

Na = ந Ma = ம Si = சி Vā = வா Ya = ய
Siva's Body is the five letter mantra

Siva & Parvati



Ya = ய

Head = Ya

Vā = வா

Face = Va

Si = சி

Shoulder = Si

Ma = ம

Navel = Ma

Na = ந

Feet = Na

siva's body-namasivaya

Na-Ma-Si-Va-Ya

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Language: Tamil

Subject: Basis of Saiva Siddhanta

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Unmai Vilakkam = உண்மை விளக்கம் = 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 (ஆணவம், மாயை, 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

வண்மைதரும் ஆகமநூல் வைத்த பொருள் வழுவா
உண்மை விளக்கம் உரைசெய்யத் -- திண்மதம்சேர்
அந்திநிறத் தந்திமுகத் தொந்திவயிற்று ஐங்கரனைப்
பந்தம் அறப் புந்தியுள் வைப்பாம் --01 மனவாசகம் கடந்தான்

வண்மை = Truth. திண்மதம் = strong musth or must. அந்தி = twilight. தந்தி = male elephant. தொந்தி = large belly. ஐங்கரன் = five hands = proboscis plus four legs. பந்தம் = bondage. புந்தி = Buddhi or knowledge

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 (விநாயகன்), who removes all obstacles and facilitates success.

Eulogy of Guru Meykanda and supplication to him

பொய்காட்டிப் பொய் அகற்றிப் போதானந்தப் பொருளாம்
மெய்காட்டும் மெய்கண்டாய்! விண்ணப்பம் -- பொய்காட்டா
மெய்யா! திருவெண்ணை வித்தகா! சுத்தவினா
ஐயா நீ தான் கேட்டு அருள். (02) மனவாசகம் கடந்தான்

பொய் = untruth, falsity, lie. போதானந்தம் = wisdom + beatitude (bliss). பொருள் = essence. மெய் = Truth. விண்ணப்பம் = supplication, petition, recitation. வித்தகன். = wise person, (Bhairava, Siva). 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 (பொய்) as Paasam (பாசம் = bondage). It is important first to show what darkness, falsity and ignorance are and then reveal light, Truth and knowledge.

ஆறாறு தத்துவம் ஏது? ஆணவம் ஏது? அன்றே தான்
மாறா வினை ஏது? மற்று இவற்றின் -- வேறு ஆகா
நான் ஏது? நீ ஏது? நடம் அஞ்செழுத்துத்
தான் ஏது? தேசிகனே! சாற்று (3) மனவாசகம் கடந்தான்

ஆறாறு = 6x6 = 36. தத்துவம் = Tattvas = Truth, reality, substance, categories, building blocks. ஆணவம் = Anava Malam = the impurity of Egotism. வினை = Karma. அஞ்செழுத்து = five syllables, Five syllable mantra, Na-Ma-Si-Va-Ya. தேசிகன் = spiritual teacher.

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 (சத்திநிபாதம்), 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

Mala).

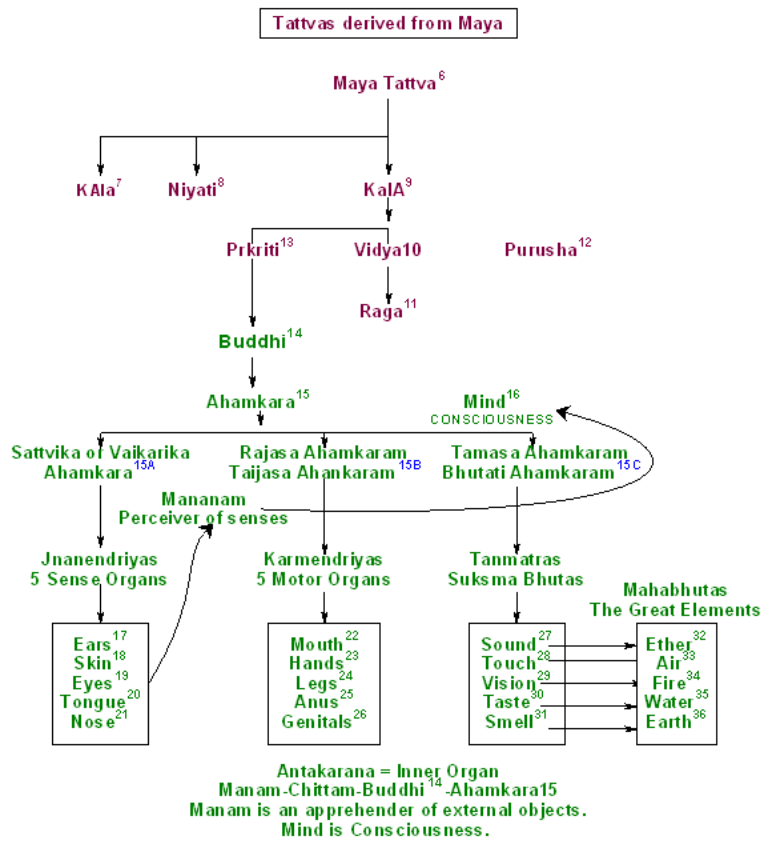
As said earlier, dissolution of the world does not mean that the soul is free to merge with Siva. You may call this as a sleep state for the soul; when creation takes place again, the soul with its burdensome erstwhile sleepy companions Karma, Anava Mala and Maya come together to give the soul a body.

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 **MāyA⁶**, which is under the aegis of **Sakti²** (Sakti Tattva). **Siva¹, Sakti², Sadasiva³, Isvara⁴, Sadvidya⁵** are the Suddha Tattvas (Pure Tattvas); **MāyA⁶, Kāla⁷, Niyati⁸, Kalā⁹, Vidya¹⁰, Rāga¹¹, Purusa¹²** are the Suddha-Asuddha Tattvas (Pure-Impure); **Prakriti Tattva¹³, Buddhi¹⁴, Ahankara¹⁵, Manas¹⁶**, hearing¹⁷ tactile sense¹⁸, vision and color¹⁹, tasting²⁰, smell²¹, speech²², grasp²³, ambulation²⁴, evacuation²⁵, procreation²⁶, sound²⁷, palpation²⁸, form²⁹, taste³⁰, odor³¹, ether³², air³³, fire³⁴, water³⁵ Earth³⁶ are the Asuddha Tattvas (Impure).

TATTVAS-36: These are the Saiva Tattvas, 36 in number as compared to 25 Samkhya Tattvas.

Siva¹, Sakti², Sadasiva³, Isvara⁴, Sadvidya⁵, MāyA⁶, Kāla⁷, Niyati⁸, Kalā⁹, Vidya¹⁰, Rāga¹¹, Purusa¹² **Prakriti Tattva¹³, Buddhi¹⁴, Ahankara¹⁵, Manas¹⁶**, hearing¹⁷ tactile sense¹⁸, vision and color¹⁹, tasting²⁰, smell²¹, speech²², grasp²³, ambulation²⁴, evacuation²⁵, procreation²⁶, sound²⁷, palpation²⁸, form²⁹, taste³⁰, odor³¹, ether³², air³³, fire³⁴, water³⁵ Earth³⁶.

Samkhya Tattvas do not have **Siva¹, Sakti², Sadasiva³, Isvara⁴, Sadvidya⁵, MāyA⁶, Kāla⁷, Niyati⁸, Kalā⁹, Vidya¹⁰, Rāga¹¹**

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 (மலபரிபாகம்) equable resolution of punyam and papam, 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 (Bliss Dance) 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.

Tattvas and their different numerical placements in Samkhya and Saiva Tattvas.

Tattva	Samkhya (25)	Saiva Tattvas (36)
Purusha	Purusha ¹	Purusa ¹²
Prakrti	Prakrti ²	Prakrti Tattva ¹³
Buddhi	Buddhi ³	Buddhi ¹⁴
Ahamkara	Ahamkara ⁴	Ahamkara ¹⁵
Mind	Mind ⁵	Manas ¹⁶
Hearing	Hearing ⁶	hearing ¹⁷
Touching	Touching ⁷	tactile sense ¹⁸
Seeing	Seeing ⁸	vision and color ¹⁹
Tasting	Tasting ⁹	tasting ²⁰
Smelling	Smelling ¹⁰	smell ²¹
Speech	Speech ¹¹	speech ²²
Grasp	Grasp ¹²	grasp ²³
Walk	Walk ¹³	ambulation ²⁴ (walk)
Excretion	Excretion ¹⁴	evacuation ²⁵ (Excretion)
Generation	Generation ¹⁵	procreation ²⁶ (Generation)
Sound	Sound ¹⁶	
Touch	Touch ¹⁷	Sound ²⁷
Form	Form ¹⁸	palpation ²⁸
Taste	Taste ¹⁹	form ²⁹
Smell	Smell ²⁰	taste ³⁰
Space	Space ²¹	odor ³¹
Air	Air ²²	ether ³² (Space)
Fire	Fire ²³	air ³³
Water	Water ²⁴	fire ³⁴
		water ³⁵
		Earth ³⁶

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).

