

order to create new names in a field. Naming units involves substance such as human knowledge, human cognitive abilities, and experiences. Onomasiology is inter-related between human minds/cognitive and word formation.

Conclusion

When morphology enters in word formation automatically semantics changes will occur consequently. There is a clear vision in this word formation which follows the flow as first morphological process and next is semantic change. In between this there is a strong relation between two words while merging together to deliver one meaning. Humans mind is just like a scanner because it will scan object with similar qualities to name another new object they see every day. Onomasiological relation defines relation between two words merged together to deliver one meaning.

In this paper, we have offered an overview of word-formation literatures in the light of its sub-domains, namely, Morphology, Lexical, Lexical-semantics, Collocation and Onomasiology. Along the way, we offered a comparative look between popular lexical fraction in Tamil and English, to show that both have almost similar components. Nevertheless, the studies in Tamil on lexical and its semantics confined within grammar framework, yet accrossed the limit to discover its true ability extensively. Only minimal number of studies are available. On the other hand, studies in English in line with the field under observation has been extensively studied. Our expectation is that the lucaritive field of study should be honoured with its deserved stake, proper investigations in Tamil.

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A Perspective on the Principle of God in the *Tiruvacagam*

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Introduction

The 12 *Saiva Tirumurai*, the compendium that consists of 12 individual works of the Saivits, is considered as the pillar of *Saivism practice*. It helps to redeem *Saivam* to its rightful paths. *Tirumurai* and the fourteenth *Meikanda Cattiram* are treated as backbone of Saiva religion. Along this, *Tiruvacagam* and *Tirukovaiyar* the seventh and eight books in the compendium of the Twelve *Tirumurais*. *Tiruvacagam* consists of 51 chapters or *patikams* with a total of 658 verses and *Tirukovaiyar* has 400 verses. *Tiruvacagam* is authored by saint *Manikavacagar*, who was also well known as *Tiruvaathavoorar*. All these make fundamental for saivits to perform their devine practices.

A Perspective on the Principle of God in the *Tiruvacagam*

According to the Saiva *Siddhantha* philosophers, all things have been categorised into triple realities viz, God (*pati*), Soul (*pacu*) and Bondage (*pacam*). In Indian philosophical circles, God called as *Iraivan* or *Kadavul*. '*Iraivan*' means who is merged even in minutes of molecules, whereas '*Kadavul*' means one who is in everything and beyond. In Saiva *Siddhantham*, God is called as *Pati*. '*Pati*' means the head of all souls and who has control of all objects in the world (Nagappan Arumugam, 2011: 119). Saiva *Siddhantham* never been classified God by his specific name; but, identify God in many names which synonym as *Pati*. In *Tiruvacagam* saint *Manivacagar* praised the God or *Pati* as *Isan* (*Tiruvandappaguti*:46), *Sivaperuman* (*Tirucatagam*,*Suddaruttal* :9) *Sivan* (*Tiruammanai*:12) , *Paraman* (*Tiruvandappaguti*:37), *Moorthi* (*Tirucatagam*,*Suddaruttal* :10) , *Aran* (*Tirutonokkam* :12), *Sangkaran* (*Settilappattu*:13),and *Sadaiyappan* (*Tiruammanai*:12).

The *Tiruvacagam*

Tiruvacagam is a book with full of divine wordings. According Tamil Dictionary '*Tiru*' means devotional, high esteem, proud and money and so on. '*Vacagam*' means encourage reader to read repeatedly without fail because of the divine words. It was clearly proved that the name of *Tiruvacagam* is deserved for reason name or *karana peyar* (Ravi S, 2004: 35 - 36). A popular proverb in Tamil "*Tiruvacagatirku urugathar oru vacagathirkum urugar*", clarifies the essence of it clearly, saying that 'one who fail to be compassionated with *Tiruvacagam*, will never do with other readings'. Another well-known phrase echoes similar notion, too. *Nalvar Nanmani Malai* by *Sivapragasar*, mentioned that "*oru kaal othin karungkal manamum karaiyum*" (*Sivapragacam*: 63), which could be translated as *Thiruvacagam* is of the ability to melt any stone-heart". Christian priests, those impressed with the manual, also have translated this manual into their language, as it is known for increasing knowledge about God. G.U Pope, an expert in Tamil and Tamil literature, translated *Tiruvacagam* into English in 1893 (Nagappan Arumugam, 2011: 409 - 410).Glen E. Yocum in his *Divine Songs for Dancing Siva*, mentioned that "My English teachers who thought me poetry in my mother tongue have failed in places where *Tiruvacagam* has succeeded. These are a few verdicts giving credits to the manual. As one among the Twelve *Tirumurai* and translated by many scholars, it is noted for both, territorial information and extra-teriteriol information, especially on the Principle of God.

The objectives of this research are as follows; first, is to study and explain the greatness of *Tiruvacagam* presented as in Holy Scriptures; and, to explain the Perspective on the Principle of God (*Pati*) as depicted in the *Tiruvacagam*.

