

TATTUVA KATTALEI

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**TATTUVA KATTALEI.**

LAW OF THE TATTUVAM.

A

SYNOPSIS

OF THE

MYSTICAL PHILOSOPHY OF THE HINDUS

TRANSLATED FROM THE TAMIL

WITH INTRODUCTION AND NOTES.

BY

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MISSIONARY OF THE AMERICAN BOARD IN CEYLON.

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## PREFACE.

I HAVE been requested to state the circumstances in which these treatises were brought to light; and the reasons why they have not before been presented to the world. A full history of the matter seems not necessary; and it would probably be uninteresting to most readers. The difficulties involved in the case, cannot be fully appreciated by anyone who has not some knowledge of the manner in which the mysteries of Hindu philosophy have been preserved, for ages, as the exclusive property of a privileged class, who claim to be divinely taught. These difficulties arose from the nature of the subjects discussed in the treatises; the peculiarities of Tamil poetry, the garb in which they are presented; the great variety of technical terms employed, which are either not found at all in any dictionary, or which, if recorded, are not explained in the sense in which they are here used; and the fact that no Hindu Guru or Sastri, capable of giving instruction to impart his teachings to any foreigner, or to any native connected with foreigners.

It is the law of Hinduism, that these high and sacred matters should be communicated only to regular disciples, who have been duly initiated by the Guru, and carried through certain preceding stages in religious life, in their systematic order. Consequently, none of the native students, or assistants, of the Mission were able to obtain any proper knowledge of this higher department of sacred learning; and very few of them ever attempted to read any of these deep poetical works. The poetical dialect is entirely above the apprehension of the common Tamil scholar; and these philosophical treatises present the most difficult specimens of composition in High Tamil.

It was not till several years after the American Missions in India were established, that the missionaries came to the knowledge and possession of these books, which were ever held as too sacred for any common man to touch. And it was some years after we had them in hand, before we knew what was in them.

Circumstances in which I was placed, in connection with the Batticotta Seminary, often made me feel the want of some more definite and extended knowledge of philosophical Hinduism, Often did the conviction arise, that there were things known and discussed about me, which I did not understand. Objections were raised to arguments used against idolatry, and to instructions given to students, for the purpose of disabusing their minds of their traditional system of metaphysics and theology, which seemed to strike much farther into their system than any of us had yet gone. This led to several fruitless attempts to read these works, with the best assistance which could then be procured. By the help of some good Tamil scholars among the teachers of the Seminary, some progress was made, from year to year, in deciphering the text of these and kindred works. But I was still painfully impressed with the feeling that I did not understand the subject of which they treat. There were dark points which we could not make out; and these were of such a nature, and were apparently so essential to the proper understanding of the whole, that I repeatedly laid aside the matter, almost in despair. The whole seemed a great temple of mysteries, with many secret apartments carefully locked. At length, the providence of God threw into my hands a key by which I began to unlock these dark receptacles of human thought. This key consisted of the discovery of the import of the mystic

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number five, including the *pagnchakkaram*, and of a concurrence of circumstances favoring the investigation, by the aid of native scholars.

In making the first rough translation of these treatises, I was much aided by three of the native teachers of the Batticotta Seminary. But in completing the translations, and in preparing the notes, I have relied solely on my own repeated examination of the several texts, and on a somewhat extensive comparison of the texts with other standard works – a labor in which many an hour of hard study has been employed.

While I feel a good degree of confidence, therefore, that the translations and notes do, in the main, give a truthful representation of the meaning of the several authors, it would be strange, if every sentence translated should give the exact sense of the original, and if every term, phrase and doctrine explained, should be found to stand just right, with its exact shade of meaning, and in its precise relations.

This volume will, it is probable, fall chiefly into the hands of missionaries to India, and native Hindu scholars. I would respectfully request all who may be able to judge of the originals, or who may have a sufficient knowledge of philosophical Hinduism to form an opinion in the case, to communicate to me, or to Prof. E. E. SALISBURY, Corr. Secretary of the American Oriental Society, any important error which they may detect. Any suggestion will be thankfully received, and shall be duly considered.

A conviction that a more perfect knowledge of these mysteries which have so long occupied the minds of Hindu scholars, and which constitute the basis of the whole system of popular superstition and mythology in India, was urgently needed by missionaries, and by many others interested in the case of missions and of oriental learning, has stimulated and borne me on the execution of my task. This conviction has been deepened and strengthened by years of close intercourse with Hindus, and by many things which I have observed since my return to this country. If my view of the matter is correct, and the expectations which I venture to indulge are realized, I shall feel more than justified in having expended so much precious time on such a work.

H. R. HOISINGTON.

Williamstown, Mass, February, 1854.

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## INTRODUCTORY NOTE.

The following article is a close translation, with explanatory notes, of a treatise entitled *Tattuva-Kattalei*, the Law of the *Tattvaum*, or of things according to their Essential Nature. The subject of which this treatise gives a bare synopsis, is fully exhibited in an original Tamil work, consisting of four hundred and sixteen closely written foolscap pages. This large work is polemical, maintaining the Saiva views in this departments of Hinduism. It is denominated *Tattuva-Pirakasam* (தத்துவப் பிரகாசம்), the Elucidation of the Tattuvam. Both these works, which present the same phase of doctrine, are constructed on the principle that man is a miniature universe complete. They present the origin and nature of man, and, also, of all that constitutes the universe.

The brief treatise here presented, does not follow the order in which the topics are arranged and treated in the larger work referred to. It was probably designed as a manual or guide for the Guru, rather than as a textbook for the disciple. It is too brief, in itself, to give any intelligible view of the system to the uninitiated. Yet as a help to those who would look into the mysteries of Hinduism, it is important, if not indispensable. It stands related to the whole system of their mystic philosophy, somewhat as the Greek grammar does to the whole course of the Greek classics-dry to the beginner, but continually gathering interest as one advances in the vast field before him.

The notes which are dispersed throughout the treatise, will, it is hoped, render the whole more intelligible and readable, and help to bring the system more distinctly to view. They are designedly as brief as the nature of the subject seemed to allow. All the explanations are based on the authority of native commentaries, as yet found only in Tamil.

The *Tattuva-Pirakasam* is the only full and complete work on the Tattuvam of which I have any knowledge. Other brief treatises on the Tattuvam are to be found in both Tamil and Sanskrit. Belonging to different Schools of philosophers, they vary from each other as to the number of the Tattuvam, and in some other respects. The *Tattuva-Kattalei* gives the highest number of Tattuvam anywhere named, and is more systematic and complete than any other of the smaller treatises which I have seen. It presents the standard system of the orthodox Saivas of Southern India and Ceylon. According to this treatise, there are thirty-six Primary, and sixty *Subordinate Tattuvam*. The *Primary Tattuvam* are divided into three general classes, successively developed. From the first class named in the order of this work (which is the last of the three in the order of development), are developed the sixty *Subordinate Tattuvam*.

Our author first barely names the three classes of Primary Tattuvam, and then gives a general specification of the sixty Subordinate.

Next succeeds a statement of the order of development, beginning with the highest, or most remote and subtle existences, and running through the series down to the grossest of the elements, earth. This development of universal being is given as it is manifest in the miniature universe, man.

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After this, the Primary Tattuvam are taken in order, and very briefly explained as to their relations to one another, their functions in the human microcosm, etc.

Then follows a view of the states of the soul in its various physiological relations, explaining the phenomena of life, consciousness, activity, and death.

Then are presented the leading states and circumstances of the soul, in its organism, in respect to its moral and religious character, present condition, and ultimate prospects.

This order is preserved in the translation, and the sections are marked accordingly.

