

Karaṇa Hasige

Divisions of philosophical terms

Guru S. Bale, Ph.D.

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**By
Ĉennabasavaṇṇa**

Translation

**By
Guru S. Bale, Ph.D.**

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Scheme of Transliteration

Vowels

Kannada	C D E F G H I Ä IÆ J K L
English	A Ā I Ī U Ū Ṛ Ṝ E Ē ai

Kannada	M N O CA CB
English	O Ō av an or am aḥ

Consonants

Kannada	PÀ R UÀ WÀ Y
English	Ka Kha Ga Gha Na

Kannada	ZÀ bÀ d gÀhÄ k
English	Ĉ Ĉh Ja Jha ña

Kannada	l oÀ qÀ qsÀ t
English	Ṭa Ṭha Ḍa Ḍha Ṇa

Kannada	vÀ xÀ zÀ zsÀ £À
English	Ta Tha Da Dha Na

Kannada	¥À ¥sÀ š ¨sÀ ³ÄÄ
English	Pa Pha Ba Bha Ma

Kannada	AiÄÄ gÀ ® ³À ±À µÀ ,À °À ¼À
PÀë	
English	Ya Ra La Va Śa Ṣa Sa Ha ḷa kṣa

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Table of Equivalent

English equivalent

Kannaḍa

Emanation of Praṇava	Praṇavadutpatti
Emanation of Pañcabhūta	Pañcabhūtaḍutpatti
Emanation of the Universe	Jagadutpatti
Fetus collection	Piṇḍasaṅgraha
Five prodigies of Pañcabhūta	Pañcamahābhūtaṅgaḷapañcīkṛuti
Organs for Mind	Buddhīndriyaṅgaḷu
Organs for Work	Karmēndriyaṅgaḷu
Ten types of air	Daśavāyugaḷu
Emanation of four Karaṇas	Karaṇaḥcatuṣṭayaṅgaḷutpatti
Body and it's tenant	Dēhadēhigaḷu
Five types of philosophies	Pañcaviśāntitattvaṅgaḷu
Ten types of tubes	Daśanālagaḷu
Eight types of Souls	Aṣṭātmaṅgaḷu
Eight types of Bodies	Aṣṭatanugaḷu
Inner Prides	Antaraṅgadaṣṭamaṅgaḷu
Outer Prides	Bahiraṅgadaṣṭamaṅgaḷu
Prides from Eight things	Aṣṭamūrtimaṅgaḷu
Seven liquids	Saptadhātugaḷu
Seven Worries	Saptavyasanaṅgaḷu
Six Requirements for body	Ṣaḍūrmigaḷu
Six Enemies	Aṣṭaḍvargaṅgaḷu
Six Illusions	Ṣaḍbrhamegaḷu
Six Distortions of Feelings	Ṣaḍbhāvaṅgaḷu
Five Treasures	Pañcakōṣaṅgaḷu
Five Afflictions	Pañcaklēṣaṅgaḷu
Four things related to body	Aṅgaḥcatuṣṭayaṅgaḷu
Problems body characters	Guṇatrayaṅgaḷu
Problems with pride	Ahaṅkāratrayaṅgaḷu
Problems in this world	Ihālōkada tāpatrayaṅgaḷu
Problems in heaven	Svargalōkada tapatrayaṅgaḷu
Problems for body	Tanutrayaṅgaḷu
Problems for jīva	Jivatrayaṅgaḷu
Problems for soul	Ātmatrayaṅgaḷu
Problems of status	Avasthātrayaṅgaḷu
Three types of taints	Tridōṣaṅgaḷu
Problems with good feelings	Sadbhāvatrayaṅgaḷu
Problems with bad feelings	Durbhāvatrayaṅgaḷu
Problems of mind	Manatrayaṅgaḷu
Three types of eyes	Trikaṇaṅgaḷu
Emanation of Five fires	Pañcāgnigaḷutpatti

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Introduction

During my recent visit to Mysore, India, I visited Basava Kendra located in Agrahāra, the heart of the city of Mysore. During my conversation with the Svamiji, he asked me whether I have read the book 'Karaṇa Hasige', for which I answered 'No'. He informed that the book contains definitions beneficial to understand many of the terms written in the vācanas and other writings. He also informed there is a need for an English translation of this book. He asked me to take the responsibility for the translation of the writing into English.

I secured a copy of the book. I read the book several times to understand the meaning of the terms. I reached the conclusion that I could do the job. I promised the Svamiji that I would attempt to translate the book.

In the 12th century Karaṇa Hasige was written by Ćhennabasavaṇṇa. He is the nephew of Basavaṇṇa and son of Akka Nāgamma.

The author who wrote the explanations for Karaṇa Hasige is unknown. The descriptions and the style of the writing suggest the author is a learned scholar and head of a maṭa in the southern Karnataka State, India.

Born in this world every person desires happiness. As time goes by, he desires for salvation or mōkṣa. Living in this world a person experiences both sadness and happiness. But they are not lasting. His desire for eternal happiness moves him to search to achieve it. His search is of two kinds. The first is to search in the world that he sees and hears. The other is to seek within the body and to understand the soul or ātma.

Both searches are to understand the truth about nature (outside world), also to seek the truth about the soul. The outside is called macrocosm or Brahmāṇḍa. The inside is called microcosm or Piṇḍāṇḍa. This book gives explanation to understand both of these cosmos. It explains world origin, creation, form, color, characters and general nature. These

are useful in their understanding the terminology in Karaṇa Hasige.

Salutations to Guru

Śrī Guru Basavaliṅgāya Namaḥ

First and the foremost, the writer gives salutations to his Guru with the words '*Ōm Guru Basavaliṅgāya Namaḥ*'. This follows the tradition to seek the blessings of Śīva. Salutation to Guru is the highest tribute that one can offer. Also the author recognizes Guru, Liṅga, Jaṅgama, Pādōdaka and Prasāda. These five have different forms. But they are one and the same. The writer who wrote the explanation to Karaṇa Hasige offers salutations to the primordial Guru Basavēśvara.

Guru has six qualities called Ṣaḍguṇas. Basava is the emperor for all Gurus. In the words of 'Basava', Ba stands for the Guru who frees from the bonds of saṁsāra; Sa stands for energy of Liṅga; and Va stands for Jaṅgama who spreads knowledge of Śīva. So, the word Basava stands for Guru, Liṅga and Jaṅgama. 'Liṅgāya' represents the great Guru Saṅgana Basavēśvara with abundant knowledge to support utpatti (creation), stiti (existence) and laya (end); 'Namaḥ' means salutations. The letter Śrī is like the primordial Basava that stays with Bhakta (a person with immense devotion to God) at the center of the four petals cakra (wheel) called Ādāraçakra (source of power). This power is called Kriyāśakti (kriya is work, śakti is power). It is in the form of Pañcācāra that stays as Ācāriliṅga. Pañcācāra – (Pañcā is five; ācāra is ways or traditions), is five traditional ways namely Sada, Siva, Liṅga, Gaṇa and Bhrutya açāras.

Devotees in the Māheśvara state are like śaraṇa Madivāḷa. Primordial Guru is at the center of the six petals cakra called Svādhiṣṭhānaçakra. Here the power is called Jñānaśakti. It is in the form of maṅtra that stays as Guruliṅga.

Devotees in the Prasādi state are like śaraṇa Bibbi Bācāiah. The letter Ba is at the center of the ten petals cakra called Maṇipūrakaçakra. The power is called Içcāśakti. It is in the form of prospect that stays as Śivaliṅga.

Devotees in the Prāṇaliṅgi state are like śaraṇa Taṅgatūru Māraṇṇa. The letter Sa is at the center of the twelve petals cakra called Anāhataçakra. The power is called Ādiśakti. It is in the form of knowledge that stays as Jaṅgamaliṅga.

Devotees in the Śaraṇa state are like śaraṇa Uriṅgaiah. The letter Va is at the center of the sixteen petals cakra called Viśuddhiçakra. The power is called Parāśakti. It is in the form of trupti or satisfaction that stays as Prasādaliṅga.

Devotees in the Ikya state are like śaraṇa Ajagaṇṇa. The letters 'Liṅgāya' is at the center of the two petals cakra called Ājñāçakra. The power is called Ćiçchakti. It is in the form of prāṇa or soul that stays as Mahāliṅga.

'Namaḥ' - Salutations to these ṣaḍvida (six types) Liṅgas.

'Śrī Guru Basavaliṅgāya Namaḥ' – in this primeval, there are three iconic namely Ādyas, Vēdyas and Sādyas. Ādyas or avant-grades refer to Basavaṇṇa, Ćennabasavaṇṇa, Prabhuswamy, Moḷige Māraiah, Hadapada Happaṇṇa and other icons. Vēdyas or ascetics, they are like Kovi Śāntaiah, Kudure Śāntaiah, Maṇçada Śāntaiah, Sarave Śāntaiah and others. Like the gold and its color that cannot be separated, they are of the opinion that there is no difference between them and God. They led their life in 101 states as ascetics. Sādyas are the recent elders. They stay from the support of the six cakra of ṣatsthala-brahmis. They are settled from eight different form of sakīlas. They are palms, power, Liṅga, kalā, face, money, maṇṭra and bhakti.

'Śrī' is the primordial. A person in Bhakti state is like Basavēśvara. He stays in the center of the four petals cakra called Ādāraçakra. With devotional śraddābhakti offers things of smell to Liṅga from palms with pure heart. He stays content with good things is Śrī.

'Guru' is the primordial icon. A devotee in the Mahēśvara state is like śaraṇa Madivaḷa. He stays at the center of the six petals cakra called Svādhiṣṭhāna cakra. Mahēśvara offers knowledge with Naiṣṭābhakti from palms to Liṅga. He offers things of taste from his face and stays content with Guru.

'Ba' is the primordial icon. A devotee in the Prasādi state is like śaraṇa Bibbi Bācaiah. He stays at the center of the ten petals cakra called Maṇipūraka cakra. A prasādi offers to Śivaliṅga with Sāvadānabhakti by Iṭcāśakti. He is with Nirahaṅkāra. He offers things with forms from his eyes and stays content. It is Ba.

'Sa' is the primordial icon. A devotee in the Prāṇaliṅgi state is like śaraṇa Taṅgatūru Māraṇṇa. He stays at the center of the twelve petals Anāhata cakra cakra. A prāṇaliṅgi offers things of touch with Anubhāva bhakti to Jaṅgamaliṅga by Ādiśakti. He stays content. It is Sa.

'Va' is the primordial icon. A devotee in the Śaraṇa state is like śaraṇa Uriliṅgaiah. He stays at the center of the Sixteen petals cakra called Viśuddhi cakra. A śaraṇa offers things of sound from his ears with Ānaṇḍabhakti to Prasādaliṅga. He stays content. It is Va.

'Liṅga' is the primordial icon. A devotee in the Ikya state is like śaraṇa Ajagaṇṇa. He stays at the center of the two petals cakra called Ājnā cakra. An Ikya offers with Samarasabhakti to Mahāliṅga by his Ćittu. The offerings are from his heart. He stays content. He is Liṅga.

Salutation is to Liṅga that is in the body. Liṅga supports the six cakras namely, Ādāra, Svādhiṣṭhāna, Maṇipūraka, Anāhata, Viśuddhi and Ājnā cakras. There are eight types of sakīlas or activities that are under the control of these six cakras.

Also, 'Śrī' refers to richness, Guru is the one with all the characters and is the head of Rudra gaṇas. They are the followers of Śiva. In the word 'Basava', Ba stands for Guru. He shows the path to break the rope that bonds to Bhava (birth and death); Sa stands for Liṅga the animate with energy; and Va stands for the Jaṅgama the happiest and the learned. Basava refers to a person - Guru, Liṅga and

Jaṅgama in his body as ātma. 'Liṅgāya' refers to the one responsible for the birth, existence and death. It also refers to the one that provides eternal happiness. Together the word 'Śrī Guru Basavāya Liṅgāya and Namaḥ' means salutations to Guru Basava. The author seeks Guru's grace to prevent any obstacles during his work.

Ṣaṇmukha, the son of Śiva, took birth as Ćennabasavaṇṇa. He is the son of Akka Nāgalāmbike. He was born after eating the prasāda of śaraṇa Kakkaiāh. Basavaṇṇa, his uncle, performed the Liṅga initiation to Ćennabasavaṇṇa. Even at an earlier age, Ćennabasavaṇṇa exhibited devotion, knowledge and vairāgya (detachment to earthly things). With his knowledge of Ṣatsthala (six states namely Bhakti, Mahēśvara, Prasādi, Prāṇalīṅgi, Śaraṇa and Ikya states) he is called the emperor of Ṣatsthala. His birth was; like the birth of Liṅga in the middle of earth, like the growth of sandalwood tree; like the rise of moon from the shadow of clouds and like the muruga plant that spreads fragrance. He rejected saṁsāra and its influences. He had enormous devotion to the three Liṅgas namely Iṣṭa, Bhāva and Prāṇa Liṅgas.

Karaṇa Hasige is an ancient collection of philosophical division. Karaṇa means philosophies and Hasige means divisions. It is like a farmer, after rain takes the plow and cattle to the field, tills land and prepares for sowing crops. He sows different varieties of seeds and watches carefully their growth before harvesting at appropriate times. He also keeps record of things that he harvested from his land. Similarly, in this world, Paraśiva is like the farmer. Paraśiva from his five faces created Pañcabūtas. They are sky, air, fire, water and earth. From their different characters came 25 philosophies resulting in the body. Then from His secret face ātma or the soul came about. The soul entered the body. The soul due to ignorance thought it is the body and forgets the truth. As a result the soul is in numerous births.

*Puṇyādāpnōti dēvatvarṁ pāpaiḥ sthāvaramēva ĉa |
Puṇyapāpasamānēbhyō labhatē janma mānuṣam ||*

The above verse says: Dēvatā janma or godly life comes from puṇya (results of good deeds). Sthāvara life or inanimate life comes by doing pāpa or bad deeds. Equality between good and bad deeds leads to the life of a human. Ātma associated with human body contains blood, bile juice, sperms and many openings, numerous sense organs, pulse, intestine and teeth. Also numerous hairs are outside the body. This book describes different parts of the philosophy behind the body and ātma. This is the meaning of Karaṇa Hasige.

Emanation of Praṇava (Praṇavadutpatti)

(Note: 'A' is pronounced as 'A' in All and 'U' as oo in oops)

Ōṃkāraṁba praṇavadalli, 'A'kāra, 'U'kāra, 'Ma'kāra, ivu mūru bijākṣara. 'A'kāraṁ nāda, 'U'kāraṁ biṇḍu, 'Ma'kāraṁ kaḷe. Mattaṁ: 'A'kāraṁ Rudra, 'U'kāraṁ Īśvara, 'Ma'kāraṁ sadāśiva. Īnti 'A'kāra, 'U'kāra, 'Ma'kāraṁ nāda, biṇḍu, kaḷeye ādhāra; Ā nāda, biṇḍu, kaḷege prakṛtiye ādhāra. Ā prakṛtigi praṇave ādhāra; Ā praṇakke liṅgaṁ ādhāra. 'A' eṇḍaḍe anāhata, 'U' eṇḍaḍe nādaviliyittu, 'Ma' eṇḍaḍe biṇḍu baṇḍu kūḍalu śiva śaktiyāguttaṁ īntaha Ōṃkāravāyittu.

*'A'kāraṁba praṇavadalli:
Agnirbhavati ṛgvēdastathā rudrō(s)dhidēvatā |
'A'kāre ḥa layaṁ yāti prathamē praṇavāṁśikē ||*

*'U'kāraṁba praṇavadalli:
Āntariksaṁ yajurvēdō bhavatiśvaradēvatā |
'U'kāre ḥa layaṁ yāti dvitīyē praṇavāṁśikē ||*

*'Ma'kāraṁba praṇavadalli:
Vidyā(s)īt sāmavēdō sadāśivō(s)dhidēvatā |
'Ma'kāre ḥa layaṁ yāti tṛtīyē praṇavāṁśikē ||*

*'A'kāre ḥa 'U'kāre ḥa 'Ma'kāre ḥa tṛtīyakam |
Idamēkaṁ samutpannaṁ Ōṃ iti jyōtirūpakam ||*

*Ōṃkāraṁ prabhavā vēdā Ōṃkāraṁ prabhavāḥ svarāḥ |
Ōṃkāraṁ prabhavaṁ sarvaṁ trailōkyam sa cārācāram ||*

*Sarvavyāpakam Ōṃkāraṁ maṇṭramanyanna śōbhatē |
Praṇavō hi Parabrahma praṇavaḥ paramaṁ padam ||*

*Ōṃkāro nādarūpaśḥa Ōṃkāro maṇṭrarūpakah |
Ōṃkāravāpitaṁ sarvaṁ Ōṃkāro gavapyamānam ||*

Eṇḍidu praṇavadutpatti:

In this philosophical division (*Ōmkāravenṇba prañavadalli*), what is the association? What is the subject, its Usefulness? Who is the master?

In this philosophy 'tat, tvam and things' is the association in the form of Liṅga. Sat (truth), Ćit (śakti), Ānaṇḁa (happiness), Nitya (always), Paripūrṇa (complete) are in the form of 'Guru, Liṅga, Jaṅgama, Pādōdaka and Prasāda'. Viṣaya or information is to consider these five as one and the same. Usefulness is that they are equal without any destruction or growth. The master is the seeker of salvation with one, two, three, six, thirty-six, two hundred sixteen or other forms of devotions (forms of yōgas). For such a master the philosophical divisions are helpful in his endeavors. In these divisions the first is the praṇva or Ōm.

Only Paraśiva was there before the appearance of divines and this world. There was nothing except Paraśiva. The sound Ōm appeared just by his thought. Ōm is made of the three letters 'A', 'U' and 'Ma'. They stand for Nāda, Biṇḁu and Kaḷe and also for Rudra, Īśvara and Sadāśiva respectively. The universe supports Nāda, Biṇḁu and Kaḷe. The soul or Ātma supports the universe and Liṅga supports Ātma. 'A' stands for Anāhata. It is the wheel of power inside the body. 'U' joining 'A' and 'Ma' makes Biṇḁu to become Śakti the power of Śiva. Together they became the sound of Ōm. The praṇva is the first to appear.

When nothing, movable or immovable, existed in this world, (*Sarvaśūnya*) Nirālamba Brahma was free from all things. He was alone. As the saying *Ghṛuta kāṭhīṇyavanmūrtiḥ saĉĉidānaṛiḁa lakṣaṇam*, it means - like the clarified butter that solidifies, Sarvaśūnya Nirālamba Brahma became Niraṅjana Brahma. '*Niraṅjapraṇava ĉintāyaṁ niraṅjōkāra saṁbhavaḥ*', means - Niraṅjōkāra śakti is just His mere thought. As the saying *Niraṅjōkāra ĉintāyāṁ vāĉyapraṇavamajāyata*, just by the thought of Niraṅjōkāra śakti is the birth of Śūnyaliṅga, the form of the praṇava sound.

*Līyatē gamyatē yatra jagatsarvaṁ ĉarāĉaram |
Tadētallīṅgamityuktaṁ liṅgākāramiti smṛutaṁ ||*

*Likāraṁ vilayaṁ prōktaṁ gakāraṁ gamanamucyātē |
Līyanāgamanābhyāṁ cā liṅgaśabdariti smṛtaḥ ||*

*Na raktaṁ na cā vā pītaṁ na śuklaṁ kṛṣṇamēva cā |
Sarva varṇavinirmuktaṁ jñānātitaṁ parāṭparam ||*

*Mannāthastrijagannāthō madguruḥ strijagadguruḥ |
Mamātmā sarvabhūtātmā tasmai śrī guruvē namaḥ ||*

The body of Śūnyaliṅga is cīttu the greatest knowledge. It is said, *avācya praṇava cīntāyām kalā praṇava sambhavaḥ*. Śūnyaliṅga remembering the knowledge cīttu *Niḥkalabrahma* was born, the form of Kalā praṇava. The body of that Niḥkalabrahma is the knowledge. From that knowledge, Ba is Nāda, Sa is Bīndu and Va is Kaḷe. Uniting these three is *Mahāliṅga* in circular form.

