

पौष्करागमः विद्यापादः
PAUS''KARA A'GAMA - VIDYA' PA'DAH

१ पति पटलः

1 PATI PAT'ALAH

1 Chapter on the Characteristics of the Supreme Lord(Pati)

ऋषय ऊचुः r's''aya u'cuh

भगवन् देवदेवेश ब्रह्मविष्णुवीन्द्र नायक । आपिङ्गल जटाजूटारोपितार्धेन्दु शेखर ॥	१
व्याघ्रचर्म परीधान तदूर्ध्व व्यालबन्धन । नित्यशत्रुमृगानीक सेव्यमान दयानिधे ॥	२
ललाटनेत्र सप्तार्चिर्दग्ध त्रिपुर मन्मथ । अंभोधि मथनोद्भूत विषनीलित कन्धर ॥	३

<i>bhagavan devadeves'a brahma vis''n.vi'ndra na'yaka / a'pin'gala jat'a'ju't'a'ropita'rdhendu s'ekhara ॥</i>	1
<i>vya'ghracarma pari'dha'na tadu'rdhva vya'labandhana / nityas'atru mr'ga'nika sevyama'na daya'nidhe ॥</i>	2
<i>lala't'anetra sapta'rcir dagdha tripura manmatha / ambhodhi mathanodbhu'ta vis''ani'lita kandhara ॥</i>	3

The Sages praised:

O, Lord, in whose possession are the six prominent qualities- aisvarya, virya, yas'as, sriyam, jnana and vaira'gya-, you are with fullness of supreme bliss; you are the absolute Master of various groups of celestial beings; you are the Master of Brahma, Vishnu and Indra. Your blissful form as it appears before us is with tawny colored matted hair, into the locks of which the half-moon is mounted. You are wearing the tiger-hide as the under-garment with a waist-band of snake on it. You are being worshipped by the host of animals which have been mutually

opposed to each other right from their birth and which are now free from such constant enmity in your presence. You are the storehouse of compassion. You incinerated the three cities of the demons and Manmatha(the Deity of love)with the fire of your eye blazing forth in your fore-head. Your neck has become bluish with the deadly poison that erupted from the ocean of milk when it was churned by the devas and asuras.

क्रियाचर्ये प्रसादेन तवास्माभिश्शृते पुरा ।
अधुना ज्ञानपादं तु श्रोतुमिच्छा गरीयसी ॥ ४
वर्ततेतामपाकर्तुं अर्हस्यस्माकमीश्वर ।

kriya'carye prasa'dena tavasma'bhis's'r'te pura' /
adhuna' jn''a'napa'dam tu s'rotumiccha' gari'yasi' // 4
vartateta'm apa'kartum arhasyasma'kam i's'vara /

Earlier, through your grace, we heard from you the matters dealt with in the kriya section and carya section. Now, the desire to hear instructions on the principles set forth in the jnana section has greatly dawned on us. O Lord!, kindly instruct those principles to us in order to fulfill that desire and thereby to dispel the darkness of ignorance. Be favorably disposed to us.

अधिकारे वयन्देव नियुक्ता भवता यतः ॥ ५
ज्ञानसाध्योऽधिकारो हि मुक्तिश्च व्यक्तिरीश्वर ।

adhika're vayandeva niyukta' bhavata' yatah // 5
jn''a'nasa'dhyo adhika'ro hi muktis'ca vyaktiri's'vara /

O Lord!, we have already been installed by your grace in the exalted state of preceptorship befitting us. Is it not true? The ultimate purpose of preceptorship, liberation and the complete manifestation of sivatva, would be brought out only by the true realization of jnana section. Therefore, be kind enough to impart this jnana section.

ईश्वरः i's'varah
ज्ञायन्ते येन पत्याद्याः पदार्थाः षड् द्विजोत्तमाः ॥ ६
तत् ज्ञानपादमित्युक्तं साधकं देशिकात्मनाम् ।

jn" a'yante yena patya'dya'h pada'rtha'h s"ad' dvijottama'h ॥ 6
tat jn" a'napa'dam ityuktam sa'dhakam des'ika'tmana'm ॥

O, the Sages, the foremost among the twice-borns!, the section through which the nature of six realities(eternal categories) from Pati to Karaka is fully known is called Jnana-pada. For the Guru and the initiated disciples, this jnana-pada serves as an effective means for the attainment of sivatva(oneness with Siva).

शिवस्य समवेताया शक्तिर्ज्ञानात्मिकाऽमला ॥ ७
सैवज्ञानं इति प्रोक्तं शाब्दं तदनुमापकम् ।

s'ivasya samaveta'ya' s'atirjn" a'tmika' amala' ॥ 7
saivajn" a'nam itiproktam s'a'bdam tadanuma'pakam ॥

Being in inseparable relationship with Siva, there is Sakti who is of the nature of pure consciousness. That Sakti is free from any defilement or obscuring factor. That Sakti herself is called Jnana. By virtue of the power of this Jnana, the knowledge gained through the systematic study of the Agama becomes capable of granting more efficacious knowledge which ultimately results in the attainment of sivatva.

पतिः कुण्डलिनी माया पशुः पाशश्च कारकः ॥ ८
इति प्रोक्ता पदार्थाः षट् शैवतन्त्रे समासतः ।

patih kun.d'alini' ma'ya' pas'uh pa's'as'ca ka'rakah ॥ 8
iti prokta' pada'rtha'h s"at' s'aivatantre sama'satah ॥

Pati(Lord), Kundalini(pure maya), maya(impure maya), pasu(the bound self), pasa(bonds) and karaka(effective means) – these are the six realities which are explained in this Agama in a succinct way.

लयभोगाधिकारात्म व्यापारत्रय लक्षितः ॥ ९
स्वभावादच्युतश्शक्तः पदार्थः पति संज्ञितः ।

layabhoga'dhika'ra'tma vya'pa'ratraya laks''itah ॥
svabha'va'dacyutas's'aktah pada'rthah pati samjn''itah ॥

9

The Lord who is known through his three functional states – laya, bhoga and adhikara – and who never gets himself dissociated from his own essential nature of being in the form of consciousness and action is known as Pati, the first Reality.

लयादि व्यापृतिर्यत्र शुद्धाध्वा यतोजनि ॥ १०
सा तु कुण्डलिनी शम्भोर्नित्याधिष्ठेय रूपिणी ।

laya'di vya'pr'tir yatra s'uddha'dhva' yatojani ॥
sa' tu kun.dalini' s'ambhor nityadhis''t'heya ru'pin.i' ॥

10

The highest metaphysical plane where the functions of laya, bhoga and adhikara are taking place and from where the pure path(suddha adhva) originates is known as kundalini. This kundalini always exists in the form of a seat to be occupied by Sambhu(Lord Siva)

भोग्यभोक्त्रुत्व संपत्त्यै या शरीरेन्द्रियादिकम् ॥ ११
उत्पादयति सा माया खचिता कर्मभिर्नृणाम् ।

bhogyabhoktr'tva sampatyai ya' s'ari'rendriya'dikam ॥
utpadayati sa' ma'ya' khacita' karmabhir nr'n.a'm ॥

11

That which serves as the material cause for the product of objects to be experienced by the embodied souls and for the efficacy of experiencing(bhogtrutva) such products and which gives rise to various bodies , organs, instruments and others befitting the souls is known as maya. This maya exists associated with the karmic effects of the bound souls.

पशुः पशुत्वसंरुद्ध दृक्क्रियाप्रसरस्सदा ॥ १२
सकलाकलभेदेन त्रिधाबन्धवशात्स्थितः ।

pas'uh pas'utva samruddha dr'kkriya' prasaras sada' ॥
sakala'kala bhedena tridha' bandha vas'a't sthitah ॥

12

That reality whose extensive power of knowledge and action always remains constrained and obstructed by pasutva, the fettered state, is called pasu. Based on the state of its bondage, pasu is known to be of three categories. It becomes differentiated as sakala, pralayakala and vijnanakala.

कलादि क्षितिपर्यन्ता स्थिता तात्त्विक संहतिः ॥ १३
पाशात्मकः पदार्थोऽयं पञ्चमः परिपठ्यते ।

kala'di ks"itiparyanta' sthita' ta'ttvika samhatih ॥ 13
pas'a'tmakah pada'rthoyam pan"camah paripat'hyate ।

The fifth reality set forth in this Agama is pasa which exists pervading the entire metaphysical range from the kala tattva to pruthvi tattva, the range consisting of the multitudes of products related to these tattvas.

भुक्तिमुक्ति व्यक्तिफला क्रियादीक्षाह्वया परा ॥ १४
षष्ठोभिधीयते तन्त्रे पदार्थो मुनिपुङ्गवाः ।

bhukti mukti vyaktiphala' kriya'di'ks"a'hvaya' para' ॥ 14
s"as"t'hobhidhi'yate tantré pada'rtho munipun'gava'h ।

O, the foremost Sages!, in this Agama, the exalted and supreme discipline(kriya) known as diksha whose unfailing fruits are the enjoyments in the pure and higher planes, final liberation and the full unfoldment of sivatva is set forth as the sixth reality.

षट् स्वेतेषु पदार्थेषु शिवाद्यवनि पश्चिमम् ॥ १५
सर्वमन्तर्गतं यस्मात् परीक्ष्यन्ते त एव ते ।

s"at' svetes"u pada'rthes"u s'iva'dyavani pas'cimam ॥ 15
sarvamantargatam yasma't pari'ks"yante ta eva te ।

Under these six categories, all the principles(tattvas) from siva tattva to pruthvi tattva are inclusively present. These principles are explained in the sequel through reasoning and reflections.

लयभोगाधिकाराणां न भेदो वास्तवश्शिवे ॥ १६
किन्तु बिन्दोरणूनां च वास्तवा एव ते मताः ।
यथार्कः पङ्कजं नित्यं बोधसंक्षोभणादिभिः ॥ १७
कर्मभिर्बोधकाद्याख्यां लभतेऽत्र तथा शिवः ।

layabhoga'dhika'ra'n.a'm na bhedo va'stavas's'ive ॥ 16
kintu bindoran.u'na'm ca va'stava' eva te mata'h ॥
yatha'rkah pan'kajam nityam bodha samks''obhan.a'dibhih ॥ 17
karmabhir bodhka'khyam labhate atra tatha' s'ivah ॥

In reality, the difference which is observed in the three functional states, laya, bhoga and adhikara, is not to be seen in Siva. But as far as the bindu(kundalini) and the souls are concerned, the difference in these three states is real. The lotus flower gets unfolded and withered by the rays of the sun. Just as the sun attains different names such as the unfolder(bodhah) , drier(samkshobhana) and so forth in respect of its actions concerned with the lotus, even so Lord Siva attains different names in respect of his actions concerned with the pure maya and the souls.

उपसंहृत कार्यात्मा यदा बिन्दुर्व्यवस्थितः ॥ १८
तदा लयाह्वयं तत्त्वं शिवतत्त्वं तदेव हि ।

upsamhr'ta ka'rya'tma' yada' bindurvyavasthitah ॥ 18
tada' laya'hvayam tattvam s'ivatattvam tadeva hi ॥

When the bindu exists in its own essential state with all the evolutions absorbed into it and with all of its evolutionary actions completely set at rest, it attains the specific name 'laya'. The same state of bindu is known as siva tattva.

विद्यादि तत्त्ववन्नेदं सन्नतत्त्वादि लक्षणम् ॥ १९
किन्तु स्वदृक्क्रियाशक्तिः किरणात्मकं अव्ययम् ।
व्यापकं नित्यं अचलं सर्वतोमुखमैश्वरम् ॥ २०

vidya'di tattvavan netam sannatatva'di laks''an.am ॥ 19
kintu svadr'k kriya's'aktih kiran.a'tmakam avyayam ॥
vya'pakam nityam acalam sarvatomukham ais'varam ॥ 20

This siva tattva is not associated with such modifications as transformation and others which are seen as associated with suddha vidya tattva and isvara tattva. But it is of the nature of its own inherent energy of knowing and doing; it is indestructible; pervasive in all of its evolutes and effects; it is eternal and immutable. It is always turned towards the entire range of manifestations and evolutions.

तस्मिन्विस्पष्ट चिन्मात्रो व्यापकत्वादि धर्मवान् ।
अनन्योन्यश्च तच्छक्तेस्समवायास्सिथतः शिवः ॥ २१

*tasmin vispas''t'a cinma'tro vya'pakatva'di dharmava'n /
ananyonyas'ca tacchaktes samava'ya's sthitas's'ivah ॥ 21*

In this siva tattva, Lord Siva presents himself as both non-different and different from it. Siva who is in the form of fully unfolded pure consciousness and who is associated with pure qualities such as all-pervasiveness, eternity and others and who is with Sakti exists in this tattva maintaining an inseparable relationship with that Sakti.

शक्तोयं शक्तयो यस्मादुद्योगादि क्रियाच्युताः ।
शिव एवाधितिष्ठन्ते निष्कलश्च स एव तु ॥ २२

*s'aktoyam s'aktayo yasma'd udyoga'di kriya'cyutah /
s'iva eva'dhi tis''t'hante nis''kalas'ca sa eva tu ॥ 22*

While in siva tattva, Siva is called 'Saktah' since all the Saktis exist in him, being bereft of all cosmic actions such as creation, maintenance, dissolution and others. Since all the Saktis remain absorbed into him, here in this tattva, Siva is known as Laya Siva. Laya Siva himself becomes known as Nishkala Siva.

उद्युक्तस्तु यदाकार्ये बिन्दुर्भोगाह्वयं तदा ।
लभते शिव उद्युक्तस्स एव च सदाशिवः ॥ २३

*udyuktastu yada'ka'rye bindurbhoga'hvayam tada' /
labhate s'iva udyuktas sa eva ca sada's'ivah ॥ 23*

When Siva gets himself involved in the actions concerned with the bindu tattva, He becomes known as Udyukta. Under this context, He is also known as Bhoga Siva and He himself is also known as Sadasiva.

तत्त्वं तदेव सादाख्यं न शिवाद्रस्तुतोभिदा ।
भोगस्तत्पालनात्मैव नाध्यासस्तदसंभवात् ॥ २४

tattvam tadeva sa'da'khyam na s'iva'dvastutobhida' /
bhogastat pa' lana'tmaiva na'dhya'sastad asambhava't ॥ 24

The tattva which exists activated and controlled by Sadasiva is known as 'sadaakhya tattva'. In reality, this sadaakhya tattva is not different from siva tattva since what is known as bhoga is actually the regulating and evolving process concerned with the bindu tattva. But, this is not to be considered as false attribution(adhyasa), since there is no reason for the occurrence of erroneous knowledge.

बिन्दुः प्रवृत्तः कार्यस्यात् अधिकारस्तदा यदा ।
शिवस्य न भिदा पूर्वा विशेषस्य मुनीश्वराः ॥ २५
ईवरश्च स एव स्यात् तत्त्वं तच्चेश्वराह्वयम् ।
प्रवृत्तोयं इति प्रोक्तः प्रवृत्ताः शक्तयो मताः ॥ २६

binduh pravr'ttah ka'ryasya't adhika'ras tada' yada' /
s'ivasya na bhida' pu'rva' vis'es'asya muni's'vara'h ॥ 25
i's'varas'ca sa evasya't tattvam taces'ara'hvayam /
pravr'ttoyam iti proktah pravr'tta'h s'aktayo mata'h ॥ 26

When the bindu tattva is made to vibrate slightly so as to give rise to evolutions and manifestations, Siva attains the name Adhikara Siva(Possessor of absolute authority). This Adhikara Siva is not different from Bhoga Siva who himself is not different from Laya Siva. Adhikara Siva is also called Isvara. The cosmic plane which is activated and energized by Isvara becomes known as isvara tattva. Since the associated Saktis are engaged in the process of evolution and manifestation, Siva, with whom these Saktis are inseparably associated, becomes known as Pravrutta Siva, under this context.

ऋषयः r's'ayah

बिन्द्ववस्थाविशेषेण शिवभेदस्त्वयोदितः ।

बिन्दोरचेतनत्वेन प्रवृत्तिः स्वत एव न ॥ २७

कर्ताचेत्तत्प्रवृत्त्यर्थं विकारीस्यात्सदाशिवः ।

एवं विरोध आपन्ने परिहारं वदेश्वर ॥ २८

bindvavastha' vis'es''en.a s'ivabhedas tvayoditah /

bindor acetanatvena pravr'ttih svata eva na // 27

karta'cet pravr'tyartham vika'ri'sya't sada's'ivah /

evam virodha a'panne pariha'ram vades'vara // 28

The Sages ask:

It has been declared by you that the seeming differences in Siva, such as Laya Siva and others, are observed based on the actual differences in the states of bindu. Since bindu is non-intelligent, it cannot, of its own accord, give rise to evolution. If Siva is considered to be the Authority for making the bindu to give rise to evolution, then Siva becomes the one sustaining the defect of mutability. Since there is such inconsistency, O Lord, kindly explain how to resolve this conflict.

ईश्वरः i's'varah

कर्तृत्वं द्विविधं विप्राः संकल्पात्करणादपि ।

न हि संकल्पमात्रेण कुलालैः क्रियते घटः ॥ २९

kartr'tvam dvididham vipra'h samkalpa't karan.a'dapi /

na hi samkalpa ma'tren.a kula'laih kriyate ghat'ah // 29

The Lord:

O, the twice-born sages!, doership(kartrutvam) is of two kinds. Doership by mere volition, mere thought or ideation is one kind. Doership executed with the help of tools and instruments is another kind. A pot is not indeed created by means of mere mental ideation

शिवस्संकल्पमात्रेण बिन्दुक्षोभकरस्सदा ।

न व्यापारविशेषेण येनायं विकृतो भवेत् ॥	३०
समस्तोपाधि शून्यत्वान्निर्मलत्वाच्च हे द्विजाः ।	
य एवोपाधिमन्तस्ते विकृताः कार्यजन्मनि ॥	३१
ततश्चनाविकारित्वं कर्तृत्वे न विरुद्ध्यते ।	
समस्तोपाधि शून्यत्वात् कर्तृत्वन्नेष्यते कथम् ॥	३२
कर्तृत्वप्रतिबन्धत्वादुपाधेस्तद्वियोगतः ।	
भवेत्प्रत्युत कर्तृत्वं प्राचुर्याय मुनीश्वराः ॥	३३

<i>s'ivasamkalpa ma'tren.a binduks"obhakarasa sada' /</i>	
<i>na vya'pa'ra vis'es"en.a yena'yam vikr'to bhavet ॥</i>	30
<i>samastopa'dhi su'nyatva'n nirmalatva'cca he dvija'h /</i>	
<i>ya evopa'dhimantaste vikr'ta'h ka'ryajanmani ॥</i>	31
<i>tatas'cana'vika'ritvam kartr'tve na viruddhyate /</i>	
<i>samastopa'dhi su'nyatva't kartr'tvan nes"yate katham ॥</i>	32
<i>kartr'tva praibandhatva'd upa'dhestad viyogatah /</i>	
<i>bhavet pratyuta kartr'tvam pra'curya'ya muni's'vara'h ॥</i>	33

Siva always stimulates the bindu simply by means of resolute thought(sankalpa). He does not do this by means of specific operation involving the movement of body and hands. Mutability is due to such operation as involving the movement of body. In Siva, there is no such movement. O, the twice-born sages!, He is free from all adjuncts and all impurities. Only those who are associated with adjuncts are subject to mutability, while bringing out the effect from the cause. Therefore immutability does not contradict the doership wielded by Siva. How could it be maintained that because of being free from all adjuncts, doership is not applicable to Siva? On the contrary, it is to be noted that being free from the impeding adjuncts denotes the unobstructed doership. Any adjunct is an obstacle for a perfect Being who is eternally free from the bonds. O, the authoritative Sages!, the absence of adjuncts would result in unobstructed and abundant activities.

अदेहस्यापि कर्तृत्वं स्वदेहप्रेरणे यथा ।	
यथार्को दिनचेष्टानां सन्निधेरुपकारकः ॥	३४
तथा सन्निधिमात्रेण विदधात्यखिलं शिवः ।	
सदेहस्यापि कर्तृत्वं सर्वत्रापि यदीष्यते ॥	३५
तद्देहस्यापि कार्यत्वाद् व्याप्तं कर्त्रन्तरेण तत् ।	
तस्य देहादयोप्येवं इत्यवस्था न कुत्रचित् ॥	३६

ततः प्रथमसृष्टेस्तु समस्तोपाधि वर्जितः ।

कर्ता महेश एवेष्टः प्रवृत्ताशेष शक्तिकः ॥

३७

<i>adehasya'pi kartr'tvam svadeha preran.e yatha' /</i>	
<i>yatha'rko dinaces''t'a'nam sannidherupakarakah //</i>	34
<i>tatha' sannidhi ma'tren.a vidadha'dyakhilam s'ivah /</i>	
<i>sadehasya'pi kartr'tvam sarvatra'pi yadi's''yate //</i>	35
<i>taddehasya'pi ka'ryatva'd vya'ptam kartrantaren.a tat /</i>	
<i>tasya deha'dayopyevam ityavastha' na kutracit //</i>	36
<i>tatah prathama sr's''t'estu samastopa'dhi varjitah /</i>	
<i>karta' mahes'a eves''t'ah pravr'tta's'es''a s'aktikah //</i>	37

O, Sages!, Even with a being which is without body, there is doership. The conscious soul which is formless is responsible for the movements of its own body. So, it is observed that there is doership in a formless entity. If the doership is recognized as to be present in the embodied soul alone, there occurs the defect of infinite regress (anavastha). Since that body is a product, its organs and instruments are to be considered as created and controlled by another doer. Again, it is to be noted that the body and instruments of this another doer had been created and controlled by yet another doer. Hence, there occurs infinite regress in this case. Therefore, for the first creation, Lord Siva who is free from all the limiting adjuncts should alone be recognized to be the ultimate Doer (karta). Being associated with all groups of Saktis, Lord Siva performs the first creation.

लयादिकोप्ययं भेदशक्ति तस्तुत तस्थितः ।

बिन्दुक्षोभो यतश्शम्भोश्शक्तेरेव प्रवर्तते ॥ ३८

ज्ञानक्रियात्मिका सापि सत्या नित्योदित प्रभा ।

सापराभिमुखी सर्व बन्धलेश विवर्जिता ॥ ३९

अनन्यान्या शिवात्सैव वस्तुतो मूर्तिरैश्वरी ।

लयावस्थां यदा प्राप्ता तदोदासीन रूपिणी ॥ ४०

कार्याभावादुदासीना साम्यावस्था तदैव हि ।

विज्ञानक्रिययोस्साम्यं यस्मादुद्युक्त कर्तृषु ॥ ४१

तदाह्येतत्करोमीति व्यापारे साम्यमेतयोः ।

अधिकारे क्रियोद्रिक्ता कार्येष्वधिकृता यतः ॥ ४२

<i>laya'dikopyayam bhedas' s'akti tastuta tatsthitah /</i>	
<i>binduks''obho yatas's'ambhos' s'aktereva pravartate //</i>	38
<i>jn''a'nakriya'tmika' sa'pi satya' nityodita prabha' /</i>	
<i>sa'para'bhimukhi' sarva bandhales'a vivarjita' //</i>	39
<i>ananya'nya' s'iva'tsaiva vastuto mu'rtirais'vari' /</i>	
<i>laya'vastha'm yada' pra'pta' tadoda'si'na ru'pin.i' //</i>	40
<i>ka'rya'bha'va'd uda'si'na' sa'mya'vastha' tadaiva hi /</i>	
<i>vijn''a'nakriyayos sa'myam yasmad udyukta kartr's''u //</i>	41
<i>tada'hyetat karomi'ti vya'pare sa'myam etayoh /</i>	
<i>adhika're kriyodrikta' ka'ryes''vadhikr'ta' yatah //</i>	42

The difference in the states of laya, bhoga and adhikara is recognized through the differences in the forms Sakti, since the stimulation of bindu tattva proceeds only from the Sakti of Siva. This Sakti who is of the nature of knowledge and action(jnana and kriya) is , in reality, the luminosity of the ever-existing Supreme Lord. This Sakti is always turned towards the Supreme Lord, being attentive in all of His activities and is free from all the traces of bondage. She is non-different as well as different from Siva. She constitutes the form of Lord Siva through her vibrant aspects(kalas). At the time of dissolution of the universe, she remains passive, being unconcerned of such action.(That is, there is no role for the kriya aspect) Because of absence of action, she remains passive. When there prevails equality in knowledge and action of the Doer intent on cosmic function, that state is considered as 'sa'mya avastha'(equalized state). In the ideational activity as to "I am doing this", there is indeed the equality in the two energies, jnana sakti and kriya sakti. In the state of adhikara, kriya sakti is dominant, since there is more emphasis on cosmic activities.

कार्यञ्च करणीयन्तु गुणसंकल्प संस्मृतिः ।
न तु व्यापार इत्युक्ता विभोस्तद्विषया स्मृतिः ॥ ४३
तस्मात्सदाशिवो ज्ञाना ज्ञानरूप इति स्थितः ।
अनयोर्ज्ञानयोर्हेतुः अविशेषात्मिका चितिः ॥ ४४
शक्तिरुक्ता विकल्पा सा महती मूर्तिरैश्वरी ।

<i>ka'ryan''ca karan.i'yantu gun.asamkalpa samsmr'tih /</i>	
<i>na tu vya'pa'ra ityukta' vibhostadvis''aya' smr'tih //</i>	43
<i>tasma't sada's'ivo jn''a'na'jn''a'naru'pa iti sthitah /</i>	

anayor jn" a'nayor hetuh avis'es" a'tmika' citih ||
s'atirukta' vikalpa' sa' mahati' mu'rtirais'vari' |

44

Even the action being done by the Sakti is considered to be merely by resolute thought and ideation. This recollective thought is not to be considered on par with the activities of embodied soul (like a potter). It is the recollection perfectly tuned to the activities conceived by Siva. Because of such nature of Sakti, Lord Sadasiva who now assumes the specific name 'Udyukta' exists actually in the form of knowledge and action. Citsakti who is without any specific modality is responsible for the actions characterized by knowledge. The form which is in inseparable relationship with Siva, which is free from modifications and which is supreme is known as Sakti.

ऋषयः r's"ayah

दीक्षायां भगवन्स्तत्त्वं शिवाख्यं शोध्यमीरितम् ॥ ४५
शान्त्यतीतकलाव्याप्तं इति चाद्य विरुद्ध्यते ।

di'ks" a'ya'm bhagavams tattvam s'ivakhyam s'odhyam i'ritam || 45
s'a'ntyati'ta kala'vya'ptam iti ca'dya viruddhyate |

The Sages:

O, Lord!, earlier it was told that in the ritualistic process of diksha, siva tattva should be purified. But now it is said the siva tattva is pervaded by sanyatita kala. This statement contradicts the earlier one. (If siva tattva is pervaded by sanyatita kala, how could it be separately purified?)

ईश्वरः i's'varah

चोदितं सत्यमेवैतद् वक्ष्ये यूयं समाहिताः ॥ ४६
प्रकृतित्वादयं बिन्दुः क्षोभ्यते नाखिलात्मना ।
तत्र यो क्षुब्धभागोस्य शान्त्यतीत कला तु सा ॥ ४७
शान्त्यतीत भुवनात्मायः परिणामस्तु बैन्दवः ।
शिवतत्त्वं तु तत्रोक्तं सादाख्यं भुवनन्तु यत् ॥ ४८
बैन्दवं तत्तु सादाख्यं तत्त्वमुक्तं शिवागमे ।

coditam satyam evaitad vaks" ye yu'yam sama'hita'h ||
prakr'tiva'd ayam binduh ks" obhyate na'khila'tmana' |

46

tatra yo ks''ubdha bha'gosya s'a'ntyati'ta kala' tu sa' // 47
s'a'ntyadi bhuvana'tma'yah parin.a'mastu bairidavah /
s'ivatattvam tu tatroktam sa'da'khyam bhuvanam tu yat // 48
bairidavam tattva sa'da'khyam tattvamuktam s'iva'game /

The Lord:

What you have said is really reasonable. I will explain the truth behind this. Listen to my instructions with one pointed attention. Since the bindu is actually the pure prakruti, it is not wholly activated or stimulated by the Lord. Only a small portion of the bindu gets stimulated. That stimulated small part is considered to be santyatita. The worlds(bhuvanas) such as santi and others are brought out through partial modifications sustained by the bindu. What is said as sadakhya here is indeed sadakhya bhuvana. This is in sadakhya tattva. In the Agamas, it has been well explained that the sadakhya tattva is related to bindu and only the tattvas and bhuvanas are purified in the process of diksha, not the three states, laya, bhoga and adhikara. Hence there is no contradiction.

ऐश्वरं तदधस्तत्त्वं तदेवैश्वरं ईरितम् ॥ ४९
एतानि त्रीणि तत्त्वानि सन्ति तत्त्वात्मवर्त्मनि ।
एतान्येव तु शोध्यानि पूर्वोक्तानि न कुत्रचित् ॥ ५०
तानि प्राप्तानि सर्वैस्तु दीक्षया योजितैर्नृभिः ।
योजिता लयतत्त्वे ये ते मुक्ता नापरत्र च ॥ ५१

ais'varam tadadhastattvam tadevais'varam i'ritam // 49
eta'ni tri'n.i tattva'ni santi tattva'tma vartmani /
eta'nyeva tu s'odhya'ni pu'rvokta'ni na kutracit // 50
ta'ni pra'pta'ni sarvaistu di'ks''a'ya' yojitair nr'bhih /
yojita' layatattve ye te mukta' na'paratra ca // 51

The plane below the level of sadakhya tattva is known as isvara tattva. These three tattvas, isvara, sadakhya and siva, are rooted in the scheme of 36 tattvas. Only these three tattvas are to be purified in the process of diksha. The three specific states of bindu, which have been said earlier and which are in the same plane of these three tattvas are not to be purified under any circumstance. These three tattvas are to be reached by all those sadhakas who are elevated to be installed there through the process of diksha. Only those sadhakas who are elevated to the laya tattva are to be considered as the liberated pure souls. The sadhakas who are elevated to be in the isvara tattva and sadakhya tattva are not wholly liberated.

भोगाधिकार तत्त्वस्था व्यक्तचिन्मात्र शक्तयः ।
 बिन्दुनैवहि भिन्नोयं भक्तस्तु भुवनैरपि ॥ ५२
 शान्त्यतीताश्च शान्तिश्च विद्यास्थिति निवृत्तयः ।
 भुवनानि महान्त्येषु संज्ञाः पञ्च लभेच्छिवः ॥ ५३

bhoga'dhika'ra tattvastha' vyaktacinma'tra s'aktayah |
bindunaiva hi bhinnoyam bhaktastu bhuvanairapi || 52
s'a'ntya'ti'ta'ca s'a'ntis'ca vidya'sthiti nivr'ttayah |
bhuvana'ni maha'ntyes"u samjn"a'h pan"ca labhecchivah || 53

Those who have reached the bhoga tattva(sadasiva tattva) and adhikara tattva(isvara tattva) are with the fully manifest powers of consciousness; but at the same time they are with a limiting factor effected by the desire for lordship(adhikara mala). The pure region of bhoga tattva gets differentiated by the force of the specific states of bindu alone. Having been differentiated, it becomes divided into various worlds(bhuvanas). The sadhakas who reach these worlds attain different names according to the differentiated planes reached them. Santyatita, santi, vidya, pratishtha and nivrutti – these are the names of the five worlds of the bhoga tattva. These five worlds are controlled by the five Saktis , Isani and others. Being associated with these five Saktis, Lord Sadasiva attains five specific names.

ईशान पुरुषाघोर वामजातात्मिकाः क्रमात् ।
 एतास्सदाशिवावस्थाः भोगस्यानन पञ्चकाः ॥ ५४

i's'a'na purus"a'ghora va'maja'ta'tmika'h krama't |
eta'ssada's'iva'vastha'h bhogasya'nana pan"ca'h || 54

Sadasiva who is also known as Bhoga Siva appears here with five faces. Isana, Tatpurusha, Aghora, Vama and Sadyojata – these five mantras are in the states identical to the state of Sadasiva and they assume the form of five faces of Sadasiva.

पञ्चमूर्तिमयी शुभ्रा नित्या सकल निष्कला ।
 मूर्तिस्सादाशिवी ज्ञेया सर्वकार्यप्रवर्तिका ॥ ५५

*pan"camu'rtimayi' s'ubhra' nitya'sakala nis"kala' /
mu'rtis sa'da's'ivi' jn"eya' sarvaka'rya pravartika' //*

55

These five mantras, Isani and others, which are capable of constituting a form, are exceedingly pure; eternal; they themselves are with and without form(sakala-nishkala).They are known to be inseparably related to the form of Sadasiva. They are involved in all the activities related to bindu as conceived by Siva.

ईशान शेखरी सा च पुंवक्त्राघोरहृत्स्थला ।
वामगुह्या च सद्याङ्गी हारिणी जननी तथा ॥ ५६
रोधयित्रीति तिसृभिश्शक्तिभिः कल्पितेन्द्रिया ।
अष्टावेता यशस्विन्यः ईशानाद्यास्तु शूलिनः ॥ ५७

*i's'a'na s'ekhari' sa' ca pumvaktra'ghora hr'tsthala' /
va'maguhya' ca sadya'n'gi' ha'rin.i' janani' tatha' //* 56
*rodhayitri'ti tivr'bhis's'aktibhih kalpitendriya' /
as"t'a'veta' yas'asvinyah i's'a'na'dya'stu s'u'linah //* 57

Isana mantra assumes the form of head; Tatpuruṣa mantra assumes the form of face; Aghora mantra assumes the form of heart and chest; Vamadeva mantra assumes the form of privy part (guhya); Sadyojata mantra assumes the form of feet and other parts. Apart from these, there are three more mantras- Harini, Janani and Rodhayitri. These three mantras constitute the essential internal instruments(karana) of the form of Sadasiva. O, The twice-born Sages!, all these eight Saktis are the highly adorable Saktis of Paramesvara.

आसां वीर्यं विभागश्च स्वरूपेणोच्यते द्विजाः ।
ईशानी परमाकाष्ठा शेखरत्वेन कल्पिता ॥ ५८
जगत्पूरण हेतुत्वात्बिन्दोर्नादादि वृत्तिभिः ।
वक्त्रेण साम्यतस्तस्य पुमान्वक्त्रं इतीर्यते ॥ ५९
घोरोमलादि संसारस्तद्विशोधयिता विभुः ।
अघोर इति विख्यातः सद्भावोयं सलक्षणः ॥ ६०
हृदयश्चापि सद्भावो यस्मात्तस्मात्तदेव हि ।
वामोस्यतु रहस्यत्वात् सूक्ष्मत्वाद् दृक्क्रियात्मकः । ६१
कर्ता विश्वस्य पुत्रादि कार्येषु जनकं यतः ।
वामो गुह्यस्ततश्चायं शास्त्रेऽस्मिन् संमतो बुधाः ॥ ६२

स्वस्येच्छामात्रतस्तस्य स्वशक्ति प्रसरात्मिकाम् ।

मूर्तिमासादयेद्यस्मात् सद्योमूर्तिस्ततस्स्मृतः ॥

६३

<i>a'sa'm vi'ryam vibha'gam ca svaru'pen.ocyate dvija'h /</i>	
<i>i's'a'ni' parama' ka's't'ha' s'ekharatvena kalpita' //</i>	58
<i>jagatpuran.a hetutva'd bindornada'di vr'ttibhih /</i>	
<i>vaktren.a sa'myatastasya puma'nvaktram iti'ryate //</i>	59
<i>ghoromala'di samsa'ras tadvis'odhayita' vibhuh /</i>	
<i>aghora iti vikhya'tah sadbha'voyam salaks'an.ah //</i>	60
<i>hr'dayan'ca'pi sadbha'vo yasma'ttasma't tadeva hi /</i>	
<i>va'mosya tu rahasyatva't su'ks'matva'ddr'kkriyatmakah //</i>	61
<i>karta' vis'vasya putra'di ka'ryes'u janakam yatah /</i>	
<i>va'mo guhyastatas'ca'yam s'a'stresmin sammato budha'h //</i>	62
<i>svasyeccha' ma'tratastasya svas'akti prasara'tmika'm /</i>	
<i>mu'rtima'sa'dayedya'sma't sadyomu'rtis tatassmr'tah //</i>	63

O, the twice-born Sages!, now I will tell you the greatness and inexhaustible power of these Saktis and the process in which these Saktis constitute different parts of the form of Sadasiva, with all the essential details. Isana is the unexcellible, unsurpassable and the ultimate sphere of the Lord Paramesvara. Therefore, this Sakti is considered to constitute the ultimate part of a form, namely the head. The Mantra-sakti which fills up and harmonizes the entire range of the universe through the proliferation and spreading of the sound principle(nada) arising from the bindu is known as Tatpurusha. By this virtue and by its quality of being equal to the facial portion, this Tatpurusha mantra is considered to constitute the face of that form. The repeated phenomenon of birth death which is due to anava mala and other bonds, is very dreadful. The Mantra-sakti which exists as alienated and anti-phased to the dreadful samsara is known as Aghora(non-dreadful;calm). Such Sakti is pervasive. Its innate nature is to remain in its own existential awareness. Since the heart is of the nature of such existential awareness, Aghora-mantra is considered to constitute the chest(hrudaya) part of the form. Vama mantra is of the nature of being very subtle, secret and unseen and of the power of knowing and doing. Moreover, this Vama is the enabling power for the creation of the world and the creative power behind the progeny and others. O, the learned Sages!, by virtue of these significant characteristics, it is maintained in this Agama that this Vama mantra constitutes the secret and privy part of the form of Sadasiva. The mantra which, by its mere will, instantaneously assumes various forms is known as Sadyojata mantra. Its own Saktis are spread and strewn in the forms assumed by this mantra. By virtue of this power of form-generation, Sadyojata mantra is considered to constitute the feet and other parts of the form of Sadasiva

एवं मन्त्रास्तु पञ्चैते यैर्निबद्धा तनुशिवा ।
वस्तुतस्तु न भिन्नास्ते यतो नान्ये स्वशक्तिः ॥ ६४

*evam mantra'stu pan'caite yairnibaddha tanus's'iva' /
vastutastu na bhinna'ste yato na'nye svas'aktitah ॥ 64*

In this way, the auspicious and pure form of Sadasiva is considered to have been constituted and well structured with these five mantras. Just as Sadasiva is non-different from his Saktis, even so these mantras are non-different from Sadasiva.

अन्तरङ्गास्तथा चान्ये मन्त्रास्सन्ति शिवात्मकाः ।
हृच्छिरश्चूळिका वर्म लोचनास्त्राणि नामतः ॥ ६५

*antaran'ga'statha'ca'nyemantra'ssantis'iva'tmaka'h /
hr'cchiras'cu'l'ika'varma locana'stra'n.ina'matah ॥ 65*

In the same way, there are other mantras which are of the nature of Sakti, which are subtle and secret and which constitute other parts and instruments needed for the form of Sadasiva. They are – Hrudaya, Siras, Sikha, Kavaca, Netra and Astra.

सद्भावो हृदयं तस्य शिरस्सर्वोच्छ्रितो गुणः ।
वशित्वमपराधीनं या शिखा सोपरिस्थिता ॥ ६६
स्वभाव गुप्तमन्येषां समर्थमपिगोपने ।
तेजः कवचसाधर्म्यात्तन्नाम्ना व्यपदिश्यते ॥ ६७
सर्वज्ञताया यद्वीजं ततस्तेन निरीक्षणम् ।
यो सावप्रसहशंभोः प्रतापो हेतिरुच्यते ॥ ६८

*sadbha'vo hr'dayam tasya s'irassarvocchrito gun.ah /
vas'itvam apara'dhi'nam ya' s'ikha' soparisthita' ॥ 66
svabha'va guptam anyes'a'm samarthamapigopane /
tejah kavaca sa'dharmya't tanna'mna' vyapadis'yate ॥ 67*

sarvajna'ta'ya' yadbi'jam tatastena niri'ks'an.am /

yo sa'vaprasahas's'ambhoh prata'po hetirucyate //

68

The mantra which has a perfect awareness of its own existence is known as Hrudaya mantra and hence it constitutes the heart of the form of Sadasiva. The mantra which has the attribute of being in the most exalted and supreme state is the Siro mantra and as such it appears as the head of Sadasiva's form. The mantra which has the attributes of absolute independence and absolute control is known as Sikha mantra and as such it is considered to be the tuft of Sadasiva's form. The effulgent mantra, which, by its own nature, remains hidden and concealed and which is efficacious in keeping all others under protection and concealment and which has sameness with a shield is known as Kavaca mantra. Hence, it constitutes the shoulders of Sadasiva's form. The mantra which is the causal source of the power of all-knowing(sarvajnata) is known as Netra mantra and by this virtue it is considered to constitute the eyes of Sadasiva. The mantra which is with unassailable vigor and whose effulgence and powerful force could not be endured by the hostile forces is known as Astra mantra. Therefore, this mantra constitutes the vigor and missile of Sadasiva.

ऐश्वर्यं परमा काष्ठा नैजो गुण इतीष्यते ।

यस्मात्सा परमा काष्ठा व्याप्त्युत्कर्षात्मको गुणः ॥ ६९

ऐश्वर्यं स्वामिता सर्वं चिदचिद्वर्गयोर्द्वयोः ।

ऐश्वर्यन्नात्र वशिता सा यस्मादीशितुः फलम् ॥ ७०

ais'varyam parama' ka's't'ha' naijo gun.a iti's'yate /

yasma't sa' parama' ka's't'ha' vya'ptyutkars'a'tmako gun.ah // 69

ais'varyam sva'mita' sarva cidacidvargayor dvayoh /

ais'varyanna'tra vas'ta' sa' yasmadi's'ituh phalam //

70

The lordship(aisvaryam) of Sadasiva extends up to the plane which is unexcellable and which is the ultimate region. That lordship is His innate attribute. Since that region pervades the entire range of the worlds and tattvas, it is considered to be the ultimate. The lordship of Sadasiva denotes that He is the Lord of the entire host of intelligent beings(cit) and non-intelligent objects (acit). The power of absolute control(vasitva) is not to be considered as a separate attribute of Sadasiva, since this vasitva is the fruit brought out by aisvarya.(That is, aisvarya is inclusive of vasitva)

मन्त्रास्तु सर्वैवेते शक्तयः परमेष्ठिनः ।

नित्यसिद्धाश्च ताः प्रोक्ताश्शक्तस्तद्योगतश्शिवः ॥ ७१

*mantra'stu sarva evaite s'aktayah parames't'hinah /
nityasiddha's'ca ta'h prokta's'saktastadyogatas's'ivah //*

71

All these mantras, five brahma mantras and six anga mantras, are , in reality, the Saktis of the Supreme Lord. They are eternally established in their own sphere. When Sadasiva remains associated with these Saktis, He becomes known as Saktah(the possessor of Saktis).

यदा कार्यप्रवृत्तास्तास्तदोच्यन्ते तु शक्तयः ।
शक्तिशक्तिमतोर्भेदः प्रसंगादेवमीरितः ॥

७२

*yada' ka'ryapravr'tta'sta's tadocyante tu s'aktayah /
s'akti s'aktimator bhedah prasan'ga'devam i'ritah //*

72

Generally these mantras are in luminous forms only. When they are involved in their respective cosmic activities, being perfectly tuned to the will of Sadasiva, they are called Saktis. Only from the standpoint of cosmic activities, a difference is assumed between Siva and Sakti, Siva as the possessor of Saktis(Saktimat) and the Saktis acting according to the will of Siva.

शिवेन सात्मका एते मन्त्राभिन्नाणवो न च ।
हारिणी या शिवस्योक्ता सर्वाहरण शक्तिका ॥
अथवापर संस्थानत्रयेदाहत्य पुद्गलम् ।
यस्मात्तस्मादियं शक्तिर्हारिणीत्युच्यते बुधैः ॥
जननी जगतो जन्म स्वभावस्यामितद्युतिः ।
रोधयित्रचणुसंघस्य प्रलये नियमस्थितिम् ॥
भोगेष्वपि च तस्यापि विदधाति यतस्ततः ।

७३

७४

७५

*s'ivena sa'tmaka' ete mantra'bhinna'n.avo na ca /
ha'rin.i' ya' s'ivasyokta' sarva'haran.a s'aktika' //*
athava'para samstha'nan nayeda'hr'tya pudgalam /
yasma'ttasma'diyam s'aktir ha'rin.i'tyucyate budhaih //
janani' jagato janma svabha'vasya'mitadyutih /
rodhayitryan.u sanghasya pralaye niyamasthitim //
bhoges"vapi ca tasya'pi vidadha'ti yatastatah /

73

74

75

These mantras are in absolute oneness with Siva. These mantras are different from the seventy million mantras existing in the suddha-vidya tattva. So they are not considered to be different from Siva. The Sakti which is endowed with the power of dissolving the entire range of the creations(worlds, tattvas and others) is known as Harini. This Sakti leads the soul from one tattva to another tattva in an ascending order and finally brings it to the supreme plane. For this reason also, this Sakti is called Harini by those who are experts in the Agamas. The Sakti whose innate nature is to be with immeasurable luminosity and who gives rise to the creation of the worlds is known as Janani. The Sakti who allocates respective places for the various hosts of souls at the time of final dissolution(pralaya) and who keeps control and regulation over the enjoyments pertaining to the karmic fruits of each soul is called Rodhayitri.

एतास्तु शक्तयस्तिस्त्रशरीर करणात्मिकाः ॥ ७६
 नित्यसिद्धा विभोर्विप्राः यत एव स्वकं बलम् ।
 शक्तीनां वस्तुतस्तासां स्थितिरीश्वर तत्त्वके ॥ ७७
 ईशः प्रवर्तको यस्मात् प्रवृत्तिशक्तिभिर्यतः ।

eta'stu s'aktayastisras' s'ari'ra karan.a'tmika'h ॥ 76
nityasiddha' vibhorvipra'h yata eva svakam balam ।
s'akti'na'm vastutasta'sa'm sthitiri's'vara tattvake ॥ 77
i's'ah pravartako yasma't pravr'ttis's'aktibhir yatah ।

O, the twice-born Sages, these three Saktis exist in the form of various instruments(karanas) pertaining to the body of Sadasiva. These Saktis belonging to Sadasiva are with eternal existence. For the same reason, they are considered to be His strength and vigor. It is by these Saktis, that Lord Isvara becomes the Doer or Performer and it is by these Saktis that the power of performing the relevant activities gets endowed in Him. The exact location for these Saktis is in isvara tattva.

ऋषयः र's''ayah
 भगवन् कथितस्संयक्पदार्थः पतिसंज्ञितः ॥ ७८
 प्रमाणैरपि वक्तव्यो युक्तिबोद्ध्याहि साधवः ।

bhagavan kathitas samyak pada'rthah pati samjn''itah ॥ 78
prama'n.airapi vaktavyo yukti boddhya'hi sa'dhavah ।

The Sages:

O, Lord Bhagavan!, the nature of Siva as Pati has been well explained. But these views are to be told supported by valid proof, reasoning and reflections. Is it not true that the sages are to be enlightened with such reasoning and reflections also?

ईश्वरः i's'varah

अचेतनं जगद्विप्राः चेतन प्रेरणं विना ॥ ७९

प्रवृत्तौ वा निवृत्तौ वा न स्वतन्त्रं रथादिवत् ।

योत्र प्रवृत्तकः शक्तः स पतिः परिपठ्यते ॥ ८०

acetanam jagadvipra'h cetana preranam vina' ॥ 79

pravrttau va nivrttau va' na svatantram ratha'divat /

yotra pravrttakah s'aktah sa patih paripat'hyate ॥ 80

The Lord:

O, the Sages!, this world is basically inert. Without being activated by an intelligent being, it cannot set itself into action, nor can it refrain from action. It is not independent, just as the objects such as chariot and others. He who is independent and who is capable of activating the world is reasonably considered to be Pati(the controller and protector).

नानैकान्तिकता हेतोः क्षीरे वत्स विवृद्धिदे

चेतनेन गवा यस्मात्प्रवृत्तं वत्सवृद्धिदम् ॥ ८१

मृताद्देहात्प्रवर्तेत प्रवृत्तं स्यात्स्वतः पयः ।

न च प्रवर्तते यस्माच्चेतनापेक्षितास्थिता ॥ ८२

na'naika'ntikata' hetoh ks'i're vatsa vivr'ddhide /

cetanena gava' yasma't pravrttam vatsa vr'ddhidam ॥ 81

mr'ta'ddeha'tpravrteta pravrttam sya'tsvatah payah /

na ca pravartate yasma'c cetana'peks'ita'sthita' ॥ 82

(A reasoning is expressed through the analogy of milk flowing from the cow for the sake of the growth of its calf to prove that even an inert substance could be in action without being induced by an independent and intelligent doer.) In this reasoning, there does not prevail any uncertainty or fallaciousness. It should be observed that even that milk flows out only from the

intelligent cow. If the milk flows out of its own accord and nourishes the calf, then even from the dead body of the cow the milk should flow out. This does not happen. The activity of enabling the growth of calf takes place only as intended and stimulated by the conscious soul of the cow. Therefore, by all means, the activity of an inert object is always in expectancy of inducement from an intelligent being.

नाप्ययस्कान्त दृष्टान्तस्साधकोऽचित्प्रवर्तने ।
 अयस्कान्तोपि योत्कारं अपुक्ष्यैव प्रवर्तकः ॥ ८३
 किञ्चपक्षीकृतस्सोपि जडस्सन्यः प्रवर्तते ।
 स्वप्रवृत्तौ परापेक्षं अचेतनं अतस्थितम् ॥ ८४

na'pyayaska'nta dr's't'a'ntas sa'dhako acitpravartane |
ayaska'ntopi yotka'ram apeks''yaiva pravartakah || 83
kin''ca paks''i'kr'tassopi jad'assan yah pravartate |
svapravr'ttau para'peks''am acetanam atasthitam || 84

For the activities observed in inert object, even the analogy of magnet and iron does not apply. The magnet induces movements in iron by necessarily wanting an intelligent person who could bring about proximity between the magnet and the iron. (The magnet cannot attract the iron which is far away from it) Even the magnet, which is basically non-intelligent, sets into action only due to an intelligent doer who brings about nearness between the magnet and the iron. This establishes the propositional view of the reasoning that the world is inert. Therefore, it is logically ascertained that inert things are always in need of an intelligent inducer as far as their own actions are concerned.

