The Public Petition dated 11-11-1839 initiated the establishment of Madras University. It was in January 1840 with Mr. George Norton as its President, that the University Board was constituted. In 1854 after a lapse of 14 years, the Government of India formulated a systematic educational policy for India and as a sequel to this on 5th September 1857 by an Act of Legislative Council of India, the University was established. The University was organised in the model of London University.

Madras University is the mother of almost all the old Universities of south India. The University area of jurisdiction has been confined to three districts of Tamil Nadu in recent years. This is consequent to establishment of various universities in the State and demarcation of the University territories. This University has been growing from strength to strength while widening its teaching and research activities.

The Department of Saiva Siddhanta was instituted as an Endowment Department in the year 1983 on the occasion of the Post Centenary Silver Jubilee Celebrations of the University of Madras with a corpus amount of Rupees Twenty Lakhs collected from the public. It is now functioning as a regular University Department from the year 2003. Dr. V. Rathinasa-bapathy was the first Head of the Department. The Department has published 10 books, conducted several seminars (Local/Regional /National). The objective of the Department is to promote study and research in Saiva Siddhanta, Comparative Religion and Philosophy with a scientific outlook.

The Department is at present headed by Dr. S. Saravanan.

The Sanskrit Saiva Siddhanta School has to be distinguished from the Tamil Saiva Siddhanta, a South Indian Tamil tradition, which also has Sanskrit scriptures developing out of the Kashmir School. Kashmir Saivism itself was open to various Schools of thought, including Buddhism, the non-dualism of Sankara, and the Islamic Sufi tradition. These inter-religious influences understandably occurred in this region of mixed currents of culture. They are not so well reflected in the Saiva Siddhanta of other regions like Central India and South India.

In the field of religion, as gleaned from early Tamil literature, there are features that may be recognized clearly as those coming from the north as well as those that are indigenous. However, the northern religious elements noticed in the Sangam literature, either
orthodox or heterodox, cannot be said to have taken deep roots in Tamil society at that point of time. As it is quite obvious from the early literature animism was the dominant religious trend at that time. The worship of Murugu (or Murugan) and Kotravai, the two indigenous deities was quite popular. The spread of Vedic or brahmanic cults and beliefs in south India is generally believed to have preceded Buddhism and Jainism. If we go by inscriptive evidence, the southern movement of the Bramanical religion could not be earlier than the first century BC. Archaeological evidence for the building of temples dedicated to puranic-agamic deities is found at the earliest only in the third century. Except one solitary Vaishnava temple, other temples of this period were saivite or those dedicated to Skanda-Karttikeya (otherwise called Mahasena). Apparently Skanda-Karttikeya was a popular deity of the times throughout the Deccan. Chamtamula, the first Ikshavaku king was a devotee of Mahasena.

Regarding all these developments there are various views. Each stage of development and each change that has taken place at these stages have been looked at differently by different scholars. Interpretations also vary. Conclusions also vary. For example, some scholars consider the bhakti movement as a revival of Brahmanical tradition by launching a crusade against heterodox religions such as Buddhism and Jainism. Others, on the other hand, view it as transformation of society and religious systems through institutional forces. Similarly, the development of temples is viewed by some scholars as a place for obtaining religious experience while other set of scholars consider them as an institutional base for mobilizing and redistributing economic resources and also to establish a societal hierarchy on the basis of varnashrama. Mathas are viewed by some experts as places created for propagation of faith and for spreading spiritual philosophy while some feel that they created a canonical tradition and became symbols of communal organization.

On the basis of philosophy also Saivism is divided into eight systems namely Pasupata Dualism, Siddhanta Dualism, Dualistic-cum-non-dualistic Saivism of LakulisaPasupata, Visistadvaita Saivism, Visesadvaita Saivism (Vira Saivism), Nandikesvara Saivism, Rasesvara Saivism, and Monistic Saivism of Kashmir. They are not opposite schools, but are considered as essential parts of an organic whole. Some that say they are to be followed in succession. Each of them aims at taking its followers up to a certain stage of the whole path to the final emancipation.