*Ādyaṁśūnyamalaṁ paripūrṇamēkam
Sūkṣmaṁ parāṭparamāmayamapramēyam |*

*Bhāvaikagamyamajaḍaṁ śivatattvarūpaṁ
Cīcchaktisaṁspuraṇa rūḍhamidamātmā liṅgam ||*

*Mahāliṅgamidaṁ dēvi manōtītamagōcaram |
Nirnāma nirguṇaṁ nityaṁ nirāṇjananirāmayam ||*

The sound of Ōṁ is the base for that Mahāliṅga. Parāśakti came from this sound Ōṁ called Ōṁkāra. The following verse says:

*Prathamam tārakākāram dvitīyam daṇḍa ucyātē
Tṛtīyam kuṇḍalākāram caturthaṁcārdhaçāndrakam,
Pañcamaṁ darpaṇākāraṣṣaṣṭam jyōtīrucyātē ||*

It says that there are six kṛtī's (forms) in Ōṁkāra. They are called – Tāra, Daṇḍa, Kuṇḍala, Ardhhaçāndra, Darpaṇā and Jyōtīr kṛtis or forms.

'A' kâra: Ōmkārē tārakākārē 'A'kāraṁ cā prajāyitē.
The sound of the letter 'A' is 'A'kāra praṇava. It was created from Ōm by including the two krutīs, Tāra and Daṇḍa.

'U' kâra: Ōmkārē kuṇḍalākārē 'U'kāraṁ cā prajāyitē.
The sound of the letter 'U' is 'U'kāra praṇava. It was created from Ōm by including the two krutīs, Kuṇḍala and Ardhaçāṇḍra.

'Ma'kâra: Ōmkārē jyotirākārē 'Ma'kāraṁ cā prajāyitē. 'Ma'kāra praṇava was created from Ōm by including the two krutī's, Jyōtir and Darpaṇā.

These three letters are the seed letters, *Hēturnā kāraṇaṁ bījaṁ sādanaṁ liṅgamātrayōḥ*. It says that śūnya to Brahma, Brahma to Śiva, Śiva to Rudra, Rudra to Brahma and Brahma to everything from atom to universe, *ivu mūru bījākṣara*; these are the three seed letters responsible for the creation of the five and everything else.

'A'kāra: This is in the form of çinnāda. It is said *yathā dīrghaghaṇṭāninādavat*, Like the sound from a hanging bell made from five metals. That sound echoes Ōm, Ōm, Ōm is 'A'kāra. It is *Nāda*.

'U'kāra: This is in the form of çidbiṇḍu. It is said, *yathā suvarṇatalladhārāvat*. It is like, at sunrise, a beautiful queen in a golden pot, standing on top of a seven-storey building pours the oil from the pot. The rays of sun, the glow of the golden pot and the color of the oil, these three with the philosophy of water show brilliantly. Çidbiṇḍu is that brilliance and it is 'U'kāra, 'U'kāra *ve biṇḍu*.

'Ma'kāra: This is in the form of çitkaḷe. It is said, *Yathā aruṇaprakāśavat*. It is the light that suppresses the bright light of midday sun. Such brightness is 'Ma'kāra – 'Ma'kāra *kaḷeyu*.

Also, *'A'kāra praṇamavē Rudra:* It is in the form of Rudra philosophy. 'A'kāra is like a seed Rudra is like the tree, like the tree is hidden in the seed Rudra philosophy is hidden in 'A'kāra.

'U'kāra praṇamavē Īśvara: It is in the form of Īśvara philosophy. 'U'kāra is like a flower Īśvara is like the fragrance like the fragrance is hidden in the flower Īśvara philosophy is hidden in 'U'kāra.

'Ma'kāra praṇamavē Sadāśiva: It is in the form of Sadāśiva philosophy. 'Ma'kāra is like a gold, Sadāśiva is like the color like the color is hidden in the gold Sadāśiva philosophy is hidden in 'Ma'kāra.

Also, 'A'kāra is Rudra. In the form of Rudra philosophy, it is responsible for the destruction of things in the universe. 'U'kāra is Īśvara. In the form of Īśvara philosophy creates opposites in the world. 'Ma'kāra is Sadāśiva. In the form of Sadāśiva philosophy is responsible for the existence of the universe and its contents.

For these three, 'A'kāra with Rudra philosophy, 'U'kāra with Īśvara philosophy and 'Ma'kāra with Sadāśiva philosophy, Nāda, Biṇḍu, Kaḷe are the support - *nāda, biṇḍu, kaḷeye ādhāra*. Also the three letters Ba, Sa, Va are the support for Nāda, Biṇḍu and Kaḷe. The following verses say:

*Bakāraṁ nādarūpaṁ cā sakāraṁ biṇḍurūpakam |
Vakāraṁ cā kaḷārūpaṁ trividhaṁ basavākṣaram ||*

*Bakāraṁ gururūpaṁ cā sakāraṁ liṅgarūpakam
Vakāraṁ jaṅgamaścaiva trimūrtirbasavākṣaram ||*

*Bakāraṁ satsvarūpaṁ cā sakāraṁ citsvarūpakam
Ānarīdastu vakāraśca trividhaṁ basavākṣaram ||*

*Bakāraṁ iṣṭaliṅgaṁ cā sakāraṁ prāṇaliṅgaṁ
Vakāraṁ bhāvaliṅgaṁ cā trividha basavākṣaram ||*

Ā nāda biṇḍu kaḷe: For the letters Ba, Sa, Va associated with nāda biṇḍu kaḷe, *prakṛtiye adhāra:* prakṛti or creation is the support. It is said, *mūlaprakṛutisaṁjñāya mūlastambhāya vai namaḥ*. Hence the cīcchakti is the support. *Ā prakṛtīge:* for the creation, *prāṇave ādhāra:* Sūnyaliṅga is the support for prāṇa. *Ā praṇakke:* for that Nihkalabrahma, *liṅgave ādhāra:* Mahāliṅga is the support. This is illustrated with this example. In this world, how can a son support a father? It is possible. Just like a son who conducts business in his father's name. Similarly Mahāliṅga is for Nikalabrahma.

'A' *eridaḍe*: What type of letter is this? *Anāhata*: This is the letter of Śiva that has no danger at any time. 'U' *eridaḍe*: What type of letter is this? *Nādavīḷiyittu*: The letter 'A' joined with the Śakti letter 'U'. There the two joining together became Ōmkāra. In the presence of Ōmkāra 'Ma' came, *emballi biṇḍu baridu kūḍalu* (came biṇḍu joined), *śivaśaktiyāguttam* = 'A'kāra, 'U'kāra and 'Ma'kāra, for these three, the mother is *ḥittu*; uniting all these became, *irītaḥa Ōmkāravāyittu*. Ōm the form of Śiva and Śakti.

'A'kāra *verṇba praṇavadallī*: *varṇam bijam tathā(s)nnam ḥa liṅgamātrukamakṣaram* says that Varṇa (color), bija (seed), anna (food), liṅga, akṣara (letters) are all one and the same. In the letter 'A', *Agnirbhavati ṛgvēdastathā*: Agni or fire philosophy in pañcabhūta, *ṛgvēdaḥ*: Ṛgvēda, one among the four Vēdas, in the form of Ōm, *Rudraḥ*: Rudra one among the five divines, *Ādhidevateyu*: Īndra and other divines were born. After birth and after their existence they all end in Ōm, *prathamē praṇavāmśikē*: Part of 'A'kāra, *layam yāti*: rest in it. How is it? *Yaddhruṣtam tannaṣtam*, where it is born it ends there too. Those born on earth, like, grass, trees, dust and others end in earth. Similarly, *yathā jalaḥaram vīḥi samudrājīyātē līyātē ḥa*; waves born in the ocean end in the ocean. Similarly, all philosophies born in 'A'kāra ends there.

'U'kāra *verṇba praṇavadallī*: In this varṇa or color, *Aṇtarikṣarṇ*: the philosophy of sky or ākāśa in pañcabhūta, *yajurvēdō bhavati*: Yajurvēda is one of the four Vēdas. Among the five divines of Ōm, *Īśvarō dēvatā*: master named Īśvara and other divines were born. After their existence, all of them end in, *dvitīyē praṇavāmśikē*: the second letter of Ōm kāra, 'U'kāre *ḥa layam yāti*: in 'U'kāra they end their lives. *Yaddhruṣtam tannaṣtam*, where it is born it end there too. Fire started from fire ends in fire; hurricane born from air ends in air and sound born in sky ends in sky. Similarly, all things born in 'U'kāra ends in 'U'.

'Ma'kāra *verṇba praṇavadallī*: In 'Ma'kāra liṅga, *Vidya*: philosophy of knowledge and other types of knowledge, knowledge required to learn them, *sāmavēdō*: Sāmavēda, one of the four Vēdas, *asī*: exists. *Sadāśivō*

adhidēvatā: the master is Sadāśiva who is one among the five divines. Indra and other divines for the eight directions were born. After their existence, *ṛutīyē praṇavāmśīkē*: in the third part 'Ma'kāra, *layam yāti*: rests there. This is like the rays of moon ends in moon, rays of sun ends in sun and all the prides born in the soul ends in the soul. Similarly all philosophies born in 'Ma'kāra, end in it only.

'A'kāre *ċa*: 'A'kāra, 'U'kāre *ċa*: 'U'kāra, 'Ma'kāre *ċa*: 'Ma'kāra, *ṛutīyakam*: these three, *ekaṃ*: being one, *ḥyōtirūpakam*: being self illuminated, *ōmiti*: with the sound of Ōm, *samutpannam*: was born.

Ōmkārāt Vēdā: From Ōmkāra, the four Vedas and in addition to Āyurveda, Sthāpatyaveda, Dhanurveda, Gāndharvaveda, the four subvedas, also one-hundred-one other Vedas, sixteen-thousand śāstras and other rules and regulations, *prabhavāḥ*: are created. *Ōmkārāt sarvaḥ*: From Ōmkāra, seven musical notes, sa, ri, ga, ma, pa, dha, ni are created. They are also called as Niṣāda, Vruṣabha, Gāndāra, Ṣadja, Pañcama, Madyama and Daivata. To read Vedas, four vowels, namely; Udātta, Anudātta, Svarita and Praçaya and 840,000 forms of these vowels are also created. *Ōmkārāt saçarāççaram*: from Ōmkāra, movable and fixed, *trailōkyam*: three worlds, namely, svarga or heaven, martya or earth and pātāla or lower worlds, *sarvam*: two hundred other worlds, seven worlds of air are also created.

Also, from the 'A'kāra, sixteen vowels, from 'U'kāra 24 consonants and from 'Ma'kāra 11 extended letters, in total these 52 letters all scriptures, logic, novels and others are created from these three, 'A', 'U', 'Ma'.

Sarvavyāpakam Ōmkāram: Ōmkāra has spread out like a blanket all over. If asked? *Vyūmō vyāptiḥ*, all the words and in the 36 philosophies of Śiva, *Sarva*: in all, *vyāpakam*: spread out like a blanket. *Mañtramanyanna śōbhatē*: Other mañtras cannot come close to this Ōm. *Praṇavō hi*: Ōm, *Parabrahma*: shows including the five Brahma's as Mahāliṅga *paramaṃ padam*: occupies the highest sacred position.

Ōmkārō nādarūpaśca: Ōmkāra is in the form of nāda. It is in the form of sound from musical instruments of all types. *Ōmkārō maṇtrarūpakaḥ*: It is also in the form of ṣaḍakṣara maṇtra and also many other subordinate maṇtras. *Ōmkāravypitaṁ sarvaṁ*: It has spread in all places. It is in all types of sound made by birds, animals and other sounds.

Ōmkārō gōpyamānanaḥ gōpyaṁ: It is also in secret places, caves and other places. *Ananam*: It is Paraśiva's most secret truly shows in his heart and face. All the letters created from the five faces. This is the secret of Paraśiva's heart. *Praṇavadutpatti*: This is what the Praṇava or the first thing. It is the meaning of the word *praṇavada utpatti*. It also means, Nirāṇjana praṇama, Nirāṇjōkāra praṇama, Avācya praṇama, Kalā praṇama, Ba kāra praṇama, Sa kāra praṇama, Va kāra praṇama, 'A'kāra praṇama, 'U'kāra praṇama, 'Ma'kāra praṇama and Ōmkāra praṇama.

Emanation of Pañcabhūta (Pañcabhūtadutpatti)

*Sadyōjātōdbhavā bhūmir vāmadēvōdbhavaṁ jalam |
Aghōrādvahnirutpannas tatpuruṣādvāyurudbhavaḥ |
Īśānādgaganam jātaṁ pañcabrahmamayaṁ jagat ||*

*Ā pañcamahābhūtaṅgaḷa guṇa-dharma-karma-varṇa
adhidēvateḡalāveridade:*

*Śabdādipañcaviṣayā guṇā bhūmau prakīrtitaḥ |
Āturguṇā bhavaṇtyapsu triguṇāssaṇti vahnikē ||
Vayau ca dviguṇau prōktāvākāśē ēka ēva ca |
Yatkāṭhinyam tatpruthvī ca yaddravam jalamuḥyatē ||
Yaduṣṇam ca tathā tējō vāyuḥ sañcalana tathā |
Ākāśam mahadākāśam bhūta dharmā iti smṛtaḥ ||*

*Dhāraṇam piṇḍikaraṇam paṇanam vahanādiḥ |
Nabhaḥ sarvāśrayam syāt bhūtakarma iti smṛtam ||*

*Pitaḥ śvētaśca raktaśca haritaḥ kṛṣṇa ēva ca |
Pruthvyādi pañcabhūtānam varṇabhēdāḥ prakīrtitaḥ ||*

*Prthvyāṁ brahmā jalē viṣṇustathā rudrō hutāsanē |
Īśvaraḥ pavanē dēvaḥ ākāśē tu sadāśivaḥ ||*

*Brahmā viṣṇuḥ rudraśca Īśvaraśca sadāśivaḥ |
Bhūmyādidaivamityuktaṁ pītādi varṇasarijñakam ||*

*Pruthvige- Śabda, sparśa, rūpa, rasa, gaṇḍa Ī aidu
guṇaṅgaḷu; kaṭhīnatvave dharma; dhāraṇatvave karma;
tadaṅga pītavarṇa; adhidēvate Brahmanu.*

*Appuviṅge- Śabda, sparśa, rūpu, rasa, Ī nālku guṇaṅgaḷu;
dravisuvude dharma; piṇḍikaraṇa karma; tadaṅga
śvētavarṇa; adhidēvate Nārāyaṇanu.*

Agnige- Śabda, sparśa, rūpu Ī mūru guṇaṅgaḷu; uṣṇisuvude dharma; pačisuvude karma; tadaṅga raktavarṇa; adhidēvate Rudranu.

Vāyuvinge- Śabda, sparśa Ī eraḍu guṇaṅgaḷu; čarisuvude dharma; vāhakatvave karma; tadaṅga haritavarṇa; adhidēvate Īśvaranu.

Ākāśakke- Śabda oridē guṇa; bayalāgihude dharma; suḷivudakke terehugoḍuvude karma; tadaṅga kṛṣṇa varṇa; adhidēvate Sadāśivanu.

Eṇdivu pañčamahābhūtaṅgaḷa guṇa, dharma, karma, varṇa, adhidēvategaḷu.

This section describes the birth of pañcabhūta, their purpose, attributes and examination.

'Om' the primordial sound is the cause for the creation of earth, water, fire, air and sky. The primordial shapes are called pañcākṛtis. They are the five letters Śi, Va, Ya, Na, Maḥ. These five letters become five types of power in Sadāśiva. He is with five faces, ten shoulders, ten hands, ten weapons, fifteen eyes, two feet and one body. He is the husband of Gaṅge and Gowri. He rides the bull Vruṣabha. The five faces of Sadāśiva are Sadyōjāta, Vāmadeva, Aghōra, Tatpuruṣa and Īśāna. The five bhūtas (pañcabhūtas) were created from the five faces of Sadāśiva. Hence, 'Om' is the reason for the creation of pañcabhūtas.

From the Sadyōjāta face philosophy of earth (*bhūmi*) took birth (*udbhava*). From the Vāmadēva face water (*jalam*) took birth. From the Aghōra face philosophy of fire (*vahni*) took birth. From the Tatpuruṣa face air (*vāyu*) took birth. From the Īśāna face philosophy of sky (*gagana*) appeared (*jātani*). The world and all moving and non moving things are in the form of five Liṅgas namely; Sadyōjāta, Vāmadēva, Aghōra, Tatpuruṣa and Īśāna Brahmas (*pañcā brahma mayam*).

Sadyōjāta mukhadallī: Sadyōjāta face (*mukha*) is in the back of Sadāśiva. From that face the philosophy of earth (*Ṙṛutvi*) that supports all types of weight (*dharaṇi*) took birth.

Vāmadēva mukhadallī: Vāmadēva face is in the left side of Sadāśiva. From that face the philosophy of water (*appu*) that supports all types of liquid (*udaka*) took birth.

Aghōra mukhadallī: Aghōra face is in the right of Sadāśiva. From that face the philosophy of fire (*agni*) that supports heat (*danarījaya*) took birth.

Tatpuruṣa mukhadallī: Tatpuruṣa face is in the front of Sadāśiva. From that face the philosophy of air (*vāyu*) that supports movement of things (*samīra*) took birth.

Īśāna mukhadallī: At the top of Sadāśiva is the face of Īśāna. In that face the philosophy of sky (*ākāśa*) that supports all types of space (*vyōma*) took birth.

This is the way from the five Brahmas namely Vāmadēva, Aghōra, Tatpuruṣa and Īśāna are the face of Sadyōjāta (*pañcā brahmadiṇde*). The five great philosophies of earth, water, fire, air and sky took birth (*pañcā mahā bhūtaṅgaḷu puṭṭitu*).

The five great būtas are earth (*Ṙṛuthvi*), water (*jala*), fire (*agni*), air (*vāyu*) and sky (*ākāśa*). Their characters (*guṇa*) are - smell, liquidity, form, touch and sound respectively. Their works (*karma*) are - earth carries weight, water makes lumps, fire burns things, air moves things and sky provides space. Their colors (*varṇa*) are - earth is yellow (*pīta*), water is clear (*śvēta*), fire is bluish red (*raktha*), air is green (*harita*) and sky is black (*kṛiṣṇa*). Their five masters (*adhīdevathe*) are Brahma for earth, Nārayaṇa for water, Rudra for fire, Īśvra for air and Sadāśiva for sky. They control them.

The five characters namely sound, touch, form, liquidity and smell (*śabdādi pañcaviśayāḥ guṇāḥ*) are called the five tanmātrayas in earth (*bhūmav prakīrtitāḥ*). Sound, touch, form and liquidity are the four characteristics in water (*ĉaturguṇāḥ appu*). Sound, touch and form are the three characteristics in fire (*triguṇāḥ vahnike saṁiti*). sound and

touch are the two characteristics in air (*dvigunav vayav*). The sky has only one character sound (*ākāśē ēka ēva*). These are the characteristics in the pañcabhūtas.

Where there is hardness there is the characteristics of earth (*Yat kāṭhinyam tat pruthvī*). Similarly (*taṭ*), where there is liquid there is the characteristics of water. Where there is heat there is the characteristics of fire. Similarly (*taṭ*), where there is movement there is the characteristics of air. Where there is space there is the characteristics of sky. It has been said that these are the characteristics of Pañcabhūtas.

Earth carries weight of all movable and immovable objects. It is the work of earth. Water makes soil, flour and other objects to solidify. It is the work of water (*piṇḍikaraṇam*). Fire burns dry leaves to ashes, cooks food, etc. It is the work of fire (*paçānam*). Air carries things from one place to another. It is the work of air. Sky provides space to movable and immovable things. It is the work of sky. These are the works of the pañcabhūtas.

Earth shines with the color yellow (*pītaḥ*). Water shines clear (*śvēta*). It has the color like painted with lime (*dhavaḷa*). Fire shines with the color bluish red (*rakta* or blood). Air has the color of moss or green (*harita*). Sky shines with the color black (*kṛṣṇaḥ*). They are the colors of earth, water, fire, air and sky. These colors are attributed to each of the pañcabhūtas.

