Unmai Vilakkam = உண்மைப் பிபக்கம் = Truth Elucidation or Explication. Light of Truth

Truth is eternal and this treatise explains the Truth or the principles of Saiva Siddhanta whose triad is Pati-Pasu-pasa (The Lord-souls-impurities). The impurities that shroud the soul are Anavam, Mayai and Kanmam (ஆ஠஬ம், மயாம், கன்மம்). Meykantaar was the preceptor of Kadantaan, who dutifully rendered his teachings into verses.

The first verse is invocation of and homage to Lord Vināyaka, the Lord of beginnings.
Invocation of Ganesa

Agamas explicate the Truth. Without deviating from its principles, elucidation of Truth will be presented here. Let us embrace Vinayaka who is of the color of twilight, who is of the face of the elephant in strong musth, who sports a large belly, and who owns five hands. Let us abide in His knowledge to remove the bondage.

Any endeavor begins with homage and invocation of the Lord of beginnings, Vinayaka (மூன்றுமகன்), who removes all obstacles and facilitates success.

Eulogy of Guru Meykanda and supplication to him

He showed me the falsity and removed it. He is the embodiment and essence of wisdom and Bliss. He is the revealer of Truth; He is Meykandan himself. This is my supplication. O wise man of Tiruvennai, the suppressor of falsity and revealer of Truth. Please listen to me in grace and shower me with Grace.

Kadantan is offering his thanks to his Guru Meykandan for revealing the falsity of doctrines, removing them, and offering him Bliss-wisdom. Commentators point to Falsity (பதாய்) as Paasam (தாசம் = bondage). It is important first to show what darkness, falsity and ignorance are and then reveal light, Truth and knowledge.

What are the 36 Tattvas? What is Egotism? What is changeless Karma since then? From any of these, am I any different? Who are you? What are the Lord's dance and the five syllables? O my spiritual teacher, elucidate (and declare) these for me.
These are the five questions he poses to his Guru. Tattvas 36 in number are the building blocks of the universe of beings and matter. Sankhya Tattvas have only 25 Tattvas.

Question 1: The Tattvas. There is a table that shows the Tattvas.

Question 2: Anava Malam is a recalcitrant impurity of the soul. It is Egotism. It is the physical feeling of I-ness, and mineness. It is body consciousness and not soul consciousness. Anava Malam is like a cataract in the eye and prevents the soul from seeing the light of spiritual wisdom. Anava Malam makes the man believe that he is the body and not the soul. This body consciousness prevents the soul from obtaining Sattinipatam (சத்திணிபத்தம்), descent of Sakti into the soul. As long as the soul is impure and laden with Anava and other malas, it cannot merge with Siva-Sakti.

In order to function in Sakala state, naturally man is endowed with Tattvas (building blocks, body). Don't be disheartened; even gods, celestials, and worms are in Sakala state, according to Mular. Soul has the susceptibility to accumulate surface impurities, when it comes into contact with Malas (literally feces, here it means impurities). Anava Mala is compared to verdigris on the surface of copper vessel. Anava is recalcitrant surface impurity burrowing deeper into the soul of a vessel. Anava is the first Mala of the soul and the last Mala to leave the soul, when Siva confers Grace. Some students of Saiva Siddhanta wonder why the soul, which is or should be a pure entity, is affected by corrosive verdigris. Another common analogy given is that the soul is like a crystal which takes on the color of the object next to it. The soul has to graduate from its Sakala state to Suddha (pure) state. Now it is important to scrub and remove the verdigris before it attains liberation; it is removed completely only by the grace of God. The newly embodied soul, which is a magnet for this and that, cannot remain in isolation, and must take qualities from God before it can obtain Bliss. Let me give you an example to illustrate the stickiness of the soul to anything that passes by. Calcium is good for the bone, but lead is not. When a child eats lead paint chip, the child gets lead poisoning and lead deposits in the bone, which over time releases lead into the bloodstream causing anemia and brain damage. The lead in the bone and blood is like impurities (Malas) sticking on the soul. How do you get rid of the lead from the bone? It is done by use of therapeutic modality of competitive binding and substitution. EDTA likes to combine with calcium and lead; but it likes lead more than it likes calcium. If you give Calcium EDTA to a child, the lead in the bone leaches out into the blood, kicks out the calcium from calcium EDTA and takes its place. Then the lead EDTA circulating in the blood is excreted in urine; the child gets the calcium, gets rid of the lead EDTA in the urine and gets better. In the same manner, Sivaness (calcium EDTA) likes to replace Malas (lead) by competitive binding and substitution, thereby making the soul pure (suddha).

Siddhantist says that soul and Mala coexist; Mala in its turn associates with Maya and Karma, the latter two are compared to inner and outer sheaths (husk) enveloping the grain of rice. Intermittently, the soul is subject to Maya and Karma during life, while Anava Mala binds the soul constantly; Grace of Siva removes the fetter of Anava Mala and facilitates merger of the soul with Him. Though the soul is subject to Maya intermittently, the soul has Maya as its baggage (or monkey on the back, a burden) throughout its sojourn in the body, heaven, hell, birth and rebirth until the soul is released. Let me give you a simple example with explanation. Maya gives man its products to build a body, organs and functions around the soul in the phenomenal world. Soul exists in Sukshma (subtle) state without the body in heaven, hell and other Mandalas. In this Sukshma state, the soul moves around free of body but not free of Maya, which the soul needs at short notice for building its body for life on this planet. Maya is like tent and stuff nomadic people carry on their back; whenever there is an urge to stay in one place for a short time, the poles, frames, ropes and pegs are laid out and the canvas is spread over the frames and poles. Release of the soul means that the soul is divested of its body, Maya, and Malas (impurities like Anava...
As said earlier, dissolution of the world does not mean that the soul is free to merge with Siva. You may call this as a sleep state for the soul; when creation takes place again, the soul with its burdensome erstwhile sleepy companions Karma, Anava Mala and Maya come together to give the soul a body. Remember that the soul carries a chronology of its karma.

Maya and its products are Asat and Acit and Siva is Sat and Cit. Sat = Being; eternal; changeless. Asat = not Being; susceptible to change. Acit = insentient. Maya is unconscious and insentient, while Siva is Supreme Consciousness and existent. Siva is Sat and Cit because he is eternal and does not acquire knowledge by observation or from somebody else. The material world appears, stays for a while and disappears, all beyond its control, and that is Asat and Acit; matter is impermanent, analyzable, knowable by its gunas or qualities and changeable; that is Asat and Acit. The world is visible in its gross form (Sthula); it is invisible in its subtle form (when it involutes, Sukshma); therefore, it is Asat. Sat = Being; eternal; changeless. Asat = not Being; susceptible to change. Acit = insentient.

God is eternal, unknowable, immutable, unanalyzable, and superconscious and therefore, Sat and Cit. Sat is Being and Asat is non-being. Sat is real, while Asat is mirage. Sat exists on its own, while Asat exists because of Sat (Sat dependence). The world, Anavamala, karma, and Maya are changeable and so, Asat.

Maya is not part of Cit or Superconsciousness of Siva; Maya is apart from him and is subject to his Will. Siva Sakti activates Maya but has no control over its compass. Once Maya evolves into building blocks of the universe and beings, Siva does not alter its expansion, contraction, limitation, extent, variability, complexity, or direction--those of matter. The matter has its own guna (quality); its evolution, variability and variety are intrinsic to it; its compass is under the direction of Karma, which is also external to Siva. Siva is Sat and Cit and therefore, Maya, which is Asat and Acit (Changeable and unconscious matter) cannot be traced back to him. They all stop with Mayeya and Sakti which straddles the chasm between matter and Siva. Living entities which evolve from Maya are subject to Karma and Anava Malas (impurities); that being the case, Siva cannot contain in his constitution (mass of Bliss) Maya, which can be traced back to him. That is the argument of the Siddhantist.
All Saiva Siddhanta Tattvas of Pure and Impure category are derived from Māyā, which is under the aegis of Sakti (Sakti Tattva). Siva, Sakti, Sadasiva, Isvara, Sadvidya are the Suddha Tattvas (Pure Tattvas); Māyā, Kāla, Niyati, Kalā, Vidya, Rāga, Purusa are the Suddha-Asuddha Tattvas (Pure-Impure); Prakti Tattva, Buddha, Ahamkara, Manas are the Asuddha Tattvas (Impure).

Samkhya Tattvas do not have Siva, Sakti, Sadasiva, Isvara, Sadvidya, Māyā, Kāla, Niyati, Kalā, Vidya, Rāga, Purusa. Prakti Tattva, Buddha, Ahamkara, Manas are the Asuddha Tattvas.