Literature Review

There is no significant research been done to identify the importance of Saint *Manivacagar's* period and the role of *Tiruvacagam* in developing of *Meikanda Cattiram*. Therefore it is essential to identify the Principle of God in *Tiruvacagam* which is pioneer reference in *Siddhantha* philosophy.

Tiruvacagam written by *Saint Manikavacagar* is an imperative literary works of the Saiva canons, dated back to 8th century; also referred as the eight book in the compendium of *Tirumurais*. Analysis of previous studies made on *Tiruvacagam* is essential in order to describe the subject matter comprehensively. R Seeta Lechumi's work "*A study of Saiva concepts depicted in the Tiruvicaippa*" provides detailed explanations on the triple realities in Saiva *Siddhantha* philosophy i.e. God (*pati*), Soul (*pacu*) and Bondage (*pacam*); segregated and classified the characteristics of these realities by natural (*Sorupa*) state and general (*tadatha*) state (Seeta Lechumi, 2011).

Another work by Nagappan Arumugam, entitled "*Thaiyumana Swami Padalkalil Saiva Siddhantha Kodpadukal*", is an extensive study on Saiva *Siddhantha* principles imbibed in the hymns composed by *Thaiyumana Swami* (Nagappan Arumugam, 2004). This shall be one of the key references used to interpret the *Siddhantha* principles prescribed in Saiva literary works. The book entitled "*Sivagnana Bodham: Vazhitunai Vilakam*", by Aanandharasan provides complete explanation on Twelve *Suttiram*. It has been identified as the primary source for this research. Aanandharasan, (2014) is used as a key reference for its detailed explanations on establishment of key principles of Saiva *Siddhantha* philosophy. It also helps in conducting critical analysis on the principle of God.

In "*Siddhantha Saivam*", by Nagappan Arumugam is another noteworthy manual. It described in detail the history of Saiva religion, epistemology (*alavai*), triple realities i.e. God (*pati*), Soul (*pacu*) and Bondage (*pacam*), *Saadanas*, *Mukti* and a comparative study of Indian religions (Nagappan Arumugam,2011). This book is used as a key reference in this research paper to apprehend the key principles of Saiva *Siddhantha* philosophy.

The "*Tiruvacagathil Saiva Siddhantha Kuurukal*", authored by Ravi outlined the history of Saiva *Siddhantha* and triple reality i.e. God (*pati*), Soul (*pacu*) and Bondage (*pacam*) as well. In addition to this, it provided details on the state of Saiva religion prior to the canonization of Saiva *Siddhantha*, compilation of the 11th *Tirumurai*, views on establishing the date of *Manikavasagar's* literature (S. Ravi, 2004). Pertinent references were made to this book to establish some of the viewpoints prescribed in this research paper.

"*Manikavacagar's Tiruvacagam*", written by S.M. Ponniah, is a comprehensive translation of *Civapuramam*, *Tiruppalieluci*, *Tiruppavai* and *Kanda-pattu* from Tamil into English (S.M. Ponniah, 1998). It is rich with intrinsic value found in the original text remains intact. References made to this have minimized the translation work effort required for this research paper. The book entitled "*Pati Kolgai*", consists of ten essays on the Principle of God (Srila Sri Sanmuga Desiga Yanasambantha Paramasariya Swamikal, 1986). Excerpts from the essays are pertinent to the research of this study.

The book "*Mupporulvilakam*" by Sivasri. S. Kumaraswamy Kurukkal also offers snippets on the triple realities identified as God (*Pati*), Soul (*Pacu*) and Bondage (*Pacam*), the natural (*corupa*) and general (*tatatta*) characteristic of the triple realities, fivefold activities and attain salvation (*mukthinilai*) (Sivasri. S. Kumaraswamy, 1955). Detailed explanations were provided in the book aides significantly in the establishment of key points in this research paper.

The book entitled "*Studies in Saiva –Siddhanta*" by J.M Nallasamy Pillai consists of 24 varying subjects on Saiva *Siddhanta* Philosophy. Important subjects such as God and the world, aspects of the god-head and the personality of God that forms the fundamentals of the Saiva *Siddhantha* philosophy (J.M Nallasamy, 1911) were discussed in the manual. They are also vital to understand the principle of God in the formation of this research paper.

The book “*Saiva Siddhantha The Treasure Trove*”, written by M. Kandiah is a brief thesis on Saiva *Siddhantham*, viz. all-inclusive characters of the human life and categorical distinction of *sath* and *asath*, innate and relative characteristic of spiritual elements such as the *anava*, *maya*, *thirodhana* and fate (M. Kandiah, 2005). Key elements analyzed in the book are relevant to the subject matter of this research paper. The article “*Tiruvardupayanil Patimuthunilai*”, written by K. Sukanathan, offers detailed explanations on the Principle of God in *Tiruvardupayan* (Devapoopathy Nadarajah & M.N Jayaraman, 1986) is aided in the formation of the fundamental concepts pertinent to this research paper.