The term *tattuvam* is of Sanskrit origin, and when transferred from the Sanskrit, is spelt *tattwa*. As this paper is a translation from Tamil, it has seemed well to preserve the Tamil orthography in this and other technical terms.

The meaning of *tattuvam* is *essential nature, or property*, of anything, and hence, in common language, *power*. In this system, it is used to designate any essential part of the human organism; as, element, sense, organ, property, faculty, whether visible or invisible, active or inert. It has been variously rendered in English by *category, principle, power, organ, property*. But no one of these terms correctly and fully expresses the meaning of the original. It has no equivalent in our language; nor can it have in any language where the force of terms is limited by true philosophy. The ideas wrapped up in *tattuvam* confound the physical and the metaphysical, the real and the imaginary. Hence it will be necessary, in most cases, to retain the original term.

These remarks will apply, *mutatis mutandis*, to other terms occurring in this paper; and must furnish the apology for their appearance untranslated.

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# TATTUVA-KATTALEI

## SECTION - I

### THE THIRTY-SIX PRIMARY TATTUVAM.

THESE are divided into three classes, denominated *Attuma-Tattuvam*; *Vittiya-Tattuvam*; *Siva-Tattuvam*.

I. *Attuma-Tattuvam* (ஆத்துமதத்துவம்), The Proper Tattuvam (or peculiar properties) of souls.

NOTE - The term *attuma* is the adjective form of the noun *attumam* (ஆத்துமம்), meaning soul, or, as a noun of multitude, *souls*.

These Tattuvam are also called *Asutta-Tattuvam* (அசுத்ததத்துவம்), the Impure Tattuvam; and *Pokkiya-Kandam* (போக்கியகாண்டம்), the Instruments of pleasure. They are twenty four in number, divided as follows.

1. The five *Putham* (புதம்), Elements, viz., *piruthuvi* (பிருதுவி), earth; *appu* (அப்பு), water; *teyu* (தேயு) fire; *vayu* (வாயு), air; *akasam* (ஆகாசம்), ether.

2. The five *Gnanentiriyam* (ஞானேந்திரியம்), Perceptive Organs (or senses). These are *sottiram* (சோத்திரம்), ears; *tokku* (தொக்கு), skin; *sadchu* (சட்சு), eyes; *singuvei* (சிங்வுவை), tongue; *akkiranam* ஆக்கிராணம்), nose.

NOTE - Though these Tattuvam are thus denominated; yet they do not mean the visible ears, skin, etc. Skin, flesh, bones, etc., are distinguished from these organs, and are classed under Subordinate Tattuvam. The terms here mean those subtle, yet material, organisms, or invisible mechanisms, which possess the functions implied.

3. The five *Tanmattirei* (தன்மாத்திரை), Rudimental Elements, viz: *sattam* (சத்தம்), sound; *parisam* (பரிசம்) touch; *rupam* (ரூபம்), form; *rasam* (இரசம்), taste; *kantam* (கந்தம்), smell.

NOTE - These Tattuvam are imperceptible, except to the gods, and to the illuminated sense of the *Gnani*, or Wise Man. Yet they are substantial, and from them the grosser Elements, named above, are developed. They are the subjects, or recipients, of the archetypes of sound, tangibility, form or color, flavor, and odor-one of which is supposed to be present in every act of sensation. These archetypes are something more than mere qualities. They are a sort of "corporeal effluvia," or "exuvius images of bodies," as Empedocles and Democritus would call them.

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4. The Five *Kanmentiriyam* (கன்மேந்திரியம்), Organs of Action, viz: *vakku* (வாக்கு), mouth; *patham* (பாதம்) feet; *pani* (பாணி), hands; *payuru* (பாயுரு), excretory organs; *upattam* (உபத்தம்), genital organs.

NOTE - These, like the perceptive Tattuvam, are the inner, or imperceptible, organic structures, in which the implied operative powers, or functions, respectively in here.

5. The four *Antakaranam* (அந்தக்கரணம்), Intellectual Organic Faculties, viz: *manam* (மனம்), the understanding; *putti* (புத்தி), the judgment; *akangkaram* (அகங்காரம்), the individuality; *sittam* (சித்தம்), the will.

NOTE - These are corporeal organs or faculties, and have no life, or power of acting, independent of the soul. Independent of them, the soul has no intellectual life or action. Hence, they are *intellectual senses*, holding a similar relation to reflection, which the five senses do to perception. These Tattuvam will be further explained below.

II. *Vittiya-Tattuvam* (வித்தியாதத்துவம்). These are seven in number, viz: *kalam* (காலம்), time; *niyathi* (நியதி), fate; *kalei* (கலை), continence (self-government); *vittei* (வித்தை), thought; *rakam* (இராகம்), desire; *purushan* (புருஷன்), life; *mayei* (மாயை), delusion.

These are otherwise denominated *Asutta-Tattuvam* (அசுத்த தத்துவம்), the Impure Tattuvam; and *Pokkiya-Kandam* (பொக்கியகாண்டம்), the Instruments of Pleasure.

NOTE -These seven Tattuvam are essential to man in his state of probation; while the *Attuma Tattuvam* are essential to his animal and intellectual existence. The *Vittiya* are the higher order or Tattuvam, and act as prompters and directors to the soul in its animal organism. As they lead the soul through evil as well as good actions, and secure to it painful as well as pleasurable experience, they are sometimes called, like the first class of Tattuvam, which are the instruments in these courses of action and experience, Impure Tattuvam, and Instruments of Pleasure. They are designated *Vittiya*, from *vittei*, signifying *knowledge*, *examination*, etc., because they are essential to the proper thought, or consciousness, of the soul, in its disciplinary state.

III. *Siva-Tattuvam* (சிவதத்துவம்), the Divine Tattuvam [or the developments of Deity]. These, five in number, are otherwise denominated *Pirera-Kandam* (பிரேரகாண்டம்), the Operative [or effective] instruments and *Sutta-Tattuvam* (சுத்ததத்துவம்), the Pure Tattuvam.

These are *Sutta-Vittei* (சுத்தவித்தை); *Ichchuram* (ஈச்சுரன்); *Sathakkiyam* (சாதாக்கியம்); *Satti* (சத்தி); and *Sivam* (சிவம்).

These complete the thirty-six *Primary Tattuvam*.

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NOTE - The order in which these divine powers are developed, is the reverse of that in which they are here given. *Sivam* is the Male Energy of Deity developed in a material organism. *Satti* is the Female Energy of Deity thus developed and organized. *Sathakkiyam* is the highest form, or organism, in which the two Energies are developed. *Ichchuram* is the organism through which the obscuring agency of Deity is exerted. *Sutta-Vittei* is the power of destruction and reproduction; and when further developed, appears in the forms, of *Ruttiran* or *Sivan*, *Vishnu*, and *Brahma*. The relations and functions of these will be further explained below.

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## SECTION - II

### THE SUBORDINATE TATTUVAM

1. *Puranilei-Karuvikal* (புறநிலைகருவிகள்), the External [or visible] Instruments, developed from the Elements.

From *piruthuvi*, earth, spring, these five, viz: hair; bone; skin; nerves and tendons; muscle.

From *appu*, water, the following five arise, viz: watery secretions, such as tears, phlegm, ear-wax, serum, etc., red-blood; semen; brains, marrow, fat, etc., excrescences, such as warts, moles, white flesh, etc.

From *teyu*, fire are developed the following five Tattuvam, viz; appetite, sleep, fear, sexual pleasure; gaping; stretching, etc.

From *vayu*, air, emanate the following five Tattuvam, viz: running, sitting walking, lying, standing.

NOTE - These form what are supposed to be the *connecting organisms*, lying between the soul and other Tattuvam, and which are essential to the existence of the animal phenomena named.