Question 3: Changeless Karma. Karma is thought, word, and deed and their fruits. Karma is a dogged pursuer and hounds a soul even after death, thus making it subject to rebirth and death and the endless cycle. The best solution is Malaparipakam, which means that both are brought to a null state. The karma slate is wiped clean, thus making the soul ready for merger.

Question 4: From any of these, am I any different? Who are you? ‘These’ indicates the Anava, Karma and Maya Malas besieging the soul. You are the afflicted soul.

Question 5: What are the Lord’s dance and the five syllables? Siva is the Guru and appears as Guru on earth for the benefit of the spiritual aspirant. Siva is the Dancer; His dance is Ananda Tandavam involved in five acts of Siva: Sristi, Sthiti, Samhara, Tirobhava and Anugraha (Creation, maintenance, destruction, concealment and Grace). The Five Syllables: Na Ma Si Va Ya. it is the Mantra for salvation.
<table>
<thead>
<tr>
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<th>Samkhya (25)</th>
<th>Saiva Tattvas (36)</th>
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</thead>
<tbody>
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<td>Purusha₁</td>
<td>Purusa₁₂</td>
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<tr>
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<td>Prakrti²</td>
<td>Prakrti Tattva¹³</td>
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<tr>
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<td>Buddhi³</td>
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<td>Ahamkara¹⁵</td>
</tr>
<tr>
<td>Mind</td>
<td>Mind⁵</td>
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<tr>
<td>Hearing</td>
<td>Hearing⁶</td>
<td>hearing¹⁷</td>
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<tr>
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<td>Touching⁷</td>
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<td>Seeing</td>
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<td>Tasting</td>
<td>Tasting⁹</td>
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</tr>
<tr>
<td>Smelling</td>
<td>Smelling¹⁰</td>
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<tr>
<td>Speech</td>
<td>Speech¹¹</td>
<td>speech²²</td>
</tr>
<tr>
<td>Grasp</td>
<td>Grasp¹²</td>
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<td>Touch¹⁷</td>
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<tr>
<td>Form</td>
<td>Form¹⁸</td>
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<tr>
<td>Taste</td>
<td>Taste¹⁹</td>
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</tr>
<tr>
<td>Smell</td>
<td>Smell²⁰</td>
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<tr>
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<tr>
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<td>Air²²</td>
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</tr>
<tr>
<td>Fire</td>
<td>Fire²³</td>
<td>air³³</td>
</tr>
<tr>
<td>Water</td>
<td>Water²⁴</td>
<td>fire³⁴</td>
</tr>
</tbody>
</table>

Tattvas and their different numerical placements in Samkhya and Saiva Tattvas.
There are 36 Saiva Tattvas (building blocks or principles). Buddhi is the 14th Tattva. The first five are Suddha or Pure Tattvas (1-5). The second 7 Tattvas are Suddha-Asuddha or Pure-Impure Tattvas (6-12). The Third category of Tattvas are Asuddha or Impure Tattvas (13-36).

Meykandar calls Kadan as his son abiding in Yoga of Bliss. In Saiva tradition, an aspirant engages in Chariyai, Kriyai, yoga and Jnanam (சாிம஦், கிாிம஦், ச஦ாகம், ஞாணம்) as paths to Siva.

Agama = Acquisition of knowledge, science. Saiva Agamas glorify Siva and form the basis of Saiva Siddhanta philosophy. Vaishnava Agamas glorify Vishnu and Sakta Agamas, the mother goddess. There are many things common with Vedas but Agamas derive authority from their respective Gods, Siva, Vishnu, and Mother Goddess.

Agamas are egalitarian, intellectual, yogic, exoteric and esoteric Manual of Philosophy, Means and Realization, covering all possible devotional, inclinational and intellectual bent. Transmission of Tantras (Agamas and Nigamas) from Guru to Sisya was witnessed, approved and blessed by Vasudeva (Krishna). It is called Agama because it emanated from the mouth of Sambhu (Siva) and went to Girija; it is called Nigama, because it emanated from the mouth of Girija (Parvati, daughter of Mountain, Himavat) and went to Girisa (the Lord of the mountain, Siva). Āgata = come from (mouth of Siva). Gāta = going into (ears of Girija, Uma or Parvati). Abhi-mata = longed for, approved (by Vasudeva or Vishnu). Āgata + Gāta + Abhi-mata = Āgama. Āgama is acronym for Agata Gata Abhimata.

Nigama = Ni + ga + ma = Nirgata + gata + sammata = go out (of the mouth of Girija, Uma or Parvati) + going into (Siva) + being of the same opinion, agreed to, approved by Vasudeva

Prakrti Tattva13 (Asuddha Tattva) gives rise to all distal Tattvas ranging from Buddhi14 to Earth 36. The Tattvas and TAtvikas (஡ாத்து஬ிகம்)= That which is connected with tattva) are fourfold: Tanu = துடும் = body; Karanam = கரணம் = Instruments of the body, organs of sense; Bhuvanam = புவனம் = World; Bhogam = சதாக்கி஦ம் = objects of enjoyment. Purusa12 the soul is the overlord or enjoyer of all these Tattvas from Prakrti Tattva13 to Earth36. The Tattvas are called BhogyakAndam (சதாக்கி஦காண்டம் = a class of categories under Suddha-Asuddhataattvam and Asuddha Tattvam)

The soul enjoys this body and the world made of Tattvas. All Tattvas distal to Purusha have three qualities: Sattva, Rajas and Tamas (Virtue; motion and passion; darkness). SAttva is white; Rajas is red; Tamas is black. Take water: water in liquid state at room temperature is Sattva; Steam is Rajas; Ice is Tamas. These three Gunas account for the plethora and panoply of personalities and behavior patterns of people in the world.
Four-angle Earth = Square earth. In India, the icon for earth is a Square, (yellow in color).

Water like the half-moon = the icon of water is half-moon.

destructive Fire is a Triangle;

moving wind is a Hexagon.

Ether (space) is round.

The soul obtains a body made of these as aid above.

 Ether is round (oval in the picture). The soul has a body made of these elements.

These are the shapes of the five Tattvas in the body. Compare this to the Chakras and the resident elements in each of the Kundalini Chakras.

There are minor variations in the portrayal of colors and shapes of these elements. Body has six centers: one at the uro-genital triangle (Muladha Chakra); one at the genitals (Svadhistana); one at the navel (Manipura); one at the heart (Anahata); one at the throat (Visiddha); and one at the forehead middle (Ajna).

Click here >>>>Kundalini Power

Earth is golden. Water is white. boiling (blazing) Fire is red. strong wind is black. Expanding space is smoke-colored. = thus they say. The letters (syllables) = Lam, Vam, Ram, Yam, Ham in Sanskrit are associated with Earth and other elements: these root-letters (Bija letters in Sanskrit) are firmly established in them. --6

Bija Mantras are based on Syllables (Tamil and Sanskrit). This is the Natural Sound that an object makes whether the human ear hears or not. Take the fire; it makes the sound Ra. This sound is heard by the Absolute Ear of the Absolute Lord. He passes the sound to the Yogi who has with his relative ear. More on this below the diagram.

Arul Nanthi Sivanar in his composition Sivagnana Siddhiyar, verse 157 says the following.

--157 Sivagnana Siddhiyar
The symbol of Earth is Thunderbolt, of Water is lotus, of Fire is Swastika, of air is six dots, and of space is Amrta Bindu. O wonderful son! The Agamas declare this.


The words in this verse are very simple and common and strung together beautifully.

Beginning with Earth, the presiding deities of the five elements are five beginning with Brahma. Enumerating their functions individually, they are five beginning with Creation. Behold, their performance will be flawless.
The words in this verse have the breeze of ease and simplicity. The Creator is Ayan (அ஦ன் = Brahma); the Sustainer is lotus-eyed MAyan (஥ா஦ன் = Vishnu); The destroyer (துமடப்தன்) is Rudra; Isa (�சர் = Mahesvara) exercises Tirobhava (஡ிச஧ாத஬ம் = Veiling); Sadasiva confers Anugraha (அத௃க்கி஧கம் = Grace before liberation). Primer in Saiva Siddhanta

The soul exists in three states: Kevala Avastha, Sakala Avastha, and Suddha Avastha.

