliamentarians have as their platform justice for all and enmity toward none. They know that to show favoritism for one group over another is to sow the seeds of their own downfall. Aum.

SŪTRA 179: POLITICAL PERSEVERANCE

Śiva's devotees who are parliamentarians face and work through each challenge that comes and are never forced to abdicate. They maintain their office for as long as possible, then seek for the highest next position. Aum.

SŪTRA 180: NURTURING ALL FAITHS EQUALLY

Śiva's devotees who are parliamentarians grant equal boons to each spiritual sect under their aegis as if it were their own. They know a society is only as free as the freedom enjoyed by its minorities. Aum Namaḥ Śivāya.

Edicts for Scientists

SŪTRA 181: KEEPING SCIENCE ETHICAL

Śiva's devotees who are scientists are protectors of humanity and stewards of the Earth. They must never compromise their ethics for financial rewards or release inventions before proven safe and beneficial. Aum.

SŪTRA 182: HARNESSING SCIENCE WITH RELIGION

Śiva's devotees who are scientifically and alchemistically inclined naturally approach each investigation in awe, consider themselves servants of the Divine and subjugate themselves to the guidance of their preceptor. Aum.

SŪTRA 183: NONINJURIOUS SCIENCE

Śiva's devotees who are scientists or medical researchers refuse to participate in product testing that is harmful to the subject. They are forbidden to take part in any enterprise that promotes death or destruction. Aum.

SŪTRA 184: GUARDIANS OF EARTH AND HER PEOPLE

Śiva's devotees who are scientists concentrate their energies on bettering the world, conserving its resources and enabling humans to live in harmony with nature and one another. They are noble examples to mankind. Aum.

SŪTRA 185: PROTECTING SCIENTIFIC DISCOVERIES

Śiva's devotees who are scientists must resist the urge to share everything they discover. Certain knowledge has proven dangerous and hurtful to mankind, especially in the hands of the unscrupulous. Aum Namaḥ Śivāya.



Vyakti Jivanam व्यक्तिजीवनम्



Section Four Personal Life

What is needful? Righteousness and sacred learning and teaching; truth and sacred learning and teaching; meditation and sacred learning and teaching; self-control and sacred learning and teaching; peace and sacred learning and teaching; ritual and sacred learning and teaching; humanity and sacred learning and teaching.

Krishna Yajur Veda, Taittiriya Upanishad 1.9. UPM, P. 109

An aspirant reads from the ancient scriptures of his lineage and chants on his holy rudraksha beads as part of a daily sadhana. Lord Ganesha hovers nearby, holding His noose in one hand and blessing the seeker's inner efforts with His other hand, held in the "fear not" abhaya mudra.

Diet and Food

SŪTRA 186: THE ĀYURVEDIC VEGETARIAN DIET

Śiva's devotees cook and eat in the balanced, varied, vegetarian, Indian *āyurvedic* manner, enjoying healthy, unprocessed, freshly cooked foods. Occasionally, they may partake of cuisine from other world cultures. Aum.

SŪTRA 187: MEALTIME TRADITIONS

Śiva's devotees eat with their fingers to energize food. They chew well and include the six tastes daily (sweet, salty, sour, pungent, bitter and astringent) and a balance of protein and carbohydrates at all meals. Aum.

SŪTRA 188: GOOD EATING HABITS

Śiva's devotees adhere to the *āyurvedic* principles of eating at regular times, only when hungry, always seated, at a moderate pace; never between meals, in a disturbed atmosphere or when angry or emotionally upset. Aum.

SŪTRA 189: UNFANATICAL VEGETARIANISM

Śiva's devotees are forbidden to eat meat, fish, shellfish, fowl or eggs, but they may regard as regrettable exceptions unseen traces of nonfleshy ingredients, such as eggs and gelatin, in packaged or restaurant foods. Aum.

SŪTRA 190: GOOD FOOD FOR GOOD HEALTH

Śiva's devotees know that a good diet is the best medicine. They drink two liters of water daily, minimize fried foods and avoid junk foods, white rice, white flour, processed sugar and degraded oils. Aum Namaḥ Śivāya.

Health and Exercise

SŪTRA 191: NOT EATING TOO MUCH

Śiva's devotees eat in moderation. Meals seldom exceed what two hands cupped together can hold. If hunger persists, another handful may be taken. Eating right extends life and maintains higher consciousness. Aum.

SŪTRA 192: FASTING FOR HEALTH AND PENANCE

Śiva's devotees may fast for twenty-four hours on water, herb teas or fruit juices each Friday or twice a month on *pradosha*. Longer fasting, such as a festival penance, is done only with the *guru's* or a doctor's sanction. Aum.

SŪTRA 193: CHOOSING APPROPRIATE HEALING ARTS

Śiva's devotees know wellness is balance. If the imbalance called illness occurs, they apply self-healing, then resort as needed to such arts as *āyurveda*, acupuncture, chiropractic, allopathy, *prāṇic* healing or massage. Aum.

SŪTRA 194: WEARING THE BODY LIKE A SANDAL

Śiva's devotees do not indulge in inordinate concerns about food, undue physical worries or extensive personal health studies other than *āyurveda*. They avoid extreme diets, except under medical supervision. Aum.

SŪTRA 195: EXERCISING DAILY

Śiva's devotees keep strong and healthy by exercising at least one half hour each day through such activities as brisk walking, swimming, dancing, salutations to the sun, *haṭha yoga* and vigorous work. Aum Namaḥ Śivāya.

Tobacco and Drugs

SŪTRA 196: FORBIDDING TOBACCO

Śiva's devotees are forbidden to smoke, chew tobacco or inhale snuff. They know nicotine's deadly, addictive power and value health and longevity as primary to fulfilling good *karmas* and serving the community. Aum.

SŪTRA 197: NOT USING DANGEROUS DRUGS

Śiva's devotees are forbidden to use drugs of abuse, such as cocaine, heroin, amphetamines, barbiturates, psychedelics and marijuana, unless prescribed by a licensed physician. They know their devastating effects. Aum.

SŪTRA 198: CHILDREN SAY NO TO DRUGS

Śiva's devotees educate their children to say no to any and all known or unknown illicit drugs offered to them, whether by friends or strangers. Pure and well informed by caring parents, children avoid these dangers. Aum.

SŪTRA 199: CHEMICAL CHAOS

Śiva's devotees know that drugs may awaken simultaneously the *chakra* of divine love and those of fear, confusion and malice, producing vast mood swings and a stunted intellect. They dread this chemical chaos. Aum.

SŪTRA 200: THE DEMONIC DRUG CULTURE

Śiva's devotees stand against drugs and never mix with those who use them or listen to talk extolling them. The drug culture and its demonic music erode the very fabric of human character and culture. Aum Namaḥ Śivāya.

Alcohol

SŪTRA 201: MODERATION WITH ALCOHOL

All strong and intoxicating distilled alcohols are forbidden to Śiva's devotees. They may moderately partake of the family of wines and beers, including honey mead, for these are wholesome when properly enjoyed. Aum.

SŪTRA 202: NOT DRINKING ALONE OR WHEN UPSET

Even in moderation, Śiva's devotees do not drink alcohol in solitude, when depressed, angry or under extreme stress. When one is emotionally unstable, alcohol inhibits the ability to confront and solve problems. Aum.