From *akasam*, ether, are produced the following five Tattuvam, viz : those which prompt to lust; to good and evil acts towards others; to giving and withholding; to desire in general; to admiration, surprise etc.

In all, there are twenty-five.

II. *Tesa-Vayukal* (தெச வாயுகள்), the Ten Vital Airs [or animal spirits], viz:

*Piranan* (பிராணன்) [that which causes respiration, and keeps up all the vital actions].



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*Apanan* (அபானன்) [that which separates the excrementitiously and urinary matter, and prompts to void them].

*Uthanan* (உதானன்) [that which causes hiccoughs, strangling, etc.].

*Viyanan* (வியானன்) [that which absorbs and distributes the chyle].

*Samanan* (சமானன்) [that which secures due proportions in the several parts of the body].

*Nakan* (நாகன்) [that which produces coughing, sneezing etc.].

*Kurman* (கூர்மன்) [that which produces bending stretching gaping, etc.].

*Kirutharan* (கிருதரன்) [that which opens and shuts the eyes, or winking].

*Tevatattan* (தேவதத்தன்) [that which causes laughing, smiling, etc.].

*Tananycheyan* (தனஞ்செயன்) [that which causes swelling in the body before and after death, and which at last splits the head, (skull) and escapes].

NOTE - These ten are all developed from the Element air. Authors differ somewhat respecting their powers or functions. The specifications above given are the more common, and are taken from other authorities in Tamil. Our author gives merely the terms, leaving it for the Guru to communicate their meaning. These Airs are obviously a device to supply the place of the involuntary nerves.

III. *Vasanathikal* (வசனாதிக்கள்), the five Vital Airs [or animal spirits]. These are; *vasanam* (வசனம்), speech; *kemanam* (கெமனம்), loco-motion; *tanam* (தானம்), giving; *vikarpam* (விகற்பம்), excretion; *anantam* (ஆனந்தம்), sexual pleasure.

NOTE - These are a class of Airs which operate exclusively on the five organs of Action. They seem to be, in their functions, what we should style voluntary nervous powers. They perform the offices of what Locke calls "nervous or animal spirits," conveying to the "seat of sensation" "some *motion*" which has been produced by "singly imperceptible bodies" that proceed from objects of sense; and, also, convey the commands of the soul to the Organs of Action.

IV. *Tesa-Nadi* (தெசநாடி), the Ten Tubes [or tubular organs]. These are : *idei* (இடை); *pingkalei* (பிங்கலை); *sulimunei* (சுழிமுனை); *kantari* (காந்தாரி); *atti* (அத்தி); *singguvei* (சிங்ஙுவை); *alampurudei* (அலம்புருடை); *purudan* (புருடன்); *sangkini* (சங்கினி); *vayiravan* (வயிரவன்).

NOTE - These *Nadi* are the channels for the Airs. They ramify into seventy-two thousand branches, and pervade every part of the human microcosm. I give, from other Tamil authors, a brief account of the principal *Nadi*, and of some of their leading branches.

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*Idei-nadi* rises in the left side of the lower pelvis, from whence it passes off in two branches, one running upwards, and the other down the left leg to the great toe.

*Pingkalei-nadi* rises in the right side of the lower pelvis where it divides into two parts, one running upwards, and the other down the right leg to the great toe.

*Sulimunei-nadi* rises *ab ano* and proceeds *ad genitalia*, where it several times encircles the mystic Om (ஓம்), the symbol of the productive powers of Deity; thence its main part, called *nilam* (நீளம்), runs directly to the head. This is the *Maka-Meru* (மகாமேரு), or the Golden Mountain, in the human microcosm.

The upward branches of *idei* and *pingkalei* run diagonally, and meet in *genitalibus*, where they encircle *sulimunei* forming an arch over *Om*. This is Brahma's seat or throne.

These two *Nadi* proceed thence diagonally to the sides of the pelvis, and return and meet in the region of the navel, where they again, encircle *sulimunei*, forming an arch or canopy. This is Vishnu's seat.

Proceeding thence diagonally upward, as before, these *Nadi* meet in the region of the heart, or, rather, as the locality is described, in the stomach, where they encircle *sulimunei*, forming another *atharam* (ஆதாரம்), seat. This is the throne of Ruttiran or Sivan.

Then proceeding as before, they meet and encircle *sulimunei* in the back of the neck. This forms the seat of *Mayesuran* (மயேசுரன்).

Again, passing on as before, they meet in the forehead between the eyebrows. "In this region of light", they form the throne of the Illuminator, *Sathasivan* (சதாசிவன்).

From thence they proceed to, and terminate in, the nostrils.

The several circles described above, with *sulimunei* running through them, form in each case a *Lingam* (இலிங்கம்), or, which is here substantially the same an *Om*. These symbols constitute a great item in the mystic doctrines and worship of all sects of Hindus.

*Kantari-nadi* rises in the region of the heart, from *sulimunei*, and terminates in the eyes.

*Atti-nadi* rises from *sulimunei*, in the region of the heart, and ramifying in several directions, terminates in the bones.

*Singguvei-nadi* branches off from *sulimunei*, in the region of the heart, and terminates in the tongue.

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*Alampurudei-nadi* springs from *sulimunei*, in the region of the heart, and terminates in the ears.

*Purada-nadi* springs, in the region of the heart, from *sulimunei*, and branching out, terminates in the arms, and in the muscles which raise and move the arms.

*Sangkini-nadi* rises from *sulimunei*, in the region of the heart, and making various circuits, terminates in *genitalibus et ano*.

*Vayirava-nadi* rises, and after making different circuits, terminates, like the preceding *Nadi*.

The connection of the Ten Vital Airs with these *Nadi*, is here very briefly given, from other authorities.

*Piranan*, which is properly the vitalizing Air, and remains in action while life continues, runs naturally through *sulimunei*; but when the passage of this *Nadi* is closed, which is the case in certain states of the system, then this Air, running from the nostrils, passes around the skull or brain, and then proceeds downwards, sometimes by *idei*, and sometimes by *pingkalei*.

When *piranan* proceeds by *idei*, or *pingkalei*, then *apanan* courses downwards by *vayiravan*, and discharges the urine and feces.

*Uthanan* proceeds by *atti* to the neck, arrests or checks *piranan*, and causes hiccoughs, choking, and swelling or stoppage in the windpipe.

*Viyanan* runs through *kantari*, causes the mouth to give utterance, and disperses the chyle into seventy thousand blood-vessels.

*Samanan* flows through *sangkini*, mingles with the contents of the heart, and gives symmetry to the body.

*Nakan* flows along *alampurudei*, and by means of the brain causes sneezing.

*Kurman* flows along *purudan*, and seizing the arms and the lips causes stretching and gaping.

*Kirutharan* runs along *singguvei*, seizes the eyelids, and causes winking.

*Tevatattan* flows along *sangkini*, courses through the face, lights up the countenance, and causes laughter, etc.

*Tanagncheyan* courses or stands in the skin, and at death, when the other Airs cease, puffs up and breaks the skin.

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V. The four *vakku* (வாக்கு). These are: *sukkumei* (சூக்குமை); *peisanti* (பைசந்தி); *mattimei* (மத்திமை); *veikari* (வைகரி).

NOTE - These constitute the organic bases of intelligent ideas and language, as laid in the human microcosm. They will be explained below.

VI. *Mukkunam* (முக்குணம்), the Three *Kunam*, Moral Properties. These are: *sattuvikam* (சாத்துவிகம்), *rasatham* (இராசதம்), *tamatham* (தாமதம்).