ऋषयः r's''ayah
 एवञ्चेतनास्सन्ति पुरुषास्सर्वसंमताः ।
 तेषामेवास्तु कर्तृत्वं किमन्येन वदेश्वर ॥ ८५

evan''ceccetana'ssanti purus''a's sarva sammata'h |
tes''a'meva'stu kartr'tvam kimanyena vades'vara || 85

The Sages:

O, Lord!, it is agreed upon by the disputants of all the systems that the souls are essentially conscious beings. In that case, let the doership in respect of creation and others be with the intelligent souls themselves. What is the purpose in holding the view that there is an independent doer other than the conscious souls?

ईश्वरः i's'varah

अज्ञो जन्तुरनीशोयं आत्मा यस्माद्विजर्षभाः ।

सोपि सापेक्ष एवस्यात्स्वप्रवृत्तौ घटादिवत् ॥ ८६

इष्यते स कथं कर्ता कर्ता तस्मान्महेश्वरः ।

ajn'o janturani's'oyam a'tma' yasma'd dvijars''abha'h/

sopi sa'peks''a evasya't svapravr'ttau ghat'a'divat//

86

is''yate sa katham karta' karta' tasma'n mahes'varah/

The Lord:

O, the excellent among the twice-borns!, even though the soul is a conscious being, it is basically inert(when compared to the all-knowing power of the Lord); it is subjected to repeated process of birth, decay and death; it is incapable of doing even an insignificant action. Therefore, even this self is in need of another intelligent and powerful doer for its own perseverences. In consideration of its insignificant and trivial nature, the self is thought to be like the pot and other inert objects. So, how could such a self be the performer of creation of the world and other actions? Therefore, the Great Isavara alone is the Primal Lord capable of performing the cosmic deeds.

विमुक्तास्तर्हि कर्तारो भवेयुरितिचेन्मतिः ॥ ८७

किमादिमुक्तस्स्यात्कर्ता नादिमुक्तोथवा द्विजाः ।

अनादिमुक्तश्चेत्कर्ता सिद्धसाधनता तदा ॥ ८८

आद्यश्चेन्मुक्तिदस्तस्य कर्ता प्रागेव सिद्ध्यति ।

vimukta'starhi karta'ro bhaveyuriticen matih//

87

kima'dimuktassya't karta' na'dimukto athava' dvija'h/

Let the liberated self(whose consciousness is equal to that of the God) be the Primal Performer of cosmic deeds. If it is argued in this way, then what is the nature of this Liberated Self ? Is he the one who has attained liberation? Or, is he the one who exists eternally liberated? If the one who exists eternally liberated is the Primal Performer, then this view gets itself settled in the case of our own view being established(siddha sadhana) and so we do not have any counter argument with this since it confirms our own view. If the one who has 'attained' liberation is the Primal Performer, then it becomes self-evident that even before the one who has attained liberation, there exists the One who grants this liberation to the entangled soul.

अन्यथायं कथं मुक्तो बद्ध एव सदाभवेत् ॥ ८९

न मोक्षं यान्ति पुरुषाः स्वसामर्थ्यात्कदाचन ।

मुक्त्वा प्रसादं देवस्य शिवस्याशिवहारिणः ॥ ९०

anyatha'yam katham mukto baddha eva sada' bhavet ॥ 89

na moks'am ya'nti purus'a'h svasa'marthyat kada'cana ॥

muktva' prasa'dam devasya s'ivasya's'ivaha'rin.ah ॥ 90

How can this adi-mukta(the one who has attained liberation) become a liberated one without the grace of anadi-mukta(who exists eternally liberated)? Without Siva's grace, he would be always be a bound soul only. Without the grace of effulgent Siva whose very nature is to ward off all inauspiciousness, never this bound soul attains liberation simply by its own capacity and perseverences.

किञ्चानुमानमत्रान्यच्छ्रूयतां द्विजसत्तमाः ।

विवादाध्यासितं विश्वं विश्ववित्कर्तृ पूर्वकम् ॥ ९१

कार्यत्वदावयोस्सिद्धं कार्यं कुम्भादिकं यथा ।

kin'ca'numa'nam atra'nyac chru'yata'm dvijasattama'h ॥

viva'da'dhya'sitam vis'vam vis'avait kartr' pu'rvakam ॥ 91

ka'ryatva'da'vayossiddham ka'ryam kumbha'dikam yatha' ॥

O, the excellent twice-born Sages!, moreover in ascertaining the ultimate doership of the Lord, there is another inference also to be known by you. Listen to this. The world which is occupied in the arguments and disputes, has for its creation an all-knowing Doer as its eminent cause(nimitta karana). This is the proposition(pratijn”a). Since this is a product – this is the reason(hetu). Just as a pot is observed to be a product both by the proposer(vadin) and the disputant(prati vadin) – this is the illustrative example(udaharana).

कार्यताचास्य विश्वस्यस्सभागत्वात्घटादिवत् ॥ ९२
व्योमादिरपि सांसोपि सगुणत्वाद्यथा घटः ।
विवादाध्यासितं तस्मात् जगत्कर्तृपुरस्सरम् ॥ ९३

ka’ryata’ca’sya vis’vasyas sabha’gatva’t ghat’a’divat ॥ 92
vyoma’dirapi sa’msopi sagun.atva’dyatha’ ghata’h/
viva’da’dhya’sitam tasma’t jagatkartr’purassaram ॥ 93

The nature of being a product is applicable to the world, since it is associated with parts, just like a pot and other objects. Even the space and others are products, since they are observed to be associated with parts by virtue of being endowed with their specific qualities. Just as the pot is associated with parts and qualities, even so the world is associated with parts and qualities. Just as there is a creator for the pot, even so there is a creator for the world. Therefore, the disputes over the existence of the creator of the world become settled once for all.

पतिज्ञानैक गम्योयं पतिस्तद्धेतुरेव च ।
तन्त्रान्तरेषु ये सिद्धाः पशवो व्याप्त्यभावतः ॥ ९४
शोद्ध्या बोद्ध्याश्च ते तेन पशुत्वस्य व्यवस्थितेः ।
पतिरेवं समुद्दिष्टः त्रितत्त्वोक्ति निदर्शनात् ॥ ९५
पदार्थः कुण्डलिन्याख्यः कथ्यतेनन्तरं द्विजाः ॥ ९६

patijn”a’naika gamyoyam patistaddhetureva ca/
tantra’ntares”u ye siddha’h pas’avo vya’ptyabha’vatah ॥ 94
s’oddhya’ boddhya’s’ca te tena pas’utvasya vyavasthiteh/
patirevam samuddis”t’ah tritattvokti nidars’ana’t ॥ 95
pada’rthah kun.d’alinya’khyah kathyatenantaram dvija’h ॥ 96

The nature of Pati is to be essentially known only through the knowledge as gained through the Agamas and as bestowed by Him. This Pati is also the originating source of the Agamas. In the scriptures of other systems, the realm above the plane of prakruti has not been discussed. The extensive discussion of the realm above the range of prakruti is not to be seen in those scriptures. So those who follow the other systems are to be purified and perfected by initiation(diksha); they are to be instructed on the basic concepts of the Agamas, since they remain under the veiling power of the limiting factor known as anava(pasutva). Thus, the nature of Pati has been explained to you through the authentic and evidential statements concerned with the three tattvas- laya, bhoga and adhikara. O, the twice-born Sages!, the nature of the category known as kundalini(maya) will be explained to you next.

। इति पौष्करे ज्ञानपादे पतिपटलः प्रथमः ।

iti paus"kare jn"a'napa'de patipat'alah prathamah

This is the chapter on 'The nature of Pati', the first in the knowledge-section of the Paus"kara

पौष्करागमः विद्यापादः

२ बिन्दु पटलः

PAUS''KARA'GAMAH VIDYA'PA'DAH

2 Bindu Pat'alaha

2 THE NATURE OF BINDU

(Bindu – the concentrated and metaphysical point, which serves as the primal source of creation)

अथ बिन्दोर्विवेकोयं न्यायप्रामोऽत्र वर्ण्यते ।

लयादिभेदः प्रागुक्तो यदुपादौ शिवस्य तु ॥ १

स बिन्दुरिति मन्तव्यः सै च कुण्डलिनी मता ।

atha bindor vivekoyam nya'yapra'pto atra varn.yate /

laya'dibhedah pra'gukto yadupadau s'ivasya tu //

sa biduruti mantavyah saika kun.d'alini' mata' /

1

O, the Sages!, now the detailed analysis of bindu which comes next in the order of the six categories enumerated earlier, is explained here. The different states such as laya, bhoga and adhikara assumed by Siva have been mentioned earlier. Such states occur through the concomitant and adjunctive existence of one specific principle. That principle is considered to be *bindu*. The same bindu is also known as *kundalini*.

किञ्च रुद्राणवो येन बद्धयन्ते यत्र वास्थिताः ॥ २

विमुच्यन्ते यतोवायं स बिन्दुरिति गम्यताम् ।

किञ्च सादात्मको योगः सद्यः सञ्जायते यतः ॥ ३

वर्तते लीयते यत्र स बिन्दुरिति गण्यते ।

kin"ca rudra'n.avo yena badhyante yatra va'sthita'h // 2
vimucyante yatova'yam sa binduriti gamyata'm
kin"ca sa'da'tmako yogah sadyah san"ja'yate yatah // 3
varate liyate yatra sa binduriti gan.yate /

Moreover, by which factor the highly perfect souls such as Anantesvara, Srikantha and others become endowed with appropriate body, organs and objects of experience, in which sphere they have their existence and in which sphere they become liberated, that factor is known as bindu. And, from which source the Pure Path(suddha adhva) is generated by Siva through His will and desire without considering the maturation of karmic fruits, in which realm this path proliferates and flourishes and into which realm this path gets absorbed at the time of total dissolution, is known to be bindu.

नात्र शक्तिरूपादानं चिद्रूपत्वाद्यथा शिवः ॥ ४
परिणामोऽचितः प्रोक्तः चिद्रूपस्य न युज्यते ।
चितो विवर्त एवेष्टस्तथात्वे कार्यशून्यता ॥ ५

na'tra s'aktirupa'd'nam cidru'patva'dyatha' s'ivah // 4
parin.a'mo acitah proktah cidru'pasya na yujyate /
cito vivarta evest't'as tatha'tve ka'rya s'u'nyata' // 5

In this Agama it is ascertained that Sivasakti is not to be held as the material cause of these worlds, since Sakti is of the nature of pure consciousness, in the same way as Siva is. Change of form or transformation is applicable only to the inert things, not applicable to the conscious Being. It is held by some thinkers that the world may be considered to be an appearance of a conscious being. If it be so, such appearance would become a non-existent (like the form of snake appeared in a rope disappears on the cognition of the real rope)

चिद्विवर्तस्तथाऽसत्योऽद्वैतवादिभिरिष्यते ।
सर्वप्रमाण संसिद्धं चिद्विवर्तं कथं जगत् ॥ ६

cidvivartastatha' asatyo advaita va'dibhiris'yate /
sarvaprama'n.a samsiddham cidvivartam katham jagat // 6

Those who expound the concept of non-dualism maintain that the world is the appearance of a conscious being and hence it is unreal. The real existence of the world has been well established in the Scriptures through all sorts of valid proofs. So, how could the world be considered as the appearance of a conscious being?

मायापि नात्रोपादानं मोहकत्वात्स्वतेजसा ।
यतः प्रबुद्ध पुङ्गाय करणानात्रकारणम् ॥ ७
शुद्धाध्व वर्तिनस्सर्वे प्रबुद्धाश्शिवतेजसा ।

*ma'ya'pi na'tropa'da'nam mohakatva't svatejasa' /
yatah prabuddha pun'ka'ya karan.a'n na ka'ran.am // 7
s'uddha'dhva vartinas sarve prabuddhas' s'iva tejasa' /*

With regard to the creations concerned with pure maya, even the impure maya is not the material cause, since this impure maya is of the nature of inducing delusive knowledge through its evolutes. Such impure maya cannot be the cause for the body, instruments and the worlds pertaining to the souls existing in pure path(adhva) whose knowledge has already been well illumined. All those who exist in the pure adhva are illumined and energized by the luminous rays of Sivasakti.

देहेन्द्रियादिमन्तोपि नाबुद्धास्तेषु ते पुनः ॥ ८
किञ्च कर्मोज्जितास्सर्वे पुद्गलाश्शुद्धवर्त्मनि ।
कथं कर्मानुसारेण माया परिणता सती ॥ ९
तेषां देहेन्द्रियादीनां उपादानं भवेद् द्विजाः ।
तस्माच्छुद्धाध्वनश्चास्य स्वानुकार्येव कारणम् ॥ १०
इष्यतां कुण्डलिन्याख्यं शुद्धमेतद् द्विजोत्तमाः ।

*dehendriya'dimantopi na'buddha's tes"u te punah // 8
kin"ca karojjhita's sarve pudgalas' suddha vartmani /
katham karma'nusa'ren.a ma'ya' parin.ata' sati' // 9
tes"a'm dehendrya'di'na'm upa'da'nam bhaved dvija'h /
tasma'c chuddha'dhvans'ca'sya sva'nuka'ryeva ka'ran.am // 10
is"yata'm kun.d'alinya'khyam s'uddhametad dvijottama'h /*

Even though Anantesvara and others are associated with body and instruments well tuned to their places of existence, they do not become deluded or stupefied by their association with body and the instruments. Moreover, all those who exist in the pure adhva are free from the karmic bonds. For such pure souls, how could there be their existence in the tattvas evolved from the impure maya such as kala and others? Existence in these tattvas could be possible only because of the karmic bonds. Therefore, there is another material cause which serves as the source for their body, instruments and others. O, the excellent among the twice-born Sages!, for this pure path consisting of siva tattva and others, the causal source is bindu only, also called kundalini. This bindu alone could function in conformity with the pure path.

सा च कुण्डलिनी शंभोः शक्तिशुद्धाः जडात्मिका ॥ ११
 न तादात्म्यात्स्थिता किन्तु वर्तमाना परिग्रहे ।
 शिवे कर्तारि तादात्म्यात् नेयं कुण्डलिनी स्थिता ॥ १२
 उपादानत्वतो हेतोः कुलाले मृत्तिका यथा ।

sa' ca kun.d'alini' s'ambhoh s'aktis's'uddha'h jad'a'tmika' ॥ 11
na ta'da'tmya'tsthita' kintu vartama'na' parigrahe /
s'ive kartari ta'da'tmya't neyam kun.d'alini' sthita' ॥ 12
upa'da'natvato hetoh kula'le mr'ttika' yatha' /

That kundalini of Sambhu(Siva) is eternally pure. But it is of inert nature. As such, it does not exist in an identical relationship with Siva(as the Sivasakti is). It remains as the assumptive power of Siva (parigraha sakti, that is, taken hold of when needed, left out when not needed). But in Sivasakti, there exists identical relationship with the Ultimate Lord. Kundalini sakti does exist in such relationship with Siva for the reason that it is a material cause only, just as the clay which is the material cause for the pot does not exist in identical relationship with the potter.

किञ्च मायाद्युपादानं देहेन्द्रियवतां नृणाम् ॥ १३
 क्षुब्धं कार्यकरं तस्य कर्तुर्देहेन्द्रियादिकम् ।
 यदुपादानतो जातं स बिन्दुरिति गम्यताम् ॥ १४

kin"ca ma'ya'dyupa'da'nam dehendriyavata'm nr'n.a'm // 13

ks"ubdham ka'ryakaram tasya kartur dehendriya'dikam /

yadupa'danato ja'tam sa binduriti gamyata'm // 14

Moreover, the material cause from which the bodies, instruments and others needed for the impure souls are created is the impure maya. Being stimulated and activated by a competent Doer, this impure maya produces its evolutes (such as tattvas, bodies and others). This competent Doer is Anantesvara. Being the stimulator of impure maya, Anantesvara is associated with appropriate body and instruments. The material cause which has given rise to the body and instruments of Anantesvara is known to be bindu.

किञ्च शब्दानु संविद्धाः जायन्ते प्रत्यया नृणाम् ।

नह्यकारणकाशशब्दाः संभवेयुः कदाचन ॥ १५

तेषां यत्कारणं विप्राः स बिन्दुर्बहुवृत्तिकः ।

kin"ca s'abda'nu samsiddha'h ja'yante pratyaya' nr'n.a'm /

nahyaka'ran.aka's' sabda'h sambhaveyuh kada'cana // 15

tes"a'm yatka'ran.am vipra'h sa bindurbahuvr'ttikah /

Moreover, cognitions arise in human beings with the accompaniment of sounds. Never the sounds arise without any source. O, the Sages!, that which is the causal source for such sounds is known to be bindu. This bindu is involved in multifarious functions.

न चात्र शब्दतन्मात्रं तत्तेषां व्यञ्जकं यतः ॥ १६

यद्व्यञ्जकं न तद्व्यङ्ग्यं सुप्रसिद्धा तयोर्भिदा ।

na ca'tra s'abdatanma'tram tattes"a'm vyan"jakam yatah // 16

yadvyan"jakam na tadvyan'gyam suprasiddha' tayorbhida' /

Here, what is known as 'sabda tanmatra' (the 27th tattva, in the order of creation) is not the material cause for the sound, since this tattva serves as an instrument for manifesting the sounds which arise from the bindu tattva so as to be audible to the beings of the pruthvi tattva. That which functions as an instrument to manifest the sounds cannot be the source of sounds. Therefore, the difference between 'that which is manifested' and 'that which manifests' is established well.

किञ्चोर्ध्वभावि तत्त्वेषु विकल्पाः प्रत्ययाः कथम् ॥ १७

जायेरन् बिन्दुवैचित्र्यं अन्तरा मुनिपुङ्गवाः ।

सर्वादिषु संसिद्धा बुद्धिरध्यवसायिनी ॥ १८

नस्यादध्यवसायोपि विनाशब्दानुवेधनम् ।

kin"cordhva bha'vi tattves"u vikalpa'h pratyaya'h katham ॥ 17

ja'yerañ bindu vaicitryyam antara' munipun'gava'h ॥

sarva'dis"u samsiddha' buddhiradhyavasa'yini' ॥ 18

nasya'dadhyavasa'yopi vina's'abda'nu vedanam ॥

O, the excellent Sages!, there is one more point. In those tattvas which are above the plane of sabda tanmatra , determinate cognitions (savikalpa jnana, knowledge which knows discriminately) prevail. How do these determinate cognitions arise in those tattvas? Sabda tanmatra cannot be the cause for such determinate cognitions, since it has not arisen yet. How could these determinate cognitions occur without the sounds which are produced from the bindu? Moreover, the determination(adhyavasaayini) related to the buddhi tattva – which determination has been ascertained by those systems well known for logical disputations – cannot occur without the associated function of the sounds created from the bindu.

न शब्दप्रभवश्शब्दः तन्मात्रस्यस्थितेरधः ॥ १९

तस्माद्बैन्दव एवेष्टः शब्दस्सांख्यात्मनामपि ।

na s'abdaprabhavas's'abdah tanma'trasya sthiteradhah ॥ 19

tasma'dbaindava eves"t'ah s'abdasa'n'khyatmana'm api ॥

Sabda(of the alphabets) is not born of the sabda tanmatra which is far below the emerging levels of sabda produced from the bindu. Therefore, the inaudible sounds are of the nature of bindu only. This is certain. This is acceptable even to the thinkers such as the followers of the Sankhya system.

शब्दाश्चतुर्विधास्तेपि वैखर्यादि विभेदतः ॥ २०

वैखरी मध्यमाख्या च पश्यन्ती सूक्ष्मसंज्ञका ।

वैखरी श्रोत्रविषया स्थूलवर्ण परिग्रहा ॥	२१
स्थानेषु विधृते वायौ प्रयोक्तरूपकारिणी ।	
बुद्ध्यावर्णानुसंधान पूर्वमर्थस्य वाचिका ॥	२२
प्राणवृत्तिमतिक्रान्ता वागेषामध्यमाह्वया ।	

<i>s'abda's'caturvidha'stepi vaikharya'di vibhedatah ॥</i>	20
<i>vaikhari' madhyama'khya' ca pas'yanti' su'ks'ma samjn'aka' ।</i>	
<i>vaikhari' s'rotra vis'aya' sthu'la varn.a parigraha' ॥</i>	21
<i>stha'nes'u vidhr'te va'yau pryokturupaka'rin.i' ।</i>	
<i>buddhya' varn.a'nu sandha'na pu'rvamarthasya va'cika' ॥</i>	22
<i>pra'n.avr'ttimatikra'nta' va'ges'a' madhyama'hvaya' ।</i>	

Sounds are of four kinds. Being differentiated, they are: vaikhari, madhyama, pasyanti and sukshma. Vaikhari is related to the sense of hearing and it apprehends gross letters. When the principal vital air(prana) moves through the appropriate places(within the body), it is manifested. It is helpful to him who makes use of it. The sounds which denote the things preceded by the intellectual cognition of letters and which are untouched by the function of prana is called madhyama.

वर्णरूपानुसंधान विरहान्तस्समुज्वला ॥	२३
मायूराण्डरसो यद्वत् निर्विशेषार्थ धारिका ।	
पश्यन्ती वागियं ज्ञेया तृतीया शिवशासने ॥	२४

<i>varn.arupa'nu sandha'na viraha'ntas samujvala' ॥</i>	23
<i>ma'yu'ra'n.d'a raso yadvat nirvis'es'a'rtha dha'rika' ।</i>	
<i>pas'yanti va'giyam jn'eya' tr'ti'ya' s'iva s'a'sane ॥</i>	24

The sound which is free from the cognition of the forms of letters, which is of the nature of mere illumination within the heart, which is comparable to the plasma of the peahen's egg, and which is associated with the objects known collectively without any particularization is known to be pasyanti, the third kind of sound as explained in the Saiva Agamas.

सूक्ष्माचिदेकशरणा निवृत्ताशेष शक्तिका ।
 वैखर्याः कारणं मध्या पश्यन्ती मध्यमां प्रति ॥ २५
 पश्यन्त्याः कारणं सूक्ष्मा निर्विकल्पस्वरूपिणी ।
 एताश्च वृत्तयोणूनां चतस्रः प्रत्ययात्मिकाः ॥ २६

*su'ks''ma' cideka s'aran.a' nivr'tta's'es''a s'aktika' /
 vaikharya'h ka'ran.am madhya' pas'yanti' madhyama'm prati ॥ 25
 pas'yantya'h ka'ran.am su'ks''ma' nirvikalpa svaru'pini' /
 eta's'ca vr'ttayon.u'na'm catasrah pratyaya'tmika' ॥ 26*

Sukshma is cognizable by intelligence alone. In this sukshma, the capacity to reveal the things lies highly concealed and highly compressed. The source of vaikhari is madyama and the source of madhyama is pasyanti. For the pasyanti, the source is sukshma which is of indeterminate nature(nirvikalpa). These four modes of sound are of the nature of **pratyayas** only.(maniseting as and through successive cognition).

अन्तरेव स्थितास्तिस्रो बहिरन्याव्यवस्थिता ।
 आगोपालाङ्गना बालं म्लेच्छाः प्राकृतभाषिणः ॥ २७
 अन्तर्जलगतास्सत्वाः नित्यं जल्पन्तिता गिरः ।

*antareva sthita'stisro bahiranya' vyavasthita' /
 a'gopa'la'n'gana'm ba'lam mleccha'h pra'kr'ta bha's''in.ah ॥ 27
 antarjala gata'ssatva'h nityam jalpantita' girah /*

Of these, three modes of sound(sukshma, pasyanti and madhyama) are localized within the body itself. The fourth one, vaikhari, is localized outside the body. Cowherds, women, infants, barbarians, human beings who speak regional languages, creatures living within waters - all of these utter the words born of vaikhari. Thus, it is to be known, that there is bindu which serves as the material cause of these sounds.

आभ्यो न परमो बन्धः आभ्यो मुक्तिस्तु नापरा ॥ २८

तन्नवृत्त्यविनाभृतो दृक्क्रियावारको यतः ।
वियुक्तान्मन्वते तेभ्यः पुद्गलास्स्वान्न कुत्रचित् ॥ २९
सुख्यहं दुःख्यहश्चेति मतिर्या शब्दताद्धिता ।

a'bhyo na paramo bandhah a'bhyo muktistu na'para' ॥ 28
tannivr'tyavina'bhu'to dr'kkriya'va'rako yatah/
viyukta'n manvate tebhyah pudgala'ssva'n na kutracit ॥ 29
sukhyaham duhkhyahan" ceti matir ya' s'abdata'ddhita' /

There is no bondage greater than the one which arises from speech. Further, it is to be known, that liberation means being liberated from speech alone, not from anything else. There is no liberation superior to the liberation from these sounds. For, the removal of impurity called mala which obscures and limits the power of knowing and the power of doing is impossible without the removal of these modes of sound. The cognitions such as “I am happy”, “I am painful” are certainly associated with sounds(speech). In spite of this binding nature of the speech, the embodied souls never think of being dissociated from these modes of speech.

सूक्ष्माश्शुद्धाध्वनि गिरः स्थूलो मिश्राध्वनि स्थिताः ॥ ३०
अशुद्धाध्वनि ता वाचः स्थितास्स्थूलान्तरास्सदा ।
अन्याश्च वृत्तयो बिन्दोः निवृत्त्यादि कलात्मिकाः ॥ ३१
निवृत्तिश्च प्रतिष्ठाच विद्या शान्तिस्ततथैव च ।
शान्त्यतीता च पञ्चैताः शुद्धमार्गे पुरात्मिकाः ॥ ३२
मिश्राशुद्धाध्वनोरेताः तत्त्वाद्याधारिकास्थिताः ।
वस्तुरूपाः कलाज्ञेयाः शब्दरूपाः पुरोदिताः ॥ ३३
शब्दवस्तूभयात्मासौ बिन्दुर्नान्यतरात्मकः ।

su'ks'ma's' s'uddha'dhvani girah sthu'lo mis'ra'dhvani sthitah ॥30
as'uddha'dhvani ta' va'cah sthita'ssthu'la'ntara'ssada' /
anya's'ca vr'ttayo bindoh nivr'tya'di kala'tmika'h ॥ 31
nivr'ttis'ca pratis't'ha' ca vidya's'a'ntistathaiva ca/

s'a'ntyati'ta' ca pan''caita'h s'uddhama'rge pura'tmikah // 32
mis'ra's'uddha'dvanoreta'h tattva'dya'dha'rika' sthita'h |
vastu ru'pa'h kala'jn''eya'h sa'bdarupa' purodita'h // 33
s'abdavastu'bhaya'tma'sau bindurna'nyatara'mikah |

In the pure path(adhva), speech is pure. In the mixed path(misra adhva), the speech is gross. In the impure path(asuddha adhva), the speech is always grosser. There are other modifications of bindu. These modifications are in the form of five kalas beginning with nivrutti. The five modification are: nivrutti, pratishtha, vidya, santi and santyatita. In the pure path, they exist in the form of worlds. These five kalas exist as the resting place(support) for the tattvas belonging to the mixed path(misra adhva) and to the impure path(asuddha adhva) at the time of total absorption. These kalas are in the form of actual existents(vastu). Sukshma, pasyanti, madhyama and vaikhai which have been told earlier are in the form of sound. Kalas(vastu) and sukshma and others(sabda) are originated from the bindu. Therefore, bindu is essentially of the form of both vastu and sabda. It is not of any other nature.

वृत्तिस्तत्त्वात्मिकाचास्य चतुर्धा संव्यवस्थिता ॥ ३४
 शिवतत्त्वं सदेशाख्यं ऐशं विद्याह्वयं तथा ।
 शुद्धान्येतानि तत्त्वानि रुद्राणूनां महात्मनाम् ॥ ३५

vr'ttistattvatmika'ca'sya caturdha' samvyavasthita' // 34
s'ivatattvam mahes'a'khyam es'am vidya'hvayam tatha' |
s'uddha'nyeta'ni tattva'ni rudra'n.u'na'm maha'tmana'm // 35

Its fourfold modifications in the form of tattvas are: siva tattva, sadakhya tattva, isvara tattva and suddha vidya tattva. These tattvas are essentially pure by nature. They belong to the great Raudric souls.

विचित्रपुरमालाभिः खचितानि महान्ति च ।
 दिव्यस्त्रीभिर्महाश्रयैः भोगैर्दुःखविवर्जितैः ॥ ३६
 तनुभोगेन्द्रियाद्यैश्च खचितान्युन्नतानि च ।

vicitra purama'la'bhih khacita'ni maha'nti ca |
divyastri'bhir mahas'caryaih bhogaih dukkha vivarjitaih || 36
tanubhogendriyadyais'ca khacita'nyunnata'ni ca |

These tattvas are embedded with variegated array of adorable worlds. These worlds are inhabited by divine and resplendent women and furnished with great and wonderful enjoyments. These worlds are completely free from the miseries. The supreme souls existing there are provided with fitting body, instruments, enjoyments and such others compatible to these worlds.

भोगाधिकारयोश्शक्तिः अभिव्यक्तेह दीक्षया ॥ ३७
 येषान्तेषान्तु भोगार्थं शिवेन परिकल्पितम् ।
 तत्त्वं सदाशिवं तद्वत् शिवतत्त्वं च निर्मितम् ॥ ३८
 भोगतत्त्वे स्थितिर्यस्मात् वस्तुतस्तत्त्वयोर्द्वयोः ।
 व्यक्ताधिकारशक्तीनां भोगार्थं तत्त्वमैश्वरम् ॥ ३९
 तत्त्वं विद्याह्वयं किन्तु पुंसां स्थूलाधिकारिणाम् ।
 विद्यानां वेदने हेतुः विद्येति परिपठ्यते ॥ ४०

bhoga'dhikarayos's'aktih abhivyakteha di'ks'aya' || 37
yes'antes'a'ntu bhoga'rtham s'ivena parikalpitam |
tattvam sada's'ivam tadvat s'ivatattvam ca nirmitam || 38
bhoga tattve sthitir yasma't vastutas tattvayor dvayoh |
vyakta'dhika'ra s'akti'na'm bhoga'rtham tattvam ais'varam || 39
tattvam idya'hvayam kintu pumsa'm sthu'la'dhika'rin.a'm |
vidya'na'm vedane hetuh vidyete pariphat'hyate || 40

For the souls whose competency and potency have been fully manifested through diksha, Lord Siva provides enjoyments befitting them and for the sake their locations, He creates siva tattva and bhoga tattva(sadakhya tattva). But it is to be known that in respect of enjoyment, the existence of siva tattva is possible in bhoga tattva itself. For the sake of enjoyments pertaining to the Vidyasvaras such as Anantesvara and others, whose power of wielding authority(over the mixed path and impure path) is in well unfolded sate, isvara tattva has been created by Lord Siva. For the sake of mantra-souls whose power of wielding the

authority is related to the gross worlds(sthula adhikarins), vidya tattva has been created. The tattva which is instrumental in knowing the functional patterns of the worlds and souls of misra and asuddha paths which are below the isvara tattva, is reasonably called vidya tattva.

नैतत्पश्चात्मानां विश्वं शुद्धवर्त्म व्यवस्थितम् ।
दुःखसंपूर्णताहेतोः तस्मात्तत्त्वं निबन्धनम् ॥ ४१

*naitat pas'va'tmana'm vis'vam s'uddhavartma vyavasthitam /
duhkha sampu'rn.ata'hetoh tasma't tattvam nibandhanam ॥ 41*

Since the worlds of the impure path are replete with miseries to be experienced by those souls which are fettered with three bonds-anava, karma and maya-, all the tattvas of the impure path are of the nature of bondage.

यथा माया ततश्चैतत् शुद्धवर्त्म निबन्धनम् ।
नैषबन्धो विशुद्धाध्वा भोक्तुरिच्छानुसारतः ॥ ४२
भोग्यत्वादीदृशं यद्यत् द्रुष्टन्तत्तन्न बन्धनम् ।
यथा शिवस्य भोगाख्यं तस्मात्तत्त्वन्न बन्धनम् ॥ ४३

*yatha' ma'ya' tatas'caitat s'uddhavartma nibandhanam /
nais''abandho vis'uddha'dhva' bhogturiccha'nusa'ratah ॥ 42
bhogyatva'di'dr's'am yadvat dr's''t'an tattan na bandhanam /
yatha' s'ivasya bhoga'khyam tasma't tattvan na bandhanam ॥ 43*

Therefore, the maya from which these tattvas evolve is also impure and of the nature of yielding pain and delusion. But the pure path is not of the nature of being a bondage. This exceedingly pure adhva is not the cause for the bondage, since it always functions conforming to the will of the experiencing souls(bhokta). Also, it is in the state of being experienced.(bhogyata). That which exists attuned to the will of the experiencer(bhokta) and as the experienced(bhogyata) cannot become a bondage. Just as the bhoga tattva does not exist as a bondage to Siva, even so the pure path does not remain as a bondage to the mature souls existing there.

किञ्चकर्मान्वयाभावात् शुद्धाध्वानो निबन्धकः ।
यत्र कर्मान्वयाभावात् शुद्धवर्त्मनि च द्विजाः ॥ ४४
भोगाऽत्रेच्छानुसारित्वात् कर्मनेच्छानुसारतः ।
नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ॥ ४५

kin''ca karma'nvaya'bha'va't s'uddhadhva'no nibandhakah /
yatra karma'nvaya'bha'va't s'uddhavartmani ca dvija'h // 44
bhoga atreccha'nusa'ritva't karmneccha'nusa'ratah /
na'bhuktam ks''i'yate karma kalpakot'i s'atairapi // 45

O, the twice-born Sages!, there is one more point. Since the pure path remains completely dissociated from karma, it cannot become a bondage. In a plane where the karmic effects are not prevailing, the experience is always attuned to the will of the experiencer. But, the karma is not of such attuning nature. It is never attuned to the will of an experiencer(bhokta) for whom there is the bondage of karma. His karmic effects which are not experienced so far still remain there. The karmic effect which is not experienced does not decay even for millions and millions of kalpas.

कथं कर्मान्वयाभावः शुद्धवर्त्मनि वर्तिनाम् ।
शुद्धाध्वनि महाभोगः कर्मनास्तीति चोदितम् ॥ ४६
कथं तद्वर्तिनां भोगःविचित्रस्तद्वदेश्वर ।

katham karma'nvaya'bha'vah s'uddhavartmani varitita'm /
s'uddha'dhvani maha'bhogah karmana'sti'ti coditam // 46
katham tadvartina'm bhogah vicitras tadvades'vara /

The Sages:

How could it be maintained that there does not prevail any karmic effect for those who are existing in the pure adhva? It was said that there is no place for karma in the pure adhva. It was also said that great enjoyments are provided in the pure adhva. How, then, can there be diversity of enjoyments available to those who are residing there? O. Isvara!, kindly explain this.

न कर्मभोगवैचित्र्ये कारणं शुद्धवर्त्मनि ॥	४७
मलस्य परिपाको यो विचित्रस्सोत्र कारणम् ।	
यस्य प्रकृष्टस्तत्पाको भोगतत्त्वे स भोगभुक् ॥	४८
इतरस्त्वीश्वर विद्याख्य तत्त्वयोर्भोगभागभवेत् ।	
किं कर्मणात्र विप्रेन्द्रा यत्रेच्छाभोग इष्यते ॥	४९

<i>na karmabhoga vaicitrye ka'ran.am s'uddhavartmani ॥</i>	47
<i>malasya paripa'ko yo vicitras sotra ka'ran.am ।</i>	
<i>yasya prakr's't'astatpa'ko bhoga tattve sa bhogabhuk ॥</i>	48
<i>itarastvi's'vara vidya'khyā tattvayor bhogabha'g bhavet ।</i>	
<i>kim karman.a'tra viprendra' yatreccha' bhoga is'yate ॥</i>	49

The Lord Said:

In the pure path, the cause for the varieties of enjoyments is not karma. The exact cause for such diversity of enjoyments is the maturing phases of anava mala which take place in diverse ways. He, in whom the maturation of mala is far advanced, experiences blissful enjoyments in the bhoga tattva. Others whose maturation of mala is less advanced are placed in isvara tattva and vidya tattva to experience the concerned enjoyments available there. Such enjoyments are known as 'iccha bhoga', that is, enjoyment conforming to the desire of the mature soul. O, the supreme Sages!, when such is the nature of enjoyments available in the pure path, where is the need for karma?

भवेदेव मलस्यास्य परिपाको भवेत्स्वतः ।	
भोगेनतु विपाकोस्य भोगोनाकर्मणा स च ॥	५०

<i>bhvedeva malasya'sya paripa'ko bhvet svatah ।</i>	
<i>bhogena tu vipa'kosya bhogona'karman.a' sa ca ॥</i>	50

The Sages:

Let it be so. Then, how could the maturation of mala take place of its own accord? It has been ascertained earlier that the maturation of mala is possible only through the experience of enjoyments. Such experience could not be possible in the absence of karmic effects. O. Lord!, kindly explain this.

विज्ञानयोगसंन्यासैः भोगाद्वा कर्मणःक्षये ।

तत्कर्मायत्त देहादेः क्षयात्तद्भोक्त्रता क्षयः ॥

५१

vijn"anayoga sanniyasaih bhoga'dva' karman.ah ks"aye |

tatkarma'yatta deha'deh ks"aya'ttad bhogtrta' ks"ayah ||

51

The Lord said:

The cessation of karma would occur through the exalted discriminative knowledge, yoga, renunciation or by experiencing the due enjoyments. Owing to the cessation of karma, the process of getting embodied gets arrested. Thereupon, the cessation of 'bhoktrutva' (being in the state of experiencing the enjoyments) takes place. This is what takes place in the case of the souls existing in the lower planes.

मलोपि पक्व एषोस्मात् सहकारिवशाद् द्विजाः ।

परिपाकस्समस्तेषां सर्वेषामपि शंकरः ॥

५२

स्वेच्छयैवाधिकारेषु विचित्रेषु नियोजयेत् ।

स्वेच्छैव कारणं तत्र वैचित्त्ये कर्म न द्विजाः ॥

५३

नैवेह शंभोः नैर्घृण्यं भवतीह कदाचन ।

दुःखेषु हि नियुञ्जानो निर्घृणो नापरत्र च ॥

५४

शुद्धाध्वनि सुखात्मैव भोग एवं स च स्मृतः ।

malopi pakva es"osma't sahaka'ri vas'a'd dvija'h |

paripa'kassamastes"a'm sarves"a'm api s'an'karah ||

52

svecchayaiva'dhika'res"u vicitres"u niyojayet |

svecchaiva ka'ran.am tatra vaicitrye karma na dvija'h ||

53

naiveha s'ambhoh nairghr'n.yam bhavati'ha kada'cana |

duhkhes''u hi niyun''ja'no nirghr'n.o na'paratra ca||
s'uddha'dhvani sukha'maiva bhoga evam sa ca smr'tah|

54

O, the twice-born Sages!, in the case of the souls of pure path, mala gets matured through the co-operating instrumental factors mentioned earlier. If the state of maturation of mala is in equality in all those souls, Lord Siva installs them in various authoritative positions by exercising His own will. Siva's own will is the only cause for this diversity of enjoyments. Karma is not the cause for such diversity. Never could there be ill-will or cruelty in the heart of Siva when He is installing them in various positions. Only that person is cruel who plunges another person into miserable state. There is no cruelty in that person who plunges another person into the state of pure happiness which state is absolutely different from the painful state. In the pure path, enjoyment is of the nature of long-lasting happiness alone.

इच्छानुल्लङ्घ्य महिमा महेशस्य महात्मनः ॥ ५५
कर्मादि नैरपेक्ष्येण मलपाकानुसारतः ।
अनुगृह्णाति विज्ञानकेवलानपरानपि ॥ ५६

iccha'nullan'ghya mahima' mahes'asya maha'tmanah||
karma'di nairapeks''yen.a malapa'ka'nusa'ratah|
anugr'hna.a'ti vijn''a'nakevala'n apara'n api||

55

56

The will of Lord Siva, who is the Great Isa and the Supreme Soul, is with such greatness that it is never transgressed. Being unmindful of any residual karmic effect, He bestows grace upon the vijnanakevalins(souls bound with only one impurity, anava mala) and the great souls such as Anantesvara and others according to the gradation of the maturation of mala.

अध्वा यं भोग उद्दिष्टो भोगो रागादिभिस्थितः ।
अत्र तेषामभावेन कथं भोगो महेश्वर ॥ ५७

adhva'yam bhoga uddis''t'o bhogo ra'ga'dibhis sthitah|
atra tes''a'm abha'vena katham bhogo mahes'vara||

57

The Sages:

This pure path is said to be the place of supreme enjoyments. This point has been ascertained by you. But the enjoyment is possible only through association with tattvas such as raga, vidya and others. Since they do not evolve from pure maya, how could it be possible for enjoyments?

अत्रापि कालमुख्यानि सन्ति तत्त्वान्यधो यथा ।
किन्तु तान्यत्र शुद्धानि बैन्दवानि द्विजोत्तमाः ॥ ५८

atra'pi ka'lamukhya'ni santi tattvanyadho yatha' /
kintu ta'nyara s'uddha'ni baindava'ni dvijottama'h ॥ 58

The Lord said:

O, the supreme twice-born Sages!, here in this pure maya also there are tattvas like kaala, kala, vidya and others , in the same way as they are in the lower path of impure maya. But, here in the realm of pure maya , they are also pure, being evolved from the bindu.

कलादि तत्त्वसंयोगात् सकलत्वं अणोस्थितम् ।
तेषामत्रापि सद्भावे सकला अकला अपि ॥ ५९

kala'di tattva samyoga't sakalatvam an.ossthitam /
tes'a'm atra'pi sadbha've sakala' akala' api ॥ 59

The Sages:

The state of being 'sakala' occurs to the soul due to the association with the tattvas such as kala, vidya and others. But if these tattvas become associated even with the vijnanakevalas, then, even the souls which are affected with only one mala should be considered to be equal to those who are bound with three impurities. Kindly settle this issue.

तेषो कलादि योगेपि पारतन्त्र्यं कृतन्नतैः ।
विज्ञानकेवलास्तस्मात् सकला अकला अपि ॥ ६०

एवं बिन्दुस्समासेन व्याख्यातो वृत्तिभिस्सह ।
मायान्तदनु विप्रेन्द्राः श्रुणुध्वं युक्तिभिस्सह ॥

६१

tes''o kala'di yogepi pa'ratantryam kr'tan na taih /

vijn''a'nakevala's tasma't sakala' akala' api ॥

60

evam bindus sama'sena vya'khya'to vr'ttibhis saha /

ma'ya'n tadanu viprendra'h s'r'n.udhvam yuktibhis saha ॥

61

The Lord said:

Even though the vijnanakevalas are in association with kala, vidya and other tattvas, they are not rendered to be dependent on external factors. They are not in the state of being under the control and guidance of external source. Therefore, even though these vijnanakevalas are in association with kala and other tattvas evolved from the bindu, they exist only as 'akalas', as the pure souls free from the bondage of tattvas evolved from the impure maya. In this way, the exact nature of bindu and its modifications has been succinctly explained to you. O, the twice-born Sages!, now listen to the exposition on the nature of maya, which is explained with reasoning and inference.

॥ पौष्करे विद्यापादे बिन्दु पटलः समाप्तः ॥

॥ paus''kare vidyapa'de bindu pat'alah sam'ptah ॥

Chapter on the Nature of Bindu ends, in the Vidya section of the Paushkara Agama

पौष्करागमः विद्यापादः
PAUS''KARA'GAMAH VIDYA'PA'DAH

३ माया पटलः

3 MA'YA' PAT'ALAH

3 On the Nature of Ma'ya'

अथ माया क्रमायाता समासादुपवर्ण्यते।
मयत्यस्माज् जगद्विश्वं माया तेन समीरिता ॥ १

*atha ma'ya' krama'ya'ta' sama'sa'dupavrnyate /
mayatyasma'j jagadvishva'ma'ya'tena sami'rita' ॥ 1*

The Lord said:

Then, after the exposition on the nature of bindu, the nature of ma'ya' which comes next in due order in the enumeration of six categories, is now explained. Since it makes the entire range of creations to be of the nature of its own modifications, it is characteristically called ma'ya'.

नित्यैका व्यापिनी वस्तुरूपा कर्माश्रयाऽशिवा ।
साधारणी च सर्वेषां सकलानां मुनीश्वराः ॥ २

*nityaika' vya'pini' vasturu'pa' karma's'raya' as'iva' /
sa'dha'ran.i' ca sarves''a'm sakala'na'm muni's'vara'h ॥ 2*

O. the Great Ones among the Sages!, that ma'ya is eternal. It is only one. It is capable of pervading over its evolutions; it is an existing substance; locus of karmas; unlike Siva, it is of impure nature; it exists as the common field for the pralayakala-souls and the sakala-souls (like a common ground for the crops).

प्रलये लीनदेहस्य कर्मिणोऽणोरहर्मुखे ।
देहादेः कारणं माया सूक्ष्मस्थूलात्मकस्यतु ॥ ३

कलादि क्षिति पर्यन्तं अविभक्तिपुरस्सरम् ।
विभक्तत्वाद्यथाबीजे स्कन्धपर्णफलादिकम् ॥ ४

pralaye li'ndehasya karman.o an.oraharmukhe /
deha'deh ka'ran.am ma'ya' suks''masthu'la'tmakasya tu // 3
kala'di ks''iti paryantam avibhakti purassaram /
vibhaktatva'd yatha' bi'jam skandhaparn.a phala'dikam // 4

For those souls whose bodies have been resolved at the time of final dissolution and yet possess karmas to be experienced, ma'ya' is the originating source of both the subtle and gross bodies and others, again at beginning of subsequent creation. Just as the trunk, branches, leaves, fruits and other parts of a tree first remain undifferentiated within the seed and then come out with differentiated forms, even so all the tattvas from kala to the earth remain undifferentiated within ma'ya' and evolve out in differentiated forms according to the order.

न च गौणमुपादानं त्रिगुणानां विभागतः ।
गुणा विभाग रूपा तु प्रकृतिर्नद्रुगन्तरे ॥ ५
गुणा विभाग रूपा सा सिद्धान्ते प्रतिपादिता ।
दर्शनान्तर द्रुष्ट्यातः तया न समचर्चिता ॥ ६

na ca gaun.am upa'da'nam trigun.a'nam vibha'gatah /
gun.a' vibha'ga ru'pa' tu prakrtir na dr'gantare // 5
gun.a' vibha'ga ru'pa' sa' siddha'nte pratipa'dita' /
dars'ana'ntara dr's''t'ya'tah taya' na samacarcita' // 6

Prakruti which is of the nature of constitutive qualities cannot be the material cause for the tattvas like kala' and others. According to some other systems, prakruti is that in which the differentiated existence of qualities(sattva, rajas and tamas) is seen. This kind of prakruti cannot be of the nature of undifferentiated existence of qualities(gunas). In the system of Siddhanta, it has been ascertained that the prakruti is that in which the three qualities exist in undifferentiated state. Therefore, there cannot be dispute in this regard, form the view point of other systems.

तन्मात्राणि पृथिव्यादेस्सूक्ष्माण्येभ्यस्त्वहंकृतिः ।
 तस्यास्सूक्ष्मतरा बुद्धिस्तस्याः प्रकृतिरेव च ॥ ७
 तस्याः कलादिवर्गश्च माया सूक्ष्मतरा ततः ।
 यत्रसौक्ष्म्यपरा काष्ठा सा मायेत्यभिधीयते ॥ ८
 मायैषा वस्तुरूपैव कलादि जननी यतः ।
 कलादिरिह वस्त्वात्मा वस्त्वात्मा न ह्यवस्तुजः ॥ ९

tanma'tra'n.i pr'thivya'des su'ks''ma'n.yebhyastvhan'kr'tih |
tasya's su'ks''matara' buddhis tasya'h prkr'tireva ca || 7
tasya'h kala'divargas'ca ma'ya' su'ks''matara' tatah |
yatra sauks''myapara' ka's''t'ha' sa' ma'yetyabhidhi'yate || 8
ma'yais''a' vasturu'paiva kala'di janani' yatah |
kala'diriha vastva'tma' vastva'tma' nahyavastujah || 9

When compared with the five gross elements(earth and others), the five tanmatras(smell, taste and others) are subtler. Ahankara tattva is subtler than and the cause of the tanmatras. Buddhi tattva is subtler than and the cause of ahankata tattva. Prakruti tattva is subtler than and the cause of buddhi tattva. The group of tattvas like kala' and others is subtler than the prakruti. Ma'ya' is extremely subtler than the group of kala' and other tattvas. That in which there is seen the state of being a primal cause and that of ultimate subtlety and where the non-existence of other causes is observed is stated to be ma'ya'. In this Agama, it is held that ma'ya is of the nature of real existent(vastu), since it is the originating source of kala' and other tattvas. Since kala' and other tattvas are realized to be of the nature of real existent, that sort of real existents cannot originate from a non-existent ma'ya'.