உள்ளபடி இத்தை உரைக்கக் கேள் உன் தனக்கு
வள்ளல் அருளால் அன்று வாய்மலர்ந்து -- தெள்ளியசீர்
ஆகமங்கள் சொன்ன அடைவிலே ஆனந்த
யோகம் நிகழ் புதல்வா! உற்று (4) மனவாசகம் கடந்தான்
உள்ளபடி = As it is. வள்ளல் அருளால் = Liberal donor, Benefactor grace = Siva's Grace. தெள்ளியசீர் =
clear Grace, beauty, fame. ஆனந்த யோகம் நிகழ் புதல்வா: O son, abiding in Yoga of Bliss.
O son abiding in Yoga of Bliss. The Great Benefactor (Siva) uttered from his floral lips with grace the
Agamas brimming with abundant grace. Told (Expounded by me) as it is, listen to this. --4

Meykandar calls Kadantar as his son abiding in Yoga of Bliss. In Saiva tradition, an aspirant engages in Chariyai, Kriyai, yogam and Jnanam (சரியை, கிரியை, யோகம், ஞானம்) 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**. **Agama** 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 **Buddhi**¹⁴ to **Earth**³⁶. **The Tattvas and TAtvikas** (தாத்துவிகம்)= That which is connected with *tattva*) are fourfold: Tanu = தனு = body; Karanam = கரணம் = Instruments of the body, organs of sense; Bhuvanam = புவனம் = World; Bhogam = போக்கியம்= objects of enjoyment. **Purusa**¹² the soul is the overlord or enjoyer of all these Tattvas from **Prakrti Tattva**¹³ to **Earth**³⁶. The Tattvas are called BhogyakAndam (போக்கியகாண்டம்= a class of categories under Suddha-Asuddhatattvam 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.

நாற்கோணம் பூமி; புனல் நண்ணும் மதியின்பாதி

ஏற்கும் அனல் முக்கோணம் எப்போதும் -- ஆக்கும்

அறுகோணம் கால்; வட்டம் ஆகாயம்; ஆன்மா

உறுகாயம் ஆம் இவற்றால் உற்று --5 மனவாசகம் கடந்தான்

நாற்கோணம் பூமி = Four-angle Earth = Square earth. In India, the icon for earth is a Square, (yellow in color). புனல் நண்ணும் மதியின்பாதி = Water like the half-moon = the icon of water is half-moon. ஏற்கும் அனல் முக்கோணம் = destructive Fire is a Triangle; ஆக்கும் அறுகோணம் கால் = moving wind is a Hexagon. வட்டம் ஆகாயம் = Ether (space) is round. ஆன்மா உறுகாயம் ஆம் இவற்றால் உற்று = The soul obtains a body made of these as aid above.

The earth is yellow square; water is half-moon; Fire is a triangle; wind is a Hexagon (round in the picture); 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 (Muladhara Chakra); one at the genitals (Svadhista); 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](#)

பொன்பார் புனல்வெண்மை பொங்கும் அனல்சிவப்பு

வன்கால் கருமை வளர் வான்தூமம் -- என்பார்

எழுத்து லவரய அப்பாராதிக்கு என்றும்

அழுத்தமதாய் நிற்கும் அது.--6 மனவாசகம் கடந்தான்

பொன்பார் = Earth is golden. புனல்வெண்மை = Water is white. பொங்கும் அனல்சிவப்பு = boiling (blazing) Fire is red. வன்கால் கருமை = strong wind is black. வளர் வான்தூமம் = Expanding space is smoke-colored. என்பார் = thus they say. எழுத்து ல-வ-ர-ய-அ பாராதிக்கு என்றும் அழுத்தமதாய் நிற்கும் அது. = The letters (syllables) ல-வ-ர-ய-அ = La, Va, Ra, Ya, Ha = 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.

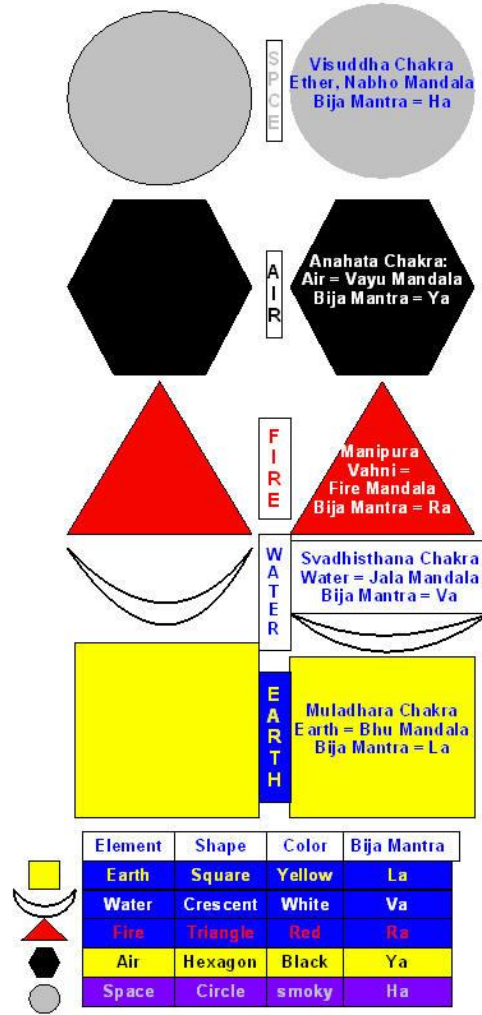
Arul Nanthi Sivanar in his composition Sivagnana Siddhiyar, verse 157 says the following.

மண் புனல், அனல், கால், வான், பால் வடிவு நாற்கோணம் ஆகும்

தண்பிறை மூன்று கோணம் தகும் அறுகோணம் வட்டம்

வண்பொன்மை வெண்மை செம்மை கறுப்போடு தூமம் வன்னம்

எந்தரும் எழுத்துத் தானும் ல, வ, ர, ய அவ்வுமாமே. --157 Sivagnana Siddhiyar



குறி குலிசம் கோகனதம் கொள்சுவத்தி குன்றா
அறுபுள்ளி ஆர் அமுத விந்து -- பிறிவு இன்றி
மண் புனல் தீககால் வானம் மன்னும் அடைவே என்று
ஒண் புதல்வா! ஆகமம் ஒதும்.--7 மனவாசகம் கடந்தான்

குறி = symbol. குலிசம் = Indra's Thunderbolt. சுவத்தி = Swastika. அறுபுள்ளி = six dots. அமுத விந்து = Amrita Bindu. மண் புனல் தீககால் வானம் = Earth, Water, Fire, Air, Ether. ஒண் புதல்வா! = Wonderful son. ஆகமம் ஒதும். = Agamas declare.

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

Earth = Thunderbolt. Water = Lotus. Fire = Swastika. Wind = 6 dots. Ether (AkAsa) = Amrita Bindu.

பார் ஆதி ஐந்தும் பன்னும் அதி தெய்வங்கள்
ஆர் ஆர் அயன் ஆதி ஐவராம் -- ஓர் ஓர்
தொழில் அவர்க்குச் சொல்லுங்கால் தோற்றம் முதல் ஐந்தும்
பழுதறவே பண்ணுவர்கள் பார்--8 மனவாசகம் கடந்தான்

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.

படைப்பன் அயன்; அளிப்பன் பங்கயக்கண் மாயன்;
 துடைப்பன் உருத்திரனும்; சொல்லில் -- திடப்பெறவே
 என்றும் திரோபவிப்பர் ஈசர்; சதாசிவரும்
 அன்றே அநுக்கிரகர் ஆம்.--9 மனவாசகம் கடந்தான்

The words in this verse have the breeze of ease and simplicity.