NOTE - The term *kunam* (குணம்) means *quality*, *temper*, *disposition*, etc. But in this system it is a thing, a material existence, the source of moral qualities. According to another Tamil author, the Three *Kunam* are explained as follows.

*Sattuvikam* (lit. goodness) prompts to *gnanam*, divine wisdom; to the proper observance of rules and ceremonies to truth; and to love.

*Rasatham* (lit. passion, or foul disposition) produces pride and selfishness—possesses the propensities to pride and selfishness.

*Tamatham* (lit. darkness) prompts to stupidity, laziness, and sleep.

Their relations and functions in the human system will be more fully explained hereafter.

VII. The three *Akangkaram* (அகங்காரம்), viz: *teisatham* (தைசதம்); *veikari* (வைகரி); *puthathi* (புதாதி).

These complete the ninety-six Tattuvam.

NOTE - The term *akangkaram* means pride, or a sense of self-individualism. In the case before us, it is an organism; and, in its three-fold development and relations in the humans system, operates variously, as will be seen in other parts of this treatise.

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## SECTION - III

### TOTRAM ODUKKAM (தோற்றம் ஒடுக்கம்)

#### DEVELOPMENT AND RESOLUTION OF THE TATTUVAM.

By the grace of *Parama-Sivan's Para-Satti* (பரம சிவனுடைய பராசத்தி), *Natham* (நாதம்), the Male Energy of Deity, is developed from *kudilei* (குடிலை) [the primeval mayei], Elemental Matter; from *Natham* is developed *Vintu* (விந்து), the Female Energy of Deity; from *Vintu* is developed *Sathakkiyam* (சாதாக்கியம்), the highest form of organized Deity [that combines the two Energies]; from *Sathakkiyam* is developed *Mayesuram* (மயேசுரம்), the Obscuring God; and from *Mayesuram* is developed *Sutta-Vittei* (சுத்த வித்தை) [otherwise called Rudra or *Ruttiran* (உருத்திரன்), the Destroying God, or the Reproducer].

For the use of these five divine developments [in their cooperation with the human soul], are evolved, from the before-mentioned *Vintu*, the following Tattuvam, viz: the four *Vakku*; the fifty-one letters of the Sanskrit; the eighty-one *Patham* (பதம்), Formulas for religious worship, the seventy millions of *Maka-Mantiram* (மகாமந்திரம்), Great mystic Formulas, and all the *Sastiram* (சாஸ்திரம்), Sacred Treatises. Also, for the *Vignnanakalar* (விஞ்ஞானகலர்), the class of souls that are under the control of but one *malam* (மலம்), and for the *Piralayakalar* (பிரளயாகலர்), souls under the influence of two *malam*, are produced *tanu* (தனு), external forms; *karanam* (கரணம்), external organs; *puvanam* (புவனம்), localities in the body; and *pokam* (போகம்), means of enjoyment and suffering.

From the same source, also, are developed the three states of beatification, viz: *salokam* (சாலோகம்), position in the same world or locality with God; *samipam* (சாமீபம்), position near God; *sarupam* (சாரூபம்), position in the form of God. These are the respective positions of the soul when it has completed the several stages of religious life, called *sarithei* (சரிதை), the Puranic or historic stage; *kirikei* (கிரிகை), the mystic or scientific stage; *yokam* (யோகம்), the meditative or ascetic stage. Finally, from the same are evolved the five *kalei* (கலை) portions of the Tattuvam combined.

NOTE - These five *kalei* are each a distinct *avatharam* (அவதாரம்), or organism, of the soul, composed of parts of the ninety-six Tattuvam, combined into a system by a distinct development. They are called *nivirti* (நிவிர்த்தி); *pirathithei* (பிரதிட்டை); *vittei* (வித்தை); *santi* (சாந்தி); *santiyathithei* (சாந்தியாதீதை). They will be explained below.

The term *malam*, meaning *impurity*, *evil*, will be of frequent occurrence. There are three *malam*, viz: *mayei*, matter in its obscuring or entangling power; *anavam* (ஆணவம்), source of sin; and *kanmam* (கன்மம்), cause of action. These will be more fully explained in another place.

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It is manifest, from an inspection of the foregoing statements, that, while the author has his eye chiefly on the miniature universe, man, he necessarily includes the universe proper, in his strange enumeration and combination of things. That the two views, are necessarily involved in this system, will be still more manifest from what follows.

Thus far we have the direct results of the cooperation of *Parama-Sivan*, the Supreme God, with *Para-Satti*, the Supreme Satti, or consort of God. The organisms hitherto specified are from *sutta-mayei*, or pure Elemental Matter, which was eternally united with pristine Deity, but which had no connection with soul, or with *malam*, the evil which affects the soul in its several states of existence.

Next are presented the works, or productions, of the developed or fully organized deities above named, in co-operation with their proper *Satti*. The organisms next produced are from *asutta-mayei*, an impure form of Elemental Matter, which was eternally associated with Soul, and in which the two *malam*, *anavam* and *kanmam*, or original impurity, and the consequent experience, such as good and evil acts, pleasure and pain, inhered.

By the Grace (=Satti) of the Infinite God (=Sathakkiyam), are developed from *asutta-mayei* the first three of the *Vittiya-Tattuvam*, viz: *kalam*, time; *niyathi*, fate; and *kalei*, contingency. And from *kalei* two others are evolved, viz: *vittei*, thought; and *rakam*, desire.

NOTE - Thus far we have the work of *Sathakkiyam*, or *Sathasivan*, and his *Satti*. Next are enumerated the productions of *Ruttiran*, the *Sutta-Vittei* above named, and his *Satti*. *Pirakiruthi*, named below, is the same as the Sanskrit *prakriti*. In Tamil, the word has various meanings as *foundation*, *source*, *cause*, *nature*. In this connection, it obviously means the *material source*, or *cause*, of the succeeding productions. It is styled *mula-pirakiruthi*, or the fundamental cause, as the ultimate source to which as the succeeding organisms may be traced.

By means of Grace (=Satti) of *Ruttiran*, *mula-pirakiruthi* (மூலப்பிரகிருதி) is evolved from the last mentioned *kalei*. From *mula pirakiruthi*, the *Mukkunam*, Three Moral Properties, are developed. The position of the *Mukkunam* as undeveloped *pirakiruthi*, is called *avviyatham* (அவ்வியத்தம்) (=Sanskrit, *avyakta*).

From this *avviyattam* are evolved *sittam*, the will and *putti*, the judgment. From *putti* is evolved *akangkaram*, the individuality.

This *akangkaram* is the *Tattuvam* which individualize, and leads one to say: "I, myself", etc. It has a three-fold form, viz; *teisatha-akangkaram*, *veikari-akangkaram* and *puthathi akangkaram*.

From *teisatha-akangkaram* are evolved *manam*, the understanding, and the *Gnanentiriyam*, five Perceptive Organs; in which the *sattuvika-kunam* operates.

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From *veikari-akangkaram* are evolved the five Organs of Action; in which the *rasatha-kunam* operates.

From *puthathi-akangkaram* are evolved the five Rudimental Elements, viz: *sattam*, *parisam*, *rasam*, and *kantam*; in which the *tamatha-kunam* operates.

From *sattam* is evolved *akasam*, ether; from *parisam* emanates *vayu*, air; from *rupam* emanates *teyu*, fire; from *rasam* emanates *appu*, water; from *kantam* emanates *piruthuvi*, earth.

### ODUKKAM, RESOLUTION OF THE TATTUVAM

At the time of the dissolution of the universe, all these things will be resolved, by successive steps, into their original forms.

Thus end the evolution and resolution of the universe.