Each of the pañcabhūtas are under the control of God. The philosophy of earth is under the care of Brahma. The philosophy of water is under Nārāyaṇa. The philosophy of fire is under Rudra. Īśvara is the master for the philosophy of air and Sadāśiva is for sky.

The creator of the world is Brahma. Nārāyaṇa is responsible for the existence. Rudra is responsible for the destruction of this world. Īśvara is responsible for forgetting the past (*tirōdāna*). Sadāśiva is responsible for auspicious things of this world. They are the masters for the philosophy of pañcabhūtas.

In the following paragraphs each of the pañcabhūtas are explained:

Earth has the philosophy to support everything. The sound generated by clashes of earthly bodies sounds like 'gaḍa gaḍa'. Wherever earth is touched it is hard. Earth has fixed form. Earth has liquidity and taste.

Earth has taste. If not present in the earth, then how can plants and grains have taste? It is not possible. Also, pregnant women crave to eat the soil. In ancient times, pregnant wife of Tamañdhāsura requested him to bring soil from earth. Tamañdhāsura came to bhūlōka (one among the 14 worlds) to get the soil. He saw different colored soils. Not knowing which soil to carry, he carried several types of soils to his wife. If there is no taste in the soil why she asks her husband to bring the soil she does not eat? So the earth has taste.

Earth is not just mud and soil. It has smell. If earth does not have smell then things that are grown does not smell? Also, earth generates a type of smell. This is evident from the following example.

During summer the ground is burnt from the heat of the sun. When the rain returns, the smell of the earth touches the nose of those traveling. If earth has no smell how this smell is possible? This is the reason earth has smell. The five characteristics of earth are extraordinary characters.

Earth's philosophy is hardness (*Kaṭhina*). Earth's natural behavior is hardness for touch. The natural quality is hardness for touch both piṇḍāñḍas (body) and brahmāñḍas (world). Wearing of ornaments like ring, chain, bangles and other objects are touched by hard surface of the body. Similarly, in this world spreading of blankets on the grass, putting picnic tables and other acts are hard for touch by the body. It is the natural characteristics of earth.

The work of earth is to bear the load (*Dhāraṇa*) of all moving and non-movable things of this world.

The color of earth is yellow (*pīṭa*). If the earth takes a body its color is yellow. There are many types of soil. How is it possible to say the earth has only color yellow? Yes, we see the earth having many colors like black, red, white and others. It takes the colors of that place. But it has only one

color that is yellow. This is evident from the following: It says '*aṇḍam hiraṇmayākāram*', this brahmāṇḍa or earth did not have many colors. But it was the color of gold. Further, if some Island soil is washed in water there appears minute amount of gold. Also, if people are afraid of thieves or king from looting their wealth, they hide their wealth including gold in the soil. After several years, except gold, the buried wealth lose their luster. But the gold increases its luster. Is it possible for the gold to increase its luster if earth is not yellow? So if the earth takes a body, its color is yellow.

Brahma is the master for earth. If earth begins to increase in size then it might grow enormously. Similarly if it shrinks it might reach pātāḷa (one of the 14 worlds). Brahma, as master, guards earth from growing or from shrinking.

Water is in the form of liquid. Running water makes sound like 'blu blu, or 'ċaa ċaa'. Other sound is made by running water with force. It is the sound of water. Touch is the feeling of coolness to hands when water contacts hands. Water has form. It is the form of blue and other vivid colors. Water has taste. It varies with place. In some places it is sweet, in some places it is bitter, etc. How can water have only one taste? Water flowing on different types of soil acquires the taste of that soil. It has only one taste that is natural. Further, taste of drinking water stored in a big vessel and also from the river varies. Similarly rainwater has taste. If water has no taste how is it possible to taste? So water has taste.

Water has four characteristics. They are - sound, touch, form and liquidity. Water stays as liquid It is its dharma or nature. In piṇḍa and in the universe its natural behavior is to move as droplets of water. In the body, around the chest, in armpits and in the universe, in drains, near the mountains, water moves as droplets. It is its natural characteristics. Work of water is to mix with powders and to make the powder to lumps or balls (*Piṇḍīkaraṇa*). That is water. If water takes a body its color is clear (*svēta*). Appu is of many colors, yellow, green, black, red and white. Yet its color is clear (*davaḷa*).

Water by associating different soil it acquires different colors. Its natural color is *davaḷa* or clear. If one stands on top of a hill and views big rivers and lakes they look clearly like a spread cloth. Also if one takes the water and throws in air the droplets fall to the ground like a chain with clear colors. If water solidifies then stone, shells and others take the color of water. Also people wash their dirty clothes in water to bring back the original colors with clarity of the water. If water does not possess clear color, is it possible for the above to happen? So the color of water is clear or *davaḷa varṇa*.

The master for water is *Nārāyaṇa*. If water raises the entire world submerges. If it becomes scarce then water is not enough for the animals of this world. As master *Nārāyaṇa* guards that this does not happen.

The philosophy of fire is to burn through heat. It is called *dhanañjaya tattva*. Fire has sound. The sound made during the burning process is like 'daga daga', 'paṭa paṭa' and other sounds. Fire is hot to touch. Fire has form. It is in the form of glow. These are the three characteristics of fire. both in *piṇḍa* and in the universe it stays as heat (*uṣṇa*). It is its nature.

There is heat in the body, at the chest, side, fore head. There is also heat in the world, inside the house, inside caves and other warm places. Heat touches the body. It is its nature. Its work is to burn things to ashes, like dry leaves. Also it provides heat to prepare food. If fire takes a body the color is bluish red (*rakta*).

Fire has different colors like blue, red, yellow and others. Yet its color is only bluish-red. Fire by associating with different liquids gets its color. But its true color is bluish-red. The glow of charcoal on rooftop from a distance looks like a glowing ruby. So if *agni* or fire takes a body its color is bluish-red.

The master for fire is *Rudra*. If fire increases it burns the entire world to ashes. If it becomes scarce then there is no fire to heat or to prepare food. As master of fire, *Rudra* guards that does not happen.

Air wanders with sound. The sound 'biss' is heard when it whiffs on stone and other things. Air feels cool when touched. These are the two characteristics of air. Its nature is to travel or to wander in all directions. Its work is to carry things from place to place. If air takes a body its color (*varṇa*) is green (*harita*).

Air has no form. It has green color. It needs explanation. If one keeps the grains away from earth to sprout. They stay white as long as they do not touch the earth. But when they are exposed to air they become green. Also, some fruits stay white till they are exposed to air, then they turn green. So if air takes a body its color is green.

The master of air is Īśvara. If air increases it might carry the world to the ocean. If there is no air then there is no life. The master Īśvara guards the air as not to increase or decrease.

Sound is the only character (*guṇa*) for the sky. The sound of thunder is 'gaḍa gaḍa', etc. It is the sound. Space is its nature. It is formless wherever it is seen. It provides space for all animals to move forward. It is the work of sky. The color of the sky is black. If sky takes a body, that body color is black (*kṛṣṇa*). Vēdas, śāstras, āgamas and prurāṇas say that sky has 900 colors. Yet, it is said, sky has only blue color. How?. Sky gets those colors through the association of clouds. Naturally it has only one color - that is black.

In summer months the sky is not clear due to dust and pollution. In rainy season clouds cover the sky. But on a clear day the sky looks blue and black as if it is covered with a black rug or blanket. If the sky is not black how can it be seen as black? So if sky takes a body its color is black.

The master for sky is Sadāśiva. If sky increases, it might exceed its limit. If it becomes small then it might fall on the earth. As master, Sadāśiva guards it does not happen.

Emanation of the Universe (Jagadutpatti)

*Bhūjalāgni marudvyōma bhāskarāśaiśi cētanav ||
Divā prakāsatē sūryō rātrav cāndrah prakāsatē |
Sarvacētana ātmā cā śivāśō(s)pyaṣṭamurtayah ||*

*Prutvi, appu, tēja, vāyu, ākāśa, sūrya, cāndra, ātmarembī
śivana aṣṭatanuve jagattāgiḥudu. Āvāveridōḍe caturdaśa
bhuvanaṅgaḷu, sapta samudraṅgaḷu, sapta dvīpaṅgaḷu, sapta
kula parvataṅgaḷu Samasta graha rāśi tārāpathaṅgaḷam
garbhikarisikōṇḍu brahmāṇḍavenisittu; eṇḍidu jagadutpatti.*

Previously the birth and characters of pañcabhūtas are explained. Sadāśiva is the prime reason for the creation of this world.

First Nikhaḷabrahma occupied the universe without form. Knowledge (jñāna) came from Nikhaḷabrahma. From that knowledge nāda, biṇḍu and kaḷe were created. These four uniting resulted in Mahāliṅga. Mahāliṅga is in the spherical form. Its glow occupies the world. Sadāśiva with five faces and single body took birth from Mahāliṅga. It was like a tree born from a seed.

The five faces of Sadāśiva are Sadyōjāta, Vāmadēva, Aghōra, Tatpuruṣa and Īśāna. Earth took birth from the face of Sadyōjāta. Water is from the face of Vāmadēva. Fire is from the face of Aghōra. Air is from the face of Tatpuruṣa. Sky is from the face of Īśāna. Sun is from the center of the two eyes. Moon is from the center of the mind. Ātma created from the hidden face. These eight are called Aṣṭatanus (eight bodies). Thus universe is created from pañcabhūtas.

In this universe, sun shines in the four periods of a day and moon in the four periods of a night. Ātma is part of all moving and non-moving things. It provides power to survive. They are part of Aṣṭatanus of Sadāśiva.

The nature of earth is to carry weight. The nature of water is to stay in all liquids. The nature of fire is to burn

things to ashes. The nature of Air is to carry things from place to place. The nature of Sky is to make space for things to move. Sun is the master for light. Moon is the master for coolness. The soul provides power to survive. These are the eight bodies of Sadāśiva. They have become the universe with 14 worlds with movable and immovable things.

The following verse mentions the names of the fourteen worlds (*Ātūr daśa bhuvanaṅgaḷu*):

*Ataḷam vitaḷariṇāiva sutalaṁ ḥa talāṭalam |
Mahāṭaḷam rasākhyam ḥa pātāḷariṇēti saptakam ||*

The seven lower worlds are: Ataḷa, Vitaḷa, Sutala, Talāṭala, Mahāṭaḷa, Rasāṭaḷa and Pātāḷa.

*Bhūlōkam ḥa bhuvārīlōkam suvarīlōkam tathā kramāt |
Mahājanatapaṁ satyālōkā haitē ātūrdaśa ||*

The seven upper worlds are: Bhūlōka, Bhuvārīlōka, Suvarīlōka, Mahālōka, Janālōka, Tapālōka and Satyālōka. Brahma created these 14 worlds.

The seven seas (*Sapta samudraṅgaḷu*) are:

Lavaṇēkṣu surāsarpidadhidugdhaḷajalāssmṛutāḥ ||

Salt (*Lavaṇa*), Cane sugar (*Ikṣu*), Wine (*Sura*), Butter (*Sarpi*), Yogurt (*Dadhi*), Milk (*Dugdha*) and Sweet water (*Jala*) are the seven seas.

The seven Islands (*Sapta dvīpaṅgaḷu*) are:

*Jaṁbuplakṣaśśālmalinaḥ kuśaḥ kravṇīcātathāiva ḥa |
Śākapuṣkaranāmānārdvīpāstāvabhyaṇṭarāḥ kramāt ||*

Jaṁbu, Plakṣa, Śālmali, Kuśa, Krauṇḍa, Śāka and Puṣkara are the seven Islands.

The seven mountains (*Sapta kula parvataṅgaḷu*) are:

*Jaṭharādrirhēmakūṭāvaruṇāśṛuṅgaparvatav |
Pūrvyādrī rajatādrīśḥa sītākhyassaptaparvatāḥ ||*

Jat̥hārādri, Hēmakūṭa, Aruṇa, Śruṅga, Pūrvādri, Rajatādri and Sitādri are the seven mountains.

The nine planets (*grahas*) are:

*Ādityō maṅgaḷassōmō budhaścaiva bruhaspatiḥ |
Śukraścaniriti prōktaḥ rāhuḥ kētuḥ prakīrtitaḥ ||*

Sūrya, Āndra, Maṅgaḷa, Budha, Bruhaspati, Śukra, Śani, Rahu and Kētu are the nine planets.

(Note: Sun is called a planet. Based on their position at birth, astrologers use them for writing horoscopes. The seven planets represents the seven days of the week. Sunday (Sūrya), Monday (Āndra), Tuesday (Maṅgaḷa), Wednesday (Budha), Thursday (Bruhaspati), Friday (Śukra) and Saturday (Śani))

The twelve signs of horoscope (*rāsis*) are:

*Mēṣō vṛṣā ḥ mithunaṁ karkāṭassim̐hakanyakē |
Tulāvruścikadhanuṣī makarō kumbhamīnakau ||*

Aries (*Mēṣa*), Taurus (*Vṛṣabha*), Gemini (*Mithuna*), Cancer (*Karkāṭaka*), Leo (*Sim̐ha*), Virgo (*Kanyā*), Libra (*Tulā*), Scorpio (*Vruśika*), Sagittarius (*Danassu*), Capricorn (*Makara*), Aquarius (*Kumbha*), Pisces (*Mina*) are the twelve horoscope signs.

There are 27 stars in the line of stars (*Tāra pathagaḷu*). They are:

*Āśvinī bharaṇī ḥaiva kṛttikā rōhiṇī tathā |
Mrugaśīrṣāridrā ḥaiva punarvasupuṣyav tathā ||*

*Āślēṣā ḥa makhā pubbā cōttarā hastamēva ḥa |
Āṭṭa svātivīsākhākhanīcā anūrādhā ḥa jyēṣṭha ḥa ||
Mūlapūrvāṣāḍhaścaiva uttaraśravaṇastathā |
Dāniṣṭhā śatabhikpūrvābhādrar̥kṣaṁ tatēva ḥa ||*

*Uttarābhādrabhanīcāiva rēvatī ḥa iti smṛutā |
Saptaviśāntinakṣatramityetē r̥ukṣamēva ḥa ||*

The names of the 27 stars are: Ásvinī, Bharanī, Kṛttikā, Rōhiṇī, Mṛugaśīra, Āridrā, Punarvasu, Puṣya, Áślēṣa, Makhā, Pubbā, Uttarā, Hasta, Ćitta, Svāti, Viśākha, Anūrādha, Jyaiṣṭha, Mūla, Pūrvāṣāḍha, Uttara, Śravaṇa, Daniṣṭhā, Śatabhi, Pūrvābhādra, Uttarābhādra and Rēvatī. These are the 27 stars among the six million stars in the sky. They are part of universe called Brahmāṇḍa (*brahmāṇḍa enesittu*). The universe is also called Ajāṇḍa. It is called Brahmāṇḍa because Brahma created it.

The above is the philosophy for the creation of the universe. It is created from the five faces of Sadāśīva. The union of the pañcabhūtas created the 14 worlds and all the animals and things.

Fetus collection (Piṇḍasaṅgraha)

*'Piṇḍabrahmāṇḍyōraikyaṁ' eṇdudāgi,
sthūlabrahmāṇḍadōḷaguḷḷa guṇaṅgaḷāśrayavu,
Piṇḍadalli sūksmarūpīṇḍa saṅgrahavāgi tōrpudu.
Aderiteṇḍade: 'bhūtapaṇḍaka dēhānām' eṇdudāgi.*

*Ā paṇḍamahābhūtaṅgaḷa paṇḍīkrutiyanaiduttiralu
dēhavāgittu. Ā mahābhūtaṅgaḷāvaveṇḍade: Prutvi, appu,
tēja, vāyu, ākāśa intivu paṇḍamahābhūtaṅgaḷu.
Ivaramśīkavāvudēṇḍade*

*Asti māṁsatvaçō nāḍī rōmaścaiva tu paṇḍakam |
Kṣitēḥ paṇḍaguṇāḥ prōktāstadaṁśāḥ parikīrtitāḥ ||*

eṇdudāgi,

*Asti (bones), māṁsa (flesh), cārma (skin), nara (nerves) and
rōma (hair) are the five characters of pruthvi or earth.*

*Lālā mūtram tathā svēdaḥ śuklaṁ śōṇitamēva cā |
Apām paṇḍaguṇāḥ prōktāstadaṁśāḥ parikīrtitāḥ ||*

eṇdudāgi,

*Ślēśma (mucus), Mūtra (urine), Bevaru (sweat), Śukla
(Semen) and Rakta (blood) are the five characters of appu
or water.*

*Kṣudā truṣṇā tathā nidrā alasyaṁ saṅga ēva cā |
Agnēḥ paṇḍaguṇāḥ prōktāstadaṁśāḥ parikīrtitāḥ ||*

eṇdudāgi,

*Kṣudhe (hunger), Truṣṇe (thirst), Nidre (sleep), Alasya (lazy)
and Saṅga (copulate) are the five characters of agni or fire.*

*Dhāvanam valgaṇam cāivākuriṇāṇam cā prasāraṇam |
Viyōgaścēti vijñēyō vāyōḥ prōktāstadaṁśāḥ parikīrtitāḥ ||*

eṇdudāgi,

Pāṛiva (wanders), Pāruva (jumps), Suḷiva (Appears), Kūḍuva (Unites), Agaluva (Leaves) are the five characters of vāyu or air.

*Rāgadvēṣabhayaṃ lajjā mōhaśāḥ yathā tathā |
Nabhasaḥ pañcaguṇāḥ prōktāstadaṃśāḥ parikīrtitāḥ ||*

eṇdudāgi,

Rāga (Desire), Dvēṣa (Anger), Bhaya (fear), Lajje (shy) and Mōha (affection) are the five characters of Ākāśa or sky. This is the way from pañcabhūtas pañcaviṃśati characters formed.

Idakke vibhēdaguṇaṅgaḷuṇṭu. Āvāveridaḍe:

Prutvige ippataidu guṇa; appuviṅge ippattu guṇa; agnige hadinaidu guṇa; vāyuvīṅge hattu guṇa; Ākāśa has aidu guṇa. Inṭi vibhēdaguṇaṅgaḷu kūḍalāgi eppataidu guṇaṅgaḷāduvu. Inṭidu piṇḍasaṅgraha bhēdavu.

There are two kinds of worlds namely, microcosm (*piṇḍāṇḍa*) and macrocosm (*brahmāṇḍa*). Both are formed from pañcabhūtas and with their five pañcīkṛuties. This is described in this section.

The collection of jīvas or different types of lives in the 14 worlds is about 8.4 million. All the characteristics found in the world are also found in the body.

Jīva and the world are of the same form. In other words, jīva is not above the world or the world is not above jīva. Jīva is of the philosophies of pañcabhūta pañcaviṃśati. If jīva takes enough food, it says that it had enough for the day. The next day it desires for food. Similarly, the nature receiving enough rain does not say it had enough. It desires for rain in the next year. So, the desires of jīva and the

nature are the same. Jīva (*Piṇḍa*) and the vast world (*Ajāṇḍa*) created by Brahma are both same (*aikyam*).

Śruti says that the world is of dense one crore (10 million) yōjanas with a length of 1000 crores yōjanas with an area of 500 crores yōjanas. All the characteristics in the universe (*Brahmāṇḍa oḷaguḷḷa guṇaṅgaḷu*) are in jīva. They also support jīva in piṇḍa (*Āśrayavu piṇḍadalli*). Jīva is in human body of length about 72 inches..

Jīva is in the form of an atom (*Sukṣma rūpiṇḍa*). Jīva is hidden. It is hidden like the group of letters (*saṅgrahavāgi*) in words. It is like the meaning hidden in letters. It is like the fragrance hidden in flower. It is like the thread hidden in cloth. It is like grains hidden in silos. It is like the arrows hidden in quiver. Jīva cannot be seen looking at the body. It shows slightly for knowledge of śāstra. But for self-knowledge it shows completely.