SŪTRA 203: MONITORING DRINKING AMONG PEERS

Śiva's devotees gently enforce temperance among peers whenever necessary. They know that those unable to observe moderation may have to abstain entirely and restrict themselves to nonalcoholic beverages. Aum.

SŪTRA 204: WOMEN DO NOT DRINK IN PUBLIC

All Hindu women, respecting customs of decorum and demureness, refrain from drinking alcohol in public. During pregnancy, they abstain completely to protect the health and well-being of their unborn child. Aum.

SŪTRA 205: TOTAL ABSTINENCE FOR SOME

Śiva's devotees know that if, despite the help of peers or elders, alcohol becomes a spiritual obstacle or a burden to family or community, the preceptor is duty-bound to deny the privilege altogether. Aum Namaḥ Śivāya.

The Four Stages of Life

SŪTRA 206: LIFE'S FOUR SEASONS

Śiva's ardent souls honor and conscientiously fulfill the duties of each of life's four progressive stages of *dharma*: student (age 12–24), householder (24–48), respected elder (48–72) and religious solitaire after age 72. Aum.

SŪTRA 207: TWO PSYCHOLOGICAL JUNCTURES

Śiva's ardent souls recognize that the natural human life span is 120 years. They confidently plan ahead at each 40-year juncture. Elders counsel, as needed, persons in life transitions, around 40 and 80 years of age. Aum.

SŪTRA 208: AGING WITH DIGNITY

Śiva's ardent souls grow old gracefully, without fear, knowing that the soul is immortal and the mental body does not age, but becomes stronger and more mature, as do the emotions, if regulated stage by stage. Aum.

SŪTRA 209: SELFLESS DUTIES AFTER RETIREMENT

Śiva's ardent souls intensify religious disciplines after retirement, give guidance to younger generations, teach, encourage, uplift, serve the community in various ways and support endowments to educate the young. Aum.

SŪTRA 210: RENUNCIATION AFTER AGE 72

Śiva's unmarried men and widowers may renounce the world after age 72, severing all ties with their community and living as unordained, self-declared *sannyāsins* among the holy monks of India. Aum Namaḥ Śivāya.

Approaching Death

SŪTRA 211: FACING THE PAST TO PREPARE FOR DEATH

Śiva's devotees give spiritual counseling to the terminally ill who are blessed with the knowledge of death's approach, showing ways to resolve the past so that Śiva consciousness is their bridge during transition. Aum.

SŪTRA 212: FORGIVING AND SEEKING FORGIVENESS

Śiva's devotees facing death perform *vāsanā dāha tantra*, reconcile with and seek forgiveness from anyone they have offended, lest they leave unresolved *kukarmas* to go to seed and bear bitter fruit in future births. Aum.

SŪTRA 213: DRAWING WITHIN, RELEASING THE WORLD

Śiva's devotees who are dying concentrate on their *mantra* and find solace in the holy Vedic teachings on the soul's immortality, ever seeking the highest realizations as they consciously, joyously release the world. Aum.

SŪTRA 214: SEEKING A NATURAL DEATH AT HOME

Śiva's devotees welcome life-saving medical interventions, but in their last days avoid heroic, artificial perpetuation of life and prefer not to die in a hospital but at home with loved ones, who keep prayerful vigil. Aum.

SŪTRA 215: THE MOMENT OF GRAND DEPARTURE

Śiva's devotees strive at the moment of death to depart the body through the crown *chakra* and consciously enter the clear white light and beyond. A perfect transition culminates in God realization. Aum Namaḥ Śivāya.

Death's Aftermath

SŪTRA 216: CREMATION AND DISPERSAL OF ASHES

Devout Hindus always cremate their dead. Burial is forbidden by tradition. Embalming is never permitted, and no autopsy is performed unless required by law. Ashes are ceremoniously committed to a river or ocean. Aum.

SŪTRA 217: THE MYSTICAL BENEFIT OF CREMATION

Śiva's devotees arrange swift cremation, ideally within 24 hours. The fire and accompanying rites sever ties to earthly life and give momentum to the soul, granting at least momentary access to superconscious realms. Aum.

SŪTRA 218: FUNERAL RITES AND REMEMBRANCES

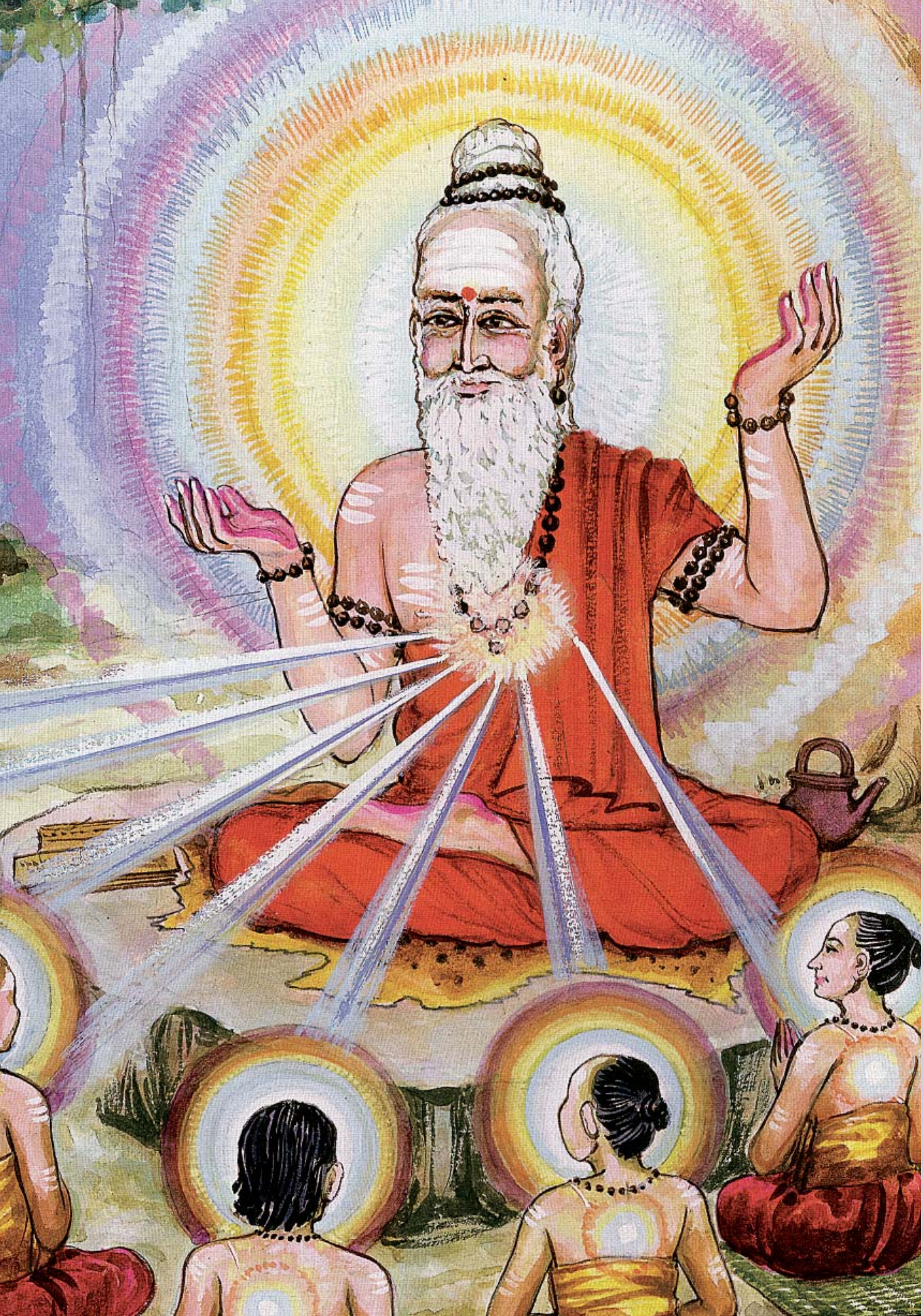
At the death of a Śiva devotee, family and friends gather for funeral rites in the home. They prepare the body and arrange for cremation. On the seventh day, the deceased's picture is honored, and food is offered. Aum.