The Creator is Ayan (அயன்= Brahma); the Sustainer is lotus-eyed MAyan (மாயன் = Vishnu); The destroyer துடைப்பன்) is Rudra; Isa (ஈசர் = Mahesvara) exercises Tirobhava (திரோபவம் = Veiling); Sadasiva confers Anugraha (அநுக்கிரகம் = Grace before liberation). [Primer in Saiva Siddhanta](#)

படைப்பன் அயன்; அளிப்பன் பங்கயக்கண் மாயன்;
 துடைப்பன் உருத்திரனும்; சொல்லில் -- திடப்பெறவே
 என்றும் திரோபவிப்பர் ஈசர்; சதாசிவரும்
 அன்றே அநுக்கிரகர் ஆம்.--9 மனவாசகம் கடந்தான்

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

Before Birth: Kevala Avastha = Kevala-k-kitai = கேவலக்கிடை kēvala-k-kiṭai *kēvala* +. (Śaiva.)

Disembodied inactive condition of the soul enveloped in *ānava* (ஆணவம்), the inherent darkness;

During life on Earth: Sakala Avastha = சகலாவத்தை cakalāvattai: Condition of the soul in the phenomenal world in Jagrat, Soplanam, 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. = சுத்தாவத்தை 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: Washerman 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 ([ஆணவ மலம்](#)), which, when expunged with the Grace of God, results in liberation. [That is Suddha Avastha.](#)

மண் கடினமாய்த் தரிக்கும் ; வாரிகுளிர்ந்தே பதம் ஆம்
ஒண்கனல் சுட்டு ஒன்றுவிக்கும் ஓவாமல் -- வண்கால்
பரந்து சலித்துத் திரட்டும் பார்க்கில் ஆகாயம்
நிரந்தரமாய் நிற்கும் நிறைந்து.--10 மனவாசகம் கடந்தான்

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. சலித்து To move, to shake.

உள்ளபடி மாபூதம் ஓதினோம் உன்றனக்குக்
கள்ளம்மிகும் ஐம்புலனும் கட்டுரைக்கில் -- மெள்ளவே
ஓசை பரிசம் உருவம் சுவை நாற்றம்
ஆசை தரும் ஐம்புலனே ஆம் --11 மனவாசகம் கடந்தான்

கள்ளம்மிகும் = full of sly.

The Sly Five

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

ஞானேந்திரியங்கள் நன்றாய்க் உரைக்கக்கேள்
ஊனம் மிகுபூதம் உற்றிடமா -- ஈனமாம்
சத்தாதியை அறியும் தானம் செவி தோல் கண்
அத்தாலு மூக்கு என்று அறி. --12 மனவாசகம் கடந்தான்

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.

வாஸிடமாய் நின்று செவி மன்னும் ஒலியதனை
 ஈனமிகும் தோல் கால் இடமாக -- ஊனப்
 பரிசம் தனை அறியும் பார்வையில் கண் அங்கி
 விரவி உருவம் காணுமே.--13 மனவாசகம் கடந்தான்

The ear perceives sound abiding in space. Wind aids perception of touch by the skin. Fire aids perception of form by the eye.

நன்றாக நீர் இடமாக நா இரதம் தான் அறியும்
 பொன்றா மணம் மூக்கும் பூ இடமா -- நின்று அறியும்
 என்று ஓதும் அன்றே இறை ஆகமம் இதனை
 வென்றார் சென்றார் இன்ப வீடு.-14. மனவாசகம் கடந்தான்

இன்ப வீடு. = House of Bliss.

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): **Amurta** and **Murta**, 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.

Tanmātras – Subtle Elements	Sound	Touch	Color	Taste	Smell
Gross Elements	Ākāsa (Ether)	Air	Fire	Water	Earth
Sensations	Hearing	Tactile sense	Vision	Taste	Smell
Peripheral sensory receivers	Ears	Skin	Eyes	Tongue	Nose
Brain centers	Auditory center	Sensory cortex	Visual cortex	Gustatory center	Olfactory center

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.

Table13.06 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.

Subtle and nonspecific		Subtle and nonspecific		Subtle and nonspecific		Subtle and nonspecific		Subtle and nonspecific	
SOUND		TOUCH		COLOR		TASTE		SMELL	
Air		Ether		Ether		Ether		Ether	
12.5%	Ether	12.5%	Air	12.5%	Fire	12.5%	Water	12.5%	Earth
Fire	50%	Fire	50%	Air	50%	Air	50%	Air	50%
12.5%		12.5%		12.5%		12.5%		12.5%	

water 12.5%		Water 12.5%		Water 12.5%		Fire 12.5%		Fire 12.5%	
Earth 12.5%		Earth 12.5%		Earth 12.5%		Earth 12.5%		Water 12.5%	
ETHER		AIR		FIRE		WATER		EARTH	
Gross and Specific		Gross and Specific		Gross and Specific		Gross and Specific		Gross and Specific	
Hearing		Tactile Sense		Vision		Tasting		Smelling	
Ears		Skin		Eyes		Tongue		Nose	
Vestibulocochlea r		Sensory Pathways		Visual Pathways		Taste Pathways		Olfactory Path.	
Auditory region of the cerebral cortex		Somatic sensory region of the cortex		Visual region of cerebral cortex		Gustatory region of cerebral cortex		Olfactory region of cerebral cortex	
Mind		Mind		Mind		Mind		Mind	
Buddhi & Purusa		Buddhi & Purusa		Buddhi & Purusa		Buddhi & Purusa		Buddhi & Purusa	
Mind		Mind		Mind		Mind		Mind	
Motor Cortex		Motor Cortex		Motor Cortex		Motor Cortex		Motor Cortex	
Motor Organs- Karmendriya		Motor Organs- Karmendriya		Motor Organs- Karmendriya		Motor Organs- Karmendriya		Motor Organs- Karmendriya	

Tanmātras is special to the Sankhya system, one of its greatest contributions. 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:

Earth	Water	Fire	Ether
The Cranium	Body Fluids	Hunger	Anger
The Skin	Blood	Thirst	Lust
The Intestines	Urine	Body Heat	
The Bones	Saliva	Swoon-Syncope	
The Flesh	Sweat	Libido	
The Nails	Other Fluids		

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.

கண்நுதல் நூல் ஓதியிடும் கன்மேந்திரியங்கள்
எண்ணும் வசனாதிக்கு இடமாக -- நண்ணியிடும்
வாக்குப் பாதம்பாணி மன்னு குதம் உபத்த
ஆக்கருதும் நாளும் அது. --15 மனவாசகம் கடந்தான்

வாக்கு = mouth. குதம் = Anus உபத்தம் = generative organ.

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

வாக்கு ஆகாயம் இடமா வந்து வசனிக்கும்; கால்
போக்கு ஆரும் காற்று இடமாப் புல்கி அனல் - ஏற்கும்
இடும் கை முகம் நீர் இடமா மலாதி
விடும்; பார் இடம் உபத்தம் விந்து. - 16 மனவாசகம் கடந்தான்

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			
Motor Organ	Element	Function	Central organ
Mouth (larynx)	Space	Speech	Brain & Speech Center
Feet	Air	Ambulation	Brain & Motor Cortex
Hands	Fire	Motion	Brain & Motor Cortex
Anus & Bladder	water	Evacuation & Excretion	Brain & Spinal Cord
Genitals	Earth	Ejaculation	Brain & Spinal cord

அந்தக் கரணம் அடையே உரைக்க கேள்
அந்தமனம் புத்தியுடன் ஆங்காரம் -- சிந்தை இவை
பற்றியது நிச்சயித்துப் பல்கால் எழுந்திருந்து அங்கு
உற்றது சிந்திக்கும் உணர்.--17 மனவாசகம் கடந்தான்

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 = அந்தக்கரணம் Inner seat of thought, feeling and volition, consisting of four aspects, viz., மனம், புத்தி, அகங்காரம், சித்தம்.

Manam, Buddhi, Ahamkaram, and Chittam = மனம், புத்தி, அகங்காரம், சித்தம் ; Manas, Intellect, Egoism and Determinative Faculty.

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.

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 (Antakarana = அந்தக்கரணம்) is made of four entities as follows.