The body is made from earth, water, fire, air and sky. It has five philosophies. The same five philosophies apply to the nature or prakṛuti. Also the body and the nature, both are of pañcabhūta pañcaviśānti.

Śruti says the same. Pañcabhūtas joining each of the five pañcīkruties resulted in 25 philosophies. It became the form of body (*dēhavāyittu*). This body is about 72 inches in length. Body became the abode for Ātma or the soul.

There are the five philosophies. Earth (*Prutvi*) carries weight. Water (*Appu*) is liquid. Fire (*Tēja*) burns things to ashes. Air (*Vāyu*) carries things from place to place. Sky (*Ākāśa*) makes space for things to move. It is their nature. Together they are called pañcabhūtas.

The five characteristics of earth in the body are bones (*Asti*), flesh (*māṁsa*), skin (*ċarma*), nerves (*nara*) and hair (*rōma*). Bones are hard. Muscles are lumpy. Nerves in the body are hard enough not to crimp or fall when turned or bent. Skin covers the entire body. There are 80 million hairs outside giving beauty to the body. They are created from the philosophy of earth. They all have hardness. Hardness is the characteristic of earth.

The five characteristics of water in the body are mucus (*lālā*), urine (*mūtra*), sweat (*bevaru*) semen (*śukla*)

and blood (*rakta*). A person with cough spits mucus. It is lumpy and soft like cotton. In the body it amounts to six mānas (a measure of liquid, body produces 1 to 1.5 liters per day). In a day a person passes urine eight to ten times. The body produces enormous amount of urine. Due to imbalance, with darkened eyes and sweaty body, jīva throws up one or more of these colored things yellow, green, black, red and white. The body has three māna of such things. Also the body has about one solige (measure or 2 milliliter) of semen. Six baḷḷas (measure or 1.2 to 1.6 liters) of blood provides strength to the body. These five are the characters of water.

Water is soft for touch. Softness is the natural characteristic of water. This is the reason to say they are created from the philosophy water.

The five characteristics of fire in the body are hunger (*kṣudhe*), thirst (*truṣṇe*), sleep (*nidre*), laziness (*alasya*) and copulate (*saṅga*). To satisfy hunger of the body Jīva desires to eat different types of food like rice, vegetables, etc. To satisfy thirst jīva desires to drink different types of liquids like juices, beverages, sodas and others. After eating a big meal jīva sleeps irrespective of the place. Getting up after a long sleep, tries to wake up the body by bending left, right, forward and backward. Food leads to sleep, sleep leads organs, organs leads disturbance of senses, disturbance leads to desire for love, desire for love leads for embracing, kissing and others. Embracing and other actions of love gives a sense of satisfaction to body. These five characters are from the philosophy of fire.

These are the characteristics of fire. Fire is heat. These characters also have heat. These five have the philosophy of fire. They are created from the philosophy fire.

The five characteristics of air are wandering (*pāriva*), jumping (*pāruva*), appearing (*suḷiva*), uniting (*kūḍuva*) and leaving (*agaluva*). A man runs in all directions wearing clothes, sandals and other decorations as his wishes. The running man if he comes across pits and hills on his way, he jumps over them. Going round and round in a area is appearing. He runs to join the people that are ahead

of him. Not happy with the people that he comes across, he leaves them like a seed jumps out of its cover. These five characters are from the philosophy of air.

Air wanders. These are wandering characters. These five have the philosophy of air. They are created from the philosophy air.

The five characteristics of sky in body are desire (*rāga*), hate (*dvēṣa*), fear (*bhaya*), shy (*lajje*) and affection (*mōha*). Jiva expresses desire to acquire things seen while traveling is to wish for things. Jiva is happy to acquire things that is desired. If jīva fails to acquire the desired things even after requests, cursing the person for not fulfilling the desire is hate.

*Dēhabhagnagatirmaridaṁ svarahīnaṁ mahābhayam |
Maraṇē yāni cīhnāni dānasannidhiyācākē ||*

A poor feeble man desires help. He walks with great difficulty to the house of a rich man. He hates being there seeking help. Yet, he stands at the door shaking and shivering before asking for help. It is fear. He has no food to eat, no cloths to wear, loan is due, need money for children's marriage and other expenses. In this condition, he asks for a loan. Instead of giving the loan he was scolded saying what is wrong with you? Why don't you go to work? etc. Listening to this kind of talk he becomes shy. The person instead of helping by giving at least some money tries to hide the same from his wife and children. It is affection for the money. These five characters are from the philosophy of sky.

These are from the characteristics of sky. The clouds, snow and other characteristics appear for a brief period before they disappear in sky. These five characteristics often appear and disappear in sky. These five have the philosophy of sky. They are created from the philosophy of sky.

This is the way the twenty-five pañcaviśaṁti characteristics became the philosophies for Pañcabhūtas. They are further explained.

Earth has twenty-five characteristics.

(*Ṙṛutvige ippattidu guṇa*)

Earth carries weight. It is its nature. It has 25 characteristics. They are known as pañcaviśaṁti philosophies.

Sound is the characteristics of sky. The earth that makes sound like 'gaḍa gaḍa' has the philosophies of the sky. Earth has the characteristics of sky. They are namely desire (*rāga*), hate (*dvēśa*), fear (*baya*), shyness (*lajje*) and affection (*mōha*).

Earth is hard for touch. Touch is the characteristics of air. Earth has the characteristics of air. They are wandering (*pāriṇa*), jumping (*pāruva*), appearing (*suḷiṇa*), uniting (*kūḍuva*) and leaving (*agaluva*).

Earth has form. Form is the characteristics of fire. Earth has the characteristics of fire. They are hunger (*kṣudhe*), thirst (*truṣṇe*), sleep (*nidre*), laziness (*alasya*) and copulate (*saṅga*).

Earth has liquidity. Liquidity is the characteristics of water. Earth has the characteristics of water. They are mucus (*ślēṣma*), urine (*mūtra*), sweat (*bevaru*), semen (*śukla*) and blood (*rakta*).

Earth has smell. Smell is the characteristics of earth. Earth has the characteristics of sky. They are bones (*asti*), flesh (*māṁsa*), skin (*ċarma*), nerves (*nara*) and hair (*rōma*). Thus earth has 25 pañcaviśaṁti characteristics.

Twenty characteristics for water.

(*Appuṇṇige ippattu guṇa*)

The philosophy of water exists in liquids. Liquids have Pañcaviśaṁti characteristics. When water flows downward, it makes sound like 'buḷu buḷu', 'ċaḷa ċaḷa' or other types of sound. Sound is the philosophy of sky. Water has the characteristics of sky. They are desire, hate, fear, shyness and affection.

Water can be touched. Touch is the philosophy of air. Water has the characteristics of air. They are wandering, jumping, appearing, uniting and leaving.

Water has form. It is the philosophy of Fire. Water has the characteristics of fire. They are hunger, thirst, sleep, laziness and copulate.

Water has liquidity. Liquidity is the philosophy of water. Water has the characteristics of water. They are mucus, urine, sweat, semen and blood.

Water acquires smell of flowers or any other substances having smell. Water has no smell but it acquires. So water has no characteristics of smell. Without smell there is no characteristics of earth. Thus water has 20 pañcaviśānti characteristics.

Fifteen characters for fire **(*Agnige hadinaidu guṇa*)**

Fire while burning makes sound like 'paṭal', 'paṭa paṭa', 'bugil', 'cāṭa cāṭa', 'daḷa daḷa' and others. Sound is the characteristics of sky. Fire has the characteristics of sky. They are desire, hate, fear, shyness and affection.

Fire is hot for touch. Touch is the philosophy of air. Fire has the characteristics of air. They are wandering, jumping, appearing, uniting and leaving.

Fire glows with form. Form is the philosophy of fire. Fire has the characteristics of fire. They are hunger, thirst, sleep, laziness and copulate.

Fire generates liquid when it burns green wood that is not dry. But fire has no liquid. So it has no philosophy of water. Similarly fire smells when it burns things with smell. So fire does not possess smell by itself. So it has no characteristics of earth. Fire lacks characteristics of water and earth. Thus fire has 15 pañcaviśānti characteristics.

Air has ten characteristics **(*Vāyuvīṅge hattu guṇa*)**

Air that wanders has 10 characters. When air passes over stone and trees, it makes sound like hiss. Sound is the philosophy of sky. Air has the characteristics of sky. They are desire, hate, fear, shyness and affection.

Air has the quality of touch. Touch is the philosophy of air. Air has the characteristics of air. They are wandering, jumping, appearing, uniting and leaving.

Air has no form. Without form there are no characteristics of fire. Similarly, air has no liquidity except when it blows over the surface of liquids. It collects slight moisture in the air. But air itself has no liquidity. Without liquidity, philosophy of water does not exist in air. Also when air blows over garden of flowers it carries smell of flowers. But air itself has no smell. Without smell there is no philosophy of earth. It lacks characteristics of earth, water and fire. Thus air has 10 pañcaviśānti characteristics.

Sky has five characteristics (Ākāśakke āidu guṇa)

Sky makes sound like 'gaḍa gaḍa'. Sound is the philosophy of sky. Sky has the characteristics namely desire, hate, fear, shyness and affection.

Sky cannot be touched. Without touch there are no characteristics of air. Similarly, sky has no form. Without form there are no characteristics of fire. Sky has no liquidity. Without liquidity sky lacks the characteristics of water. Sky has no smell. Without smell there are no characteristics of earth. This is the reason, the sky has only five pañcaviśānti characteristics.

The above are the reasons for existing disparities in the philosophy of Pañcabhūtas. Adding there are 75 characteristics. The universe contains 14 worlds and 8.4 million different jīvas or lives. All the characteristics found in the universe are also in jīvas. This is the explanation for piṇḍasaṅgraha.

Five prodigies of Pañcabhūta (Pañcamahābhūtaṅgaḷa pañcīkruti)

Innu Pañcamahābhūtaṅgaḷa pañcīkrutigaḷu

*Īttam̐ cā prāṇavāyusā nāsikā garidha ēva cā |
Pāyuh̐ pañcavidham̐ prōkta mityētē bhūmipañcākam ||
Vijayabairavi eridudāgi.*

*Pruthvīyalliya pruthvi - pāyvin̄driya; pruthvīyalliya appu -
garidha; pruthvīyalliya agni - ghrāṇēndriya; pruthvīyalliya
vāyu - prāṇavāyu; pruthvīyalliya ākāśa - ītta. Ī aidu
pruthviya pañcīkruti.*

*Buddhi ścāpānavāyusā jihvā cā rasa ēva cā |
Guhyam̐ pañcavidham̐ prōkta mityētajja lapañcākam ||*

eridudāgi,

*Udakadalliya pruthvi - guhyēndriya; udakadalliya appu -
rasa; udakadalliya agni - jihvēndriya; udakadalliya vāyu -
apānavāyu; udakadalliya ākāśa - buddhi; Ī aidu udaka
pañcīkruti.*

*Aharikārō vyānavāyurnētram̐ rūpam̐ tathaiva cā |
Padam̐ pañcavidham̐ prōkta mityētaḍagni pañcākam ||*

eridudāgi,

*Agniyalliya pruthvi - pādēndriya; agniyalliya appu - rūpu;
agniyalliya agni - nētrēndriya; agniyalliya vāyu - vyāna vāyu;
agniyalliya ākāśa - aharikāra; Ī aidu agniya pañcīkruti.*

*Manas̄cōdānavāyusā cārma sparśastathaiva cā |
Pāṇih̐ pañcavidham̐ prōkta mityētaḍvāyu pañcākam ||*

eridudāgi,

*Vāyuvinalliya pruthvi - ghrāṇēndriya; vāyuvinalliya appu -
sparśana; vāyuvinalliya agni - tvagin̄driya; vāyuvinalliya vāyu*

– udānavāyu; vāyuvinalliya ākāśa – manassu; Ī aidu
vāyuvina pañcīkruti.

Jñānam samānavāyuśca śrōtram śabda stathaiva ca |
Vāṇiḥ pañcavidham prōkta mityētadvyōma pañcakam ||

eridudāgi,

Ākāśadalliya pṛuthvi - vāgindriya; ākāśadalliya appu – śabda;
ākāśadalliya agni- śrōtrēndriya; ākāśadalliya vāyu –
samānavāyu; ākāśadalliya ākāśa – jñānatattva; Ī aidu
Ākāśada pañcīkruti.

This section describes the forms of the bhūtas. They are the five pañcīkrutis of the pañcabhūtas. Vijayabairavi is Śākhāgama. It is a section in Paramēśvara āgama scriptures. In that āgama, there is a chapter on philosophies that describes in prose form. They are described here.

Earth mixing with a portion of earth, water, fire, air and sky results in the five organs. Ćitta from sky, Prāṇa air from air, nose (*nāsikā*) from fire, smell (*garīda*) from water and extremities (*pāyu*) from earth are formed. They are the pañcīkruti of earth.

Anus is the organ for work (*Karma*). A part of earth joins with the earth results in the organs of extremities. The philosophy of the water in earth is the smell. It is tanmatre. A part of water mixes with a part of earth. The characteristics of water that mixes with earth is smell. The glow in earth is of fire and it is the nose that does the smelling. A part of fire mixes with a part of earth. Smell is for the nose. It is from fire that is in earth. The Prāṇavāyu is in earth. Prāṇa is a type of air. A part of air joins a part of earth. The characteristic of air mixing with earth is Prāṇavāyu. The philosophy of sky in earth is Ćitta or mind. A part of sky mixes with a part of earth gives mind. It is the sky in earth.

The above are from the philosophy of the earth. Each characters in pañcabhūtas mixed with earth gives to the five philosophies.

Water mixing with a portion of earth, water, fire, air and sky results in organs. They are Knowledge (*buddhi*) from sky, Apāna air from air, tongue (*jihvā*) that tastes from fire, information about liquidity (*rasa*) from water and genital organs (*guhya*) from earth. They are the five pañcīkṛuti of water.

Genital organs is the philosophy of water in earth. Genital organs is part of karmēndriya or organ for work. A part of earth mixes with the philosophy of water and with the characteristics of the earth forms the genital organs. They are from the philosophies of water that is in earth. Similarly the other four are the pañcīkṛuti of water.

Fire mixing with a portion of earth, water, fire, air and sky. It results in ahaṅkāra from sky, Vyāna air from air, eyes (*nētra*) from fire, form (*rūpa*) from water and legs (*pāda*) from earth. They are the pañcīkṛuti of fire (*agni pañcakam*). The characteristics of pañcabhūtas mixing with fire forms the five philosophies of fire.

Air mixing with a portion of earth, water, fire, air and sky. It results in manas or mind (*mana*) from sky, air Udāna from air, skin (*çarma*) from fire, touch (*sparsā*) from water and palms (*pāṇi*) from earth are formed. They are the five pañcīkṛuti of air.

Sky mixing with a portion of earth, water, fire, air and sky. It results in knowledge (*jñāna*) from sky, air Samāna from air, ears (*śrōtra*) from fire, sound (*śabda*) and voice are formed. They are the five the pañcīkṛuti of sky.

The philosophy of earth mix with sky is the voice. Water mix with sky is sound. Fire joins with sky are ears. Air joins with sky is samāna air. Sky mixes with sky is Jñāna. They are due to sky mixing with earth, water, fire, air and sky respectively. The characteristics of the pañcabhūtas mix with sky are the five philosophies. The above are the pañcīkṛuties of sky. This is how the twenty-five things were formed.

Organs for Mind (Buddhīndriyaṅgaḷu)

*Buddhīndriyaṅgaḷa viṣaya, tadbhūta, adhidēvatā,
sukarmaṅgaḷenteridaḍe:*

*Śrōtram tvajñētrajihvāścā ghrāṇam pañcēndriyāṇi cā |
Ākāśō vāyuragnīścā payaḥ pṛuthvī kramēṇa cā ||
eṇdudāgi,*

*Śrōtra, tvakku, nētra, jihvā, ghrāṇa,
ī aidu, Jñānēndriyaṅgaḷu.*

Idakke vivara:

*Śrōtrēndriyakke - Ākāśavemba mahābhūta; daśadikku
adhidēvate; allī śabda viṣaya; akṣarātmaka, anakṣarātmaka ī
eraḍu śabda bhēda.*

*Tvagiṇdriyakke - Vāyuvemba mahābhūta, cāṇdranu
adhidēvate; allī sparśana viṣaya; śīta, uṣṇa, mṛudu, kaṭhina,
ī nālku sparśanabhēda.*

*Nētrēndriyakke - Agniemba mahābhūta, sūryanu adhidēvate;
allī rūpu viṣaya; śvēta, pīta, harita, māñjiṣṭha, kapōta,
kṛuṣṇa, ī āru rūpubhēda.*

*Jihvēndriyakke – Appu emba mahābhūta, varuṇanu
adhidēvate; allī rasa viṣaya; madura, Āmla, tikta, kaṭu,
kaṣāya, lavaṇa, ī āru rasabhēda.*

*Ghrāṇēndriyakke - Pṛutviyemba mahābhūta, aśvini
adhidēvate; allī gaṇḍa viṣaya; sugaṇḍa, durgaṇḍa, ī eraḍu
gaṇḍabhēda.*

Intivu jñānēndriyagaḷu.

This section describes information about organs that seek knowledge (*buddhi*). Previously twenty-five philosophies are mentioned. Organs for collecting knowledge about things are primary philosophies. The five sense organs namely ears (*śrōtra*), skin (*tvak*), eyes (*nētra*), tongue (*jihvā*), nose (*ghrāṇa*) collect information by sound, touch, view, taste and smell respectively. They are called the five Hruṣikas. They are the five organs of mind.

The form of the five organs of knowledge, their bhūtas, masters and work are discussed.

The five sense organs ears, skin, eyes, tongue and nose are the organs of knowledge. They orderly (*kramēṇa*) came from sky (*ākāśa*), air (*vāyu*), fire (*agni*), water (*paya*) and earth (*pruthvi*).

For the ears the philosophy of sky is the source. Similarly for skin, eyes, tongue and nose the philosophies of air, fire, water and earth respectively are the source. Ears collect information from sound. Skin from touch, eyes from view. Tongue collects information from taste and nose collects information from smell. The five are called pañcāhruṣikas because they collect information related to them only.

Ears hear sound with the philosophy of sky. The great bhūta sky is the source of power. Both good and bad sounds are heard while sky stays in ears. Ears cannot hear sound without sky. Sky is the source for ears to hear. Ātma is the master.

Ātma hears sounds. Sound is distinguished as with letters (*akṣāra*) or without (*anākṣara*). Letters, books are written with alphabets. Similarly Vēdas, purāṇas, stories, music and others are with alphabets. The sounds made by animals are without alphabets. These two types of sounds are always heard by the soul.

Skin collects information about the air by touch. For skin the great bhūta air is the source of power. While the philosophy of vāyu stays in skin, both good and bad information are collected by touch. If vāyu is not in skin then collection of information by touch is not possible. Vāyu is the

source for the skin to function. The soul or ātma always stays in skin as master Ćandra.

The functions of Ćandra is to gather both good and bad information of things by touch. He distinguishes cold, hot, soft or hard from touching. For touch wind and rain feels cold (*śīta*), hot (*uṣṇa*) from sun and fire, soft (*mṛudu*) like the feeling of cotton, flowers and hard (*kaṭhina*) feelings from hard surfaces, stones. These four differences in touch is felt by the soul that stays in skin as the master Ćandra.

Eyes collect information by viewing the form. It is the philosophy of fire. The great bhūta fire is the source of power. It distinguishes beautiful and ugly things while the fire stays in eyes. Eyes cannot see without fire in eyes. It cannot collect information about form of things. Without fire in eyes, the ability to distinguish things as beautiful and ugly is lost. Fire is the source for eyes. The soul or ātma always stays in eyes as sun the master.

Sun collects information seeing the form (*rūpu*) of things and distinguishes as beautiful and ugly. It also identifies them with their color. White (*śvēta*) is the color that we see in milk, moon, shell, stars and others. Yellow (*Pīta*) is the color that is seen in certain flowers, champak flower and other with yellow color. Green (*harita*) is the color we see in grass, green moss and others having green color. Red (*māñjiṣṭha*) is the color of blood and others with red color. Mixture of colors (*kapōta*) that we see on advertisement boards and other signs with different colors and black (*Kṛuṣṇa*) is the color of hair, others with black color. These six differences in view is felt by the soul that stays in eyes as the master Sūrya.