SŪTRA 219: MEMORIAL RITES FOR THE DEPARTED

Family and friends of a deceased Śiva devotee hold a memorial on the thirty-first day after the transition and again one year later, cleaning the home and making food offerings to ancestors and to the departed. Aum.

SŪTRA 220: JOYFULLY RELEASING THE DEPARTED

Knowing that the soul is deathless, Śiva's devotees never suffer undue or prolonged sorrow for the departed, lest they bind these souls to Earth. They rejoice in the continuing journey of loved ones. Aum Namaḥ Śivāya.



Ādhyātmika Pārasparyam आध्यात्मिक पारस्पर्यम्



Section Five

Spiritual Interaction

Śiva is knowledge, and knowledge is the *satguru*. Thus the same result is obtained by worshipping Śiva, knowledge and the *guru*. The *guru* is the abode of all divine beings and all *mantras*. Hence man should bow down and obey the instructions of the *guru* with all humility.

Chandrajñāna Āgama, Kriyāpāda, 2.9. BO CJ, P. 12

Seven śishyas gather in the forest at their satguru's feet. The great radiance of his illumination shines out in a glowing nimbus, or auric halo. The swāmi's words are empowered by a psychic inner ray which touches the core of each seeker, awakening in them the same light and love.

Respect for Saints and Dignitaries

SŪTRA 221: GREETING THE GURU AND HIS MONASTICS

All Śiva's devotees prostrate before their *satguru*, reverently touch the feet of his *āchāryas* and *swāmīs*, and greet *yogīs* and *sādhakas* with their palms pressed together and head slightly bowed. This is tradition. Aum.

SŪTRA 222: HOSTING A VISITING SWĀMĪ

Hearing of a venerated *swāmī*'s arrival, Śiva's devotees joyously rush to the outskirts of town to welcome him. On his departure, they accompany him there and, with gifts, money and good wishes, bid him farewell. Aum.

SŪTRA 223: VENERATING WORTHY LEADERS

Devout Hindus honor a *satguru*, a head of state, a respected elder, a learned scholar, a renunciate or ascetic of any lineage. Upon his entrance, they stand, rush forward, bow appropriately and offer kind words. Aum.

SŪTRA 224: ŚIVA IS MOST EASILY SEEN IN THE SATGURU

Śiva's devotees know that God exists equally in all souls but is most apparent in the enlightened master. Thus, they revere their own *satguru* as Śiva Himself, but do not worship anyone as an incarnation of Śiva. Aum.

SŪTRA 225: TOUCHING THE FEET OF HOLY ONES

Sincere Śiva devotees never fail to bow down or gently touch the feet of a *satguru* or holy person of any order dressed in monastic robes. They prostrate only to their own *satguru*. This is the tradition. Aum Namaḥ Śivāya.

Social Injunctions

SŪTRA 226: RESTRAINING GESTURES OF AFFECTION

All Śiva's adult devotees refrain from touching adolescents or adults of the opposite sex, other than near relatives or older persons. They do not embrace or shake hands except when required by social etiquette. Aum.

SŪTRA 227: MODESTY BETWEEN GENDERS

All Śiva's devotees who are no longer children remain apart from the opposite sex when attending temples and public gatherings. Upon entering, women always sit on the left side, and men occupy the right side. Aum.

SŪTRA 228: GUIDELINES FOR GARLANDING OTHERS

Devotees of Śiva do not garland members of the opposite sex, other than their spouse or blood relatives. Women never garland a *swāmī*, *yogī* or *sādhaka*, but may freely and lovingly garland their own *satguru*. Aum.

SŪTRA 229: FAMILY RETREAT AFTER A BIRTH OR DEATH

Śiva's devotees observe a thirty-one-day retreat after the birth or death of a family member, not entering temples or home shrines, not attending *pūjā* or religious events, but continuing their *japa*, study and meditations. Aum.

SŪTRA 230: CASTING ASIDE THE CASTE SYSTEM

Śiva's devotees are forbidden to perpetuate the restrictions and abuses of the Indian caste system. Instead, they base respect and status on attainment, knowledge, behavior and spiritual maturity. Aum Namaḥ Śivāya.

Interfaith Harmony

SŪTRA 231: INTERACTING WITH OTHER FAITHS

Śiva's devotees properly respect and address virtuous persons of all religious traditions. They may support and participate in interfaith gatherings from time to time with leaders and members of all religions. Aum.

SŪTRA 232: NOT DEMEANING OTHER SECTS OR RELIGIONS

Śiva's devotees do not speak disrespectfully about other Hindu lineages, their beliefs, Gods, sacred sites, scriptures, or holy men and women. Nor do they disparage other religions. They refuse to listen to such talk. Aum.

SŪTRA 233: RESTRAINING INVOLVEMENT WITH OTHER FAITHS

Śiva's devotees avoid the enchantment of other ways, be they ancient or modern. They remain friendly toward but apart from other religions, except when their members sincerely approach Hinduism for its wisdom. Aum.

SŪTRA 234: MAINTAINING A HINDU SOLIDARITY

Śiva's devotees know that for eons our religion has come forward to recreate a Hindu unity. Therefore, they are dedicated to building whenever necessary, and keeping strong always, an invincible Hindu solidarity. Aum.

SŪTRA 235: HARMONY BETWEEN DENOMINATIONS

Śiva's devotees, with hearts as big as the sky, love and accept Smārta, Śākta and Vaiṣṇava Hindus as brothers and sisters, even if not accepted by them, and keep harmony by not discussing differences. Aum Namaḥ Śivāya.

Avoiding Alien Influences

SŪTRA 236: SAFEGUARDING ONE'S BELIEFS

Śiva's devotees, one-pointed in striving on their chosen path, do not join or study with any esoteric, religious, secular humanist, atheist, existentialist or self-improvement group that might undermine their beliefs. Aum.

SŪTRA 237: DEALING WITH DETRACTORS

Śiva's devotees never listen to talk intended to deter them from their commitment, devotion or duty unless willing and able to turn the detractor's mind around by debating the truths of the Śaivite Hindu religion. Aum.

SŪTRA 238: NOT SENDING YOUTH TO OTHER FAITHS' SCHOOLS

Śiva's devotees never educate their children in institutions that would instill or force on them the teachings of alien religions. They know that the early impressions of youth go deep and can never be totally erased. Aum.

SŪTRA 239: KEEPING GOOD, RELIGIOUS COMPANY

Śiva's devotees do not mix with dogmatic or militant Hindus, or with anyone who would infiltrate, dilute and destroy their faith. They associate closely with devout people whose beliefs are similar to their own. Aum.