**Before Birth: Kevala Avastha = Kevala-k-kitai = केवलकैकिताई kēvala-k-kītai kevala +. (Śaiva.)**
Disembodied inactive condition of the soul enveloped in ānava (ஆ஠஬ம்), the inherent darkness;

**During life on Earth: Sakala Avastha = सकलावत्ताई cakalāvattai: Condition of the soul in the phenomenal world in Jagrat, Sopanam, Susupti, Turiyam and Turiyatitam (Awake, Dream, Deep Sleep, 4th, and end of 4th state). The soul in embodied state (We the people with soul and body) are in 5 sub-states: We are awake and walk around: that is awake state. We dream; we have deep sleep; very few of us go into the state of Turiya, transcendental Consciousness; very few of us go into Turiyatitia, wherein the Yogi becomes one with the Lord. Awake, dream sleep and deep sleep states are ordinary states of every person. Yogis only attain Turiya and Turiyatita states.**

**After death and liberation: Suddha Avastha. = சுத்தாவத்துற்சாய் cuttāvattai (Śaiva.) A condition of the soul in which it is purified and freed from birth. Suddha Avastha state is fit for merger with the Lord.**

The soul is laden with Anava Mala, the I-factor in Kevala state before birth and Sakala state during life. It must be removed before the soul can become one with Siva, because Siva is pure and stainless. To remove this impurity one needs detergent, which comes in the form of Maya Mala. The question is why
Siva Sakti uses Maya Mala to shed some light on the soul and also partially remove Anava Mala. Why does Siva Sakti use one Mala (Maya) to remove another Mala (Anava)? The argument goes as follows:

Washer man uses soap or detergent (compared to Maya Mala) to remove a more ingrained dirt (compared to Anava Mala) from the clothes. Thus by partial cleansing, Maya prepares the soul ingrained with Anava Mala for greater purification by Siva Sakti. (Remember the washer man beats the clothes on a flat slab of stone to remove the dirt along with the detergent.) In modern parlance, the soul in Sakala state attends the school of hard knocks in this phenomenal world; hard knocks of daily living mature and “ripen” the Malas, which when completely ripened, fall off and the soul goes to the next state, Suddha Avastha (pure state). The soul goes through spiritual evolution of this kind over many human births and this progress is proportional to the attenuation of Anava Mala (ஆ஠஬஥னம்), which, when expunged with the Grace of God, results in liberation. That is Suddha Avastha.

The Hard Earth supports and sustains; Water is cool and gentle. Brilliant Fire burns and renders all into one: ash; Ceaseless (restless) strong Wind heaves, shakes and gathers things. If you look into it, the space stands for ever in plenitude.

The Sly Five

We spoke of the true nature of the Great Elements (Maha Bhutas = மாஹ்புத்தை) to you. The sly five sense organs of Sound, Touch, Form, Taste and Odor (Ear, Skin, Eyes, Tongue and Nose) engender desire.

Listen well the explication of Janendriyas. The Bhutas have their intrinsic loci, which apprehend the sound and the like. Understand that the ears, skin, eyes and nose apprehend.

The ears, the skin, the eyes the tongue and the nose are the sense-organs known as Janendriyas.
The ear perceives sound abiding in space. Wind aids perception of touch by the skin. Fire aids perception of form by the eye.

By water, the tongue perceives taste well. By Earth, the nose apprehends the smell. Thus, the Agamas of gods declare. They who conquered this, will go to the House of Bliss. --14

Tanmatras namely sound, touch, color, taste, and smell are the subtle, supersensible, rudimentary and nonspecific particles from which the gross elements namely akasa, air, fire, water, and earth evolve respectively. There are two divisions in the gross (great) elements (Mahabhutas): Amurtta and Murtta, the formless and the formed. Akasa and air are formless elements, while fire, water and earth formed.

Panchadasi (2.88) says that Akasa is the most extensive element compared to the rest. Quantitatively starting from air each element is 10% of the former element. It attributes this statement to Puranas.

The tanmatras (merely that) are nonspecific in the sense that they lack qualities (according to Samkhya philosophy) such as Sattva, Rajas, and Tamas or calmness, turbulence and delusion. When the transformation takes place from the subtle to the gross, the gross elements acquire qualities. These gross elements again in turn are responsible for products downstream such as hearing, tactile sense, vision, taste, and smell collectively called sensory functions. The latter have corresponding peripheral organs to receive the respective sensations, namely the ear, the skin, the eyes, the tongue, and the nose, which again have their own respective brain centers.
The Tanmatras have specific names: Sabda Tanmatra (sound), Sparsa Tanmatra (touch), Rupa Tanmatra (color and form), Rasa Tanmatra (taste), and Gandha Tanmatra (smell). Sound abides in Sabda Tanmatra; same premise applies to all Tanmatras.

These Tanmātras are the subtle physical counterparts of sense perceptions: hearing, tactile sense, vision, taste, and smell. The subtle element that travels from the flower to the nose is tanmātra. The five bhūtas (the gross elements), ether, air, fire, water, earth evolve from Tamasic tanmātras. The dominant element's space or compartment consists of half (50%) of the dominant element and one eighth (12.5%) each of the other four elements. None of the reconstituted gross elements is pure in each compartment. We know now the gross elements developed from the subtle elements and so it is reasonable to deduce the gross elements exude subtle elements. For the gross elements to acquire the gunas (qualities), Sattva, Rajas, and Tamas (calmness, turbulence, and delusion) during the transformation from the subtle elements, the gross elements had to become compounds representing one dominant element and four other contaminants.

Compartment one, Ether: 50% is Ether and 12.5% each of air, fire, water, and earth.
Compartment two, Air: 50% is Air and 12.5% each of ether, fire, water, and earth.
Compartment three, Fire: 50% is fire and 12.5% each of ether, air, water, and earth.
Compartment four, Water: 50% is water and 12.5% each of ether, air, fire, and earth.
Compartment five, Earth: 50% is earth and 12.5% each of ether, air, fire, and water.

Compartment four, Water: 50% is water and 12.5% each of ether, air, fire, and earth.
Let us take water: 50% is water; Water is Hydrogen and oxygen; if you take the atoms, there is space. It is mixed with air (think of fish extracting oxygen from water). Water has Fire in it, meaning there is heat in water. When you remove heat from water it becomes ice. It has earth in it meaning it has minerals, which contributes to the taste of the water.

Table 13.06 Table: From the subtle and the finer elements, to the gross, to the sensory, to the Command and Control Center (Buddhi and Purusa), and to the motor organs: Chain of events go from the top to the bottom.
One example: Sound becomes Ether, which upon its gross manifestation becomes hearing; the latter needs an organ to receive the hearing. The peripheral organ needs pathways, central processing organ and organ of response to the sound -- Vestibulocochlear pathway, going to auditory region (Temporal lobe), Mind, Buddhi and Purusa, Mind, Motor cortex and actions.
Mātra-Tan means "merely that". All objects and beings emanate tanmātras, subtle, supersensible and fine elements all the time. Let me give you an easily understood phenomenon. All warm-blooded beings emanate heat; that heat is fire, which traces its origin to the Rupa Tanmātra "Color and Form." All of us can detect that heat without any problem. We also emanate many other tanmātras, which only yogis can detect. You know that a shark can detect the tanmātra that emanates from a minute amount of blood spilled in the ocean within the range of its special sense. We do not have that ability. Likewise a bitch (a female dog) exudes pheromones in the urine during estrus, which is detected by the male dog many miles away. The proof is that the male dog goes out looking for the female dog. That is Tanmatra. We don't have that ability. Now you see how yogis can detect tanmātras that we miss. You can see the same phenomenon in the psychics. The dead bodies exude tanmātras that a psychic can sense, which we cannot detect. Vivekananda says the temples and places of worship emanate good tanmātras, which augment and strengthen the Sattvic quality in the devotees. When Sattvic yogis go to these temples of worship, the place acquires more beneficial tanmātras. You may call these tanmātras as vibrations.

Ether comes from elemental sound. Sound is primal. OM is primal. Akāsa is ether, the stem substance. Ether is perceived as sound.

Air comes from elemental sound and touch, and is primarily perceived as touch.

Fire comes from elemental sound, touch, and color, and is perceived primarily as color and form or shape.
Water comes from elemental sound, touch, color, and taste, and is perceived primarily as taste.

Earth comes from elemental sound, touch, taste and color, and is primarily perceived as smell.

Each gross element, as you see, becomes a compound when it is combined with other elements.