Buddhi = புத்தி = Intellect. Reason, power of discernment or judgment

Ahamkaram = அகங்காரம் = Egoism

Manas = மனம் = Mind

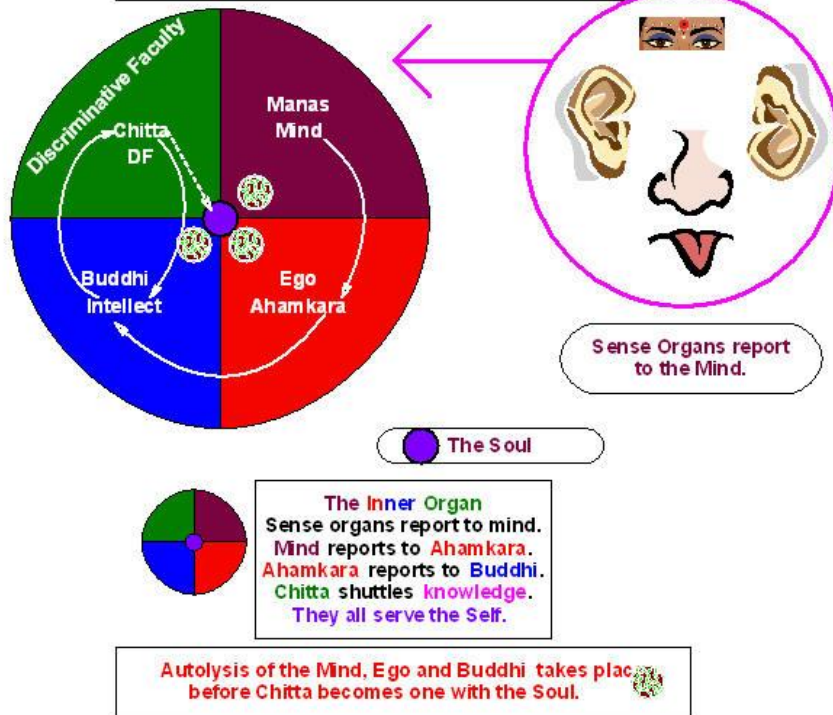
Chitta = சித்தம் = Determinative Faculty

The Inner Organ
Antahkarana

Mind, Buddhi and Chitta are a three-way switch. When one is operative the other two are turned off.

The Mind, Ahamkara, Buddhi and Chitta serve the central self

In Pratyabhijna, the Mind, Ego, Buddhi undergo autolysis and Chitta abides in the Self.



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 (Intellect).

Manas = Mind. Buddhi = Intellect. Chitta = Citta = Determinative faculty.

When Buddhi is churning, you call the function **Buddhi-Vritti**. Same is true of **Manas-Vritti and Chitta-Vritti**. **Manas-Vritti, Buddhi-Vritti and Chitta-Vritti** 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 sorter, 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 **Smrti** or remembrance; when knowledge is put in storage and not remembered, it is called **Aphana** (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; Ahankara-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-Vritti) it is called Manas or **mind**; when it thinks (Buddhi-Vritti) it **Buddhi**; When it is in memory mode (Chitta Vritti), it is **Chittam**. Thus Manas-Buddhi-Ahankara-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)**, **மானதக்காட்சி**, 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 = மனம். Mind is also called Lower mind. Mind is made of thoughts when it is active (Manas-Vritti). 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: avidya¹ (ignorance), asmita² (egoism), raga³ (desire), abhinivesa⁴ (tenacity of mundane existence) and dvesha⁵ (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 = அந்தக்கரணம் = Inner seat of thought, feeling, and volition, consisting of four aspects: புத்தி, அகங்காரம், மனம், சித்தம், (Buddhi or Intellect, Egoism, Mind, Determinative Faculty. உட்கருவி = utkaruvu = **Inner Organ** = Antakarana =

அந்தக்கரணம். 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-Vritti 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 intell (intelligence) by Manas, the field agents, and the analyzer of 'intell' is the Buddhi. **Ego: अहंकार = அகங்காரம் = 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 (= சித்தம் = 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 Smaranam). 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 [TATTVAS-36](#) along with [Buddhi¹⁴](#), [Ahamkara¹⁵](#), [Manas¹⁶](#). It is said that Chittam is part of [Prakrti Tattva¹³](#). 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: Siva¹, Sakti², Sadasiva³, Isvara⁴, Sadvidya⁵, MayA⁶, Kala⁷, Niyati⁸, Kala⁹, Vidya¹⁰, Raga¹¹, Purusa¹² [Prakrti Tattva¹³](#), [Buddhi¹⁴](#), [Ahamkara¹⁵](#), [Manas¹⁶](#), [hearing--Ears¹⁷](#), [touch--Skin¹⁸](#), [vision and color--Eyes¹⁹](#), [tasting--Tongue or mouth²⁰](#), [smell--Nose²¹](#), [speech-Larynx²²](#), [grasp-Hands²³](#), [ambulation--Feet²⁴](#), [evacuation--Anus²⁵](#), [procreation-Genitals²⁶](#), [sound²⁷](#), [palpation²⁸](#), [form²⁹](#), [taste³⁰](#), [odor³¹](#), [ether³²](#), [air³³](#), [fire³⁴](#), [water³⁵](#), [earth³⁶](#).

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 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 out-bound 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 Smṛti mode (remembrance) and engages in deep contemplation. What does it remember? What do you mean by re-cognition (Pratyabhijñā)? 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

<p>ஓதியிடும் நாலாறும் உள்ள ஆன்ம தத்துவம் என்று ஆதி அருள் நூல் அறையுங்காண்; - தீது அறவே வித்தியா தத்துவங்கள் தம்மை விளம்பிக் கேள் உத்தமனே! நன்றா உனக்கு. 18 மனவாசகம் கடந்தான்</p>	<p>ōtīyīṭum nālārum uḷḷa āṇma tattuvam eṇru āti aruḷ nūḷ aṟaiyuṅkāṇ; -- tītu aṟavē vittiyā tattuvaṅkaḷ tammai viḷampik kēḷ uttamaṇē! naṇṟā uṇakku. 18</p>
<p>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.</p>	

<p>The Tattvas காலம் நியதி கருதும் கலை வித்தை ஏய இராகம் புருடனே மாயை -- மால் அறவே சொன்னோம் அடைவாகச் சொன்ன இவை தம் உண்மை உன்னி உரைக்க நாம் உற்று. 19 மனவாசகம் கடந்தான்</p>	<p>kālam niyati karutum kalai vittai ēya irākam puruṭaṇē māyai -- māl aṟavē coṇṇōm aṭaivākac coṇṇa ivai tam uṇmai uṇṇi uraikka nām urru 19</p>
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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.

உன்னி = meditate. உற்று = compare.

Kālam, Niyati, Kalā, Vidyā, Arākam, Puruṣa and **Māyā** = Time, Order, Learning, Knowledge, Desire, Soul laden with the first jackets, and Maya

In Saiva Siddhanta, **Māyā**⁶ 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; Māyā⁶ is the object.

Tattvas and Functions

எல்லை பலம் புதுமை எப்போதும் நிச்சயித்தல்
அல்லல் தரும் கிரியை ஆன்மாவுக்கு -- ஒல்லை
அறிவு ஆசை ஐம்புலனும் ஆர வரும் காலம்
குறியா மயக்கு என்று கொள். 20 மனவாசகம் கடந்தான்

ellai palam putumai eppōtum niccayittal
allal tarum kiriyai āṇmāvukku -- ollai
arivu ācai aimpulaṇum āra varum kālam
kuriyā mayakku eṇru koḷ. 20

Demarcation, fruit, and newness are a certainty. Action imposes distress on the soul quickly. Knowledge, Desire, five senses, Time (Vidya, Rāga, senses, Kāla) are the cause of confusion. Translated by Veeraswamy Krishnaraj.

வித்தியா தத்துவங்கள் ஏழும் விளம்பினோம்
சுத்தமாம் தத்துவங்கள் சொல்லக் கேள் -- நித்தமாம்
சுத்த வித்தை ஈசுரம் பின் சொல்லும் சதாசிவம் நல்
சத்திசிவம் காண் அவைகள் தாம். 21 மனவாசகம் கடந்தான்

vittiyā tattuvaṅkaḷ eḷum viḷampinōm
cuttamām tattuvaṅkaḷ collak kēḷ -- nittamām
cutta vittai īsuram piṇ collum catācivam nal
catticivam kāṇ avaiḷ tām. 21 Maṇavācakam
kaṭantāṇ

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.