NOTE - According to the doctrine of the Saiva School, at the close of every *karpam* (கற்பம்), great period, there will be a complete dissolution, and rendering back to their primordial state, of all developed existences, excepting souls. Even deity will then "sleep" as He did before the creation. But souls, once developed, and delivered from the thralldom of their *malam*, will ever remain intimately united with Deity, clothed in the "resplendent *gnanam*".

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## SECTION - IV

### KUNANGKAL (குணங்கள்) FUNCTIONS OF THE TATTUVAM

#### I. Functions of the Attuma-Tattuvam.

1. Of the Elements: *piruthuvi*, earth, envelopes and strengthens the parts; *appu*, water, cools and expands; *teyu*, fire, warms and gives unity [to the whole organism]; *vayu*, air, gives sound and rotundity [to the parts]; *akasam*, ether, gives space.

NOTE - According to this philosophy, ether is universally diffused. It not only forms space, but is the essential medium through which bodies, separated from one another, may mutually operate.

2. Of the Perceptive Organs: *sottiram*, ears, perceive sound; *tokku*, skin, understands touch; *sadchu*, eyes, perceive form; *singguvei*, tongue, discriminates flavor; *akkiranam*, nose, has the knowledge of odor.

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NOTE - These, as before stated, are not the external organs, which are composed of skin, muscle, etc.; but those finer portions of the organs of sense, to which these functions more properly belong. They may exist independent of the external body. Hence they are sometimes called the Organs of Intelligence, *Puttiyintiriyam*.

3. Of the Organs of Action: *vakku*, mouth, enunciates; *patham*, feet, produce loco-motion; *pani*, hands, give and receive; *payuru*, excretory organs, separate and emit the excretions; *upattam*, genital organs, give pleasure.

4. Of the Intellectual Organic Faculties: *manam*, the understanding, apprehends; *putti*, the judgment, decides, judges, purposes; *akangkaram*, the individuality holds as one's own, individualizes, prompts to action; *sittam*, the will, thinks clearly, wills.

NOTE - These are mere organs, through which the soul is enabled to exercise the functions named, and without which it has no such powers. They are properly intellectual senses.

### II. Functions of the Vittiya Tattuvam.

1. *Kalam*, time, is distinguished into *chel-kalam* (செல் காலம்) past time; *nikal-kalam* (நிகழ் காலம்) present time; *ethir-kalam* (எதிர் காலம்), future time.

NOTE - The use of terms here, as elsewhere, is somewhat peculiar to the system. Each of the *times* named above, has a further three-fold distinction, having reference to the existence of the soul.

(1) *Chel-kalam*, past time, refers, first, when considered in reference to the general universe, to the *primordial state* of the soul. But when considered in reference to the soul after its first development, it refers to its existence 'in the loins of its father,' before any given birth.

Secondly, when reference is had to the order of development, *chel-kalam* refers to the time, or stage, in which the soul passes from the *Siva-Tattuvam* to the *Vittiya-Tattuvam*. But when reference is had to the soul's progress through births, *chel-kalam* refers to the point of time when the soul passes from the father to the mother.

Thirdly, when in the order of the general development, *chel-kalam* is the time of the soul's passage from the *Vittiya-Tattuvam* to the *Attuma-Tattuvam*. In the subordinate case, it is the time of the soul's birth into the world.

(2) *Nikal-kalam*, present time, is the period of the soul's continuance in either of the three stages, i.e., either in *chel-kalam*, in *nikal-kalam* or in *ethir-kalam*.

(3) *Ethir-kalam*, future time, is the time of the soul's continuance in either of the three states included in *chel-kalam* as defined in No. (1).



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Hence, writers often speak of nine *kalam*. Again, as all the nine are essentially involved in each of the three grand distinctions, they also make mention of twenty-seven *kalam*.

2. *Niyathi*, fate, makes *kanmam* sure, and secures to the soul all the fruits of one's own doings, and of his *anava-malam*, primordial depravity.

3. *Kalei*, continency, gradually lessens and removes *anava-malam*.

NOTE - This is the power by which the senses are subdued, and eternal self is brought into subjection.

4. *Vittei*, thought, wakes up understanding, and leads to wisdom.

5. *Rakam*, desire [or concupiscence] lessens the good obtained, and produces desire, for what is not had [or for what is unlawful].

6. *Purushan*, life, establishes, or supports, the whole system in its operations.

7. *Mayei*, delusion, concentrates in itself the Three *Kunam*, viz: *sattuvikam*, *rasatham* and *tamatham*.

NOTE - This is substantially the *mula-pirakiruthi*, mentioned under the head of Development of the Tattuvam (Sec. III). It lays the foundation for the operation of the Three *Kunam*, according as they are developed, in the various classes of organized beings. As an organ in the human microcosm, it is the form, or instrumentality, through which *Sati* performs one part of her office-work in the miniature world, or universe - that part in which she leads the soul on in a course of human action and experience.

### III. Functions of the Siva-Tattuvam

1. *Sivam*, or *Natham*, is the form of *Siva-Gnanam*, the Wisdom of Sivan, and is that which leads the soul to Sivan.

2. *Satti*, or *Vintu*, is the form of action, the organized medium through which the soul is led into the state of grace. [It forms the medium of divine illumination].

3. *Sathakkiyam* is the form in which the two Energies of Deity are combined, and in which wisdom and action are perfectly balanced. [This is the source of grace to all souls].

4. *Isuran* (*Ichchuran*, called also *Mayesuran*), is the development in which *gnanam* is lessened, and *kirikei* (കിറികൈ), action, predominates. [It is the source of darkness to souls].

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NOTE - This form is in man, the Obscuring God. He governs men in all their actions while, they are filling out the requirements of their *vithi* (விதி), fate. He is practically the god of providence, but governs by the laws of stern necessity.

5. *Sutta-Vittei*, otherwise called *Ruttiran*, is the divine form in which *kirikei*, action, is less fully developed, and in which *gnanam* predominates. [He is the source of destruction of all organic existences].

NOTE - *Ruttiran* is called the Destroyer, because he carries on the process of reproduction in all animals and plants, or is the one who sends souls into successive bodies. This involves the destruction of the old body; hence his appellation of Destroyer. But Transformer, or Reproducer, or Regenerator, would be a more correct appellation.

This god is essentially the *Mummurthi* (மும்முர்த்தி), the common Triad, of the Hindus: the three, Brahma, Vishnu, and Sivan, being an expansion of himself, by successive developments. The work of reproduction necessarily involves the functions of Brahma the Generator, and Vishnu, the Preserver. These developments are, however, considered as actually made, and as existing, in every man.

Hence we have the five operative gods, which are usually named according to the natural order of their operations, beginning with the lowest and last developed: Brahma, the Generator; Vishnu, the Preserver; Sivan or *Ruttiran*, the Reproducer; *Mayesuran*, the Obscurer; and *Sathasivan*, the Illuminator.

Their respective regions, or seats, in the human microcosm are: the genitalia; the navel; the heart or stomach; the neck and chest; and the forehead between the eye-brows.

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### SECTION - V

#### AVATTEI (அவத்தை), STATES OF THE SOUL

The manner in which the soul is connected with the thirty-six Tattuvam, and how it is nourished and made intelligent in its organism, is now explained.

The *Avattei* are as follows, viz: five *Kilal-Avattei* (கீழால் அவத்தை), Descending States; five *Melal-Avattei* (மேலால் அவத்தை), Ascending States; five *Sutta-Avattei* (சுத்த அவத்தை), Pure States; and three *Karana-Avattei* (காரண அவத்தை), Causative [or radical in reference to the preceding class of *Avattei*] States.

The whole number of *Avattei* is eighteen.