न हि प्रपञ्चो वस्त्वात्मा प्रमाणानां अभावतः ।
 प्रमेयाभावतस्तद्वत् संबन्धाभावतोऽपि च ॥ १०
 प्रपञ्चोयं प्रमात्रादि भेदात्मा नाक्षगोचरः ।
 यतः प्रत्यक्षं अर्थानां विधातृ न निषेधकम् ॥ ११
 निषेधमन्तराभेदो न समस्ति कदाचन ।
 तस्मात्प्रपञ्च सद्भावे प्रत्यक्षन्न तु साधकम् ॥ १२
 व्याप्तेस्तत्पूर्वकत्वेन नानुमानमपि प्रमा ।
 प्रज्यक्षादि विरुद्धेऽर्थे नागमस्य प्रमाणता ॥ १३

तस्मात्प्रमेयाभावोपि प्रमाणाभावतःस्थितः ।	
अस्तु मानं प्रमेयं च संबन्धो दुर्लभस्तयोः ॥	१४
न तावज् ज्ञानघटयोः योगस्तादात्म्य लक्षणः ।	
ज्ञानस्याभ्यन्तरत्वेन घटश्चाभ्यन्तरो भवेत् ॥	१५
नोत्पाद्योत्पादकात्मापि स्वप्नेष्यर्थस्तु संभवेत् ।	
एवं प्रपञ्चावस्तुत्वे वस्तु माया कथं भवेत् ॥	१६

<i>na hi prapan"co vastva'tma' prama'n.a'nam abha'vatah </i>	
<i>prameya'bha'vatastadvat sambandha'bha'vatopi ca </i>	10
<i>prapan"coyam prama'tra'di bheda'tma' na'ks"agocarah </i>	
<i>yatah pratyaks"am artha'na'm vidhatr' na nis"edhakam </i>	11
<i>nis"edham antara'bhedo na samasti kada'cana </i>	
<i>tasma'tprapan"ca sadbha've pratyaks"anna tu sa'dhakam </i>	12
<i>vya'ptestat pu'rvakatvena na'numa'nam api prama' </i>	
<i>pratyaks"adi viruddhe arthe na'gamasya prama'n.ata' </i>	13
<i>tasma'tprameya'bha'vopi prama'n.a'bha'vatah sthitah </i>	
<i>astu ma'nam prameyam ca sambandho durlabhastayoh </i>	14
<i>na ta'vatj jn"a'na ghat'ayoh yogasta'da'tmya laks"an.ah </i>	
<i>jn"anasya'bhyantaratvena ghat'as'ca'bhyantaro bhavet </i>	15
<i>nopa'dyotpa'daka'tma'pi svapnepyarthastu sambhavet </i>	
<i>evam prapan"ca'vastutve vastu ma'ya' katham bhavet </i>	16

The Sages:

Verily, the world is not real because of the absence of valid proofs(pramanas), the absence of the object of knowledge thereof and the absence of the relation between these two. The world is of the nature of difference as to the cognizer, cognized and so on and it is the sphere of cognition for the witness consciousness. For, perception affirms the existence of things; it does not deny them. There is never any difference in the absence of negation. Therefore, perception is not instrumental in establishing the reality of the world. Since pervasion is preceded by that perception, inference too is not a valid proof in this regard. In respect of a thing opposed to perception and others, scripture has no authoritativeness. Therefore, because of the absence of valid proofs, the absence of objects of knowledge is also settled. Let there be the valid proof

(pramana) and the object known(prameya). But, the relation between these two is difficult to obtain. The relation between the cognition and the pot does not consist of identity. The cognition being internal, the cognized(pot) too should become internal. Nor, the relation between the cognition and the pot is of the nature of cause and effect, else, reality would be possible even in dreams. The world being unreal in this way, how could ma'ya' be real?

अस्ति प्रमाणं सद्भावे प्रपञ्चस्य पुरातनम् ।	
प्रत्यक्षन्तावदर्थानां प्रमाणा भेदगोचरम् ॥	१७
स्थाणुर्वा पुरुषोवेति संदेहे स्थाणुरेव सः ।	
पुरुषोनेति भेदात्मा दृश्यते प्रत्ययोऽक्षतः ॥	१८
भ्रान्तोऽयं सविकल्पत्वाद्रज्जुवन्नेष्यतामिति ।	
सर्वेषां सर्वदा कुम्भः कुम्भ एवेष्यते यतः ॥	१९
नैवं रज्जु कदाचित्तु यतस्सर्पायते नृणाम् ।	
मालायते तदन्येषां नैवं कुम्भ घटादयः ॥	२०

<i>asti prama'n.am sadbha've prapan''casya pura'tanam </i>	
<i>pratyaks''an ta'vadartha'na'm prama'n.a' bheda gocaram </i>	17
<i>stha'n.urva' prus''oveti samdehe stha'n.ureva sah </i>	
<i>purus''oneti bheda'tma' dr's'yate pratyayo aks''atah </i>	18
<i>bhra'ntoyam savikalpatva'd rajjuvan nes''yata'm iti </i>	
<i>sarves''a'm sarvada' kumbhah kumbha eves''yate yatah </i>	19
<i>naivam rajju kada'cittu yatassarpa'yate nr'n.a'm </i>	
<i>ma'la'yate tadanyes''a'm naivam kumbha ghat'a'dayah </i>	20

The Lord:

To ascertain the reality of the world, there is a foremost valid proof maintained from the remote past. Perception is one of the valid proofs for the existence of things. It involves within it a state of difference. Where there is a doubt as to a post or a man, a subsequent perceptual cognition of the nature of difference in the form ' it is certainly a post, not a man' arises. "This is a delusion, like the appearance of snake in the rope, since it is determinate; we do not recognize it" – all such objections are to be set aside. At all times, all persons perceive a jar as a jar only. But a rope is not so. Sometimes it is perceived as a snake by some persons, as a garland by some other persons. But jar or a pot is not perceived in a different form.

किञ्चाहिरज्ज्वोस्साम्येन भ्रान्तिरत्रोपपद्यते ।	
चितो घटादि रूपेण प्रतीतौका समानता ॥	२१
निर्विकल्पाक्ष बोधेऽपि भेदात्मा प्रत्ययस्थितः ।	
अन्यथोत्तर विज्ञानं व्यावृत्तत्रोप जायते ॥	२२
अगृहीतार्थ भेदस्य तन्नामादि चिशेषवत् ।	
किञ्च येन प्रमाणेन प्रपञ्चाभाव उच्यते ॥	२३
तत्प्रमाणं प्रमाणं वा नवेति परिचिन्त्यताम् ।	
प्रमाणं चेत्प्रपञ्चोऽस्ति तत्तदन्तर्गतं यतः ॥	२४
यद्यप्रमाणं सुतरां भावरूपं जगद्भवेत् ।	
संबन्धो ज्ञानघटयोः ज्ञाप्य ज्ञापक लक्षणः ॥	२५
एवं वस्त्वात्मकं विश्वं भवेत् कथं अवस्तुजम् ।	
तस्माद्द्वस्त्वात्मिका माया स्थिता विश्वस्य कारिणी ॥	२६

<i>kin"cahirajjvos sa'myena bhra'ntiratropapadyate /</i>	
<i>citi ghat'a'di ru'pen.a prati'tauka' sama'nata' //</i>	21
<i>nirvikalpa'ks"a bodhopi bheda'tma' pratyayassthitah /</i>	
<i>anyathottara vijn"a'nam vya'vr'ttannopa ja'yate //</i>	22
<i>agr'hi'ta'rtha bhedasya tanna'ma'di vis'es"avat /</i>	
<i>kin"ca yena prama'n.ena prapan"ca'bha'va ucyate //</i>	23
<i>tatprama'n.am prama'n.am va' naveti paricintyata'm /</i>	
<i>prama'n.am cetprapan"costi tattadantargatam yatah //</i>	24
<i>yadyaprama'n.am sutara'm bha'varu'pam jagadbhavet /</i>	
<i>sambandho jn"a'na ghat'ayoh jn"a'pya jn"a'paka laks"an.ah //</i>	25
<i>evam vastva'tmakamvis'vam bhavet katham avastujam /</i>	
<i>tasma'dvastva'tmika' ma'ya' sthita' vis'vasya ka'rin.i' //</i>	26

Further, because of the similarity between the rope and the snake, the delusion concerned with it is intelligible. But in the cognition concerned with the form of jar or pot, what is the similarity? Cognition involving difference exists even in indeterminate perceptual cognition.

If not so, the subsequent cognition which is exclusive and qualified by name, form and others would not arise in him who has not apprehended difference in the object.

Further, is the valid proof by which the non-existence of the world has been ascertained, an authentic valid proof or not authentic? – this should be settled first. If it is an authentic pramana, then it is to be held that the world is real, since the pramana is included in the world. If it is not a pramana, much more easily proved that the world is real, indeed. The relation between the cognition and the pot is the relation obtained between what is made known(jnapya) and what makes known(jnapaka). Thus, it is maintained that the world is real. How can it be born of unreal? Therefore, it is ascertained that ma'ya', the cause of the world is real; not an illusive appearance.

नित्यैषाऽशेष कार्याणां कारणत्वाद्यदन्यथा ।
 न तन्नित्यं यथा तन्तुस्तस्मान्मायाप्यनश्वरी ॥ २७
 अनित्यैषा यदीष्येत कमार्णां कुत्र संस्थितिः ।
 न बिन्दुः कर्मणां स्थानं बिन्दुः कर्मोत्तरो यतः ॥ २८
 न चात्मनि स्थितिस्तेषां यस्मादात्मा जडो भवेत् ।

nityais''a' as'es''aka'rya'n.a'm ka'ran.atvad yadanyatha' /
na tannityam yatha' tantus tasma'nma'ya'pyanas'vari' ॥ 27
anityais''a' yadis''yeta karma'n.a'm kutra samsthitih /
na binduh karman.a'm stha'nam biduh karmottaro yatah ॥ 28
na ca'tmani sthitistes''a'm yasma'd a'tma' jad'o bhavet /

This ma'ya' is eternal, being the causal source of all creations and products. That which is not so is non-eternal, just like the threads(thread being an effected thing, not a causal thing). Therefore ma'ya' is imperishable. If ma'ya' is admitted to be non-eternal, where could be the locus for the karmas? Bindu cannot be a storage for the karmas since it is beyond the reach of karmas. Nor the karma could rest within the soul itself, since, in the event of its existence within the soul, the soul would become inert.

कानीह तानि कर्माणि किन्तैरत्र प्रयोजनम् ॥ २९
 प्राकृतान्येवतान्याहुः अन्यानीति तथाऽपरे ।
 तत्सर्वं कथयेशान संदेहोस्माकं ईश्वर ॥ ३०

<i>ka'ni'ha ta'ni karma'n.i kintairatra prayojanam //</i>	29
<i>pra'kr'ta'nyevta'nya'huh anya'ni'ti tatha' apare /</i>	
<i>tatsarvam kathayes'a'na samdehosma'kam i's'vara //</i>	30

The Sages:

O. Lord Paramesvara!, what are those karmas according to this Agama? What is the purpose of their existence? Some persons say that the karmas are related to prakruti. Some others are of the view that the karmas are the qualities related to the soul. Since we have such conflicting views in respect of the nature of karmas and since we have doubts about the nature of the karmas, kindly explain the exact nature of karma.

अविशिष्टे तु भोक्तृत्वे भुञ्जतेदिवि केचन ।
केचनावीचिमुख्येषु नस्यादेतदहेतुकम् ॥ ३१
यत्तत्रहेतुः कर्मेति मन्तव्यं मुनिपुङ्गवाः ।
उभयोः कृषिसाम्ये तु कश्चिद्भान्यानि यच्छति ॥ ३२
न किञ्चिदपरस्तस्य कर्मकारणकं द्विजाः ।

<i>avis'is't'etu bhoktr'tve bhun'jatedivi kecana /</i>	
<i>kecana' vi'ci mukhyes'u nsya'detad ahetukam //</i>	31
<i>yattatraheturh karmeti mantavyam munipun'gava'h /</i>	
<i>ubhayoh kr's'i sa'mye tu kas'cid dha'nya'ni yacchati //</i>	32
<i>na kin'cidaparastasya karma ka'ran.akam dvija'h /</i>	

The Lord:

Though the ability of experiencing the karmas(bhoktrutva) is common to all, some souls experience pleasure in the heavens, some others experience miseries in the hells. Such contradicting experiences cannot be causeless. That which is the cause for such experiences is to be understood as karma. O, Sages!, in the case of two farmers, one farmer obtains good yield, the other gains nothing, even though the agricultural activities of these two farmers were of same kind. O, the twice-born Sages!, their karma is the cause for such difference in the attainment of fruits.

न चात्र प्रकृतिर्हतुः भोग्यत्वेनविरोधतः ॥	३३
यद्भोग्यं भोजकत्रैकन्तस्मात् कर्मान्यदिष्यताम् ।	
प्रकृतेः परिणामो यो बौद्धोभावाष्टकात्मकः ॥	३४
सस्यात्कर्मात्मकोन्यस्तु भोग्यस्यादितिचेन्मतिः ।	
तदप्यसारं भावानां प्रत्ययात्मकतया यतः ॥	३५
प्रत्ययास्ते च विविधा दृश्यन्ते ऽणुषु सर्वदा ।	
न समास्तत्रकेनापि हेतुना भाव्यमग्रजाः ॥	३६
न च स्वयं स्ववैविध्ये हेतवस्त्वनवस्थितेः ।	

<i>na ca'tra prakr'tir hetuh bhogyatvenaviridhatah ॥</i>	33
<i>yadbhogyam na bhojakam tasma't karma'nyadis'yata'm </i>	
<i>prakr'theh parin.a'mo yo bauddho bha'va's't'aka'tmakah ॥</i>	34
<i>yasya'tkarma'tmakonyastu bhogyassya'd iticenmatih </i>	
<i>tadapyasa'ram bha'va'na'm pratyaya'tmakataya' yatah ॥</i>	35
<i>pratyaya'ste ca vividha dr's'yate an.us'u sarvada' </i>	
<i>na sama'statra kena'pi hetuna' bha'vyam agraja'h ॥</i>	36
<i>na ca svayam svavaividhye hetavastvanavasthiteh </i>	

Nor the prakruti could be the cause here. Because, the existence of prakruti is opposed to the nature of being a cause. Prakruti is an object of enjoyment. That which is an object of enjoyment cannot be the cause of enjoyment. Therefore, karma is to be considered as different from prakruti. "That which is a modification of prakruti and which is of the nature of eight dispositions(pratyayas) of the intellect(buddhi tattva) may be considered to be of the nature of karmas. That which is an object of enjoyment is other than karma"- some argue in this way. This view is unsound, since the eight dispositions are of the nature of pratyayas(creations of the buddhi tattva). These dispositions are always seen to be manifold among men and they are not equally present in them. This unequal nature should have been brought about by some other cause. O, the supreme twice-born Sages! nor a thing could be the cause of its own diversity because of the occurrence of the fault of infinite regress.

किञ्चैते सर्वसामान्याः पुंसो निष्कर्मकानपि ॥	३७
माया विचित्र संसृष्टौ भवेयुः कारणं कथम् ।	
प्रकृतेः परिणामो यश्चित्रस्वाभाविकस्तु चेत् ॥	३८
अस्तु स्वाभाविकश्चित्रः परिणामः प्रधानजः ।	
विचित्र परिणामोपि न हि स्वाभाविकस्य तु ॥	३९
अस्य प्रवृत्ति स्वाभाव्ये निवृत्तिस्तत्क्रिया कथम् ।	
प्रवृत्तिश्च निवृत्तिश्च विरुद्धे ह्येकधर्मिणी ॥	४०

<i>kin"caite sarvasa'ma'nyah pumso nis"karmaka'napi ॥</i>	37
<i>ma'ya' vicitra samsr's"t'o bhavayuh ka'ran.am katham ॥</i>	
<i>prakr'theh parin.a'mo yam citrassva'bha'vikastu cet ॥</i>	38
<i>astu sva'bha'vikas'citrah parin.amah pradha'najah ॥</i>	
<i>vicitra parin.a'mopi na hi sva'bha'vikasya tu ॥</i>	39
<i>asya pravr'tti sva'bha'vye nivr'ttis tatkriya' katham ॥</i>	
<i>pravr'ttis'ca nivr'ttis'ca viruddhe hyekadharmin.i ॥</i>	40

Moreover, these mind-dispositions (pratyayas) are observed to be in generality in respect of those persons who refrain from worldly activities. Then, how could these pratyayas be a causal source for the manifold products of prakruti? If it be considered that those which are seen as the diverse modifications of prakruti are only due to its innate nature, it cannot be so. If such modifications of prakruti are held to be due to its innate nature, this kind of modifications cannot be adduced to what is considered as innate nature (svabhava). Moreover, apart from such ongoing perseverance (pravrutti), there is observed the cessation of such perseverance (nivrutti). In a thing in which pravrutti is of innate nature, nivrutti cannot take place as of the same innate nature. In one and the same substance, mutually opposed functions –pravrutti and nivrutti – cannot take place.

अग्नेः प्रकाशस्वाभाव्यो नाप्रकाशोपि तत्कृतः ।	
प्रवृत्तिश्च निवृत्तिश्च न स्वतः किन्तु कारणात् ॥	४१
यदत्र कारणं कर्म तस्मान्नाकस्मिकं जगत् ।	

agneh praka's'as sva'bha'vyo na'praka's'opi tatkr'tah /
pravr'ttis'ca nivr'ttis'ca na svatah kintu ka'ran.a't // 41
yadatra ka'ran.am karma tasma'nna'kasmikam jagat /

If luminosity exists in fire as its innate nature, non-luminosity also cannot exist in it as its innate quality. Pravrutti and nivrutti are not due to the innate nature of prakruti. But these are due to some other cause. That which exists as a cause for the pravrutti and nivrutti of prakruti should be known as karma. Therefore, it also should be known that the world has not come into existence accidentally.

किञ्च यो यत्स्वभावस्तु धर्मस्सोस्य सदा भवेत् ॥ ४२
 अग्निः प्रकाशमानोपि यथा दाहं करोत्यपि ।
 तदेवं प्रकृतेस्यातां प्रवृत्ति विनिवर्तते ॥ ४३

kin''ca yo yatsvabha'vastu dharmassosya sada' bhavet // 42
agnih praka's'ama'nopi yatha' da'ham karotyapi /
tadevam prakr'tesya'ta'm pravr'tti vinivartate // 43

Further, the innate nature which is observed in a substance is considered to be the essential quality of that substance. That essential quality is eternally present in that substance. Fire, even while being bright, burns out a thing (to be bright and to burn a thing – these two take place simultaneously in the fire, being its essential qualities), But prakruti is not so. The mutually opposed pravrutti and nivrutti cannot be present at one and the same time in prakruti.

अष्टौ धर्मादयो भावा विरुद्धास्तु परस्परम् ।
 गुणास्सत्त्वादयश्चैवं एककारिणिनः कथम् ॥ ४४

as''t'au dharma'dayo bha'va' viruddha'stu parasparam /
gun.a'ssattva'daya'caivam ekaka'rin.inah katham // 44

The Sages:

It is observed that the eight dispositions such as dharma, adharma and others are mutually opposed. The constituent qualities – sattva, rajas and tamas- are also seen to be mutually opposed to each other. If so, how do these mutually opposed qualities originate from the prakruti?

न विरुद्धास्तु धर्माद्या यतस्ते प्रत्ययात्मकाः ।
ज्ञानाभावोत्र नाज्ञानं अन्यथा ज्ञानमेव तत् ॥ ४५

na viruddha'stu dharma'dya' yataste pratyaya'tmaka'h |
jn"ana'bha'votra na'jn'a'nam anyatha'jn"a'nam eva tat || 45

The Lord:

The eight dispositions, dharma, adharma and others, are not mutually opposed qualities, since all of them are various phases of cognition(pratyayas). In this Agama it is held that ignorance (ajnana) is not the absence or non-existence of knowledge. It is the erroneous knowledge (anyatha jnana) that is considered to be ignorance.

तस्मात् ज्ञानविशेषास्ते सर्वे धर्मादयस्स्थिताः ।
न विशेषास्तु सामान्याद्विरुद्धाहि कदाचन ॥ ४६
न चेह सत्वतमसी विरुद्धेस्तः कदाचन ।
यथावद् बोधकं सत्वमन्यथा बोधकं तमः ॥ ४७
बोधकत्वाविशेषान्न विरोध इति चोदितम् ।
न कदाचित्तमः कार्यं अज्ञानन्तु मलाद्यतः ॥ ४८

tasma't jn"a'na vis'es"a'ste sarve dharma'dayas sthita'h |
na vis'es"a'stu sa'ma'nya'd viruddha'hi kada'cana || 46
na ceha sattva tamasi' viruddhestah kada'cana |
yatha'vad bodhakam satvam anyatha' bodhakam tamah || 47
bodhakatva'vis'es"a'anna virodha iti coditam |
na kada'cit tamah ka'ryam ajn"anantu mala'dyatah || 48

Therefore, the eight dispositions are, to put it precisely, the different modes of specific knowledge. What are known as specific cognitions are not basically different from the general cognition. Therefore, the constituent qualities sattva, rajas and tamas, are never considered to be mutually opposed in this Agama. Sattva is said to be the cognition of exactness(yathavat, that is, cognizing a thing exactly as it is). Tamas is the cognition of a thing in a different way(anyatha). Because of the non-specific nature of cognition, it cannot be said that it is opposed to the exact cognition. But, ignorance(ajnana) is never considered to be an effect of the quality of tamas. Because, ignorance is the one which is effected by the primal darkness, mala.

ततो न कुत्रचित् किञ्चित् स्वभावेन विरुद्धयोः ।
कार्ययोः कारणं तस्माद्विरोधः कारणान्तरात् ॥ ४९
कारणं तच्च कर्मैव तदपीश्वर चोदितम् ।
ततस्स्वभाववादोयं भ्रान्तिमूल इतिस्थितः ॥ ५०

tato na kutracit kin"cit svabha'vena viruddhayoh /
ka'ryayoh ka'ran.am tasma'd virodhah ka'ran.a'ntara't ॥ 49
ka'ran.am tacca karmaiva tadapi's'vara coditam /
tatas svabha'va va'doyam bhra'ntimu'la iti sthitah ॥ 50

Therefore, the essential nature(svabhava) cannot be, even to the least extent, a cause for the mutually opposed products. The nature of being mutually opposed in respect of products occurs due to some other cause. That which is the cause for the products of variegated nature is karma itself. Even this karma, itself being inert, remains to be regulated and meted out by the all-knowing Isvara. So it is ascertained here, that the objection related to 'one`s own nature'(svabhava) is the one that has born of erroneous knowledge.

न च माया मलस्तस्माद्यतः कार्यात्प्रकाशिका ।
कार्यात्प्रकाशकं यत्तु स्वात्मनाऽजनकन्नतत् ॥ ५१
यथा प्रकाशकौ दृष्टौ वह्निदीपावुभावपि ।
न दीपकारणं वह्निः क्वचिदप्यप्रकाशकः ॥ ५२

na ca ma'ya' malastasma'd yatah ka'rya't praka's'ika' /
ka'rya't praka's'akam yattu sva'tmana' ajn''a'nakan natat // 51
yatha' praka's'ako dr's''t'o vahnidi'pa'ubha'vapi /
na di'paka'ran.am vahnih kvacidapyapraka's'akah // 52

This ma'ya' cannot be a'nava mala, since the ma'ya' is of the nature of illuminating the power of knowledge and the power of the action of the soul, through its evolutes such as kala tattva and others. That which is capable of effecting illumination through its own products cannot be, by its own nature, the creator of darkness(obscuration). In respect of fire and lamp, both of which are luminous, the fire which is the cause for the flame of the lamp is never seen bereft of brightness. In the same way, ma'ya' which is the source for kala tattva and others is also of the nature of illuminating the power of knowing and that of doing. Never it is non-luminous.

न च माया स्वरूपेण पुंसां कार्यकरी स्थिता ।
 कार्यैरणूपकारित्वाद्यदित्थन्नचात्मना ॥ ५३
 यथा तन्तुस्स्वकार्येण पटेनैव नचात्मना ।

na ca ma'ya' svru'pen.apumsa'm ka'ryakari' sthita' /
ka'ryairan.u'paka'ritva'd yaditthan naca'tmana' // 53
yatha' tantussvaka'ryen.a pat'enaiva naca'tmana' /

Nor this ma'ya', of its own accord, can illuminate and vitalize the power of knowing and doing in respect of the bound souls. It is illuminative to the souls only through its evolutes such as kala tattva and others. Moreover, it does not produce its evolutes by its own nature and action. (It produces as activated by an intelligent being) Just as the thread does the function of covering an object through a cloth for which the thread is the cause, even so the ma'ya' does the function of illuminating the organs and instruments of the souls through kala tattva and others for which the ma'ya' is the source.

एकस्मिन्भुज्यमाने तु कर्मण्यन्यदुपस्थितम् ॥ ५४
 बाधकं प्रबलन्तच्चेदविरोधे समुच्चयः ।
 भुज्यमाने तु मानुष्ये शुनो योनिर्यदाभवेत् ॥ ५५
 बाधिका प्रबला सा चेन्मानुष्यस्य द्विजोत्तमाः ।

अविरुद्धादघप्रप्तिर्यदि तत्र समुच्चयः ॥	५६
आरब्धमप्यनारब्धं बलेन तु समं यदि ।	
आरब्धमेव भोग्यं स्याद् रोधयित्र्या निरोधनात् ॥	५७
विरुद्धयोर्यदारंभः कर्मणोस्समयोर्बलात् ।	
तदैव शक्तिपातेन नाश एव तयोर्भवेत् ॥	५८

<i>ekasmin bhujyama'ne tu karman.yanyad upasthitam ॥</i>	54
<i>ba'dhakam prabalam tached avirodhe samuccayah ।</i>	
<i>bhujyama'ne tu ma'nus''ye s'uno yoniryada' bhavet ॥</i>	55
<i>ba'dhika' prabala' sa' cen ma'nus''yasya dvijottama'h ।</i>	
<i>aviruddha'd aghapraptir yadi tatra samuccayah ॥</i>	56
<i>a'rabdhamap yana'rabdham balena tu samam yadi ।</i>	
<i>a'rabdham eva bhogyam sya'd rodhayitrya' nirodhana't ॥</i>	57
<i>viruddhayor yada'rambhah karman.os samayor bala't ।</i>	
<i>tadaiva s'aktipa'tena na's'a eva tayorbhavet ॥</i>	58

When one karmic fruit is being experienced and if another karma, being mature enough to yield its fruits comes to be experienced, then, this approaching karma would nullify the present karmic fruit if it is more powerful than the karma being experienced now. If it is not opposed to the present karma, then the fruits of both the karmas would be experienced. O, the excellent ones among the twice-born sages!, when one is experiencing through human body, if the fitting circumstance for experiencing the karmic fruit through dog-body occurs, then, this karmic fruit would put an end to the existence of the present human body if it is more powerful than the present karmic fruit. If the setting of karmic fruit to be experienced is not opposed to the present karma so as to experience through one and the same body, then it would be united with that body. If the karmic effect which has already begun and the karmic effect which is to be begun hereafter are equal in strength, only that karmic effect which has begun already would result in the fitting enjoyments(bhogas) through the regulation brought out by the Obscuring Power(Tirodhana Sakti) of Isvara. If the karmic fruits which are mutually opposed to each other and are with equal strength begin to operate simultaneously, then they get nullified immediately through the Descent of Grace(Saktipata).

नचात्मनि स्थितिस्तेषां कर्मणामुपपद्यते।
 कृष्यादिवत्प्रधानस्य संस्कारोत्पादकत्वतः ॥ ५९
 मायायामेव नान्यस्मिन् संस्थितानि द्विजर्षभाः ।
 मायातो द्विविधा सृष्टिः स्थूला सूक्ष्मात्मिकेत्यपि ॥ ६०

naca'tmani sthitistes" a'm karman.a'm upapadyate /
kr's"ya'divat pradha'nasya samska'rotpa'dakatvatah ॥ 59
ma'ya'ya'meva na'nyasmin samsthita'ni dvijars"abha'h /
ma'ya'to dvividha' sr's"t'ih sthula' suks"ma'tmiketyapi ॥ 60

For those karmas, the storage(locus) cannot be in the souls. Just as the effects of various agricultural activities are stored up in the ground itself, even so these karmas are stored up in ma'ya' only, since they are productive of maturing phases pertaining to prakriti. O, the excellent twice-born Sages!, those karmas would be stored up in the impure ma'ya' only. They are neither in the soul nor in the bindu(pure ma'ya'). Two kinds of creation occur from this impure ma'ya' – creation related to subtle things and the creation related to gross things.

द्रुक्छक्ति व्यञ्जिका सूक्ष्मा स्थिता तत्त्वात्मनात्मनि ।
 स्थूला भुवनरूपेण शरीराद्यात्मनास्थिता ॥ ६१
 सूक्ष्माः कलादयः पूर्वं स्थूला बध्नन्त्यणूस्ततः ।

dr'kchakti vyan"jika' su'ks"ma' sthita' tattvatmana'tmani /
sthu'la' bhuvana ru'pen.a s'ari'radya'tmana' sthita' ॥ 61
su'ks"ma'h kala'dayah pu'rvam sthu'la' badhnantyan.u'mstatah /

The creation of tattvas such as kala' and others which are instrumental in the unfolding of the power of knowing and doing pertaining to the souls is considered to be subtle creation. The gross creation is observed in the form of various worlds, bodies, organs and so forth. First, the tattvas which are of the nature of subtle creation bind the souls. Subsequently, the worlds, bodies, organs and others which are of the nature of gross creation bind the souls.

मायामण्डल मध्यस्थाः पुमांसस्सकला मताः ॥ ६२
अनुग्रह्यास्त्वमीयाधिकरणे न शिवेन च ।

ma'ya'man.d'ala madhyastha'h puma'msas sakala' mata'h ॥ 62
anugra'hya'stvami'ya'dhikaran.ena s'ivena ca ।

Those souls which are in the middle and the bottom realms of impure ma'ya are considered to be sakalas. These sakalas become fit enough to be favored by Lord Siva through His immediate presence in the form of Preceptor(Guru).

विद्यमण्डलिनश्चाष्टौ क्रोधादीन् श्रीगलं तथा ॥ ६३
शतरुद्रांश्च वीरेशं अपितान् परमेश्वरः ।
स्वयमेवानुगृह्यादावधिकारे नियुक्तवान् ॥ ६४
एवं समासतः प्रोक्ता माया विश्वजगन्मयी ॥ ६५

vidya'man.d'alinas'ca's't'au krodha'di'n s'ri'galam tatha' ॥ 63
s'atarudra'ms'ca vi'res'am apita'n parames'varah ।
svayameva'nugr'hya'da'vadhika're niyuktava'n ॥ 64
evam sama'satah prokta' ma'ya' vis'vajaganmayi' ॥ 65

There are one hundred and eighteen Rudras – eight Vidya mandalins, eight Rudras such as Krodha, Srikantha and others, one hundred Rudras such as Virabhadra and others. Lord Siva bestows His grace upon these one hundred and eighteen Rudras through His direct presence (not through Guru) and appoint them in their respective authoritative positions(to look after the activities concerned with impure ma'ya')

। पौष्करागमे ज्ञानपादे तृतीयो माया पटलः समान्तः ।

paus''kara'game jn''a'napa'de tr'ti'yo ma'ya' pata'lah sama'ptah

Chapter on 'the nature of maya' ends in the knowledge section of the Paushkara'gama

४ पशु पटलः

4 PAS'U PAT'ALAH

4 On the Nature of the Bound Soul

पशुः पशुत्वसंयोगान् न मुक्तः पशुरुच्यते ।
यस्मात् स्वदृक्क्रियाशाली कलाहीनोप्यनीश्वरः ॥ १
व्यापकश्चिन्मयस्सूक्ष्मश्शिववत्संव्यवस्थितः ।

*pas'uh pas'tva samyoga'n na muktah pas'rucyate ।
yasma't svadr'kkriya's'a'li' kala'hi'nyani's'varah ॥ 1
vya'pakas'cinmayas su'ks'mas's'ivavat samvyavasthitah ।*

The individual soul is called 'pasu', due to the association of the veiling darkness, pasutva, with it. The liberated soul, which is disentangled from the pasutva, is not to be called 'pasu'. Essentially, the soul is endowed with its inherent power of consciousness and action, even while it is bereft of the factors such as kala and others which partially manifest such powers in the soul. The soul, by its own ature, is with absolute lordship(anisvarah); it is all pervasive; very subtle. Therefore it shinesforth like Siva Himself.

पशवः त्रिविधा ज्ञेयास्सकलः प्रलयाकलः ॥ २
विज्ञानकल इत्येषां श्रुणुध्वं लक्ष्णं क्रमात् ।
मलोपरुद्ध दृक्छक्तिस्तत्प्रसृत्यै कलादिमान् ॥ ३
भोगाय कर्मसंबघस्सकलः परिपठ्यते ।
प्राग्वन्निरुद्ध दृक्छक्तिः कर्मपाकात्कलोज्झितः ॥ ४
कर्मणैष्यत्कलायोग्या यस्स च प्रलयाकलः ।
मलोपरुद्ध शक्तित्वाच्छून्यकल्प स्वदृक्क्रियः ॥ ५
तृतीयः पठ्यते तन्त्रे नाम्ना विज्ञानकेवलः ।

<i>pas'avah trividha' jn''eya's sakalah pralaya'kalah //</i>	2
<i>vijn''a'lakala ityes''a'm s'r'n.udhvam laks''an.am krama't /</i>	
<i>maloparuddha dr'kchaktis tatprasar'tyia kala'dima'n //</i>	3
<i>bhoga'ya karmasambandhas sakalh pariphat'yate /</i>	
<i>pra'gvan niruddha dr'kchaktih karmapa'ka't kalojjhitah //</i>	4
<i>karman.ais''yat kala'yogya' yas sa ca pralaya'kalah /</i>	
<i>maloparuddha s'aktitva'c chu'nyakalpa svadr'kkriyah //</i>	5
<i>tr'ti'yah pat'hyate tantre na'mna' vijn''a'na kevalah /</i>	

The souls under the bondage should be known to be of three kinds – sakala(fettered with three bonds), pralayakalas(fettered with two bonds), vijnanakalas(fettered with only one bond). Now, listen to their characteristics, in due order. The soul whose absolute power of knowing and doing is constricted by mala, which becomes associated with the principles (tattvas)like kala and others for the partial unfoldment of the power of knowing and doing and which gets associated with its own karmic effects for the experience of enjoyments is called 'sakala'. The soul whose absolute power of knowing and doing is obstructed by mala, as said before for the sakalas, which becomes dissociated from kala and other tattvas at the time of maturation of its own karmic fruits and which becomes fit enough for the future association of kala and other tattvas owing to the karmic effects to be experienced thereafter, is called pralayakalas. The soul for which the power of knowing all and doing all looks as if unreal owing to obscuration by mala belong to third kind mentioned in this Agama, this kind of soul being called vijnanakalas.

मायादावुदरे चान्ते क्रमेणैषां व्यवस्थितिः ॥ ६
 अवस्थानं च बन्धेन लक्ष्यतेऽणोर्विभुत्वतः ।

<i>ma'ya'da'vudareca'nte kramen.ais''a'm vyavasthitih //</i>	6
<i>avstha'nam ca bandhena laks''yate an.or vibhutvatah /</i>	

The regions for the existence of these souls respectively in the order mentioned before are in the lower, middle and upper realms of maya. Actually, the so called region is said only in the secondary sense; it is indicative only from the perspective of the constricting bonds, though the soul is of the nature of being pervasive.

विज्ञानकेवलाणूनां बन्धस्तु मल एव हि ॥

७

मलस्य व्यापकत्वेन मायान्ते संस्थितिः कथम् ।

vijn" a' nakevala' n. 'u' na' m bandhastu mala eva hi ॥

7

malasya vya' pakatvena ma' ya' nte samsthitih katham ।

The Sages:

For the souls belonging to the category of vijnanakalas, the only bond is mala. But, mala is a pervasive substance. So, how could there be the abode for the vijnanakevalas in the upper realm of maya?

भद्रं विप्रा महाप्रज्ञाशुद्धाध्वा यः पुरोदितः ॥

८

भोक्ष्यमाणतया तस्य भुक्तत्वे नेतरस्य च ।

अर्थादेवस्थिता मध्ये प्रोक्ता विज्ञानकेवलाः ॥

९

विज्ञानकेवलास्साक्षात् त एव मुनिपुङ्गवाः ।

शुद्धाध्व वर्तिनः पश्चाद् भविष्यन्ति शिवेच्छया ॥

१०

अणोर्नियामकत्वेन मायावच्छुद्ध वर्त्मनः ।

तद्वर्तिनो न सकलाः किन्तु विज्ञानकेवलाः ॥

११

अधिकारमलोपेताश्शिवेच्छानुमतास्सदा ।

bhadram vipra' maha' pra' jn" a' s' s' uddha' dhva' yah puroditah ॥ 8

bhoks" yama' n. ataya' tasya bhuktatve netarasya ca ।

artha' devasthita' madhye prokta' vijn" a' nakevala' h ॥ 9

vijn" a' nakevala' ssa' ks" a' t ta eva munipun' gava' h ।

s' uddha' dhva vartinah pas' ca' d bhavis" yanti s' ivecchaya' ॥ 10

an. orniya' makatvena ma' ya' vacchuddha vartmanah ।

tadvartino na sakala' h kintu vijn" a' nakevala' h ॥ 11

adhika' ramalopeta' s' s' iveccha' numata' ssada' ।

The Lord:

O, the Sages of supreme knowledge!, the enjoyments related to the the pure path(suddha adhva) mentioned earlier are yet to be enjoyed. But the enjoyments related to the impure path(asuddha adhva) have already been experienced. So, by the nature of their own existence, the vijnana kevalas are said to exist in the region between the two realms of pure and impure mayas. O, Sages!, these vijnanakevalas become the inhabitants of the pure path, by the will of Siva. Like the impure path, this pure path also becomes a restraint on the souls existing there. But, on this ground, they do not become the sakala-type of souls. But they are rather vijnanakalas associated with a taint of impurity called ‘adhikara mala’(desirous of wielding authority over the activities concerned with the impure path), constantly conforming to the will of Lord Siva.

विज्ञानकेवलानान्तु सिद्धौ युक्तिरिहोच्यते ॥	१२
कलातत्त्वान्त शोधिन्या दीक्षया ज्ञानतोपि वा ।	
योगेन भोगतो वापि सन्न्यासाद्वा परिक्षयः ॥	१३
कर्मणान्तु तदायत्त मायायाश्च परिक्षयात् ।	
मल एकोवशिष्टस्सयात् तस्माद्विज्ञानकेवलाः ॥	१४

<i>vijn" a' nakevala' na' ntu siddhau yuktirihocyate ॥</i>	12
<i>kala' tattva' nta s' odhinya' di' ks" aya' jn" a' natopi va' ।</i>	
<i>yogena bhogato va' pi sannya' sa' dva' pariks" ayah' ॥</i>	13
<i>karman. a' ntu tada' yatta ma' ya' ya' s' ca pariks" aya' t ।</i>	
<i>mala ekovas' is" t' assya' t tasma' dvijn" a' nakevala' h ॥</i>	14

The reality of the existence of such vijnanakevalas in the realm of pure path is now established through the process of reasoning. By diksha which purifies all the tattvas up to kala, or by the enlightened knowledge, or by the enjoyment of supreme powers through yoga, or by renunciation, there occurs a gradual reduction of karmic fruits. Consequently, there occurs the decay of the bond of maya also, since there is no karmic fruit to be experienced through embodiment. At this stage, they remain veiled by mala alone and become vijnanakevalas.

बौद्धादि दृष्टिमुक्तानां कैवल्यमपि नेष्यते ।	
यतस्तद्बुद्धि तत्त्वोर्ध्व कर्मणामपरिक्षयः ॥	१५
सकला एव ते ज्ञेयाः कलायोगो यतस्स्थितः ।	
एवमेवाणवो युक्ति सिद्धाः प्रलयकेवलाः ॥	१६

<i>bauddha'di dr's't'imukta'na'm kaivalyam api nes'yate / yatastadbuddhi tattvordhva karman.a'm apariks'ayah //</i>	15
<i>sakala' eva te jn'eya'h kala'yogo yatassthitah / evameva'n.avo yukti siddha'h pralayakevala'h //</i>	16

The attainment of supreme liberation(kaivalya) by those who hold the concepts of Buddha and others is not justifiable. Since there does not occur the disentanglement of buddhi tattva, karma and others for them, they are to be considered as sakalas only. The associative bond of kala , karma and others still persist in them. In the same way, the existence of pralayakevalas is known through systematic reasoning.

तत्त्वानां उपसंहारे प्रलयात्कर्मणोऽथ वा । त्यक्तसूक्ष्म बहिर्देहा एष्यद्भोग निबन्धनैः ॥	१७
अपक्वैः कर्मभिर्युक्ता इष्यन्तां प्रलयाकलाः । सकलास्तु कलायोगात् सूक्ष्मा स्थूला च सा द्विधा ॥	१८
प्रतिपुन्नियतन्तत्त्वं कलाद्यवनि पश्चिमम् । स्वेच्छयैवानुगृह्णाति प्रलयाणूनपीश्वरः ॥	१९

<i>tattva'na'm upsamha're pralaya't karman.othava' / tyakta su'ks'ma bahirdeha' es'yadbhoga nibandhanaih //</i>	17
<i>apakvaih karmabhiryukta' is'yanta'm pralaya'kala'h / sakala'stu kala'yoga't su'ks'ma' sthu'la' ca sa' dvidha' //</i>	18
<i>pratipunniyatantattvam kala'dyavani pas'cimam / svecchayaiva'nugr'hn.a'ti pralaya'n.u'napi's'varah //</i>	19

When the tattvas are absorbed into their respective causal sources at the time of total dissolution or when the karmas are exhausted, those who have abandoned their subtle and gross bodies but are still associated with non-mature karmas which determine and regulate their future enjoyment are recognized as pralayakevalas(those who remain partially liberated at the time of total dissolution, pralaya). Souls which are associated with kala and other tattvas are called sakalas. They are of two kinds – subtle and gross. The tattvas which become associated with each person are those ranging from kala tattva to prithvi tattva. Of His own will, Lord Siva bestows his grace even upon the pralayakevalas.

अथ कर्मसमत्वेऽणोरनुग्रह इहेष्यते ।
कर्मसाम्यं च भोगेन कथमेषामनुग्रहः ॥

२०

atha karmasamatve an.oranugraha ihes"yate |
karmasa'myam ca bhogena kaham es"a'm anugrahaah ||

20

The Sages:

In this Agama, it has been maintained that at the equal state of karmas (presence of both meritorious and sinful deeds, effecting pleasures and pains with equal force), grace occurs to the souls. If that equality of karmas is brought out only by the experience of enjoyments (bhogas), then how could there occur grace for the pralayakalas (since they are free from the bondage of maya which provides body to experience the bhogas)?

समत्वं कर्मणान्नात्र निमित्तन्तदनुग्रहे ।
परिपाको मलस्यैव किन्त्वनुग्रह कारणम् ॥ २१
किञ्चैष्यद्भोगहेतूनि सन्तियेषां अनुग्रहे ।
न ते शिवस्य विषयाः किन्तु पक्वास्तु कर्मणा ॥ २२

samatvam karman.a'nna'tra nimittan tadunugrahe |
paripa'ko malasyaiva kintvanugraha ka'ran.am ||
kin"cais"adbhoga hetu'ni santiyes"a'm anugrahe |
na te s'ivasya vis"ya'h kintu pakva'stu karman.a' ||

21

22

The Lord:

The equal state of karmas is not the cause for the occurrence of grace to the pralayakalas. But, only the maturation of mala (mala paripaka) is the cause for its occurrence. Moreover, for the pralayakalas, there are other karmas being productive of the bhogas to be experienced in future. Such pralayakalas are not directly favored by Lord Siva. Only those pralayakalas in whom the maturation of karmas has taken place through their own experience, become fit enough for the bestowal of grace.

सर्वत्र कर्मसाम्यस्य यद्यनुग्रहहेतुता ।
विज्ञानकेवलानान्तु भवेत्कथं अनुग्रहः ॥

२३

सकलानान्तु सर्वत्र कर्मसाम्यं न कारणम् ।
यतःकर्मसमत्वेपि तदन्येषान्तु कर्मणाम् ॥ २४
अपाके परमेशाज्ञाऽविरुद्धान्यप्रदास्थिता ।

sarvatra karmasa'myasya yadyanugraha hetuta' /
vijn''a'nakeva'na'ntu bhavet katham anugrahaah ॥ 23

sakala'na'ntu sarvatra karmasa'myam na ka'ran.am /
yatah karmasamatvepi tadanyes''a'm tu karman.a'm ॥ 24
apa'ke parames'a'jn''a' aviruddha'nyaprada's sthita' /

Moreover, if the equality of karmas is to be considered as the cause for the bestowal of grace, then how could such grace occur for the vijnanakevalas who are free from the bondage of karma? Even in the case sakalas, the equality of karmas is not the sole cause for the occurrence of grace, since they are not free from the karmic bond. Even at the equal state of their karmic effects, the regulative command of Lord Siva(Niyamika Sakti) brings in and yields the fruits of karmas which are opposed to and different from the karmas now existing with equal force.

कर्मणोप्यस्य साम्येपि पक्वे तदितरेपिच ॥ २५
तं प्रत्येवैश्वरीशक्तिः उपसर्पति तच्छिदे ।
अनुग्रहे ततोनेष्टं तत्साम्यं मुनिपुङ्गवाः ॥ २६

karman.opyasya sa'myepi pakve taditarepi ca ॥ 25

tam pratyevais'vari's'atih upsarpati tacchide /
anugrahe tatones''t'am tatsa'myam munipun'gava'h ॥ 26

O, the Sages of supreme excellence!, in spite of the occurrence of equality in the previous karmas, there is another karma for them in unmaturing state. At this stage, Sivasakti operates in respect of that karma to effect its removal. Therefore it is not reasonable to hold the view that only the equality of karmas (karma-samyā) is the cause for the occurrence of grace.

कर्मेह त्रिविधं दृष्टा दृष्टजन्मोप भोग्यकम् ।
तथाऽनियमकालोप भोग्यञ्चेति समासतः ॥ २७

*karmeha trividham dr's''t'a' dr's''t'ajanmopa bhogyakam /
tatha' aniyataka'lopa bhogyan''ceti sama'satah //*

27

In this Agama, karma is observed to be of three kinds. Karma which yields its fruit in this birth itself is known as **drushta janmopa bhogya**. Karma which yields its fruit after the cessation of this life-time is known as **adrushta janmopa bhogya**. Karma which yields its fruit in an indeterminate time is known as **aniyata kalopa bhogya**.

आयुर्योगो गलूच्यादि सिद्धोमन्त्रप्रभावतः ।
तज्जन्मन्येव फलदो दृष्टभोग्यं तदुच्यते ॥ २८
स्वाराज्यावीचि भोगौ यौ देहान्ते पुण्यपाप्मना ।
अदृष्टं वेदनीयं तत् कर्मोक्तं शिवदर्शने ॥ २९
अश्वमेधो द्विजवधः कृतकालेन भोगदः ।
तयोस्समुच्चया योगात् एकस्तु प्रबलं पुरा ॥ ३०
अन्योऽनियतकालस्स्याद्यावन्मध्येपि कर्मणाम् ।

*sva'ra'jya'vi'ci bhogau yau deha'nte pun.ya pa'pmana' /
adr's''t'am vedani'yam tat karmoktam s'ivadars'ane //* 28
*a'yuryogo galu'cya'disiddhomantra prabha'vatah /
tajjanmanyeva phalado dr's''t'abhogyam taducyate //* 29
*as'vamedho dvijavadhah kr'taka'lana bhogadah /
tayossamuccaya' yuga't ekastu prabalam pura' //* 30
anyo aniyata ka'lassya'dya'van madhyepi karman.a'm /

An extended longevity is attained through the performance of certain fire ritual involving specific oblations, making use of the recommended herbal creepers such as galuci and others. Since this kind of deeds are observed to yield their fruits in this very life-time itself, they are called **drushta janmopa bhogya**. Enjoyments in the heaven and suffering in the hells such as avici and others could be attained after death owing to one's own meritorious and sinful deeds respectively. Such deeds which yield their fruits after death are called **adrushta janmopa bhogya** in the Siva Sastras(Agamas). A meritorious deed such as horse-sacrifice (asvamedha) and the sinful deed such as the killing of a brahmin yield their fruits of heavenly experience and hell-experience respectively. The fruits of these two mutually opposed karmas cannot be experienced simultaneously. Under this circumstance, the karma which is more powerful than the other would be experienced first. Since the exact time of the experience

of the fruit of the remaining karma is indeterminate, this remaining karma is characteristically called *aniyata kalopa bhogya*

द्वयोरैहिकयोस्तुल्य बलयोऽशंभवे सति ॥ ३१
 क्लैभ्याक्लैभ्यात्मनोस्तत्र पतिता शक्तिरैश्वरी ।
 कर्मान्तरं समुच्चित्य बलादन्यतरस्य तु ॥ ३२
 तदातद्वलवद्भोग्यं अन्यत्कालान्ने भवेत् ।

dvayoraihikayostulya balayos's'ambhave sati ॥ 31
klaibhya'klaibhya'tmanostatra patita' s'aktirais'vari' ।
karma'ntaram samuccitya bala'danyatarasya tu ॥ 32
tada'tadbalavad bhogyam anyaka'la'ntare bhavet ।

On the occurrence of the fruits of two karmas which are with equal strength, which are to be experienced in this life-time itself and which are to be experienced through hermaphrodite-body and male-body, there is no possibility for the experience of such fruits through the body existing now. Under this circumstance, Sivasakti descends on these two karmas. With its regulating power, Sivasakti picks up another karma which is about to mature from the stored karmas of the concerned soul and unites it with one of these two. Upon this, such karma becomes more powerful than the other and the fruits thereof would be experienced. Experience of the fruit of the remaining karma would occur in due course, after some time.

तथामुष्मिकयोरश्वमेधद्विजवधात्मनोः ॥ ३३
 यगपत्संभवे शक्तिर्द्वयोरपि विनाशिनी ।
 अन्यत्कर्मसमं भोग्यं विधत्ते पुरुषस्य सा ॥ ३४
 तत्रानियतयोस्सद्यः संभवे परिपक्वयोः ।
 विरुद्धयोश्च सा शक्तिस्तन्नाशेनान्यभोगदा ॥ ३५

tatha'mus''mikayoras'vamedha dvijavadha'tmanoh ॥ 33
yugapatsambhave s'aktir dvayorapi vina's'ini' ।
anyatkarmasamam bhogyam vidhatte purus''asya sa' ॥ 34
tatra'niyatayossadyah sambhave paripakvayoh ।
viruddhayos'ca sa' s'aktis tanna's'ena'nya bhogada' ॥ 35

In the same way, if the fruits of horse-sacrifice(asvamedha) and the killing of brahmin (dvija vadha) occur simultaneously, the Sivasakti brings out cessation of the operation of these two. It analyses and selects another karma whose potency is equal to that of the previous karmas and provides its fruits. If the fruits of indeterminate karmas which are mutually opposed and mature enough occur to the soul, then Sivasakti instantaneously destroys them and provides the fruit of another mature karma.