SŪTRA 240: TRUTH IN THE PALM OF THEIR HAND

My devotees know that everything they need to fulfill their quest for liberation is found in our consummate Nandinātha Sampradāya. With the final conclusions in their grasp, they look no further. Aum Namaḥ Śivāya.

Devotion to the Satguru

SŪTRA 241: PROTOCOLS FOR HONORING THE SATGURU

Śiva's devotees daily offer fruit or flowers in love and prostrate before their *satguru*, or to his sandals or the direction in which he abides. They chant the Guru Mantra when approaching any *satguru* for *darśana*. Aum.

SŪTRA 242: THE SATGURU AND ŚIVA ARE ONE

Śiva's devotees look upon their *satguru* as the embodiment of Śiva, offering service and reverence equally to both, making no distinction between the two. So live His truest devotees. This is pure Śaiva tradition. Aum.

SŪTRA 243: SEEKING INNER UNITY WITH THE SATGURU

Śiva's devotees meditate each morning upon their *satguru's* inner form, striving earnestly to know his temperament, the contents of his heart and his essential nature, which is eternal, peaceful and unattached. Aum.

SŪTRA 244: BLESSINGS FROM AND SERVICE TO THE SATGURU

Śiva's devotees hasten to receive their *satguru's* food leftovers and the sanctified waters from his holy feet or sandals. They know that in serving the enlightened master, the whole world is served and *dharma* is fulfilled. Aum.

SŪTRA 245: SEEKING SATGURU DARŚANA AND INITIATION

Śiva's devotees emulate the awakened qualities they see in their *satguru*, seek initiation and daily strive to fathom his realization of Paraśiva, which is his priceless gift, attainable by no other means. Aum Namaḥ Śivāya.

Working with the Satguru

SŪTRA 246: NURTURING THE GURU-ŚISHYA RELATIONSHIP

Śiva's devotees seek their *satguru's* blessings, act in harmony with his will, trust in his supreme wisdom, seek refuge in his grace and rush forward to rededicate themselves each year during the month of the *guru*. Aum.

SŪTRA 247: OBEY YOUR GURU, OBEY YOUR GURU...

Śiva's devotees obey their *satguru*, carrying out his directions, expressed or implied, with intelligent cooperation, without delay. They keep no secrets from him, nor advise others how to manipulate his decisions. Aum.

SŪTRA 248: ...OBEY YOUR GURU

Śiva's devotees trustingly heed their *satguru's* counsel without even subtly attempting to change his mind. If he declines to give blessings for an endeavor, they accept that as his blessing and proceed no further. Aum.

SŪTRA 249: SEEKING SANCTION FOR SEVERE AUSTERITIES

Śiva's devotees regularly perform spiritual practices on their own, but undertake serious penance and rigorous austerities only with their *satguru's* express permission, guidance, empowerment and spiritual protection. Aum.

SŪTRA 250: CUSTOMS FOR RECEIVING THE SATGURU

Śiva's devotees, upon the *satguru's* entrance or arrival, cease worldly activity and conversation. They rise, rush forward to greet him, offer him a seat of honor and expectantly await his instructions. Aum Namaḥ Śivāya.

In the Satguru's Presence

SŪTRA 251: NEVER CRITICIZING OR CONTENDING

Śiva's devotees are forbidden by tradition to criticize their *satguru*, even behind his back, or to argue with him, contradict or correct him. They may, however, request clarification and offer additional information. Aum.

SŪTRA 252: SHOWING RESPECT TO THE PRECEPTOR

Śiva's devotees never stand or sit above their *satguru*, walk or drive ahead of him, take a place of authority or instruct others in his presence unless invited. All Hindus are sensitive in a *guru's* lofty company. Aum.

SŪTRA 253: UNSEEMLY BEHAVIORS TO AVOID

Śiva's devotees never utter words of falsehood or contempt before their *satguru*. Nor do they deceive him, address him as an equal, imitate his dress or deportment or speak excessively or pridefully in his presence. Aum.

SŪTRA 254: HONORING THE SATGURU'S PRESENCE

When with the *satguru*, devotees do not initiate conversation or ask questions unless he gives permission. If he prefers silence, silence is the message, the pure nectar from the deep well of his ineffable attainment. Aum.

SŪTRA 255: NO TOLERANCE FOR SLANDER

Śiva's devotees never listen to criticism of their *satguru*. If slander is heard, they extol the *guru* and warn the trespasser of his encroachment. If he persists in ignorance, they leave in eloquent silence. Aum Namaḥ Śivāya.



Dhārmika Saṃskṛiti
धार्मिक संस्कृति



Section Six
Religious Culture

May Earth on which men offer to the Gods the sacrifice and decorous oblations, where dwells the human race on nourishment proper to the requirements of its nature—may this great Earth assure us life and breath, permitting us to come to ripe old age.

Atharva Veda 12.1.22. VE

A contemporary priest, complete with t-shirt, performs āraṭī to our global and cosmic God, indicated by Earth and stars. Lord Gaṇeśa's reality is shown by the mūrti's transformation from inanimate bronze at the bottom to living flesh at the top.

Temples and Priesthood

SŪTRA 256: OUR HOLY GATHERING PLACES

My devotees revere Kauai Aadheenam's San Marga Ir-aivan Temple as their center of the universe, our Śaiva *dharmaśālas* as sites of learning and service, and mission houses as places of study, worship and assembly. Aum.

SŪTRA 257: FOUR VEHICLES OF SERVICE

My devotees give full energy and dedication to Saiva Siddhanta Church, Himalayan Academy, HINDUISM TODAY and Hindu Heritage Endowment. These four form a mighty, unified force for Sanātana Dharma. Aum.

SŪTRA 258: OUR SACRED PRIESTS

My Church honors our *maṭhavāsis* as its official priesthood. For *samskāras* and special festivals we may engage closely devoted Tamil priests, as well as hereditary Śivāchāryas, who preside at all temple consecrations. Aum.

SŪTRA 259: THE VEDIC SCIENCE OF TEMPLE BUILDING

My devotees perpetuate in our temples the architecture set forth in the Śaiva Āgamas and *Vāstu Śāstras*, and exemplified in the sanctuaries of South India, to create holy places where even the stones have sanctity. Aum.

SŪTRA 260: APPROPRIATE PLACES OF WORSHIP

My devotees worship at their home shrines, *dharmaśālas*, Kauai Aadheenam and all Śaivite temples. They do not attend temples of other denominations except on pilgrimage or as required socially. Aum Namaḥ Śivāya.

Weekly Gatherings

SŪTRA 261: THE IMPORTANCE OF FAMILY MISSIONS

My congregation is organized into local missions to nurture religious life through shared worship, extended family gatherings, sacraments and community service, in accordance with the Śaiva Dharma Śāstras. Aum.

SŪTRA 262: CONNECTING WITH THE INNER WORLDS

My devotees rush to family gatherings for *bhajana*, *havana satsaṅga* and fellowship, to worship devoutly and sing loudly in praise of God, Gods and *guru*. They attend Śaivite temples weekly and during festivals. Aum.

SŪTRA 263: EXPRESSING DEVOTION WITH SONG

At gatherings among themselves, my devotees sing from our Śaiva Church hymnal, primarily Sage Yogaswami's *Natchintanai*. When with devotees of other sects, they enthusiastically join in their devotional songs. Aum.

