

PUTA SUDDHI – THE PURIFICATION OF FIVE ELEMENTS  
As prescribed in Sivagamas

Purification of five elements is prescribed in *Sivagamas* as a pre-requisite step in Siva Puja. It is combined with *kala-sodhana* – examining *pancha kalas*. It is also called *tatwa suddhi* as *Sthula deha suddhi*. Let's see what is said in **Somasambhu patthathi**.

*shabhārtthivam cathustram hēmāpam vajra lānjchitham  
lampeejam brahma daivatyam ajāta hrutayātmaham  
nivritjāgja kalōbhēdham hlām ityutkāta panchaham*

Meditate on *nivriti kala* in our body from our soles to knees, permeating the *priti tatwa/* earth there as having,  
golden hue,  
square shape,  
vajra – the diamond sward as symbol,  
*lum* as *peeja* mantra,  
Brahma as its presiding deity,  
firmness as its nature,  
sustenance of everything as its function,  
*sknanda* – the olfactory faculty as its subtle element,  
smell as its sense,  
nose as its instrument for this,  
as genitals as its location,  
its function is copulation,

By chanting ***Om hlām nivriti kalāyai namaha*** each time,  
By touching the knees, naval, chest, face, and head respectively  
with a flower in the thumb and index fingers together and  
throw it back above the head,  
as if earth *tatwa* was conquered by its opposite *vāyu*, the air.

*āpyam indhu sithājāngam vishNudaivam vapeejaham  
vāma seersha samāyuktam pratishtha kalaiyānvidham  
yuktam cadurpirutkāthai: hveem ityutkāta pūrvaham.*

Meditate on *pratishthā kala* from our naval to chest,  
permeating the *appu tatwa/* water there as having,  
crystal/ white hue,

half-moon shape,  
lotus as symbol,  
*vum* as *peeja* mantra,  
*VishNu* its presiding deity,  
coolness as its nature,  
soften everything as its function,  
*rasa* – the taste faculty as its subtle element,  
taste as its sense,  
tongue as its instrument for this,  
as *escritoires* as its location,  
its function is excretion,  
By chanting ***Om hveem pratishṭā kalāyai namaha*** four times,  
By touching the naval, chest, face, and head respectively  
with a flower in the thumb and index fingers together and  
throwing it back above the head  
as if the *appu*/water was conquered by its opposite *agni*, the fire.

*agnitrayastram saptasigham rakthābam rudra daivatam*  
*rārNāgōra samayuktam vidhyākya kalayān vidham*  
*yuktam thatribrutkāthai: hrum ityutkāta pūrvaham.*

Meditate on *vidyā kala* from our chest to the neck as permeating the *agni tatwa*/  
the fire there which has:

red hue,  
triangular shape,  
swastika as symbol,  
*rum* as *peeja* mantra,  
Rudra as its presiding deity,  
hotness as its nature,  
mix everything as its function,  
*ruba* – ophthalmic faculty as its subtle element,  
sight as its sense,  
eyes as its instrument for this,  
as hands as its location,  
its function is exchanging,  
By chanting ***Om hroom vidhā kalāyai namaha*** three times,  
touching the chest, face and head respectively  
with a flower in the thumb and index fingers together and  
throwing it back above the head  
as if *agni*, the fire was conquered by its opposite *appu*, the water.

*vāyavyam rasagōnantu bindu shtkamatāmsitam  
esāthipatyam yārNam tatpurusha kavasānvidham  
sānthyayuktam dvirutkāthai: hyaim ityutkāta pūrvaham.*

Meditate on *shānti kala* in our face as permeating the *vāyu tatwa/* air there which has  
black hue,  
hexagon shape,  
six dots as its symbol,  
*yum* as *peeja* mantra,  
*Maheswara* as its presiding deity,  
movement as its nature,  
join everything together as its function,  
*sparisa* – the tactile faculty as its subtle element,  
touch as its sense,  
skin as its instrument for this,  
as legs as its location,  
its function is locomotion,  
By chanting ***Om hym shānti kalāyai namaha*** two times,  
By touching the face and head respectively  
with a flower in the thumb and index fingers together and  
throwing it back above the head  
as it was conquered by its opposite *priti*, the element of earth.

*āhāsam varthuLam tyakta lānjanam dhūmrasannibham  
sadesāthishtitamā hārNam esanētrāstra samyutam  
ēhotgātēna haum ugtvā yatāteetam niyojayet*

Meditate on *shāntiattheeta kala* in our head region as permeating *ākāsa/* space there which has  
smoky hue,  
circle shape,  
dot as its symbol,  
*hum* as *peeja* mantra,  
*Sadāsiva* as its presiding deity,  
filling everywhere as its nature,  
giving space to accommodate everything as its function,  
*sapta* – the auditory faculty as its subtle element,  
hearing as its sense,

ears as its instrument for this,  
as the tongue as its location,  
its function is communication,  
By chanting *Om houm shanti-attheeta kalāyai namaha* once,  
By touching the vertex  
with a flower in the thumb and index fingers together and  
throwing it back above the head  
as it was conquered and dissolved in  
ever-pure all pervasive *parama-ākāsa*,  
the Supreme Gnostic Space of *Sakthi mandala* above.

- சோமசம்பு பத்ததி  
Somasambhu patthathi