Tongue collects information by taste. It is the philosophy of water. The great bhūta water is the source of power. It tastes both good and bad tasting things while the water stays. Tongue losing the philosophy of water cannot differentiate good and bad taste in things. It lacks the ability to collect information. For tongue to function water is the source. The soul or ātma always stays in tongue as Varuṇa as the master.

Varuṇa collects information about both good and bad tasting things. After tasting it distinguish as sweet, sour, bitter, hot, stringent or salty. These six differences in taste is felt by the soul that stays in tongue as the master Varuṇa.

Nose collects information by smell. It is the philosophy of earth. The great bhūta earth is the source of power. While earth stays in nose, it smells both good and bad. Nose cannot smell without the philosophy of earth. Due to cold or other problems smelling, both good and bad, is not possible. Then it lacks the ability to collect information. Nose to function earth is the source. The soul or ātma, always stays in nose as the master Aśvini.

Aśvini collects information smelling both good and bad things (*garīda*). After smelling it discriminates as good smell (*Sugarīda*) or bad smell (*durgarīda*). These two types of smell are always experienced by the soul as the master Aśvini.

Organs for Work (Karmēndriyaṅgaḷu)

Innu karmēndriyaṅgaḷu:

Vak, pāṇi, pāda, pāyu, Guhya, ī aidu karmēndriyaṅgaḷu.

Ivakke vivara:

*Vāgīndriyakke – Nāgavāyu; Sarasvati adhidēvate; alli
suvākya, durvākya viṣaya.*

*Pāṇēndriyakke – Kūrmavāyu; Indrana adhidēvate; alli ādāna,
vidāna viṣaya.*

*Pādēndriyakke – Kṛukaravāyu; Viṣṇu adhidēvate; alli
Gamana, āgamana viṣaya.*

*Pāyviṇḍriyakke – Dēvadattavāyu; Mṛutyu adhidēvate; alli
sarjana, visarjana viṣaya*

*Guhyēndriyakke - Dhanarījayavāyu; Brahma adhidēvate; alli
ānārīda, anānārīda viṣaya.*

This section describes karmēndriyas or organs of work. The five organs of work (*karma*) are tongue (*vāk*), hands (*pāṇi*), legs (*pāda*), anus (*pāyu*) and sex organs (*guhya*). These five perform work. They are called pañcāhruṣīkas.

A person goes to forest with tools for cutting wood. He cannot perform the work of cutting while he is under the control of ātma or the soul. Mind associated with philosophy of air has the power to move the cutting tools. It is called organs of pañcāhruṣīkas.

Tongue gets power from Nāgavāyu to perform its work. When Nāgavāyu stays in tongue, it narrates stories easily and fluently without stammering. If tongue lacks

Nāgavāyu, it stammers and whatever it says comes out with great difficulty. This is the reason that Nāgavāyu is the source of power to the tongue. There the soul stays as Sarasvathi as the master. Ātma makes the tongue to say good (*suvākya*) and bad (*durvākya*) words. Suvākya is to talk pleasing words like saying please, etc. Durvākya is to say bad words like talking in singular words, cursing, abusing. Talking these type of words are its two functions.

Hands (*pāṇi*) get power from Kūrmavāyu to perform its work. When Kūrmavāyu stays in hands, hands holds things and also let go of them. Hands cannot hold or not hold things if it lacks Kūrmavāyu. This is the reason Kūrmavāyu is the source of power to the hands. There the soul stays as the master Indra. Ātma functions are to hold (*Ādāna*) things and let go (*vidāna*) the holdings. It continues these two functions.

Legs (*pāda*) get power from Kṛkaravāyu to perform its work. With Kṛkara air legs perform functions like going and coming. Without air it cannot function. This is the reason that Kṛkaravāyu is the source of power to the legs. There the soul stays as the master Viṣṇu. Ātma makes the legs to perform going (*hōha*) and coming (*bāha*) functions.

Guda or organs of excretion (*pāyu*) get power from Dēvadatta vāyu to perform its work. With Dēvadatta air it performs two functions namely storing (*sarjana*) and excretion (*visarjana*). Without Dēvadatta air, it cannot perform its two functions. For this reason Dēvadatta air is the source of power to the organs of excretion. There the soul stays as the master Yama. Ātma functions are to discharge of urine and feces from the body. After discharging, it closes the door so they are stored again till discharge. Ātma continues these two functions.

Sex organs (*guhya*) get power from Danañjaya air. Danañjaya in sex organs assists towards the growth of saṁsāra. Without Danañjaya air the organs cannot function. It cannot assist for the growth of saṁsāra. This is the reason Danañjaya air is the source of power to the sex organs. Ātma stays as the master Brahma. Ātma functions providing happiness (*ānanda*) that comes from sexual desire and acts

or the feeling of dejection (*anānāṛida*). Ātma continue to provide these two functions.

Ten types of air (Daśavāyugaḷu)

Prāṇa, Apāna, Vyāna, Udāna, Samāna, Nāga, Kūrma, Kṛukara, Dēvadatta, Dhanarījaya intivu daśavāyugaḷu.

Ivakke sthāna, dharma, karma, varṇaṅgaḷa vivara:

Prāṇavāyu - inḍranīla varṇa; hrudaya sthānadallirdu aṅguṣṭha tōḍagi ghrāṇāgra pariyaṇṭa satprāṇisikōḍu, uccvāsa-niśvāsanaṅgaḷi, anna jīrṇikaraṇavaṁ māḍisuttihudu.

Apānavāyu - harita varṇa; guda sthānadallirdu, mala mūtraṅgaḷa visarjanavaṁ māḍisi, adhōdvāravaṁ balidu anna rasa vyāptiyaṁ māḍisuttihudu.

Vyānavāyu - gōkṣīra varṇa; sarva saṁdhiyallirdu, niḍikōḍihudanu, muduḍikōḍihudanu anumāḍisi, annapānavaṁ tum̐bisuttihudu.

Udānavāyu - eḷemiṁcīna varṇa; kaṇṭha sthānadallirdu, sīnuva, kemmuva, kanasa kām̐buva, ēḷisuva, c̐hardisi rōdanaṅgaḷaṁ māḍisi annarasa āhārasthāpanavaṁ gaisuttihudu.

Samāna vāyu - nīla varṇa; nābhi sthānadallirdu, āpāda mastakapariyaṇtaravu saprāṇisikōṇḍu, annarasamaṁ ellā rōmanāḷaṅgaḷige haṇcikkuttihudu.

Ī aidu prāṇapariṇcaka.

Nāga vāyu - pīta varṇa; rōma nāḷaṅgaḷallirdu c̐alaneyillade hāḍisuttihudu.

Kūrma vāyu - śvēta varṇa; udaralalāṭagaḷallirdu, śarīramam̐ tāḷdu dēhamam̐ puṣṭiyaṁ māḍikōṇḍu, bāya mucc̐utta terevutta nayanadalli unmilanamaṁ māḍisuttihudu.

Kṛukara vāyu - arjuna varṇa; nāsikāgrahadallirdu, kṣudhādi dharmarigaḷam negaḷisi, gamanāgamarigaḷam māḍisuttihudu.

Dēvadatta vāyu – spaṭika varṇa; Guhya, kaṭisthānadallirdu, kuḷḷirdalli malagisi, malagirdalli ēḷisi nindirisi cētarisi oralisi mātanāḍisuttihudu.

Dhanarjaya vāyu – nīla varṇa, brahmararidhra sthānadallirdu, karṇadalli samudraghōṣavam ghōṣisi, maraṇakālakke nirghōṣamappudu.

Ivaidu nāgapaṇīcaka. Intivu daśa vāyugaḷu.

This section describes the ten types of airs, their natural states (*sthāna*, *dharma*), work (*karma*) and color (*varṇa*). Prāṇa, Apāna, Vyāna, Udāna, Samāna, Nāga, Kūrma, Kṛukara, Dēvadatta and Dhanarjaya are the ten types of air. These are their names.

The color of Prāṇavāyu is indranīla. Indra is red and nīla is black. So indranīla consists of four colors namely red, black, yellow and green. It stays in the heart (*hrudaya*). It gives power to the body from the tip of the toe nail to the tip of nose. It gives power to exhale (*uḥcāvāsa*) 16 inches of air from the body. Of the 16 inches of air, it utilizes 12 inches of air in the body. This is the nature of prāṇavāyu. It Assists in the digestion of food and drinks enjoyed by ātma. It is the work done by this air. Thus Prāṇavāyu has sthāna, dharma, karma and varṇa.

Apānavāyu is green (*harita*). It stays near the extremities (*guda*). It assists in the discharge of urine and feces from the body. Since piṇḍa gets spoiled if kept open, it closes the door so the waste materials can be stored again till discharge is required. This is its nature. Its work is to make ātma to desire for food and drinks.

Vyānavāyu is milky white or color of cow's milk (*gokṣīra*). Buffalo milk is pure white. But cow's milk has reddish glow. If it takes the form of a body, its color is milky white. The body has 8,000 wynds. Ātma stays in each of

those wynd or lane (*saṇḍhi*). Its nature is to provide power to nerves that are straight and bent by joining in them to make them straight. It stores food and liquids enjoyed by Ātma. It is its job.

Udānavāyu has the color of lightening (*eḷemiriṇa*). It stays in neck (*Kariṭṭha*). It gives power to that part of body. Sneezing, coughing, dreaming both good and bad types, waking, sleeping, throwing up undigested food, brings water in nose and eyes when throwing up, sweaty body during sadness are its nature. After throwing up the food and water, the remaining is placed in their places is its work.

Samānavāyu is Blue (*nīla*). It is like the blue beads worn in the ears. It stays near the navel (*Nābhi*). It gives the power to the body from legs to the head. The food enjoyed by ātma and digested food called kiṭṭa is in the liquid form. It distributes to the 80 million hair like tubes or pulses. This work is done very meticulously. It is like the work of a farmer that grows cumin. He waters his plant in such a way that the plants do not starve or receive excess water.

These five types of air are with ātma. They are called prāṇapañcaka. This name was given because these five air came with ātma. They live with ātma. They assist ātma while he is in the body. They leave the body with ātma like the sun rays goes with the sun.

Nāgavāyu is yellow (*pīṭa*). if it takes a body the color is yellow. It stays without movement in hair follicles or the 80 million hair like tubes (*rōmanāḷa*). Irrespective of tiredness it helps to sing musical note 'A'. It is its work.

Kūrmavāyu is white (*śvēta*). It stays in fore head and head (*Udara*). It takes responsibility for the entire body. It helps to take sufficient food and liquid by mouth through the action of opening (*tereṇvutta*) and closing. It is its nature. It makes both eyelids to blink like a dieing bird. This is its work.

Kṛukara air is black (*arijana*) like the color of mascara. It stays in the nose (*nāsika*). It causes to sneeze and also makes the body hungry. It is its nature. It is

responsible for concentration, going and coming. They are its work.

Dēvadatta air has the color of crystal (*spatika*). It stays near the sex organs and also at the waist (*guhya*). While sitting it creates lathargy and while resting on a bed leans for support. If sleeping it wakes and makes to stand up straight. It gives the power to awake. It is its nature. It makes to talk moving from side to another. Its work is to talk.

Dhanañjaya vāyu is blue (*nīla*) in color. It is like the blue earrings worn by men. If it takes a body the color is blue. It stays at brahmarandra. It makes the sound that occurs in ocean. It is its nature. During the time of death sound stops. There are two kinds of death, namely quick death and long death.

*Navabhrū sapta karṇēṣu pañcānētra trināśakam |
Eka rātrañtu janmā cā mṛta cīhnānyadhiyatē ||*

The above verse says ātma that dies long has no hairs on top of the eyes on the ninth day. It does not hear on the seventh day. It has blurred vision on the fifth day. It does not see the end of nose on the third day. The tongue does not make sound on the last day.

Ātma that dies quickly, there are no hairs on top of eyes on the ninth ghaḷige. It does not hear on the seventh ghaḷige. It has blurred vision on the fifth ghaḷige. It does not see the end of nose on the third ghaḷige. The tongue does not make sound on the last ghaḷige.

In addition there are other signs before death occurs. This is the reason there is silence during death. This is the work of Dhanañjaya vāyu.

These five are called Nāgapañcaka. They are associated with the body.

Prāṇapañcaka airs are the five types of air. They came with ātma. They live with ātma. They assist ātma while he is in the body. They leave the body with ātma like the sun rays go with the sun. Nāgapañcaka airs do not leave with ātma. Nāga leaves the body one ghaḷige after ātma

leaves the body. Kūrma, Kṛukara and Dēvadatta leave the body after ātma leaves in two, three and four ghaḷiges respectively. Even after departure of these four from body Dhananjaya air does not leave the body. If the body is buried, the air Dhananjaya leaves the body only after the body swells, smells and adding other characters to the body. If the body is cremated, the Dhananjaya air leaves only when the body is completely burnt and the head explodes. It joins the mahāvāyu. The above is the description of different types of air found in the body.

Emanation of four Karaṇas (Karaṇa cātuṣṭayaṅgaḷutpatti)

*Avuḡaḷa utpatti, tadbhūta, adhidēvatā, sukarmaṅgaḷu
eṇṇeṇḁaḁe:*

*Ātmanu ākāśaverṇba mahābhūtamaṇ kūḁidaḁe Jñāna
puṭṭittu.*

*Ātmanu vāyuverṇba mahābhūtamaṇ kūḁidaḁe manassu
puṭṭittu.*

*Ātmanu agniṇṇba mahābhūtamaṇ kūḁidaḁe ahaṇkāra
puṭṭittu.*

Ātmanu appuṇṇba mahābhūtamaṇ kūḁidaḁe buddi puṭṭittu.

*Ātmanu pṛuthviṇṇba mahābhūtamaṇ kūḁidaḁe citta
puṭṭittu.*

*Iṇṇu mana, ahaṇkāra, buddi, citta eṇṇbivu karaṇa
cātuṣṭayaṅgaḷu.*

Ivake vivara:

*Manassiṅge - vāyuverṇba mahābhūta; Ćāṇḁranadhidēvate;
alli saṇkalpa vikalpavaṇ māḁisuttihudu.*

*Ahaṇkārakke – agniṇṇba mahābhūta; Rudranadhidēvate;
alli ahaṇbhāvaḁiṇḁa ahaṇkarisuttihudu.*

*Buddige - appuverṇba mahābhūta; Nārāyaṇanadhidēvate;
alli buddi niścāyisuttihudu.*

*Ćittakke - Pṛutviṇṇba mahābhūta; Brahmanadhidēvate; alli
sthiraḁiṇḁa avadharisi āṇaḁisuttihudu.*

Iṇṇivu aṇṇaḁkaraṇa cātuṣṭaya.

Karaṇa cātusṭayas are mana or mind, buddi or wisdom, citta or soul and ahaṅkāra or pride. They were formed from sky, air, fire, water and earth. Their masters assist ātma to perform work.

Ātma uniting with sky knowledge took birth. Ātma uniting with air, fire, water and earth, mind, pride, wisdom and citta took birth respectively. This is how mind, wisdom, pride and citta took birth. These four collect information staying with ātma. So, they are called Karaṇa cātusṭayas.

Vāyu is the mother to mind. Vāyu cares mind by giving power to function. Ātma stays there as Moon or Candra as the master. There he performs two types of work called saṅkalpa and vikalpa. Saṅkalpa is to believe in things that are not true. For example - Early in the morning, a person is afraid on seeing a rope or a stick at a distance. He thinks it to be a snake. Vikalpa is to learn the truth. After close examination the person learns that it is indeed a rope or a stick. In addition it is responsible for learning and forgetting, jñāna and ajñāna (ignorance).

Pride gets the power to function from agni. Pride is the union of ātma with agni. So agni is the source of power to pride. Ātma stays as the master Rudra. There, with the pride 'I and mine' thinks to be superior to others in education, knowledge, race, motivation, bravery.

Buddi gets the power to function from water. Ātma joining with water came buddi. So water is the source of power to buddi. Ātma stays as the master Nārāyaṇa. There, his function is to confirm (*niścayisu*) buddi or wisdom like cheating, worldly knowledge, hatred.

Citta gets the power to function from earth. Ātma joining with earth resulted in citta. So earth is the source of power to citta. Brahma is the master. There, he gives the illusion that the universe and the saṁsāra are true by making ātma to enjoy miniscule of happiness.

Body and it's tenant (Dēha Dēhigaḷu)

*Bhūta pañcāka, Vāya pañcāka, Indriya daśaka, karaṇa
cātuṣṭayaṅgaḷenipa caturviṁśati tattvavaharītahadīga dēha;
Pañcā viṁśati tattva vahanīta ātmanu dēhi; Ā ātmaṅge
Jñānēndriyave citsvarūpu; Paraśivanādhidēvate;
sarvātmāralliyū caitanya svarūpanāgi tōḷagi bēḷaguttihanu.*

Iritivu dēhadēhīṅgaḷa vivara.

Dēha is the body and dēhi is the one that occupies the body. The birth of body is from the 25 philosophies. Bhūta pañcākas are earth, water, fire, air and sky. Vāyu pañcākas are prāṇa, apāna, vyāna, udāna and samāna. Indriya daśakas are five jñānēndriyas and five karmēndriyas. Jñānēndriyas are ears, skin, eyes, tongue and nose. Karmēndriyas are tongue, hands, legs, organs of excretion and sex. Karaṇa cātuṣṭayas are mana, ahaṅkāra, buddi and citta. Dēha is due to the above twenty-four philosophies.

The body is supported by ātma. It is responsible for jñāna. It is the soul, the twenty-fifth philosophy. Soul is the one that gives the power to body. He is the occupant. For that soul jñānēndriyas are the one that provides knowledge for the discrimination of good and bad words, taste, smell, happy-sad and deeds. Paraśiva is the master for ātma. He is present everywhere and in everything. He is the source of power. He shines. This is the relation between body and ātma.

Five Viṃśati philosophies (Pañcaviṃśati tattvaṅgaḷu)

Innu manasādi karaṇaṅgaḷu parāśakti svarūpu; prāṇādi vāyugaḷaidu ādiśakti svarūpu; bhūmyādi bhūtapañcakavu iĉcāśakti svarūpu; śrōtrādi Jñānēndriyaṅgaḷaidu Jñānaśakti svarūpu; vāgādi karmēndriyaṅgaḷaidu kriyāśakti svarūpu; iñtīvu pañcāśakti svarūpu. Ātmavū sēri pañcaviṃśati tattvaṅgaḷu.

There are five types of śaktis or powers with Paraśiva. They are Parā, Ādi, Iĉcā, Jñāna and Kriya śaktis. The twenty-four philosophies responsible for the birth of body and the soul are under these five śaktis. They perform their duties and finally unite with Paraśiva. The four karaṇas, mind, pride, wisdom and ĉittu are under Parāśakti.

Prāṇa, Apāna, Vyāna, Udāna and Samāna airs took birth from Ādiśakti. They grew from Ādiśakti. They perform under Ādiśakti. Finally they merge with Ādiśakti.

Earth, water, fire, air and sky were born from Iĉcāśakti. They grew and perform under Iĉcāśakti. Finally they merge with Iĉcāśakti.

Ears, skin, eyes, tongue and nose were born from Jñānaśakti. They grew and perform under Jñānaśakti. Finally they merge with Jñānaśakti.

Tongue, hands, legs, organs of excretion and sex were born from Kriyāśakti. They grew from Kriyāśakti. They perform under Kriyāśakti. They end in Kriyāśakti.

The above is the forms of the five Śaktis. They are the five bodies of Paraśiva. They took birth from Parāśakti. These śaktis are raised by Parāśakti. Finally they merge with Parāśakti. Including ātma they are the five pañcaviṃśati philosophies.