The gross elements, gross body, and their connection:

<table>
<thead>
<tr>
<th>Earth</th>
<th>Water</th>
<th>Fire</th>
<th>Ether</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Cranium</td>
<td>Body Fluids</td>
<td>Hunger</td>
<td>Anger</td>
</tr>
<tr>
<td>The Skin</td>
<td>Blood</td>
<td>Thirst</td>
<td>Lust</td>
</tr>
<tr>
<td>The Intestines</td>
<td>Urine</td>
<td>Body Heat</td>
<td></td>
</tr>
<tr>
<td>The Bones</td>
<td>Saliva</td>
<td>Swoon-Syncope</td>
<td></td>
</tr>
<tr>
<td>The Flesh</td>
<td>Sweat</td>
<td>Libido</td>
<td></td>
</tr>
<tr>
<td>The Nails</td>
<td>Other Fluids</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

As ether, air, fire, water and earth gather mass (transformational change of Ether into gross substances) and become progressively grosser, they acquire progressively more qualities. Ether has five forms of motion. Ether moves everywhere unobstructed and makes it possible for other forces to work in its realm. When motion into space takes place, Vayu (air) is born and being heavier than ether, it propagates sound. When motion and expansion take place upwards, it becomes fire and is seen and felt. When motion takes place downward giving rise to contraction (precipitation) it becomes water that is seen, touched and tasted in space. When there is obstruction in motion, cohesion, agglutination, aggregation or sedimentation take place giving rise to earth in space which is seen, touched, tasted and smelled. These are the five forms of matter: etheric (sarva vyapi, all-pervading; Nirupa, formless), aerial (Vayava), fiery (Prakasa and Tapa), fluid (Tarala and Calanasila) and solid (Ghana, Drdha, Samghata and Kaathinya--dense, fastened, joined and hard). When primordial clouds condense, they become matter, stars, planets that we see, says the modern science.

The Sacred Texts declared by the Lord, who has an eye in his forehead, says of the Karmendriyas:

mouth talks; feet ambulate; hands give and receive; anus expels; genitals give pleasure. --15
Word associated with Ether brings about articulation; Feet ambulate the way of the wind; hands in connection with Fire receive and give; excretory organs connected with water expel feces and urine; genitals associated with the Earth ejaculate seminal fluid. –16

**Karmendriyas or Motor organs are the following five: their functions and associated Gross Elements**

<table>
<thead>
<tr>
<th>Motor Organ</th>
<th>Element</th>
<th>Function</th>
<th>Central organ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mouth (larynx)</td>
<td>Space</td>
<td>Speech</td>
<td>Brain &amp; Speech Center</td>
</tr>
<tr>
<td>Feet</td>
<td>Air</td>
<td>Ambulation</td>
<td>Brain &amp; Motor Cortex</td>
</tr>
<tr>
<td>Hands</td>
<td>Fire</td>
<td>Motion</td>
<td>Brain &amp; Motor Cortex</td>
</tr>
<tr>
<td>Anus &amp; Bladder</td>
<td>water</td>
<td>Evacuation &amp; Excretion</td>
<td>Brain &amp; Spinal Cord</td>
</tr>
<tr>
<td>Genitals</td>
<td>Earth</td>
<td>Ejaculation</td>
<td>Brain &amp; Spinal cord</td>
</tr>
</tbody>
</table>

Listen, as I explain Antakarna which is made of Manam, Buddhi, Ahamkaram, and Chittam. Manam grasps; Buddhi resolves; Ahamkaran ascends; Chittam reflects. Thus know them.

**Antakarana = அந்தக்க஧஠ம்** Inner seat of thought, feeling and volition, consisting of four aspects, viz., Manam, Buddhi, Ahamkaram, Chittam.

Manam, Buddhi, Ahamkaram, and Chittam = Manas, Buddhi, Ahamkara, Chitta; Manas, Intellect, Egoism and Determinative Faculty.

For successful meditation you need a fully functional "Inner Organ" made of Mind, Buddhi, Ego and Chitta. Find out what they mean. Mind is a mechanical meditator; Buddhi is a fickle meditator; Chitta is a serene meditator. Buddhi and Chitta have no equivalent terms in English. Put them all together you got a successful meditator with the soul being the top of the heap or the center.

The following meanings of the words are close approximations. The Inner Organ (Antahkarana = அந்தக்க஧஠ம்) is made of four entities as follows.

Buddhi = புத்தி = Intellect. Reason, power of discernment or judgment
Ahamkaram = அகங்கா஧ம் = Egoism
Manas = மண்னு = Mind
Chitta = சித்தோ = Determinative Faculty
In the diagram above, you will notice that the Soul occupies the center; Mind, Ego, and Intellect serve Chitta or Determinative Faculty, which serves the central Soul. Sense organs report to the Mind, which submits the mental impressions to Ego, which analyses them from selfish point of view of the experiencer and forwards ego-colored impressions to Buddhi (Intellct). 


When Buddhi is churning, you call the function Buddhi-Vritti. Same is true of Manas-Vritti and Chitta-Vrirtti. Manas-Vritti, Buddhi-Vritti and Chitta-Vrirtti are controlled by a three-way switch, a case of reciprocal inhibition; only one switch is operative at a time. When Manas is churning, Buddhi and Chitta stop churning. Manas is a gatherer of information; Buddhi is a sifter, a sortor, an analyzer, a collator, and a processor of knowledge. It is like gathering intell (intelligence) by Manas, the field agents, and the analyzer of ‘intell’ is the Buddhi. Buddhi is intelligence, reason, power of discernment or judgment. Its intrinsic memory is evanescent (has only short-term memory like RAM.).

Antahkarana is the inner organ or the repository of Manas, Ego, Buddhi and Chitta. Chitta is a shuttle that moves knowledge back and forth from the front burner of consciousness or Buddhi to back burner and vice versa. When knowledge shuttles via the shuttle-express (Chitta) to the front of consciousness, you call it Smrtri or remembrance; when knowledge is put in storage and not remembered, it is called Apohana (loss or forgetting); but it is available upon demand. Impressions; analytical interpretation; and storage and recall are the respective functions of Manas, Buddhi and Chitta, which work like gears in the car; when one gear is on, the other two gears are disabled. Ego or Ahamkaram is the ‘I-doer’, which looks at its own important self from the self of others and the world and is a mediator between the id and the world of objects and beings.

Vritti or vrtti in this context is churning of the mind, Buddhi and Chitta, meaning they are engaged in their respective activities. Yoga is to turn off this churning of the restless entities, so that he can abide in his self (svarupa) with ablation of mind, Ego and Buddhi and subside in Tranquil Chitta-Atma. Only Chitta communes with the effulgent Soul.
Mind, Buddhi, and Chitta are one entity with three different functions and so named individually based on its function at that moment in time; Chitta is hierarchically the most superior element of the three and has the privilege of communicating with the Self or the Soul which occupies the center of a human being (and the diagram). When Chitta communes with the Soul, Mind, Ego and Buddhi vanish (autolysis); peace and quiet prevail; communion with the Soul is effective.

Soul, the King presides over, directs, and benefits from Mind, Buddhi, Ego and Chitta. When they all go to battle for the king, they all die with Chitta merging with the Soul. What it means is mind the mechanical meditator, Buddhi the fickle meditator and Ego the I-maker have to die for the Chittam to meditate and find oneness with the soul. Manas-Nasa = destruction of mind; Buddhi-Nasa = destruction of Buddhi; Ahamkara-Nasa = destruction of Ahankara. When there is destruction of ego, mind, and intellect, there is tranquility, there is no egotistical 'I' factor, there is no propagation of thought waves from the mind, and there is no intellection giving rise to extraneous concepts and notions. Under these circumstances there is only one EGO, that of God. An aspirant can approach God only when his ego is destroyed. Your ego is no match to God's EGO. you say, 'You Go' to your ego before you face God. Under these ideal conditions, Chittam can go to work and meditate on the Indivisible Oneness and merge with it.

It is indicated that Inner Organ is endowed with functional polymorphism, the constituent names based on their functions. When it emotes (Manasa-Vrtti) it is called Manas or mind; when it thinks (Buddhi-Vrtti) it is Buddhi; When it is in memory mode (Chitta Vrtti), it is Chittam. Thus Manas-Buddhi-Ahamkara-Chitta is one entity with multiple functions. Each function in the active mode inhibits the other functions.

Soul's intellect, when at work, goes after the objects. It uses the five sensory organs like the eyes. Its perception is based on and limited by the organs. Indriya KAtchi (Sense Perception) perceives without the stain of doubt and erroneous apprehension the object's general quality without knowing its name and genus. This is known as sense-knowledge. The first knowledge engendered by and associated with the five sense-organs takes a foothold in Chitta (Determinative Faculty) and remains in memory; later Buddhi (Intuitive Intellect) assigns a name, genus and such attributes to the object and thus establishes a clear comprehension of the object. This is known as MANatha KAtchi (Intellectual Perception), மாணந்தகாதி, Intellectual perception by the soul through the functioning of the intellect.

External Sense Organs: They are the eyes, the nose, the tongue, the ears and the skin, which serve to collect disparate sensations from the outer world. They are outside of the Inner Organ.