यदान्यत्कर्मसर्वञ्च समन्तस्य विनाशिनी ।

तदाविज्ञानकैवल्यं पुंसस्स्यात्कर्म नाशतः ॥

३६

yada'nyatkarma sarvan''ca samantasya vina's'ini' /

tada'vijñ''a'na kaivalyam pumsassya't karmana's'atah ॥

36

When the state of equality occurs to all of the karmas of the soul, both good and bad, then Sivasakti destroys all of these karmas. Thereafter, no karma is left out to yield its fruit for the concerned souls. At this stage, the state of being vijñanakevala occurs to the souls. (Such state is considered as liberation by some persons)

कर्मनाशान्मलस्यापि विपाके सहकारिणः ।

पतत्युन्मीलिनी शक्तिस्तदानुग्रहरूपिणी ॥

३७

karmana's'a'n malasya'pi vipa'ke sahaka'rin.ah /

patatyunmi'li'ni' s'aktis tada'nugraha ru'pin.i' ॥

37

Through such sort of cessation of all akarmas, there occurs the maturation of mala with which karma operates as a co-operating bond(sahakari). At that time, Sivasakti who is of the nature of bestowing grace upon all the souls and who is the awakening and enlightening power, descends on that soul whose mala has matured for removal.

तस्यां पतितमात्रायां मलस्याधो नियामिका ।

शक्तिर्निवर्तते तस्यां निवृत्तायाम्महात्मनः ॥

३८

वैराग्यं जायतेक्षिप्रं संसाराद् दुःखसागरात् ।

दिदृक्षा जायते शंभोः पादपङ्कजयोरपि ॥

३९

कदाद्रक्ष्यामि देवेशं मोक्ष्येहं बन्धतः कदा ।

को वा दर्शयिता शंभोरिति सज्जायते मतिः ॥

४०

tasya'm patitama'tra'ya'm malasya'dho niya'mika' /

s'aktirnirvartate tasya'm nivr'tta'ya'm maha'tmanah ॥

38

vaira'gyam ja'yate ks''ipram samsa'ra'd duhkha sa'gara't /

didr'ks''a' ja'yate s'ambhoh pa'dapan'kajayorapi ॥

39

kada'draks''ya'mi deve's'am moks''yeham bandhatah kada' /

ko va' dars'ayita' s'ambhoriti san''ja'yate matih ॥

40

As soon as Sakti descends, the potency of the mala which always keeps the soul in the lower planes of maya characterised by the repeated occurrence of birth and death, gets severed from the soul. Upon the removal of such potency of the mala, the person in whom such removal has taken place, immediately becomes indifferent to the worldly existence. A sense of deep detachment towards the worldly pleasures and transmigratory process which leads to the ocean of miseries dawns within him. An intense desire to attain the lotus-feet of Siva unfolds quickly. “ When shall I see my Lord Siva? When shall I be relieved from the bondage? Which preceptor is there who could enable me see my Lord? – such kind of awareness wells up within him.

एवं संसारतो भीतिं अनुगृह्णाति चेश्वरः ।

तद्योग्यतानुसारेण करुणागर्भया दृशा ॥

४१

पुनाति साधिकारेण यं वापि परमेश्वरः ।

evam samsa'rato bhi'tim anugr'hn.a'ti ces'varah /

tadyogyata'nusa'ren.a karun.a' garbhaya' dr's'a' ॥

41

puna'ti sa'dhika'ren.a yam va'pi parames'varah /

Through His divine look brimming with compassion, Lord Siva bestows his grace upon such mature soul which has now become frightened with the worldly existence, as told before. Considering the quality of the fitness of the soul, Siva bestows his grace instantly. Whichever soul it may be, whichever may be its caste or other distinctions, Lord Siva purifies that mature soul through His immediate presence in the form of a Preceptor(Guru).

तयानुग्रहरूपिण्या शक्तेर्गति रोधिका ॥ ४२
मलस्यक्षीयते शक्तिस्सादीक्षा शांभवीक्रिया ।
अनुग्राह्यस्य विनये तथानुग्रहकस्य च ॥ ४३
कारुण्ये स शिवः कर्ता तयोर्योगः सुदुर्लभः ।

taya'nugraha ru'pin.ya' s'aktergati tirodhika' ॥ 42
malasya ks''i'yate s'aktis sa' di'ks''a' s'a'mbhavi' kriya' /
anugra'hyasya vinaye tatha'nugrahakasya ca ॥ 43
ka'run.ye sa s'ivah karta' tayor yogah sudurlabhah /

There is a specific activity related to Lord Siva (Sambhu), which is in the form of grace and which is actually His Sakti. The potency of anava mala which veils the innate and essential nature of the soul is set into the decaying phase by this specific activity. Such specific activity is characteristically called 'diksha'. In effecting humbleness of spirit in the soul which has become fit enough to be favored and in effecting a compassionate feelings in the mind of the Preceptor, Siva is the causal Lord. The intimate communion between the blessed one and the blessing one is very rare and difficult to occur.

तैर्लक्ष्यैरवच्छिन्नैश्शक्तिपातो महात्मभिः ॥ ४४
अनुमेयोनदीक्षैषा शक्तिपाता पवित्रितैः ।

etairlaks''yairavacchinnais' s'aktipa'to maha'tmabhih ॥ 44
anumeyona di'ks''ais''a' s'aktipa'ta' pavitritaih /

The Guru should examine and know the nature of saktipata which has occurred within the disciple by observing certain dispositions and behavioral attitude shown by the disciple with uninterrupted zeal. Only for the disciple who has been purified by saktipata, the diksha should be performed.

अन्ये श्रुत्यादि संसिद्धाशिवधर्माश्च देशिकैः ॥ ४५
शिष्याणां शक्तिपातार्थं परीक्ष्याशिवशासने ।

anye s'r'tya'di samsiddha's' s'ivadharmas'ca des'ikaih ||
s'is"ya'n.a'm s'aktipa'ta'rtham pari'ks"ya's' s'ivas'a'sane |

45

The sivadharmas(characteristic dispositions of the mind deeply intent on the path of Siva) as instructed by the Guru, as expounded in the Agamas, as explained in the other Scriptures such as the Vedas and others and as expressed spontaneously by the disciple – all these are to be observed and analysed well before giving the diksha.

अभक्तं अद्विजं क्रूरं निर्भयं वा क्रियाच्युतम् ॥ ४६
दीक्षामदाज्ञाहन्त्येषा इत्याज्ञा पारमेश्वरी ।

abhaktam advijam kru'ram nirbhayam va' kriya'cyutam ||
di'ks"a' mada'jn"a' hantyes"a' itya'jn"a' pa'rames'vari' |

46

Diksha, which is basically my command, performed to a person who is bereft of devotional love, who is not purified with samaya and visesha dikshas, who is cruel and hard hearted towards the living beings, who is bereft of frightened feeling towards worldly existence, who has abandoned austere virtues recommended to his stage tantamounts to a killing act. To this effect, there is also the command of the Sakti of the Supreme Isvara.

दीक्षैव मोचयेत्पाशान् शिवत्वं च ददात्यणोः ॥ ४७
दानन्नाम स्वसत्तैव या सा ज्ञानक्रियात्मिका ।
न तु स्थानान्तरादानात् अप्युत्पत्तिः कदाचन ॥ ४८

di'ks"aiva mocayet pa's'a'n s'ivatvam ca dad'a'tyan.oh ||
da'nanna'm svasattaiva ya' sa' jn"a'na kriya'tmika' |
na tu stha'na'ntara'da'na't apyutpattih kada'cana ||

47

48

It is the diksha that severs the constricting bonds from the soul. It grants a perfect and total unfoldment of sivatva, the power of all-knowing and the power of all-doing. “Granting sivatava’ means to effect the complete manifestation of the power of all-knowing and that of all-doing, which power remained concealed in the soul so far, which has remained inoperative so far. This is known as ‘dana’. This ‘dana’ is not taking that power from some other source and granting it to the soul or creating that power anew within the soul.

इच्छयैवानुगृह्यादौ शिवो विज्ञानकेवलान् ।
मलपाकमपेक्ष्यैव कांश्चिच्छुद्धाध्व गोचरे ॥ ४९
योजयत्यधिकारेषु कृत्वा दृक्क्रिययोत्कटान् ।
कांश्चिद्भोगाह्वये तत्त्वे तत्त्वेऽन्यानीश्वराह्वये ॥ ५०
अन्यान्विद्याह्वये तत्त्वे सर्वज्ञान्बलशालिनः ।

icchayaiva'nugr'hya'dau s'ivo vijn"na kevala'n |
malapa'kam apeks"yaiva ka'n" cicchuddha'dhva gocare || 49
yojayatyadhika'res"u kr'tva' dr'kkriyayotkat'a'n |
ka'n"cidbhoga'hvaye tattve tattve anya'ni's'vara'hvaye || 50
anya'n vidya'hvaye tattve sarvajn"a'n balas'a'linah |

At the outset, Siva, by His own Will, bestows his grace on the competent vijnanakevalas and installs some of them, in consideration of the mature state of the mala, in an exalted 'authority-wielding' state related to the pure adhva(the range of siva tattva). He installs them in this state, having made their power of knowing and of doing to be fully unfolded and to be with unobstructed brilliance. He installs some others who are omniscient and omnipotent in the plane of bhoga tattva(sadasiva tattva). And direct some others to occupy the plane of isvara tattva and some others to occupy the plane of vidya tattva. All of these vijnanakevalas are the knowers of all and they are with great vigor and strength.

सदाशिवगुणोपेता भोगाख्यं तत्त्वमाश्रिताः ॥ ५१
मनोऽभिलषितान्भोगान् भुञ्जाना विविधानपि ।
पतिकृत्याधिकारेषु प्रवृत्ताः पत्युरिच्छया ॥ ५२
ये प्राप्ताः तत्त्वमैशानं विशेषेण क्रियाधिकाः ।
अधिकारगुणोपेता महान्तश्चक्रवर्तिनः ॥ ५३

sada's'iva gun.opeta' bhoga'khyam tattvama's'rita'h || 51
manobhilas"itaan bhoga'n bhun"ja'na' vividha'napi |
patikr'tya'dhika'res"u pravr'tta'h patyuricchaya' || 52
ye pra'pta'h tattvamais'anam vis'es"en.a kriya'dhika'h |
adhika'ra gun.opeta' mahantas'cakravartinah || 53

Those who have reached bhoga tattva become endowed with all the qualities of Sadasiva. They experience multitudinous enjoyments as desired by them. As willed by Lord Siva, they become very active in performing all the functions of the Lord. Those who have reached isvara tattva are specially endowed with an excess of conative power over their cognitive power in view of their works concerned with isvara tattva. They become endowed with the qualities of Isvara who presides over the isvara tattva. They evolve into the most superior lords(chakravartins), wielding their power in the regions pertaining to them.

अष्टावनन्तसूक्ष्माद्याः यथापूर्वं गुणाधिकाः ।	
अतिसौन्दर्यलावण्या अक्षीणमनसस्सदा ॥	५४
विद्याः विद्याह्वयं प्राप्तास्संख्ययाः सप्तकोटयः ।	
प्रशान्तकलुषास्सर्वे महात्मानोऽमितौजसः ॥	५५
ए तेषां यस्यवैराग्यमुपजातं महात्मनः ।	
किमेतेनाधिकारेण श्रेयसः परिपन्थिना ॥	५६
इतितं परमेशानो मलपाकमपेक्ष्य सः ।	
इच्छयैवानुगृह्णाति मुक्तिव्यक्त्यर्थया दृशा ॥	५७
ततो मुक्त्यर्थमासन्नं कनिष्ठं तत्पदे विभुः ।	
नियुनक्त्यनुगृह्णान्यं तत्पदे नियुनक्त्यपि ॥	५८

<i>as''t'a'vananta su'ks''ma'dya'h yathapu'rvam gun.a'dhika'h /</i>	
<i>atisaundarya la'van.ya' aks''i'n.a manasas sada' ॥</i>	54
<i>vidya'h vidya'hvayam pra'pta's samkhyaya'h sapta kot'ayah /</i>	
<i>pras'a'nta kalus''a's sarve maha'tma'no amitauijasah ॥</i>	55
<i>etes''a'm yasya vaira'gyam upja'tam maha'tmanah /</i>	
<i>kimetena'dhika'ren.a s'reyasah paripanthina' ॥</i>	56
<i>ititam parames'a'no malapa'kam apeks''ya sah /</i>	
<i>icchayaiva'nugr'hn.a'ti mukti vyaktyarthaya' dr's'a' ॥</i>	57
<i>tato muktyartham a'sannam kanis''t'ham tatpade vibhuh /</i>	
<i>niyunaktyanugr'hya'nyam tatpade niyunaktyapi ॥</i>	58

Among those who have reached isvara tattva, there are eight Vidyasvaras in a predominant state whose names are Anantesvara, Sukshma and others. Of these, each preceding one possesses one attribute more than the succeeding one. They are with great beauty and charm, with their mind ever kept in an unconstrained state. Those who have reached the vidya tattva

are known as Vidyas(Mantras). They are seventy million in number. All of them, in whom the mala is in a highly mature state, are great souls and are with exceeding brilliance. “What use and significance of this authoritative state which is opposed to the beatific and blissful state? Enough with these activities.”- when non-attachment arises in this form in the mind of one Vidya among these Vidyas, he is favored by Lord Siva. Duly considering the highly mature state of mala, the Supreme Lord bestows his grace upon him through his compassionate look which itself is capable of granting the ultimate liberation for him. Then the Supreme Lord who is all-pervasive bestows his grace upon the next Vidya who is in the nearest state of getting liberation and installs him in the exalted state occupied previously by the Vidya who has now attained the final liberation. Consequently, the Lord lifts up another Vidya who is competent enough and installs him in the higher state occupied so far by the preceding Vidya.

सत्यमात्मनि संसिद्धे प्राक्प्रोक्तं सकलं भवेत् ।
तत्सद्भावेततश्शंभो प्रमाणमभिधीयताम् ॥

५९

satyama'tmani samsiddhe pra'kproktam sakalam bhavet |
tatsadbhave tatas's'ambho prama'n.am abhidhi'yata'm ||

59

The Sages:

O, Sambhu, our Lord!, whatever has been said earlier would be fruitful and reasonable only if the very existence of the soul itself gets established. Therefore a valid proof for its existence should be stated now.

प्रवर्तमानो देहादिश्चेतनाधिष्ठितस्सदा ।
स्वतः प्रवृत्त्यनर्हत्वाज् जडत्वेन घटादिवत् ॥
यस्तु प्रवर्तकस्सोयं आत्मेति परिपठ्यते ।

६०

pravrtama'no deha'dis'cetana'dhis''t'hitas sada' |
svatah pravr'ttyanarhatva'j jadatvena ghat'a'divat ||
yastu pravartakas soyam a'tmeti paripat'hyate |

60

The Lord:

The body, instruments and others, which are active, are always directed and controlled by a conscious entity. Of their own accord, the body and instruments are not capable of

doing their respective functions since they are inert like pot and such other objects. The conscious entity which sets the body and instruments in their respective functions is said to be the soul.

चैतन्यदर्शनाद्देहेनात्मचैतन्य संभवः ॥	६१
यद्यस्मिन् सतिसंदृष्टं तदिष्टं तस्य कारणम् ।	
कारणत्वाविशिष्टोऽत्र देहश्चैतन्य साधकः ॥	६२
शरीरघटयोर्योगात् सुरापूपाख्य कार्ययोः ।	
कारणं गुडपिष्टादिः अविशिष्टोऽपि दृश्यते ॥	६३
अपूपादसतीपूर्वं मदशक्तिस्तदात्मनि ।	
तस्माद्भूतात्मकादेव देहाच्चैतन्य संभवः ॥	६४
तच्चैतन्यमधिष्ठातुं किमन्येनात्मनेश्वरे ।	

<i>caitanya dars'ana'd dehena'tma caitanya sambhavah ॥</i>	61
<i>yadyasmin satisamdr's't'am tadis't'am tasya ka'ran.am ।</i>	
<i>ka'ran.atva'vis'is't'o atra dehas'caitanya sa'dhakah ॥</i>	62
<i>s'ari'ra ghat'yor yoga't sura'pu'pa'khyā ka'ryayoh ।</i>	
<i>ka'ran.am gudapis't'a'dih avis'is't'opi dr's'yate ॥</i>	63
<i>apu'pa'dasati pu'rvam madas'aktis tada'tmani ।</i>	
<i>tasma'd bhu'ta'tmaka'deva deha'c caitanya sambhavah ॥</i>	64
<i>taccaitanyam adhis't'ha'tum kimanyena'tmanes'vare ।</i>	

The Sages:

Since consciousness is in the body itself, there is no possibility to consider the soul as the substratum of consciousness. That in the existence of which, is seen the presence of something else is recognized to be the cause of that 'something' (in the existence of a flower there is the presence of fragrance; for the fragrance, flower is the cause). Though there is no distinction between body and a pot in respect of causality (that is, antecedent to the effect), yet the body alone is the cause of consciousness. Though jaggery, flour and such others are seen without distinction to be the causes of both liquor and sweet cake, yet they are seen to be the causes of intoxicating properties which are not present in the sweet cake. Therefore, consciousness is effected in the soul only by the body constituted of elements. O, Isvara!, where is the need for a soul to direct and control the body and instruments?

केनोक्तं भिन्नकार्याणां वैचित्र्येति शक्तिभिः ॥	६५
विरुद्धात्कारणात्कार्यं विरुद्धन्नोपजायते ।	
विरुद्धमपि चैतन्यं जडाद्देहात्कथं भवेत् ॥	६६
किञ्च यस्यतु यो धर्मस्तन्नाशाद्धर्मनाशनम् ।	
विरोधिगुणसद्भावादथस्यादन्यथा द्विजाः ॥	६७
देहे सत्यपि चैतन्यं मृते किमिति नेष्यते ।	
यद्भावयदभावाभ्यां चेष्टाचेष्टे भजेत्तनुः ॥	६८
तच्चैतन्यमिति प्रोक्तं व्यतिरिक्तं तु देहतः ।	
किञ्च बाल्ये च वार्धक्ये यौवने च विभेदतः ॥	६९
शरीरस्यानुसन्धानं कथं बाल्ये कृतस्य च ।	
सतावदनुसन्धते प्राग्भुक्ता सेयमङ्गना ॥	७०
इति तस्माच्चरीरात्म वादोऽध्यक्ष निराकृतः ।	
तस्मात्स्थूलोहमित्यादिः ज्ञेयो राहोश्शिरो यथा ॥	७१
किञ्चदेहोममेत्यादि प्रत्ययोऽस्त्येव पुष्कलः ।	

<i>kenoktam bhinna ka'rya'n.a'm vaicitryam neti s'aktibhih ॥</i>	65
<i>viruddha't ka'ran.a't ka'ryam viruddhannopaja'yate ।</i>	
<i>viruddham api caitanyam jada'ddeha't katham bhavet ॥</i>	66
<i>kin''ca yasyatu yo dharmas tanna's'a'd dharma na's'anam ।</i>	
<i>virodhigun.a sadbha'va'dathasya'danyatha' dvija'h ॥</i>	67
<i>dehe satyapi caitanyam mr'te kimiti nes''yate ।</i>	
<i>yadbha'va yadabha'va'bhya'm ces''t'a'ces''t'e bhajet tanuh ॥</i>	68
<i>taccaitanyam iti proktam vyatiriktam tu dehatah ।</i>	
<i>kin''ca ba'lye ca va'rdhakye yauvane ca vibhedatah ॥</i>	69
<i>s'ari'rasya'nusandha'nam katham ba'lye krtasya ca ।</i>	
<i>sata'vadanusandhatte pra'gbhukta' seyam an'gana' ॥</i>	70
<i>iti tasma'c cari'ra'tma va'do adhyaks''a nira'kr'tah ।</i>	
<i>tasma't sthu'loham itya'dih jn''eyo ra'hos's'iro yatha' ॥</i>	71
<i>kin''cadeho mametya'di prtayayo astyeva pus''kalah ।</i>	

The Lord:

By whom it was said that there could not be manifold effect through different potencies stored in a cause? It is a well established truth that from a cause having a particular nature, a contrary effect cannot arise. In your statement, consciousness is contrary to the cause(body) and so, how could it arise from the inert body? O, the twice-born Sages!, moreover, when there is some attribute of another in an object, it is destroyed by the destruction of that object, because of the existence of an opposed attribute. If your view holds good, why the consciousness is not admitted to exist in a corpse, even though the body exists at the time of death? That in whose presence or absence, the body is seen to be active or actionless, that is said to be consciousness. Further, since there is difference of the body in infancy, youth and old age, how could there be the remembrance of what was done while in a state of infancy? Moreover, how is that a person does recollect as to “this is that girl with whom I enjoyed earlier”. Therefore, the contention that the body itself is the soul is refuted once for all. So, statements such as “I am fat” should be understood to be like the statement “the head of Rahu”. Further, beyond doubt, the cognition such as ‘this is my body’ is observed in a wider range.

बुद्ध्यादीनान्नाचात्मत्वं यत्कार्यात् सिद्धिरात्मनः ॥ ७२

तदन्यकार्यहेतुत्वात्तेषां सिद्धिर्यतस्स्थिता ।

अत्रापितेषां हेतुत्वे विश्वमप्येकमिष्यताम् ॥ ७३

buddhya'di'na'n naca'tmatvam yatka'rya't siddhira'tmanah ॥ 72

tadanyaka'rya hetutva't tes"a'm siddhir yatassthita' /

atra'pi tes"a'm hetutve vis'vamapyekam is"yata'm ॥ 73

In the tattvas such as buddhi, ahankara and others, there does not exist the quality of the soul(atmatva), since it is ascertained that the soul is different from the buddhi tattva and others through the soul's activity of cognizing itself and cognizing the objects. Buddhi, ahankara and others are the causes for the activities which are in the form of determining the cognized and the cognizing. “Let buddhi and others be the causes for cognizing itself and cognizing the objects. Why the soul is needed ?” – if it be asked so, it cannot be. Because, diversity in the state of being a cause should not be accepted in view of the diversity of the objects.

आत्मानो बहवः प्रोक्ता बहुत्वं केन गम्यते ।

नाध्यक्षगम्यं तत्तावन्नानुमा विषयं ततः ॥

भेदस्यमेयधर्मत्वान्मातामेयः कथं भवेत् ।

७४

न हेतु साधनाभावोप्यात्मभेदोपपादकः ॥	७५
सोपाधिकात्म धर्मस्य भेदात्सोपाधिकान्तरे ।	
यथैकस्मिन् घटाकाशे रजोधूमादिभिर्युते ॥	७६
न सर्वे संप्रयुज्यन्ते तद्वज्जीवास्सुखादिभिः ।	
तस्मादेकात्म भावेऽस्मिन् परिहारोऽभिधीयताम् ॥	७७

<i>a'tmano bahavah prokta' bahutvam kena gamyate /</i>	
<i>na'dhyaks''agamyam tatta'van na'numa' vis''ayam tatah ॥</i>	74
<i>bhedasya meyadharmatva'n ma'ta'meyah katham bhavet /</i>	
<i>na hetu sa'dhana'bha'vop ya'tmabhedopapa'dakah ॥</i>	75
<i>sopa'dhika'tma dharmasya bheda't sopadhika'ntare /</i>	
<i>yathaikasmin ghat'a'ka's'e rajodhu'madibhiryute ॥</i>	76
<i>na sarve samprayujyante tadvaj ji'va's sukha'dibhih /</i>	
<i>tasma'deka'tma bha've asmin pariha'ro abhidhi'yata'm ॥</i>	77

The Sages:

Souls are said to be innumerable. How is the plurality of the souls ascertained? It is not realized through perception. Consequently, it is not the object of inference, either. It is observed that difference is an attribute of what is known. So, how can the knower become the known? Nor does the non-existence of that which establishes the probans (such as the distinction of happiness and misery) justify the difference among the souls. For, the attribute which belongs to the soul as having one particular adjunct (sopadhika) is different from that which belongs to the soul as having another adjunct. Just as when dust, smoke and such others are conjoined with the space (akasa) contained in one pot, they are not conjoined with the space contained in other pots, even so, when one soul is united with happiness, not all the souls are united with happiness. Therefore, a plausible reply may be given (to this problem of the distinction of happiness and others) on the view the soul being one.

आत्मानो बहवो जन्म मरणादि विभेदतः ।	
जन्मनाशादयो धर्मा दृश्यन्ते भिन्नवस्तुषु ॥	७८
ततस्तु जन्मनाशाद्या आत्मानो भेदकास्स्थिताः ।	
न देहस्यैव जन्माद्या देहाद्यैस्सहचात्मनाम् ॥	७९
देहादेर्यदि जन्मादि नस्याच्चैतन्य दर्शनम् ।	

तद्देहे जातबालानां अपिचैतन्यमिष्यते ॥	८०
चैतन्येनावियुक्तस्सन् देहादिरुपजायते ।	
जन्मादि भेदवन्तोऽतो देहाश्चिद्भेदसाधकः ॥	८१
चैतन्यस्येह नित्यस्य कथं जन्मेतिचेन्मतिः ।	
अत्यल्पमिदमेते च नित्या देहेन्द्रियायतः ॥	८२
नाऽसतो विद्यते भावो नाभावो विद्यते सतः ।	
तस्मादेकात्म वादोयं कल्पितो मूढचेतनैः ॥	८३

<i>a'tma'no bahavo janma maran.a'di vibhedatah </i>	
<i>janma na's'a'dayo dharma' dr's'yante bhinna vastus'u </i>	78
<i>tatastu janma na's'a'dya' a'tma'no bhedaka'ssthita'h </i>	
<i>na dehasyaiva janma'dya' deha'dyais sahaca'tmana'm </i>	79
<i>deha'der yadi janma'di nasya'ccaitanya dars'anam </i>	
<i>taddehe ja'ta ba'la'na'm apicaitanyam is'yate </i>	80
<i>caitanyena'viyuktassan deha'dirupaja'yate </i>	
<i>janma'di bhedavanto ato dehas'cidbheda sa'dhaka'h </i>	81
<i>caitanyasyeha nityasya kathma janmeticen matih </i>	
<i>atyal pam idamete ca nitya'dehendriya'yatah </i>	82
<i>na asato vidyate bha'vo na'bha'vo vidyate satah </i>	
<i>tasmadeka'tma va'doyam kalpito mu'd'hacetanaih </i>	83

The Lord:

Souls are innumerable, because of the differences observed in birth, death and other factors. The attributes of birth, death and other factors are seen simultaneously in different entities. These are not observed simulataneously in one and the same entity. Therefore it becomes ascertained that birth, death and other such factors establish difference among the souls. Nor the birth, death and other such factors are for the body alone. They are for the soul together with the body and senses. If birth, death and others are for the body alone, then, in that body, there would not be seen intelligence. But intelligence is recognized to exist even in the infants just born. Therefore, the body and others are born, only as 'not dissociated from intelligence'. Therefore, the embodied souls which possess such different properties as birth, death and others establish differences in intelligence. If it be asked how can there be birth for the intelligence which is eternal, this is the answer: this is a very insignificant problem, since the body, organs and others are eternal. No origination is known for what is non-existent nor destruction is

known for an existing entity. Therefore, this concept of a single soul should be known as posited by those of deluded intelligence.

अथाकाशं यथाकुम्भ कलशोदञ्चनादिषु ।
एकमेवस्थितं तद्वद् देहेष्वप्यात्म संस्थितिः ॥ ८४

atha'ka's'am yatha'kumbha kals'odan''cana'dis''u/
ekameva sthitam tadvad dehes''vapya'tma samsthitih ॥ 84

The Sages:

Then, could it be held that just as there is one and the same space is contained in the pot, jar and such others, even so there is only one soul occupying many bodies?

तच्चैकरूपमाकाशन्नैवैतन्यमिष्यते ।
भोक्तुमिच्छादैकस्य गन्तुमिच्छाऽपरस्य च ॥ ८५
तदेवमस्माच्चैतन्यं भिन्नरूपमिति स्थितम् ।
यद्यभिन्नं तु सर्वेषां भोक्तुमिच्छैकदा भवेत् ॥ ८६

tacciaka ru'pama'ka's'an naivan''caitanyam is''yate/
bhoktumiccha'daikasya gantumiccha' aparasya ca ॥ 85
tadevamasma'ccaitanyam bhinnaru'pam iti sthitam/
yadyabhinnam tu sarves''a'm bhoktumicchiakada' bhvet ॥ 86

The Lord:

It is not so. Because, the space contained in the pot and others is cognized to be of one nature only. But intelligence is not recognized to be of such nature. When for one ,there is desire to eat, for another there is desire to walk. Therefore, it is ascertained that the intelligence is of manifold nature. It there is no such difference, then, there should be the desire to eat for all the embodied beings at one and the same time.

सोपाधिकात्म धर्मस्य भेदादिति ननूदितम् ।

sopa'dhika'tma dharmasya bheda'diti nanu'ditam ।

The Sages:

But , now only it was told that the difference in the intelligence is due to the differences in the attributes of the soul associated with limiting adjuncts.(That is, the non-existence of the attribute of a particular soul in an another soul having a different adjunct)

अणोरभेदे संसिद्धे तथा वक्तव्यं अग्रजाः ॥ ८७
युक्तिभिस्साधिते भेदे नासिद्धस्वीकृतिश्शुभा ।
अत एव घटाकाशे रजो धूमादिभिर्युते ॥ ८८
न सर्वे संप्रयुज्यन्ते यथाऽन्येतन्नदूषणम् ।
भेदस्य मेयधर्मत्वात् इति यच्चोदितं पुरा ॥ ८९
स च हेतुरसिद्धोऽत्र मेयामेयार्थयोर्यतः ।
भेदोप्युभय निष्ठस्स्यान्न च मातुरमेयता ॥ ९०
शिवस्य मेयाह्यात्मानो न चेत्सर्वज्ञताक्षतिः ।
ज्ञाताचायन्नतु ज्ञप्ति मात्रोऽत्र ग्राहको यतः ॥ ९१

an.orabhede samsiddhe tatha vaktavyam agraja'h ॥ 87
yuktibhis sa'dhite bhede na'siddhasvi'kr'tis's'ubha' ।
ata eva ghat'a'ka's'e rajo dhu'ma'dibhiryute ॥ 88
na sarve sampryujyante yatha anyetan na du's"an.am ।
bhedasya meyadharmatva't iti yaccoditam pura' ॥ 89
sa ca heturasiddho atra meya'meya'rthayor yatah ।
bhedopyubhaya nis"t'hassya'n na ca maturameyata' ॥ 90
s'ivasya meya'hya'tma'no na cet sarvajn"ata'ks"atih ।
jn"a'ta'ca'yan na tu jn"apti ma'tro atra gra'hako yatah ॥ 91

The Lord:

If the non-difference of the souls is well established, then some solution should be given, considering the fact that the difference is due to the adjuncts. O, the twice-born Sages!, difference being established by logical reasoning, the adoption of non-difference(which is not established so) is not compatible. For the same reason, what was said that “ just as

when dust, smoke and others are conjoined with the space contained in a pot, they do not get united with the space contained in all other pots, even so, in the case of other souls”, that is not a criticism of our position. Because, what was said earlier about the difference being an attribute of what is known, that probans still remains non-established. It is to be known that the difference between what are known (like pot) and what are not known (like the soul) is obviously present in both the terms involved in the difference. Nor is the knower, what is not known. Because, the souls are the objects of knowledge to Siva. If not so, His omniscience would get obstructed. And, this soul is the cognizer, not the cognizance alone, since it is the one which is capable of knowing all things.

ज्ञप्त्यात्मैवायमुद्दिष्टो ज्ञातृत्वं महतोमतम् ।
महानध्यवसायात्मा तन्त्रेऽप्यस्मिन् महेश्वर ॥

९२

*jn”aptya’tmaiva’yam uddis”t’o jn”a’t’r’tvam mahato matam /
maha’nadhyavasa’ya’tma’ tantrepyasmin mahes’vara ॥*

92

The Sages:

By knowledge alone, the soul is referred to. The ability of cognizing is considered as belonging to the derivative of the principle known as ‘mahat’. O, Lord!, according to this Agama also, mahat is a category (tattva) whose nature is to determine (adhyvasayatma).

सर्वे ज्ञातार एवेह दृश्यन्ते प्राणिनस्सदा ।
न बौद्धमेतत् ज्ञातृत्वं युक्तन्तस्याजडत्वतः ॥
किञ्च बुद्ध्यादिभिर्ज्ञानं व्यज्यतेऽत्र सदैव हि ।
किञ्चानुभूयतेह्यात्मा स्वपरात्म प्रकाशकः ॥
परप्रकाशकत्वं च नित्यन्नित्यगुणो यतः ।

९३

९४

*sarve jn”a’ta’ra eveha dr’s’yante pra’n.inas sada’ /
na bauddhametat jn”a’t’r’tvam yuktantasya jad”atvatah ॥
kin”ca buddhya’dibhir jn”a’nam vyan”jate atra sadaiva hi /
kin”ca’nubhu’yatehya’tma’ svapara’tma praka’s’akah ॥
parapraka’s’akatvam ca nityannityagun.o yatah /*

93

94

The Lord:

In this world, all the embodied beings are always seen to be the cognizing entities only. It does not stand to reason that the power of knowing belongs to the principle known as buddhi, since it is with inertness. Further, knowledge is constantly manifested here by the buddhi tattva and others. Moreover, the soul is considered as that which illumines both itself and the exterior objects. The illumination of other things is constant, since it is an eternal quality of the soul.

ज्ञातृत्वन्नैतदध्यास कृतं भवितुमर्हति ॥	९५
अन्यत्र दृष्ट धर्माणां अन्यत्राध्यास इष्यते ।	
आत्मतरस्य ज्ञातृत्वा सिद्धेर्नाध्यास इष्यते ॥	९६
अथ चित्प्रतिबिम्बेन बुद्ध्यादेर्भोद्धृता भवेत् ।	
तर्हि चित्प्रतिबिम्बेन बुद्ध्यादिभिरपि चिद्भवेत् ॥	९७
न चेतनो यतो बुद्धौ चिद्रूपः प्रतिबिम्बितः ।	
न चायं प्रतिबिम्बोपि चिद्रूपस्यात्मनो मतः ॥	९८
जडे जडस्य संक्रान्तिर्युज्यते परिणामिनः ।	
बुद्ध्यादेः प्रतिबिम्बोपि नस्यादात्मन्यसंभवात् ॥	९९
अन्योन्याध्यास वादोयं कुदृष्टि परिकल्पितः ।	

<i>jn" a' tr' tvannaitadadhya' sa kr' tam bhavitumarhati ॥</i>	95
<i>anyatra dr' s' t' a dharma' n. a' m anyatra' dhya' sa is" yate /</i>	
<i>a' tmatarasya jn" a' tr' tva' siddher na' dhya' sa is" yate ॥</i>	96
<i>atha citpratibimbena buddhya' der bhodhr' ta' bhavet /</i>	
<i>tarhi citpratibimbena buddhya' dibhirapi cidbhavet ॥</i>	97
<i>na cetano yato buddhau cidru' pah pratibibitah /</i>	
<i>na ca' yam pratibimbopi cidru' pasya' tmano matah ॥</i>	98
<i>jad' e jad' asya samkra' ntir yujyate parin. a' minah /</i>	
<i>buddhya' deh prtibimbopi nasya' da' tmanyasambhava' t ॥</i>	99
<i>anyonya' dhya' sa va' doyam kudr' s' t' i parikalpita /</i>	

The power of cognizing cannot be a product of superimposition. The attributes of one thing seen in one place are seen in another object elsewhere by means of superimposition. But, the power of knowing is not established in a place other than in the self. So, superimposition is not to be admitted here. Then, it may be argued that there may be cognizership for the

buddhi tattva and others through the reflection of intelligence(cit-pratibimba) occurring therein. Then , in that case, buddhi tattva and others would themselves become intelligence because of the reflection of intelligence ,but not the soul which is considered to be a conscious entity. The nature of intelligence , in this argument, is reflected in the buddhi and others. Nor the soul which is of the nature of intelligence can thus be considered to be a reflection. The transferring of one inert to another inert through reflection stand to reason in the case of mutable objects. But, the reflection, even of the buddhi and others cannot take place so, since reflection is impossible in the soul. This view of reciprocal superimposition is, therefore, an assumption conceived through short sightedness.

ज्ञातृत्वं अपितन्नित्यं धर्मत्वान्नित्यवस्तुनः ॥	१००
नानित्यधर्मा धर्मस्यान्नित्य आत्मा मुनीश्वराः।	
तच्चेह विभुर्धर्मत्वान्नच काचित्कमिष्यते ॥	१०१
नित्यत्वमिवतेनात्मास्थितस्सर्वार्थं दृक्क्रियः ।	
ज्ञातृत्वमपियद्यस्य काचित्कं विभुता कुतः ॥	१०२
धर्मिणो यावती व्याप्तिस्तावद्धर्मस्यच स्थितिः ।	
यथापटस्थितं शौकल्यं पटं व्याप्याखिलं स्थितम् ॥	१०३
स्थितं व्याप्यैवमात्मानं ज्ञातृत्वं अपि सर्वदा ।	
न च निर्विषयं ज्ञानं परापेक्षं स्वरूपतः ॥	१०४

<i>jn" a' tr' tvam apitannityam dharmatva' n nitya vastunah ॥</i>	100
<i>na' nityadharmā' dharmi' sya' n nitya a' tma' muni' s' vara' h/</i>	
<i>tacceha vibhudharmatva' n na ca kva' citkam is" yate ॥</i>	101
<i>nityatvamivatena' tma' sthitas sarva' rtha dr' kkriyah/</i>	
<i>jn" a' tr' tvamapi yadyasya kva' citkam vibhta' kutah ॥</i>	102
<i>dharmin. o ya' vati' vya' ptis ta' vaddharmasya ca sthitih/</i>	
<i>yatha' pat' asthitam s' auklyam pat' am vya' pya' khilam sthitam ॥</i>	103
<i>sthitam vya' pyaivam a' tma' nam jn" a' tr' tvam api sarvada' /</i>	
<i>na ca nirvis" ayam jn" a' nam para' peks" am svaru' patah ॥</i>	104

Even the cognizership is eternal, since it is the essential attribute of the eternal things. O, the Supreme Sages!, the eternal soul cannot be the substrate of non-eternal attributes. Since the soul has the attribute of pervasiveness, it is not recognized to be occasional in

the same way as it is considered to be eternal. Therefore, it is ascertained that the soul is the knower and doer of all things. If its power of cognizing is considered to be occasional, how could there be pervasiveness for it? It is ascertained beyond doubt that there is as much pervasion for the attribute as for the substrate of that attribute just as the whiteness of the cloth pervades the entire cloth. In the same way, the power of cognizing also pervades the entire soul constantly. Nor does the cognition remains contentless and dependent on some other content, since it is from the very nature of the soul.

व्यापकत्वेह्यणोस्सिद्धे धर्मव्यपकताभवेत् ।

अन्यत्रानुपलब्धस्य देहाद् व्यापकता कुतः ॥

१०५

*vya'pakatve hyan.ossiddhe dharma vya'pakata' bhavet /
anyatra'nupalabdhasya deha'd vya'pakata' kutah //*

105

The Sages:

If the pervasiveness of the soul is established, then there could be the pervasiveness of the attribute. Now, how could there be pervasiveness of that which is not cognized elsewhere apart from within the body?

न देह परिमाणत्वं अणूनामुपपद्यते ।

तस्माद्देहादतोऽन्यत्रस्थितार्थग्राहकत्वतः ॥

१०६

किञ्चाभिव्यञ्जको यत्र यत्र देहेन्द्रियादिकम् ।

तत्र सर्वत्र तत्कार्यं दृष्टेर्व्यापकतात्मनः ॥

१०७

na dehaparima'n.atvam an.u'na'm upapadyate /

tasma'ddeha'dato anyatra sthita'rtha gra'hakatvatah //

106

kin''ca'bhivyan''jako yatra yatra dehendriya'dikam /

tatra sarvatra tatka'rya dr's''t'ervya'paka'tmanah //

107

The Lord:

It is not intelligible to hold the view that the souls are with the size of the bodies they occupy. Because of the cognizing of the things situated in places other than those bodies, the size of the souls is not limited by the bodies. Further, since wherever there are the body, organs and others as the manifesting factors, there is seen the activity of that soul and so the soul is pervasive.

व्यापकोयमूर्तत्वाद्यथा व्योमततस्तथा ।	
तद् धर्मभूतं ज्ञानं च व्यापकं विषयोन्मुखम् ॥	१०८
यन्नित्यरूपं विज्ञानं तच्च निर्विषयात्मकम् ।	
पक्षोऽध्यक्ष निरस्तोयं स्वपरग्राहकत्वतः ॥	१०९
अणोः प्रत्यात्मसिद्धत्वान्नानुमाऽध्यक्षबाधिका ।	
नेहग्राहकताबुद्धेस्साधितत्वाज्जडत्वतः ॥	११०
किञ्चैतद् ग्राहकत्वं च न भेदादात्मनां स्थितम् ।	
स्वरूपं तु ततस्तेषां ग्राहकत्वेन संस्थितेः ॥	१११
नह्यंशेन पदार्थानां विचाराश्शोभते क्वचित् ।	
अग्निः शक्तिं विना कीदृगिति चिन्ता न कुत्रचित् ॥	११२
स्वपरग्राहकस्तस्मात् सर्वदात्मा व्यवस्थितः ।	
तद्वत्स्वतोमी सर्वज्ञाः किञ्चिज्ज्ञत्वन्तु कारणात् ॥	११३

<i>vya'pakoyamu'rtatva'dyatha'vyoma tatastatha'</i>	
<i>tad dharmabhutam jn"anam ca vya'pakam vis"ayonmukham</i>	108
<i>yannityaru'pam vijn"anam tacca nirvis"aya'tmakam</i>	
<i>paks"o adhyaks"a nirastoyam svaparagra'hakatvatah</i>	109
<i>an.oh pratya'tma siddhatva'n na'numa'na'dhyaks"a ba'dhika'</i>	
<i>neha gra'hakata' buddhes s'dhitatva'j jad'atvatah</i>	110
<i>kin"caitad gra'hakatvam ca na bheda'da'tmana'm sthitam</i>	
<i>svaru'pam tu tatas tes"a'm gra'hakatvena samsthitah</i>	111
<i>nahyams'ena pada'rtha'na'm vica'ra's' s'obhate kvacit</i>	
<i>agnih s'aktim vina' ki'dr'giti cinta' na kutracit</i>	112
<i>svaparagra'hakas tasma't sarvada'tma' vyavasthitah</i>	
<i>tadvat svatomi' sarvajn"a'h kin"ca jn"atvantu ka'ran.a't</i>	113

The soul is pervasive, since it is formless, like the space. Similarly, its attribute, that is knowledge, is also pervasive and turned towards objects. “Consciousness which is eternal is bereft of cognizable objects” – this sort of inference is refuted by perception, since the soul cognizes both itself and others. Since the soul is established through the experience of everyone as the cognizer of itself and others, such inference cannot be the sublator of perception. The buddhi tattva is not the cognizer, since it is inert. This point also has been established.

Further, the capacity of the soul to cognize does not exist in the souls as wholly different from them (like this assumptive energy). Since the souls are understood invariably to be the knowers, this capacity (of cognizing) is due to specific nature inhering in them through the relationship of inseparability (tadatmya). Nor is it plausible to analyze the things with their attributes into parts and trace the different capacities to different parts. Never is it found an analysis as to: 'how is the fire without its capacity to burn?'. Therefore, it is ascertained that the soul constantly cognizes itself and others. In the same way, it is ascertained that the soul is essentially of the nature of knowing all and doing all. But its present state of being with limited and insignificant knowership (and doership) is due to a cause.

निरुद्धं येन सार्वज्ञ्यं स मलः परिपठ्यते ।
तच्च द्रव्यं यतः कर्मनिवर्त्यं पटलादिवत् ॥ ११४
किञ्च द्रव्यं मलोऽनेक शक्तिमत्वाद्यथाऽनलः ।
तदिहाज्ञानमात्रञ्चेत् ज्ञानाभावः किमज्ञता ॥ ११५
अन्यथा प्रतिभासो वा गतिरन्या न विद्यते ।
ज्ञानाभावो न चाज्ञानं तस्या किञ्चित्करत्वतः ॥ ११६
नह्यभावो घटस्येह जलमाहरति क्वचित् ।

niruddham yena sa'rvajn"yam sa malah paripat'hyate |
tacca dravyam yatah karmanivartyam pat'ala'divat || 114
kin"ca dravyam malo aneka s'aktimatvadyatha' analah |
tadiha'jn"a'nama'tran"cet jn"a'na'bha'vah kimajn"ata' || 115
anyatha' pratibha'so va' gatiranya' na vidyate |
jn"a'na'bha'vo na ca'jn"a'nam tasya' kin"citkaratvatah || 116
nahyabha'vo ghat'asyeha jalam a'harati kvacit |

That by which the soul's power of knowing all and doing all is obstructed is, as set forth in the Scriptures, known as mala. That mala is a substance since its removal is done through relevant action just as the veiling film of the eye is removed by the concerned action. Moreover, that mala which is a substance is associated with a host of various potencies, just like the fire is seen as associated with its potency of burning. If it be said that the mala, spoken here is none other than the ignorance (ajnana), then, is this ignorance, a non-existence of knowledge or erroneous knowledge? Apart from these two positions, there does not prevail any other alternate stand. This ignorance cannot be non-existence of knowledge, since a non-existent one cannot effect anything. Nowhere indeed does the non-existence of a pot fetch and bring water.

ज्ञानस्य प्रागभावश्चेत् ज्ञानोत्पत्तिः प्रसज्यते ॥	११७
नाप्येतदन्यथाज्ञानं तस्याप्यनुदयात्स्वतः ।	
शुक्तिकारजतज्ञानं न भवेत्पटलं विना ॥	११८
किञ्चैतदन्यथाज्ञानं आगन्तुकमथेतरत् ।	
आगन्तुकञ्चेच्चिच्छक्तेर्बाधकन्न कदाचन ॥	११९
यद्यनागन्तुकं तर्हि नान्यथाज्ञानमेवतत् ।	
अनित्यमेव तत् ज्ञेयं रजतज्ञानवद् द्विजाः ॥	१२०
किञ्चैतदन्यथाज्ञानं न संयग्ज्ञानबाधकम् ।	
न दृष्टं शुक्तिकाज्ञानं रजतज्ञानबाधकम् ॥	१२१

<i>jn" a' nasya pra' gabha' vas' cet jn" a' notpattih prasajyate ॥</i>	117
<i>na' pyetadanyatha' jn" a' nam tasya' pyanudaya' t svatah /</i>	
<i>s' uktika' rajatajn" a' nam na bhavet pat' alam vina' ॥</i>	118
<i>kin" caitadanyatha' jn" a' nam a' gantukam athetarat /</i>	
<i>a' gantukan" ceccicchakter badhakam na kada' cana ॥</i>	119
<i>yadyana' gantukam tarhi na' nyatha' jn" a' nam eva tat /</i>	
<i>anityameva tat jn" eyam rajatajn" a' navad dvija' h ॥</i>	120
<i>kin" caitad anyatha' jn" a' nam na samyagjn" a' naba' dhakam /</i>	
<i>na dr' s" t' am s' uktika' jn" a' nam rajatajn" a' naba' dhakam ॥</i>	121

If it be the antecedent non-existence of knowledge(prag abhava), then there is the contingency of the origination of knowledge. Nor this ignorance could be erroneous cognition, since this too does not arise itself. There does not arise the cognition of silver in the pearl-oyster in the absence of the film that veils the eye. Further, is this erroneous cognition, an adventitious one or other the this? If adventitious, it could never be the sublator or obstructor of cit-sakti. If it is non-adventitious, it could not be an erroneous cognition at all. O, the twice-born Sages!, it should be understood with certainty that it is impermanent, like the silver-cognition(in the oyster). Further, this erroneous cognition is not the sublator of valid knowledge. Never is it seen that the cognition of pearl-oyster is sublated by the silver cognition.

अथ चेन्नित्यसिद्धस्तु तयोस्संबन्धमुच्यते ।	
तथापि बाधकन्नैतत् ज्ञानस्येहान्यथात्मकम् ॥	१२२

प्रत्युतज्ञानबाध्यं स्यान्नित्यमप्यन्यथात्मकम् ।	
चिरकाल स्थितो दीपश्चिरकाल तमोपहः ॥	१२३
तस्माद्येनात्मनोज्ञानं बलिना वस्तुना सदा ।	
विरुद्धेनैव बाध्यं स्यात्तन्मलाख्यमितीष्यताम् ॥	१२४

<i>atha cennitya siddhistu tayossambandham ucyate ।</i>	
<i>tatha'pi ba'dhakannaitat jn''a'nasyeha'yatha'tmakam ॥</i>	122
<i>pratyuta jn''a'naba'dhyam sya'n nityamapyanyatha'tmakam ।</i>	
<i>ciraka'la sthito di'pas'ciraka'la tamopahah ॥</i>	123
<i>tasma'dyena'tmanojn''a'nam balina' vastuna' sada' ।</i>	
<i>viruddhenaiva ba'dhyam sya't tan mala'khyam iti's'yata'm ॥</i>	124

Otherwise, if it be said that the relation between the cit-sakti and erroneous knowledge is constant, let it be so. Even if it be constant, knowledge effected by the cit-sakti cannot be sublated by the knowledge effected by erroneous cognition. But the cognition-otherwise (anyatha jnana) is always sublated by the knowledge effected by the cit-sakti. It is like the long-lasting lamp being capable of removing the long-lasting darkness. Therefore, it should be understood that the powerful substance possessing potencies contrary to the essential nature of the soul by which the cit-sakti of the soul is obstructed and obscured is called mala.