SŪTRA 264: DECISION-MAKING BY CONSENSUS

My devotees abide by "consensualocracy." All involved in a decision must unanimously agree and obtain the *guru's* blessings before proceeding. No votes are taken based on the majority superceding the minority. Aum.

SŪTRA 265: EDICTS FROM THE SEAT OF AUTHORITY

My devotees never apply the principle of unanimous agreement to sovereign edicts issued from Kauai Aadheenam's seat of power. Such proclamations are the uncontestable law of the *satguru*. Aum Namaḥ Śivāya.

New Members

SŪTRA 266: SHARING THE TEACHINGS WITH OTHERS

All my devotees reach out for new members by enthusiastically printing and distributing Hindu literature and putting sacred texts of our lineage into libraries, bookstores and educational institutions worldwide. Aum.

SŪTRA 267: AN ELITE AND STEADFAST ASSOCIATION

All within my Saiva Siddhanta Church are stalwart and dedicated. Not one is half-hearted or equivocal. Each is a jewel, important to me and to each other. Thus, strictness is necessary when accepting new members. Aum.

SŪTRA 268: EMBRACING NEWCOMERS

All within my Saiva Siddhanta Church accept newcomers as part of their own family. They care for, teach, gently guide and prepare these souls for their first initiation. Yea, they too were once new members. Aum.

SŪTRA 269: THE PROBATIONARY FIRST YEAR

All within my Śaiva Church who sponsor new members are responsible for their strengths and failures during the probationary year, their study for initiation and their merger with others as milk poured into milk. Aum.

SŪTRA 270: THE QUEST FOR MONASTIC CANDIDATES

All my devotees search for souls ripe to enter the monastery, realizing that the core of my Śaiva Church is its Śaiva Siddhānta Yoga Order, and many old souls are being born to perpetuate our lineage. Aum Namaḥ Śivāya.

Coming Home to Śaivism

SŪTRA 271: REACHING OUT TO ŚAIVITE SOULS

My ardent devotees relentlessly search for Śaivite souls, finding them, drawing them to Śiva and their *satguru* and, when necessary, helping them convert to Śaivism from the faiths or philosophies they have rejected. Aum.

SŪTRA 272: SPECIAL ATTENTION TO ARDHA-HINDUS

My ardent devotees reach out to seekers who, half-converted, bear a Hindu first name. Gently they assist them through a full and ethical conversion from any and all former faiths, then accept them wholeheartedly. Aum.

SŪTRA 273: SEVERING FORMER RELIGIOUS TIES

My ardent devotees of other religions or lineages who seek to enter my Śaiva Church must, with authorized guidance, formally sever all loyalties by talking with former preceptors and gaining a written release. Aum.

SŪTRA 274: CONVERSION FROM OTHER HINDU SECTS

My ardent devotees affirm that even seekers from within the Hindu fold must convert to enter our strict Śaiva Church. All former commitments and memberships must be dissolved before new ones can be made. Aum.

SŪTRA 275: THE TRANSFORMATION CALLED CONVERSION

My ardent devotees well know that *conversion* means a change of one belief structure into another and is never without some degree of fire and pain. Counseling is necessary in this soul-searching time. Aum Namaḥ Śivāya.

Detractors and Adversaries

SŪTRA 276: SHUNNING ENEMIES

My devotees abide by the custom of shunning those who oppose, criticize or attack their lineage. By not interacting with detractors, they forestall conflict and thus protect their lineage as well as themselves. Aum.

SŪTRA 277: THE MEANING OF SHUNNING

My devotees realize that shunning means tactful avoidance, exclusion, ignoring and ostracizing. Thus a firm, protective wall of silence is built between our lineage and its detractors, whether individuals or groups. Aum.

SŪTRA 278: WHEN TO STOP SHUNNING

My devotees who refuse to shun those who should be shunned should themselves be shunned. But none shall shun those who have reconciled with the preceptor and been publicly welcomed back into association. Aum.

SŪTRA 279: WELCOMING BACK THOSE WHO RECONCILE

My devotees extend every effort to welcome and bring back into the lineage those seeking to reenter its fold, having formerly left, provided they show grief, remorse and repentance, and reconcile with the *satguru*. Aum.

SŪTRA 280: WITHDRAWING FROM ERRANT MONASTICS

My devotees know that any monastic who abandons his sacred vows and leaves the monastery or is dismissed should be shunned and treated as an outsider until he rights himself with his preceptor. Aum Namaḥ Śivāya.

Raising Sons for the Monastery

SŪTRA 281: CONCEIVING SONS FOR THE MONASTERY

Each Saiva Siddhanta Church family prays to birth a son for the monastery. Prior to conception, parents mix with the *swāmīs* and beseech the Gods to bring through a divine soul destined to perpetuate our lineage. Aum.

SŪTRA 282: NURTURING MONASTIC INCLINATIONS

My devotees with sons inclined toward monastic life wholeheartedly encourage these noble aspirations. Fathers and young sons live as monastery guests periodically to nurture monastic patterns and tendencies. Aum.

SŪTRA 283: SATGURU GUIDES THE LIFE OF DEDICATED SONS

My devotees regard any son destined for the monastery not as their own child, but as the *satguru's* progeny in their trusted care. All details of his upbringing, training and education are to be guided by the preceptor. Aum.

SŪTRA 284: PARENTS OF MONASTICS EXPECT NO PRIVILEGES

My devotees with a monastic son never claim special access or privileges based on blood ties. They dissociate from him and do not involve themselves in his life or seek to influence our Śaiva Church through him. Aum.

SŪTRA 285: SERVING TWO YEARS IN THE MONASTERY

My family devotees raise their sons to be worthy of entering my monastery for two years to serve, study and grow in character as they live the monk's selfless life. This is the ideal for all young men. Aum Namaḥ Śivāya.

Sacred Scriptures

SŪTRA 286: OUR SCRIPTURAL BEDROCK, VEDAS AND ĀGAMAS

All my devotees recognize that the primary scriptural authority of our Nandinātha lineage derives from the Śaiva Āgamas and the four noble *Vedas*, which include the *Upanishads*. Ours is a Vedic-Āgamic tradition. Aum.

SŪTRA 287: OUR ŚAIVITE HINDU BIBLE

All my devotees revere as scripture *The Holy Bible of the Śaivite Hindu Religion*—which includes excerpts from the *Vedas*, the *Āgamas*, *Tirumantiram*, *Tirumurai* and *Tirukural*—and guide their lives by its wisdom. Aum.

SŪTRA 288: THE TEACHINGS OF PRISTINE TAMIL SAINTS

My Hindu Church decrees as true Tamil Śaiva saints the great ones who upheld *dharma*, *ahimsā* and monistic Śaiva Siddhānta through the ages. We revere their words as scripture and bestow our heartfelt *praṇāmas*. Aum.

SŪTRA 289: SAGE YOGASWAMI'S PROFOUND HYMNS

All my devotees revere as sacred scripture the songs and sayings of Satguru Siva Yogaswami, called *Natchintanai*, which embody the teachings of our lineage, commanding one and all to “Know thy Self by thy self.” Aum.

SŪTRA 290: MY TRILOGY AND OTHER LEGACY WORKS

All my devotees revere as sacred scripture *Dancing with Śiva*, *Living with Śiva*, *Merging with Śiva*, *Lemurian Scrolls* and my other authorized texts and discourses, including *Śaiva Dharma Śāstras*. Aum Namaḥ Śivāya.