Ten types of Nāḍis (Daśa Nāḍigaḷu)

*Iḍā cā piṅgaḷa cāiva suṣumnā cā tṛutīyākī
Gāṇdhārī hasti jihvā cā pūṣā cāiva payasvinī |
Alāmbū lakuhā cāiva śaṅkhinī daśanāḍikāḥ |*

eṇdudāgi,

*Iḍā cāṇdranāḷa; Piṅgaḷā sūryanāḷa; Suṣumnā madyanāḷa;
Gāṇdhārī balada nētra; Hastijihvā eḍada nētra;
Pūṣā balada karṇa; Payasvinī eḍada karṇa;
Alāmbu mēḍhranāḷa; Lakuhā gudanāḷa; Śaṅkhinī nābhināḷa.*

Itivu daśa nāḍigaḷu.

Ivakke adhidēvategaḷu:

*Iḍege Hariyadhidēvate; Piṅgaḷege Brahmanadhidēvate.
Suṣumnege Rudranadhidēvate;
Gāṇdhārige Indranadhidēvate.
Hasti jihvege Varuṇanadhidēvate;
Pūṣege Digdēvateyadhidēvate.
Payasvinige Padmōdbavanadhidēvate;
Alāmbuvige Sūryandhidēvate.
Lakuhage Bhūmiyadhidēvate;
Śaṅkhanige Cāṇdranadhidēvate.*

Itivu daśanāḍigaḷa adhidēvategaḷu.

There are seventy-five thousand nāḍis (arteries and veins) in the body. They are like a grown banyan tree. They are completely developed. Among all nāḍis one thousand five hundred are responsible nāḍis. Seven hundred are important. Fifty are primary nāḍis. Twenty-eight are useful. Of them ten nāḍis are the most important. Their positions, works and their masters are described.

Idā, Piṅgaḷā and Suṣumnā are the most important nāḍis. Gāndhārī, Hastijihvā, Pūṣā, Payasvinī, Alambū, Lakuhā, and Śaṅkhinī are the other seven nāḍis.

Idā is left nostril. It is called cāndranāḷa and is related to Moon. Nārāyaṇa is the master. He resides there and controls 16 inches of air to exhale. It is called rēṇaka.

Piṅgaḷa is the south nostril. It has the relation with the philosophy of sun. Brahma stays as master and responsible to cut off 4 inches of air and keeps the remaining 12 inches.

Suṣumne is in between Idā and Piṅgaḷa. It faces upward and to the west side of the nostril. Rudra stays as master and makes 10 out of 12 inches of air to stay.

Gāndhārī refers to the right eye. Indira stays as master. He makes the eye to view many types of colors. Hastijihvā refers to left eye. Varuṇa stays as master and responsible to create fatigue to sleep.

Pūṣā refers to right ear. Digdēvate stays as master. He is responsible for listening musical and other sounds. Payasvinī refers to left ear. Padmōdbava stays as the master and responsible to create desire to listen instrumental musical sounds.

Alambū refers to nāḍis in the sex organs. Sūrya or sun stays as the master and responsible to create hunger and desire.

Lakuhā refers to nāḍis that excrete. Earth stays as the master and responsible to carry the body weight.

Śaṅkhinī refers to nāḍis of naval. Cāndra stays as the master and responsible to suppress hunger and other desires.

Eight types of Souls (Aṣṭātmaṅgaḷu)

*Jivātma, Aṅtarātma, Paramātma, Nirmalātma, Śuddhātma,
Jñānātma, Mahātma, Bhūtātma.*

Iritivu Aṣṭātmaṅgaḷu.

There are eight ātmas in the body. They are: Jivātma, Aṅtarātma, Paramātma, Nirmalātma, Śuddhātma, Jñānātma, Mahātma and Bhūtātma.

Jivātma is with the idea that he is the body. Aṅtarātma thinks about himself and learns that the body is not eternal. Paramātma learns the philosophy of being one with Paraśiva. Nirmalātma keeps away from aṇava, māya and kārmika impurities. Śuddhātma, as the saying 'śuddha aṇṭaḥkaraṇō dēhī', is pure both inside and out side of body. Jñānātma spends time in discussions, discourses to enrich knowledge. He does not participate in ignorant things. Mahātma is generous and engages in activities to help others. He distributes wealth to the poor, eyes to the blind, legs to the lame. Bhūtātma is kind and supports all animals. The above eight different works are from a single ātma.

Eight types of Bodies (Aṣṭa Tanuḡaḷu)

*Sthūlatanu, Sūkṣmatanu, Kāraṇatanu, Nirmalatanu,
Ānaṇḁatanu, Ćinmayatanu, Ćidrūpatanu, Śuddhatanu.*

Īntivu aṇṭaraṇḡada aṣṭatanuḡaḷu.

There are eight types of bodies associated with ātma. The names are Sthūla, Sūkṣma, Kāraṇa, Nirmala, Ānaṇḁa, Ćinmaya, Ćidrūpa and Śuddha.

Sthūla body has the philosophy of earth and water. Sūkṣma body has the philosophy of fire and air. Kāraṇa body has sky and ahaṇkāra. Nirmala body is without any impurities. It is formed by uniting tongue, hands, legs, organs of excretion and sex (Karmēṇḁriyas). Ānaṇḁa body is from sound, touch, form, liquidity and smell (Paṇĉabhūtas). Ćinmaya body is from eyes, ears, nose, tongue and skin (Jñāṇēṇḁriyas). Ćidrūpa body is from Prāṇa, Apāna, Vyāna, Udāna and Samāna airs (Prāṇapaṇĉaka). Śuddha body is from Jñāna, Manassu, Ahaṇkāra and Buddi (Kāraṇa Ćatuṣṭayas). These eight bodies are due to the imbalance in the philosophy associated with them.

Inner Prides (Āntaraṅgadaṣṭamaṅgaḷu)

*Samsthita, Tṛuṇīkruta, Vartini, Krōdini, Mōhini, Atiċārīṇi,
Gaṇḍāċārīṇi, Vāsini*

Iritivu āntaraṅgada aṣṭatanuḷu.

Mind has eight internal prides (*mada*). They are Samsthita, Tṛuṇīkruta, Vartini, Krōdini, Mōhini, Atiċārīṇi, Gaṇḍāċārīṇi and Vāsini.

Ātma took many births. Repeated births of ātma made him to develop pride. Ātma with Samsthita pride thinks he is the body. Tṛuṇīkruta pride talks loosely about learned and elders. Vartini pride shows interests for others - money, wives, wealth, Gods and scolding.

Krōdini pride does not accept his faults. If some one corrects his acts by saying they are not suitable. With pride answers that he knows every thing. He is the one who taught swimming to the baby fish. It is like the mother of three advising to the mother of six. The grand daughter teaching how to cough to her grand mother. With arrogance he seeks a fight. It is due to krōdini pride.

Mōhini pride thinks always of himself, his wife and children. He is like a dog with a piece of meat in its mouth.

Atiċārīṇi pride acts but afraid for sayings. He changes like a mad dog. He behaves improperly with his loved ones.

Gaṇḍāċārīṇi pride is the influence from the three types of impurities namely aṇava, māya and kārmika.

Vāsini pride desires for happiness not associating with the learned. It is like storing asafetida in a piece of cloth. The cloth keeps the smell over three months. Similarly, ātma by associating virtuous people, listening to learned people, even without the three types of impurities, desires for happiness. It is Vāsini pride.

Outer Prides (Bahiraṅgadaṣṭa Maḍaṅgaḷu)

*Kulaṁ cālaṁ dhanam cāiva rūpaṁ yavanamēva cā |
Vidyā rājyaṁ tapaścāivamētē cāṣṭamadaḥ smṛutāḥ ||*

eridudāgi,

Kula, Cāla, Dhana, Rūpa, Yavana, Vidyā, Rājya and Tapa

Intivu Bahiraṅgada aṣṭamadaṅgaḷu.

External prides are from Kula, Cāla, Dhana, Rūpa, Yavana, Vidyā, Rājya and Tapa.

Kula pride comes from being born in the upper caste. It can also from race. With this pride a person makes fun of other caste.

Persons with cāla pride challenge persons with kulamada. Challenging is due to cālamada. He wishes to prove superiority over others.

Pride comes from wealth. With the accumulation of wealth persons act differently among people without much wealth.

Rūpa pride is due to appearance. Persons get pride from beauty. Those considering themselves beautiful think and act differently with those they are not.

Yavana pride is associated with age. A young person making fun of an elderly person.

Vidya pride associated with education. A learned teasing an illiterate.

Rājya pride is due to the power of the office currently occupied. Certain actions of our elected officials towards voters are from this pride.

Tapa pride comes by performing tapas or penance. Those performing penance acts differently with those not doing penance.

Pride (Aṣṭamūrty Madaṅgaḷu)

Pruthvi, Salila, Pāvaka, Pavana, Ambara, Ravi, Śaśi, Ātma

Itivu aṣṭa mūrty madaṅgaḷu.

Ivakke vivara:

Pruthvi madavettidalli - Tanu guṇa bharitanāgi vastra ābharaṇa anulēpana tāmbūlamam bayasuttihanu.

Salila madavettidalli - Samsārabharitanāgi enage bēku, manege bēku, makkaḷige bēku enuttihanu.

Pāvaka madavettidalli - Kāmyarasabharitanāgi karesabēku, nōḍabēku, nuḍisabēku, Alaṅgisabēku enuttihanu.

Pavana madavettidalli - Prayāṇabharitanāgi hōdehe, koṇdehe, baṇdehe, koṭṭehenu enuttihanu.

Ambara madavettidalli – Vāhanabharitanāgi āne bēku, kudure bēku, aṇḍaḷa bēku, sēne, taḷa, taritra, chatra, cāmaraṅgaḷu bayasuttihanu.

Ravi madavettidalli – Kōpāgnibharitanāgi sādisehe, bhēdisehe, koṇdehe, tirdehenu enuttihanu.

Śaśi madavettidalli - Ćintābharitanāgi ādītō āgadō? Iddītō illavō? Ēnō eṇtō eṇdu Ćintisuttihanu.

Ātma madavettidalli - Ahaṅkāra bharitanāgi enniṇḍa ballidarilla; enaginnārū idirillaveṇḍu ahaṁbhāvadiṇḍa ahaṅkarisuttihanu.

Itivu aṣṭamūrty madaṅgaḷu

There are eight types of pride from earth, water, fire, air, sky, moon, sun and ātma. Their nature is described.

Pruthvi pride is associated with the philosophy of earth. Having pride of earth ātma associates with the twenty-five characteristics of earth. He desires to wear various types of colored clothes, different ornaments made from gold, diamond and other precious metals and many types of perfumes to his body. The following verse says:

*Tāmbūlaṁ kaṭutiktamuṣṇamadhuraṁ kṣāraṁ kaṣāyānvitam
Vātaghnaṁ krimināśanaṁ kaphaharaṁ maṇḍasya dīpāgnikaṁ
Strīsaṁbhāṣaṇabhūṣaṇaṁ ratikaraṁ śōkasya viçcēdanam
Tāmbūlē tadapi trayōdaśaguṇāḥ ssvargē(s)pi tē durlarbhāḥ ||*

Jīva craves for areca nuts and leaves. When this pride shows up even the poor cannot escape from desire. The desire for the above things are due to the pride associated with earth.

Salila is associated with water. With this pride ātma becomes a saṁsāri. He desires wealth, women, property and children. In addition he desires for things like clothes, jewels and other things for wife, servants, clothes for his children, toys for them to play and other things. He craves for the above things with pride associated with water.

*Agnikāṣṭhrīṇḍa darvī ḥa tarīḍulaṁ bhāṇḍabhājanam |
Payaśśākhā ḥa lavaṇaṁ navōktaṁ pākalakṣaṇam ||*

The verse suggests nine things (fire, wood, ladle, rice, articles, vessel, milk, salt) as attributes for a recipe. Pāvaka pride associated with fire. With Pāvaka pride in ātma, he desires for love and affection. Ātma is under the influence of love god Manmatha. He desires for a girl. He wish to see for her beauty. He desires to talk with her and to embrace her. These are some of the desires for ātma with pride Pāvaka.

Pavana is associated with air. When this pride shows in ātma, he desires to travel. He takes enough money for expenses. He desire to visit different cities and countries. He

wishes to purchase articles of interest from the countries that he visits. He returns to his place to save the things he collected from his travel. He sells them for profit to care his family and children. These are the desires for ātma with Pavana pride.

Āmbara is associated with sky. With this pride ātma experiences desires to travel on chariots or other vehicles. He seeks elephants, horses, carriage carried by humans for his travel. He desire for army, people to serve, ministers, people to carry umbrellas and to fan. Ātma with this pride desires for expensive vehicles, planes, staffs etc.

Ravimada is associated with the philosophy of sun. With pride he is with full of anger. He thinks that he can win over his enemies. He thinks that he can extrude like the smoke in a house of hay, like the water from a straw mat. He desires to eradicate and boasts that he won over his enemies. All these disturbances are due to this Ravi pride.

Śaśimada associated with moon. With pride he thinks and plans to work completed or not. He thinks about things kept for safe keeping. Are they gone due to thievery or due to confiscation by the government? He keeps thinking.

Ātma experiencing pride thinks with arrogance. It thinks no one is superior in education, strength, beauty, richness and others. It is of the opinion none can stand ahead. I and mine stays with this type of pride. This pride is called Ātma mada.

Seven liquids (Sapta Dhātugaḷu)

*Rasō rudhiramāṁsav â mēdō majjā sthirētasah |
Dhātavaḥ saptadhā prōktā ssarvadēhasamāśritāḥ ||*

eridudāgi,

*Rasa, rudhira, māṁsa, mēdassu, majje, asthi, śukla - intivu
sapta dhātugaḷu.*

Ivara utpatti vivara:

*Uṇḍarītaḥ annavēḷu dinakke rasavahudu; ā rasavēḷu
dinakke rudhiravahudu; ā rudhiravēḷu dinakke
māṁsavahudu; ā māṁsavēḷu dinakke mēdassahudu; ā
mēdassu ēḷu dinakke asthiyahudu; ā asthi ēḷu dinakke
majjeyahudu; ā majje ēḷu dinakke śuklavahudu.*

Ivara varṇāṁśīkabhēda, tanuċēṣṭegaḷenteridaḍe

*Rasakke – Kapilavarṇada dhātu; pruthiyāṁśika,
dēhavanaḷukisuttihudu.*

*Rudhirakke – Nīlavarṇada dhātu; appuvināṁśika, śarīrava
naḍugisuttihudu.*

*Māṁsakke – Raktavarṇada dhātu; agniyāṁśika, śarīrava
kaḷavaḷisuttihudu.*

*Mēdassige - Māñjiṣṭha varṇada dhātu; mārutanāṁśika,
śarīrava bedarisuttihudu.*

*Asthige – Kruṣṇavarṇada dhātu; ākāśadaṁśika, śarīrava
ettara tattaravaṁ māḍi maruḷāgi nuḍisuttihudu.*

*Majjege – Tāmra varṇada dhātu; sūryanāṁśika, śarīrava
ottarisi nuḍisuttihudu.*

*Śuklakke – Śvētavarṇada dhātu; cāndranamśika, śarīrava
kaṁpisi kaḷavalīsi nuḍisuttihudu.*

Intidu saptadhātugaḷa varṇādi vivara.

There are seven types of liquids in the body associated with ātma. They are: Chyle (Rasaḥ), blood (Rudhira), flesh (Māmsa), delicate skin (Mēdassu), fat (Majjā), bones (Asthi) and semen (Rēta). Their birth, color and nature are described.

Chyle is in all parts of body. It aids blood. Flesh is also called as palala. Blood aids flesh. Flesh aids delicate skin. Delicate skin aids skin. Skin aids bone. Bone aids fat. Fat aids semen.

Food enjoyed by ātma on the first day becomes chyle in seven days. In the eighth month of pregnancy, ātma enters mother's womb. The chyle from mother provides food to baby through the naval. It is the food enjoyed by ātma during his first day. If ātma becomes ill from this food, it gets better by the grace of Paraśiva or from the learned.

The food consumed on the first day is digested from the fire called Udarāgni in the stomach. It is converted into chyle and kiṭṭa. Kiṭṭa is the food not digested. The kiṭṭa is excreted from the body. The chyle with the work of Samānavāyu is distributed to all parts of body. In some instances, it is further digested from fire called Maṇḍāgni forming kiṭṭa and chyle again. Kiṭṭa is excreted in twelve places and the rest of the chyle is further digested to become hard and soft liquids. The hard liquid cares for karaṇēndrias. Soft liquid becomes pure chyle in seven days.

The pure chyle becomes blood in an additional seven days (14 days). The blood thus formed becomes flesh in another seven days (21 days). The flesh formed becomes delicate skin in another seven days (28 days). The skin formed becomes bones in another seven days (35 days). The newly formed bones becomes fat in another seven days (42 days). The fat becomes semen in another seven days (49 days).

Just described are the seven dhātus. They have different colors. They disturb the body differently.

Chyle has the color tawny. It is from the philosophy of earth. Chyle creates fear with increase in the body. Also it makes the body to a depressed condition.

Blood is red. It grew water. With increase of blood the body shivers like a person in the cold weather. He shivers like a person just coming out of cold water. He shivers like a person suffering from fever.

Flesh is blue. It is from fire. It makes body to crave for several things and for ātma to daydream.

Delicate skin has the color white. It is from air. It makes the body to fear.

Bones is black. It is like the color of mascara. It is from sky. It makes the person to act as if he has lost his mind.

Fat has the color of copper. It is from sun. With the increase he feels heaviness as if he is carrying heavy things on the chest. It makes ātma to be in a state of disturbance.

Semen is white. It is from moon. With the increase it makes the body of a man to feel like a women. It disturbs the mind regarding women and makes him to speak of them frequently.

The above are the description of the seven dhātus. They are created from the food that ātma eats from day one.

Worries (Sapta Vyasanaṅgaḷu)

*Tanu vyasana, manō vyasana, dhana vyasana, rājya vyasana, viśva vyasana, utsāha vyasana, sēvaka vyasana -
īritivu sapta vyasanaṅgaḷu.*

Ivakke vivara:

*Tanu vyasana vettidalli dēha baḍavāyitenutihanu.
Manō vyasana vettidalli husi, kaḷavu, paradārava
bayasutihanu.*

*Dhana vyasana vettidalli arthavarṇ bayasutihanu.
Rājya vyasana vettidalli vāhana, vastra, ābharāṇa,
anulēpana, tām̃būlava bayasutihanu.*

*Viśva vyasana vettidalli gṛuha, kṣētra, sīmege
saṁvādisutihanu.*

*Utsāha vyasana vettidalli putramitrakaḷātrigaḷa bayasutihanu.
Sēvaka vyasana vettidalli hōdehe, baṇdehe, koṇḍehe,
koṭṭehenenutihanu.*

Iritidu sapta vyasanaṅgaḷa vivara.

Ātma experiences seven types of vyasana (sadness). The sadness are from Tanu (Body), Mano (Mind), Dhana (Money), Rajya (Kingdom), Viśva (World), Utsāha (excitement) and Sēvaka (servant).

Ātma with tanu vyasana thinks the body is in poor condition. This thought occurs when stands in front of a mirror. The solution for this sadness is to eat and drink food that enhances the goodness.

Ātma with mano vyasana wishes to engage in devious acts of lying, stealing wealth and thinks to associate with other woman.

Ātma with dhana vyasana thinks of ways to earn money and wealth. It wishes to secure them.

Ātma with rājya vyasana desires for vehicles. It desire for good clothes, ornaments and jewels. It desires for

things of fragrance like perfumes, betel leaves and other things that gives pleasure.

Ātma with viśva vyaśana desires for land, house and to move up the status ladder to become the head of the land and city.

Ātma with utsāha vyaśana desires for healthy children with a long life span, good food, rich and beautiful spouse. He desires for good friends that are willing to sacrifice for his good.

Ātma with sēvaka vyaśana desires to visit cities to work under important persons. He goes so he can occupy the position some day. He wishes to purchase things for his family and children to lead full and happy life with his family.