Mind = मनस् = Manas = மந்தம். Mind is also called Lower mind. Mind is made of thoughts when it is active (Manas-Vrtti). Mind captures the images and sensory impressions from the sense organs, which perceive the external world. There is a continuous assault of the external world on the mind during waking hours. That creates thought waves in the mind lake. In dream sleep, mind is active though there is no contact with the external world. These are thought bubbles in the form of audiovisual presentation rising from the subconscious mind. Mind suffers from five afflictions. Five Klesas: avidya (ignorance), asmita (egoism), raga (desire), abhinivesa (tenacity of mundane existence) and dvesha (aversion). These entities arise in a cascade fashion starting from Ignorance giving rise to Egoism and so on. Avidya is not knowing that we take the non-eternal as the Eternal, Impure as pure, pain as pleasure, desire sprouting from egoism and aversion as real, and not identifying oneself with the Soul. Now you know why the mind has to die so that the soul has no impediments and thus can merge with the Universal Consciousness (God).

Buddhi: बुद्धि = புத்தி. Reason, power of discernment or judgment, rational faculty, decision maker, director of Manas or mind, one of the four species of antakarana. Antakarana = உட்கரு஬ி = Inner seat of thought, feeling, and volition, consisting of four aspects: புத்தி, அகங்கா஧கம், மந்தம், சித்தம், (Buddhi or Intellect, Egoism, Mind, Determinative Faculty. உட்�ரு஬ி = utkaruvu = Inner Organ = Antakarana =
Buddhi is also called Higher Mind. Buddhi has filters: Sattva, Rajas, and Tamas (Virtue and goodness—its color is white; Motion and passion—its color is red; Darkness and sluggishness—its color is black). Buddhi is the faculty that determines the course of action, when one is faced with a contingency: trivial, ordinary, extraordinary, or life-threatening. When Buddhi is churning, you call the function Buddhi-Vritti. Same is true of Manas-Vritti. Manas-Vritti, Buddhi-Vritti and Chitta-Vrtti are controlled by a three-way switch, a case of reciprocal inhibition; only one switch is operative at a time. It is like the gears in the car; we use only one gear at a time. Ego hums in the background and goes silent with others when Chitta is active. When Manas is churning, Buddhi and Chitta stop churning. Manas is a gatherer of information; Buddhi is a sifter, a sorter, an analyzer, a collator, and a processor of knowledge. It is like gathering intel (intelligence) by Manas, the field agents, and the analyzer of 'intell' is the Buddhi.  

**Ego:** अहंकार = अहंकारम = Ahamkaram. It is the I-doer or I-maker. It is all about I, Me, Mine, and Mineness. It is generally possessive and selfish. Ahamkara identifies itself with the body as if it is one's own self; it mistakes the body for the self or soul. Body awareness eclipses, sacrifices and destroys soul awareness. One can quell the ego or modify it. Ahamkara also has three filters: Sattva, Rajas and Tamas. One can quell Rajas and Tamas as Yogis do and exhibit Sattvika Ahamkara. Manas sends its impressions through Ahamkara and its filters to Buddhi, which is the penultimate arbitrator. But Chitta supersedes Buddhi and the Soul reigns Supreme.  

**Chittam (= चित्तम = चित्त):** Chitta in Sanskrit. Chittam is a chronicler and repository of mental impressions and experiences. It is said to be a seat of consciousness, sub-consciousness and superconsciousness. Since there is no equivalent word in English, Chittam is variously called Consciousness, Soul, Memory Bank, Contemplative faculty, Inner man, Repository of Experiences, Storehouse of Vasanas, Samskaras and Gunas. One source tells when Sattva, Rajas and Tamas (Virtue, Motion and passion, and darkness) are in equilibrium, it is Chittam; when they are in disequilibrium it is Buddhi. Chittam is the corporeal equivalent (what is in our living body) of Cosmic Witness. Vasana means fragrance, that clings to the clothes; Vasanas are the impression of anything remaining unconsciously in the mind, the present consciousness of past perceptions, and knowledge derived from memory. It is the fragrance left from the past life that clings on to our psyche in this birth. Samskaras are impression on the mind of acts done in a former existence. At present, we are made of Vasanas and Samskaras meaning that our present life and behavior are a continuum from the past life remaining true to our past-life behavior. Our body, mind, soul and psyche follow the script written by Vasanas and Samskaras. Consider your DNA inherited from your parents; likewise you inherit your Vasanas, Samskaras and Gunas (behavior) from your past life. In the dream sleep, Buddhi, Ego and Mind are in abeyance because there is no external world but Chittam is functional and draws images and experiences from its own memory bank; it is a subjective world; the senses do not perceive; the organs do not respond; Buddhi does not churn; that is dream. (Sleepwalking or somnambulism is a sign of CNS immaturity in children.) If one experiences a dream that is not of this world, it is the memory from previous life (Pūrva Janma Smarana). Chittam is man in his essence. Chittam makes the Inner Man. It is said that one should keep one's Chittam squeaky clean. Chittam is the radiating light of the soul of man. Chittam is Sum of man. You are what Chittam is. When you see an apple, your Inner Organ (Chittam) has to morph itself to the shape, size, color, odor, taste... of an apple; then only you see an apple in its completeness. You see an apple; you (your Chittam) become an apple; you hear music, you become the music. All that happens in your Chittam. Chittam is the seat of deep contemplation (meditation). Whatever is contemplated in depth in Chittam, that it becomes; that a man becomes. Chittam becomes the repository of Sattva, Rajas and or Tamas in one mode or any of its combinations, one becoming more dominant than others. Chittam is a sage, a warrior, a killer.... If Chittam becomes the repository of malignant behavior such as murder, extreme greed etc, they leave a
permanent imprint and never leave a person. Chittam is what makes a man a Buddha, a Jesus Christ, a Sankaracharya, a Lincoln, a Gandhi, a Hitler, a Madoff…. (Jan 18, 2009). Sattva (Virtue) is in the dominant mode in the first five people; Tamas or darkness is in the dominant mode in the last two persons. If you don't give in to the onslaught of distracting thoughts and keep Siva constantly in your Chittam, Sivam you become or Jesus you become in Christian tradition. Thence all your actions are His.

Chittam is Sukshma Sarira or subtle body. Chittam is not listed as one of the Tattvas along with Buddhi, Ahamkara, Manas. It is said that Chittam is part of Prakrti Tattva. Vedanta considers Antahkarana as fourfold, while Sankhya and and Yoga Sastras consider it as threefold; Siddha Siddhanta, one of the Inner Religions in Saivism considers Antahkarana as fivefold: Chaitanya (Higher Consciousness), Chitta, Buddhi, Ahamkara, and Manas. There are deities who preside over these faculties: Vishnu-Achuta over Chitta; Brahman over Buddhi; Siva over Ahamkara; Moon over the Manas.

Tattvas: Siva, Sakti, Sadasiva, Isvara, Sadvidya, MayA, Kala, Niyati, Kala, Vidya, Raga, Prakrti Tattva. Purusa Prakrti Tattva, Buddhi, Ahamkara, Manas, hearing—Ears, touch—Skin, vision and color—Eyes, tasting—Tongue or mouth, smell—Nose, speech—Larynx, grasp—Hands, ambulation—Feet, evacuation—Anus, procreation—Genitals, sound, palpation, form, taste, odor, ether, air, fire, water, earth.

Saiva Siddhantist says, soul is the ever-awake knowing entity in wakefulness, deep sleep and dream sleep. The sense organs receive their respective stimuli (eyes perceive color and form, ears receive sound.) and pass them on to Antahkarana, the inner organ which consists hierarchically of Chitta (consciousness), Buddhi (Intellect), Ahamkara (Ego), and Manas (the Mind) and Chitta supersedes Buddhi, Ahamkara, and Manas. Perception received by the inner organ reaches the soul, as the wave rolls to the shore.

Antahkarana is the expression of Saksin (Atman, Soul, Witness) and is compared to a ray which radiates from the Witness, God, Atman or Self. This emanation is called Vrttis or ripples. Perceptions are compared to the waves reaching the Self. Thus the waves travel to and from the Witness. Chitta (Chitta) is like the RAM memory, remembering and forgetting; The forgetting is called Apohana and recall is known as Smrti. Chitta obtains knowledge from Buddhi and keeps it in storage. Apohana or forgetting is to move the knowledge to the back burner from the front of consciousness. It is not really forgetting; it is in storage. Smrti or remembering or recollection is to move the knowledge from the back to the front. Thus Chitta is the shuttle moving memory from the forefront to the back and vice versa. In practical sense, Apohana is storage and Smrti is recollection.