आत्मा मलावृतस्सर्वज्ञत्वेकिञ्चिज्ज्ञनायतः ।	
न किञ्चिज्ज्ञस्तु यस्सोयं मलेनापि संवृतः ॥	१२५
यथा शिवस्तथा नायं मलेनैव समावृतः ।	
किञ्चयम्मलिनो नोचेत् सक्तिर्भोगे कथं भवेत् ॥	१२६

<i>a'tma' mala'vr'tassarvajn''atve kin''cijjn''ana'yatah ।</i>	
<i>na kin''cijjn''astu yassoyam malena'pi na samvr'tah ॥</i>	125
<i>yatha' s'ivastatha' na'yam malenaiva sama'vr'tah ।</i>	
<i>kin''ca yammalino nocet saktirbhoge katham bhavet ॥</i>	126

It is known that the soul is shrouded by mala. Because, in spite of its essential nature of being with the power of all-knowing, it is seen with the limited and conditioned consciousness. The soul which is not with limited knowledge (thereby becoming endowed with the power of all-knowing) is not shrouded by mala, like Siva. Therefore, this bound soul is certainly

shrouded by mala itself. If the soul has not become veiled and defiled by mala, then how does the inclination towards enjoyments(bhogas) arise in the soul?

यदिसानिर्मलोऽपिस्यान्मुक्तात्मस्वपि सा भवेत् ।	
रागोस्ति कारणं सक्तेरितिचेत् किम्मलेन तु ॥	१२७
सत्यंरागोस्ति तद्धेतुर्नसकिञ्चित्करो मले ।	
अमलेऽपि स चेत्सक्त्यै स्यान्मुक्तेष्वविशेषतः ॥	१२८
न हि मुक्तश्शिवो वापि भोगासक्तः कदाचन ।	
किञ्चयं प्रत्ययात्मोक्तो रागो बौद्धो यतस्ततः ॥	१२९
बुद्धिश्च प्रकृतेस्सिद्धा तस्मादेष विनश्चरः ।	
चिच्छक्तेर्नित्यसिद्धायास्संभवेद्बाधकः कथम् ॥	१३०

<i>yadi sa' nirmalopissya'n mukta'tmasvapi sa' bhavet </i>	
<i>ra'gosti ka'ran.am skater iticet kimmalena tu </i>	127
<i>satyam ra'gosti taddhetur na sa kin"citkaro male </i>	
<i>amale api sa cetsaktyai sya'nmuktepyavis'es"atah </i>	128
<i>na hi mukats's'ivo va'pi bhoga'saktah kada'cana </i>	
<i>kin"ca'yam pratyaya'tmokto ra'go bauddho yatastatah </i>	129
<i>buddhis'ca prakr'tessiddha' tasma'des"a vinas'varah </i>	
<i>cicchakternityasiddha'ya's sambhaved ba'dhakah katham </i>	130

If this inclination towards enjoyments exists even in the souls which are free from the bondage of mala, then, it follows that this inclination occurs even to the liberated souls. But such occurrence does not happen. If it be asked: "the principle of raga(desire) exists as the cause for the this inclination towards enjoyments; so where is the need for mala?". True. Raga exists as the cause for the inclination. But it cannot do anything in the case of pure souls. If even in the pure souls it could exist for the sake of enjoyment, then it should exist even in the liberated souls, since there is no distinction between the pure souls and the liberated souls. But, neither the liberated soul nor Siva is ever inclined towards attachment. Further, this raga is said to be of the nature of disposition(pratyaya), since it is of the nature of buddhi tattva which originates from prakruti through guna tattva. Therefore, raga is impermanent. How could it be admitted to be the sublatoer of the cit-sakti which exists eternally?

कर्मणापि न च ज्ञानबाधस्संभवति द्विजाः ।
 साध्यत्वात्कर्मणः पुंसस्साधकत्वेन संस्थितेः ॥ १३१
 किञ्च भोगैकहेतुस्तत् कथं भोगस्य बाधकम् ।
 यतो ज्ञानात्मको भोगो न हि तेन तदावृत्तिः ॥ १३२

karman.a'pi na ca jn''a'naba'dhas sambhavti dvija'h /
sa'dhyatva't karman.ah pumsas sa'dhakatvena samsthiteh // 131
kin''ca bhogaikahetustat katham bhogasya ba'dhakam /
yato jn''a'na'tmako bogho na hi tena tada'vr'tih // 132

O, the twice-born Sages!, the sublation of knowledge is not possible even through karma of the soul. Because, the karma is something earned by the embodied soul and it is known to be instrumental to the enjoyments of the soul, unlike the obscuring mala. Further, how can that which is the cause of enjoyment alone be the sublator of the enjoyment? Since the enjoyment is of the nature of knowledge, there is no obscuration of knowledge by the enjoyment.

धर्माधर्मात्मकं कर्म तौ च बौद्धौ व्यवस्थितौ ।
 व्याप्यभावात्तयोरुर्ध्वं बन्धकौ सर्वतः कथम् ॥ १३३
 किञ्च भोगप्रवृत्तौ तौ व्याप्रियेते कथं वृत्तौ ।
 अन्यत्रापि प्रवृत्तस्य यद्यप्यत्रापि हेतुता ॥ १३४
 अनेकतत्त्व संक्लप्तिः कार्यभेदाद्विहन्यते ।
 तस्मान्न कर्मचिच्छक्तेर्बाधकं संव्यवस्थितम् ॥ १३५
 किञ्चाभिव्यञ्जकं कर्म चिच्छक्तेर्बाधकं कथम् ।

dharma'dharma'tmakam karma tau ca bauddho vyavasthitau /
vya'pyabha'va't tayoru'rdhvam bandhakau sarvatah katham // 133
kin''ca bhogapravr'ttau tau vya'priyete katham vr'tau /
anyatra'pi pravr'ttasya yadyapyatra'pi hetuta' // 134
anekatattva samklaptih ka'ryabheda'd vihanyate /
tasma'n na karma cicchakter ba'dhakam samvyavasthitam // 135
kin''a'bhivyan''jakam karma cicchakter ba'dhakam katham /

Karma is of the nature of merit and demerit. These two kinds of karmas have their existence in the buddhi tattva. Since they do not pervade the region above the plane of buddhi tattva, how can they serve as the binding factors for the souls existing in the higher planes? Further, they function in respect of activities for enjoyments. So, how could they function in respect of obscuration? If there could be the nature of being a cause for that which is active elsewhere, then, the enumeration of different tattvas gets affected here also, resulting in the emergence of some more tattvas, because of the difference in the products. Therefore, it is ascertained that in no way karma could be the sublator of the cit-sakti of the soul.

मायापि बाधिका नस्यादित्युक्तन्निरूपणे ॥ १३६
मल एवं समुद्दिष्टः पुंसां सर्वज्ञबाधकः ।

ma'ya'pi ba'dhika' nassya'd ityukatan niru'pan.e ॥ 136
mala evam samuddis't'ah pumsa'm sarvajn'aba'dhakah ।

Even maya does not function as the obscuring factor of the cit-sakti and this point has been vividly settled under the context of ascertaining its existence and nature. Thus, through varied ways, it is ascertained that only mala is there as the sublator of the soul's power of all-knowing and all-doing.

मलोपि सप्तधा ज्ञेयो मोहश्चापि मदस्तथा ॥ १३७
रागोऽन्यश्च विषादाख्यस्तापशोषश्च सप्तमः ।
वैचित्र्यं अपि सर्वेषां मलिनानां प्रकीर्तितम् ॥ १३८

malopi saptadha' jn'eyo mohas'ca'pi madastatha' ॥ 137
ra'go anyas'ca vis'a'da'khyas ta'pas's'os'as'ca saptamah ।
vaicitryam api sarves'a'm malina'na'm praki'rtitam ॥ 138

It should be known that even mala is sevenfold – moha, mada, ra'ga, visha'da, ta'pa, sosha and vaicitrya. These seven effects of mala are found to be in their full play in all those persons who are shrouded by the bondage of mala.

माहो नाम मलः पुंसां सहजोऽनादिमानिह ।
यो निष्पण्णां मदादीनां प्रधानत्वाद् द्विजोत्तमाः ॥ १३९

यस्मिन्सत्यात्मनो मोहो जानतोप्यङ्गनादिषु ।
स मोह इति विख्यातो वर्ज्यावर्ज्य विभागतः ॥

१४०

moho na'ma malah pumsa'm sahajo ana'dima'niha /
yo vis'an.n.a'm mada'di'na'm pradha'natvad dvijottama'h // 139
yasmin satya'tmano moho ja'natopyan'gana'dis'u /
sa moha iti vikhya'to varjya'varjya vibha'gatah // 140

The mala known as moha is connate to the souls; it is benningless; it is the cause of all other six impure vices such as mada and others. Being a primal impurity it serves as the cause of all other six impurities. O, the excellent among the twice-born Sages!, that due to the existence of which there occurs delusion in respect of women and worldly things, even for those who know what is to be abandoned and what is to be pursued, is called moha.

प्राप्तमपिस्त्रियं येन स्तौतिनास्याः पराङ्गना ।
दिव्याङ्गनेयमेवेति स मदः परिपठ्यते ॥ १४१
तदभावे विषण्णत्वं बाष्पलोचनमायतः ।
स विषादो मलो नाम प्राणिनामतिदुःखदः ॥ १४२
ततस्तापो भवेदन्तः प्रलापात्माऽतिविस्तरः ।
स ताप इति विख्यातो मलशोषो भवेत्ततः ॥ १४३
स्तब्धात्मातु यदायस्मान्मलोऽतीवसुदुस्तरः ।

pra'ptam api striyam yena stautina'sya'h para'n'gana' /
divya'n'ganeyameveti sa madah paripat'hyate // 141
tadabhava vis'an.n.atvam ba's'palocanama'yatah /
s avis'a'do malo na'ma pra'n.ina'm atiduhkhadah // 142
tatasta'po bhavedantah prala'pa'tma' ativistarah /
sa ta'pa iti vikhya'to malas's'os'o bhavet tatah // 143
stabdha'tma'tu yada'yasma'n malo ati'vasudustarah /

That because of which a person praises even the woman already obtained, saying “ there is no one equal to her, she is such a beautiful woman”, is called mada. On the disappearance or on the decease of already obtained woman there occurs great despair to him making his eyes filled up with tears. Such occurrence of grief is due to the mala called visha'da which causes

great grief to all the embodied souls. Thence arises excessive lamentation which occurs due to the mala-aspect known as ta'pa. Consequently there arises a stupefied and paralysed state which is due to the mala-aspect known as sosha. This sosha is very difficult to cross over.

एषबन्धुरियं भार्या मुष्टं चेदं धनं मही ॥	१४४
कृतार्थोहमतो यद्वा कस्त्राता मामकस्य च ।	
कुटुंबस्यैवमाद्यातु चिन्तो येन नृणां भवेत् ॥	१४५
नानामतिकरस्सोयं मलो वैचित्र्य संज्ञितः ।	
सप्तैते सहजाः प्रोक्ता मलामलवतान्नृणाम् ॥	१४६

<i>es"abandhuriyam bha'rya mus"t'am cedam dhanam mahi' //</i>	144
<i>kr'ta'rthohamato yadva' kashtra'ta' ma'makasya ca </i>	
<i>kut'umbasyaivama'adyatu cinto yena nr'n.a'.m bhvet //</i>	145
<i>na'na'matikarassoyam malo vaicitrya samjn"itah </i>	
<i>saptaite sahaja'h prokta' mala'malavata'nnr'n.a'm //</i>	146

“This is my relative, this is my wife, these wealth and lands are plentiful and therefore I am the one who has fully achieved his goal.” Or, “Who is there who could protect my family?”- that by which such feelings of conceit occur in man, that which produces such diverse thoughts is called vaicitrya mala. All these are called the co-born malas, seven in number, which are present in those who are shrouded by anava mala.

मले सति कलादीनां यथासंबन्ध इष्यते ।	
एवमेष्वपिसत्स्वेव बन्धयन्ति कलादयः ॥	१४७
एते मलवतां पुंसां धर्मास्सप्त सहोदिताः ।	

<i>malo sati kala'di'na'm yatha' sambandha is"yate </i>	
<i>evames"vapi satsveva bandhayanti kala'dayah //</i>	147
<i>ete malavata'm pumsa'm dharma's sapta sahodita'h </i>	

Just as the association of kala tattva and others occurs to the souls only due to the existence of anava mala, even so, it is ascertained that only on the presence of mala, all the seven impurities- moha and others- proceed to bind the souls. All these seven impurities co-originate with the souls which are shrouded by anava mala.

जडेनाजडरूपस्य तिरस्कारो न युज्यते ॥
आवृतिश्च न युक्तास्य व्यापकत्वेन हेतुना ।

१४८

jad'ena'jad'aru'pasya tiraska'ro na yujyate ॥
a'vr'tis'ca na yukta'sya vya'pakatvena hetuna' ।

148

The Sages:

For the soul, which is of the nature of consciousness(caitanya), obscuration by an inert substance cannot be possible. Nor, even concealing by the anava mala cannot occur to the soul, because the soul is pervasive. So, how is this obscuration possible?

अनादिकाल संरूढान्मलाख्याद्वासितादणोः ॥

१४९

अजडापि तिरोभूता शक्तिर्नित्या जडात्मनः ।

किञ्चाजडं जडेनैव बाध्यते नाजडेनतु ॥

१५०

सजातीयत्वतो हेतोर्नाणूनां ईश्वरो यथा ।

यथाभिभूतगन्धस्य निंबत्वक्चन्दनस्यतु ॥

१५१

ana'dika'la samru'd'ha'n mala'khya'dva'sita'dan.oh ॥

149

ajad'a'pi tirobhu'ta' s'aktirnitya' jad'a'tmanah ।

kin''ca'jad'am jad'enaiva ba'dhyate na'jad'ena tu ॥

150

saja'ti'yatvato hetor na'n.u'na'm i's'varo yatha' ।

yatha'bhibhu'ta gandhena nimbatvak candanasya tu ॥

151

The cit-sakti of the soul which is the power of consciousness of the soul and eternal, is concealed by the potency of mala which is an inert substance and which is beginninglessly obscuring the soul and existing with the soul. Moreover, the consciousness of the soul which is , by its own nature, is non-inert is obstructed by the inert substance. There is no inconsistency here, since consciousness cannot be concealed by another consciousness. In respect of the soul, consciousness is with the nature of belonging to its own class(svajatiya). That is, consciousness belongs to the class of souls, even as the class of the souls belongs to the class of Isvara. It is seen that the fragrance of a sandal log is suppressed by the bark of a neem tree. But, the bark of the neem tree which is with the nature of belonging to its own class of tree(that is, sandal), cannot be considered as an obstruction. So also, consciousness cannot be an obstruction to another consciousness.

किञ्चाजडं जडान्नोचेत् बाध्यं तत्केन बाध्यते ।
अजडं वा जडं वापि द्वयं वस्तु विनिश्चितम् ॥

१५२

*kin''ca'jad'am jad'a'nnocet ba'dhyam tatkena ba'dhyate ।
ajad'am va' jad'am va'pi dvayam vastu vinis'citam ॥*

152

Moreover, if it be said that consciousness is not to be obstructed by inert substance, then by which substance other than the inert one could it be obscured? There are only two groups of things – the intelligent and the non-intelligent(cit and acit). Intelligent thing cannot be obscured by another intelligent thing. It could be obscured only by the non-intelligent.

आत्मानात्मान्तराद्बाध्यो विनाशाद्बाधकात्मनः ।
तन्नाशमन्तरायस्मान्मुक्तिर्नस्याच्चिदात्मनः ॥
जडेनैवाजडन्तस्मात् बाध्यमभ्युपगम्यताम् ।

१५३

*a'tma'na'tmantara'd ba'dhyo vina's'a'd ba'dhaka'tmanah ।
tanna's'am antara' yasma'n muktir nasyac cida'tmanah ॥
jad'enaiva'jad'antasma't ba'dhyamabhyupagamyata'm ।*

153

The soul cannot be obscured by another soul, since destruction would occur to the obscuring soul. In addition to the destruction of that obscuring soul, there could be no liberation to the obscured soul. Therefore, it should be accepted that the intelligent soul remains obscured by the inert anava mala.

अनादिरपि संबन्धः प्रोक्तो यदि मलात्मनोः ॥
मलात् किं क्रियते तत्र शक्तेरावरणन्तु वा ।
अप्रकाशीकृतिर्वापि तत्राद्यस्तु न शोभते ॥
तस्याश्चाभिन्न रूपत्वादात्मनोऽपि प्रसंगतः ।
नाप्यप्रकाशीकरणं विनाशित्व प्रसंगतः ॥
प्रकाशस्याप्रकाशोपि नाशान्नो नाश इष्यते ।
तत्सर्वं कथयेशान संदेहोऽस्माकमीश्वर ॥

१५४

१५५

१५६

१५७

<i>ana'dirapi sambandhah prokto yadi mala'tmanoh</i> //	154
<i>mala't kim kriyate tatra s'aktera'varan.antu va' /</i>	
<i>apraka's'i'kr'tir va'pi tatra'dyadtu na s'obhate</i> //	155
<i>tasya's'ca'bhinna ru'patva'd a'tmanopi prasan'gatah /</i>	
<i>na'yapraka's'i'karan.am vina's'itva prasan'gatah</i> //	156
<i>praka's'aya'praka's'opi na's'a'nno na's'a is''yate /</i>	
<i>tatsarvam kathayes'a'na samdeho asma'kami's'vara</i> //	157

The Sages:

O, Lord Is'vara!, If the relation between the soul and the mala is beginningless, what function is being done by the anava mala in respect of the soul? Is it obscuration of the cit-sakti by the mala or is it the darkening of the cit-sakti? Of these two, obscuration of the cit-sakti does not seem intelligible. Since the cit-sakti is non-different from the soul, obscuration effected to the cit-sakti would also be effected to the soul. Nor could it be the darkening of the cit-sakti, because of the contingency of destruction to the cit-sakti. Darkening the effulgent cit-sakti is not different from effecting destruction to it (the total concealment of brightness tantamounts to the non-existence of the brightness). There are such doubts in this regard. O, Lord!, kindly explain.

नचावृतिर्मलेनेष्टा चिच्छक्तेर्व्यापकत्वतः ।	
नाप्यप्रकाशीकरणं किन्तु कार्यप्रवर्तनम् ॥	१५८
क्रियतेऽग्निगताशक्तिर्मन्त्रशक्ति तिरोहिता ।	
नैवस्फोटकरी सद्यः प्रज्वलत्यपि पावके ॥	१५९
अतिरोहितभावोऽपि मलेनैव स्वशक्तिभिः ।	
तिरोहितोहि कार्येषु नवाणुस्संप्रवर्तते ॥	१६०

<i>naca'vr'tir maleness''t'a' cicchakter vya'pakatvatah /</i>	
<i>na'pyapraka's'i'karan.am kintu ka'rya pravartanam</i> //	158
<i>kriyate agnigata's'aktir mantras'akti tirohita' /</i>	
<i>naiva sphot'akari' sadyah prajvalatyapi pa'vake</i> //	159
<i>atirohita bha'vopi malenaiva svas'aktibhih /</i>	
<i>tirohitohi ka'ryes''u nava'n.ussampravartate</i> //	160

The Lord:

Here, the obscuration of cit-sakti by the mala is not thought of, since cit-sakti is absolutely pervasive. Nor is it darkening. But what is done here is the arresting of the power of knowing and doing. Just as the fire whose power of burning is arrested by the power of relevant mantra, shines forth with its power of brightness without burning, even so, the soul exists with its power of knowing and doing arrested by the mala. Even though the soul exists without actually being obscured by the potency of the mala, it is not fruitfully involved in action as though it is obscured by mala.

दृक्क्रियारूपिणी शक्तिः कथिता परमेश्वर ।
ते च विज्ञेय कर्तव्य विरहेन कदाचन ॥ १६१
न हि यस्मात्परं कार्यं ज्ञातृकर्तृत्व रूपतः ।
शक्तिकार्ये तिरोधानं मलेन कथितं कथम् ॥ १६२
शक्तिर्नार्थान्तरं यस्मात् कार्यात्तद्वद शंकर ।

dr'kkriya' ru'pin'i' s'aktih kathita' parames'vara /
te ca vijn'eya kartavya virahena kada'cana ॥ 161
na hi yasma'tparam ka'ryam jn'a'tr' kartr'tva ru'patah /
s'aktika'rye tirodha'nam malena kathitam katham ॥ 162
s'aktirna'rtha'ntaram yasma't ka'rya't tad vada s'amkara /

The Sages:

O. the Supreme Lord, Sankara!, it was told that the sakti of the soul is of the form of knowing and doing. In the absence of the objects to be known and the absence of activities to be done, there is no use of this sakti-form. Apart from the state of existing as the kower and the doer, there is no other action. This being so, how is it maintained that the power of knowing and doing pertaining to the soul is obscured by the mala? It has been told that the cit-sakti of the soul cannot be turned towards other action than the action of knowing and doing. Kindly explain this.

शक्तिरेव न कर्तव्यं शक्तिदृक्क्रिययोर्यतः ॥ १६३
अविभागस्य भागोक्तौ तद्विभाग उपाधितः ।
प्रत्यर्थमपिशंब्धस्तत्कार्यं इतरत्तु यत् ॥ १६४

पदार्थमात्रसंवर्ति रूपन्तच्छक्ति संज्ञितम् ।
 सहजन्तस्य तत्ज्ञेयं तन्मलेन निरुद्ध्यते ॥ १६५
 तस्मिन्निरुद्धे तत्कार्यं प्रत्यर्थं वेदनात्मकम् ।
 न जायते ततः कार्यं तिरोधानं मलात् स्थितम् ॥ १६६

s'aktireva na kartavyam s'akti dr'kkriyayor yatah ॥ 163
avibha'gasya bha'goktau tadvibha'ga upa'dhitah ॥
pratyarthamapi sambandhas tatka'ryam itarattu yat ॥ 164
pada'rthama'tra samvarti ru'pantacchakti samjn"itam ॥
sahajantasya tatjn"eyam tanmalena niruddhyate ॥ 165
tasminniruddhe tatka'ryam pratyartham vedana'tmakam ॥
na ja'yate tatah ka'ryam tirodha'nam mala't sthitam ॥ 166

The Lord:

The power of knowing and doing pertaining to the soul is not the sakti pertaining to the object cognizable. If separated parts are conceived for a substance which could not be partitioned, that kind of separated state would occur only due to the presence of adjuncts. The relation with each cognizable object is known as the sakti pertaining to the knowability. That which is other than this sakti is known as samsakti-rupa which is directed only towards other objects. This kind of sakti is the essential and innate nature of the soul. Only this sakti is obscured by the mala. Upon such obscuration, the action which is of the nature of cognition related to the object would not take place. Therefore, it is ascertained that the arresting of such action is due to the potency of the anava mala.

विषयाभिमुखी प्रोक्ता शक्तिर्मल निरोधतः ।
 विषयाभिमुखी नो चेत् स्थितिमस्या वदेश्वर ॥ १६७

vis"aya'bhimukhi' prokta' s'aktirmala nirodhatah ॥
vis"aya'bhimukhi' nocet sthitimasya' vades'vara ॥ 167

The Sages:

O, Lord!, it has been said that the cit-sakti which is of the nature of knowing and doing is directed towards the cognizable objects. If there is such orientation towards the objects due to the obstruction of anava mala, then what is the state of existence for the cit-sakti?

यथा चक्षुस्तमो बन्धात् सत्वरूपमपिस्फुटम् ।	
विषयाभिमुखञ्चापि स्वनिष्ठं व्यवतिष्ठते ॥	१६८
एवं चिच्छक्तिरप्येषा मलशक्त्या विदूषिता ।	
स्वनिष्ठा विषयज्ञान कार्याकर्त्री व्यवस्थिता ॥	१६९
मल एवं समुद्दिष्टः पुंसां सार्वज्ञ्य बाधकः ।	
अनेनैवाभियुक्तत्वात् पशुत्वेन सहास्य च ॥	
गणनाचोदिताचैव पशुरेवं विबोधितः ॥	१७०

<i>yatha caks''us tamobandha't satvaru'pam apisphut'am </i>	
<i>vis''aya'bhimukhan''ca'pi svanis''t'ham vyavatis''t'hate </i>	168
<i>evam cicchaktirapyes''a' malas'aktya' vidu's''ita' </i>	
<i>svanis''t'ha' vis''ayajn''a'na ka'ryakartri' vyavasthita' </i>	169
<i>mala evam samuddis''t'ah pumsa'm sa'rvajn''aya ba'dhakah </i>	
<i>anenaiva'bhiyuktatva't pas'utvena saha'sya ca </i>	
<i>gan.ana.codita'caiva pas'urevam vibodhitah </i>	170

The Lord:

Just as the eye exists in its own state with its own brightness and with its own nature of being directed towards the objects, even when it is totally obscured by the darkness, even so the cit-sakti exists with its own state without performing the action of knowing and doing and without losing its consciousness, even while being obscured by the mala. Thus, it has been established that the mala is a substance(bhava vastu) which obstructs the soul's power of all-knowing and all-doing. Because of its close association with the mala, the soul is conceived to be with the state of impurity(pasutva). Thus, the nature of the soul has been well explained.

। पशुपटलः समाप्तः ।

pas'u pat'alah sama'ptah

Here ends the chapter “On the Natutre of the Bound Soul”

५ कलादि पाश पटलः
5 kalādi pāśa pāṭalaḥ

5 On the Nature of Kala and Other Tattvas, the Binding Categories

अथ पाशाः पुरोद्दिष्टाः श्रूयतां मुनिपुङ्गवाः।

कला विद्या च रागश्च कालो नियतिरेव च ॥ १

पञ्चैतानि च तत्त्वानि मायेयानि द्विजोत्तमाः।

atha pāśāḥ puroddiṣṭāḥ śrūyatām munipuṅgavāḥ |
kalā vidyā ca rāgaśca kālo niyatireva ca ||
pañcāitāni ca tattvāni māyeyāni dvijottamāḥ |

O, the excellent sages!, then listen to the nature of the next category known as pasa, mentioned earlier. O, the foremost among the twice-born sages!, kala, vidya, raga, kaala and niyati – these are the five principles(tattvas) collectively called maayeya(born of maya).

मलान् सर्वात्मनाग्भित्वा चैतन्य प्रसरात्मनः ॥ २

चैतन्य व्यञ्जिकाह्यत्र कला मलनिवर्तनात्।

चैतन्यं ज्ञत्व कर्तृत्व रूपन्तद्वलमात्मनः ॥ ३

कलया व्यज्यते तत्तु तस्यैव हि तिरस्कृतम्।

malān sarvātmanāgbhitvā caitanya prasarātmanah ||
caitanya vyañjikāhyatra kalā malanivartanāt | 1
caitanyam jñatva kartṛtva rūpantadbalamātmanah ||
kalayā vyajyate tattu tasyaiva hi tiraskṛtam | 2

There are obscuring factors which, by all means, are shrouding the consciousness of the soul. The tattva which slightly unveils such obscuring factors and manifests the cognitive and conative power of the bound soul to some extent is known as kala tattva. To be with the absolute power

of knowing and of doing(known as caitanya) is the very nature of the soul. It is only this caitanya that has been obscured by the mala. The caitanya obscured in this way becomes slightly manifested by the kala tattva.

सर्वात्मना कलानैतच्चैतन्यं व्यञ्जयत्यणोः ॥ ४

किन्तु कर्मानुसारेण कलावृत्यैकदेशतः।

ततश्चायं कलाबन्धः पुंसां प्राथमिकस्थितः ॥ ५

यतः कलां विना तेषां रूपन्तन्नतु सिद्ध्यति।

ततस्तच्छून्य कल्पस्याच्चैतन्य प्रसरं विना ॥ ६

sarvātmanā kalānaitaccaitanyaṁ vyañjayatyaṇoḥ ॥ 3

kintu karmānusāreṇa kalāvṛtyaikadeśataḥ ।

tataścāyaṁ kalābandhaḥ puṁsāṁ prāthamikassthitaḥ ॥ 4

yataḥ kalāṁ vinā teṣāṁ rūpantannatu siddhyati ।

tatastacchūnya kalpaṁsyāccaitanya prasaraṁ vinā ॥ 5

The caitanya of the soul is not wholly unfolded by the kala tattva. It effects only a partial manifestation of caitanya. Such manifestation is partial because the kala tattva functions according to nature of the soul`s karmic bond. The bondage of kala tattva exists in the state of predominance for the bound soul. Without the function of kala tattva, the power of knowing and doing cannot be unfolded even slightly within the soul. Therefore, without such unfolding of caitanya, the bondage of kala tattva would become purposeless and in that case the power of the soul becomes equal to the existence of an empty space bereft of any concrete substance.

ग्राहकत्वेन तत्सिद्धेर्नचतद् ग्रहणं विना।

ग्रहणाभावतस्तस्य ग्राहकशून्यवत् स्थितः ॥ ७ 6

तन्निवृत्यर्थमादौ तु मायातो जायते कला।

ततो विद्या कलातत्त्वादभूद्भोगार्थ आत्मनः ॥ ८

grāhakatvena tatsiddhernacatad grahaṇaṁ vinā |
grahaṇābhāvatastasya grāhakaśśūnyavat sthitaḥ || 7
tannivṛtyarthamādau tu māyāto jāyate kalā |
tato vidyā kalātattvādabhūdbhogārthaṁ ātmanaḥ || 8

The soul is associated with the power of cognizing. The ability of cognizing is effected in view of the thing to be cognized. In the absence of the thing to be cognized, the ability of the soul to cognize would remain only as a void. For the sake of the removal of the obscuring substance known as mala, first kala tattva originates from maya. Then, from the kala tattva originates vidya tattva as the subsequent bondage of the soul. This bondage of vidya tattva is effected in view of the buddhi tattva where enjoyments are stored in subtle form.

कलया कर्तृभूतस्य बुद्धिलक्षण कर्मणः ।
 आलोकने यत्करणं सा विद्या शिवशासने ॥ ९
 भुद्धिर्हि कर्मग्राह्यत्वाद् आत्मनो घटकुञ्जवत् ।
 ग्राह्यं करण सापेक्षं दृष्टं रूपादिकं यथा ॥ १०
 ततस्तु चक्षुराद्यैश्च क्रमेणार्थे विनिश्चिते ।
 बुद्ध्यन्तैर्निश्चितार्थैस्तां पुमान् संवेत्ति विद्यया ॥ ११

kalayā kartṛbhūtasya buddhilakṣaṇa karmaṇaḥ |
ālokane yatkaranaṁ sā vidyā śivaśāsane || 9
bhuddhirhi karmagrāhyatvād ātmano ghaṭakuṇḍyavat |
grāhyaṁ karaṇa sāpekṣaṁ dṛṣṭaṁ rūpādikaṁ yathā || 10
tatastu cakṣurādyaiśca krameṇārthe viniścite |
buddhyantairniścitārthaistāṁ pumān saṁvetti vidyayā || 11

Now, the soul has evolved into a doer through the kala tattva. The principle which serves as a distinctive instrument for the soul to cognize the activities characterised by the buddhi tattva (with which the soul is associated later) is known as the vidya tattva, in this Sivagama.

The principle of intellect(buddhi tattva) is indeed an object of apprehension, like pot, wall and such others. The object of apprehension, like color and others, is observed to be in need of a distinct instrument. An object is ascertained through the functioning of various instruments beginning with eyes and ending with the buddhi tattva. An object is gradually ascertained in this way. The embodied soul knows all those ascertained objects through the vidya tattva.

चिच्छक्तिः करणं बुद्ध्या लोचनेनेह केवला ।

विद्यासंमिश्रता किन्तु विद्यैव करणं ततः ॥ १२

बुद्धिश्चिच्छक्तिरेवेह यदि पश्येत केवला ।

तदा संवेदनं भोग रूपन्नस्यात् कदाचन ॥ १३

तस्याविवेक रूपत्वाद् अविवेकः कथं तथा ।

cicchaktiḥ karaṇaṁ buddhyā locaneneha kevalā |
vidyāsaṁmiśratā kintu vidyaiva karaṇaṁ tataḥ || 12

buddhiṁcicchaktireveha yadi paśyeta kevalā |
tadā saṁvedanaṁ bhoga rūpannasyāt kadācana || 13
tasyāviveka rūpatvād avivekaḥ kathaṁ tayā |

Here, cit-sakti alone cannot become instrumental in cognizing the intellect(buddhi tattva). It becomes instrumental only in association with the vidya tattva. Therefore, vidya tattva itself serves as an assisting factor to the cit-sakti. If it be held that the cit-sakti alone cognizes buddhi tattva, then that kind of cognition of buddhi would never become the cognition of buddhi in its real form which is actually the form of enjoyments. Because, the cognition concerned with the buddhi is of non-discriminative nature. Such cognition could not be applicable to the cit-sakti which is concerned with discriminative cognition(viveka jnana). So how could it be said that cit-sakti alone cognizes the buddhi tattva?

तस्माद्भोगस्य संवित्तौ विद्या करणं आत्मनः ॥ १४

किञ्चाक्ष वस्तु संयोगाद् योबोधो निर्विकल्पकः ।

स च विद्यात्मको ज्ञेयो बुद्धेस्तत्रा प्रवृत्तितः ॥ १५

tasmādbhogasya saṁvittau vidyā karaṇaṁ ātmanaḥ || 14
kiñcākṣa vastu saṁyogād yobodho nirvikalpakaḥ |
sa ca vidyātmako jñeyo buddhestatrā pravṛttitaḥ || 15

Therefore, in cognizing the nature of enjoyments, the vidya tattva serves as the fitting internal instrument for the soul. Moreover, the cognition effected through the conjoining of the eyes and the objects is of the nature of determinate cognition(savikalpa). But in the case of indeterminate cognition(nirvikalpa), the vidya tattva alone serves as the instrument. The activities of the buddhi tattva do not take place in the indeterminate cognition.

तस्यास्तत्रापि हेतुत्वे सोपिस्स्यान् निश्चयात्मकः।

तद्विनिश्चय रूपोयं बोधस्त्वालोचनात्मकः ॥ १६

अभिमाने तु संकल्पे निश्चये वेदनन्तु यत्।

अहंकार मनो बुद्धि कार्ये तदपि विद्यया ॥ १७

बुद्ध्यादयो जडत्वेन न बोधस्य हेतवः।

विद्या कलुषिता तस्माच्चिच्छक्तिर्बोधिकात्मनः ॥ १८

tasyāstatrāpi hetutve sopissyān niścayātmakaḥ |
tadviniścaya rūpoyaṁ bodhastvālocanātmakaḥ || 16

abhimāne tu saṁkalpe niścaye vedanantu yat |
ahaṁkāra mano buddhi kārye tadapi vidyayā || 17

buddhyādayo jaḍatvena na bodhasya hetavaḥ |
vidyā kaluṣitā tasmāccicchaktirbodhikātmanaḥ || 18

If the buddhi tattva is responsible for that indeterminate cognition, then that cognition becomes bereft of certainty. Therefore, the cognition effected by the buddhi tattva is of the nature of uncertainty in this case. But the buddhi tattva, by nature, is always motivated towards certainty. Such buddhi tattva cannot bring out indeterminate cognition. Even the sense of self-conceit (abhimana), determination(samkalpa) and ascertainment(niscaya) which are the functions of ahankara tattva, manas tattva and buddhi tattva respectively occur only through the function of the vidya tattva. Since buddhi and other tattvas are of inert nature, they cannot be responsible for the occurrence of determinate cognition. Only the cit-sakti of the soul whose obscured state is unveiled to some extent by the vidya tattva functions as the cognizing power of the soul.

किञ्च बुद्ध्यादयोऽन्येभ्यो रविवत् संप्रकाशकाः।

बोधात्मक प्रकाशे तु न तेषामपि हेतुता ॥ १९

भोगस्वीकरणे विद्या संविदः करणं ततः।

कलावृत्तिं विना तस्य नानयोः कार्यसंकरः ॥ २०

कलातोऽनन्तरं विद्या द्वितीयो बन्ध आत्मनः।

कलाविद्याह्वयौ बन्धौ कर्तुरेवोपकारकौ ॥ २१

kiñca buddhyādayo'nyebhyo ravivat saṁprakāśakāḥ |

bodhātmaka prakāśe tu na teṣāmapi hetutā || 19

bhogassvīkaraṇe vidyā saṁvidāḥ karaṇaṁ tataḥ |

kalāvṛttiṁ vinā tasya nānayoḥ kāryasaṁkaraḥ || 20

kalāto'nantaraṁ vidyā dvitīyo bandha ātmanaḥ |

kalāvidyāhvayau bandhau karturevopakārakau || 21

Further, in respect of cognizable objects, the buddhi, ahankara and other tattvas function only as the source of brightening and revealing the objects, like the sun. They are not responsible for the knowledge about the objects, which knowledge is of the nature of distinct cognition. In respect of acquiring that cognition, the vidya tattva is instrumental for the occurrence of knowledge. Even this cannot occur without the kala tattva whose function is of different nature. Therefore, there does not occur the intermingling of the functions of two different tattvas. Subsequent to the bondage of kala tattva, the bondage of vidya tattva occurs to the souls. These two tattvas, kala and vidya, are helpful only to the soul which has now evolved into a doer; they are not helpful to the karmas.

प्रवृत्तस्य प्रसक्त्यर्थं अपि रागः प्रवर्तते।

भोगाभावादसक्तस्य भुञ्जानस्य मलीमसान् ॥ २२

भोगानतृप्तेस्तस्यातः कर्तुरेवोपकारिता।

pravṛttasya prasaktyartham api rāgaḥ pravartate |

bhogābhāvādasaktasya bhujñānasya malīmasān || 22

bhogānatṛptestasyātaḥ karturevopakāritā |

In order to manifest the sense of attachment in the soul which has now been equipped with kala and vidya tattvas and which proceeds towards activities thereby, raga tattva proceeds to bind the soul. It is seen that for a soul bereft of attachment, there is no possibility of experiencing the bhogas(enjoyments). But, for the soul which has the bondage of raga tattva, satisfaction never occurs in experiencing even those enjoyments which are unpleasant. Therefore, this raga tattva is helpful to the soul, not to the karmic fruits.

कालः प्रवृत्तमेवाणुं कलयत्यात्म वृत्तिभिः ॥ २३

नियतिश्च तथा कर्मफले नियमयत्यणुम्।

तस्मान्नियतिकालौ च स्थितौ कर्त्रुपकारकौ ॥ २४

असामञ्जस्य रोधेन कर्मणोप्युपकारिता।

कालोपि नियतिस्तद्वत् कलाभोग्ये यदात्मनः ॥ २५

kālah pravṛttamevāṅuṁ kalayatyātma vṛttibhiḥ ॥ 23

niyatiśca tathā karmaphale niyamayatyaṅum |

tasmānniyatikālau ca sthitau kartrupakārakau ॥ 24

asāmañjasya rodhena karmaṇopyupakāritā |

kālopi niyatistadvat kalābhogye yadātmanaḥ ॥ 25

In the same way, kaala tattva proceeds to bind the soul which has already been equipped with kala, vidya and raga tattvas and directs that soul which is now enabled to involve in the worldly enjoyments. It directs the soul through its modifications such as second, minute and so forth. Similarly, niyati tattva binds that soul and restricts it to its own karmic fruits. Therefore, even kaala tattva(principle of time) and the niyati tattva(principle of restraint) are helpful to the soul which has evolved into a working entity.. This niyati tattva is helpful even to the karmas by preventing the intermingling of the karmic fruits of various souls. Even the kaala tattva is, likewise, helpful to the maturing of the karmas. In this way, restriction and limitation of time are being done by the niyati and kaala tattvas in respect of the soul which has been enabled to involve in the enjoyments by kala tattva and others.

अथाणोः कलितस्यैव विद्यया कलयापि च।

कलातो जायते रागस्सद्यः पुंसां प्रवृत्तये ॥ २६

अनिच्छन्नहि भुञ्जानो दृश्यते क्वचिदप्यणुः।

रागाद्भोगेषु सक्तत्वाद् भोग्यं भोक्तुमतोऽर्हति ॥ २७

athāṇoḥ kalitasyaiva vidyayā kalayāpi ca |

kalāto jāyate rāgassadyaḥ puṁsāṁ pravṛttaye || 26

anicchannahi bhujjāno dṛśyate kvacidapyaṇuḥ |

rāgādbhogēṣu saktatvād bhogyam bhoktumato'rhati || 27

The principle of desire (raga tattva) arises from the kala tattva to bind the soul subsequently after it has been activated by the kala and vidya tattvas. This bondage of raga tattva is for enabling that soul to remain attached to the enjoyments. The soul which is free from the desire (asakti) is never seen to experience the worldly enjoyments. When the sense of attachment to the worldly enjoyments is activated in the soul by the raga tattva, the soul becomes fit enough to experience those worldly enjoyments.

स तु बुद्धिगतो रागः किमन्यत्रापि चेष्टते।

अलमेकेनचेद् द्वाभ्यां किमत्र कथयेश्वर ॥ २८

sa tu buddhigato rāgaḥ kimanyatrāpi ceṣṭate |

alamekenaced dvābhyām kimatra kathayēśvara || 28

The Sages:

O, Lord Isvara!, there is raga as associated with the buddhi tattva to instill the sense of desire in the soul. If so, why another principle known as raga tattva is needed? If only one out of these two is enough for effecting the desire, then what is the purpose of holding two tattvas which are of same nature? Please explain this.

योयं बुद्धिगतो रागस्संप्रोक्तः प्रत्ययात्मकः।

सस्यादनेन रक्तस्य नारक्तस्य कदाचन ॥ २९

तस्मादनेन रागेण विद्यया कलुषीकृता।

चिच्छक्तिरिच्छ रूपैव सती बुद्धिगतेन तु ॥ ३०

रागेण सहसंपृक्ता विषयं विषयं प्रति।

भिन्ना विशिष्ट रूपास्याद् अन्या सामान्य रूपिणी ॥ ३१

तत्र ग्राहक निष्ठेयं रागो बौद्धात् पृतञ्जतः।

yoyam buddhigato rāgassamproktaḥ pratyayātmakaḥ |
sasyādanena raktasya nāraktasya kadācana || 29
tasmādanena rāgeṇa vidyayā kaluṣīkṛtā |
cicchaktiriccha rūpaiva satī buddhigatena tu || 30
rāgeṇa sahasamprktā viṣayaṁ viṣayaṁ prati |
bhinnā viśiṣṭa rūpāsyād anyā sāmānya rūpiṇī || 31
tatra grāhaka niṣṭhoyam rāgo bauddhāt pṛtañmataḥ |

The Lord:

What has been said as the raga attached to the buddhi tattva is, indeed, of the nature of being one of the co-operating adjuncts(pratyaya) of the buddhi tattva. Such raga-adjunct occurs only to that soul whose power of desiring(iccha sakti) has already been manifested by the raga tattva born of kala tattva. It does not occur to the other souls which are not associated with the bondage of raga tattva. The obscuration sustained by the cit-sakti of the soul is first unveiled by the kala and vidya tattvas and the soul is pressed into the concerned activities. At this stage, the bondage of raga tattva manifests the iccha-sakti(power of desiring) of the soul. Then only the soul is enabled to proceed towards experiencing the worldly enjoyments, with the help of the buddhi-related raga adjunct. The iccha-sakti of the soul strengthened by the buddhi-related raga-adjunct is to be known as the differentiated and specific sakti. The iccha-sakti of the soul , not helped and strengthened by the buddhi-related raga, is known as the

common, unspecified sakti. The raga tattva which is strongly grounded in the objects of enjoyments to be acquired by the soul is certainly different from the buddhi-related raga.

भावानां त्रिगुणात्मत्वाद् इष्यते सुखरूपता ॥ ३२

तस्मादेव प्रवृत्तिस्स्यात् किमनेनेति चेन्मतिः ।

तन्नैषां चाविशेषेण भावानां सर्वजन्तुषु ॥ ३३

रंजकास्युरतोवीत रागाभावः प्रसज्यते ।

bhāvānāṃ triguṇātmadvād iṣyate sukharūpatā ॥ 32

tasmādeva pravṛttissyāt kimaneneti cenmatiḥ ।

tannaiṣāṃ cāviśeṣeṇa bhāvānāṃ sarvajantuṣu ॥ 33

rañjakāsyuratovīta rāgābhāvaḥ prasajyate ।

It may be asked: “All the objects of the world are of the nature of three qualities - causing pleasure, causing pain and causing infatuation. Among these objects, let the objects which are of the nature of causing pleasure be the source for generating the sense of desire in the soul. What is the purpose of this raga tattva and why is it needed? If such is your view, it is not acceptable. If the raga tattva is not there in the soul, then all the objects of the world would be seen as of the nature of causing pleasure alone, without any specific distinction. Moreover, all the objects would be seen always as yielding pleasure to all the embodied souls. In that case, there cannot be any person free from desire. The object itself cannot generate desire. One and the same object is desired by one person and abhorred by another person. There should be reason for that.

रागो ग्राहक निष्ठश्चेत् कलादिरिव सर्वदा ॥ ३४

भुक्त भोगस्य च तदा रागस्तद् विषयोऽसकृत् ।

विरज्यते कथं पश्चात् भुक्त भोगस्तु मानवः ॥ ३५

rāgo grāhaka niṣṭhaścet kalādiriva sarvadā ॥ 34

bhukta bhogasya ca tadā rāgastad viṣayo'sakṛt ।

virajyate kathaṃ paścāt bhukta bhogastu mānavaḥ ॥ 35

The Sages:

If the raga tattva is motivating towards the objects of enjoyments to be acquired by the soul and if it is ever associated with the soul like kala and vidya tattvas, then intense desire would frequently occur to the soul in respect of even those objects of enjoyments which have already been experienced. Then, how could the embodied soul become free from the attachment towards the objects of enjoyments? How could a man become free from desire?

रागोपि द्विविधो वासनात्मा च प्रत्ययात्मकः ।

तत्र संवेदनात्मा यो रागो विषय संस्थितः ॥ ३६

तत्त्यागे विषयत्यागाद् विरक्तः पुरुषो भवेत् ।

न मायेयस्य रागस्याप्यभावाद् वासनात्मनः ॥ ३७

rāgopi dvividho vāsanātmā ca pratyayātmakaḥ ।

tatra saṁvedanātmā yo rāgo viṣaya saṁsthitaḥ ॥ 36

tattyāge viṣayatyāgād viraktaḥ puruṣo bhavet ।

na māyeyasya rāgasyāpyabhāvād vāsanātmanaḥ ॥ 37

The Lord:

This raga is two kinds – raga in the form of lingering impression(vasanatma) and the raga in the form of cognizance(disposition, buddhi-related adjunct). Raga which is in the form of cognizance as an aspect of buddhi tattva is centered on the objects of enjoyments. When the soul gets itself dissociated from this buddhi-related raga, there arises detachment towards the objects of enjoyments and the embodied soul becomes free from desire. It becomes free from desire, not because of the absence of the raga tattva which is born of maya and which is subtle. If this maya(kala)-born raga tattva is not present in the soul, then there cannot be any activity for this soul towards the objects of enjoyments.

बौद्धेनासति रागेस्मिन् वासनात्मा प्रवर्तकः ।

ग्राह्याभावे यथा नेत्रं सदकिञ्चित्करं भवेत् ॥ ३८

एवं बौद्धोपि रागेस्मिन् स्यादसत्य प्रवर्तकः ।

विद्यमानोपि विषयो न ग्राह्योऽसतिचक्षुषि ॥ ३९

bauddhenāsati rāgesmin vāsanātmā pravartakaḥ |
grāhyābhāve yathā netraṁ sadakiñcitkaraṁ bhavet || 38
evaṁ bauddhopi rāgesmin syādasatya pravartakaḥ |
vidyamānopi viṣayo na grāhyo'saticakṣuṣi || 39

If the buddhi-related raga does not exist in the soul, then the kala-born raga which is in the form of lingering impression cannot generate desire in the soul, of its own accord. In the absence of any visible object whatsoever, the eye becomes actionless in respect of its own function. The cognizance born of eye does not occur in the absence of any cognizable object. (So also, in the absence of the buddhi-related raga, the kala-born raga would remain actionless) In the same way, if the kala-born raga does not exist in the soul, then the buddhi-related raga cannot proceed to function, of its own accord. Even though there is the presence of cognizable object, if the power of seeing is absent in the eye, there is no use of the existence of a visible object. There is such interdependence between these two ragas.

रागोऽतोवासनात्मायं संसिद्धो ग्राहकात्मनः ।

यदितस्याप्यभावेन वैराग्यं विषयेष्वणोः ॥ ४०

अन्यत्र विषये पश्चाद्रक्तोनस्यात् कदाचन ।

रज्यतेचायमन्यत्र वासनात्मा ततस्स्थिरः ॥ ४१

rāgo'tovāsanātmāyaṁ saṁsiddho grāhakātmanaḥ |
yaditasyāpyabhāvena vairāgyaṁ viṣayeṣvaṇoḥ || 40
anyatra viṣaye paścādraktonasyāt kadācana |
rajyatecāyamanyatra vāsanātmā tatassthiraḥ || 41

Therefore, the existence of raga tattva which is in the form of lingering impression and which is associated with the object-seeking soul is well established. If it is held that the sense of detachment towards the objects of enjoyments occurs to the soul because of the non-existence of this kala-born raga tattva, then that soul would never remain as attached to the other objects of enjoyments to be experienced by it. But the soul is seen to experience other objects of enjoyments, after the completion of previous enjoyments. Therefore, this kala-born raga in the form of lingering impression is ever associated with the soul.

यद्येवं वासनात्मा तु स्थिरो रागो महेश्वर।

वीतरागः कथं सद्यः पुमान् संपद्यते वद ॥ ४२

*yadyevaṁ vāsanātmā tu sthīro rāgo maheśvara |
vītarāgaḥ kathaṁ sadyaḥ pumān saṁpadyate vada || 42*

The Sages:

O, the Great Isvara!, if the raga tattva in the form of residual impression is ever associated with the soul in this way, then how could the embodied soul be prompted to become a person free from attachment? Please explain.