சுத்த வித்தை ஞானம் மிகும் தொன்மையாம் ஈசுரம்தான்
அத்தன் தொழில் அதிகம் ஆக்கி இடும் -- ஒத்த இவை
சாதாக்கியம் என்றும் சத்தி சிவம் கிரியை
ஆதார ஞான உரு ஆம். 22 மனவாசகம் கடந்தான்

cutta vittai ṇāṇam mikum toṇmaiyaṁ īsuramtāṇ
attāṇ toḷil atikam ākki iṭum -- otta ivai
cātākkiam eṇrum catti civam kiriyai
ātāra ṇāṇa uru ām. 22 maṇavācakam kaṭantāṇ

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

ஆறாறு தத்துவமும் சொன்னோம் அடைவாக
மாறா மலம் இரண்டும் வாசொல்லக் - கூறில்
அறியாமை ஆணவம் நீ ஆன சுகம் துக்கம்
குறியா வினை என்று கொள். 23 மனவாசகம் கடந்தான்

ārāru tattuvamum coṇṇōm aṭaivāka
mārā malam iraṇṭum vācollak - kūṇil
ariyāmai āṇavam nī āṇa cukam tukkam
kuriyā viṇai eṇru koḷ. 23 maṇavācakam kaṭantāṇ

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

ஆறாறு தத்துவமும் ஆணவமும் வல்வினையும்
மாறா அருளால் வகுத்து உரைத்தீர் - வேறு ஆகா
என்னை எனக்கு அறியக் காட்டீர் இவை கண்டேன்
உன்னரிய தேசிகரே! உற்று. 24 மனவாசகம் கடந்தான்

ārāru tattuvamum āṇavamum valviṇaiyum
mārā aruḷāl vakuttu uraittīr - vēru ākā
eṇṇai eṇakku ariyak kātṭīr ivai kaṇṭēṇ
uṇṇariya tēcikarē! uṇru. 24 maṇavācakam kaṭantāṇ

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.

நன்றா உரைக்கக் கேள் நல்ல சித்தின் முன் அசித்து இங்கு
ஒன்றாது சித்து அசித்தை ஓராது - நின்று இவற்றை
அன்றே பகுத்து அறிவது ஆன்மாவே என்று மறை
குன்றாமல் ஓதும் குறித்து. 25 மனவாசகம் கடந்தான்

naṅṛā uraikkak kēḷ nalla cittiṅ muṅ acittu iṅku
oṅṛātu cittu acittai oṛātu - niṅṛu ivarrai
aṅṛē pakuttu aṛivatu āṅmāvē eṅṛu maṛai
kuṅṛāmal oṭum kuṛittu. 25 maṅavācakam kaṭantāṅ

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 (மறை) without any trace of retraction (with absolute certainty). Translation by Veeraswamy Krishnaraj.

தத்துவங்கள் ஆறாறும் தம்மைத்தாம் என்று அறியா
எத்தன்மை என்னில் இயம்பக்கேள் -- சுத்தமாம்
ஆறு சுவையும் அறியாவே தம்மைத் தாம்
கூறில் அவை இவை போல் கொள். 26 மனவாசகம்
கடந்தான்

tattuvaṅkaḷ āṛārum tammaittām eṅṛu aṛiyā
ettaṅmai eṅṅil iyampakkēḷ -- cuttamām
āṛu cuvaiyum aṛiyāvē tammait tām
kūṛil avai ivai pōḷ koḷ. 26 maṅavācakam kaṭantāṅ

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.

தித்திப்பு¹

புளிப்பு²

கைப்பு³

கார்ப்பு⁴

உவர்ப்பு⁵

துவர்ப்பு⁶

Sweetness¹

Sourness²

Bitterness³

Pungency⁴

Saltiness⁵

Astringency⁶

ஆறு சுவையும் அருந்தி அவை தம்மை
வேறு ஒருவன் கூறியிடும் மேன்மைபோல் - ஆறாறும்
ஒன்று ஒன்றாய் நாடி உணர்ந்து ஓதில் அதில் உற்று அறிவாய்
நின்ற பொருள் தானே காண் நீ. 27 மனவாசகம் கடந்தான்

āṛu cuvaiyum arunti avai tammai
vēṛu oruvaṅ kūṛiyiṭum mēṅmaipōḷ - āṛārum
oṅṛu oṅṛāy nāṭi uṅarntu oṭil atil urru aṛivāy
niṅṛa poruḷ tāṅē kāṅ nī. 27 maṅavācakam
kaṭantāṅ

Having been relished, the six tastes know not themselves but only upon declaration by the excellence of the taster. Likewise, you, one by one seek, realize and explain the thirty-six Tattvas. The intellect in analyzing the essence (of these Tattvas) rests with you. Translation by Veeraswamy Krishnaraj.
The declaration of the excellence of the eaten six tastes is known to someone other than the taste themselves. Likewise, you, one by one seek, realize and explicate the thirty-six Tattvas. The intellect in analyzing the essence (of these Tattvas) rests with you. Translation by Veeraswamy Krishnaraj.

குன்றா அருளாலே கூறியீர் என் வடிவு
பொன்றாத நும் உருவம் போதியீர் -- நின்று அருக்கன்
கண்ணுக்குக் காட்டுமாய் போலே உனது அறிவில்
நண்ணி அறிவித்திடுவோம் நாம். 28 மனவாசகம்
கடந்தான்

kuṅṛā aruḷālē kūṛiyīṛ eṅ vaṭivu
poṅṛāta num uruvam pōṭiyīṛ -- niṅṛu arukkaṅ
kaṅṅukkuk kāṭṭumāp pōḷē uṅatu aṛivil
naṅṅi aṛivittiṭuvōm nām. 28 maṅavācakam kaṭantāṅ

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).

Verse 985: Tamil numbers

க	உ	ந	சி	ந	கா	எ	அ	க	ய
1	2	3	4	5	6	7	8	9	10

See the Tamil numerals: Ya (ய) is 2+8 (உ+அ). It is a poetical way denoting the letter Ya (ய). அவாயம் = calamity. நட்டம் = dance.

ஆடும்படி கேள் அம்பலத்தான் ஐயனே
நாடும் திருவடியிலே நகரம் -- கூடும்
மகரம் உதரம் வளர்தோள் சிகரம்
பகரும் முகம் வா முடியப் பார். 33 மனவாசகம் கடந்தான்

āṭumpaṭi kē! ampalattāṇ aiyāṇē
nāṭum tiruvaṭiyilē nakaram -- kūṭum
makaram utaram vaḷartō! cikaram
pakarum mukam vā muṭiyap pār. 33 maṇavācakam
kaṭantāṇ

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

Siva's body is made of the Mantra NaMaSiVaYa.