More on Apohana and Smrti. Antahkarana is the inner organ or the repository of Manas, Buddhi and Chitta. Chitta is a shuttle and moves knowledge back and forth from the front burner of consciousness or Buddhi to back burner and vice versa. When knowledge shuttles via the shuttle-express (Chitta) to the front of consciousness, you call it Smrti or remembrance; when knowledge is put in storage and not remembered, it is called Apohana (loss or forgetting); but it is available upon demand. Impressions; analytical interpretation; and storage and recall are the respective functions of Manas, Buddhi and Chitta, which work like gears in the car; when one gear is on, the other two gears are disabled.

The Buddhi is less subtle than Chitta, makes decisions and instructs the Mind which works in collaboration with the five Janendriyas (sense organs = eyes, ears, nose, tongue and skin). Mind serves as the blackboard whereon the sense organs register their impressions, which are converted as concepts by the mind and presented to Buddhi, which rejects most of them and keeps some as nuggets of knowledge. Buddhi-Chitta keeps moving the knowledge back and forth between the front and back of the consciousness as Smrti and Apohana with the help of Chitta. Remember that Chitta, Buddhi, Ego, Mind
are one entity with different functions (Functional Polymorphism); thus the name is according to its function. Example. Father is a son, a husband, an uncle, a grand father, a father-in-law... He is one person; his function is according to his title; he cannot mix his roles; when he plays one role, the other roles are switched off.

Antakarana (Inner Organ as depicted below) is operational in two modes: External knowledge Acquisition (Abhijna) and internal Self-Knowledge (Pratyabhijna) acquisition. In Abhijna knowledge acquisition, knowledge proceeds from the gross to the subtle, from the sense organs to Chitta via Mind, Ego, and Buddhi. Sense organs report to Mind which reports to Ahamkara, which reports to Buddhi, which reports to Chitta. As we proceed from Sense Organs to Witness, we are moving from a world of matter via the Mind, Ego, Buddhi and Chitta to a world of Self, Pure Consciousness or Witness. Mind and others are matter, while Witness is Spirit. We are moving from matter to Spirit. In this centripetal movement, the perfected one realizes that he (the individual self) is one with the Witness or Self. Tat Tvam Asi = That Thou Art = That you are. That Knowledge is Pratyabhijna (Spontaneous Recognition). We need the Mind, Ego, Buddhi and Chitta to arrive at Saksin or Witness. These are aids or way stations. Each entity churns and propels knowledge from one to the next. This churning is called Vritti. Once all entities have performed their functions, they undergo autolysis, self-destruction, immolation, a sort of psychic apoptosis (programmed death). By the way, these four entities are functional and not anatomical entities. You cannot have matter enter the realm of Spirit. The matter has to die; Mind has to die; Ego has to die; Buddhi has to die. The flesh dies and Spirit rises. Chitta has the remembrance power (smrti). All Vrittis dissolve and matter is reabsorbed by Kundali as the Kundalini Sakti rises through the Chakras. This is the power needed for the Yogis to dissolve in the Witness and become one with It. As Sakti moves from one matter to the next to go to Spirit, each encounter with matter evokes a response, 'Neti Neti, Not this, Not this. Once each entity is studied and rejected, Sakti arrives at the Real Thing, Witness or Self. This is It. In Pratyabhijna mode, it turns itself inward and obtains Self-Knowledge. Abhijna is outbound, while Pratyabhijna is inbound.

Abhijna is to know God exists by knowledge; Pratyabhijna is to know Him by direct experience and knowing, Tat Tvam Asi. I am that Siva. It is realization of the ever-present Reality. It is finding Anuttara, the One not having a superior or the Ultimate Reality.

In Pratyabhijna mode, it turns itself inward and obtains Self-Knowledge. Abhijna is outbound, while Pratyabhijna is inbound. Abhijna is to know external objects; Pratyabhijna is to know oneself as the Self, Witness or the Universal Soul.

In Kashmir Saivism, Pratyabhijna means Spontaneous Recognition. You are in spiritual search; your Guru says what you are searching is you; you and the object of your search are one; you and Self are one; Individual self and the Universal Self are one; You and Siva are one. One's true self is nothing but Siva.

What is the purpose of all this discussion? It is all about meditation. It is becoming one with the object of your meditation.

In successful Mantra meditation, Mind dissolves in Buddhi and Buddhi dissolves in Chitta. Chitta dissolves in the Self or Witness. This is essential for proper meditation. This sequential process has four parts to it: meditation by the mind, chanting of mantra by Buddhi, contemplation by Chitta, eventual dissolution in the Self. It goes from thought-initiation to application to contemplation to dissolution. Chitta keeps you in the ‘groove’. You need Chitta to keep meditation, concentration and contemplation in sync. Mind is a mechanical meditator; Buddhi is a fickle meditator; Chitta is a serene meditator. Your aim is to graduate to and dissolve in Chitta meditation and the self. Mind meditation and Buddhi meditation are outbound meaning the thoughts are out-bound in the world of happenings; you are in the world of Nama and
Rupa, names and forms. Chitta meditation is inbound in the sense it is in step with the Atman, the Inner Soul, the Witness. At this juncture the Chitta goes into Smrti mode (remembrance) and engages in deep contemplation. What does it remember? What do you mean by re-cognition (Pratyabhijna)? Chitta remembers its organic connection to the Universal soul, the Self…. From before, Chitta knew the Self, the Universal Soul and in meditation is re-cognizing the Soul.

For successful Mantra Meditation, an aspirant must have the following qualities.

**Santi** = Serenity. Mind must be brought under control and trained not to chase after sense-objects under the false belief that they provide happiness.

**Dantah** = Control of Sense-organs. One must strive to prevent the sense organs from exploring the world of sense objects and impinging on the mind with sensual experiences.

**Param uparatah** = Withdrawal of mind. Mind is trained to forget the sense enjoyments of the past and desist from fancied sensual imageries.

**Shanti Yuktah** = forbearance. One should train oneself not to be disturbed and distracted by frustrations of daily living.

### Vidya Tattvas

<table>
<thead>
<tr>
<th>Anma Tattvas are twenty-four thus recited and revealed in the treatise by grace of God. To remove evil, hear the Vidya Tattvas announce themselves, O Virtuous one! for your goodness. Translation Veeraswamy Krishnaraj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kālam, Niyati, Kalā, Vidyā, Arākam, Puruṣa and Māyā make the 7 Vidya Tattvas. We mentioned these to remove doubts and to explicate their essence so you may meditate on them and make comparison. Translation Veeraswamy Krishnaraj.</td>
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<tr>
<td>The Tattvas kālam niyati karutum kalai vittai ēya irākam puruṭanpē māyai -- māl aravē coṇṇōm atāivākac coṇṇa ivai tam uṇmai uṇṇi uraikka nām uṟru 19</td>
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In Saiva Siddhanta, Māyā is the First Cause and an expression of God's Will (Iccha). Māyā is dependent on God and not dynamic on its own accord and this character is Asat (அசத்து = non-being). Māyā is the innate power of the Sakti (Parigraha-śakti). Siva is its hypostasis and its cause. Siva’s Will is its immediate cause. Maya is an object that has a function. An object and the knower are different entities. The knower may not know everything about an object. That is not the case with Siva who activates Maya which produces the object. Siva is the knower and knows the object to its fullness, since Siva is the creator of the object through Sakti. The Divine Will, prior to Maya, is the knowing Consciousness and determines the object's existence, structure and function. Siva is the agent; Sakti is the instrument; Māyā is the object.
Tattvas and Functions

We declared the seven Vidya Tattvas. Hear us utter the Suddha Tattvas. They are the eternal Suddha Vidya, Isuram, Sadasiva, good Sakti and sivam; know them as they are. Translated by Veeraswamy Krishnaraj.

Suddha vidya Jñānam is dominant (over Kriya). In Isuram, Kriya is dominant over Jñānam. In Sādākyaṃ, they are in equilibrium. Sakti's base is Kriya (action); Sivam's base is of the form of Jñānam (Knowledge). Translated by Veeraswamy Krishnaraj.

We explained thirty-six Tattvas properly. We will speak of the inseparable two impurities (Maḷam). Egoistic impurity encasing the soul (அருப்பும) is nescience (அறிமுகம). Know that the origin of your happiness and grief is your Kanma Malam (one of three Malams). Translation by Veeraswamy Krishnaraj.

You parsed and explicated the thirty-six Tattvas and the bad karma with unflinching Grace. You showed me I am other than those entities. I found myself (my essence). I am able to sift, sort, scrutinize and understand, O Desikar (Guru, Teacher). Translation by Veeraswamy Krishnaraj.
You declared to me my form with undiminished grace. Teach me of your unfading (effulgent) Form. As the sun (அருக்கன்) shows (objects) to the eyes, approaching and merging with Your Intellect, I reveal (enlighten the objects).