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The names of the five Descending [and Ascending] States are: *Sakkiram* (சாக்ஶிரம்); *soppanam* (சொப்பனம்); *sulutti* (சுழுத்தி); *turiyam* (துரியம்); *turiyathitham* (துரியாதீதம்).

To the Ascending States belong thirty-six Tattuvam; to the Descending belong thirty-five.

### I. Descending States of the Soul

1. *Sakkiram*. This is an *avatharam*, organism, which connects the five Perceptive Organs, the five Rudimental Elements, the five Organs of Action, and the four Intellectual Organic Faculties, of the *Attuma Tattuvam*; *purushan* [or *ullam* (உள்ளம்)], life one of the *Vittiya-Tattuvam*; the Ten Vital Airs, and the Five Vital Airs, from the class of Subordinate Tattuvam. This complex *avatharam* is in the forehead, between the eyebrows. It brings the soul in connection only with the thirty-five Tattuvam here named.

2. *Soppanam*. This is the soul's *avatharam* in the neck, and connects twenty-five of the Tattuvam belonging to the previous state, viz: the five Rudimental Elements, the four Intellectual Organic Faculties; *purushan*, life; the Ten Vital Airs; and the Five Vital Airs.

3. *Sulutti*. This is an *avatharam* of the soul in the region of the heart, and connects only three Tattuvam, viz; *sittam*, the will; *piranan* [the first of the Ten Vital Airs]; and *purushan*, life.

4. *Turiyam*. This is the *avatharam* of the soul in the region of the navel, and connects only two of the above named Tattuvam, viz; *piranan*, and *purushan*.

5. *Turiyathitham*.

NOTE - This is the soul's *avatharam* in the human *lingam*, where it is connected with only one Tattuvam, *purushan*. It is the unconscious state of the soul just before death. The soul is represented as lying down in *purushan*, the point of contact of the two parts of the *lingam*, and just ready to take its exit through *sulimunei-nadi*, which runs directly to the head.

The constitution of the Descending Sates involves the philosophy of death, and explains the successive states of the soul, from that of perfect consciousness, down to its unconscious state at death. This last state is sometimes denominated *athitha-kevalam* (அதீத கேவலம்), a state of loneliness, in which none of the Tattuvam can reach, or affect, the soul. It is the state of the soul when life has ceased, or before its conception for a new birth.

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The author next describes four states of the soul, beginning with this lowest, or unconscious state, and rising to a state of consciousness and activity. There are four states after leaving *kevalam*. These he groups under the term *Kevala-Avattei* (கேவல அவத்தை), *Unconscious States*.

The manner in which the soul is brought from its dormant state in *athitha-kevalam*, to a conscious and communicative state, is as follows.

The splendid *Vintu-Satti*, in order that she might produce the four *Vakku*, as the means through which the soul should be made to experience the proper results of its *kanmam*, former deeds, first developed a *natham*, a form of the Male Energy of Deity. This is the first of the four *Vakku*, and is called *sukkumei*.

NOTE - This is the state of incipient consciousness, when the soul begins to be vivified.

The second *Vakku*, *peisanti*, is produced in the region of the navel, for the purpose of enabling the soul to discriminate the fifty-one letters of the Sanskrit alphabet, which letters exist unperceived, in *sittam*, the will, just as the forms of the five radical colors exist imperceptibly in the peacock's egg.

NOTE - These elementary letters are here supposed to be real existences, the rudimental forms of thought, which will be fully developed in the next stage, mentioned below. The same philosophy is here involved, as in the case of the five elementary colors, called forms, which are developed by the hatching of a peahen's egg.

The third *Vakku*, *mattimei* is developed in the region of the heart, and there establishes systematically all the forms of the fifty-one letters, which are united with *piranan* [the first of the Ten Vital Airs]. It is then, with these forms, born in the back of the neck, as the foundation of sound and sense to the ear, which has been hitherto without its proper functions.

NOTE - Here we have the foundation of language and the communication of ideas, laid in the structure of the human body.

The fourth *Vakku*, *veikari*, is developed in the forehead, in order that the organs of speech may understand how to speak the proper ideas, when *sukkumei*, and the other *Vakku*, which come in connection with *piranan*, joined with the Vital Air *uthanan*, are heard in their communications by the ear.

NOTE - The meaning of this is, that this *Vakku* gives the power to perceive, and utter intelligibly, the ideas and forms of speech of which the foundations are laid in the preceding *Vakku*, and which are communicated to the ear. Hence, this is the seat, or *avatharam*, of the soul, in all states of perfect consciousness and action.

### *The Production of the Four Vakku*

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*Sukkumei* is produced by the Tattuvam *Sivam* as the efficient cause, and his *Satti*, as the instrumental cause.

*Peisanti* is produced by the Tattuvam *Sathakkiyam* and his *Satti*.

*Mattimei* is evolved by the Tattuvam *Isuran* and his *Satti*.

*Veikari* is developed by *Sutta-Vittei* [Rudra] and his *Satti*.

NOTE - Thus, by means of the four *Vakku*, the soul is brought under the influence of its proper organism, and is made ready to be vivified, and to act according to the requirements of its fate, or *kanma-malam*.

What next follows describes the manner in which the soul is fully reinstated in the possession of the powers of life.

### II. Ascending States of the Soul

The way in which the imperfectly conscious soul, in these four *Vakku*, is brought to a state of consciousness and activity, is as follows.

*Sivam* develops the Tattuvam [or *Vintu*]: *Satti* evolves *kalam*, *niyathi*, and *kalei*. *Kalei* having removed, by little and little, *anava-malam*, just as fire removes the particles of wood burnt, the soul, in the form of *kalei*, associates with itself *piranan*, in *turiyam* and then becomes an inhabitant of *sulutti*.

Then *Gnana Satti* (ஞானசத்தி) evolves *Sutta-Vittei*. *Sutta-Vittei* develops, for the soul, *arivu* (அறிவு), understanding. *Ichcha-Satti* (இச்சாசத்தி) brings forth the Tattuvam *Isuran*. *Isuran* produces the Tattuvam *rakam*. Then *rakam* develops, for the soul, *ichchei*, desire [or the passions].

NOTE - *Gnana-Satti*, the goddess of the wisdom, is the ultimate source of understanding or wisdom to the soul. *Ichcha-Satti* the goddess of desire, is the ultimate source of desire or passion. *Kiriya-Satti*, mentioned below, is the ultimate source of action to souls.

The soul is thus invested with the proper forms of desire, understanding, and action, which constitute the *avatharam* that exists in the heart [or the middle region]. In this state the soul is denominated *purusha-tattuvam* (புருஷ தத்துவம்), and also *panchakanchukan* (பஞ்சகஞ்சகன்) the lord [or possessor] of the first five [of the *Vittiya-Tattuvam*].

In the same way, *Kiriya-Satti* (கிரியாசத்தி) evolves, in the *avatharam* of *purusha-tattuvam*, *Sathakkiyam*. *Sathakkiyam* develops *pirakiruthi* [=ullam, a form of *pirakiruthi*]. This *pirakiruthi* connects with the soul as *kunam*. Then the soul, in the form of the Great *Kunam*, stands in union with the Tattuvam, as a preparation for the experience of good and evil.

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### *Conscious state of the soul in Soppanam.*

The instrumentality by which the soul becomes intelligent in the *avatharam* of *soppanam*, consists of the following five Tattuvam, viz: *manam*, *putti*, *akangkaram*, *sittam* and *ullam*. These respectively evolve the symbols *a*, *u*, *m*, *Vintu*, *Natham*. These symbols develop the five mundane gods, viz: Brahma, Vishnu, *Ruttiran*, *Mayesuran*, *Sathasivan*. The soul possessing these Tattuvam, becomes *sukkuma-teki* (சுக்குமதேகி), an intelligent and active individual, in *soppanam*, in the same way as it experiences good and evil in *sakkiram*. With these qualifications, it becomes an inhabitant of *sakkiram*.