Na = ந Ma = ம Si = சி Vā = வா Ya = ய
Siva's Body is the five letter mantra

Siva & Parvati



Ya = ய

Head = Ya

Vā = வா

Face = Va

Si = சி

Shoulder = Si

Ma = ம

Navel = Ma

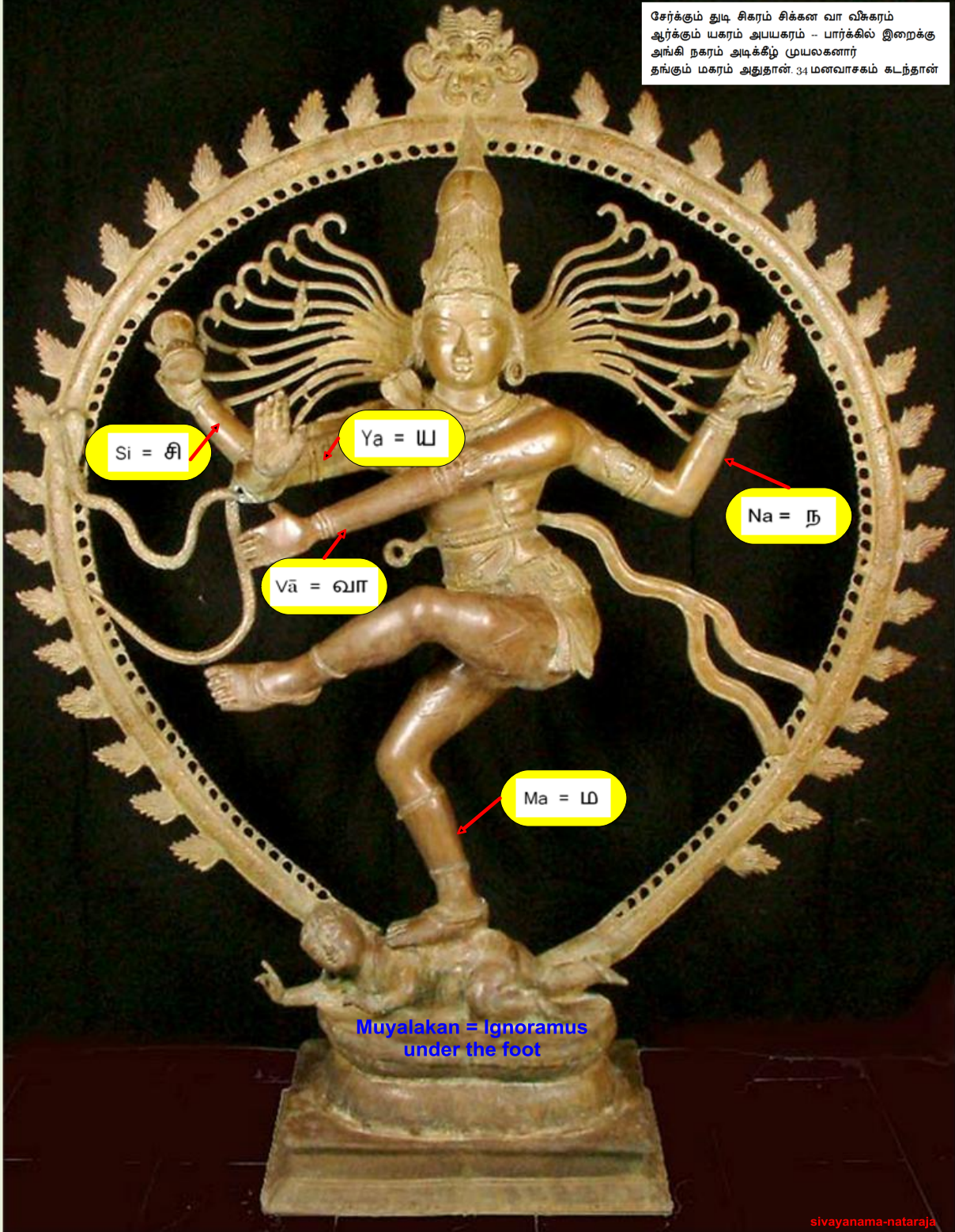
Na = ந

Feet = Na

Na-Ma-Si-Va-Ya

siva's body-namasivaya

சேர்க்கும் துடி சிகரம் சிக்கன வா விசுகரம்
ஆர்க்கும் யகரம் அபயகரம் -- பார்க்கில் இறைக்கு
அங்கி நகரம் அடிக்கீழ் முயலகனார்
தங்கும் மகரம் அதுதான். 34 மனவாசகம் கடந்தான்



sivayama-nataraja

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



SiVaYaNaMa is the Mantra for the soul whose leading edge (the head) is Siva and Grace and the receding tail is obscurant and Malas (Impurities). When this soul sheds obscurant 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 obscurant of wisdom chant **NaMaSiVaYa**. Our leading edge is headed by lack of wisdom and impurities.

ஓங்காரமே நல் திருவாசி; உற்று அதனில்
நீங்கா எழுத்தே நிறை சுடராம் -- ஆங்காரம்
அற்றார் அறிவர் அணி அம்பலத்தான் ஆடல் இது
பெற்றார் பிறப்பு அற்றார் பின். 35 மனவாசகம்
கடந்தான்

ōṅkāramē nal tiruvāci; urru atañil
nīṅkā eḷuttē niṟai cuṭarām -- āṅkāram
arrār arivar aṇi ampalattāṇ āṭal itu
perrār piṟappu arrār piṇ. 35 maṇavācakam
kaṭantāṇmaṇavācakam kaṭantāṇ

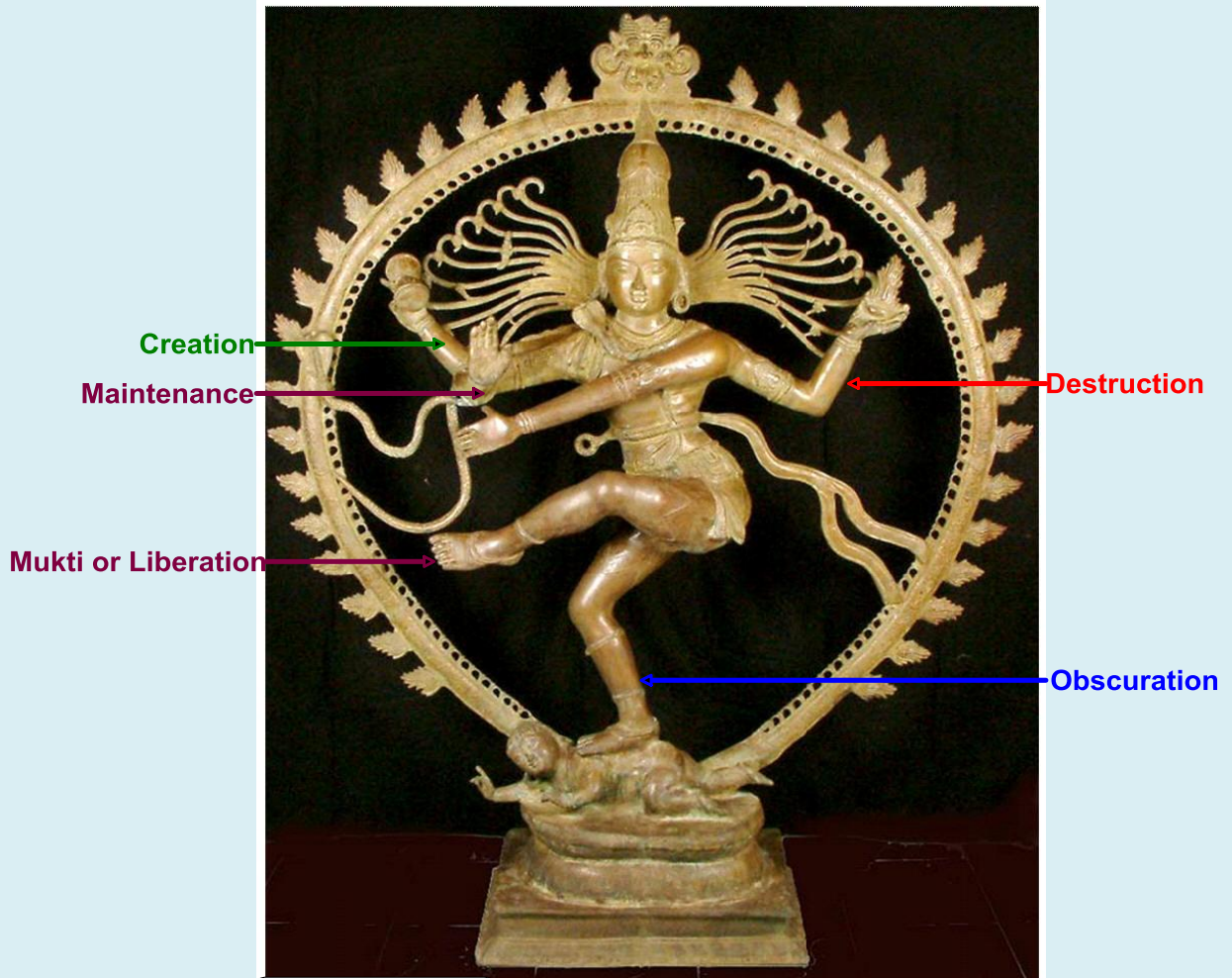
Om-kara is goodly and sacred. The inseparable letters are the brilliant flame. The ones without egoism know it. This is the Dance performed by the Lord of the Hall. The ones who obtained grace (gladly) give up future rebirths. Translation by Veeraswamy Krishnaraj.

தோற்றம் துடி அதனில் தோயும் திதி அமைப்பில்
சாற்றியிடும் அங்கியிலே சங்காரம் -- ஊற்றமா
ஊன்று மலர்ப் பதத்தில் உற்றதிரோதம் முத்தி
நான்ற மலர்ப்பதத்தே நாடு. 36 மனவாசகம் கடந்தான்

tōṛram tuṭi atañil tōyum titi amaippil
cāṛṛiyiṭum aṅkiyilē caṅkāram -- ūṛramā
ūṇṇu malarp patattil urṛatirōtam mutti
nāṇṇa malarppatattē nāṭu. 36 maṇavācakam kaṭantāṇ

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.

The five Functions of the Lord Nataraja



மாயைதனை உதறி வல்வினையைச் சுட்டுமலம்
சாய அமுக்கி அருள்தான் எடுத்து -- நேயத்தால்
ஆனந்த வாரிதியில் ஆன்மாவைத் தான் அழுத்தல்
தான் எந்தையார் பரதம் தான். 37 மனவாசகம்
கடந்தான்

māyaitaṇai utari valviṇaiyaic cuṭṭumalam
cāya amukki aruḷtāṇ eṭuttu -- nēyattāl
āṇanta vāritiyil āṇmāvait tāṇ aḷuttal
tāṇ entaiyār paratam tāṇ. 37 maṇavācakam kaṭantāṇ)

Shooing off Māyā, burning down the Karma, crushing the Anavam, conferring Grace, showing love, அண்டி
immersing the soul in the Ocean of Bliss (ஆனந்த வாரிதி), it is the Dance (பரதம்) by our Father (எந்தை).
Translation by Veeraswamy Krishnaraj.