Listen good to what I explain. The Cit and Acit do not collaborate. Cit is incapable of analyzing Acit. Parsing, analyzing and knowing are the functions of the soul as declared by the Vedas (அருபாசன) without any trace of retraction (with absolute certainty). Translation by Veeraswamy Krishnaraj.

The thirty-six Tattvas do not know themselves (individually or collectively). Listen to me speak of their nature. There are six pure tastes, which they know not themselves. As I elaborate those (Tattvas), liken them to these (tastes). Translation by Veeraswamy Krishnaraj.

The said Tattvas are inert by nature and intelligence and cannot understand their nature.
I approach and immerse in Your Intellect and enlighten. 

As the sun reveals the objects, the individual embodied soul merges with Pati or Siva and apprehends (objects). As the faint light approaches the bright light, it merges with the brighter light and participates in revealing or casting a light on the object. Of course the contribution of the little light is small.

As we abide in the soul and yet stand apart, we cause You to perceive so much so You appear to be the perceiver. Translation by Veeraswamy Krishnaraj.

Akaram (the letter and the sound 'A = य') is the life-letter of all letters; we remain the life of all lives. If it is not for its abidance (in all letters), lives cannot come by knowledge, so say the Agamas in this good country. Translation by Veeraswamy Krishnaraj.

For the viewing pleasure of the virtuous Sages, Siva stood in the form of the five letters on Nādāntam and performed the dance. O Meykanda Natha! You are the Lord of the Vennainallur with groves scraping the skies. Translation by Veeraswamy Krishnaraj.

The sign य (= the individual soul = the letter य = Ya) is made of eight (8 = द) and two (2 = द). Listen to what I say about the dance, O my son. He dances with His body of sacred five letters 'SiVāYanaMa' to cut
See the Tamil numerals: Ya (ய) is 2+8 (உ+ந்). It is a poetical way denoting the letter Ya (ய). அமர்மை = calamity. ஡ாண் = dance.

Hear me explicate the Dance of the Lord of the Hall (குடமுருள் = Hall = Dance Hall). His dancing feet are Na-karam (நாகரம்); His navel is Ma-karam (மாகரம்); His Broad shoulders are Si-karam (சிகரம்); His face is Va; His head is Ya. Translation by Veeraswamy Krishnaraj.

Siva’s body is made of the Mantra NaMaSiVaYa.
<table>
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<tr>
<th>சசர்க்கும்</th>
<th>துடி</th>
<th>சிக஧ம்</th>
<th>சிக்கண்</th>
<th>஬ாவீசுக஧ம்</th>
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<td>ஆர்க்கும்</td>
<td>஦க஧ம்</td>
<td>அத஦க஧ம்</td>
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<td>பார்க்கில்</td>
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<td>இமநக்கு</td>
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<td>஡ங்கும்</td>
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<td>மலசமகம் கல்கர்த்தை</td>
</tr>
</tbody>
</table>

The hand holding the drum (தம்மு) is Si; the flailing hand is Vā; Abhaya Karam offering refuge is Ya; the handing holding fire is Na; the foot under which Muyalakan rests is Ma. Translation by Veeraswamy Krishnaraj.

Abhaya Karam = the hand that guarantees freedom from fear.
**SiVaYaNaMa** is the Mantra for the soul whose leading edge (the head) is Siva and Grace and the receding tail is obscuration and Malas (impurities). When this soul sheds obscuration and Malas, his Mantra is **Si VaYa**. He has received the Grace (Va) and thus the liberated soul stays between Siva and Grace, his Mantra being **SiYaVa**. We the people with impurities and obscuration of wisdom chant **NaMaSiVaYa**. Our leading edge is headed by lack of wisdom and impurities.
Om-kara is goodly and sacred. The inseparable letters are the brilliant flame. The ones without egoism know it. This is the Dance performed by the Lord of the Hall. The ones who obtained grace (gladly) give up future rebirths. Translation by Veeraswamy Krishnaraj.

The drum is associated with the Creation; Abhaya Mudra hand with Maintenance; Fire with Destruction; the stomping Flower-foot with Obscuration; the raised flower-foot with liberation. Translation by Veeraswamy Krishnaraj.
Shooing off Māyā, burning down the Karma, crushing the Anavam, conferring Grace, showing love, having expunged evil become extinct? O Gracious Guru offering refuge (āśā), the mountain (kālānga) to witness, He assumes the form of Mercy and performs the Dance. Is there rebirth for the ones who nourish on this Dance? Translation by Veeraswamy Krishnaraj.

His place is Supreme. By the five syllable Mantra, he remains beyond the word and mind. For the daughter of the mountain (āśā = Parvati) to witness, He assumes the form of Mercy and performs the Dance. Is there rebirth for the ones who nourish on this Dance? Translation by Veeraswamy Krishnaraj.

You explained well the Dance of Nādānta. Please explain the five-syllable Mantra. Could the five syllables having expunged evil become extinct? O Gracious Guru offering refuge (āśā), could you please explain? Translation by Veeraswamy Krishnaraj.

Though the symbols perish, the meaning of words do not perish. Listen to the other things. Isan (Siva), Grace, Soul, beautiful Obscurant principle and Ānava are integral with Flawless five syllables.
Siva, Grace, Soul, Tirodhana and Malam, the pentad are integral with or subside in the five syllables. Grace does not descend if the chanting of the Mantra begins with Na (ந). For the descent of grace, chant the Mantra beginning with Si (ச). Translation by Veeraswamy Krishnaraj.

If the Great beautiful five-letter Mantra beginning with Si (Siva) is chanted, the soul goes beyond the night and day into a state of bliss. Grace will approach, envelope and make the soul into Siva. The darkness of atomic Anava Mala will be expunged. Translation by Veeraswamy Krishnaraj.

If the Mantra is chanted beginning with the two malas (Na and Ma), the three malas will not be expunged. Chanting the five-letter Mantra with Reversal of Order, the soul will flourish in the wisdom of priceless bliss. The five letters are Ananda Tandavam. Above and Beyond the thirty-six Tattvas, it is the Great Liberation of tranquil Bliss. Translation by Veeraswamy Krishnaraj.

The five letters are the Agamas and the precious Vedas of Annal (Siva). The five letters are all the original Puranas. The five letters are Ananda Tandavam. Above and Beyond the thirty-six Tattvas, it is the Great Liberation of tranquil Bliss. Translation by Veeraswamy Krishnaraj.
The ones attaining liberation are like the ripe fruit, flower, the fire, and the Veena and their respective taste, fragrance, heat, and beautiful harmonious sounds. This union of the two are described as the principle. Translation by Veeraswamy Krishnaraj.

All Tattvas are naturally inherent to the soul, to which it is natural to have bondage (with Mummalam). In Mukti (Mummalam), the ones without Ānava Malam join Siva, so promise the Vedas. Translation by Veeraswamy Krishnaraj. 47. 1. Bond, tie, ligature; 2. Bondage of the soul, connection of the soul with mummalam. 1. Nature; natural property. 2. Nature; natural property.

The rays of the sun and the moon are indistinguishable; so is the case with Nādānta's Annal, whose sacred feet, the soul embraces, finds bliss and gets immersed. Translation by Veeraswamy Krishnaraj.

One says that if the liberated soul merges completely with Him, Siva's Perfection (Tattvamāya) will deteriorate; if Siva unites with the soul, it means they remained separate as strangers (Attanān). What is the situation different from these two? (The answer is as follows.) The sun brings the light to the eyes, when the film is removed from the eyes. Translation by Veeraswamy Krishnaraj.

The film in the eye or cataract is the impurity; once it is removed, the light of Siva's wisdom (Pati Jñānam) enters the soul, which then becomes one with Siva.

You are the inimitable First One beyond words, mind and form, full of compassion. You declared that like the irremovable Pati, Pasu and Pāsam are eternal. Show us the nature of these three. Translation by Veeraswamy Krishnaraj.
In Mukti or liberation, listen to what I say about the threesome. The soul experiences Pure Bliss. God confers abundant Bliss, whose origin is Anava Malam. With love, discover this, O son. Translation by Veeraswamy Krishnaraj.

O Father! With grace tell me the imperishable cause (path) to attain liberation. Listen to what I say. The ones devoted to Guru, Lingam and Siva's disciples are immune to rebirth. Translation by Veeraswamy Krishnaraj.

As the mind of the cow that melts for the calf; likewise the jivan-Muktas react and melt at seeing Guru, Lingam and the devotees who don the robes of ascetics. The Bhakti of the liberated ones expunge all the sins. Translation by Veeraswamy Krishnaraj.