Another article “*Patikolgai –Saiva Siddhantham compare Visiddhathuvam*”, by A. Ramaratnam, provides clarifications with regards to Truth of God (*pati unmai*), aspects of God (*pathi iyalpugal*) and fivefold activities by God (*pati aintholil*) (Devapoopathy Nadarajah & M.N Jayaraman, 1986). Detailed explanations provided in the article aided us significantly in the establishment of key points in this research paper. In the article called “*Conception of God in Saiva Siddhantha and Christianity*”, by S. Gangadaran, provided apt details on three forms of God, fivefold activities, comparative study of religion and the relationship between God and individual (Devapoopathy Nadarajah & M.N Jayaraman, 1986). Pertinent references also were made to this article to establish some of the viewpoints prescribed in this research paper.

Another article entitled “*Siva and Siva*”, written by S.S. Janaki, defined the three forms of God, temple worship, types of worshippers such as humans and divine beings, *agamas* and the prescribed sixteen rites, and relationship between God and devotee (Devapoopathy Nadarajah, & M.N Jayaraman, 1986). This article is used as a key reference in this research paper to apprehend the key principles of Saiva *Siddhantha* philosophy. Based on these simple review, we ought to claim that there are no similar research on the subject has been carried out before.

3.2 Findings and Discussion

Among Tamil scholars, *Tiruvacagam* is regarded as one of the most renowned and revered devotional text. Despite of its inference as a devotional text, substantial Saiva *Siddhantham* philosophical content are infused in *Tiruvacagam*; which is rarely discussed by the contemporary research scholars. *Manikavacagar* is considered as the predecessor for the custom of glorifying the holy abodes of Lord Shiva (*Siva Talangal*); deeply influenced the latter works of Saiva saints who have included dedicated sections in their hymns to glorify temples such as *Oorthogai* and *Nattu Togai Patikangkal*.

Similarly *Manikavacagar* is credited as the forerunner to absorb Saiva *Siddhantham* and practices of Saiva religion in devotional hymns that embraces various subjects such as five *malas* (*panjamalam*), the form of five letters mantra (*panjaakkara vadivam*), soul same reaction whether is joy or sorrow (*iruvina oppu*), form of guru who giving blessing (*tiruvadi tidchai seyyum guru vadivam*), combination of five elements (*panjaputha kalappu*), fivefold activities (*aintholil*), general characteristic (*iraivanathu pothu iyalpu*), natural characteristic (*sirappu iyalpu*), worship of guru *Sivalingam* and disciples of God (*guru linga sangama valipadu*). Early works in Tamil literature from *Tolkapiyam* to *Sangam* poems and *Tirukkural*, have been erratic on Saiva *Siddhantham*, thus unable to provide apt information to be credited as such. Hence *Tiruvacagam* is established as the first text in Tamil literature that delivered sufficient details on Saiva *Siddhantham*.

After review the earlier research on this subject, it is clear that is complete research on *Tiruvacagam* is unusual. As we aware scholars are divided in determining the period of *Manikavacagar*; general consensus positions *Manikavacagar* between the Forth to Fifth century or post Eight century. Renowned scholars such as *Maraimalai Adikal* and *Kaasu Pillai* are confident that *Manikavacagar*'s date is between the Forth to Fifth century. However scholars like *A.S. Gnana Sambantham* support the notion that *Manikavacagar*'s date is after the Eight century. This may be the reason why complete study on the *Tiruvacagam* is rare. Therefore the determination of *Manikavacagar*'s period is playing role to make a study must be done on *Tiruvacagam*.

In addition to the above, numerous unknown *puranas* narrated in the chapter *Kirti Tiruagaval* are still not been established to-date. Obscurities of such *puranas* that eventually have become obsolete have are attributed to the antiquity of *Tiruvacagam*. The versification found in *Tiruvacagam* is unusual and disparate such as prosody (*yaappu*) adopted by *Manivacagar* in some chapters such as *Tiruammanai* and *Tiruponnusal* that are not found on other works of *Tirumurai* literature or Tamil literature. Therefore, it becomes important the study is undertaken to establish the importance this *Tirumurais* deserve.

As there are no substantial research works found in contemporary literature reviews, books and theses; area of improvement is recognized to address the gap in the research of Saiva *Siddantham* aspects or elements in *Tiruvacagam*. Therefore, it warrants for this research paper to conduct a detailed research on the Principle of God (*pati*) in *Tiruvacagam* and to correlate with the Theory of *Pati* (God) by *Meykandar*.

Conclusion

It is proven that *Tiruvacagam* plays a main role in developing of *Meikanda Cattiram* like *Tirumanthiram* and it privileges the eight place out of Twelve *Tirumurais*. It is certain that this study will play an important role in encompass the Concept of God in *Tiruvacagam*. Thus it will expand knowledge base and complement the body of references for future studies on the subject of God (*Pati*) Principle and aide future scholars in such comparable research field. Moreover it provides a research base template for posterity on the research of Saiva *Siddantham* principles.

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