Body Requirements (Ṣaḍūrmigaḷu)

*Bubhukṣā âa pipāsā âa prāṇasya manasaḥ smṛtau |
Ṣōkamōhav śarīrasya jarāmṛutyō ṣaḍūrmayaḥ ||*

Eridudāgi,

*Kṣuttu-pipāse, ṣōka-mōha, jarā-maraṇa.
Īritivu ṣaḍūrmigaḷu.*

Ivakke vivara:

*Kṣuttu-pipāse ī eraḍu prāṇada dharma;
ṣōka-mōha ī eraḍu manada dharma;
jarā-maraṇa ī eraḍu dēhada dharma.*

This section describes the nature of six ūrmis. They are: Hunger (bubhukṣā), Thirst (pipāsā), Sadness (ṣōka), Affection (mōha), Birth (jarā) and Death (maraṇa).

Hunger and thirst are of prāṇa. Sadness and affection are of mind. Birth and death are of body.

Kṣuttu is hunger. Pipāse is thirst. Hunger is due to fire named udarāgni. It is a type of fire in the stomach. Ātma desires for varieties of food to suppress hunger and different types of liquids to quench its thirst. Both of these are the behavior of prāṇa. Ātma is happy if food and water are available. Then ātma stays in that body. Ātma may leave that body if they are not available. The fear of hunger and thirst are the behavior for ātma.

Ṣōka is to think about lost things that was very dear. It creates sadness. Mōha is to express disbelief for getting back lost things. Sad and happy are the behavior of mind. When the affectionate thing is lost sadness occurs in the mind. Similarly, when the lost thing is found, happiness reappears. Sadness and happiness are the two behavior of mind.

Jarā or birth is to coming out of the mothers womb. Maraṇa or death is the act of ātma leaving the body after experiencing good and bad. It is death. Birth and death are both the behavior of body. It is like a smith that pulls a bar of gold with a pair of tongs, piṇḍa comes out of the mother at birth. It ends the dependency of the mother's womb. At the end of the cycle of life, it dies. Both birth and death are the experiences of body.

The above are the six ūrmis. It is like two waves, a man and woman. They hope to reach the shore. But their travel ends in the middle of the ocean due to a large wave. Similarly, ṣadūrmis disturbs the body and merges ātma in the ocean called saṁsāra. For this reason they are called ūrmis.

Six Enemies (Ariṣaḍvargaṅgaḷu)

*Kāma, krōḍa, lōbha, mōha, mada, matsara.
Itīvu ariṣaḍvargaṅgaḷu.*

Ari refers to enemy of ātma, ṣaḍvargas is the group of six. Kāma, Krōḍa, Lōbha, Mōha, Mada and Matsara are the enemies of ātma. They are called ariṣaḍvargas.

Kāma is lust. It desires for others women. Krōḍa is anger. It destroys goodness of body. Lōbha is miser. It destroys things that gives eternal happiness and stays in saṁsāra. Mōha is affection. It destroys truth and follows false. Mada is pride. It engages in deceptive acts. Matsara is jealous. It does not accept characters of others. These are the ariṣaḍvargas.

A pile of straw is also called ari. The name ari came because thieves generally hide in the hills. They went to town to steal and returned to the hills after work. Similarly, these ariṣaḍvargas make ātma to stay in saṁsāra.

*Kāmaḥ krōḍhaśċa lōbhaśċa dēhē tiṣṭhariti taskarāḥ |
Jñānaratnāpahārāya tasmājjāgrata jāgrata ||*

Ātma wishes to join the devotional path. It travels in the devotional path but fails to continue due to the influence of the thieves named Kāma and others. Ariṣaḍvargas in body makes ātma to stay in saṁsāra. For this reason they are the enemies of ātma.

Illusions (Ṣaḁbhramegaḷu)

*Jāti, varṇa, āśrama, kula, gōtra, nāma
Intivu ṣaḁbhramegaḷu*

Ivakke vivara:

*Brāhmaṇa, kṣatriya, vaiśya, śūdra, ī nālku jātibhrame.
Varṇahadineṇṭarōḷage śrēṣṭhanembudu varṇabhrame.
Gruhasta, vānaprastha, kuṭīca, avadhūta ī nālku
āśramabhrame.*

*Kannaḁiga, vāṇijya, kammarakula, tigula, īnālku kulabhrame.
Kaśyapa, Bharadvāja, mōdalāda ruṣisamūha gōtrabhrame.
Viṣṇu, brahma mōdalāda dēvatā samūhavu nāmabhrame.*

Intivu ṣaḁbhramegaḷu.

This section describes the nature of pride from illusions namely Jāti, Varṇa, Āśrama, Kula, Gōtra and Nāma.

Vēdas classify people into four groups. They are Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. Brāhmaṇa is a devotee, a learned individual who instructs others about the righteous path. Kṣatriya is a warrior who engages in safe guarding the community and the people. Vaiśya is a merchant who engages in trade and business. Śūdra is a person who performs agriculture and other works. Persons in these four groups often think their class is the best. It is the result of jāti brahme or illusion.

This type of feelings can also be extended to the present. The population of any country can be classified into four groups, namely, professionals including lawyers, judges, educators; politicians that includes arm forces; merchants; and providers of services. People in these four groups, at times, may think they are the greatest. It is due to the group illusions which they belong.

Varṇa is color. There are eighteen colors. Saying 'I am the best', 'I am the best' is from illusions of color. This type of illusions exists even today.

Gruhastha is a married person. Vānaprastha is a person unattached with the worldly things. Kuṭīcā is an unattached person that lives by collecting alms from people belonging to his group. Avadhūta is a person considered learned by his peers. These four groups think that their position is the greatest. It is due to āśrama bhrame.

Kannaḍiga is the one who speaks the language Kannaḍa and uses for his living. Vāṇijya is a person engages in trade. Kammarakula is a person engages in farming. Tigula is a person engaged in service to others. These four are due to kula bhrame. This type of bhrame applies to others who speak other languages.

Kaśyapa, Bharadvāja and other groups of sages is the illusion or gōtra bhrame. This follows the lineage of their family. They say that their lineage is the greatest. It is due to gōtra bhrame.

Viṣṇu, Brahma and other Gods is nāma bhrame. This is to think that their way of promoting rituals and other forms of worship are great. It is due to nāma bhrame.

Distortions of Feelings (Ṣaḍbhāvavikāraṅgaḷu)

Asti, jāyatē, vipariṇamatē, vivardhatē, apakṣiyatē, vinaśyati.

Ivakke vivara:

Asti - garbhavunṭēṇdenisuvudu.

Jāyatē - jananiya garbhavāsadināṇde poramaḍuvudu.

Vipariṇamatē - pariṇamisuvudu.

Vivardatē - beḷevudu.

Apakṣiyatē - vārdhakyadiṇda kusivudu.

Vinaśyati - keḍuvudu.

Intivu ṣaḍbhāvavikāraṅgaḷu.

Distortions of feelings are from changes in the body. The distortion is due to: Asti, Jāyatē, Vipariṇamatē, Vivardhatē, Apakṣiyatē and Vinaśyati.

Asti gives the feeling of pregnancy. Jāyatē is the birth of baby. Vipariṇamatē is to enjoy the love of parents as child. Vivardhatē is the life from age 25 to 50 years. Apakṣiyatē is the life for the next 25 years. Vinaśyati is the life of an elderly person till death with or without health problems.

*Bālavruddhabalaṁ ċakṣustvagbuddhiśrōtramindriyam |
Utthānapatanē ċaiva vaikāraḥ kathyate daśa ||*

The above verse lists ten types of disturbances. They are: Bāla (young), Vruddha (elderly), Bala (strength), Ċakṣu (eyes), Tvakku (skin), Buddi (knowledge), Śrōtra (talk), Indriya (organs), Utthāna (birth) and Patina (destruction) is distortions. Among the ten six of them are described here.

Asti tells that baby is in the mother. Baby stays for nine months. Jāyate is to come out of mother. Mother (Jananiya) is the place for baby before birth. When baby is

born ātma is exposed. Vipariṇamate disturbance is for baby becoming part of pañcaviśaṁti of child. Baby enjoys by becoming the lovable and adorable child. Vivardha is to grow up as part of pañcaviśaṁti. This disturbance is during the 25-50 years. From Vivardha comes Apekṣiyate disturbance. After 75 years he looks without teeth, with bent back, holding cane in his old age. He becomes the subject for mocking by others. Vinśyati disturbance is part of pañcaviśaṁti of death. Completing 100 years all body liquids die only to reborn. These are the disturbances for ātma or ṣaḍ bhāva vikāraṅgaḷu.

Treasures of body (Pañcakōśaṅgaḷu)

*Annamaya, prāṇamaya, manōmaya, vijñānamaya,
ānaṇdamaya.*

Intivu pañcakōśaṅgaḷu. Ivakke vivara:

*Pārthivavādaṇṭaha sthūladēhavē annamayakōśa.
Adarōḷagaṇa indriyagaḷē prāṇamayakōśa.
Adarōḷagaṇa aṇṭaḥkaraṇa vṛttigaḷe manōmayakōśa.
Adarōḷagaṇa buddiśaktiyē vijñānamayakōśa.
A buddivṛttiyaṇaḷidu, bāhyavēnū tōrade ātma sukha
uṇṇaḷise ānaṇdamayakōśa.*

Intivu pañcakōśaṅgaḷa vivara

There are five treasures or storage bins in the body. They are associated with ātma. The storage bins (kōśa) are Annamaya, Prāṇamaya, Manōmaya, Vijñānamaya and Ānaṇdamaya.

Kōśa is treasury, storage bin or any other thing used for storage. The name kōśa is given because the philosophies support themselves and organs support themselves like a banana plant that supports each layer of the plant.

The body with the association of earth is Annamaya. It is the stomach. It stores food and liquids and is in the center of the body.

Prāṇamaya is the works of jñāneṇdrias and karmēṇdriyas that are in the body. They support to keep the forms of Prāṇa. It learns from touch, listens to sound, looks from eyes and talks. These and with the movements of arms and legs indicate that ātma is in the body. If jñāneṇdrias and karmēṇdriyas do not function it suggests ātma has left the body. This is the reason for the work of jñāneṇdrias and karmēṇdriyas are the treasures of prāṇa.

Manōmaya refers to the works of citta, buddhi and ahaṅkāra. They are Antaḥkaraṇas of ātma. Ātma shows by remembering, determining, listening and having pride. They store information about form of things for the mind. These indicate ātma with mind. If they are not there, it indicates ātma has no mind or manassu. This is the reason that citta, buddhi and ahaṅkāra are the treasures of mind.

Vijñānamaya is for the mind where information about ignorance is stored. Knowledge like cheating, deceiving, lying, knowledge of world and others from mind are also stored.

Being happy by ignoring information from mind about cheating, deceiving, lying, knowledge of world and others by not showing outwardly is Ānaṇdamaya. Ātma enjoys both happiness and sadness without showing outwardly.

Afflictions (Pañcaklēśaṅgaḷu)

Avidye, asmite, rāga, dvēṣa, abhinivēśa

Intivu pañcaklēśaṅgaḷu.

Ivakke vivara:

Prathamadalli avidyeyenteridaḍe: ċidrūpanembudaṁ keḍisi, ānaṇdaveṁba sukhavaṁ marasi, eḍabiḍuhilladaruhe nānembudaṁ biḍisi, nānu jīvanu, nānu saṁsāri, nānu pāsabaddhanu, nānu paśuvenisuva ajñānave avidye.

I ajñānadiṇḍa tōrida saṁsāra viṣayasukhava nāneṇḍū biḍeneṇḍu ahaṁbhāvada tōḍakina sukhave asmite.

Intī viṣayasukhamam mačči biḍalārade ċintisuva buddiyanuḷḷade rāga.

Ida priyadiṇḍa hiḍidu, biḍade nōva duḥkhavanuḷḷude dvēṣa.

Intī halavu prakārada viṣayasukhamam mačči biḍalārade manada duḥkhavanuḷḷude abhinivēśa.

Intī pañcaklēśave sarvajīvarugaḷalliyū beḷedu pallavisi hudugikōṇḍiruhudu.

Intī pañcaklēśaṅgaḷa vivara.

Things responsible for sadness (klēśa) are Avidye, Asmite, Rāga, Dvēṣa and Abhinivēśa.

The old water shows up as current with green moss. Similarly, Māye or illusion shows up by making ancient ātma as current. There are three kinds of impurities associated with Māya. They are: aṇava, māya and kārmika. These impurities keep ātma in saṁsāra. They are: wealth, women,

earth, children, friends and culture. All of them took birth because of five types of sadness (pañcā klēśas).

Avidye or illiteracy is in the first place that leads to sadness. It destroys the idea that ātma is part of Paraśiva. Ātma has no idea of securing eternal happiness from the unity with Paraśiva. It erases the philosophy of Śiva and ātma. They are like fire and heat, gold and its color, flower and fragrance, sky and wind. Ātma cannot learn, there is no difference between them. Ātma thinks that 'I am the body'. Ātma created with the twenty-five philosophies. It thinks it is a saṁsāri or the one that loves the nature.

*Ghruṇā lajjā bhayaṁ śaṅkā jugupsācēti pañcakam |
Kulaṁ čalaṁ tathācāramaṣṭapāśāḥ prakīrtitāḥ ||*

Ātma is caught by the five bonds. They are ghruṇā (aversion), lajjā (shyness), bhayaṁ (fear), śaṅkā (suspicion), jugupse (repulsion). These are called pañcapāśas. To these adding Kula (clan), čala (persistence) and ācāra (tradition) becomes aṣṭapāśas. With these eight ātma is caught in the web of saṁsāra. It becomes a paśu or animal. It is due to avidye.

Avidye leads to asmite. From avidye ātma is in saṁsāra. Ātma does not want to leave because of miniscule of happiness that comes from being in saṁsāra. Saying 'I and mine' it bonds with saṁsāra. The result is asmite.

Rāga is to think about the current situation. Without giving up the happiness ātma thinks how he got into the situation. It is Rāga.

Ātma holds the idea affectionately to enjoy miniscule of happiness. He does not let go. He suffers many types of sadness. It is dvēṣa or hatred.

Ātma has trust in them. He is not able to let go the happiness. The sadness that occurs in his mind is called abhinivēśa.

These five are the cause for sadness in all jīvas. Avidye is like a bulb. It grows. Asmite is like the sprout. Rāga is the climber. Dvēṣa is like leaves and flowers. Abhinivēśavē is like seeds and fruits. This type of saṁsāra is

hidden in all jīvas. The sadness of ātma are explained this way.

Four things related to body (Aṅgaçatuṣṭayaṅgaḷu)

*Aṅga, pratyāṅga, sāṅgāṅga, upāṅga.
Intivu aṅgaçatuṣṭayaṅgaḷu.*

Ivakke vivara:

Śirassu, ūrudvaya, bhujadvaya intivu aṅga.

Vadana, nāsika, kaṇṇa, adhara, kaṅgaḷu. Aṅguliḷaḷu intivu pratyāṅga.

*Mana, buddi, citta, ahaṅkāra intivu sāṅgāṅga.
Vastra, ābharaṇa, anulēpanādīpara cchāye intivu upāṅga.*

Intivu aṅgaçatuṣṭayaṅgaḷu.

There are four types of bodies associated with ātma. They are called Aṅga çatuṣṭayas. They are Aṅga, Pratyāṅga, Sāṅgāṅga and Upāṅga.

Aṅga includes parts of body. It includes head, legs, shoulders, arms and other parts. Pratyāṅga includes things beneficial to ātma. They are: face, ears, eyes, lips, legs and palms. Sāṅgāṅga includes mind, wisdom, citta and pride. Upāṅga includes clothes, ornaments, perfume and other things that give miniscule of happiness.

Stroma is in Aṅga çatuṣṭayas. Head, thighs, shoulders are body parts. These are the stromas of ātma when he took birth. They are like an artist who draws pictures on a canvas, like the saying 'sarvēṣu gātrēṣu śīraḥ pradānam'. It means first the head is drawn, then the organs are drawn according to the shape and size of the head. Similarly, in the mother while being born, first head develops in the first month, shoulders develops in the second month, then the parts for the eyes, then other parts of body. This is the reason, at birth and while growing they become the organs of ātma. Also, they are responsible for

āṭma to leave the body. For example, if the head is severed, or the shoulders were cut off āṭma leaves the body. This is the reason why these organs are important during birth and while growing.

Āṭma is helped by the organs in the body. They are: face, nose, ears, lips, eyes, hands, legs and twenty fingers. They are called pratyāṅgas. Āṭma does not leave the body for getting hurt on face, losing nose or ears, lips getting split, eyes going blind or losing fingers in hands or legs. He lives in the body making adjustments. This is the reason these organs are called pratyāṅga.

Sāṅgāṅga are mind, wisdom, citta and pride. They assist āṭma at birth while living in the body. When āṭma leaves the body they leave with āṭma like the rays of sun lose with the sun. This is the reason that these sāṅgāṅgas are with aṅga.

Upāṅga are cloths of all types and color, jewels and ornaments, perfumes and other fragrance materials. They are called upāṅga because they can be removed from the body.

Problems with character (Guṇatrayaṅgaḷu)

Satva, Raja, Tama
Intivu guṇatrayaṅgaḷu.
Ivakke vivara:

Satvakke; śvētavarṇa; rajakke rakta varṇa; tamakke kṛṣṇa
varṇa

Satyam jñānam tapō maunam tōṣakṣāntirvivēkitā
Utsāhō niścayō dhairyam sātvikasya cā lakṣaṇam
eṇdudāgi,

Satya, jñāna, tapa, mauna, haruṣa, kṣame, vivēka, utsāha,
niścaya, daira ī hattu sātvika guṇaṅgaḷu.

Garvaḥ krōdō(s)pyahanīkārassatisaṅgaḥ pralāpanam
Apriyam dambhamātsayav rājasasya cā lakṣaṇam
eṇdudāgi,

Garva, krōda, ahaṅkāra, viṣayavāda, pralāpana,
apriyavačana, dambha, matsara ī eṇṭu rājasa guṇaṅgaḷu.

Ajñānamōhanidrāścā cāpalyam buddhihīnatā
Pāpitvam parabādhatvam tāmasasya cā lakṣaṇam
eṇdudāgi,

Ajñāna, mōha, nidre, cāpalya, hīnavṛutti, pāpiṣṭhatva,
parabāde (paranirde, parahimse) ī eṇṭu tāmasaguṇaṅgaḷu.

Intivu guṇatrayaṅgaḷu.

Ātma associated with body has Satva, Raja and Tama characteristics. Satva characteristic is white. Truth, knowledge, penance, silence, happiness, clemency, wisdom,

energetic, determination and brave are the ten qualities of satva.

Truth (satya) - Truth is not to deviate from what is said. Performs the work without deviating. Shows respect to persons detached from the worldly things. Never tell lies. Even in the face of death does not lie. It is satya or the truth.

Knowledge (Jñāna) : The saying '*uttamam tattva cintānām*'. Participate only in beneficial discussions is Jñāna or knowledge. It adds to the knowledge.

Tapa (Penance): Performing penance in a secluded place consuming minimal food is tapa. Without desires for other women for a family man is tapa.

Silence (Mavna): The saying '*mavnēna kalahō vāsti*'. It means silence puts an end to fighting and stops cursing and other things is mavna.

Happiness (Haruṣa): Happiness and sadness comes in many forms. Both happiness and sadness are considered equally is the sign of happiness or haruṣa.

Clemency (Kṣame): Offering clemency even in the face of grave mistakes or actions is kṣame.

Wisdom (Vivēka): Thinking of the consequences before acting is vivēka.

Energetic (Utsāha): Faces situations with enthusiasm and bravery is Utsāha.

Firm (Niścaya): Going ahead without the result is niścaya. Whatever happens is sure to happen.

Brave (Dairya): Not afraid of any situations is dairya.

These are the ten characteristics of satva. A person with these characteristics is a sātāvika

Rajas is red in color. It has eight qualities. They are: perkiness, anger, arrogance, arguing, talking, unfriendly talk, boasting and envy.

Garva is perkiness. As the saying '*garvaṁ tuṅgēna śīrasā*'. It is to neglect the good treatments of others with the impression that they are not worthy of treating him.