NOTE - The symbols, *a*, *u*, etc. constitute the *panchakkaram* (பஞ்சாக்கரம்), the five lettered *mantiram*, in its second stage of development.

### *Intelligent and Active State of the Soul in Sakkiram.*

The method is as follows. When the soul, standing in the place of *akasam*, ether and possessing *sottiram*, the organ of hearing, apprehends *sattam*, sound *vakku*, mouth, will give utterance to the same.

When the soul, standing in the Element *vayu*, air, and being in possession of *tokku*, the organ of feeling, distinguishes *parisam*, touch, the feet will move.

When the soul, in the Element *teyu*, fire, and in possession of *sadchu*, the organ of sight, discriminates *rupam*, form, the hands will perform their functions of giving and receiving.

When the soul, in the Element *appu*, water and in the possession of *singnguvei*, the organ of taste, perceives *rasam*, taste, *payuru* will perform their office of separating and voiding the excrements.

When in *piruthuvi*, earth and in the possession of *akkiranam*, the organ of smell, the soul perceives *kantam*, smell, *upattam* will yield delight.

In the *avatharam* in which these operations are carried on, *Anna-Satti* (அன்னசத்தி), the abstract *Satti*, brings forth the Tattuvam called *Sivam*. This *Sivam* evolves *mayei* [the last of the *Vittiya-Tattuvam*]. This *mayei*, Standing in the form of *kunam*, and by means of the nine *kunam*, magnifies things [or causes the soul unduly to magnify the things of sense], and to call a lie the truth. By this means, the soul becomes subject to births and deaths.

Thus far [*Melal-Avattei*, also denominated] *Sakala-Avattei* (சகல அவத்தை).

### III. *Pure States of the Soul*

NOTE - The successive states, or stages of progress, of the soul towards its ultimate deliverance from its entanglements in the body, are called *ninmala-avattei*

## TATTUVA KATTALEI

(நின்மலஅவத்தை), the *Avattei* in which *malam* is destroyed. The course of the soul, here, is through the Ascending States.

The elucidation of the *ninmala-avattei* in the *Sutta-Avattei*, is as follows.

When one's *kanmam* has met its award, and *anava-malam* is satisfied; when one has received the lamp of wisdom from one's Guru; and when one has come to distinguish and understand Sivan, the soul, and *pasam*, then one's *avatharam*, organism, in which one will receive grace, is as follows.

1. When the soul comes to a full vision of the Elements, his *stula-sariram* (ஸ்தூல சரீரம்), gross body, will cease to exist [or will cease to control or influence him]. This state is called *ninmala-sakkiram* (நின்மலசாக்கிரம்).

2. When one gets a vision of the *Intiriyam*, five Perceptive Organs, and five Organs of Action, the Elements will withdraw [or cease to affect the soul]. This is *ninmala-soppanam* (நின்மலசொப்பனம்).

3. When one comes to understand the *Antakaranam*, Intellectual Organic Faculties, the *Intiriyam* will cease to exert their influence. This state is called *ninmala-sulutti* (நின்மலசுழுத்தி).

4. When the *Vittiya-Tattuvam* are revealed to the soul then the *Antakaranam* will withdraw their influence. This state is denominated *ninmala-turiyam* (நின்மல துரியம்).

5. When the *Sutta-Tattuvam* are clearly understood, then the *Vittiya-Tattuvam* will cease to operate on the soul. This state is called *ninmala-turiyathitham* (நின்மல துரியாதீதம்).

### *Further view of the Soul in these Ninmala Avattei.*

*Ninmala-sakkiram* is the state in which one's *Antakaranam*, which had let out the soul through the senses, become *Sivakaranam* [or divinely illuminated], so that, from having seen the world as eternal, he now humbly approaches and obtains grace [help] of one's Guru.

NOTE - This is the transcendental development of his mind, which he grasps at once, or intuitively understands, all things and circumstances as they are.

*Ninmala soppanam* is the state in which the soul, by hearing and understanding his Guru, comes to see Sivan. He then becomes exalted, draws near, and is made a possessor of Sivan's enjoyment. In this, it is neither too much elated, nor zealous, nor overwhelmed.

NOTE - This is a stage in sanctification, when one's spiritual, or illuminated vision begins to govern and regulate one's affections.

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*Ninmala-sulutti* is an advanced stage in self-government in which the devotee is enabled to receive honor, or a distinguished name, without the propensity to say; "I have made this acquisition," etc.

NOTE - Such a one is supposed to have got the victory over his natural pride and vanity, so completely do his spiritual visions engross him.

*Ninmala-turiyam* is the state in which the soul reaches the *sampurana-tisei* (சம்பூரண திசை)\*, region of plenty, whence happiness flows in upon it.

[\* The translator should have meant தசை (state, condition). *Ed.*]

*Ninmala-turiyathitham* is the state in which the soul transcends even the four above-named attainments, and leaves them.

NOTE -The soul is now in *Siva-Rupam*, and is a *sivam*, a god, rather than a mere soul, and is in full participation of the joys of Sivan.

All that can be said of the soul in this state of *sampurana-tisei*, is that Sivan will appear to it, and shine as the sun, with unspeakable and overwhelming splendor.

Thus, one who has obtained the vision of *ninmala-sakkiram*, will have one's natural propensities and powers of talking, etc., stupefied, and checked, like one bathing under water, and like one who has eaten to repletion.

Thus far the *Karana-Avattei* [*Karana*, radical, in reference to the *ninmala-avattei*], which are also called *Suttam* [=*Sutta-Avattei*].

Here ends the view of the *Avattei*.

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## SECTION - VI

### TESA - KARIYAM (தெசு காரியம்)

NOTE - The phrase *tesa-kariyam* means, literally, *the ten things*. Here, it refers to the ten principal states or positions of the soul in its organism, the human microcosm. These states involve all the relations of the soul to the Tattuvam here brought to view so far as they bear on its moral and religious character, and on its present condition and prospects. These are topics which belong exclusively to the initiated, or such as have taken a regular course in Hindu theology, and who have advanced to the last stage of religious life, called *gnana-patham*, the way of wisdom.



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The *Tesa-Kariyam* are as follows, viz: *Tattuva-Rupam* (தத்துவ ரூபம்), the Form [or body] of the Tattuvam; *Tattuva-Terisanam* (தத்துவதெரிசனம்), the Vision of the Tattuvam; *Tattuva-Sutti* (தத்துவசுத்தி), the Purity [or Cleansing] of the Tattuvam; *Attuma-Rupam* (ஆத்துமரூபம்), the soul's Proper Form; *Attuma-Terisanam* (ஆத்தும தெரிசனம்), the Vision of the Soul; *Attuma-Sutti* (ஆத்துமசுத்தி), the Purity of the Soul; *Siva-Rupam* (சிவரூபம்), Sivan's Proper Form [or Sivan, as incarnate Deity]; *Siva-Terisanam* (சிவதெரிசனம்), the vision of Sivan; *Siva-Yokam* (சிவயோகம்), the Union with Sivan; *Siva-Pokam* (சிவபோகம்), the Enjoyment of Sivan.

NOTE - These states are first very briefly defined; and then, with the exception of the first three, are repeated, and more fully explained.

I. *Tattuva-Rupam* is the visible form in which the soul perceives the Mukkunam [or is brought fully under their influence] and made to understand their existence.