**Expected Outcome of the seminar**

The seminar would enable to find out how far these different systems are alive today and what changes have taken place in them. The seminar will also bring to light the latest research findings on the stages of development of Saivism outlined above thus helping to up-date and consolidate these research findings. The outcome of the seminar will contribute to the vast treasure of study of Saiva Siddhanta besides throwing new light on the growth and development of Saivism not only in India but also the world over. The publication of the edited volume of the proceedings of the seminar will not only enhance the prestige of the University but also remain as a symbol of its academic achievement.

**PATRONS**

Dr. **P. Duraisamy**, Ph.D., D.Econ.Sc.(Paris),
Vice Chancellor, University of Madras

Dr. **R. Srinivasan**, Ph.D.
Registrar, University of Madras

**CONVENOR**

Dr. **S. Saravanan**
Prof. and Head of the Department
Seminar Schedule

Venue: F 50, First Floor, Centenary Building, University of Madras, Chepauk, Chennai - 5

Inaugural Session:

Date: 04/03/2018  Time: 10.30 hrs – 13.00 hrs

Presidential address:

Prof. Dr. P. Duraisamy
Vice Chancellor, University of Madras

Inaugural address:

Honorable Justice R. Mahadevan
Madras High Court

Date: 04/03/2018  Time: 14.30 hrs – 17.30 hrs

Theme 1:

Saivism in Tantric, Agamic and Vedic culture
Chairperson: Prof. Dr. S. Panneerselvam (Rtd),
Department of Philosophy, University of Madras, Chennai

Sessions:

Metamorphosis of Rituals and worship into Philosophy
Dr. Sreekala M. Nair, Member ICPR, Professor and Head, Dept. of Philosophy, Sree Sankaracharya University of Sanskrit, Kerala

Kashmiri Rishi Tradition – Lal Dad
Prof. G. M. Khawaja, Centre for Comparative Religions and Civilizations, Central University of Jammu, Jammu & Kashmir- 181143

Saivism in Vedas - Upanishads
Dr. A. Murugesan, Assistant Professor, Centre for Comparative Religions and Civilizations, Central University of Jammu, Jammu & Kashmir- 181143

Saivism through Puranas and Sculptures
Dr. A. Padmavathy, Research officer (Rtd), Dept. of Archeology, Chennai
Rapporteur: B. Pugazhendhi

Date: 05/03/2018  Time: 10.30 hrs – 12.15 hrs

Theme 2:

Saivism in Classical Tamil Literature and Bhakti Literature
Chairperson: Mr. Fatimaharan Researcher, Teacher,
39, Napier Road, Oxford OX4 3HZ, UK
**Saivism in Tamil Classics**

**B. Pugazhendhi**, Saiva Siddhanta Peru Mandram, Chennai - 4

**Saivism in Bhakti Literature**

**Dr. Krishna Veni**, Jaffna University, Sri Lanka.

Rapporteur: **Mrs. Vasantha Kumari**

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**Date:** 05/03/2018  
**Time:** 12.30 hrs – 13.30 hrs

**Theme 3:**  
**Saivism in Sastra Culture**

Chairperson: **Dr. Sudali Thiagarajan**, Prof. & Head (Rtd),  
Department of Tamil, Pachayappas College, Chennai – 600 030

**Saivism in Sastra culture**

Dr. **Nandhini Shanmugalingam**, Research Officer,  

Rapporteur: **S. Senthil Nathan**

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**Date:** 05/03/2018  
**Time:** 14.00 hrs – 15.15 hrs

**Theme 4:**  
**Saivism in Contemporary Times**

Chairperson:  
**Sivaalayam J. Mohan**

**Tamil identity in Saiva Siddhanta**,  
**Dr. Ravi Vaithees**, Associate Professor, University of Manitoba, Canada.

**Philosophical Trends in Saiva Siddhanta**

**Dr. Nallur S. Saravanan**, Prof. & Head, Department of Saiva Siddhanta,  
University of Madras, Chepauk, Chennai – 600 005.

Rapporteur: **S. Gnanaprakasam**

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**Valedictory Felicitation**

**Date:** 05/03/2018  
**Time:** 15.30 hrs – 17.30 hrs

Chief Guest:  
**K. Pandiarajan**

Minister for Tamil Official Language and Tamil Culture  
Portfolio: Tamil Official Language and Tamil Culture and Archaeology

**Dr. S. Karunanidhi**

Director (i/c) IDE, Prof. & Head, Dept. of Psychology  
University of Madras, Chepauk, Chennai – 600 005

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