ईश्वरप्रणिधानेन दीक्षयाक्षपितेन वा।

रागो निवर्तते पुंसस्सर्वधानैक देशतः ॥ ४३

वीतरागस्य नाभावस् तस्मादेव मुनीश्वराः।

तन्निवृत्यविनाभाव संबन्धाच्छुद्ध गोचरः ॥ ४४

रागश्श्रेयस्यणून् सद्यस् संयोजयतिनाद्भुतम्।

शिवरागोयं आख्यातो मलस्यापि क्षयावहः ॥ ४५

एवं रागस्समासेन वर्णितः काल उच्यते।

īśvarapraṇidhānena dīkṣayākṣapitena vā |
rāgo nivartate puṁsassarvadhānaika deśataḥ || 43
vītarāgasya nābhāvas tasmādeva munīśvarāḥ |
tannivṛtyavinābhāva saṁbandhācchuddha gocaraḥ || 44
rāgaśśreyasyaṅūn sadyas saṁyojayatinādbhutam |
śivarāgoyaṁ ākhyāto malasyāpi kṣayāvahaḥ || 45
evaṁ rāgassamāsenā varṇitaḥ kāla ucyate |

O. Lords of the Sages!, this raga tattva gets removed completely, not partially from the soul, either through the continued meditation on Lord Siva or through the purification done in the process of diksha applicable to the concerned soul. Therefore, there is the possibility for the embodied soul to become a person free from the desire. Upon such removal, the raga tattva whose removal is in inseparable relationship with the efficacious disciplines related to the path of liberation, prompts that person and installs him in the effective disciplines meant for the achievement of final liberation. There is no wonder in such happening. The raga turned in this way towards the path of liberation is called 'siva raga' (raga tattva meant for the achievement of purity and auspiciousness). This siva raga is conducive to the removal of anava mala. Thus, the nature of raga tattva has been explained succinctly. Then the nature of kaala tattva is explained.

अथ कालः क्रमात् प्राप्तस् संक्षेपेणाधुनोच्यते ॥ ४६

कलादिभिस्त्रिभिस्तत्त्वैः प्रवृत्तं पुरुषं ततः ।

लवतृट्यादिभिः कालः कलयत्यात्मवृत्तिभिः ॥ ४७

ताश्च भौवन देहोर्ध्वमेव यस्मात् क्रियास्तदा ।

अतीतवर्तमानैष्यद् वृत्तीनां कारणं तु यत् ॥ ४८

स काल इति मन्तव्यो भोग्यार्थोत्पादको नृणाम् ।

atha kālaḥ kramāt prāptas saṁkṣepeṇādhunocyate || 46
kalādibhistribhistattvaiḥ pravṛttaṁ puruṣaṁ tataḥ |

lavatr̥ṣṭyādibhiḥ kālaḥ kalayatyātmavṛttibhiḥ ॥ 47
tāśca bhāvāna dehordhvameva yasmāt kriyāstadā |
atītavartamānaiṣyad vṛttinām kāraṇam tu yat ॥ 48
sa kāla iti mantavyo bhogyārthotpādako nṛṇām |

Now, the nature of kalaa tattva(principle of time) which comes next in the order of categories mentioned before is now told. Through its own modifications such as lava, truti and so forth, the kalaa tattva defines the limitation of time in respect of the enjoyments to be experienced by the embodied soul which has been enabled to do the worldly activities by the three tattvas, namely kala, vidya and raga. The workings of these modifications of time take place only after the worlds and the corresponding bodies have been created for the souls. That which is the cause for the modifications of past, present and future is to be considered as Time. Kaala tattva is that which generates the objects of enjoyments for the embodied souls.

नाकाले जायते कश्चिन् नाकाले म्रियतेपि च ॥ ४९

चक्रादिवद्धटोत्पत्तौ तस्मात् कालः प्रवर्तकः।

घटस्संजायमानोयं जातोनेतः पुराक्चित् ॥ ५०

सतिमृत्पिण्ड चक्रादौ कुम्भ कर्तारि सत्यपि।

यत्तत्र कारणं कालः पदार्थानां प्रवर्तकः ॥ ५१

काले तु सति जायेरन् सर्वेभावाश्च सर्वधा।

न कर्म कारणं तत्र तद्धि काले प्रवर्तकम् ॥ ५२

nākāle jāyate kaścin nākāle mriyatepi ca ॥ 49

cakrādivadghaṭotpattau tasmāt kālaḥ pravartakaḥ |

ghaṭassamjāyamānoyam jātonetaḥ purākvacit ॥ 50

satimṛtpiṇḍa cakrādau kumbha kartari satyapi |

yattatra kāraṇam kālaḥ padārthānām pravartakaḥ ॥ 51

kāle tu sati jāyeraṇ sarvebhāvāśca sarvadhā |

na karma kāraṇam tatra taddhi kāle pravrtakam ॥ 52

In the absence of time, nothing originates. In the absence of time, nothing goes out of existence. Just like the potter`s wheel, clay and such other things are the causes for the creation of pot, even so, the time serves as the cause for the origination of worldly objects. With regard to the created pot, it was not seen before its creation even though the lump of clay, wheel and other such things and the potter were there. In spite of the presence of all these, that in the absence of which the pot was not created is to be known as time. That which serves as the cause for the appearance of the object is known to be time. Time prompts and functions for the origination of things. By all means it is seen that all the objects such as pot, cloth and so forth originate in appropriate time only because of presence of Time. In the creation of objects, concerned activity(karma) is not the cause. Even that activity does not take place in the absence of time. Every activity takes place only because of the presence of time.

काल एको विभुर्नित्य इष्यते कैश्चिदीश्वर।

तथा किमिति नेष्टोऽत्र भगवन् वक्तुमर्हसि ॥ ५३

kāla eko vibhurnitya iṣyate kaiścidīśvara |

tathā kimiti neṣṭo'tra bhagavan vaktumarhasi || 53

The Sages:

O, Isvara!, some persons are of the view that the time is one, pervasive and eternal. Why the principle of time associated with such characteristics is not accepted here in this Agama?
O, Lord! be favorable to us, in explaining this.

काल एको यदीष्येत क्रियाऽतो नातिरिच्यते।

यस्मात् स्वतः क्रियायास्तु नास्त्यतीतारूपता ॥ ५४

तस्या एव यदीष्येत सैवकालः प्रसज्यते।

ततश्च वर्तमानादि पदार्थानां मुनीश्वराः ॥ ५५

वर्तमानादि रूपैस्तु कालैर्भिन्नैर्व्यवस्थितिः।

ततश्च नैकः कालोयं किन्त्वनन्तात्म वृत्तिकः ॥ ५६

kāla eko yadīṣyeta kriyā'to nātiricyate |
yasmāt svataḥ kriyāyāstu nāstyatītādirūpatā || 54
tasyā eva yadīṣyeta saivakālaḥ prasajyate |
tataśca vartamānādi padārthānām munīśvarāḥ || 55
vartamānādi rūpaistu kālairbhinnairvyavasthitiḥ |
tataśca naikaḥ kāloyaṁ kintvanantātma vṛttikaḥ || 56

If time is considered to be one, then the concerned activity has no separate functionality. For the activity itself, there is not the nature of belonging to the past, present and so on. If these distinctions are to be recognized belonging to even the activity itself, there is the contingency of the activity itself becoming the time. Hence, in the case of things which are differentiated through past, present and so on, ascertainment of such distinctions could be possible only through the distinctions of the time. Therefore, the time is not one. It has manifold modifications.

एष्योतीतश्च कालौ यौ प्रतीयेते महेश्वर।

वर्तमान क्षणोमध्ये नेष्यते तदसंभवात् ॥ ५७

eṣyotītaśca kālau yau pratīyete maheśvara |
vartamāna kṣaṇomadhye neṣyate tadasambhavāt || 57

The Sages:

O, Lord!, between the future time and the past time, what is known as the present time is not to be accepted, since there is no such present time. There is no possibility for the cognizance of the present time, which is with insignificant duration.

अतीतकालो मृत्पिण्ड रूपः कुम्भे व्यवस्थितः।

शकलात्मेष्यति तदा कुम्भो नार्थक्रियार्थिभिः ॥ ५८

आनीयते तयोर्मध्ये वर्तमानस् स इष्यताम्।

द्वाभ्यांसकिल भागाभ्यां भावानां वरणात्मकः ॥ ५९

वर्तमानस्तृतीयोऽन्यो भागो भावप्रकाशकः ।

*atītakālo mṛtṣiṇḍa rūpaḥ kumbhe vyavasthitaḥ ।
śakalātmeṣyati tadā kumbho nārthakriyārthibhiḥ ॥ 58
ānīyate tayormadhye vartamānas sa iṣyatām ।
dvābhyāṁsakila bhāgābhyāṁ bhāvānāṁ varaṇātmakaḥ ॥59
vartamānastṛtīyo'nyo bhāgo bhāvaprakāśakaḥ ।*

The Lord:

With regard to a pot, that pot was in the form of lump of clay in the bygone time. It will be in the form of broken pieces, in the future. In both of these two modes of time, past and the future, there is no possibility for any activity related to the pot, such as fetching the water and so forth. But, in a time between these two, activity is seen with the pot, such as fetching the water and bringing it near. That which effects the possibility of such activity is to be known as the present. Both the past and the future are in the form of obscuring factor with regard to the object and hence the object is not seen. These two conceal the objects. In the past and the future, there is no visibility for the objects such as the pot, cloth and such others. The third one, namely the present, remains as the expositor of the objects. Visibility is rendered by the present to the objects concealed by the past and the present.

जडत्वे सत्यनेकत्वान् न नित्योयं यथा घटः ॥ ६०

अनित्यस्य स्वतस्तस्य विभुत्वं विनिवारितम् ।

अथ कालोयमुत्पाद्यमानः काले नवेति चेत् ॥ ६१

न कालापेक्षयोत्पत्तिः कालस्यापि व्यवस्थिता ।

किन्तूत्पत्तिः पदार्थानां कल्प्यते कालयोगतः ॥ ६२

शिवः कालानवच्छिन्नो मायातस्स्वीय शक्तिः ।

उत्पादयति विश्वं सङ्कल्पाद् उत्पादनक्रमात् ॥ ६३

jaḍatve satyanekatvān na nityoyaṁ yathā ghaṭaḥ || 60
anityasya svatastasya vibhutvaṁ vinivāritam |
atha kāloyamutpādyamānaḥ kāle naveti cet || 61
na kālāpekṣayotpattiḥ kālasyāpi vyavasthitā |
kintūtpattiḥ padārthānāṁ kalpyate kālayogataḥ || 62
śivaḥ kālānavacchinno māyātassvīya śaktitaḥ |
utpādayati viśvaṁ saṅkalpād utpādanakramāt | 63

The time is inert and manifold. Hence it is non-eternal, like the pot. For the one which is non-eternal, the quality of being pervasive is not acceptable. Is the time originated one or not?- this is to be explained. The time is originated one but this is not produced in expectation of the time as the cause for origination. On the other hand, origination of all other objects is effected only with the presence of time as the cause of origination. With regard to the creation done by Lord Siva, there is no involvement of time as the cause. Lord Siva is not to be defined by the modifications time; He is beyond the reach of time. Holding His Sakti as the instrumental cause, He creates all the worlds in the specified order of creation from the pure maya and impure maya. He creates them by His volition alone.

अनित्यः काल उद्दिष्टस्तत्कथं नित्यतात्मनाम्।

नित्यकालानुवर्तित्वं नित्यत्वं तद्वदेश्वर ॥ ६४

anityaḥ kāla uddiṣṭastatkathaṁ nityatātmanām |
nityakālānuvartitvaṁ nityatvaṁ tadvadeśvara || 64

The Sages:

Time is said to be non-eternal. Then, how could there be eternality for the souls? Only for those which are in conformity with the eternal time, eternality is acceptable. So, in view of the eternal souls, could it not be said that time is eternal? Please explain.

कालावच्छेद शून्यत्वान् नित्यत्वं कालवत् स्थितम्।
न भिन्न कालस्य नित्यत्वं कालवस्त्वनवस्थितेः ॥ ६५

*kālāvaccheda śūnyatvān nityatvaṁ kālavat sthitam |
na bhinna kālasya nityatvaṁ kālavastvanavasthiteḥ || 65*

The Lord:

Eternality of the souls is established because of their specific nature of being not conditioned by time, in the same way as the time, as held by others to be eternal, remains undifferentiated. Nor is there eternity for the time through abiding in eternal time, because of the occurrence of the defect of infinite regress (anavstha) in the case of this other eternal time.

माया तत्त्वादधोभागे कालोऽयं प्रतिपादितः।
शुद्धाध्व सृष्टि संहार स्थित्यादि नियमः कथम् ॥ ६६

*māyā tattvādadhobhāge kālo'yaṁ pratipāditaḥ |
śuddhādhva sṛṣṭi saṁhāra sthityādi niyamaḥ katham || 66*

The Sages:

The nature of time belonging to the lower realm of maya tattva has been explained so far. How is the regularity maintained in respect of the activities such as creation, sustenance, dissolution and others concerned with the pure path (suddha adhva, pure maya) ? Since the role of time is not present there, how are these activities performed?

शुद्धाध्वनि विशुद्धस्तु कालोऽस्तीति पुरोदितः।
तेन कालेन तत्रस्थाः कल्प्यन्ते शिवशक्तितः ॥ ६७

*śuddhādhvani viśuddhastu kālo'stīti puroditaḥ
tena kālena tatrasthāḥ kalpyante śivaśaktiḥ ॥ 67*

The Lord:

It has been said earlier that there is the role of absolute and pure time in the realm of pure path. Those who are installed there for the performance of the activities concerned with the pure path carry out these activities through this pure time as assisted by Sivasakti.

मायोत्थत्वेन कालस्य विनाशित्वं व्यवस्थितम्।
कथम्महार्थं संहार नियमः कालतो भवेत्॥ ६८

*māyotthatvena kālasya vināśitvaṁ vyavasthitam |
kathamahārtha saṁhāra niyamaḥ kālato bhavet ॥ 68*

The Sages:

There is the quality of being non-existent for the time which is evolved from the maya. Therefore, how an orderly process (regularity) could be maintained by the time for the occurrence of the final and total dissolution of all the created objects?

तदसत्प्रलयस्यास्य नियमो न तु कालतः।
किन्तु भोगेषु खिन्नानां विश्रान्त्यर्थं महेश्वरः॥ ६९
स्वेच्छयैवोपसंहारे नियमं विदधाति सः।
ततः क्रियोपसंहारे कालापेक्षा न संमता॥ ७०
प्रळयेप्यनुगृह्णाति सृजत्यति हन्ति च।
तिरोदधाति भगवान् न कालापेक्षया सदा॥ ७१

tadasatpraḷayasyāsyā niyamo na tu kālataḥ |
kintu bhogeṣu khinnānām viśrāntyarthaṁ maheśvaraḥ || 69
svecchayaivopasaṁhāre niyamaṁ vidadhāti saḥ |
tataḥ kriyopasaṁhāre kālāpekṣā na saṁmatā || 70
praḷayepyanugṛhṇāti sṛjatyati hanti ca |
tirodadhāti bhagavān na kālāpekṣayā sadā || 71

The Lord:

This doubt is not maintainable. The regularity in the final and total absorption(maha pralaya) proceeds, not because of the time factor. But, the Great Isvara known for His compassion, wills of His own accord to give rest for the embodied souls who have become severely fatigued in experiencing the enjoyments meted out to them based on their karmic fruits. In order to give rest to such exhausted souls, he performs the total dissolution by His own will, maintaining the needed regularity. It is the dissolution of cosmic activities and so the expectation of the time factor is not acceptable. Without expecting the time factor, He performs creation, maintenance, dissolution, obscuration and bestowal of grace even during this state of total dissolution. His five actions are going on for ever, not expecting the time factor.

वर्तमानादयः काला ये पूर्व प्रतिपादिताः।
 न युक्ति युक्तास्ते यस्माद् वर्तमाने घटे सति ॥ ७२
 घटस्यातीततापि स्याद् अन्यस्य प्रागभावता।
 तस्मादेक क्षणस्यास्य कथमत्र निरूप्यताम् ॥ ७३

vartamānādayaḥ kālā ye pūrvam pratipāditāḥ |
na yukti yuktāste yasmād vartamāne ghaṭe sati || 72
ghaṭasyātītātāpi syād anyasya prāgabhāvatā |
tasmādeka kṣaṇasyāsyā kathamatra nirūpyatām || 73

The Sages:

The three modes of time - past, present and future – mentioned earlier are not grounded in valid reason. Because, when one pot is in the present time, another pot was in the past indicating the non-existence subsequent to destruction(pradhvasa abhava)and yet another pot will be in future

indicating the prior non-existence(praga abhava). Therefore, the existence of a pot is defined by a single moment only. So, how could these three modes of time be established to the pot?

वर्तमान क्षणे सर्व भावोत्पत्तिर्न नाशनम्।	
नाशोपि सर्ववस्तूनां अतीते काल एव च ॥	७४
इत्येवं नियमेनस्याद् एतदेवोभयं यतः।	
वर्तते नाश एकस्य तदैवान्यस्यचोदयः ॥	७५
अन्यस्तु शक्तिरूपेण वर्तते चैष्यदात्मकः।	
तस्मादेकक्षणे वर्तमानादिस्सर्व वस्तुषु ॥	७६

<i>vartamāna kṣaṇe sarva bhāvotpattirna nāśanam </i>	
<i>nāśopi sarvavastūnām atīte kāla eva ca </i>	74
<i>ityevaṁ niyamenasyād etadevobhayaṁ yataḥ </i>	
<i>vartate nāśa ekasya tadaivānyasyacodayaḥ </i>	75
<i>anyastu śaktirūpeṇa vartate caiṣyadātmakaḥ </i>	
<i>tasmādekakṣaṇe vartamānādissarva vastuṣu </i>	76

The Lord:

In the present time, there is origination for all the objects. There is no destruction of these objects in this present time. Similarly, there is destruction for all the created objects only in the bygone time. This kind of order in the existence of the objects is not to be admitted for these two modes, present and the past. For one object, there is destruction. At the same time, there is origination for another object of the same class. And yet another object of the same class is in its subtle and potential state to be originated in the future. Therefore, in one and same moment, all the three modes of time – past, present and future – are associated with all the objects. These three modes are not the attributes of the objects. If they are the attributes of the objects, they would go out of existence at the very moment of their origination.

क्रियाभिरेव विद्यन्ते पदार्थास्स्वानुसारतः ।
तस्मात् प्रतिपदार्थं च वर्तमानादयो न हि ॥ ७७
प्रयोगश्च तथा लोके घटस्संप्रतिवर्तते ।
विनश्यति तिलेतैलमस्तीति मुनिपुङ्गवाः ॥ ७८
एवं कालस्समासेन युष्माकं प्रतिपादितः ।

kriyābhireva vidyante padārthāssvānusārataḥ |
tasmāt pratipadārthaṁ ca vartamānādayo na hi || 77
prayogaśca tathā loke ghaṭassaṁprativartate |
vinaśyati tiletailamastīti munipuṅgavāḥ || 78
evaṁ kālassamāseṇa yuṣmākaṁ pratipāditaḥ |

All the objects are being known only through their respective functions (pot, through the fetching of water, cloth, through covering the body and so on). Therefore, the three modes, present time and others are to be considered in respect of each and every object. (The whole class of the objects should be considered to observe their association with the three modes of time) Even in the worldly usage, there are such expressions: 'At this moment, there is the pot' (present); 'At this moment the pot has been broken' (past time); 'There is oil in the sesame seed' (future, the oil is yet to be extracted in future). O, the supreme Sages!, the nature of kaala tattva has been told to you briefly in this way.

समासेनाथ नियतिं श्रुणुध्वं मुनिपुङ्गवाः ॥ ७९
भोगायाभिप्रवृत्तस्य कला विद्यादि वृत्तिभिः ।
कर्मणामार्जितानां तु फलापहरणे सति ॥ ८०
तद्विनाशे प्रवृत्तेयन् नियतिश्शिवशासने ।

samāsenātha niyatiṁ śruṇudhvaṁ munipuṅgavāḥ || 79
bhogāyābhipravṛttasya kalā vidyādi vṛttibhiḥ |
karmaṇāmārjitānām tu phalāpaharaṇe sati || 80
tadvinaśe pravṛtteyan niyatiśśivaśāsane |

O, the supreme Sages!, now listen to the nature of niyati tattva which is about to be explained succinctly. It has now been told that the embodied soul is advancing towards the enjoyment of the worldly objects, after having been equipped with the three evolutes, kala, vidya and raga and his power of cognition, conation and desire, awakened to some extent, thereby. At this stage, he is destined to experience the karmic fruits earned by him. There is the possibility of capturing his meritorious karmic fruits by another embodied soul. It is maintained in the Saiva Agama that in order to prevent such seizure by another soul, the niyati tattva sets out.

न तद्वन्नियमेनापि मलमायाख्य कर्मणाम् ॥ ८१
 प्रवृत्ता किन्तु तद्युक्त पुरुषस्यैव हे द्विजाः ।
 अपिभोगेष्वनिच्छन्तं नियोजयति सा बलात् ॥ ८२
 स्वार्जितेष्वेवनेहान्यैः आर्जितेषु कदाचन ।

na tadvanniyamenāpi malamāyākhyā karmaṇām || 81
pravṛttā kintu tadyukta puruṣasyaiva he dvijāḥ |
apibhogeṣvanicchantāṁ niyojayati sā balāt || 82
svārjiteṣvevanehānyaiḥ ārjiteṣu kadācana |

This niyati tattva does not do so invariably in the case of those souls which are in the realm of pure path. Nor does it regulate the workings of mala, maya and karma (in the same way as it controls the souls which are in the impure realm of maya). O, the twice-born Sages!, it is active only in respect of the soul associated with mala, maya and karma. Even if the embodied soul is not willing to experience the karmic fruits which are unpleasant, this niyati sets a strong link between the enjoyer and the fruits to be experienced, by its own force. It links the souls only with those karmic fruits earned by themselves, never with those earned by the other souls

यदि सा न भवेदन्ये भुञ्जीरन्नार्जितं परैः ॥ ८३
 राजाज्ञामन्तरा यद्वद् भुञ्जतेदस्यवः परैः ।
 आर्जितानि तथैवेयं असामञ्जस्य नाशिका ॥ ८४
 अनया नियतं तच्च यच्छरीरेन्द्रियादिकम् ।
 अथ चेच्छांकरी शक्तिर्यासैवस्यान् नियामिका ॥ ८५
 सत्यं नसास्वतः किन्तु नियति व्यवधानतः ।
 तत्संबन्धाद्विमुच्येरन् सैव चेन्नियतिर्यदि ॥ ८६
 न कर्म स्वफलं पुंसां संबन्धयितुमर्हति ।
 कर्मत्वात् कृषिवत्तस्मान् नेह कर्म नियामकम् ॥ ८७

yadi sā na bhavedanye bhuñjīrannārjitaṃ paraiḥ ॥ 83
rājājñāmantarā yadvad bhuñjatedasyavaḥ paraiḥ ।
ārjitāni tathaveyaṃ asāmañjasya nāsikā ॥ 84
anayā niyataṃ tacca yaccharīrendriyādikam ।
atha cecchāṅkarī śaktiryāsaivasyān niyāmikā ॥ 85
satyaṃ nasāsvataḥ kintu niyati vyavadhānataḥ ।
tatsaṁbandhādvimucyeran saiva cenniyatiryadi ॥ 86
na karma svaphalaṃ puṁsāṁ saṁbandhayitumarhati ।
karmatvāt kṛṣivattasmān neha karma niyāmakam ॥ 87

If such niyati(the principle of regulation) does not exist, one would enjoy what has been earned by another. Just as in the absence of regulating order issued by the king, the thieves capture the objects of enjoyments earned by others, even so the meritorious karmic fruits earned by one soul would be seized by other souls. Just as the order of the king prevents the capture of the wealth by the thieves, even so, the niyati prevents the seizure of karmic fruits by other souls and prevents the intermingling of the karmic fruits of various souls. Body, organs, objects of enjoyment – all these are regulated by the niyati tattva. Then it may be said that Sivasakti

may itself be the regulator of the process of experiencing the karmic fruits. True. Sivasakti is the regulator, not by itself directly but through the working of the niyati tattva. If not so, since Sivasakti is associated with all the souls, all of them would be released straightaway without any regulation. Karma itself is not capable of linking its own fruit to the concerned souls, since it is like the work related to the agricultural activities. Therefore, karma cannot be considered here as the regulating principle.

अन्यैरपि कृतं कर्म कृष्याद्यं तत्फलं तु यत्।
 तत्कर्मकर्त्रानव्याप्तं दृश्यते क्वचिदीश्वर ॥ ८८
 सती यद्यपि राजाज्ञा दृष्टान्तो विषमस्ततः।

anyairapi kṛtaṁ karma kṛṣyādyaṁ tatphalaṁ tu yat |
tatkarmakartrānavyāptaṁ dṛśyate kvacidīśvara || 88
satī yadyapi rājājñā dṛṣṭānto viṣamastataḥ |

The Sages:

O, Lord!, under some circumstances it is seen that the fruits of karmas like the agricultural activities done by others are not directly experienced by them (the fruits do not reach them). Even when there is the regulating order of the king, such impropriety is observed. So there is some hardship to understand the example of the order of the king. Please explain.

ते च प्रयोज्यकर्तारो भुञ्जते कृषिजं फलम् ॥ ८९
 कृषि कर्तार आज्ञात एव कर्म प्रकुर्वते।
 यथाऽध्वर्यु कृतो यागो यजमान फलावहः ॥ ९०
 तस्मात्तेष्वत्र कर्तारस्ततो न प्रोक्त दूषणम्।
 पक्षपात विनिर्मुक्ता राजाज्ञा यत्र विद्यते ॥ ९१
 तत्रावश्यन्तु तत्कर्त्रा व्याप्तं तत्कृषिजं फलम्।

किञ्चादृष्टात्मकं कर्म विद्यते बलवत्तरम् ॥ ९२

फलं तदनुसारेण भुञ्जते ते मुनीश्वराः ।

तस्मान्नियति तत्त्वं तु पुंसां भोग्य नियामकम् ॥ ९३

<i>te ca prayojyakartāro bhujjate kṛṣijam phalam ॥</i>	89
<i>kṛṣi kartāra ājñāta eva karma prakurvate ।</i>	
<i>yathā'dhvaryu kṛto yāgo yajamāna phalāvahaḥ ॥</i>	90
<i>tasmāttepyatra kartārastato na prokta dūṣaṇam ।</i>	
<i>pakṣapāta vinirmuktā rājājñā yatra vidyate ॥</i>	91
<i>tatrāvaśyantū tatkartrā vyāptam tatkrṣijam phalam ।</i>	
<i>kiñcādrṣṭātmakam karma vidyate balavattaram ॥</i>	92
<i>phalam tadanusāreṇa bhujjate te munīśvarāḥ ।</i>	
<i>tasmānniyati tattvam tu puṁsām bhogya niyāmakam ॥</i>	93

he Lord:

Those are the employed persons as appointed by the owner of the land and they experience the fruit of their agricultural works in the form of wages. They carry out their activities as ordered by the owner. So the actual fruits in the form of grains are experienced directly by the owner of the land. Just as the fruit of yajna(vedic sacrifice) performed the priest(adhvaryu) goes to the person who sponsors the yajna(yajamana) while the priest gets the honored fees(dakshina), even so the fruit of the agricultural deeds goes to the owner of the land while the employed persons get the wages. Therefore, there does not prevail any defect in the example of the order of the king. Where there is the regulating order of the king who is free from partial notions, there the fruits of the agricultural activities necessarily reach the performer. Moreover, the existence of the unseen potency(adrushta) of the karma is observed to be more powerful. They experience the fruits of their karmas in accordance with this powerful unseen potency. O, the lords of the Sages!, therefore this niyati tattva is the one which regulates the fruits of the karmas to be experienced by the embodied soul.

पाश पटलः समाप्तः

pāśa paṭalaḥ samāptaḥ

Here ends the chapter “On the Nature of the Binding Factors”

६ पुंस्तत्त्व पटलः

6 puṁstattva paṭalaḥ

6 Nature of the Soul, as the Experiencing Entity(purusha)

शृणुध्वं अथ पुंस्तत्त्वं यथावन्मुनिपुङ्गवाः ।

पञ्चकञ्चुकसंयुक्तः प्रकृतिं भोग्तुमुद्यतः ॥

१

अविद्यादि समायुक्तः प्रुषः परिकीर्तितः ।

śṛṇudhvaṁ atha puṁstattvaṁ yathāvanmunipuṅgavāḥ|

pañcakañcukasamyuktaḥ prakṛtiṁ bhogtumudyataḥ||

1

avidyādi samāyuktaḥ prusaḥ parikīrtitaḥ|

O, the foremost Sages!, now listen to the exact nature of *puṁstattva* which comes next in the enumerated categories. The individual soul which is equipped with five straps - kala, vidya, raga, kaala and niyati- and which, being enabled by these straps, becomes intent on experiencing the enjoyments to be evolved from the prakruti, gets closely linked to five kinds of affliction, namely, *avidya*(ignorance), *asmita*(I-ness), *raga*(increased attachment), *dvesha* (aversion) and *abhinivesa*(firm resolution in getting the desired enjoyments). At this stage, the individual soul is characteristically called '*purusha*'.

न विज्ञानकलस्तेन नापि प्रलयकेवलः ॥

२

पुरुषाख्यं लभेद्यस्मान् नाविद्यादि विवर्जितः ।

तस्मात्सकल एवाणुः लभते पुरुषाह्वयम् ॥

३

na vijñānakalastena nāpi pralayaakevalaḥ||

2

puruṣākhyam labhedyasmān nāvidyādi vivarjitaḥ |

tasmātsakala evāṇuḥ labhate puruṣāhvyam||

3

Neither the vijnanakalas nor the pralayakalas are denoted by this specific term ‘purusha’. Because, they are free from these five kinds of affliction, avidya and others. Since these are linked with the souls which belong to the category of sakalas, only the sakala-souls are designated as ‘purusha’.

कलादिपञ्चकस्यैव यदि पुंस्त्वे निमित्तता।	
तदा प्रकृभोक्तृत्वं नस्यात् ज्ञानकले यथा ॥	४
तथाऽविद्यादि मात्रस्य नापि पुंस्त्वे निमित्तता।	
कलाद्यभावे कर्तृत्वाभावाद् भोक्ता कथं भवेत् ॥	५
प्राकृतोयस्त्वविद्यादिः पुंसां पुंस्त्वमलस्मृतः।	
तदाक्रान्तः कलाद्याढ्यः पुरुषस्तेन सम्मतः ॥	६

<i>kalādipañcakasyaiva yadi puṁstve nimittatā</i>	
<i>tadā prakṛbhokṛtvaṁ nasyāt jñānakale yathā</i> ॥	4
<i>tathā'vidyādi mātrasya nāpi puṁstve nimittatā</i>	
<i>kalādyabhāve kartṛtvābhāvād bhoktā katham bhavet</i> ॥	5
<i>prākṛtoyastvavidyādiḥ pumsām puṁsām puṁstvamalassmṛtaḥ</i>	
<i>tadākrāntaḥ kalādyāḍhyaḥ puruṣastena sammataḥ</i> ॥	6

If kala and other tattvas are to be considered as the cause for the motivation towards the enjoyments of prakruti, then there cannot be the possibility of experiencing the enjoyments of the prakruti, just like the vijnanakalas and pralayakalas who do not have the provision for experiencing the *prakruti-evolved* enjoyments. Similarly, it cannot be considered that only avidya and others are the causes for experiencing the prakruti-evolved enjoyments, since in the absence of kala and other tattvas, there cannot be the ability for the soul to get itself involved in actions. Then, in the absence of such ability, how could the soul become an experiencer? So, avidya and others, which are related to prakruti, are considered to constitute the bond of *pumstva* which binds the soul. The individual soul which is seized by avidya and others and equipped with kala and others becomes known as purusha.

दीक्षायान्तु पुरा पुंसि भुवनान्युदितानि हि।	
कथमत्र स्थितिस्तेषां छिन्दिसंदेहजं तमः ॥	७

*dīkṣāyāntu purā purāṁsi bhuvanānyuditāni hi
kathamatra sthitisteṣāṁ chindisaṁdehajaṁ tamaḥ* 7

The Sages:

Earlier, in the kriya-section dealing with diksha, it was told that the worlds are existing in the pumstattva. What is known as pumstattva is the soul equipped with kala, avidya and others. But, how could there be the existence of worlds in a pervasive soul? Please remove the darkness born of such doubt.

यत्र लक्षणयावृत्या भुवनस्थितिरीरिता।
ततस्तत्प्रान्तवर्तिन्यां प्रकृतावेव कल्प्यताम्॥ ८
गङ्गायां ग्राम इत्युक्ते तत्तटः कल्प्यते यथा।

*yatra lakṣaṇayāvṛtyā bhuvanasthitirīritā
tatastatprāntavartinyāṁ prakṛtāveva kalpyatām* 8
gaṅgāyāṁ grāma ityukte tattaṭaḥ kalpyate yathā

The Lord:

Wherever the existence of worlds has been expressed in a secondary sense, there it should be understood that the worlds are existing in the nearby region, not existing in the actual place mentioned. So, the worlds which are mentioned to exist in the pumstattva are to be considered as existing in the region in the proximity of prakṛti tattva, not exactly in the pumstattva. It is like saying that ‘there is a village in the Ganga river’. The village is not actually in the river; it is on the bank of that river.

कलादि पञ्च तत्त्वानां शुद्धिर्भेदेन चोदिता ॥ ९
प्रकृतेरपि यद्योगात् पुरुषस्सम्मत्स्त्विवह।
तस्यशुद्धिर्विभेदेन कीदृशी सम्शयस्ततः ॥ १०

kalādi pañca tattvānāṁ śuddhirbhedena coditā 9
prakṛterapi yadyogāt puruṣassammatastvivaha
tasyaśuddhirvibhedena kīdrśī samśayastataḥ 10

The Sages:

It has been agreed upon that the individual soul becomes to be called purusha because of the bondage of avidya and others related to the prakruti. In the process of diksha, the purification of five tattvas, kala and others, is done separately for each tattva. Since now the soul is with its identity with tattva(tattva bhavaatma), how could the purification of such soul be performed separately? (Once such purification is done, then the state of non-existence would occur to the soul). Therefore, we have a doubt with regard to this.

नेह पुंस्तत्त्व संशुद्धिर्भेदेन कथिता द्विजाः ।

तस्मात् प्रकृति तत्त्वात्तु श्रीकण्ठभुवनात्मकम् ॥ ११

यत्तत्त्वे तत्त्वविच्छित्यै युज्यादुद्धृत्य पुद्गलम् ।

अथ भौवन दीक्षायां शुद्धिस्तद्भुवनात्मनः ॥ १२

neha puṁstattva saṁśuddhirbhedenā kathitā dvijāḥ |
tasmāt prakṛti tattvāttu śrīkaṇṭhabhuvanātmakam || 11
yattattve tattvavicchityai yujyādudhṛtya pudgalam |
atha bhauvana dīkṣāyāṁ śuddhistadbhuvanātmānaḥ || 12

The Lord:

O, the twice-born Sages!, the purification of pumstattva has been explained in the Agama, not as the one to be performed separately. The soul is relieved from the bondage of prakruti tattva which gives space for the existence of Srikantha bhuvana and is lifted up gradually to be united with niyati tattva in order to sever the linkage of that tattva. So, the state of non-existence does not occur to the soul. But its purification is accomplished through the diksha related to the bhuvana(bhauvana diksha), by delivering the soul from the worlds of pumstattva.

योयं पुंस्त्वमलः पूर्वं अविद्यात्मकोमतः ।

कालाश्यादिषु सर्वेषु स्थानेष्वपि च विद्यते ॥ १३

कालाग्नि भुवनेनैष मलो विच्छिद्यते कुतः ।

*yoyam̐ puṁstvamaḥaḥ pūrvam̐ avidyātmakomataḥaḥ
kālāgnyādiṣu sarveṣu sthāneṣvapi ca vidyateḥḥ
kālāgni bhuvanenaīṣa malo vicchidyate kutaḥaḥ*

13

The Sages:

Earlier, it was told that the pumstva mala is of the nature of five afflictions, avidya and others. The bondage of such pumstva mala is associated with the souls residing in the series of worlds up to Kalagni bhuvana. In the process of diksha, the association of the soul with the worlds from the Kalagni bhuvana to Srikantha bhuvana gets severed and the soul is purified. So, why this pumstva mala is not delinked from the soul in this diksha related to Kalagni bhvana and others?(How does it exist even after the purification up to prakruti?)

तत्रापिच्छिद्यते पुंस्त्वमलस्स्थूलस्समन्ततः ॥ १४

प्रकृतावेव सोऽत्यन्तं छिद्यते नापरत्र च।

अथ एव प्रकृत्यूर्ध्वं गणना प्रुषस्य तु ॥ १५

एवं पुरुष आख्यातः प्रकृत्यालिङ्गितस्सदा।

*tatrāpichidyate puṁstvamassthūlassamantataḥaḥ 14
prakṛtāveva so'tyantam̐ chidyate nāparatra caḥ
atha eva prakṛtyūrdhva gaṇanā prūṣasya tuḥ 15
evam̐ puruṣa ākhyātaḥ prakṛtyāliṅgitassadāḥ*

(Pumstva mala is subtle, when it is in prakruti tattva; it assumes grosser dimensions while proceeding towards the lower planes up to Kalagni bhuvana) Inded, the pumstva mala which presents itself in grosser forms in the Kalagni bhuvana and in the bhuvanas existing in the upper planes up to prakruti gets delinked from the soul, in the process of diksha. The subtle form of pumstva mala is otally delinked in the prakriti tattva itself, not anywhere else. That is why the purusha tattva(the state of soul as both conscious and inert, cit-acit) is reckoned to be above the prakruti tattva. Thus the nature of purusha tattva which remains closely linked with prakruti tattva has been explained, until it is purufied up to prakruti tattva.

अथ प्रकृति तत्त्वं तु क्रमायातन्निरूप्यते ॥ १६

तच्च मायोद्भवं यस्मात् कलातस्स्थूलतां गतम्।

गुणादिक्षितिपर्यन्त तत्त्वजातं यतो भवेत् ॥ १७

तदव्यक्तं इति प्रोक्तं क्षोभ्यं श्रीकण्ठ विक्रमैः।

atha prakṛti tattvaṁ tu kramāyātannirūpyate 16

tacca māyodbhavaṁ yasmāt kalātassthūlatāṁ gatam

guṇādikṣitiparyanta tattvajātaṁ yato bhavet 17

tadavyaktaṁ iti proktaṁ kṣobhyaṁ śrīkaṇṭha vikramaiḥ

Then the exact nature and specific characteristics of prakruti tattva which comes next in the orderly scheme of tattvas is explained through valid proofs. It originates from maya and gets augmented by kala tattva. The tattva from which the origination of host of tattvas from guna tattva to pruthvi tattva takes place, some directly and some others successively, is called avyakta(prakruti tattva). This is activated by the specific energies(Saktis) of Srikantha.

गुणा एव समावस्थां प्राप्ताः प्रकृतिरुच्यते ॥ १८

तत्कथं तदुपादानं पकृतिः प्रतिपाद्यते।

guṇā eva samāvasthāṁ prāptāḥ prakṛtirucyate 18

tatkathaṁ tadupādānaṁ pakṛtiḥ pratipādyate

The Sages:

It is said that only that state in which the three qualities – sattva. rajas and tamas – exist in mutual equality(sama avastha) is to be known as the prakruti tattva. If so, how is it said here that the prakruti tattva exists as different from these three qualities and as the material cause of these qualities?

न गुणानां समावस्था प्रकृतिश्शिवशासने ॥ १९

अचेतनत्वात् एकत्वाद् गुणानां मुनिपुङ्गवाः।

इष्टं कारणपूर्वत्वं तत्तु प्रकृति संज्ञितम् ॥

२०

na guṇānām samāvasthā prakṛtiśśivaśāsanē|| 19

acetanatvāt ekatvād guṇānām munipuṅgavāḥ|

iṣṭam kāraṇapūrvatvam tatttu prakṛti samjñitam|| 20

The Lord:

In the Saiva Agamas, prakruti tattva is not considered to be the equalised state of the three qualities, sattva and others. O, the foremost Sages!, since these qualities are inert and manifold, they are dependent on a prior causal source and that causal source is known as the prakruti tattva.

क्रियाप्रकाश निष्ठात्मा रजादि गुण ईरितः ।

प्रकृतेरपि ताद्रूप्याद् गुणेभ्यो नातिरिच्यते ॥

२१

मायादीनाञ्च ताद्रूप्याद् गुणात्मत्वं व्यवस्थितम् ।

kriyāprakāśa niṣṭhātmā rajādi guṇa īritah|

prakṛterapi tādrūpyād guṇebhyo nātiricyate||

21

māyādīnāñca tādrūpyād guṇātmatvam vyavasthitam|

The Sages:

It is said that the three qualities - rajas , sattva and tamas - are of the nature of proceeding towards activities(*kriya*), being enlightened to do the activities(*prakasa*) and receding back from the activities(*nishta*) respectively. Since prakruti is also of the nature of being *kriya*, *prakasa* and *nishta*, it cannot be held as different from the gunas. Even maya and other tattvas also are of the same nature and therefore they are also to be considered as of the nature of three qualities. If so, how is it that the prakruti tattva is different from the gunas?

न गुणात्मत्वतस्तेषां प्रकाशाद्यात्मतास्थिता ॥

२२

किन्तु स्वभावसिद्धासा तत्कार्यत्वाद्गुणेष्वपि ।

प्रकाशाद्यात्मता सिद्धा न गुणात्मतया द्विजाः ॥

२३

na guṇātmatvatasteṣāṃ prakāśādyātmatāsthītā|| 22
kintu svabhāvasiddhāsā tatkāryatvādguṇeṣvapil
prakāśādyātmatā siddhā na guṇātmatayā dvijāḥ|| 23

The Lord:

Maya and other tattvas are considered to be of the nature of *kriya, prakasa and nishta*, not because of the three gunas, but because of their own innate property. The *kriya* and others are seen in the three qualities only because of their prior subtle state associated with *maya* and other *tatvas*. O, the twice-born Sages!, only through the activities of *kriya* and others which are ingrained in *maya* and others, these three phases – *kriya, prakasa and nishta* – are seen in the *guna tattva*.

कार्यस्य जननं सत्वात् प्रवृत्ती रजसास्थिता।

निवृत्तिस्तमसा सिद्धा श्रीकण्ठापेक्षिता कुतः ॥ २४

kāryasya jananaṃ satvāt pravṛtī rajasāsthītā
nivr̥ttistamasā siddhā śrīkaṇṭhāpekṣitā kutāḥ|| 24

The Sages:

The commencement of activity is due to *sattva*; onward development of the activity is due to *rajas*; and desisting from the existing activity is due to *tamas*. If so, where is the need for *Srikantha* to activate the *pakriti tattva*? Since these activities are self-generated, where is the need for a Lord to activate these?

अचेतनत्वेऽनेकत्वाद् गुणाः कार्यमुदाहृतम्।

स्वकीय जननाद्यास्तु किंगुणान्तर हेतुकाः ॥ २५

न चान्येत्वनवस्थाऽत्र जननाद्यात्मका हि ते।

जननाद्यास्ततः कर्तृ सापेक्षा एव संस्थिताः ॥ २६

acetanatve'nekatvād guṇāḥ kāryamudāhṛtam|
svakīya jananaḍyāstu kiṃguṇāntara hetukāḥ|| 25

*na cānyetvanavasthā'tra jananādyātmakā hi tel
jananādyāstataḥ kartṛ sāpekṣā eva saṁsthitāḥ॥*

26

The Lord:

These three qualities, sttva and others are inert and manifold and therefore they are the effected or created from another single source. A thing cannot be a cause for its own origination, existence and cessation and therefore there is a different cause for the origination of these gunas. Such a cause cannot be another guna, since in that case there occurs the defect of infinite regress (there should be yet another cause for this one and so on). These qualities sustain three states, creation, sustenance and cessation. Certainly, they are in need of an Intelligent Lord for their origination and others.

प्रकृतावकृताद्यास्तु मायायामिव संस्थिताः ।

गुणतत्त्व स्थितिस्तेषां मायेयानां कलात्मनि ॥

२७

एवं प्रकृति तत्त्वन्तु समासादुपवर्णितम् ।

*prakṛtāvakṛtādyāstu māyāyāmiva saṁsthitāḥ।
guṇatattva sthitisteṣāṁ māyeyānāṁ kalātmanī॥
evaṁ prakṛti tattvantu samāsādupavarṇitam।*

27

Just like various bhuvanas exist in the maya tattva, even so, various bhuvanas such as akruta and others exist in the prakruti tattva. Just like the actual existence of the maya-related worlds is seen in the kala tattva, even so, the existence of the prakruti-related worlds is seen in the guna tattva. Thus, the nature of the prakruti tattva has been briefly explained to you.

अथ प्रकृति तत्त्वात्तु गुणतत्त्वं अजायत ॥

२८

सत्त्वादयस्समावस्थां प्राप्तास्तत्त्वं गुणात्मकम् ।

क्षोभकोऽत्र महातेजाः श्रीकण्ठोऽनन्त विक्रमः ॥

२९

प्रबुद्धः परमेशानशक्ति संपर्कमात्रतः ।

*atha prakṛti tattvāttu guṇatattvaṁ ajāyata॥
satvādayassamāvasthāṁ prāptāstattvaṁ guṇātmakam।*

28

Then, the guna tattva originates from the prakruti tattva. The guna tattva is the one in which the three qualities – sattva, rajas and tamas – exist in an equalised state, no quality being increased over or decreased below the other. The Lord who activates this tattva is Srikantha who is with great effulgence and whose powers are comparable to those of Anantesvara. At the very instance of the touch of the Sakti of Parasiva, his powers become fully unfolded in respect of the activities concerned with prakruti and other tattvas.

सत्त्वं रजस्तमश्चेति गुणाः प्रकृति संभवाः ॥ ३०

बुद्ध्यादेस्त्रिगुणात्मत्वाद् अव्यक्ताद्गुणात्मनः।

असंभवोदयत्वेन गुणतत्त्वं इहेष्यताम् ॥ ३१

satvaṁ rajastamaśceti guṇāḥ prakṛti saṁbhavāḥ|| 30

buddhyādestriguṇātmavād avyaktādaguṇātmānaḥ|

asaṁbhavodayatvena guṇatattvaṁ iheṣyatām|| 31

Sattva, rajas and tamas – these are the three qualities which constitute the guna tattva born of prakruti. Since the prakruti is the one in which the three qualities remain unmanifest, without being differentiated and since the buddhi tattva and others are of the nature of well differentiated three qualities, there is no possibility for the sattva and other qualities to originate directly from the prakruti tattva.

प्रकृतेर्गुणतत्त्वस्य यदेहोत्पत्तिरिहेष्यते।

एवम् बुद्ध्यादि तत्त्वानां प्रकृतेर्नेष्यते कुतः ॥ ३२

prakṛterguṇatattvasya yadehotpattiriheṣyate|

evam buddhyādi tattvānāṁ prakṛterneṣyate kutaḥ|| 32

The Sages:

If it is considered that the origination of guna tattva takes place from the prakruti tattva, why is not held that even the buddhi and tattvas originate directly from the same prakruti? Why the guna tattva is needed?

अथ एव गुणात्मत्वं गुणतत्त्वस्य नेष्यते।	
गुणस्यापि गुणात्मत्वेऽप्यनवस्था प्रसज्यते ॥	३३
प्रकृतेर्गुणतत्त्वं तु भिद्यते न च वस्तुतः।	
सैव त्रिधा विभक्ता तु श्रीकण्ठेन महात्मना ॥	३४
तस्माद्बुद्ध्यादि तत्त्वानि गुणादेवोदितानि तु।	
अव्यक्तगुणसाम्यन्तु प्रधानं परिपठ्यते ॥	३५
विभक्तगुणसाम्यन्तु गुणतत्त्वं इहोदितम्।	
विभक्तगुणवैषम्यं तत्त्वं बुद्ध्यादिकं द्विजाः ॥	३६

<i>atha eva guṇātmatvaṁ guṇatattvasya neṣyate </i>	
<i>guṇasyāpi guṇātmatvepyanavasthā prasajyate </i>	33
<i>prakṛterguṇatattvaṁ tu bhidyate na ca vastutaḥ </i>	
<i>saiva tridhā vibhaktā tu śrīkaṇṭhena mahātmanā </i>	34
<i>tasmādbuddhyādi tattvāni guṇādevoditāni tu </i>	
<i>avyaktaḥ guṇasāmyantu pradhānaṁ paripaṭhyate </i>	35
<i>vibhaktaguṇasāmyantu guṇatattvaṁ ihoditam </i>	
<i>vibhaktaguṇavaiṣamyaṁ tattvaṁ buddhyādikaṁ dvijāḥ </i>	36

The Lord:

That is why a distinct cause which is of the nature of well differentiated three qualities is not accepted here in this Agama for the origination of guna tattva. If it is held that the state of differentiated qualities itself is the cause for the guna tattva, then what is the causal source even for that state of undifferentiated qualities? So, there is the defect of infinite regress in such position. It is to be known that the guna tattva is not separated distinctly and actually from the presence of prakruti tattva. Only the prakruti is divided into three by the Great Lord Srikantha. The buddhi and other tattvas in which the three qualities exist unevenly, originate from the guna tattva only. Therefore, apart from the prakruti in which the three qualities remain undifferentiated, guna tattva in which the three qualities remain differentiated is needed for the origination of the buddhi tattva and others. The equalised state of unmanifest qualities is said to be the *pradhana(prakruti tattva)*. The equalised state of vividly manifest qualities is said to be *guna tattva*. *Buddhi* and other tattvas are considered to be the tattvas in which the three qualities exist unevenly; three qualities are not in equalised state.