Temple Worship

SŪTRA 291: THE DEDICATED HOME SHRINE ROOM

All my devotees must have an absolutely breathtaking home shrine, used solely for meditation and worship of Śivaliṅga, Naṭarāja, Murugan, Gaṇeśa and the *satguru's tiruvadi*. This is the home's most beautiful room. Aum.

SŪTRA 292: AUTHORIZATION TO PERFORM WORSHIP RITES

My initiated devotees perform the Śaiva *ātmārtha pūjā*, but only in home shrines, not in temples. Unless formally, traditionally authorized, they are prohibited to learn, teach or perform the *parārtha* temple *pūjā*. Aum.

SŪTRA 293: LIVING NEAR ŚAIVA TEMPLES

My devotees wisely settle in areas where Gaṇeśa, Murugan or Śiva temples exist for their frequent pilgrimage, worship and spiritual security. None should live farther than a day's journey from such sacred sanctuaries. Aum.

SŪTRA 294: PILGRIMAGE TO ŚIVA'S SPECIAL ABODES

My devotees hold as most sacred and pilgrimage to each at least once: Śiva's San Mārga Iraivan Temple on Kauai, His Himālayan and Gangetic abodes, His five elemental temples and the Madurai Meenakshi citadel. Aum.

SŪTRA 295: VISITING SHRINES TO GODS AND GURUS

My devotees all revere and pilgrimage to Nallur and Murugan's six South Indian temples, Gaṇeśa's many temples and shrines, especially Kumbhalavalai, and the *samādhi* shrines of our lineage. Aum Namaḥ Śivāya.

Symbols, Mantras and Names

SŪTRA 296: WEARING THE EMBLEMS OF ŚAIVISM

All Śiva's devotees, men and women, boys and girls, wear holy ash and the proper forehead mark for religious events and in public when appropriate. They wear a single *rudrāksha* bead on the neck at all times. Aum.

SŪTRA 297: BENEDICTIONS FOR GREETING AND PARTING

All my devotees greet others by saying *Aum Namaḥ Śivāya*, *Aum Śivāya* or the more general benedictions *vanakkam*, *namaste* or *namaskāra*. These, or the sweet expression *Aum, Aum*, also serve when parting. Aum.

SŪTRA 298: ŚAIVISM'S AFFIRMATION OF FAITH

Just before sleep, all my devotees utter: "Anbe Sivamayam Satyame Parasivam," while pondering the great depths of this affirmation. Upon awakening, their first words are "Anbe Sivamayam Satyame Parasivam." Aum.

SŪTRA 299: SACRED MANTRAS FOR MEALS AND GATHERINGS

All my devotees chant the Bhojana Mantra before each meal, offering thankful praise to God, Gods and *guru*. They chant the Vedic Śānti Mantra to begin and end all meetings, invoking peace and one-mindedness. Aum.

SŪTRA 300: PROUDLY USING ONE'S ŚAIVITE NAME

All my devotees bear and legally register their Śaivite Hindu name, first and last, and use it proudly each day in all circumstances, never concealing or altering it to adjust to non-Hindu cultures. Aum Namaḥ Śivāya.

Cultural Accomplishments

SŪTRA 301: DEVELOPING A USEFUL CRAFT

All my devotees are encouraged to learn a skill requiring the use of their hands, such as pottery, sewing, weaving, painting, gardening, baking or the building arts, to manifest creative benefits for family and community. Aum.

SŪTRA 302: MUSIC, ART, DRAMA AND THE DANCE

All my devotees are encouraged to perfect a cultural accomplishment, be it a form of art, singing, drama, dance or a musical instrument of Śiva's ensemble—*vīṇā*, *mṛidaṅgam*, *tambūra*, cymbals and bamboo flute. Aum.

SŪTRA 303: USING OUR MYSTICAL LANGUAGES

All my devotees are encouraged to embrace Sanskrit as their language of ritual worship, Shūm Tyēif as their language of meditation and the Tyēif script for offering prayers to the *devas* through the sacred *homa* fire. Aum.

SŪTRA 304: HINDUISM'S SACRED CALENDAR

All my devotees are encouraged to use the South Indian lunar calendar as a daily guide to auspicious planning for travel, business, innovation, ceremony and major life events. Our year begins with the month of Aries. Aum.

SŪTRA 305: LIVING THE SUBLIME TAMIL ŚAIVA CULTURE

All my devotees are encouraged to adopt the gestures, attitudes, customs, ways of worship, dress and refinements of Tamil Śaiva protocol. They learn by living and studying with traditional Śaivites. Aum Namaḥ Śivāya.

Spiritual Study

SŪTRA 306: THE MASTER COURSE AS DAILY GUIDE

My devotees avidly study *The Master Course* as their life-time *sādhana*, allowing its mystical and practical teachings to light their inner path. In these profound lessons they discover the meaning of life's many lessons. Aum.

SŪTRA 307: SELF-MASTERY THROUGH INTROSPECTION

My devotees study the five states of mind: conscious, subconscious, sub-subconscious, subsuperconscious and superconscious. They let go of negative attachments and become master of mind, body and emotions. Aum.

SŪTRA 308: REMOLDING THE SUBCONSCIOUS

My devotees succeed by remolding subconscious magnetic forces. They purge the dross through *vāsanā dāha tantra*—writing and burning past transgressions and current problems—then use positive affirmations. Aum.

SŪTRA 309: RĀJA YOGA, THE ROYAL PATH TO REALIZATION

My devotees learn and perfect the five steps to enlightenment: attention, concentration, meditation, contemplation and finally *samādhi*, wherein they realize the unspeakable Truth known only by the knower. Aum.

SŪTRA 310: FATHOMING OUR SUBTLE NATURE

My devotees study these three to discover the mysteries of being: the subtle bodies of man, the aura, which is a rainbow of thought and feeling, and the twenty-one *chakras*, or centers of consciousness. Aum Namaḥ Śivāya.

Occultism

SŪTRA 311: AVOIDING THE ADVICE OF PSYCHICS

My devotees do not counsel with trance mediums, clairvoyants, past- and future-life readers or psychic mentors. Nor do they consult astrologers or palmists other than those approved by their preceptor. Aum.

SŪTRA 312: CAUTION AGAINST DABBLING IN THE OCCULT

My devotees may spontaneously experience but do not practice clairvoyance, clairaudience, astral projection, lucid dreaming, trance mediumship, mind-reading, fortunetelling, magic or other distracting occult arts. Aum.

SŪTRA 313: SHIELDING FROM ASTRAL FORCES

My devotees are under the *satguru's* psychic protection and remain untouched by negative occult forces. Those who are as yet susceptible to such afflictions should seek relief through *pūjā*, prayer and penance. Aum.

SŪTRA 314: DREAMS ARE TO BE FORGOTTEN

My devotees do not indulge in remembrance or interpretation of dreams, unless as a special discipline from their *guru*. They intentionally forget their dreams and positively concern themselves with waking life. Aum.

SŪTRA 315: SENDING PRAYERS TO THE INNER WORLDS

My devotees practice the ancient rite of sending prayers to the *devas* and Gods through the sacred fire, but only during auspicious times at Church missions and temples designated by the preceptor. Aum Namaḥ Śivāya.