மோனந்த மாமுனிவர் மும்மலத்தை மோசித்துத்
தான் அந்த மானிடத்தே தங்கியிடும் -- ஆனந்தம்
மொண்டு அருந்தி நின்று ஆடல் காணும் அருள் மூர்த்தியாக்
கொண்ட திரு அம்பலத்தான் கூத்து. 38 மனவாசகம்
கடந்தான்

mōṇanta māmuṇivar mummalattai mōcittut
tāṇ anta māṇitattē taṅkiyiṭum -- āṇantam
moṇṭu arunti niṅṇu āṭal kāṇum aruḷ mūrṭtiyāk
koṇṭa tiru ampalattāṇ kūttu. 38 maṇavācakam
kaṭantāṇ

The blissfull, silent and Great Sages have controlled the three malas, though they remain among the people.
Having drunk and imbibed on the Bliss, they witness the Dance of the Gracious face of the sacred Lord of the
Hall. Translation by Veeraswamy Krishnaraj.

பரை இடமா நின்று மிகு பஞ்சாக் கரத்தால்
உரை உணர்வுக்கு எட்டா ஒருவன் -- வரைமகள்தான்
காணும்படியே கருணை உருக்கொண்டு ஆடல்
பேணும் அவர்க்கு உண்டோ பிறப்பு. 39 மனவாசகம்
கடந்தான்

parai iṭamā niṅṇu miku pañcāk karattāl
urai uṇarvukku eṭṭā oruvaṇ -- varaimakaḷtāṇ
kāṇumpaṭiyē karuṇai urukkoṇṭu āṭal
pēṇum avarkku uṇṭō piṇappu. 39 maṇavācakam
kaṭantāṇ

His place is Supreme. By the five syllable Mantra, he remains beyond the word and mind. For the daughter of
the mountain (வரைமகள் = 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.

நாதாந்த நாடகத்தை நன்றாய் அருள் செய்தீர்
ஓதீர் எழுத்து அஞ்சும் உள்ளபடி -- தீது அறவே
அஞ்ச எழுத்து ஈது ஆகில் அழியும் எழுத்து ஆய்விடுமோ
தஞ்ச அருள் குருவே சாற்று. 40 மனவாசகம் கடந்தான்

nātānta nāṭakattai naṇṇāy aruḷ ceytīr
ōtīr eḷuttu aṅcum uḷḷapaṭi -- tītu aṇavē
aṅcu eḷuttu ītu ākil aḷiyum eḷuttu āyviṭumō
tañca aruḷ kuruvē cāṇṇu. 40 maṇavācakam kaṭantāṇ

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 (தஞ்சம்), could you please explain?
Translation by Veeraswamy Krishnaraj.

உற்ற குறி அழியும் ஓதும்கால் பாடைகளில்
சற்றும் பொருள்தான் சலியாது -- மற்றது கேள்
ஈசன் அருள் ஆவி எழில் ஆர் திரோதமலம்
ஆச இல் எழுத்து அஞ்சின் அடைவு ஆம். 41
மனவாசகம் கடந்தான்

urra kuṇi aḷiyum ōtūmkāl pāṭaikalil
carrum poruḷtāṇ caliyātu -- marratu kēl
īcaṇ aruḷ āvi eḷil ār tirōtamalam
ācu il eḷuttu aṅciṇ aṭaivu ām. 41 kaṭantāṇ

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.

Translation by Veeraswamy Krishnaraj.	
சிவன் அருள் ஆவி திரோதமலம் ஐந்தும் அவன் எழுத்து அஞ்சின் அடைவாம் -- இவன்நின்று நம்முதலா ஓதில் அருள் நாடாது நாடும் அருள் சிம்முதலா ஓதுநீ சென்று. 42 மனவாசகம் கடந்தான்	civaṇ aruḷ āvi tirōtamalam aintum avaṇ eḷuttu añciṇ aṭaivām -- ivaṇṇinru nammutalā oṭil aruḷ nāṭātu nāṭum aruḷ cimmutalā oṭunī ceṇru. 42 maṇavācakam kaṭantāṇ
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 (சி). Translation by Veeraswamy Krishnaraj.	

அண்ணல் முதலா அழகு ஆர் எழுத்து ஐந்தும் எண்ணில் இராப்பகல் அற்று இன்பத்தே -- நண்ணி அருளானது சிவத்தே ஆக்கும் அணுவை இருளானது தீர இன்று. 43 மனவாசகம் கடந்தான்	aṇṇal mutalā aḷaku ār eḷuttu aintum eṇṇil irāppakal aruḷ iṇpattē -- naṇṇi aruḷāṇatu civattē ākkum aṇuvai iruḷāṇatu tīra inru. 43 maṇavācakam kaṭantāṇ
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.	

ஆதி மலம் இரண்டும் ஆதியாய் ஓதினால் சேதியா மும்மலமும் தீர்வு ஆகா -- போதம் மதிப்பு அரிதாம் இன்பத்தே வாழலாம் மாறி விதிப்படி ஓது அஞ்ச எழுத்துமே. 44 மனவாசகம் கடந்தான்	āti malam iraṇṭum ātiyāy oṭiṇāl cētiyā mummalamum tīrvu ākā -- pōtam matippu aritām iṇpattē vāḷalām māri vitippaṭi oṭu aṅcu eḷuttumē. 44 maṇavācakam kaṭantāṇ
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. மதிப்பு அரிதாம் = priceless. five-letter Mantra with Reversal of Order = begin chanting SiVaYaNaMa. Translation by Veeraswamy Krishnaraj.	

அஞ்ச எழுத்தே ஆகமமும் அண்ணல் அருமறையும் அஞ்ச எழுத்தே ஆதிபுராணம் அனைத்தும் -- அஞ்ச எழுத்தே ஆனந்தத் தாண்டவமும் ஆறாறுக்கு அப்பாலாம் மோனந்த மாமுத்தியும். 45 மனவாசகம் கடந்தான்	aṅcu eḷuttē ākamamum aṇṇal arumaṛaiyum aṅcu eḷuttē ātipurāṇam aṇaittum -- aṅcu eḷuttē āṇantat tāṇṭavamum āṛāruḷku appālām mōṇanta māmuttiyum. 45 maṇavācakam kaṭantāṇ
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.	

முத்திதனை அடைந்தோர் முந்துபழம் போது அங்கி வித்தகமாம் வீணை இவையிற்றின் -- ஒத்த இரதம் மணம் வெம்மை எழில்நாதம் போல விரவுவர் என்று ஓதும் விதி. 46 மனவாசகம் கடந்தான்	muttitaṇai aṭaintōr muntupaḷam pōtu aṅki vittakamām vīṇai ivaiyirriṇ -- otta iratam maṇam vemmai eḷiṇnātam pōla viravubar eṇru oṭum viti. 46 maṇavācakam
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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.

தத்துவங்கள் எல்லாம் சகசமாய் ஆன்மாவில்
பெத்தத்தில் நிற்கின்ற பெற்றிபோல் - முத்திதனில்
சித்தமலம் அற்றார் செறிந்திடுவர் என்றுமறை
சத்தியமா ஓதியிடும் தான்.47 மனவாசகம் கடந்தான்

tattuvaṅkaḷ ellām cakacamaḡ āṇmāvil
pettattil nirkīṇra perripōl - muttitaṇil
cittamalam arṛār ceṛintiṭuvar eṇṇumaraḡ
cattiyamā ōtiyiṭum tāṇ.47 maṇavācakam kaṭantāṇ

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

ஆதவன் தன் சந்நிதியில் அம்புலியின் ஆர்சோதி
பேதம் அற நிற்கின்ற பெற்றிபோல் -- நாநாந்தத்து
அண்ணல் திருவடியில் ஆன்மா அணைந்து இன்பம்
கண்ணில் அழுந்தியிடும் காண். 48 மனவாசகம்
கடந்தான்

ātavaṇ taṇ cannitiyil ampuliyiṇ ārcōti
pētam aṛa nirkīṇra perripōl -- nātāntattu
aṇṇal tiruvaṭiyil āṇmā aṇaintu iṇṇam
kaṇṇil aluntiyiṭum kāṇ. 48 maṇavācakam kaṭantāṇ

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.