NOTE - This is the condition of the embodied soul in its first stage of spiritual enlightenment. The Three *Kunam* are the ultimate source of all quality or character in man, and may be indefinitely developed and expanded. But the more generic and prominent development is three-fold, making nine *kunam*. According to another author the three are as follows. *Sattuvika-kunam*, goodness, produces illumination, and mildness in thought, word and deed. Operating in these directions, it becomes an "unfailing and perfect light to the soul arousing it, and making it ready to eat the fruit of its own doings." *Rasatha-kunam*, passion, produces for the soul the propensity to excessive occupation in thought, word and deed, and asperity in the same. By these means it prepares the soul to receive pleasure and pain, according to its *kanmam*, or the law of its fate. *Tamatha-kunam* brings forth arrogance, that egotistic *kunam* which says: "There is none like me," etc., and willfulness, or depraved will. By these means, it welcomes all sensual objects, and brings them to the soul.

The first stage in the soul's spiritual progress, is a degree of self-knowledge, by which it has a view of these *kunam*, and its relations to them.

II. *Tattuva-Terisanam* is the state in which the soul discovers the nature of its existence with the Tattuvam, and the method in which they operate [or how it lives in them].

III. *Tattuva-Sutti* is the state in which the soul comes to understand that the Tattuvam are distinct from itself, and in which they withdraw their influence [or cease to influence the soul].

IV. *Attuma-Rupam* is the state in which the soul comes to understand that the form called *gnanam* is the real form [or a firm reality].

NOTE - The soul has been already illuminated by *Siva-gnanam*, the light, or wisdom, of Sivan, though it knows it not. It now discovers that there is a real existence in which "it lives, and moves, and has its being," and through the agency of which it

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has made all its previous discoveries and advances, though it does not yet understand its true relation to this *gnanam*.

V. *Attuma -Terisanam* is the state in which the soul comes fully to understand *Tattuva-Terisanam*, and when it rises superior to the influence of the Tattuvam; but it now considers, that it is by its own understanding that it has thus advanced.

VI. *Attuma-Sutti* is the state in which the soul understands its own proper powers of mind, and is prepared to say that it is Sivan that bestows favors in both *pentam* (பெந்தம்), its organic entanglements, and *mutti* (முத்தி), its liberated state.

NOTE - The doctrine here taught is, that the soul, in this stage has learned that whatever it may have ascribed to itself, or to its own understanding and powers, at any time, should be accredited to Sivan, as the result of his direct agency; and that this agency is in strict accordance with the laws of *kanmam*, fate.

VII. *Siva-Rupam* is the state in which the soul comes to know that Sivan exists in the form of *gnanam*, which is beyond the reach of the thirty-six Tattuvam, and the mode of existence and operation of which is incomprehensible and ineffable.

NOTE - This divine form, *Siva-Rupam*, is what the soul should aspire to attain. It is a state of bliss which the human intellect can neither apprehend nor describe. The discovery now made is, that such is Sivan's proper form and that such may be the form, or embodiment, of the soul.

VIII. *Siva-Terisanam* is the state in which the soul learns that it is this *gnanam* which makes the thirty-six Tattuvam known to the soul, explains them, and releases the soul from their control, and also, that it gives the soul a view of itself.

IX. *Siva-Yokam* is the state in which the soul sinks into *Gneyam* (கேயம்) the god who is embodied in *gnanam*, and becomes the possessor [or subject] of the *gnanam* [or becomes itself a *gneyam* or *sivam*].

NOTE - The soul here becomes clothed in divine habiliments. Dressed in *gnanam*, it is prepared to be associated with God, to be forever in so close a union with Him, as to form unity in duality, an *attuvitham* (அத்துவிதம்), like that of soul and body.

X. *Siva-Pokam* is the state in which the soul understands that this *gnanam* will never leave it, and in which it exists as *gnanam*, or in the form of *Siva-gnanam*.

### *Sub-divisions and Further Explanations of the last seven of the Tesa-Kariyam.*

#### *I. Sub divisions of Attuma-Rupam*

In this state, the soul exists as the possessor of the forms of *ichchei*, desire; *gnanam*, wisdom, and *kirikei*, action.

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1. As the subject of *ichchei*, the soul desires and pursues the necessities and comforts of life.
2. As the subject of *gnanam*, it takes a discriminating view of things.
3. As the subject of *kirikei*, the soul labors [or acts], and pursues and holds all things as its own property.

### *II. Sub divisions of Attuma-Terisanam*

In this state, the soul gets a view of itself in *ichchei*, in *kirikei*, and in *gnanam*.

1. When the soul has arrived at this stage, *ichchei*, passion, will live and operate through the *Antakaranam*.
2. When its *kirikei* is active, the soul being in this stage, it will operate through the *Kanmentiriyam*, Organs of Action.
3. Now the soul renounces these sensible objects, as not belonging to a spiritual being [a Wise Man], and recovers itself, and stands according to truth [or forsakes the vanities of sense, and cleaves to realities].

### *III. Explanation of Attuma Sutti*

*Attuma-Sutti* is the state in which, when the soul has seen itself, it discovers both the method in which it knows all things by the aid of Sivan, and also the way in which Sivan is manifest to the soul; and when it stands in Sivan's Gnana-Satti as its own *Gnana-Satti*, being dissociated from both *malam* and Sivan.

### *IV. Sub divisions of Siva Rupam*

Sivan [as well as the soul, in the human microcosm] has the three-fold form of *ichchei*, passion; *gnanam*, wisdom; and *kirikei*, action.

1. *Ichchei* is the form in which He desires to set souls free in *mutti*.
2. *Gnanam* is the form in which He apprehends, in one connected view, the *kanmam* of souls [or all their transactions from eternity].
3. *Kirikei* is the form in which, in order that there may be effected for souls a proper adjustment of their *kanmam*. He knows the whole aggregation of their *kanmam* from eternity, both such as are ready to be cancelled, and such as are not; brings them together, and causes the soul to eat [experience] what remains, and thus brings them to an end.

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All this is included in *Siva-Rupam*.

### V. *Explanation of Siva - Terisanam*

In order to reveal Himself to souls, Sivan causes the *kanmam* to depart from them. For this purpose He stands in three forms, and bestows His favor [or illuminating grace]. These three instrumental forms through which he shines on the soul, are [the three *lingam*, which are designated by] the terms *he, she, it*.

### VI. *Explanation of Siva - Yokam*

When the soul is thus favored by Sivan, he conceals the three forms in which he stands, and in which he develops all things; and, when he produces the Tattuvam and the soul, and causes the soul's *kanmam* to live and operate, he hides himself from the view of the soul, within his own proper form. Into this most perfect Sivan it [the beatified soul] sinks; and losing all distinction of the internal and the external, it sees Sivan as he is, and comes into such a union with him, that they cease to be two [or such as to form with God a unity in duality].

NOTE - The native commentators represent this union of the soul with God, as being effected by *Siva-gnanam*, which is in this case *Siva-Satti*, or *Arul-Satti* (அருள் சத்தி). She envelops the soul as with a beam of sacred light, the effulgence of Sivan; so that the soul becomes, as it were, identified with her, and a sharer in all her joys. And she being an essential part of Deity the soul is, by this means, brought into this most perfect union with God. The soul's proper form is now *Siva-gnanam*, and hence the soul is a *sivam*.

### VII. *Explanation of Siva-Pokam*

The soul standing in the form of *Para-Satti*, and being a sharer in her joys, and Sivan, who is the fountain of delight, and the soul, having thus ceased to be two, *Siva-anupokam* (சிவ அநுபுகம்), the divine delectation, springs up in the soul. Thus this enjoyment of the soul with Sivan arises from Sivan, just as heat from fire, and coolness from water.

*Tattuva-Kattalei* is ended.

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