Krōda is anger. If some one advises about his garva, saying 'who are you to give advice to me' is anger.

Ahaṅkāra is arrogance. Thinking that I am superior to others is ahaṅkāra.

Viṣayavāda is arguing. Arguing with people about unimportant things.

Pralāpana is talking. It is talking over.

Apriya vācāna is talking unfriendly. Your talk is not right for me, saying things that are not friendly to others is apriya vācāna.

Dambha is boasting.

Matsara is envy. It is to keep hatred inside the body for an extended period.

These are the eight characteristics of rajas. A person with these characteristics is a rajasa.

Tama is black in color. Tama qualities are ignorance, affection, sleep, craving, bad deeds, with sin, giving trouble to others by abusing and cursing. These are the eight characteristics of tāmasa.

Ajñāna or ignorance is not knowing the truth about himself.

Mōha or affection is like a dog with a piece of meat in his mouth. He is more affectionate for his wife and children.

Nidre is to sleep like a log after having a feast.

Āpalya or craving to listen to good words. He plays game by acting and arguing is āpalya.

Hinavṛutti or bad deeds are illogical and indecent actions.

Pāpiṣṭhatva or with sin: with knowledge performs undesirable acts like killing makes the person to be a pāpi.

Parabāde is to give trouble to others, Paraniinde is to abuse others and parahimse is to giving trouble to others. Without cause giving trouble to other persons is parabhāde. These are the characteristics of a tāmasa person.

Problems with pride (Ahaṅkāratrayaṅgaḷu)

*Sātvikāhaṅkāra, rājasāhaṅkāra, tāmasāhaṅkāra,
Intivu ahaṅkāratrayaṅgaḷu.*

Ivake vivara:

Sātvikāhaṅkāradiṇda sūryādi dēvategaḷu puṭṭidavu.

Rājasāhaṅkāradiṇda śabdādi pañcaviśayaṅgaḷu puṭṭidavu.

Tāmasāhaṅkāradiṇda pruthvādi pañcabhūtaṅgaḷu puṭṭidavu.

Intivu ahaṅkāratrayaṅgaḷa vivara.

There are three types of ahaṅkāra or pride. They show in ātma associated with the body. They are Sātvika, Rajasa and Tāmasa.

Śāntiśakti is from the formless Paraśiva. Parabrahma is from Śāntiśakti. Ćittu is from Parabrahma. Kale is from Ćittu. Prakṛuti is from Kale. Mahattu is from Prakṛuti and Ahaṅkāra from Mahattu took birth. With the association of satva characteristics ahaṅkāra becomes Sātvika ahaṅkāra, with rajasa becomes rājasāhaṅkāra and with tāmasa, it is tāmasāhaṅkāra. These are the ahaṅkāra trayaṅgaḷu.

Sātvika ahaṅkāra: When ahaṅkāra associated with satva characters appears in jīva, sun and other divines took birth. Feeling of devotion is due to the association of satva characteristics. With increase of this devotional feeling, a person receives blessings of God including his presence.

Rājasāhaṅkāra: When ahaṅkāra associated with rajasa characters appears in jīva, śabda and other five sense organs (viśayas) were born. This type of ahaṅkāra occurs after eating a festive meal. It occurs while resting on a bed, viewing sports and in other similar situations.

Tāmasāhaṅkāra: When ahaṅkāra associated with tāmasa characters appears in jīva, the five inanimate bhūtas were born.

These three types of ahaṅkāras are also common for the Paraśiva. When ahaṅkāra associated with satva

appeared in Paraśiva, surya, divines and ātma with the twenty-five philosophies took birth. When ahaṅkāra associated with rajasa appeared in Paraśiva, śabda and other five tanmātres began. When ahaṅkāra associated with tāmasa appeared in Paraśiva, the five inanimate bhūtas and all animals began.

Problems in this world (Ihalōkada tāpatrayaṅgaḷu)

*Ādhyātmika, Ādhibhautika, Ādhidaivika
Intivu ihalōkada tāpatrayaṅgaḷu.*

Ivakke vivara:

*Ādhyātmikadalli śārīra mānasa, endu eraḍu prakāra.
Jvara, gulma, śūle, tridōṣa, navagraha, gōvu, pakṣirāja
ivariṇdāda duḥkhavaṃ śārīravembudu. Asūye, anasūye,
mada, matsara, cīntegaḷiṇdāda duḥkhavaṃ
mānasavembudu. Ī eraḍanu Ādhyātmikavembudu.*

*Śīta, uṣṇa, vāyu, siḍilu, miṇcugaḷiṇdāda duḥkhavaṃ
Ādhibhautikavembudu.*

*Janana-maraṇa, nere-tere, hasivu-truṣe, ajñāna
intivariṇdāda duḥkhavaṃ Ādhidaivikavembudu.*

Inti Ihalōkada tāpatrayaṅgaḷa vivara.

Ātma born in this world after many births and deaths faces three types of sadness. They are: Ādhyātmika, Ādhibhautika and Ādhidaivika tāpatrayas.

Ādhyātmika sadness is of two types. The sadness that affects the body (śārīra) and that affects the mind (mānasa). The sadness to the body are from twenty-eight types of fever (jvara), thirteen types related to spleen (gulma), eighteen types of diseases (śūle), from disturbances (tridōṣa) of vāta (air), bile (pitta) and phlegm (ślēṣma). One or more may cause problems to the body.

*Ādityō maṅgaḷassōmō budhaścaiva bruhaspatīḥ
Śukraśyanirati prōktaḥ rāhukēto tathaiva cā |
Ityētē navagrahāśca brahmāṇḍam dinamēva cā ||*

The above verse says about nine celestial bodies called Navagraha. The first seven names are Āditya, Soma, Maṅgaḷa, Buda, Bruhaspati, Śukra and Śani. They corresponds to the seven days of the week beginning with Sunday. The other two celestial bodies are Rahu and Kētu. They are beneficial but they are not seen. Sadness that comes from both domestic and wild animals, birds and other winged animals are examples of grahas or celestial bodies.

Sadness results because of envy or not to envy about others happiness, fortune or misfortune. Shows off with pride, being jealous, not accepting others character and worry for things that happens affect the mind (mānasa). Both of these are called Ādhyātmika.

Sadness that comes from cold (śīta) and rain are due to the philosophy of water. Sadness that comes from hot (uṣṇa) sun, fire and others are due to fire. Sadness from tornados are due to air and thunder (siḍilu), lightening (miñçu) are due sky. The sadness comes from these are called Ādhibhāvika.

Sadness from birth, death, old age, hunger, thirst and ignorance are from Paraśiva himself. The sadness from these are due to Ādhidaivika.

Problems in heaven (Svargalōkada tāpatrayaṅgaḷu)

Kṣaya, atīśaya, sahasā patana.

Intivu Svargalōkada tāpatrayaṅgaḷu.

Ivakke vivara:

*Kṣayaveṇḍaḍe – sukruta tīruvudu,
Atīśaya veṇḍaḍe - tanniṇḍa ballidarunīṭe eṁbudu.
Sahasā Patana veṇḍaḍe - keḷayīṇke nōṅkuvudu.*

Intivu Svargalōkada tāpatrayaṅgaḷu.

Jīva may end in heaven performing all kinds of penance, yāgas and other good deeds. Even in heaven ātma cannot escape from the three types of sadness. They are: Kṣaya, Atīśaya and Sahasā patana.

Kṣaya is the sadness that comes from the loss of pleasure. Atīśaya is due to others happiness. Sahasā patana is from fear. These are the three types of sadness ātma experiences in heaven.

Kṣaya is like the lamp that burns till there is oil and then it burns out. Similarly ātma learning the pleasures from good deeds on earth are exhausted in heaven.

Atīśaya is to say there exist people better than me. It is Atīśaya.

Sahasā Patana is the fear of returning to earth after exhausting the benefits of good deeds.

Ātma experiences these sadness in heaven.

Problems for body (Tanutrayaṅgaḷu)

Stūlatanu, Sūkṣmatanu, Kāraṇatanu.

Ivakke vivara:

Pāñcābautikavādudē Stūlatanu;

*Vāyupañcāka, indriyadaśaka, manabuddhigaḷeraḍu; iritī
hadinēḷu kūḍida liṅgabautikavē Sūkṣmatanu.*

Ahañkāra, citta, ātmasamyōgadindādude kāraṇatanu.

Iritivu Tanutrayaṅgaḷu.

Innoṇḍu prakāradiṇḍa pēḷalpaḍugum-

Pruthvi appugaḷeraḍu Stūlatanu;

Agni Vāyugaḷeraḍu Sūkṣmatanu;

Ākāśa- ahammugaḷeraḍu Kāraṇatanu.

Iritivu Tanutrayaṅgaḷa vivara.

There are three types of body (Tanutrayaṅgaḷu). associated with ātma. Stūla, Sūkṣma and Kāraṇa are the three.

Stūla body formed from the five philosophy of the earth. Sūkṣma body formed from the union of eighteen called Liṅgabavthika. They are five each vayupañcākas, jñānēndriyas and karmēndriyas, mind and buddhi. The union of these seventeen makes eighteen. Kāraṇa body formed with the union ahañkāra, citta and ātma.

Alternatively, stūla body is from the philosophies of earth and water. Sūkṣma body is from the philosophies of fire and air. Sūkṣma body is also called formless body with feelings of happiness and sadness. It is the body of Liṅga. Kāraṇa body is from the philosophies of sky and ahañkāra.

The formless kārāṇa body is explained in another way by a different philosophy. The philosophy of earth responsible for carrying everything and of water that is in every liquid joining together forms stūla body. Danarājaya philosophy burns everything. The Samīra philosophy of air wanders everywhere. The ambara philosophy of sky shines in every place. These three together becomes jīva. Before it is said that body is from the philosophies of the five bhūtas namely pañcabhūtas. Secondly, it is said from the two philosophies each formed a body. Now there are only two types of forms and three types of jīvas.

As long as the soul lives in the body, it looks there is only one body from pañcabhūta. After ātma leaves the body, the philosophy associated with earth and water remains in earth, but the philosophies associated with fire, air and sky leaves the body with ātma just like the sunrays goes with the sun. So there are only two forms of body and three forms of jīva.

Problems for jīva (Jīvatrayaṅgaḷu)

Ṙṙuthvi, appugaḷeraḍu sthūladēha; agni, vāyu, ākāśa ī mūru jīvanu.

Viśva, taijasa, prājña.

Intivu jīvatrayaṅgaḷu.

Ivakke vivara:

Alli jīvanu viśva vyāptiyanaidalu viśvanu.

Alli jīvanu taijasa sambandhadim̐ pariye taijasanu.

Alli jīvanu lēsāgi kattaleyōḷagirdanāgi prājñanu.

Intivu jīva trayaṅgaḷa vivara.

There are three types of jīvas namely Viśvajīva, Taijasajīva and Prājñajīva.

Ātma has desire. Affliction, affection, birth and death are the four ropes. They bound ātma to this world. The saying 'viśvasya māyā prapañca račanā' means jīva associates the worldly things seeking fame. Jīva with desire is caught in the web of saṁsāra. He is a viśvajīva. Jīva caught in the web of māya by the four ropes continues with the assistance of organs. He is a taijasajīva. Jīva staying in the web of māya performs in the shadow of kāraṇa body. He is a prājñajīva. This is the descriptions of jīvatrayaṅgaḷu.

Problems for soul (Ātmatrayaṅgaḷu)

Jīvātma, Aṅtarātma, Paramātma. Ivakke vivara:

Ātmanu saṁsāravvyāpiyarītha jīvana berasalāgi jīvātmanu.

Ātmanu saṁsārava hōddiyū hoddanāgi aṅtarātmanu.

Ātmanu saṁsārava biṭṭu niḥkalanāgippānāgi paramātmanu.

Intivu Ātmatrayaṅgaḷu.

There are three types of ātmas namely Jīvātma, Aṅtarātma and Paramātma.

Jīvātma is ātma with desires. He associates with body. Aṅtarātma is with knowledge. Even though he is in saṁsāra, he thinks of salvation. Paramātma is ātma that frees from the bonds of saṁsāra to unite with Paraśiva. He becomes Paraśiva himself.

Problems of status (Avasthātrayaṅgaḷu)

Jāgra, svapna, suṣupti.

Iritivu Avasthātrayaṅgaḷu. Ivakke vivara:

Alli eĉcattihude jāgra.

Alli kansu kārṁbude svapna.

Alli maimaredihude suṣupti.

There are three states of ātma. The three states are awake (*Jāgra*), dream (*svapna*) and sleep (*suṣupti*).

Ātma is in the awake state with the eyes opened. With the twenty-five philosophies is awake in the absent minded shadow of sthūla body. Ātma conducts business from the five sense organs. This state is called jāgra state.

In dream and sleep states, nature and ĉitta, prāṇa, vāyu stop their activities in stūla and sūkṣma bodies. It ceases all outside and inside activities. But it enjoys the world of māya or illusion. It is called suṣumnya state.

Three types of taints (Tridōṣaṅgaḷu)

Vāta, pitta, ślēṣma.

Intīvu tridōṣaṅgaḷu

Body experiences problems due to the influence of shortcomings Vāta, Pitta and Ślēṣma.

There are eighty-one types of diseases due to Vāta. This is due to the imbalance in the philosophy of air. There are sixty-four types of diseases due to Pitta. They are due to the imbalance of fire. There are two hundred fifteen types of diseases due to Ślēṣma or phlegm. They are due to the imbalance of water.

It is said '*pādādi nābhi paryāntarī vātarōga mihōc̣yate*'. It means, diseases affect the body from leg to navel due to imbalance of vāta. From navel to neck due to imbalance of pitta. In the head due to imbalance of ślēṣma. These three trouble the body from the beginning to the end of life. Diseases during childhood are common due to vāta, during adulthood due to pitta and during old ages due to ślēṣma. These three are also responsible for ātma to act stupid, angry and calm respectively.

Persons with vāta related diseases can get relief from hot-spicy food and hot environment. He keeps his body covered all the time. Persons with pitta related diseases, get relief from cold things and medicine. He keeps his body exposed all the time. Persons with ślēṣma related diseases get relief from sweet and salty foods and medicine. He keeps his body exposed as well as covered all the time. These are the three dōṣaṅgaḷu.

Differences in Good Feeling (Sadbāvatrayaṅgaḷu)

Prakāśana, pravartana, mōhana.

Imtivu Sadbāvatrayaṅgaḷu.

Ātma has three types of feelings. They are considered good. They are: Prakāśana bhāva, Pravartana bhāva and Mōhana bhāva.

Prakāśana bhāva is to learn or to forget good knowledge. Pravartana bhāva is to follow the truth, good ways and good behavior. Mōhana bhāva is the affection towards Guru and God.

The above is also explained in the following way. Disturbance (vikṛuti) of good feelings leads to ignorance. It is Prakāśana vikṛuti bhāva. Following bad habits with bad behavior is Pravartana vikṛuti bhāva. This is due to disturbances of good feelings. Also, disrespect to Guru and God are due to disturbances called Mōhana vikṛuti bhāva. This is the explanations for Sadbāva trayaṅgaḷu.

Bad Feelings (Durbhāvatrayaṅgaḷu)

Jñānavikṛutibhāva, Vartanavikṛutibhāva, Manōvikṛutibhāva.

Īntivu Durbhāvatrayaṅgaḷu.

Ivakke vivara:

*Aruhiṇḍa 'aharṁ' eṁba jaḍabhāvadiṁ brāhmaṇāḍyanēka
ahaṁkāraṇaidiḥanāgi Jñānavikṛutibhāvavu.*

*Jaḍajaḍamiśradiṁ dēhādi nānāprakāradiṇḍaṇḍaledu
durvyavaharisutiḥanāgi vartanavikṛutibhāvavu.*

*Nijava maredu, jaḍabhāvadiṇḍa aharṁbhāvavanōmmeyū
biḍadippa kāraṇadiṁ manōvikṛutibhāvavu.*

Īntidu durbhāvatrayaṅgaḷa vivara.

Ātma experiences problems due to three types of changes in feelings. The changes in the feelings are from Jñāna, Vartana and Manō bhāvas. Vikṛuti is change. Bhāva is feeling. Jñāna is knowledge. Vartana is behavior and Mana is association.

Vikṛuti bhāva is the distortion of Jñāna leading to pride 'I and mine'. It is from the knowledge of caste (race) and others. Persons of all castes and races think and say their group is the best. This is due to pride 'I and mine'.

Vartana vikṛuti bhāva is the change of behavior due to the association of ātma in the body. Ātma thinks that he is the body. He forgets the truth about himself and Paraśiva.

Manō vikṛuti bhāva is to cling to feelings due to affection. All these three feelings are due to disturbances of knowledge.

Ways of Thinking (Manatrayaṅgaḷu)

Mana, Manana, Mananīya.

Iritivu Manatrayaṅgaḷu. Ivakke vivara:

Manaverṁballi tanna hēḷuvudu.

Mananaverṁballi tanniṇdariva jñānava hēḷuvudu.

Mananīyaverṁballi jñānadiṇdaruhisikōmba vastuva hēḷuvudu.

Iritivu Manatrayaṅgaḷa vivara.

Ātma thinks three ways called manatrayas. The three ways of thinking are Mana, Manana and Mananīya. Mana means mind follows Ātma. Manana means mind follows and says things that is learnt from ātma. Mananīya means mind learns that needs to be learnt.

The thing to learn is 'Tatvamasi'. It is made of three words 'tat', 'tvam' and 'asi'. It stands for mine, my learning and Śiva philosophy. Also it stands for 'Ātma', 'Vidya' and 'Śiva' and for jñāna, jñātru and jñēya. Jñāna is the knowledge. Jñātru is the one who learns. It is Ātma. Jñēya is the thing to be learnt. There is no difference between Ātma and Śiva. This is what Ātma needs to learn.

Ways of Expressing (Trikarṇaṅgaḷu)

Mānasa, Vācaka, Kāyika. Ivakke vivara:

Mānasaveridaḍe manadalli nenahudu.

Vācakaveridaḍe nuḍivudu.

Kāyikaveridaḍe tanumuṭṭi māḍuvudu.

Itivu Trikarṇaṅgaḷa vivara.

There are three ways of expressing called Trikarṇas. They are Mānasa, Vācaka and Kāyika.

Mānasa is to think oneself without expressing. Vācaka is to express thoughts with others. Kāyika is to put into action to share with others. These three types of thinking is due to the three forces of power. They took birth from Ic̣c̣a, Jñāna and Kriya śaktis of Paraśiva. Every person has these śaktis in the form of Mānasa, Vācaka and Kāyika.

Thinking, sharing and performing by individuals happens in all types and class of people. For example, a designer thinks about his design. It is Mānasika. He describes his design to others to get their opinion. It is Vācaka. Finally, he constructs his design or put his design to work. It is kāyika. So, the person has trikarṇas.

Emanation of Five fires (Pañca agniḡaḡa utpatti)

*Udarāḡni, Maṇḡdāḡni, Kāmāḡni, Śōkāḡni, Vaḡabāḡni.
Iṛtīvu Pañcāḡniḡaḡu.*

Jīva experiences five types of fires. They are: Udarāḡni, Maṇḡdāḡni, Kāmāḡni, Śōkāḡni and Vaḡabāḡni. All these names are made of two words. Agni in the name refers to fire. Udara is stomach. Maṇḡda refers to indigestion. Kāma refers to love. Śōka is sadness and Vaḡaba refers to ocean or God. Udarāḡni is the fire in stomach. It is responsible for the digestion of food in stomach. The fire Maṇḡdāḡni distributes food throughout the body and stops hunger and thirst when stomach gets filled. Kāmāḡni disturbs the sexual organs. It creates problems when separated from loved ones. Śōkāḡni creates sadness when things are lost. Vaḡabāḡni is the fever for Mahēśvara.

Udarāḡni is suppressed by feeding food and water to stomach. Maṇḡdāḡni is suppressed with different types of medicine or other means. Kāmāḡni is suppressed by being close to the loved ones. Śōkāḡni is suppressed when the lost things are found again. Vaḡabāḡni does not occur. In case this agni shows up ātma repents and there is no repent.