O, Ocean of Bliss: I was saved! I was blessed with Grace of not falling into and not jostling in the ocean of rebirth (metempsychosis) and not wandering on the earth (metempsychosis). O Svetavana Meykanda Nāthā of Vennainallur and Venkādu! I attained the gain of True Tapas (austerity). Translation by Veeraswamy Krishnaraj.

**muttitanji mūru mutalum moliyak kē!**
cutta anūpokattait tuyttal anū – mettavē
iṇḍam koṭuttal irai; ittai viḷaiivital malam
anputanē kaṇṭukol, appā! 51 maṇavācakam
kaṭantān

**appā! im muttikku aḷiyāta kāraṇantān**
ceppāy aḷu ceppakkē
turē kaṇṭukē
tappanē
turē koṭturē
turē maṇavācakam kaṭantān

**karrā maṇampōl kacintu kacintē uruki**
urru ācān linkam uyavēṭam -- parru āka
muttit talaivar mulumalattai mōcikkum
patṭitān niṉṟiṟuvar pār. 53 maṇavācakam kaṭantān

**vāḷēn aruṭkalē! varrāp pavakaṭalil**
vijñē alaiyāmal mēṭinīyil -- cūḷntu viṭā
venṇeyc cuvēṭavaṇa meykanṭa nātaṇē!
uṇmaiv tavappayaṇē urru. 54 maṇavācakam kaṭantān

**cuvēta-vaṇam , = white forest. n. < śvēta- vana. A Šiva shrine near Shiyali in Tanjore district.**
Commentary on Verse 32 of Unmai Vilakkam--

Tirumantiram Verse 951.

Start with A and U, Si in the middle. Start with Va with the breath flowing. Start with Si and meditate on Siva. The Omkara Prime One revels.

Comment: Pranava OM is the prologue followed by Anagram Siva Mantra as depicted below.

Start with Va with the breath flowing = OM Va Si Ya Na Ma. Front load of Grace and Siva, as seen in pure souls. Mantra is for pure souls, who left behind their obscuration and impurities.

Start with Si and meditate on Siva = OM Si Va Ya Na Ma. Front load of Siva and Grace, as seen in one who is like Siva--Great Souls. Mantra for Great Souls.

Panchaaksharam, the five-syllable mantra, represents Siva in Lingam and Nataraja.

In the following passages let me explain the Siva Mantra in varying combination of letters.

Tirumular says that anagram Mantra, Na-Ma-Va-Si-Ya stands in the sphere of Fire; Va-Si-Ya stands in that of Sun; and Va-Si stands in the sphere of Moon. The basic Mantra is Na Ma Si Va Ya. See variant example below. When the soul Ya is flanked by Na and Ma on the front and Si and Vā on the back, Na and Ma representing Tirodhana and Malas lead the soul into bondage and rebirth and Si and Vā representing Siva and Arul confer salvation and Grace to the soul.

Na Ma Ya Si Vā

In the above Mantra, obscuration and impurities are the burdensome front load (Na Ma) on the soul Ya, Siva and Grace Si Vā come once the soul is divested of the front load.

Na Ma Ya Si Vā: This is what you want. At this juncture the soul Ya sits between Si Vā and the new configuration is Si Ya Vā. This is bliss; this is liberation.

Na = Tirodhana Sakti or Obscurant Siva Sakti.
Ma = Malas or impurities
Si = Siva
Vā = Grace
Ya = soul

Kēvala state is dream-sleep state of the soul Ya before birth.

Sakala state is awake state, life of the embodied soul on earth (Na Ma Ya).

Suddha state is deep-sleep state, merger with Siva (Si Vā Ya--- Si Ya Vā): Na Ma left the soul.

The soul Ya is bound by Na and Ma and set free by Si and Vā. Soul’s Kevala state harbors inactive and indolent Anava Mala; Sakala state, active and redolent; Suddha state, inactive, benign, and full of Bliss.

Sakala state depicts Na Ma YaSiVā in that there is a front load of NaMa (obscuration and Malas) on the soul while the soul is in bondage and body in the phenomenal world; in Siva Suddha Jnana state, SiVāYaNaMa depicts SiVā, (Siva and Grace) in the forefront in the soul and NaMa are the tail--empty shells of Tirodhana and impurities.

It is not proper for Ya to interpose between Na and Vā; by enlightenment and salvation Ya interposes...
between $\text{Si}$ and $\text{Vā}$.

$\text{SiVā}$ is perfection; when the soul interposes between $\text{Si}$ and $\text{Vā}$ as $\text{SiYaVā}$ in Mukti (liberation), $\text{Ya}$ becomes one with $\text{SiVā}$, loses its individuality and stands with $\text{SiVā}$ in complete effacement and suffusion in the effulgence (of $\text{SiVā}$). $\text{SiYaVā}$ introduces another element in the unified state, making $\text{Ya}$ appear distinct. (Remember that soul in merger with Sivasakti maintains its distinct status but is so suffused with effulgence of Sivasakti, the distinction is not apparent.)

Perfected souls who do not want rebirth and suffering in this world chant $\text{SiVāYaNaMa}$.
By this Mantra one invokes $\text{Si}$ and $\text{Vā}$ (Siva and Grace) to come to $\text{Ya}$ (the soul) so that $\text{Na}$ and $\text{Ma}$ (Tirodhana and Malas) leave the soul. Siddhas in the know chant the Mantra in the right order, $\text{SiVāYaNaMa}$; Sakalars not in the know chant $\text{NaMaSiVāYa}$; they have the frontload of obscuration of grace and impurities. In $\text{SiVāYaNaMa}$, the lead is taken by Siva and Grace while in $\text{NaMaSiVāYa}$, the lead is taken by Tirodhana and Malas, which shroud and lead the soul astray. We are Sakalar class souls and thus the Mantra sequence for us is $\text{NaMaSiVāYa}$, indicating that the cloud of Tirodhana obscures the sunlight of enlightenment or Siva Jnanam shining on the soul which is under the deleterious influence of Malas; obscuration will last until Malas are eradicated and (Malaprapakam) and Iruvinaiyoppu are realized. IruVinai-y-Oppu = Two Deed resolution = equable resolution of good and bad Karma. According to Tamil Lexicon it means "State of the soul in which it takes an attitude of perfect equanimity towards meritorious or sinful deeds."

Let me explain this concept of Iruvinaiyoppu. You have ten good deeds and eight bad deeds in your karmic bag; that does not mean that you have 10-8 = 2 good deeds, entitling you to merge with Siva with a positive balance sheet. Siva does not like any load of good or bad deeds clinging on the soul, which has to be completely devoid of any extraneous elements; it has to be pure and pristine. This 10-8=2 good-deed-man has to eat the ten good fruits of ten good deeds and eight sour fruits of eight bad deeds; that brings the score to zero, zero load of karma on the soul.

After the Light of Knowledge (Jnana) descends (Saktinipatam) into the soul, it undergoes Odukkam (Involution [oneness or absorption] into Siva Sakti,) and the soul is liberated. At this juncture the mantra is $\text{SiVaYaMaNa}$ or $\text{SiVaYaNaMa}$. In this instance, liberation is achieved and individuality subsumed, Siva and Arul (Grace) are the leading elements of Mantra and Siva is the object of worship. Siva and Arul are the head; Soul is the middle; Malas and Tirodhana are the tail.

In Kundalini Yoga at Ajna Chakra, this Panchakshara Mantra ($\text{SiVaYaMaNa}$, five letter Mantra) becomes three letter Mantra ($\text{SiYaVa}$) for the sake of spiritual development and attenuation of Malas.

$\text{SiYaVa}$ (three letter Mantra) is meant for the Sadhaka whose spiritual development has taken him to the level of Ajna Chakra (between the eyebrows), where $\text{Ya}$ (soul) is comfortably placed between $\text{Si}$ (Siva) and $\text{Va}$ (Sakti); herein the soul serves at the feet of Siva and Sakti in prayer, meditation and sacrifice.

Tirodhana : obscuration or concealment. Tirodhana Sakti, belonging to Sakti, is an obscurant of divine
knowledge, instigator of Anava Mala to its self-destruction and impeller of desires, and creates in the embodied soul a sense of belonging to the world of pain and pleasure until the soul is ready (mature enough) to give them up for progress towards Suddha Jnana (pure knowledge) state. It is like the professor of mathematics concealing his knowledge of higher mathematics and letting his preschooler son struggle with simple additions.

**Malas:** impurities of the soul. Go to [primer_in_saiva_siddhanta.htm](primer_in_saiva_siddhanta.htm) for more details.