Sannyāsa Dharma संन्यासधर्म



Section Seven

The Monastic Path

The ascetic who wears discolored robes, whose head is shaved, who does not possess anything, who is pure and free from hatred, who lives on alms, he becomes absorbed in Brahman.

Sukla Yajur Veda, Jābāla Upanishad 5. vE

A sannyāsin is a Hindu monk, one who has thrown down worldliness, renounced name and fame, possessions, family and desires of all kinds, to find the Self within. The swāmi is walking pensively along the trails of the high Himalayas. Two mālās of ruddy rudrāksha beads adorn his neck.

Monastic Holy Orders

SŪTRA 316: MONASTIC LIFE'S FOURFOLD PURPOSE

Śiva's monastics lead a joyous, contented, steadfast, humble life. Their purpose is contemplation upon and love of Śiva, to maintain Śiva consciousness, realize the Self and uplift others while serving their *satguru*. Aum.

SŪTRA 317: VOWS FOR CONTEMPLATIVE LIVING

Śiva's monastics who are *sādhakas* and *yogīs* uphold, and renew every two years, the four vows of humility, purity, confidence and obedience. *Swāmīs* uphold for life these four and a fifth vow of renunciation. Aum.

SŪTRA 318: HOLDING FAST TO THE TRUEST TREASURES

Śiva's monastics never fail to take refuge in their God, their *guru* and their Great Oath. This is the highest path they have chosen, the culmination of numberless lives, perhaps the last in the cycle of reincarnation. Aum.

SŪTRA 319: THEIR PAST IS SMALL, THEIR FUTURE IS LARGE

Śiva's monastics walk bravely into the future, letting go of the past and letting what is be. Through *yoga* their *kunḍaliṇī* rises, expanding consciousness, changing values and creating magical happenings around them. Aum.

SŪTRA 320: LIVING IN THE SPIRIT OF TOGETHERNESS

My Śaiva monastics embrace a selfless life in which all work their minds together to keep the monastery strong. They never follow an individual path, remaining remote or aloof from brother *maṭhavāsis*. Aum Namaḥ Śivāya.

Monastic Mission

SŪTRA 321: PRESERVING THE THREE PILLARS OF ŚAIVISM

Śiva's monastics valiantly bring Śaivism into the future of futures. The fullness of their mission lies in our faith's three pillars—temples, scriptures and *satgurus*—which they are vowed to protect, preserve and promote. Aum.

SŪTRA 322: REMAINING ABOVE CORRUPTION AND CONTROL

Śiva's monastics never compromise their ideals or rules for material or political gain, nor come under the control of the rich or influential. Vows prohibit them from being told what to think, say or do except by their order. Aum.

SŪTRA 323: FEARLESS DEFENDERS OF HINDUISM

Śiva's monastics are unfettered and fearless, wholeheartedly and boldly supporting the ancient Sanātana Dharma against all who would infiltrate, dilute and destroy it. Yea, they are defenders of all Hindu sects. Aum.

SŪTRA 324: SELFLESS SERVICE LEADS TO SELF-MASTERY

Śiva's monastic disciples regard themselves as the full-time slaves of Śiva, servants of the servants of the Lord. They are masters of mind, body and emotion, divine rulers of their instinctive and intellectual forces. Aum.

SŪTRA 325: PURE VESSELS FOR THE DIVINE

My monastics strive to keep Lord Śiva foremost in their mind and heart, seeking pure emptiness, *kāīf*. Having mastered the Shūm-Tyēif language of meditation, they are vessels for God's gracious will. Aum Namaḥ Śivāya.

Monastic Spirit

SŪTRA 326: RĀJA YOGA IN ACTION

Śiva's monastics—*āchāryas*, *swāmīs*, *yogīs* and *sādhas*—are precise, concentrated, serenely centered, eager to serve and tireless in every task, held back to rest only by others. *Jai*, they carry their *yoga* into action. Aum.

SŪTRA 327: SERVING DYNAMICALLY SINCE TIME BEGAN

Śiva's monastics are strong-willed, gentle in intellect, rushing forward in youthful, happy ways. Every desire they have is for the welfare of others. Yea, this group is the religion's core and has been for eons of time. Aum.

SŪTRA 328: THE WHOLE WORLD IS THEIR FAMILY

Śiva's monastics who have separated themselves from family to pursue a divine life do so in a spirit of love. They look upon this not as losing their dear family of a few but as gaining all of humanity as their kin. Aum.

SŪTRA 329: FIRST THINGS FIRST

Śiva's monastics tread the path of experiential *yoga*. They never allow intellectual studies or interests to overshadow their inner life. They are men of God and the Gods first, teachers, scholars or artisans second. Aum.

SŪTRA 330: FACING KARMA IN WISDOM

Śiva's monastics, knowing the law of *karma*, accept as their own *karma* all that comes. They forgive others of all offenses inwardly at once, but outwardly only after transgressors sincerely reconcile. Aum Namaḥ Śivāya.

Monastic Attitudes

SŪTRA 331: ENCOURAGING OTHER QUALIFIED MONASTICS

Śiva's monastics support *sādhus*, *yogīs*, *swāmīs* and *gurus* of other orders, male or female, even if their beliefs differ, as long as they promote the *Vedas*, the Hindu religion and the renunciate ideals of monasticism. Aum.

SŪTRA 332: REMAINING APART FROM THE UNQUALIFIED

Śiva's monastics restrain their support for *sannyāsins* in saffron robes who are married, who have personal income, live with birth family, deny or dilute Hinduism, have left their *guru* or are known philanderers. Aum.

SŪTRA 333: SUPPORTING HINDU PRIESTS AND PANDITS

Śiva's monastics honor and support the good causes of Hindu lay ministers, priests and *pandits* of all lineages to create a dynamic solidarity in diversity to carry Sa-nātana Dharma to each succeeding generation. Aum.

SŪTRA 334: HUMILITY IS THEIR HALLMARK

Śiva's monastics never boast of their accomplishments, knowledge, position, equipment, money they handle, places they have been or people they know. Self-effacement—yea, self-eracement—is their hallmark. Aum.

SŪTRA 335: OVERCOMING THE FOUR OBSTACLES

Śiva's monastics regard sex, money, food and clothes as the prime challenge to their spiritual quest, harboring the potential to reinvolve them in the world. Thus, they restrain themselves accordingly. Aum Namaḥ Śivāya.

Monastic Restrictions

SŪTRA 336: NEVER INDULGING IN SEXUAL FANTASY

All Śiva's monastics strictly avoid sexual fantasy, knowing that it opens the door to the progressive stages of glorifying sex, flirting, desirous glances, love talk, pinning, deciding to have sex and finally intercourse. Aum.

SŪTRA 337: RESERVE TOWARD WOMEN

All Śiva's monastics honor all older women as their mother and younger women as their sisters. Intensely renounced, modest and reserved, they avoid extended conversation and exchange of subtle energies. Aum.

SŪTRA 338: THEIR LIKES ARE THEIR DISLIKES

All Śiva's monastics firmly uphold the spirit of non-ownership, never adopting the householder attitudes of claiming their own space, timing, tools, friends, ambitions, likes and dislikes. Yea, they are unattached. Aum.

SŪTRA 339: THE PROBLEMS OF TODAY END TODAY

All Śiva's monastics treasure harmony as their way of life. They stop work, attend to and resolve before sleep any inharmonious conditions that may arise, knowing that creativity lies dormant while conflict prevails. Aum.