स्थैर्यं धैर्यं तथा दाक्ष्यं मार्दवं लघुताऽपि च।

सन्तोषं आर्जवं शौचं व्यवसायः क्षमा स्मृतिः ॥ ३७

सौहित्यं परमौत्सुक्यं दान्तिशशान्तिर्दया परा।

सत्त्वस्य वृत्तयः प्रोक्ताः रजसश्चाथ कथ्यते ॥ ३८

*sthairyaṁ dhairyaṁ tathā dākṣyaṁ mārḍavaṁ laghutā'pi ca|
santoṣaṁ ārjavaṁ śaucaṁ vyavasāyaḥ kṣamā smṛtiḥ||* 37

*sauhityaṁ paramautsukyaṁ dāntiśśāntirdayā parā|
sattvasya vṛttayaḥ proktāḥ rajasaścātha kathyate||* 38

Stability, being in unshakable firmness, quickness in action, softness in approach, to be with a body of light weight, contentment with whatever is gained, rectitude of conduct, maintaining the purity of the body, assiduous effort, ability to bear with the pairs of opposites such as extreme cold and extreme hot, remembrance, fullness of satiety, not intent on passing away the time vainly in achieving the significant objects, keeping the external organs (eye and others) under control, keeping the internal organs (mind and others) under control, spontaneous upsurge of compassion on seeing the afflictions of even unknown persons – these are the modified manifestations of sattva guna. Then the effects of rajo guna are enumerated.

शौर्यं क्रौर्यं महोत्साहस्साभिमानस्सकल्कता।

दारुण्यं च निर्दयत्वं च भोगो दम्भो रजोगुणः ॥ ३९

*śauryaṁ krauryaṁ mahotsāhassābhimānassakalkatā|
dārḍhyaṁ ca nirdayatvaṁ ca bhogo dambho rajoguṇaḥ||* 39

Prowess, hard-heartedness, assiduous effort in accomplishing a work which seems to be very difficult to complete. to be in conceited state, hypocrisy, to be with mighty body to bear with the difficulties, to be bereft of compassion, enjoyments, fraudulent behavior – these are the modified manifestations of rajo guna.

अरतिर्मन्दता दैन्यं पैशुन्यं गुरुता तथा।

निद्राधिक्यं मदालस्ये निरोधो मूढता च या ॥ ४०

तमसो वृत्यः प्रोक्ता विविन्नास्सर्व जन्तुषु।

एवं संक्षेपतो विप्रा गुणतत्त्वं उदाहृतम् ॥ ४१

aratirmandatā dainyaṃ paisunyaṃ gurutā tathā|
nidrādhikyaṃ madālasye nirodho mūḍhatā ca yā|| 40
tamaso vṛtyaḥ proktā vibinnāsarva jantuṣu|
evaṃ saṅkṣepato viprā guṇatattvaṃ udāhṛtam|| 41

Dissatisfaction, inactivity, low-spiritedness, making vicious calumnies, to be with a body of heavy weight, excessive sleep, unquenchable desire in enjoyments, idleness, getting paralysed in the undertaken works, to be bereft of discriminative wisdom – these are the modified manifestations of tamas. These are present in differentiated ways in all the living beings. O, the twice-born Sages!, thus, the nature of guna tattva has been told briefly.

गुणतत्त्वात् पराबुद्धिरभवन् मुनिपुङ्गवाः।

रजस्तमोभ्यां न्यग्भूता वृत्तिस्सत्त्वेनचोत्कटा ॥ ४२

सा बुद्धिरुदिता तन्त्रे विषयाध्यवसायिनी।

guṇatattvāt parābuddhirabhavan munipuṅgavāḥ|
rajastamobhyāṃ nyagbhūtā vṛttissattvenacotkaṭā|| 42
sā buddhiruditā tantrē viṣayādhyavasāyinī|

O, the foremost Sages!, contiguously the buddhi tattva arises from the guna tattva. It is held in this Agama that the stage in which both rajas and tamas remain subdued and sattva remains powerful is known as the buddhi tattva and it is of the nature of ascertaining the cognition about an object.

बोधोऽत्र द्विविधो भावो व्यवसायात्मकस्तथा ॥ ४३

आद्योऽनध्यवसायात्मा व्यवसायात्मकस्तु यः।

सा बुद्धिरितरस्त्वात्मस्वभावो ग्राहकात्मनः ॥ ४४

bodho'tra dvividho bhāvo vyavasāyātmakastathā ॥ 43

ādyo'nadhyavasāyātmā vyavasāyātmakastu yaḥ।

sā buddhiritarastvātmāsvabhāvo grāhakātmanā ॥ 44

Here it is to be known that the knowledge is of two kinds – being of the nature of disposition and being of the nature of ascertaining the cognition about a thing. The first one, of these two, is non-determinative in nature. The second one which is of determinative nature is the buddhi. The other, however, is of the nature of apprehending the object and this nature belongs to the soul, not to the buddhi tatva.

किञ्च प्रपा तटाकादि क्रियाः क्लृप्ताः फलार्थिभिः।

समनन्तरमेवेह न यच्छन्ति फलानि तु ॥ ४५

आमुष्मिकत्वात् किन्तूर्ध्वं विनष्टा अपि ताः क्रियाः।

फलकालानुवर्तित्वात् संस्कारोऽपूर्वं संज्ञितः ॥ ४६

कल्प्यते पुंसिनस्यात्तु विकारित्वे नहेतुना।

कृष्यादेरपि संस्कारो न पुंसि परिदृश्यते ॥ ४७

यत्र कुर्वन्ति संस्कारं क्रियास्साष्टगुणा मतिः।

एवं ज्ञानादि संस्कारोप्यूह्यतां मुनिपुङ्गवाः ॥ ४८

kiñca prapā taṭākādi kriyāḥ klaptāḥ phalārthibhiḥ।

samanantarameveha na yacchanti phalāni tu ॥ 45

āmuṣmikatvāt kintūrdhvaṁ vinaṣṭā api tāḥ kriyāḥ।

phalakālānuvartitvāt saṁskāro'pūrva sañjñitāḥ ॥ 46

kalpyate puṁsinasyāttu vikāritve nahetunā।

kṛṣyāderapi saṁskāro na puṁsi paridṛśyate ॥ 47

Further, deeds such as the construction of thatched shed(for the wayfarers) and tanks performed by those who are desirous of meritorious fruits do not produce the intended fruits immediately while being in this world but yield their fruits in some other distant time and place. They are of the nature of granting the benefits in the heaven in a time which is yet to come. Even though these deeds cease to exist, they remain stored expecting the proper time to yield their fruits; they remain in the form of a substance being made ready to yield their fruits (*samskaras*), this phenomena being known as ‘*apurva*’. There should be one place for the storage of karma in the form of *samskara*. Such place cannot be in the soul. If it be in the soul, then the soul would be subjected to mutations, which mutations are not applicable to the soul(*nirvikari*). Even in agricultural activity, it is obviously seen that merits of the concerned work(*samskara*) are not stored in the soul. The place where the merits of actions are made ready to yield their fruits is to be known as the *buddhi tattva(mati)* which is associated with eight qualities. In the same way, the phenomena of being made ready to yield the fruit(*samskara*) is to be inferred for cognition and others.

धर्मो ज्ञानं च वैराग्यं ऐश्वर्यं बुद्धिवृत्तयः।

त्रयोऽत्र धर्ममुख्यास्तु सात्त्विकाः परिकीर्तिताः ॥ ४९

रागस्तु राजसश्शिष्टास्तामसाः परिकीर्तिताः।

एते धर्मादयश्चाष्टौ भावयन्ति यतस्ततः ॥ ५०

लिङ्गभावात्समुद्दिष्टा वर्णयन्तेते क्रमेण तु ।

dharmo jñānaṁ ca vairāgyaṁ aiśvaryaṁ buddhivṛttayaḥ|

trayo'tra dharmamukhyāstu sāttvikāḥ parikīrtitāḥ|| 49

rāgastu rājasāśśiṣṭāstāmasāḥ parikīrtitāḥ|

ete dharmādayaścāṣṭau bhāvayanti yatastataḥ || 50

liṅgabhāvātsamuddiṣṭā varṇyantete krameṇa tu|

Dharma, jnana, vairagaya and aisvarya – these are the modes of the buddhi tattva. As the contrary of these modes, there are also ***adharmā, ajnana, aviragya and anaisvarya*** belonging to the buddhi tattva. Of these eight, *dharmā, jnana and vairagya* belong to saatvika(sattva). *Avairagya* belongs to rajo guna. The remaining four, *aisvarya, adharmā, ajnana and anaisvarya,*

belong to tamas. Since these eight qualities make known the substrate, buddhi tattva, by functioning as the probans(indicators), these are called bhavas. They are now described in the due order.

धर्मश्च द्विविधस्तत्र यमश्च नियमस्त्विति ॥ ५१
 चित्तस्य संयमस्तत्र स यमः परिपठ्यते।
 अशास्त्रीयक्रियात्यागाच्छास्त्रीयेष्वपि कर्मसु ॥ ५२
 नियमः पठ्यते शास्त्रे योयमिन्द्रिय संयमः।

dharmas̄ca dvividhastatra yamas̄ca niyamastviti ॥ 51
cittasya saṁnyamastatra sa yamaḥ paripaṭhyate
aśāstrīyakriyātyāgācchāstrīyeṣvāpikarmasu ॥ 52
niyamaḥ paṭhyate śāstre yoyamindriya saṁnyamaḥ

Dharma is of two kinds – yama and niyama. The discipline of controlling the mind(citta) in abandoning those activities which are prohibited in the Scriptures is considered to be yama. Stabilising the organs of knowledge and action in those activities which are ordained in the Scriptures is considered to be niyama.

यमः पञ्चविधोऽहिंसा सत्यमस्तेयमेव च ॥ ५३
 ब्रह्मचर्यं अकल्कत्वं यम एवन्तु पञ्चधा।
 अक्रोधो गुरुशुश्रूषा शौचं सन्तोषमेव च ॥ ५४
 आर्जवञ्चेति नियमः पञ्चधा परिकीर्तितः।

yamaḥ pañcavidho'hiṁsā satyamasteyameva ca ॥ 53
brahmacaryaṁ akalkatvaṁ yama evantu pañcadhā
akrodho guruśuśrūṣā śaucaṁ santoṣameva ca ॥ 54
ārjavañceti niyamaḥ pañcadhā parikīrtitaḥ

Yama is of five kinds – non-injury(ahimsa), truthfulness(satya), non-stealing(asteyam), celibacy (brahmacarya) and to be bereft of hypocrisy(akalkatva). To be free from lasting enmity

(akrodha) performance of disciplined and virtuos acts(guru-susrusha), purity(sauca), contentment(santosha) and rectitude of conduct(arjava) – these are the five kinds of niyama.

परेषु दुःखानुत्पादोऽहिंसा द्रोहशतैरपि ॥	५५
सानहिंसेत्ति विज्ञेया याहिंसा शास्त्रचोदिता।	
आपदो वा भीतितोपि नतथ्यं सत्यमुच्यते ॥	५६
असत्यमपि तत्सत्यं गुरुदेवप्रयोजनम्।	
अदत्तास्वीकृतिस्त्यागो वित्तस्यान्यायजस्य च ॥	५७
श्रुतस्य परिदृष्टस्य तृणीकारोप्यचोरता।	
कर्मणा मनसा वाचा श्रवणादर्शनादपि ॥	५८
मातृवन्मन्यते नित्यं प्रार्थयन्तीमपिस्त्रियम्।	
तदेव ब्रह्मचर्यं स्याच्छेषाव्रतविडम्बकाः ॥	५९
स्वच्छता समता प्रीतिरपकारशतैरपि।	
कालुष्यन्नोत्सहेद्वैरं सेयमुक्ताह्यकल्कता ॥	६०
एते पञ्च यमाः प्रोक्ता यतीनां सुशिवात्मनाम्।	

<i>pareṣu duḥkhānutpādo'hiṁsā drohaśatairapi</i> ॥	55
<i>sānahiṁsetti vijñeyā yāhiṁsā śāstracoditā</i>	
<i>āpado vā bhītitopi natathyaṁ satyamucyate</i> ॥	56
<i>asatyamapi tatsatyaṁ gurudevaprayojanam</i>	
<i>adattāsvīkṛtistyāgo vittasyānyāyajasya ca</i> ॥	57
<i>śṛtasya paridṛṣṭasya tṛṇīkāropyacoratā</i>	
<i>karmaṇā manasā vācā śravaṇāddarśanādapi</i> ॥	58
<i>mātṛvanmanyate nityaṁ prārthayantīmapistriyam</i>	
<i>tadeva brahmacaryaṁ syāccheṣāvrataviḍambakāḥ</i> ॥	59
<i>svacchatā samatā prītirapakāraśatairapi</i>	
<i>kāluṣyannotsahedvairam seyamuktāhyakalkatā</i> ॥	60
<i>ete pañca yamāḥ proktā yatīnām suśivātmanām</i>	

Non-injury(ahimsa) is to desist from causing pain even to those who are found to have committed hundreds of treacheries. Painful acts as admitted in the Scriptures is not to be considered as injurious(himsa). To desist from uttering falsehood even under the context of danger and fear is known as satya. Even that falsehood which turns into a good service to the Guru and the God is considered to be satya. Abandonment of wealth which is not offered whole heartedly and of the wealth which is not earned in a righteous way and treating of such ill-earned wealth which is heard of and which is actually seen to be worthless is known as non-stealing(acorata). Even when solicited by a woman, or when hearing or seeing a woman, to treat her as a mother by deed, thought and word is considered to be true celibacy(brahmacarya). Other conducts are no more than a display of various observances of vows. To be with purity, equanimity, friendship, and to remain unaffected by mental agitation or hatred even towards those who have committed hundreds of offences is known as akalkata. These are the five kinds of *yama-discipline*, specifically meant for the ascetics who remain well absorbed into deep meditation.

नित्यं प्रध्वस्त कालुष्यो न कोपस्ताडनादपि ॥	६१
देवानां शिवभक्तानां पित्रोरपि गुरोरपि।	
आज्ञानुपालनं नित्यकाम्यनैमित्य कर्मणाम् ॥	६२
दानोपवास तीर्थानां श्रुताच्चयनयोरपि।	
श्रद्धया करणं पुंसां शुश्रूषा परिकीर्तिता ॥	६३
गात्रप्रक्षालनं शौचं मृदम्भोभ्यां उदाहृतम्।	
सन्तोषमुदितं तन्त्रे लाभालाभे समा मतिः ॥	६४
जानन्नपि च विप्रेन्द्रा जडवन्मूखवत् तथा।	
निवृत्तः परपीडायाः श्रद्धानश्च भावितः ॥	६५
आर्जवं तस्यतत्प्रोक्तं नियमस्त्विति पञ्चधा।	

<i>nityaṃ pradhvasta kāluṣyo na kopastāḍanādapi</i> ॥	61
<i>devānāṃ śivabhaktānāṃ pitrorapi gurorapi</i>	
<i>ājñānupālanāṃ nityakāmyanaimitya karmaṇām</i> ॥	62
<i>dānopavāsa tīrthānāṃ śrūtāddhyayanayorapi</i>	
<i>śraddhayā karaṇaṃ puṃsāṃ śuśṛṣā parikīrtitā</i> ॥	63

<i>gātraprakṣālanam śaucam mṛdambhobhyām udāhṛtam </i>	
<i>santoṣamuditam tanre lābhālābhe samā matih </i>	64
<i>jānannapi ca viprendrā jaḍavanmūkhavat tathā </i>	
<i>nivṛttaḥ parapīḍāyāḥ śraddadhānaśca bhāvitaḥ </i>	65
<i>ārjavam tasyatatproktam niyamastviti pañcadhā </i>	

To remain constantly with all the vices which cause defilement being subdued completely , to remain without being angered even when beaten, is known as akrodha. To fulfil the orders revealed by the Deities and given by the devotees of Siva, parents and preceptor, performance of obligatory, optional and occasional rites with utmost diligence, donating, fasting, making pilgrimages, systematic study of the Scriptures – all these are the disciplines of **susrusha** ordained for the humans. Getting purified by the bath done with mud and pure water is sauca. To be with equanimity of the mind , when something is gained or lost, is known as contentment(santosa). O, the supreme twice-born Sages!, to behave as if ignorant and dumb even when occasioned to know the faults committed by others, to desist from afflicting others, having diligence and faith in the prescribed duties – all these are the disciplines of arjava. These are the five kinds of niyama.

ज्ञानं पञ्चात्मकं यत्तद्गुणाव्यक्त नृगोचरम्॥ ६६

तस्मात्कैवल्य संसिद्धिरितितत् सिद्धिरुच्यते।

अशीति संख्यया सा च संक्षेपात् परिकीर्तिता॥ ६७

jñānam pañcātmakam yattadguṇāvyakta nṛgocaram|| 66

tasmātkaivalya saṁsiddhirititat siddhirucyate|

aśīti saṁkhyayā sā ca saṁkṣepāt parikīrtitā|| 67

Knowledge(jnana) is fivefold and it has three realms for its function – guna tattva, prakruti tattva and purusha. Since the attainment of final liberation is only through jnana, this jnana itself is said to be an attainment. This siddhi (liberated state) is declared to be eighty in number, in the Saivagamas.

भूततन्मात्रकाक्षाणी मनोऽहङ्कार बुद्धयः।

गुणाव्यक्त नराश्चैव प्राप्यस्थाना निवासिनाम्॥ ६८

तत्र तत्रात्म बुद्ध्यैव गम्यन्ते सिद्धयस्ततः।

*bhūtatanmātrakākṣāṇī mano'haṅkāra buddhayaḥ|
guṇāvyakta narāścaiva prāpyasthānā nivāsinām||
tatra tatrātma buddhyaiva gamyante siddhayastataḥ|*

68

The gross elements, subtle elements, organs of knowledge and of action, mind, ahankara tattva, buddhi tattva, prakruti tattva, purusha tattva related to the prakruti and purusha tattva related to the kala tattva – these are the ten liberated states for those who confine themselves to these tattvas. Such liberation is attained through the cognition of the self (concept of the self) held by each system of thought as related to one of these tattvas.

चार्वाका भूतसंसिद्धा यतो देहात्मवादिनः ॥ ६९
ज्योतिश्शास्त्रविदस्तद्वत् प्राप्यं तारापुरं यतः।
कौलाश्च स्वात्मवादेन विनाशित्वात्तु भौतिकाः ॥ ७०

*cārvākā bhūtasamsiddhā yato dehātmavādināḥ|| 69
jyotiśśāstravidastadvat prāpyam tārāpuram yataḥ|
kaulāśca svātmavādena vināśitvāttu bhautikāḥ|| 70*

The liberated state of the carvakas (lokyatas, materialists) is related to the gross elements. Even for those who hold the view that the body itself is the self, the liberated state ends with the gross elements. The domain of the luminous stars (tara puram) is the liberated state for those who are experts in the treatises dealing with astrology. The liberated state attainable by the kaulas who hold the view that the self is none other than the vital air (prana vayu) is also related to the gross element (of air) only.

भूताण्ड कारणं ब्रह्मेत्याहुस्स्मार्तास्ततश्च ते।
ज्ञेयास्तन्मात्र संसिद्धाः चक्षुरादीन्द्रियं परे ॥ ७१
चेतनं मन्यमानास्तत् सिद्धा मुनिषु केचन।
बौद्धास्तु बुद्धिसंसिद्धा ज्ञानवृत्त्यात्म वादिनः ॥ ७२
तद्वन्न्यायविदो बुद्धिवृत्ति धर्मात्म वादिनः।

<i>bhūtāṇḍa kāraṇaṁ brahmetyāhussmārtāstataśca te </i>	
<i>jñeyāstanmātra saṁsiddhāḥ cakṣurādīndriyaṁ pare </i>	71
<i>cetanaṁ manyamānāstat siddhā muniṣu kecana </i>	
<i>bauddhāstu buddhisāṁsiddhā jñānavṛtyātma vādinaḥ </i>	72
<i>tadvannyāyavido buddhivṛtti dharmātma vādinaḥ </i>	

Some of those for whom the smrtis(puranas and kalpa sutras) are the basic scriptures maintain that the causal source of the great sphere of universe(brahmanda) itself is Brahma and so they are known to have attained the liberated state confined to the subtle elements(tanamatras). Some sages of the same system consider that the organs such as eyes are of the natures of consciousness and as such that these organs constitute the self. The liberated state of such sages is confined to the principle of organs only(indriya tattvas). The followers of Buddhism who maintain the view that the self is nothing but the successive expansion of knowledge attain the liberated state confined to the buddhi tattva. In the same way, the Naiyayikas(followers of Nyaya system) also who insist on the view that the self is the successive expansion of the intellect attain the liberated state confined to the buddhi tattva.

स्याद्वादिनस्त्वनेकान्तं आत्मानं पर्युपासते ॥	७३
गुणानां चलवृत्तित्वाद् गुणसिद्धास्तु ते पुनः ।	
प्राकृताः पाञ्चरात्राश्च मन्यन्ते प्रकृतिं हरिम् ॥	७४
प्रधानाक्रान्त पुंसिद्धा वेदान्तज्ञाः प्रकीर्तिताः ।	
पुरुषस्सर्व इत्येवं मन्यन्ते परिणामिनः ॥	७५
सांख्याः पुरुष संसिद्धाः कलाक्रान्तः स च स्मृतः ।	
दशैवं सिद्धयः प्रोक्ता दर्शनान्तर भेदतः ॥	७६

<i>syādvādinastvanekāntaṁ ātmānaṁ paryupāsate </i>	73
<i>guṇānāṁ calavṛttitvād guṇasiddhāstu te punaḥ </i>	
<i>prākṛtāḥ pāñcarātrāśca manyante prakṛtiṁ harim </i>	74
<i>pradhānākrānta puṁsiddhā vedāntajñāḥ prakīrtitāḥ </i>	
<i>puruṣassarva ityevaṁ manyante pariṇāminaḥ </i>	75

The followers of 'syadvada'(system which advocates the principle of indeterminable conclusion) hold the view that the self is of the nature of sevenfold, variable and indeterminate propositions resulting from the variable functions of guna and so the liberated state attainable by them is confined to guna tattva. The followers of pancaratra system consider the prakruti to be identical with Vishnu and hence the liberated state attainable by them is limited to prakruti tattva. The followers of the Vedanta(maha pasupatas, saiva vedantins, vaishnava vedantins, maya vadins) attain the liberated state confined to the purusha tattva covered by the prakruti tattva. Those who uphold the concept of transformation(parinama vadins) maintain the view that all the manifested objects are , in reality, the transformations of purusha and hence the liberated state attainable by them is confined to the purusha tattva covered by both parkruti and kala tattvas. The followers of the sankhya system attain the liberated state confined to the purusha tattva covered by the kala tattva. Thus, the liberated states are ten in number, based on the concept of the self held by these different systems.

एषा मुक्तिः पराकाष्ठाः आश्रमस्यायमन्तिमः।

इति निश्चित्य संतुष्टास्तेषान्तास्सिद्धयः पराः ॥

७७

तन्त्रेऽस्मिन्नपराः प्रोक्ता यावत्तत्त्वं लयाह्वयम्।

eṣā muktiḥ parākāṣṭhāḥ āśramasyāyamantimāḥ

iti niścitya saṁtuṣṭāsteṣāntāssiddhayaḥ parāḥ||

77

tantrē'sminnaparāḥ proktā yāvattattvaṁ layāhvayam

“This state of liberation attainable by us is the ultimate realm, fitting well with the particular stage of life pursued by us, which stage is the last one among the various stages such as brahmacarya and others.” – Having ascertained in this way, they remain highly satisfied with their contention. For them, these liberated states appear to be supreme. But, in this Agama, it is held that these liberated states are not supreme, since these states do not reach the plane known as laya tattva(siva tattva).

एताश्चोपाधिभेदेन भिद्यन्ते पुनरष्टधा ॥

७८

प्राक्संस्कारवशेनोहरूपं ज्ञानं प्रवर्तते।

सैकादुःखत्रयेणस्यात् सिद्धिर्विनिहितस्य यत्॥	७९
तद्विघातत्रयात् ज्ञानत्रयं तिस्रस्तु सिद्धयः।	
सुहृदामुपदेशेन तच्चैका सिद्धिरिष्यते॥	८०
स्वयं वा शास्त्रमालोच्य गुरुतोऽध्ययनात्तु वा।	
यत् ज्ञानद्वितयं पुंसस्तत्सिद्धिं द्वयमिष्यते॥	८१
दानादि कर्मभिर्भावो यस्सैका सिद्धिरुच्यते।	
आभिस्सिद्धिभिरष्टाभिः भिद्यन्ते दशसिद्धयः॥	८२
मिलित्वाऽशीति संख्यातास्सिद्धयस्समासतः।	

<i>etāscopādhibhedena bhidyante punaraṣṭadhā</i> ॥	78
<i>prākṣaṁskāraśenoharūpaṁ jñānaṁ pravartate</i>	
<i>saikāduḥkhatrayeṇasyāt siddhirvinihitasya yat</i> ॥	79
<i>tadvighātatrāyāt jñānatrayaṁ tistrastu siddhayaḥ</i>	
<i>suhṛdāmupadeśena taccaikā siddhiriṣyate</i> ॥	80
<i>svayaṁ vā śāstramālocya guruto'dhyayanāttu vā</i>	
<i>yat jñānadvitayaṁ puṁsastatsiddhi dvayamiṣyate</i> ॥	81
<i>dānādi karmabhirbhāvo yassaikā siddhirucyate</i>	
<i>ābhissiddhibhiraṣṭābhiḥ bhidyante daśasiddhayaḥ</i> ॥	82
<i>militvā'sīti saṁkhyātāssiddhayassamāsataḥ</i>	

Again, each one of these is differentiated into eight kinds by variegated adjuncts. Knowledge occurs in the form of inferring deliberation which results through the lingering impressions implanted during the previous births. This is one kind of siddhi or jnana. The knowledge effected by the suffering caused by the beings(adhyatmika), caused by the elements(adhi bahutika) and caused by the divine beings(adhi daivika) is of three kinds. Because of the three inflicting factors, attainment of knowledge becomes threefold. Knowledge is attained through the guiding instructions given by a friend. This is another siddhi. Knowledge gained through one's own ruminations over the contents of a scripture and gained through the study of a scripture under the guidance of his Guru – thus, there is the occurrence two kinds of knowledge. These are the two more siddhis. Knowledge which results from meritorious deeds such as offering donations and others is another siddhi. The ten siddhis (mentioned earlier) are differentiated by these eight kinds of jnana-siddhis. When these are added together, the siddhis are reckoned to be eighty.

इत ऊर्ध्वं कलादौ ये परकाष्ठाभिमानिनः ॥	८३
न तेपि सिद्धा गण्यन्ते बुद्धिसिद्धेरुपक्रमात्।	
न हि विद्या कलादीनां दर्शनं संभवेद्विजाः ॥	८४
पुरुषोपरि यत्तत्त्वं शिवतन्त्रैकगोचरम्।	
पुंसान्तन्निष्ठतानस्याद् विशेषानुग्रहादृते ॥	८५

<i>ita ūrdhvaṁ kalādau ye parakāṣṭhābhimāninaḥ</i> ॥	83
<i>na tepi siddhā gaṇyante buddhisiddherupakramāt</i>	
<i>na hi vidyā kalādīnāṁ darśanaṁ sambhaveddvijāḥ</i> ॥	84
<i>puruṣopari yattattvaṁ śivatantraikagocaram</i>	
<i>puṁsāntanniṣṭhatānasyād viśeṣānugrahādṛte</i> ॥	85

Here, those who are very much intent on conceiving the supreme final plane of liberation confined to the tattvas above the prusha tattva(kala tattva to siva tattva) are not considered as siddhas, since they remain liberated in the realm attainable through the knowledge evolved in the form of the modifications of the buddhi tattva. O, the twice-born Sages!, the realization of the vidya, kala and other tattvas does not occur through the buddhi tattva. The tattva which is above the plane of purusha tattva is cognizable only through the study of the Saivagamas. Without the specific bestowal of the grace of Siva, it is not possible for a person to be elevated to and to be united with that tatva.

तस्मादनुक्रमाच्छक्तिः पतिता बोधयत्यणून्।	
शिवदीक्षादिनोद्भूतं अमलं सर्वतोमुखम् ॥	८६
शिवत्वोन्मीलितं ज्ञानं शिवशक्त्यात्मकं भवेत्।	
श्रेयः प्रकाशकं शैवे न तु बुद्धिः प्रकाशिका ॥	८७

<i>tasmādanukramācchaktiḥ patitā bodhayatyaṇūn</i>	
<i>śivadīkṣādinodbhūtaṁ amalāṁ sarvatomukham</i> ॥	86
<i>śivatvonmīlitaṁ jñānaṁ śivaśaktyātmakaṁ bhavet</i>	
<i>śreyaḥ prakāśakaṁ śaive na tu buddhiḥ prakāśikā</i> ॥	87

When Sivasakti descends on a competent person in an orderly way (being very slow, slow, quick and very quick) and unfolds his consciousness, supreme knowledge dawns within him through sivadiksha and others(intense desire for the grace of Siva, worship of Siva and so on). Such supreme knowledge is impeccable; turned towards grasping the entire range of things; capable of unfolding the power of all-knowing and all-doing(sivatva) and is of the nature of the grace-bestowing power of Sivasakti. It is this supreme knowledge that has been declared in the Saivagamas as capable of lifting the soul to the higher states pertaining to the kala and other tattvas. The buddhi tattva is not capable of effecting such higher states.

अथ वैराग्य भेदोपि संक्षेपेणाधुनोच्यते।

व्याध्यादि पीडितस्यास्य स्वदेहेपि विरागता ॥ ८८

सन्तुष्टस्सर्वकार्येषु निस्पृहत्वाज्जगुप्सति।

आध्यात्मिकादि दुःखेभ्यो वैराग्यं नियतं भवेत् ॥ ८९

आर्जने रक्षणे चोरहरणे द्रविणस्य यत्।

दुःखं तन्मन्यमानस्य वैराग्यं सहसा भवेत् ॥ ९०

atha vairāgya bhedopi saṅkṣepeṇādhunocyate|

vyādhyādi pīḍitasyāsyā svadehepi virāgatā||

88

santuṣṭassarvakāryeṣu niṣpṛhatvājjugupsati|

ādhyātmikādi duḥkhebhyo vairāgyaṁ niyataṁ bhavet||

89

ārjane rakṣaṇe coraharaṇe draviṇasya yat|

duḥkhaṁ tanmanyamānasyā vairāgyaṁ sahasā bhavet||

90

Next, the different forms through which the viragya(non-attachment) appears is told briefly. There occurs non-attachment to a person even to his own body, on seeing the body of another person afflicted by diseases and other ailments. To a person who is very much pleased with all kinds of works undertaken by him, non-attachment occurs of its own accord in due course of time in those activities and he keeps himself free of such works. Non-attachment occurs invariably because of three kinds of miseries - adhyatmika, adhibhautika and adhidaivika. For a person who considers wealth(lands, grains, valuable objects and so on) to be the source of misery in its acquisition, preservation and its loss through thieves, non-attachment comes very quickly.

स्निग्धाद्वियुज्यमानस्सन् रुदन् दुःखेनपीडितः।	
दुःखस्य कारणं स्नेह इति मत्वा विरज्यति ॥	९१
कामुकस्स्वस्त्रियां दृष्ट्वा किञ्चिद्वैराग्य कारणम्।	
सद्यो वैराग्यम् आयाति श्रेयसः प्राप्ति कारणम् ॥	९२
सत्यन्ने ध्रियते देहः पानीयादौ नचान्यथा।	
एकाहस्याप्यपायेन ग्लानिं समुपगच्छति ॥	९३
दुष्पूरोयमतहेतोर्वैराग्यं उपजायते।	
क्वचित्प्रतिग्रहादिभ्यो वैराग्यं उपगच्छति ॥	९४
अकस्माज्जायते कश्चिद्विरक्तः पुण्यवैभवात्।	
इत्येवन्तुष्टयः प्रोक्ता दशधा शिवशासने ॥	९५

<i>snigdhādvīyujyamānassan rudan duḥkhenapīḍitaḥ </i>	
<i>duḥkhasya kāraṇaṁ sneha iti matvā virajyati </i>	91
<i>kāmukassvastriyāṁ dṛṣṭvā kiñcidvairāgya kāraṇam </i>	
<i>sadyo vairāgyam āyāti śreyasaḥ prāpti kāraṇam </i>	92
<i>satyanne dhriyate dehaḥ pānīyādau nacānyathā </i>	
<i>ekāhasyāpyapāyena glāniṁ samupagacchati </i>	93
<i>duṣpūroyamatahetorvairāgyaṁ upajāyate </i>	
<i>kvacitpratigrahādibhyo vairāgyaṁ upagacchati </i>	94
<i>akasmājjāyate kaścidviraktaḥ puṇyavaibhavāt </i>	
<i>ityevantuṣṭayaḥ proktā daśadhā śivaśāsane </i>	95

He who becomes dissociated from his friends laments over such friendship being severed and is afflicted by misery. He considers that such friendship(attachment) is the cause of misery and becomes detached. A libidinous person sees some causes for abandoning his beloved lady and gets himself dissociated from her. Non-attachment which leads to the attainment of beatific state occurs to him instantaneously. “This body is maintained well if there is the availability of food, drink and such others, not through any other means. If the foods and drinks are not available even for a day, the body gets exhausted. This body is difficult to satisfy.” When a

person ponders over his body in this way, non-attachment arises in him. Sometimes, non-attachment arises through the acceptance of ill-earned things and such others gifted by improper persons. By chance, some persons are born without attachment because of the greatness of good merit effected by their good deeds done in previous births. Thus, it is told in the Saivagamas that the contentments(due to non-attachment) are tenfold.

अत्रैवान्तर्गतास्सर्वासु तुष्टयोऽन्याद्विजोत्तमाः ।

एताश्च भूतादव्यक्त तत्त्वानां प्रापकत्वतः ॥

९६

संभूय शतसंख्याकास्तुष्टयश्शिवशासने ।

*atraivāntargatāssarvās tuṣṭayo'nyāddvijottamāḥ|
etāśca bhūtādavyakta tattvānāṃ prāpakatvataḥ||
saṁbhūya śatasāṅkhyākāstuṣṭayaśśivaśāsane|*

96

O, the twice-born Sages!, all other varieties of contentments are included in these ten kinds. When these ten kinds of contentments are considered as appearing with the ten states of liberation, from the element(bhuta) up to the pumstattva mentioned earlier, it is observed that, on the whole, there are one hundred varieties of contentments. This is what has been explained in the Agamas about the nature of contentment.

अथैश्वर्य विभेदोपि लक्ष्यते लेशतोऽधुना ॥

९७

बुद्ध्यात्मनोर्विभागेन स्थितमैश्वर्यं अष्टधा ।

धर्मिणो ज्ञाननिष्ठस्य विरागेच्छश्च धीमतः ॥

९८

सत्त्वमुत्पादयेद्वौद्धं अणोरैश्वर्यं इच्छया ।

*athaiśvarya vibhedopi lakṣyate leśato'dhunā||
buddhyātmanorvibhāgena sthitamaiśvaryaṃ aṣṭadhā|
dharmaṇo jñānaniṣṭhasya virāgecchaśca dhīmataḥ||
sattvamutpādayedbauddham aṇoraiśvaryaṃ icchayā|*

97

98

Next, the varieties of lordly powers(aisvarya) are told briefly in accordance with their internal divisions. Some lordly powers are related to the body and some others are related to the internal

organs(antahkarana). Such lordly powers are eightfold. To benefit a person who abides by the rules of righteous conduct, who is firmly established in perfect awareness, who is detached from worldly pursuits and who is with discriminative knowledge, the sattva-quality of the buddhi-tattva generates the lordly powers as desired by him.

अणिमा परमाण्वादेरपिसूक्ष्मतरा स्थितिः ॥ ९९
 लघिमा शीघ्रवेगित्वं पंकादावप्यमज्जनम्।
 महिमा व्याप्यचस्थानं बृहद्देहेन्द्रियादिभिः ॥ १००
 त्रितयं कायतस्सिद्धं ऐश्वर्यं अणिमादिकम्।

aṇimā paramāṇvāderapisūkṣmatarā sthitiḥ ॥ 99
laghimā śīghravegitvaṁ paṅkādāvapyamajjanam
mahimā vyāpyacasthānaṁ bṛhaddehendriyādibhiḥ ॥ 100
tritayaṁ kāyatassiddhaṁ aiśvaryaṁ aṇimādikam

Anima is the power to exist in a form which is subtler than the substrate-atom(parama anu) and such other minute objects. Laghima is the power to move with exceeding swiftness, even through mire without getting sinked into it. Mahima is the power to exist pervasively with the help of huge bodies, organs and such others. These three lordly powers – anima, laghima and garima are expressed through body.

प्राप्त्यादयो गुणाः पञ्च योगिनः कारणात्मजाः ॥ १०१
 मनसाऽभीष्ट संसिद्धिः प्राप्तिर्नाम गुणालयः।
 निर्माय स्त्री सहस्राणि क्रीडा प्राकाम्यं आशु या ॥ १०२
 आज्ञा विधानं ब्रह्मादौ तत्पूजा चेशिता मता ॥
 वशीकृतिर्वशित्वं स्याज्जगन्निर्माणं एव च ॥ १०३
 भुञ्जानस्यास्य कर्माद्यैरबाधो गरिमा मता।

prāptyādayo guṇāḥ pañca yoginaḥ kāraṇātmaajāḥ ॥ 101
manasā'bhīṣṭa saṁsiddhiḥ prāptirnāma guṇālayaḥ

<i>nirmāya strī sahasrāṇi krīḍā prākāmyam āśu yā </i>	102
<i>ājñā vidhānam brahmādau tatpūjā ceśitā matā </i>	
<i>vaśīkṛtirvaśitvam syāj jagannirmāṇam eva ca </i>	103
<i>bhuñjānasyāsyā karmādyairabādho garimā matā </i>	

The five powers beginning with prapti arise for the yogis through the internal organs (antahkarana) such as mind and others. The power of attaining whatever is desired by the mind is called prapti. It is declared to be the abode of all desirable powers(an abode which brings about all the desired qualities). Prakamyā is the power to create quickly thousands of women(with mind alone) and to play with all of them simultaneously. Isita is the power to issue orders to Brahma and other Gods and the attainment of such a state as to be worshipped by them. Vāsītva is the power to attract the worlds and to create new worlds (for his own enjoyment or for the enjoyment of others). The power to remain untouched by the effects of karmas undertaken in respect of experiencing these enjoyments is considered to be garimā.

पिशाचानां यथोद्दिष्टं अणीमादि गुणाष्टकम् ॥	१०४
रक्षसां द्विगुणं ज्ञेयं यक्षाणां त्रिगुणं भवेत्।	
चतुर्गुणं तु गान्धर्वं ऐन्द्रं पञ्चगुणं भवेत् ॥	१०५
सोमानां षड्गुणं सप्तगुणं स्यात्तु प्रजापतेः।	
चतुष्पष्टि गुणं बौद्धं ऐश्वर्यं ब्रह्मणस्स्मृतम् ॥	१०६
ततस्समासाद् ऐश्वर्यं चतुष्पष्टिगुणसम्मतम्।	

<i>piśācānām yathoddiṣṭam aṇīmādi guṇāṣṭakam </i>	104
<i>rakṣasām dviguṇam jñeyam yakṣāṇām triguṇam bhavet </i>	
<i>caturguṇam tu gāndharvam aindraṇ pañcaguṇam bhavet </i>	105
<i>somānām ṣaḍguṇam saptaguṇam syāttu prajāpateḥ </i>	
<i>catuṣṣaṣṭi guṇam bauddham aiśvaryaṇ brahmaṇassmṛtam </i>	106
<i>tatassamāsād aiśvaryaṇ catuṣṣaṣṭiguṇasammataṇ</i>	

These are the eight powers – anima and others – mentioned above, belonging to the ghostly souls(Pisacas). It is to be known that these powers become twofold for the Rakshasas. For the

Yakshas, these become threefold. For the Gandharvas, these become fourfold. For Indra, fivefold. For Soma. sixfold. For Prajapati, sevenfold. Sixty-four lordly powers related to the buddhi tattva are considered to be with Brahma. In this way, the lordly powers are reckoned to be sixty-four.

ततस्त्वैश्वर्यमोहेन विषयेष्वभि संस्थिताः ॥	१०७
चरन्ति क्षीणकर्माणश्शुचीनां श्रीमतां गृहे ।	
ततोऽधर्मेण युज्यन्ते भोगनिद्रा मदाकुलाः ॥	१०८
हिंसायामपि चौर्ये वा मिथ्या कथन एव वा ।	
गुर्वङ्गनाभिगमने अपकारप्रती कृतौ ॥	१०९
क्रोधे नित्यादि लोपे वाऽशौचे वाऽतोष एव वा ।	
अनार्जवे च सततं प्रवर्तन्तेऽन्धदृष्टयः ॥	११०

<i>tatastvaiśvaryamohena viṣayeṣvabhi saṁsthitāḥ</i> ॥	107
<i>caranti kṣīṇakarmāṇaśśucīnāṁ śrīmatāṁ gr̥he</i>	
<i>tato'dharmeṇa yujyante bhoganidrā madākulāḥ</i> ॥	108
<i>himsāyāmapī caurye vā mitthyā kathana eva vā</i>	
<i>gurvaṅganābhigamane apakārapratī kṛtau</i> ॥	109
<i>krodhe nityādi lope vā'sauce vā'toṣa eva vā</i>	
<i>anārjave ca satataṁ pravartante'ndhadṛṣṭayah</i> ॥	110

In due course of time, they become deluded in respect of these lordly powers, with the assumption that they are superior to all others. Becoming intimately attached to the worldly materials meant for enjoyments, they wander about in the houses of pure persons endowed with such lordly powers. Their own powers gained through yoga get dwindled. Consequently, being afflicted with sleep and delusion through such enjoyments, they become associated with demerits. Injuring attitude, cruelty, utterance of untruth, consorting with the spouse of the Guru, revenge, anger, neglect of obligatory and other duties, impurity, discontent and crookedness – in all these improper acts they get involved, their vision being blinded.

अधर्म वृत्तयोस्त्वेता दशसंख्यास्तु पूर्ववत् ।	
अथाधर्मप्रवृत्तं अणुमज्ञान सन्ततौ ॥	१११

नियुनक्ति महेशानो यथा मूढो न पश्यति।

तमो मोहो महामोहस्तामिस्रं चान्धपूर्वकम्॥ ११२

तामिस्रं इति पञ्चैवं मता अज्ञानवृत्तयः।

*adharmā vṛttayostvetā daśasaṁkhyāstu pūrvavatī
athādharmapravṛttaṁ aṇumajñāna santatau* 111

*niyunakti maheśāno yathā mūḍho na paśyati
tamo moho mahāmohastāmisraṁ cāndhapūrvakam* 112
tāmisraṁ iti pañcaivam matā ajñānavṛttayaḥ

These are the ten dispositions which are contradictory to the modes of dharma mentioned before. The Great Lord impels the soul which is engaged in the modes of adharmā to be enmeshed in the modes of ignorance. Thereupon, it becomes stupefied and loses the power to see what is right and what is wrong. **Tama, moha, mahamoha, andha tamisra** and **tamisra** – these are the five modes of ignorance.

अनात्मन्यात्मभावोयस् स तमः परिकीर्तितः॥ ११३

भूतादव्यक्त पर्यन्तं तत्त्वदर्शन भेदतः।

दशधा तमुद्दिष्टं मोहस्त्वष्टविधो मतः॥ ११४

अणिमादिषु लब्धेषु परत्वप्रतिपत्तितः।

दिव्यादिव्य विभेदेन शब्दादिषु दशस्वपि॥ ११५

परताध्यवसायो यो महामोहः प्रकीर्तितः।

anātmanyātmabhāvoyas sa tamaḥ parikīrtitaḥ 113

*bhūtādavyakta paryantaṁ tattvadarśana bhedataḥ
daśadhā tamuddiṣṭaṁ mohastvaṣṭavidho mataḥ* 114

*aṇimādiṣu labdheṣu paratvapratipattitaḥ
divyādivya vibhedena śabdādiṣu daśasvapī* 115

paratādhyavasāyo yo mahāmohaḥ prakīrtitaḥ

To conceive the material objects, which are non-self(anatma), as of the nature of his own self is said to be tamas. This tamas occurs as related to the ten tattvas from the elements up to prakruti and based on the difference of tattvas, it becomes tenfold. Moha is to be in a deluded state, holding the view that the attainments of eight lordly powers is the most supreme goal and as related to the eight lordly powers – anima and others – it becomes eightfold. In respect of desirability and undesirability, the five subtle elements – sound, touch, form, taste and smell – become ten and to remain under the misconception of these ten as to ‘this one is the best’ , is mahamoha.

शब्दादीनां दशानां च दिव्यादिव्य विभेदतः ॥	११६
अणिमाद्यष्टकस्यापि वैकल्यात् साधनेऽथवा।	
प्राप्तानां नाशतस्तापो यस्तामिस्रं प्रकीर्तितः ॥	११७
शब्दादावणिमादौ तु भुज्यमाने परेण तु।	
तत्सुखाहरणे यस्तत् तामिस्रं चान्धपूर्वकम् ॥	११८

<i>śabdādīnām daśānām ca divyādivya vibhedataḥ</i> ॥	116
<i>aṇimādyaṣṭakasyāpi vaikalyāt sādhanē'thavā</i>	
<i>prāptānām nāśatastāpo yastāmisraṁ prakīrtitaḥ</i> ॥	117
<i>śabdādāvaṇimādaū tu bhujyamāne pareṇa tu</i>	
<i>tatsukhāharaṇe yastat tāmisraṁ cāndhapūrvakam</i> ॥	118

In respect of desirable and undesirable sound, touch, form, taste and smell and in respect of the eight lordly powers, anima and others, suffering occurs because of defectiveness in the means or destruction of the attained enjoyments and such occurrence of suffering is known as tamisra. In respect of sound and others and of anima and others, suffering occurs when the enjoyments being experienced by a person are deprived of by another person and the occurrence of such suffering is known as andha tamisra.

ततश्चाज्ञानभेदो यः चतुष्ष्टिविधो मतः।	
अवैराग्यं च शतधा तुष्टीनां व्यत्ययात्मतः ॥	११९
न जुगुप्सादयस्सर्व पदार्थेषु तदा नृणाम्।	
अष्टभेदं अनैश्वर्य ऐश्वर्य व्यत्ययात्मकम् ॥	१२०

<i>tataścājñānabhedo yaḥ catuṣṣaṣṭividho mataḥ </i>	
<i>avairāgyaṁ ca śatadhā tuṣṭīnāṁ vyatyayātmataḥ </i>	119
<i>na jugupsādayassarva padārtheṣu tadā nṛṇāṁ </i>	
<i>aṣṭabhedaṁ anaiśvaryaṁ aiśvarya vyatyayātmakam </i>	120

Thus, the varieties of ajnana are reckoned to be sixty-four. Avairagya is enumerated to be one hundred, since they are opposed to the nature of contentments which are also one hundred in number. In the presence of avairagya, distaste never occurs to a person in respect of the enjoyable objects attained by him. Anaisvarya which is opposed to the nature of lordly powers(aisvarya) is of eight kinds.

तच्चाशक्त्या भवेत् सा च षड्दस्यधिकं शतम्।	
अज्ञाना तुष्टि रूपत्वाच्चतुष्पष्ट्युत्तरं शतम् ॥	१२१
बुद्ध्यशक्तिस्त्वतुष्टिस्स्यात् करणस्यार्क संख्यया।	
अशक्तिरेवं संक्षेपात् षड्दस्यधिकं शतम् ॥	१२२

<i>taccāśaktyā bhavet sā ca ṣaṣṭyaadhikaṁ śatam </i>	
<i>ajñānā tuṣṭi rūpatvāccatuṣṣaṣṭyuttaram śatam </i>	121
<i>buddhyaśaktistvatuṣṭissyāt karaṇasyārka saṁkhyayā </i>	
<i>aśaktirevaṁ saṁkṣepāt ṣaṣṭyaadhikaṁ śatam </i>	122

Anaisvarya occurs due to the incapacity of the buddhi tattva and it is of 176 kinds. Since anaisvarya is of the nature of ignorace(ajnana) and non-contentment(atushti), it becomes 164(100 modes of contentment and 64 modes of ignorance). These are considered to be the incapacities of the buddhi tattva. The incapacities of ahankara tattva, manas tattva, five organs of knowledge and five organs of action are twelve in number. Thus, the nature of incapacity(asakti) which is enumerated to be 176 has been told briefly.

इति धर्मादयो भावा बुद्धिस्था वासनात्मना।	
क्रमेण प्रत्ययात्मानः प्रोक्तास्तद्वृत्ति भेदतः ॥	१२३

प्रत्यायन्ति क्षेत्रज्ञं तेने ते प्रत्यया स्मृताः।	
धर्मो दशविधो ज्ञानं अशीतिशत संख्यया ॥	१२४
विरागोऽष्टाष्टधैश्वर्यं अधर्मो दशधा मतः।	
अज्ञानं तु चतुष्पष्टिः अवैराग्यं शतं भवेत् ॥	१२५
अष्टसंख्यं अनैश्वर्यं षड्विंशच्च चतुश्शतम्।	
षड्विंशत्यधिकाऽशक्तिः संख्यया शतधा मता ॥	१२६
संभूय वृत्तयो बुद्धेः षड्विंशत्तं द्वादशाधिकम्।	
एवं संक्षेपतः प्रोक्ता बुद्धिर्भावाष्टकात्मिका ॥	१२७

<i>iti dharmādayo bhāvā buddhisthā vāsanātmanā krameṇa pratyayātmānaḥ proktāstadvṛtti bhedataḥ</i>	123
<i>pratyāyanti kṣetrajñāṁ tene te pratyayā smṛtāḥ</i>	
<i>dharmo daśavidho jñānaṁ aśītiśśata saṁkhyayā</i>	124
<i>virāgo'ṣṭāṣṭadhaisvaryaṁ adharma daśadhā mataḥ</i>	
<i>ajñānaṁ tu catuṣṣaṣṭiḥ avairāgyaṁ śataṁ bhavet</i>	125
<i>aṣṭasaṁkhyāṁ anaisvaryaṁ ṣaṭtriṁśacca catuśśatam</i>	
<i>ṣaṭsaptyadhikā'saktiḥ saṁkhyayā śatadhā matā</i>	126
<i>saṁbhūya vṛttayo buddheḥ ṣaṭchataṁ dvādaśādhikam</i>	
<i>evaṁ saṁkṣepataḥ proktā buddhirbhāvāṣṭakātmikā</i>	127

Thus, the dispositions – dharma and others – which reside in the buddhi tattva in the form of impressions have been explained in the due order. These impressions which are of the nature of creations (pratyayas) of the buddhi tattva have been explained as associated with their different modes. Since they generate a particular cognition in the soul, they are called **pratyayas**. Dharma is ten kinds; jnana is of eighty kinds; vairagya is of one hundred kinds; aisvarya is of sixty-four kinds; adharma is reckoned to be of ten kinds; ajnana is of sixty-four kinds; avairagya is of one hundred kinds and anaisvarya is of eight kinds. Totally, there are four hundred and thirty-six. Asakti is reckoned to be one hundred and seventy-six. Altogether, the modes of the buddhi tattva are six hundred and twelve. Thus, the nature of the buddhi tattva which is basically of the nature of eight dispositions has been briefly told.