சென்று இவன் தான் ஒன்றில் சிவபூரணம் சிதையும்
அன்று அவன் தான் ஒன்றும் எனில் அன்னியமாம் --
இன்று இரண்டும்
அற்ற நிலை எது என்னில் ஆதித்தன் அந்தன்விழிக்
குற்றம் அற நின்றதுபோல் கொள். 49 மனவாசகம் கடந்தான்

ceṇru ivāṇ tāṇ oṇṇil civapūraṇam citaiyum
aṇṇuvaṇ tāṇ oṇṇum eṇil aṇṇiyamām --
iṇṇuirāṇṭum
arṛa nilai etu eṇṇil ātitaṇ antaṇvilik
kurram aṛa niṇṇratupōl koḷ. 49 maṇavācakam
kaṭantāṇ

One says that if the liberated soul merges completely with Him, Siva's Perfection (சிவபூரணம்) will deteriorate; if Siva unites with the soul, it means they remained separate as strangers (அன்னியம்). 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.

வாக்கு மனம் இறந்த வான் கருணையாளன் உருத்
தாக்கு அறவே நிற்கும் தனிமுதல்வா! -- நீக்காப்
பதியினைப் போல் நித்தம் பசுபாசம் என்றால்
கதியிடத்து மூன்றினையும் காட்டு. 50 மனவாசகம்
கடந்தான்

vāḱku maṇam iṛanta vāṇ karuṇaiyāḷaṇ urut
tāḱku aṛavē nirkum taṇimutalvā! -- nīkkāp
patiyiṇaip pōl nittam pacupācam eṇṇāl
katiyiṭattu mūṇṇiṇaiyum kāṭṭu. 50 maṇavācakam kaṭantāṇ

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.

முத்திதனில் மூன்று முதலும் மொழியக் கேள்
சுத்த அனுபோகத்தைத் துய்த்தல் அணு -- மெத்தவே
இன்பம் கொடுத்தல் இறை; இத்தை வினைவித்தல் மலம்
அன்புடனே கண்டுகொள், அப்பா! 51 மனவாசகம்
கடந்தான்

muttitaṇil mūṇṇu mutalum moliyak kē!
cutta aṇupōkattait tuyttal aṇu -- mettavē
iṇpam koṭuttal iṇai; ittai viḷaivittal malam
aṇpuṭaṇē kaṇṭukol, appā! 51 maṇavācakam
kaṭantāṇ

In Mukti or liberation, listen to what I say about the threesome. The soul experinces Pure Bliss. God confers abundant Bliss, whose origin is Anava Malam. With love, discover this, O son. Translation by Veeraswamy Krishnaraj.

அப்பா! இம் முத்திக்கு அழியாத காரணம்தான்
செப்பாய் அருளாலே செப்பக்கேள் -- ஒப்பில்
குரு லிங்க வேடம் எனக் கூறில் இவை கொண்டார்
கரு ஒன்றி நில்லார்கள் காண். 52 மனவாசகம்
கடந்தான்

appā! im muttikku aḷiyāta kāraṇamtāṇ
ceppāy aruḷālē ceppakkē! -- oppil
kuru liṅka vēṭam eṇak kūṇil ivai koṇṭār
karu oṇṇi nillārka! kāṇ. 52 maṇavācakam kaṭantāṇ

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.

கற்றா மனம்போல் கசிந்து கசிந்தே உருகி
உற்று ஆசான் லிங்கம் உயர்வேடம் -- பற்று ஆக
முத்தித் தலைவர் முழுமலத்தை மோசிக்கும்
பத்திதனில் நின்றிடுவர் பார். 53 மனவாசகம் கடந்தான்

karrā maṇampōl kacintu kacintē uruki
urru ācāṇ liṅkam uyarvēṭam -- parṇu āka
muttit talaivar muḷumalattai mōcikkum
pattitaṇil niṇṇiṭuvar pār. 53 maṇavācakam kaṭantāṇ

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.

வாழ்ந்தேன் அருட்கடலே! வற்றாப் பவக்கடலில்
வீழ்ந்தே அலையாமல் மேதினியில் -- சூழ்ந்து விடா
வெண்ணெய்ச் சுவேதவன மெய்கண்ட நாதனே!
உண்மைத் தவப்பயனே உற்று. 54 மனவாசகம்
கடந்தான்

vāḷntēṇ aruṭkaṭalē! varṇāp pavakkaṭalil
vīḷntē alaiyāmal mētiṇiyil -- cūḷntu viṭā
veṇṇeyc cuvētavaṇa meykaṇṭa nāṭaṇē!
uṇmait tavappayaṇē urru. 54 maṇavācakam kaṭantāṇ

O, Ocean of Bliss: I was saved! I was blessed with Grace of not falling into and not jostling in the ocean of rebirth (பவக்கடல்) 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.

சுவேதவனம் cuvēta-vaṇam , = white forest. *n.* < *śvēta- vana*. A Śiva shrine near Shiyali in Tanjore district.

Commentary on Verse 32 of Unmai Vilakkam--

Tirumantiram Verse 951.

அகார உகார சிகார நடுவாய்

வகாரமோடு ஆறும் வளியுடன் கூடிச்

சிகார முடனே சிவன்சிந்தை செய்ய

ஓகார முதல்வன் உவந்துநின் றானே. 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 reveals.

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

Start with A and U, **Si** in the middle = **OM Na Ma Si Va Ya**. (ஓம் ந ம சி வா ய) Front load of obscuriation and impurities. This is the Mantra for ordinary mortals, who are not enlightened with spiritual wisdom. It will become apparent to you that the head of Mantra is **Na Ma** indicating obscuriation and impurity and the soul **Ya** is in the tail of the Mantra. All souls strive to sit between **Si** and **Va**, a state of liberation.

Start with **Va** with the breath flowing = **OM Va Si Ya Na Ma**. (ஓம் வா சி ய ந ம) Front load of Grace and Siva, as seen in pure souls. Mantra is for pure souls, who left behind their obscuriation and impurities.

Start with **Si** and meditate on Siva = **OM Si Va Ya Na Ma**. (ஓம் சி வா ய ந ம) 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 **Mala** 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, obscuriation 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** (obscuriation 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.

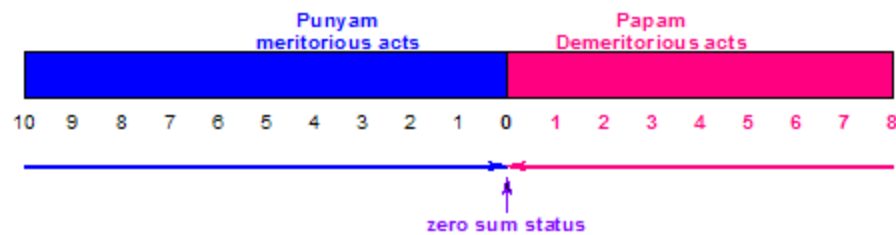
It is not proper for **Ya** to interpose between **Na** and **Vā**; by enlightenment and salvation **Ya** interposes

between **Si** and **Vā**.

SiVā is perfection; when the soul interposes between **Si** and **Vā** as **SiYaVā** in Mukti (liberation), **Ya** becomes one with **SiVā**, loses its individuality and stands with **SiVā** in complete effacement and suffusion in the effulgence (of **SiVā**). **SiYaVā** introduces another element in the unified state, making **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 **SiVāYaNaMa**. By this Mantra one invokes **Si** and **Vā** (Siva and Grace) to come to **Ya** (the soul) so that **Na** and **Ma** (Tirodhana and Malas) leave the soul. Siddhas in the know chant the Mantra in the right order, **SiVāYaNaMa**; Sakalars not in the know chant **NaMaSiVāYa**; they have the frontload of obscuration of grace and impurities. In **SiVāYaNaMa**, the lead is taken by Siva and Grace while in **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 **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. **Iru-Vinai-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.



A person has 10 meritorious acts and 8 demeritorious acts.
That does not mean ten-minus-eight should resolve
the problem to the positive side. Both have to come to a zero
status independently to call it a complete resolution of two acts.
(Iruvinaioppu) Nil karma is the best karma.

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 **SiVaYaMaNa** or **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 (**SiVaYaMaNa**, five letter Mantra) becomes three letter Mantra (**SiYaVa**) for the sage of spiritual development and attenuation of Malas.

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 **Ya** (soul) is comfortably placed between **Si** (Siva) and **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 for more details.