SŪTRA 340: QUALIFICATION TO PERFORM TEMPLE PŪJĀ

All my Śaiva monastics who qualify may perform the *parārtha pūjā* in their temples. Should they not renew their vows or be dismissed, they are prohibited to perform or teach this *pūjā* thenceforth. Aum Namaḥ Śivāya.

Monastic Personal Care

SŪTRA 341: SIMPLE CLOTHING FOR SIMPLE MAṬHAVĀSIS

Śiva's monastics wear robes of cotton or wool—hand-spun, hand-woven and unsewn. Other clothing should be made of simple, unadorned cotton, wool or synthetics, in traditional North or South Indian style. Aum.

SŪTRA 342: LUNAR RETREATS FROM GUESTS AND THE PUBLIC

Śiva's monastics observe the full, new and half moons and the day after each as retreats for *sādhana*, study, rest, personal care and *āśrama* upkeep, plus a fortnight's retreat at the end of each of the year's three seasons. Aum.

SŪTRA 343: DISCIPLINES FOR SLEEP

My monastics sleep six to eight hours a day for rejuvenation and astral duties. They refuse a soft bed and sleep on a firm floor mattress, ideally on a *neem* plank. This custom may be relaxed when ill or traveling. Aum.

SŪTRA 344: KEEPING LITTLE, OWNING NOTHING

Śiva's monastics have no more personal belongings than they can easily carry in two bags, one in each hand. By tradition, they have little, and even these few things they do not own. Yea, they are true mendicants. Aum.

SŪTRA 345: NURTURING NEW MONASTICS

Śiva's monastics look upon newcomers to the monasteries as their potential spiritual heirs, to care for, tenderly nurture and train. They know it is their duty to pass on the wisdom of their years. Aum Namaḥ Śivāya.

Monastic Travel and Retreat

SŪTRA 346: RECEIVING NO PERSONAL GIFTS

My Śaiva monastics do not accept personal gifts of any kind, but they may receive offerings on behalf of the monastery and support during pilgrimage, including fruit, flowers, food, lodging and travel expenses. Aum.

SŪTRA 347: OVERNIGHT STAYS WHEN TRAVELING

My Śaiva monastics while traveling may reside and take meals in *āśramas*, temples, hotels or homes of worthy initiated families of our Saiva Siddhanta Church. Their sojourn in homes must never exceed three nights. Aum.

SŪTRA 348: MALES SERVE MY MAṬHAVĀSIS

My Śaiva monastics are all males, our ancient tradition ordains. When they visit homes, temples or *āśramas*, all service to them, such as meals, travel assistance, laundry and visitor hosting, shall be carried out by males. Aum.

SŪTRA 349: FOOD GUIDELINES FOR TRAVELING MONASTICS

My Śaiva monastics when traveling may partake of food prepared at home by devout families and delivered to them. They may also cook for themselves, or enjoy meals in restaurants, whether served by men or women. Aum.

SŪTRA 350: THE TRADITION OF MOVING IN PAIRS

My Śaiva monastics, whether in or outside the monastery, perform ministry only in pairs. They never travel alone. Exceptions are made in dire emergencies and for those on the *nirvāṇa sādḥaka* path. Aum Namaḥ Śivāya.

Monastics and the World

SŪTRA 351: REMAINING ALOOF FROM INTRIGUE

My Śaiva monastics stand apart from intrigue, corruption and cunning. They never act as go-betweens, spies, agents or bearers of false witness and cannot be bought, influenced, or obligated by the rich or powerful. Aum.

SŪTRA 352: STAYING OUT OF SOCIAL SERVICE AND POLITICS

My Śaiva monastics are assigned to religious work alone and, except to bless, advise and counsel, do not involve themselves with secular events or social service. Nor do they vote in elections or seek to influence politics. Aum.

SŪTRA 353: CIRCUMSTANCES REQUIRING A SECOND MONK

My Śaiva monastics follow the tradition of not holding serious or lengthy private conversations in person or by telephone without another monk present. Gracious, impersonal small talk in public is, of course, allowed. Aum.

SŪTRA 354: THE TRADITION OF NOT TOUCHING

My Śaiva monastics maintain a strict nontouching policy. They do not shake hands or embrace. However, if someone unaware of their protocol initiates such contact, they do not recoil, but respond appropriately. Aum.

SŪTRA 355: DEMURENESS IN CONVERSATIONS

My Śaiva monastics, in respect, stand no closer than an arm's length during conversations. When speaking to men and women together, they direct their attention mostly to the men, as is traditional. Aum Namaḥ Śivāya.

Instructions for Swāmīs

SŪTRA 356: UPHOLDING YOGASWAMĪ'S AND MY TEACHINGS
My *swāmīs* know there is strength and guidance in orthodoxy and avoid adopting the new for its own sake or because the old seems an arduous path. They uphold traditions that have survived the trials of time. Aum.

SŪTRA 357: PRESERVING THE AUTONOMY OF OUR LINEAGE
My *swāmīs* rigidly maintain the Nandinātha Sampradāya as independent and absolutely separate from the Smārta *daśanāmī* orders and all other lineages. Yea, this autonomy shall endure until the end of time. Aum.

SŪTRA 358: MY SWĀMĪS DO NOT SPEAK OF THEIR PAST
My *swāmīs* never speak of their past or the personal self they have renounced. Those who know tradition do not ask, for one never looks for the source of a *rishi* or a river. These always remain shrouded in mystery. Aum.

SŪTRA 359: REMAINING APART FROM FAMILY MATTERS
My *swāmīs* do not participate in births, weddings or other intimate householder events, always remaining aloof from such activities. Nor do they attend funeral rites, except those of brother monks and *satgurus*. Aum.

SŪTRA 360: THE BROTHERHOOD OF RENUNCIATES
All those in saffron robes who have braved death to the world are the brethren of my *swāmīs*, who appropriately honor authentic male *swāmīs* older than themselves and touch their feet in homage. Aum Namaḥ Śivāya.

Instructions for Āchāryas

SŪTRA 361: THE SACRED DUTY OF MY ĀCHĀRYAS
My *sannyāsins* who are *āchāryas* are the supreme architects of our *sampradāya*'s future and the fulfillers of these *Nandinātha Sūtras*. They carry this responsibility on top of their head. Yea, they are chosen ones. Aum.

SŪTRA 362: TAKING RESPONSIBILITY FOR CHURCH KARMAS
My *sannyāsins* who are *āchāryas* realize that they are not beyond the laws of the land, but must work within them, even to the point of apologizing should misconduct occur on the part of Saiva Siddhanta Church. Aum.

SŪTRA 363: NEVER DEMEANING OTHERS
My *sannyāsins* who are *āchāryas* nurture each devotee equally. They never make others their servants, order them about, shout at them, snap their fingers, clap their hands, nor strike or demean them at any time. Aum.

SŪTRA 364: MY ĀCHĀRYAS SPREAD LOVE AND LIGHT
My *sannyāsins* who are *āchāryas*, filled with love and helpfulness, promote joy and harmony among the congregation. They never anger, incite fear or take advantage of a person's health, wealth or well-being. Aum.

SŪTRA 365: THE END IS ONLY THE BEGINNING
Numberless successors of the Nandinātha lineage have gone before me. Numberless shall follow. I have woven these 365 threads of wisdom, but there is infinitely more to know of the mysterious Nāthas. Aum Namaḥ Śivāya.