अष्टोरेऽस्मिन् महाचक्रे पर्यठन्ति पुनः पुनः ।

पुद्गलास्तेन तेषान्तु नान्तं पश्यन्ति पुद्गलाः ॥

१२८

*aṣṭāre'smin mahācakre paryaṭhanti punaḥ punaḥ |
pudgalāstena teṣāntu nāntaṁ paśyanti pudgalāḥ ||*

128

Being entangled within the buddhi tattva which is comparable to a big wheel provided with eight spokes, the bound souls revolve repeatedly. The buddhi tattva being a wheel, the bound souls never see the beginning or the end of this entanglement.

पुंस्तत्त्व पटलः समाप्तः

puṁstattva paṭalaḥ samāptaḥ

Here ends the Chapter on “The Nature of the Soul as the Experiencing Entity”

७ अहङ्कारादि पाश पटलः
7 ahankārādi pāśa paṭalaḥ

7 The Nature of Ahanka'ra and Other Tattvas

अथ ऊर्ध्वं अहंकार तत्त्वं संक्षिप्य वर्णयते।

प्रत्यात्म नियतं तच्च प्रसिद्धं अहमात्मकम्॥

१

मनः पूर्वं अधस्तत्त्वं यत एवोपजायते।

atha ūrdhvaṁ ahankāra tattvaṁ saṁkṣipyā varṇayate|

pratyātma niyataṁ tacca prasiddhaṁ ahamātmakam||

1

manaḥ pūrvaṁ adhastattvaṁ yata evopajāyate|

The Lord:

After the explanation of the buddhi tattva, the nature of ahankara tattva is described briefly. This ahankara tattva(principle of I-consciousness or the individuated awareness) is existing in each and every soul and it is well known to be in the form of “I” . It is only from this Ahankara tattva, all other tattvas , the mind(manasa) and others originate.

प्रत्ययो योऽहमात्मात्र व्यवसायात्मको यतः ॥

२

बुद्धेरेव ततोभूयात् किमनेन वदेश्वर।

pratyayo yo'hamātmātra vyavasāyātmako yataḥ||

2

buddhereva tatobhūyāt kimanena vadeśvara|

The Sages:

Since the cognition arising in the form of “I” is a determinate cognition, it might result from the buddhi tattva itself. Then, where is the need for this ahankara tattva? O, Lord!, explain this.

विषयाध्यवसायो यः प्रत्यर्थं भेदतस्स्थितः ॥	३
अयमित्यात्मकस्सर्वो बुद्धिशब्देन गण्यते।	
अहमात्मैकरूपस्तु सर्वदा संव्यवस्थितः ॥	४
ग्राहक व्यवसायात्मा बुद्धिरेषा कथं भवेत्।	
विषयाभिमुखी बुद्धिः अहं विषय संग्रहः ॥	५
ऐक्यं कथं तयोर्विप्राः कथ्यते ऽत्यन्तभिन्नयोः।	

<i>viṣayādhyavasāyo yaḥ pratyartham bhedatassthitaḥ</i> ॥	3
<i>ayamityātmakassarvo buddhiśabdena gaṇyate</i> ।	
<i>ahamātmaikarūpastu sarvadā samvvyavasthitaḥ</i> ॥	4
<i>grāhaka vyavasāyātmā buddhireṣā katham bhavet</i> ।	
<i>viṣayābhimukhī buddhiḥ ahaṁ viṣaya saṁgrahaḥ</i> ॥	5
<i>aikyaṁ katham tayorviprāḥ kathyate 'tyantabhinnaayoḥ</i> ।	

The Lord:

The product of the buddhi tattva, which presents itself in the form of determinate cognition of the objects differs in respect of different objects. Further, by the word 'buddhi', what is implied is the consciousness as to 'this one' and 'this another' and the like. But, the determinate cognition in the form of "I" is, however, is ascertained to be of single nature at all times. ('This' aspect varies with each object; but "I" aspect does not vary with the objects). Moreover, it is of the nature of a determinate cognition of the soul as the apprehender, not the cognition **about the object**. If so, how could this be the function of the buddhi tattva? The buddhi tattva is the one which is turned towards the objects. But the ahankara tattva is the one which apprehends the objects. O, the Sages!, how could these two tattvas which have different functions could be considered as identical?

अहंकृतेकं एष्टव्यं सर्वेषामहमात्मनः ॥	६
प्रत्ययस्योदयात्तत्किं प्रत्यात्म नियतं भवेत्।	

<i>ahankṛtekaṁ eṣṭavyaṁ sarveṣāmahamātmanaḥ</i> ॥	6
<i>pratyayasoyodayāttatkiṁ pratyātma niyataṁ bhavet</i> ।	

The Sages:

The cognition appears only in the form of “I” for all the souls. In that case, this ahankara tattva should be admitted to be of only one. It cannot be manifold. So, how could it be said that this ahankara tattva is existing in each soul differently?

इदमित्येव सर्वत्र धीस्तावदुपजायते ॥	७
नैतावता तदेकत्वं वाच्यं प्रत्यक्ष बाधतः ।	
किञ्च सर्वेषु कुम्भेषु कुम्भ इत्येव जायते ॥	८
सर्वेषां प्रत्ययोऽथापि कुम्भैक्यं न प्रदृश्यते ।	
प्रत्यात्म नियतोऽहङ्कृत् गच्छामीति च वर्तते ॥	९
एकस्यान्यस्यपश्यामीत्येवं बुद्ध्युदयस्तदा ।	
अन्यथैकप्रकाराऽहं मतिस्स्यादुभयोरपि ॥	१०
अहंकारः पृथक्सार्वजनीन इति बुद्ध्यताम् ।	
यद्यहंकृदभिन्नं स्याद् देवदत्तेष्यहं मतिः ॥	११
अन्यस्याप्युपजायेत नात्मैकत्वं ततस्स्थितम् ।	

<i>idamityeva sarvatra dhīstāvadupajāyate</i> ॥	7
<i>naitāvata tadekatvaṁ vācyaṁ pratyakṣa bādhatāḥ</i> ।	
<i>kiñca sarveṣu kuṁbheṣu kuṁbha ityeva jāyate</i> ॥	8
<i>sarveṣāṁ pratyayo'thāpi kuṁbhaikyāṁ na pradṛśyate</i> ।	
<i>pratyātma niyato'haṅkṛt gacchāmīti ca vartate</i> ॥	9
<i>ekasyānyasyapaśyāmītyevaṁ buddhyudayastadā</i> ।	
<i>anyathaikaprakārā'haṁ matissyādubhayorapi</i> ॥	10
<i>ahaṅkāraḥ pṛthaksārvajanīna iti buddhyatām</i> ।	
<i>yadyahaṅkṛdabhinnaṁ syād devadattepyahaṁ matiḥ</i> ॥	11
<i>anyasyāpyupajāyeta nātmaikatvaṁ tatassthitam</i> ।	

The Lord:

Under all circumstances, the cognition arises only in the form of 'this' (this pot, this cloth, so on). But, there does not arise the unity of all objective cognition, since it is sublated by the perception. Moreover, in respect of all pots (kumbhas), there arises the cognition as pot only for all persons. But, the cognition of all pots does not occur at the same time. Individuation (ahankara) which is restricted to each and every soul exists in one person in the form as 'I go', while it exists in another person in another form as 'I see'. If the individuation is one and same, there should be the same form of cognition for both the persons. Therefore, it should be understood that the individuation (ahankara tattva) of one person is different from that of another person. If the individuation is non-different for all the persons, the cognition of 'I' in respect of some person, say Devadatta, would arise even for another person. But this does not happen. Therefore, it is well ascertained that there does not exist singleness of individuation.

स च त्रिविध उद्दिष्टः प्रथमस्तत्र तैजसः ॥	१२
वैकारिको द्वितीयस्स्यात् तथा भूतादिकः परः ।	
सत्त्वेनोत्कृष्ट भागोयस् स तैजस इहोच्यते ॥	१३
वैकृतो रजसोत्कृष्टो भूतादिस्तमसाधिकः ।	
तैजसादप्यहंकारान् मनोबुद्धीन्द्रियाणि च ॥	१४
पञ्चकर्मेन्द्रियाणिस्युरहंकारात्तु वैकृतात् ।	
अहंकारात्तु भूतादेर्जाता तन्मात्र संहतिः ॥	१५

<i>sa ca trividha uddiṣṭaḥ prathamastatra taijasaḥ ॥</i>	12
<i>vaikāriko dvitīyasyāt tathā bhūtādikaḥ paraḥ ।</i>	
<i>sattvenokṛṣṭa bhāgoyas sa taijasa ihocyate ॥</i>	13
<i>vaikṛto rajasokṛṣṭo bhūtādistamasādhikaḥ ।</i>	
<i>taijasādapyahaṅkārān manobuddhīndriyāṇi ca ॥</i>	14
<i>pañcakarmendriyāṇisyurahaṅkārāttu vaikṛtāt ।</i>	
<i>ahaṅkārāttu bhūtāderjātā tanmātra saṁhatiḥ ॥</i>	15

That ahankara tattva is said to be of three kinds. The first one is *taijasa ahankara*; the second is *vaikarika ahankara* and the third is *bhutadi ahankara*(the luminous, modified and the elemental) That portion of ahankara in which sattvika is in dominance is said to be taijasa ahankara. The part in which rajasa is dominant is known as vaikarika ahankara. The part in which tamasa is dominant is known as bhutadi ahankara. Manas tattva and the organs of sense(jnana indriyas) arise from the taijasa ahankara. The five organs of action arise from the vaikarika ahankara. The host of tanmatras(subtle elements) arises from the bhutadi ahankara.

यस्संकल्प विकल्पात्मा प्रत्ययोऽन्तर्गतो नृणाम्।	
स नाहंकारिकोनापि बौद्धो व्यापार भेदतः ॥	१६
स तु मानस एवेष्टस्तन्त्रेऽस्मिन्मुक्तिसागरे।	
चक्षुषा लोचितेह्यर्थे तमर्थं बुद्धि गोचरम् ॥	१७
विदधातीहयद्विप्रास्तन्मनः परिपठ्यते।	
अन्यथालोचितेह्यर्थे पटेपिस्याद्विनिश्चयः ॥	१८
किञ्चसास्त्रादिमत्पिण्डे गोशब्दमनुभूय यत्।	
भूयस्तत्सदृशे दृष्टे गोशब्दोच्चार हेतुकम् ॥	१९
तन्मनः कथ्यते तन्त्रे विकल्प प्रत्ययात्मकम्।	

<i>yassankalpa vikalpātmā pratyayo'ntargato nṛṇām </i>	
<i>sa nāhaṅkārikonāpi bauddho vyāpāra bhedataḥ </i>	16
<i>sa tu mānasa eveṣṭastantre'sminmuktisāgare </i>	
<i>cakṣuṣā locitehyarthe tamarthaṁ buddhi gocaram </i>	17
<i>vidadhātīhayadviprāstanmanaḥ paripaṭhyate </i>	
<i>anyathālocitehyarthe paṭepisyādviniścayaḥ </i>	18
<i>kiñcasāsnādimatpiṇḍe gośabdamanubhūya yat </i>	
<i>bhūyastatsadr̥ṣe dr̥ṣṭe gośabdoccāra hetukam </i>	19
<i>tanmanaḥ kathyate tantre vikalpa pratyayātmakam </i>	

The cognition which is present in the souls in the form of remembrance(sankalpa) and doubt (vikalpa) is not to be considered as the product of ahankara tattva or of the buddhi tattva because of the difference in their respective functions. So, such cognition in the form of sankalpa and vikalpa is admitted to belong only to another tatva known as manas. This is

well established in this Agama which is conducive to the ocean of blissful liberation. O, the twice-born sages!, when the object is cognized by the sense of sight, that which makes the object come into the sphere of the buddhi tattva is said to be manas(the principle of mind). Otherwise, when the pot is seen, there might be the certitude about the cloth as well. Further, after having experienced the word 'cow' in respect of an animal possessing a dewlap and other limbs, when again there is seen something similar to that animal, the word 'cow' is pronounced to indicate that. In this Agama, the cause for such cognition is held to be manas which is of the nature of sankalpa and vikalpa.

केचिन्मनोऽणुमिच्छन्ति क्रमेणार्थं विराजनात् ॥	२०
महच्चेत् सर्वदा सर्वं पदार्थावगतिर्भवेत्।	
तदसत्कर्मवशतः क्रमज्ञानोदयो नृणाम् ॥	२१
सामग्र्यपेक्षातश्चापि तमसाऽभिभवादपि।	
मनोऽणुचेदणुद्रव्यग्राहकं सर्वदा भवेत् ॥	२२
यावति ग्राहकव्याप्तिः तावद्ग्राह्यञ्च गृह्यते।	
दीपेन ग्रहणं यद्वन् न तथादित्य रश्मितः ॥	२३
अल्पार्थग्राहकत्वेन मनोऽल्पमितिचेन्मतिः।	
तदसन्महतोऽल्पग्रहणं परिदृश्यते ॥	२४
महदेवमनस्तत्त्वं प्रत्यात्म नियतं च यत्।	

<i>kecinmano'ṅnumicchanti krameṅārtha virājanāt </i>	20
<i>mahaccet sarvadā sarva padārthāvagatirbhavet </i>	
<i>tadasatkarmavaśataḥ kramajñānodayo nṛṅṅām </i>	21
<i>sāmagryapekṣātaścāpi tamasā'bhibhavādapi </i>	
<i>mano'ṅucedāṅudravvyagrāhakaṁ sarvadā bhavet </i>	22
<i>yāvati grāhakavyāptiḥ tāvadgrāhyañca gṛhyate </i>	
<i>dīpena grahaṅaṁ yadvan na tathāditya raśmitaḥ </i>	23
<i>alpārthagrāhakatvena mano'lpamiticenmatih </i>	
<i>tadasanmahatopyalpa grahaṅaṁ paridrśyate </i>	24
<i>mahadevamanastattvaṁ pratyātma niyataṁ ca yat </i>	

Some thinkers recognize the manas to be atomic in size, since it manifests objects sequentially. They argue that if it were pervasive, there would be the cognition of all things at all times. This argument is baseless and untruth. Arising of cognition for the humans in sequence is due to the karmic effect or the requirement of causal aggregates or the overpowering of darkness. If the manas is of atomic size, it would at all times be the apprehender of only those substances which are atomic in size. The cognition of the objects depends on the pervasion of the apprehender. The sphere of apprehension of the objects gets extended up to the pervasion of the apprehending source. The extent of apprehending with the lamp is small. But the extent of apprehending with the rays of the sun is great. If it be argued that because of apprehending even the small things, manas is to be considered as very small, such argument is unsound, since there is the apprehension of the small even by the great. So, by all means it is to be understood that the manas tattva is a great one(mahat) and it is different for each soul.

मनोऽहंकृद्द्वियस्तिस्त्रस् संहतार्थार्थ निश्चयात्॥ २५
केचिदाहुः क्रमेणेति कोनयस्स्वीकृतस्त्वया।

mano'haṅkṛddhiyastisras saṁhatārthārtha niścayāt 25
kecidāhuḥ krameṇeti konayassvīkṛtastvayā

The Sages:

Some thinkers say that manas, ahankara and buddhi – all these three tattvas combine together and apprehend an object, since it is observed that the cognition of an object generally takes place only in this way. Some others say that these three bring out the cognition of an object in sequential order. Of these two views, which view is agreed upon by you?

क्रमेणैवार्थ संवित्तिः पूर्वमालोचनात्मिका॥ २६
संदेह रूपिणी पश्चाद् अभिमानात्मिका ततः।
व्यवसायात्मिका पश्चात् क्रमेणैवं व्यवस्थिता॥ २७

krameṇaivārtha saṁvittiḥ pūrvamālocanātmikā 26
saṁdeha rūpiṇī paścād abhimānātmikā tataḥ
vyavasāyātmikā paścāt krameṇaivaṁ vyavasthitā 27

The Lord:

The cognition of an object takes place in sequence only. It occurs first in the form of indeterminate knowledge. Then it assumes the form of sankalpa and vikalpa through the operation of manas tattva. Then it assumes the form of abhimana (sense of I-ness) through the function of ahankara tattva and finally assumes the form of determinate cognition through the buddhi tattva. Thus, the cognition of an object occurs in the sequential order. It is not a simultaneous occurrence.

ननु सर्वत्रबोधानुवृत्तेर्धीस्सर्वगेति चेत्।

तदसत् परसंवित्तिस् साहबुद्धिर्जडोदिता ॥ २८

ततः क्रमेण नेत्राद्याः पर्याप्ता भावनिश्चये।

एवं प्रसाधितोचान्तःकरणत्रितयेऽधुना ॥ २९

nanu sarvatrabodhānuvṛtterdhīssarvaḡeti cet|

tadasat parasāṁvittis sāhibuddhirjāḡoditā|| 28

tataḡ krameṇa netrādyāḡ paryāptā bhāvaniścaye|

evaṁ prasādhitocāntaḡkaraṇatritaye'dhunā || 29

Further, if it be said that under all circumstances the buddhi tattva apprehends all the objects through the conformity of knowledge, such view is untenable. That which exists invariably everywhere, without any change or distortion, is the exalted supreme consciousness (para samvit) only. But the buddhi tattva is of the nature of being an inert principle. In ascertaining the modes (bhavas) of the buddhi tattva, the organs such as eye and others function in their own order. Thus, the existence of the internal organs – manas, ahankara and buddhi – has been well established now.

बुद्धीन्द्रियाणि कथ्यन्ते श्रोत्रत्वक्क्षुरेव च।

जिह्वाग्राणञ्च पञ्चेति सुप्रसिद्धानि तानि च ॥ ३०

प्रत्यक्ष विषयत्वेन तेषां सिद्धेर्नयुक्तयः।

कथ्यन्तेतान्यहङ्काराद् उपजातानि सात्त्विकात् ॥ ३१

<i>buddhīndriyāṇi kathyante śrotraṁtvakcakṣureva ca </i>	
<i>jihvāghrāṇāṅca pañceti suprasiddhāni tāni ca </i>	30
<i>pratyakṣa viśayatvena teṣāṁ siddhernayuktayaḥ </i>	
<i>kathyantetānyahaṅkārād upajātāni sāttvikāt </i>	31

The organs of sense are said to be only five – ears(sense of hearing), skin(sense of touch), eyes (sense of sight), tongue(sense of taste) and nose(sense of smell). They are well known to all. The existence of these senses becomes evident even by the objects which are perceived directly. So their existence need not be established through inference or reasoning. They arise from the sattvika part of the ahankara tattva.

यदभिव्यञ्जकं यस्य सजातीयं हि तस्य तत्।	
यथाऽभिभूत गन्धस्य निंबत्वक्कन्दनस्य च ॥	३२
शब्दाभिव्यञ्जकं श्रोत्रं आकाशात्मकमेव तत्।	
त्वगादेश्चैवमुन्नेयं अहङ्कारिकता कथम् ॥	३३

<i>yadabhivyañjakaṁ yasya saajātīyaṁ hi tasya tat </i>	
<i>yathā'bhibhūta gandhasya niṁbatvakcandanasya ca </i>	32
<i>śabdābhivyañjakaṁ śrotraṁ ākāśātmakameva tat </i>	
<i>tvagādeścaivamunneyaṁ ahaṅkārikatā katham </i>	33

The Sages:

When a particular thing reveals the presence of some other thing, that particular thing is considered to belong to the class(jati) of that some other thing. In respect of the manifestation of the dormant smell of the sandal wood, the bark of the a tree called gandhavati becomes the manifesting factor and so the gandhavati and the sandal are considered to belong to one and the same class of tree. The ear which is the sense of hearing which manifests the sound is evidently of the nature of space whose quality is sound. Same process of reasoning should be applied even in the case of other senses such as the sense of touch and others. If so, how could they be the products of the ahankara tattva?

भौतिकत्वेन मूर्तत्वं इन्द्रियाणां घटादिवत्।	
ग्राह्यत्वञ्चेन्द्रियैरन्यैः अवस्थानं न कुत्रचित् ॥	३४

किञ्चमूर्तोपरोधेन मूर्तानां क्रमणन्नहि।

स्फटिकान्तर्गतं वस्तु न गृह्णीयात्तु लोचनम्॥

३५

पानीयान्तर्गतं वापि तस्माच्चक्षुर्नतैजसम्।

bhautikatvena mūrtatvaṁ indriyāṇāṁ ghaṭādivat|

grāhyatvañcendriyairanyaiḥ avasthānaṁ na kutracit||

34

kiñcamūrtoparodhena mūrtānāṁ kramaṇannahi|

sphaṭikāntargataṁ vastu na gṛhṇīyāttu locanam||

35

pānīyāntargataṁ vāpi tasmāccakṣurnataijasam|

If it is considered that the sense organs are the products of the five elements(bhutas), then they would become the objects associated with forms, like the pots and such other products. Being endowed with form, each sense would be grasped by another sense. Then there would not be a separate location for each one. Moreover, when a particular object remains enclosed within another object, that particular object could not be grasped(cognized). The object kept within a crystal structure could not be seen by the eyes. Even the object which remains immersed within water could not be seen by the eyes. As per your view, if the eye is of the nature of fire, when the sight of the eye reaches the surface of the water, it would be extinguished immediately. Therefore, the sense of sight is not associated with form and it is not the product of fire.

यद्येवंसति कुड्यान्तर्निहितस्यापि वस्तुनः ॥

३६

ग्रहणंस्यादमूर्तत्वेनाहङ्कारोद्भवत्वतः।

yadyevaṁsati kuḍyāntarnihitasyāpi vastunaḥ||

36

grahaṇaṁsyādamūrtatvenāhaṅkārodbhavatvataḥ|

The Sages:

If this be so, there should be the apprehension of even the object kept on the other side of a wall, because of the sense organ being formless and being the product of ahankara tattva. But, such apprehension never takes place. Why?

तदसत्तामसत्वेन कुड्यादेर्गतिरोधतः ॥

३७

व्यङ्ग्यं व्यञ्जकयोर्यत्तु सजातीयत्वमीरितम्।

तदप्यचारु यत्कर्म जात्योर्दृग्विषयत्वतः ॥ ३८

रूपैकविषयन्नातः तैजसत्वञ्चहीयते।

तथात्वेतद्विषयार्थं ग्रहणन्नोपपद्यते ॥ ३९

नाप्राप्तं ग्रहणं दृष्टं यथा किंव्यवधानतः।

tadasattāmasatvena kuḍyādergatirodhataḥ 37

vyañgya vyañjakayoryattu sajātīyatvamīritam

tadapyacāru yatkarma jātyordṛgviṣayatvataḥ 38

rūpaikaviṣayannātaḥ taijasatvañcahīyate

tathātvetaḍviṣṭhārtha grahaṇannopapadyate 39

nāprāpta grahaṇam dṛṣṭam yathā kiṁvyavadhānataḥ

The Lord:

Your argument is unsound. The propagation of the light of the eyes is obstructed by the wall and other things which belong to the category of objects born of tamasic nature. The nature of belonging to the one and same class of object between the one which makes known and the one which is made known was proposed by you earlier. Even such view is untenable. Because, the activities related to the pot, cloth and such others and the class to which they belong are apprehended by the sense of sight which belongs to another class. Therefore, the view that the sense of sight would apprehend the form of elemental fire alone does not stand to reason. Similarly, it cannot be maintained that the sense of sight is the product of fire. If that were so, the apprehension of objects at a distance would not be possible. The apprehension of object which is not contacted by the respective sense, such as the object hidden by something, never takes place.

प्राप्तमेवेन्द्रियं सर्वं गृह्णादित्वग्यथेन्द्रियम् ॥ ४०

किञ्चमूखाद्यनुत्पत्तिः देहाङ्गत्वे प्रसज्यते।

घ्राणाद्यवयवोपेतो मूखादिः परिदृश्यते ॥ ४१

ततो व्यापकमेवेष्टं चक्षुर्दूरार्थं दर्शने।

श्रोत्रादीनि क्रमोक्तानि तद्ग्राह्याः पञ्चचक्रमात् ॥ ४२

भूतं पञ्चकं संबद्धं शब्दानां ग्राहिका श्रुतिः।

ततोऽवशिष्ट भूतेषु स्पर्शस्त्वग्राह्य इष्यते ॥ ४३

एवमन्येष्वपि ज्ञेयं तद्ग्राह्याः पञ्चक्रमात्।

श्रोत्रत्वग्लोचनादीनां क्रमेणोत्पत्तिरीरिता ॥ ४४

<i>prāptamevendriyaṃ sarvaṃ grhṇāditvagyathendriyam</i> ॥	40
<i>kiñcamūkhādyanutpattiḥ dehāṅgatve prasajyate</i>	
<i>ghrāṇādyavayavopeto mūkhādiḥ paridrśyate</i> ॥	41
<i>tato vyāpakameveṣṭaṃ cakṣurdūrārtha darśane</i>	
<i>śrotrādīni kramoktāni tadgrāhyāḥ pañcacakramāt</i> ॥	42
<i>bhūta pañcaka sambaddha śabdānāṃ grāhikā śṛtiḥ</i>	
<i>tato'vaśiṣṭa bhūteṣu sparśastvaggrāhya iṣyate</i> ॥	43
<i>evamanyeṣvapi jñeyaṃ tadgrāhyāḥ pañcacakramāt</i>	
<i>śrotratvaglocanādīnāṃ krameṇotpattirīritā</i> ॥	44

All senses apprehend only that which is contacted by them, just as the sense of touch apprehends only that which is in touch with the skin. Further, if the senses are considered to be the parts of the body, there is no possibility for the birth of dumb persons, deafs and others. Because, the dumb persons, deafs and such others are seen to be endowed with the organs of speech, hearing, smell and others. Therefore, for the sake of cognizing the things at a distance, the sense of sight is certainly recognized to be pervasive. The five senses beginning with the ears have been mentioned in the due order. The five objects of their apprehension have also to be understood in the same order. The sense of hearing apprehends the sounds related to the five elements beginning from the space. The sense of touch apprehends the touch related to the four elements beginning from the air. Similarly, the rest of the five objects of apprehension, form, taste and smell should be understood in the due order in respect of the remaining senses. Thus, the origination of the senses of hearing, touch, sight, taste and smell – ears, skin, eyes and others – has been explained in the due order.

ननु गोलकमेवेष्टं चक्षुः कैश्चित्सहेतुकम्।

सान्तरग्रहणाच्छाखा चन्द्रयोः युगपत्स्थितेः ॥ ४५

स्थूलार्थं ग्रहणाच्चैव तथा किमिति नेष्यते।

nanu golakameveṣṭam cakṣuḥ kaiścitsahetukam|
sāntaragrahaṇācchākhā candrayoḥ yugapatsthiteḥ|| 45
sthūlārtha grahaṇāccaiva tathā kimiti neṣyate|

The Sages:

Now, it is admitted by some persons , with arguments, that the eye-ball itself is the sense of sight, since there is the apprehension of a thing which is within another object(like crystal), since there is the simultaneous apprehension of the branch and the moon and since there is the apprehension of the gross objects.(If a subtle sense-organ is admitted, it could apprehend the subtle objects alone) Why such view is not admitted ?

गोलकादीन्द्रियत्वेन सान्तर ग्रहणं मतम् ॥ ४६

व्याप्तमेवेहि गृह्येत ग्राहको दीपवन्मतः ।

गोलकस्य तदव्याप्त्या चाक्षुष्यं दूरवारितम् ॥ ४७

पृत्वर्थग्रहणं यत्तत् व्यापकत्वे न युज्यते ।

नोचेद्गोलक मात्रस्य भावस्य ग्रहणं भवेत् ॥ ४८

एककालेतु शाखेन्द्रोः ग्रहणं व्यापकत्वतः ।

वस्तुस्थित्या तु शाखेन्द्रोः ग्रहणं नैक कालजम् ॥ ४९

आशुत्वेनाभिमानं तत् सहस्रदलभेदवत् ।

golakādīndriyatvena sāntara grahaṇam matam|| 46

vyāptamevehi gṛhyeta grāhako dīpavanmataḥ|

golakasya tadavyāptyā cākṣuṣyam dūravāritam|| 47

pṛtvarthagrahaṇam yattat vyāpakatve na yujyate|

nocedgolaka mātrasya bhāvasya grahaṇam bhavet|| 48

ekakāletu śākhendvoḥ grahaṇam vyāpakatvataḥ|

vastusthityā tu śākhendvoḥ grahaṇam naika kālajam|| 49

āśutvenābhimānam tat sahasradalabhedavat|

The Lord:

It is not because of the eye-ball and others being the sense organ that there is the apprehension of a thing which is within another object(like a crystal). Since the sense organ is pervasive,

it is capable of apprehending it. The apprehender is considered to be like the light of a lamp. Since the eye-ball cannot pervade that object, the possibility of being the sense of sight is far removed from it. With regards to the apprehension of the gross objects, that is consistent with the pervasive nature of the sense organ. If not, there would be the apprehension of only that thing which is of the size of the eye-ball. The simultaneous apprehension of the branch and the moon takes place because of pervasiveness. In reality, however, the apprehension of the branch and the moon does not occur at one and the same time. Such apprehension is due to the high intensity(abhimana) of the quickness of action, like the piercing of a set of thousand petals with a sharp needle within a fraction of a second.

ननु गोलकमेवेष्टं आधारत्वेन चक्षुषः ॥	५०
यत्रैवाधार सद्भावस्तत्राधेयो व्यवस्थितः।	
व्यापकत्वेन या सत्ता सात्वकिञ्चित्करी मता ॥	५१
व्यापकोपि यथा जीवो व्योमदेशे न बोधकः।	
कथं पुनर्दविष्टार्थं प्राप्य गृह्णाति लोचनम् ॥	५२

<i>nanu golakameveṣṭaṁ ādhāratvena cakṣuṣaḥ</i> ॥	50
<i>yatraivādhāra sadbhāvastatrādheyo vyavasthiataḥ</i> ।	
<i>vyāpakatvena yā sattā sātva kiñcitkarī matā</i> ॥	51
<i>vyāpakopi yathā jīvo vyomadeśe na bodhakaḥ</i> ।	
<i>kathaṁ punardaviṣṭhārthaṁ prāpya gṛhṇāti locanam</i> ॥	52

The Sages:

Now, another issue arises. The eye-ball alone is recognized as the support(locus) of the sense of sight. It is well established that what is supported exists only in a place where the support exists. Therefore, the existence of the sense organ which is considered to be pervasive does not serve the purpose, just as the jiva(soul) , though being pervasive, is not a cognizer in the region of the space where he has no sense organ to cognize with. How then can the eye reach to the objects at a great distance and apprehend them?

तदसत्तैजसत्वेन गोलकस्य बहिष्कृतेः।	
दीपवत् तत्कृतास्थानं चक्षुर् गृह्णाति नाद्भुतम् ॥	५३
दीपेनोपकृतं चक्षुस्तमसीवार्थं संचयम्।	

ततो गन्धादिनोक्तेन प्रसङ्गो दूरवारितः ॥	५४
चक्षुराधार भूतस्य गोलकस्याप्रवृत्तितः ।	
ननुनायनतेजोभिः निस्सृतैर्मीलितेपि च ॥	५५
अर्थो गृह्येत तन्नाशु विनाशान्मीलनोत्तरम् ।	
घटान्तस्स्थस्य दीपस्य प्रभा इव विधानतः ॥	५६
दृशो गोलकमात्रत्वे ह्यप्राप्त ग्रहणं भवेत् ।	
यद्यप्राप्तञ्च गृहीयात् तत्तत्स्याद्व्यवधानतः ॥	५७
एवं सति त्वगादेश्च गत्वार्थं ग्रहणं भवेत् ।	
तस्माद्वापकं एष्टव्यं चक्षुर्दूरार्थं दर्शने ॥	५८
इति चेत्तन्न वाय्वादि भूताधिष्ठान गोचरम् ॥	
गत्वार्थग्रहणं नैषां किन्तु प्राप्तार्थमापकाः ॥	५९

<i>tadasattaijasatvena golakasya bahiṣkṛteḥ </i>	
<i>dīpavat tatkr̥tāsthānaṁ cakṣur gṛhṇāti nādbhutam </i>	53
<i>dīpenopakṛtaṁ cakṣustamasīvārtha saṁcayam </i>	
<i>tato gandhādinoktena prasaṅgo dūravāritaḥ </i>	54
<i>cakṣurādhāra bhūtasya golakasyāpravṛttitaḥ </i>	
<i>nanunāyanatejobhiḥ nissṛtairmīlitepi ca </i>	55
<i>artho gṛhyeta tannāśu vināśānmīlanottaram </i>	
<i>ghaṭāntassthasya dīpasya prabhā iva vidhānataḥ </i>	56
<i>dṛśo golakamātratve hyaprāpta grahaṇaṁ bhavet </i>	
<i>yadyaprāptaṅca gṛhṇīyāt tattatsyādvvyavadhānataḥ </i>	57
<i>evaṁ sati tvagādeśca gatvārtha grahaṇaṁ bhavet </i>	
<i>tasmādvvyāpakaṁ eṣṭavyaṁ cakṣurdūrārtha darśane </i>	58
<i>iti cettanna vāyvādi bhūtādhiṣṭhāna gocaram </i>	
<i>gatvārthagrahaṇaṁ naiṣāṁ kintu prāptārthamāpakāḥ </i>	59

The Lord:

This argument is unsound. The sense of sight, being of the nature of taijasa-ahankara goes forth beyond the eye-ball. Even though it has the eye-ball as its locus, it apprehends

the objects at a distance like the light of a lamp. There is nothing here to wonder at. Just as the sense of sight, even though situated in darkness, apprehends the objects pervaded by the rays of a lamp, even so it apprehends the objects pervaded by the rays coming out from itself. Thus, the contingency (of sense organs being the products of the elements) mentioned earlier is far removed on the ground of smell and others (being manifested by the elements and therefore requiring a sense organ produced by the elements). Since the eye-ball which is the locus of the sense of sight cannot go forth and be active, it follows that the sense of sight functions by going out to the objects. Now, even when the eyes are closed, the objects should be apprehended by the rays which went forth from the eyes just before the closing of the eyes. This does not happen. Because, the rays perish immediately after the closing of the eyes, like the light of a lamp within a pot, when the pot is covered. If the sense of sight could be the eye-ball only, there would be the apprehension without reaching to the object. And if the eye-ball apprehends the objects even without reaching to them (without having contact with them), there should be such apprehension even when there is an interposition (as of a wall). Therefore, in respect of the cognition of the distant objects, the sense of sight should certainly be admitted to be pervasive. This being the case, if it be argued that even for the sense of touch and other senses, there should be apprehension of the objects by proceeding towards them, that cannot be so. In the case of those objects like touch which have the air and others as the locations, the apprehension does not take place by reaching to the objects. But, those senses make known the objects which have come to them.

नेत्रवच्छ्रवणं गत्वा न गृह्णाति यदिध्वनिम्।

दिग्देशोपहितशब्दः कथं अत्रोपपद्यते ॥

६०

netravacchravaṇaṁ gatvā na gṛhṇāti yadidhvaniml

digdeśopahitaśśabdaḥ kathaṁ atropapadyate ॥

60

The Sages:

If the sense of hearing does not go forth like the sense of sight and apprehends the sound, then how could there be possibility for the apprehension of sound as conditioned by place and direction?

तदसद्वेगतशब्दस् सन्तत्या श्रोत्रमागतः ।

बाणादिपातवत्सद्यो दिग्देशाननुमापयेत् ॥

६१

तदाप्रागनुभूत्यैव भेर्याद्यनुमितिश्चया ।

गृह्णन्ति प्राप्तमेवार्थं इन्द्रियाणीत्यतस्स्थितम् ॥

६२

नैकमिन्द्रियमेवेष्टं चक्षुरूपाद्यवेदनात्।

tadasadvegataśśabdas santatyā śrotramāgataḥ|

bāṇādipātavatsadyo digdeśānanumāpayet||

61

tadāprāganubhūtyaiva bheryādyanumitiścayā|

gṛhṇanti prāptmevārthaṁ indriyāṅītyatassthitam||

62

naikamindriyameveṣṭaṁ cakṣūrūpādyavedanāt|

The Lord:

This argument is baseless. Since sound comes quickly to the sense of hearing through a succession of air-waves as in the quick flight of an arrow and other such objects, the place and direction are inferred. As for the inference of the drum and others(as the source of sound), that is only due to the inference based on the past experience. It is therefore established that the senses other than the sense of sight apprehend only those objects which come to them. The sense organ is not to be considered as only one, since there would not be such distinctions as ‘that color is apprehended by sight alone’ and so on.

भूत भावि भवत्काल भावि भावेषु भावतः ॥

६३

अभिमानानुसन्धान निश्चयैः करणत्रयम्।

दिक्काल विषयं बाह्यं वर्तमानैक गोचरम् ॥

६४

आन्तरं बाह्यसापेक्षं बहिरर्थावलोकने।

आन्तरेसति बुद्ध्यादौ रूपाद्यनवभासनात् ॥

६५

bhūta bhāvi bhavatkāla bhāvi bhāveṣu bhāvataḥ||

63

abhimānānusandhāna niścayaiḥ karaṇatrayam|

dikkāla viṣayaṁ bāhyaṁ vartamānaika gocaram||

64

āntaraṁ bāhyasāpekṣaṁ bahirarthāvalokane|

āntaresati buddhyādau rūpādyanavabhāsanāt||

65

Ahankara, manas , buddhi – the role of these three internal instruments is there in the three activities - abhimana(‘I’-centered resolution), anusandhana(close scrutiny) and determination (niscaya). These three activities are related to the objects belonging to all the three modes of

time – past, present and future. The external organs directed towards the objects conditioned by direction and time cognize only those objects which belong to the present time. In cognizing the external objects, the internal organs evidently require the assistance of the external organs. This is because, even though the buddhi tattva is present, objects are not cognized.

कर्मेन्द्रियाणि सार्थानि धीन्द्रियोप कृतानि च।
 अज्ञाते करणा योगान् नैवं बुद्धीन्द्रियाणि तु॥ ६६
 कर्मेन्द्रियाणि वाक्पाद पाणि गुह्य गुदानि च।
 ज्ञानेन्द्रियाणां ज्ञातृत्व हेतुत्वात् कृत्य योगतः॥ ६७
 तदर्थमेष्टव्यानीह पञ्चकर्मेन्द्रियाणि तु।

karmendriyāṇi sārthāni dhīndriyopa kṛtāni ca
ajñāte karaṇā yogān naivaṃ buddhīndriyāṇi tu 66
karmendriyāṇi vākpāda pāṇi guhya gudāni ca
jñānendriyāṇāṃ jñātr̥tva hetutvāt kṛtya yogataḥ 67
tadarthameṣṭavyānīha pañcakarmendriyāṇi tu

The organs of action which are assisted by the organs of knowledge are in the body in order to effect definite purposes. Actions related to the objects cannot be possible when those objects remain unknown. But, the organs of knowledge are not in need of prior knowledge. Speech, feet, hands, anus and the genital organ – these are the organs of action. The organs of knowledge are meant for the manifestation of the power of knowing. In order to manifest the power of action related to the known things, these five organs of action are essentially needed here.

कर्मात्र समवेताया क्रियाऽसक्ताहि पुद्गले॥ ६८
 तदभिव्यञ्जकं यत्तत् कर्मेन्द्रियमिति स्मृतम्।
 नात्र बुद्धीन्द्रियाण्येव तदभिव्यञ्जकानि तु॥ ६९
 विरुद्ध व्यञ्ज्य भेदेन बुद्धीन्द्रिय बहुत्ववत्।
 नेष्टं यद्यात्मसामर्थ्यं गमनादि क्रियाकरम्॥ ७०
 मृतदेहेऽपि कर्तृत्वं प्रसक्तं केन वार्यते।

कर्तृत्वमप्यणोरेव न जडस्य घटे यथा ॥	७१
न चित्सन्निधि मात्रेण कर्तृत्वं जडवस्तुनः।	
कुंभादेश्चाविशेषेण कर्तृत्वं सन्निधेस्तदा ॥	७२
ज्ञानक्रिया तु शक्तिर्या सा पुद्गल समाश्रिता।	
सैव संलक्ष्यते शक्तिर्बुद्धिकर्मेन्द्रियात्मकैः ॥	७३

<i>karmātra samavetāyā kriyā'saktāhi pudgale</i>	68
<i>tadabhivyañjakam yattat karmendriyamiti smṛtam</i>	
<i>nātra buddhīndriyāṅyeva tadabhivyañjakāni tu</i>	69
<i>viruddha vyaṅgya bhedena buddhīndriya bahutvavat</i>	
<i>neṣṭam yadyātmasāmarthyam gamanādi kriyākaram</i>	70
<i>mṛtadehe'pi kartṛtvaṁ prasaktaṁ kena vāryate</i>	
<i>kartṛtvamapyāṅoreva na jaḍasya ghaṭe yathā</i>	71
<i>na citsannidhi mātrena kartṛtvaṁ jaḍavastunaḥ</i>	
<i>kumbhādeścāviśeṣeṇa kartṛtvaṁ sannidhestadā</i>	72
<i>jñānakriyā tu śaktiryā sā pudgala samāśritā</i>	
<i>saiva saṁlakṣyate śaktirbuddhikarmendriyātmakaiḥ</i>	73

The kriyasakti which is inseparably associated with the soul is in unmanifested state. Only this kriyasakti is denoted by the term 'karma' (when we say karma indriyas). That which manifests the kriyasakti of the soul is known as the karmendriya. Here, the organs of knowledge themselves cannot become the manifesting factors of that kriyasakti. Based on the different and opposed fields of action, the karmendriyas become manifold. Just as the manifoldness of the organs of knowledge, even for the karmendriyas there is manifoldness. If the capacity needed for walking, taking and so forth is considered to be in the body itself, and not due to the power of action of the soul, then in which way this capacity is obstructed in the dead body? The power of action is applicable to the soul only, not to the inert objects. Just as the power of action is not seen in the pot and such other things, even so it is not present in the organs. Moreover, the power of action is not induced to the inert objects simply by the immediate presence of a conscious being (cetana atma). If it be so, since the soul is pervasive by nature, even the objects such as the pot and others would be invested with the power of action, being pervaded by the conscious soul whose presence is

without any specificity. As associated with the soul, there is cit-sakti which is of the nature of knowing and doing. It is this cit-sakti that cognizes the objects through the organs of knowledge and action.

अनेककाल संरुद्धं आत्मानं तमसोषितम्।	
विवेकात्कुर्वतेऽर्थज्ञं तदिन्द्रिय फलं द्विजाः ॥	७४
मनोऽवधान संयुक्तः चित्शक्युपकृतः पुमान्।	
आलोचयति बाह्यार्थं करणैश्चक्षुरादिभिः ॥	७५
तदा संजायते ज्ञानं विकल्प विधुरं पुरा।	
एवमालोचितेह्यर्थे विकल्पस्स्यादनन्तरम् ॥	७६

<i>anekakāla saṁruddhaṁ ātmānaṁ tamasoṣitam </i>	
<i>vivekātkurvate'rthajñāṁ tadindriya phalaṁ dvijāḥ </i>	74
<i>mano'vadhāna saṁyuktaḥ citśakyupakṛtaḥ pumān </i>	
<i>ālocayati bāhyārthaṁ karaṇaiścakṣurādibhiḥ </i>	75
<i>tadā saṁjāyate jñānaṁ vikalpa vidhuraṁ purā </i>	
<i>evemālocitehyarthe vikalpassyādanantaram </i>	76

O, the twice-born Sages!, these organs enable the soul which remains shrouded and obstructed beginninglessly by mala(veiling principle) to know the objects distinctly. The very purpose of the organs is to make the soul to be the knower of the true nature of the objects. The soul, being assisted by the mind which is intent on knowing the things and being assisted by the cit-sakti apprehends the external objects through the organs such as eye and others. In the first stage, indistinct cognition arises through the external organs, eye and others. Subsequently, distinct cognition occurs in respect of the objects cognized indistinctly, through the function of the mind.

बहुष्वालोचितेष्वेक पदार्थं विषयीकृतम्।	
आलोचकस्य मनसो विकल्पःपरिपठ्यते ॥	७७
नोचेद्युगपदुत्पत्तिर्ज्ञानां केन वार्यते।	
आलोचनत्वं व्यापारः चक्षुरादेश्च केवलः ॥	७८
केवले कल्पितेऽर्थेस्मिन् संकल्पो मनसा भवेत्।	

स च पूर्वानुभूत्यानुगुण्याद्धर्म विनिश्चयः ॥

७९

अमी धर्मा घटस्यैव नान्यस्येत्यनुसंस्मृतिः ।

<i>bahuṣvālociteṣveka padārtha viṣayīkṛtam </i>	
<i>ālocakasya manaso vikalpaḥ paripaṭhyate </i>	77
<i>nocedyugapadutpattirjñānām kena vāryate </i>	
<i>ālocanatvaṁ vyāpāraḥ cakṣurādeśca kevalaḥ </i>	78
<i>kevale kalpite'rthesmin saṁkalpo manasā bhavet </i>	
<i>sa ca pūrvānubhūtyānugūṇyāddharma viniścayaḥ </i>	79
<i>amī dharmā ghaṭasyaiva nānyasyetyanusaṁsmṛtiḥ </i>	

To acquire the cognition of a single object through manas in respect of the diverse objects perceived previously is said to be the distinct cognition .If there is no such manas tattva, how the occurrence of simultaneous knowledge of all the objects is obstructed for the organs of knowledge? Even the perceptive power of the eye and the power of other organs would remain ineffective, if the function of manas is not there. Sankalpa(remembrance) occurs first through manas. Even this sankalpa occurs as oriented according to the prior experience related to the object perceived. Therefore it is the ascertainment related to an attribute. This ascertainment of attribute is the related flow of the recollection as to “ such qualities are associated only with this pot, not with others”.

मनसा स्वीकृतार्थस्य येन ग्राहक संगतिः ॥

८०

अहङ्कारस्समुद्दिष्टसोभिमानात्मको मतः ।

स नोचेद्ग्राहकोनात्मा तस्यान्यैश्चाविशेषतः ॥

८१

अहंकृदन्तर्भोगोऽथस् सर्वत्रापि प्रवर्तकः ।

<i>manasā svīkṛtārthasya yena grāhaka saṁgatiḥ </i>	80
<i>ahaṅkāraśsamuddiṣṭasobhimānātmako mataḥ </i>	
<i>sa nocedgrāhakonātmā tasyānyaiścāviśeṣataḥ </i>	81
<i>ahaṅkṛdantarbhogo'thas sarvatrāpi pravartakaḥ </i>	

A communicative link occurs to the cognizing self in respect of the object remembered and admitted by the manas. That by which this communicative link is manifested is known as ahankara. This ahankara tattva is of the nature of 'I'-centered resolution. In the absence of

such ahankara tattva, the self does not become a fully evolved cognizer. This is because there is no relation with the external object for the self. Therefore, this ahankara is considered as the principle which creates internal experience of the cognition of a thing. Such ahankara is actively engaged under all circumstances.

बुद्धिः प्रवर्तते पश्चाद् विषयाच्चवसायिनी ॥ ८२

मनस्संकल्पितस्यैक निष्ठत्वेनानुरोधतः ।

विषयाच्चवसायात्मा बुद्धिरेवैष केवलः ॥ ८३

काकाक्षिवन् मनश्चारो बहिरन्तः प्रवर्तनात् ।

मनस्स्वीकृत एवार्थे बुद्ध्यहङ्कारयोर्गतिः ॥ ८४

आलोचनादि बुद्ध्यन्तैः करणैरर्थनिश्चयः ।

buddhiḥ pravartate paścād viṣayāddhyavasāyinī ॥ 82

manassāṅkalpitasyaika niṣṭhatvenānurodhataḥ ।

viṣayāddhyavasāyātmā buddhirevaiṣa kevalaḥ ॥ 83

kākākṣivan manaścāro bahirantaḥ pravartanāt ।

manassvīkṛta evārthe buddhyahaṅkārayorgatiḥ ॥ 84

ālocanādi buddhyantaiḥ karaṇairarthaniścayaḥ ।

Then proceeds the buddhi tattva which effects the determinate cognition of the object perceived before. The object as recollected (samkalpita) by the manas tattva is ascertained by the buddhi tattva. That determinate cognition (adhyavasaya) which becomes well ascertained in respect of the cognition of the single object recollected by the manas is due to the function of the buddhi tattva only. The function of the manas tattva takes place both internally and externally, like the eye of the crow. At all times, the functions of the ahankara tattva and the buddhi tattva are seen as related to the objects recollected and conceived by the manas tattva. Thus, the ascertained cognition related to an object takes place through the instruments from the eyes to the buddhi tattva.

यद्यत् ज्ञानं भवेत्सर्वं न तच्चिच्छक्ति संभवम् ॥ ८५

तत्सर्वं बौद्धमेष्टव्यं विनाशित्वेन हेतुना ।

yadyat jñānaṁ bhavetsarvaṁ na taccicchakti sambhavam|| 85
tatsarvaṁ bauddhameṣṭavyaṁ vināśitvena hetunā

The Sages:

Whatever may be the cognition, it does not arise through the cit-sakti of the soul. Every cognition should be admitted to have been effected by the buddhi tattva alone, because of the perishable nature of such cognition.

तन्न बुद्धेर्जडत्वेन ज्ञानोत्पादकताकुतः ॥ ८६

अभिव्यञ्जक संबन्धात् कादाचित्कतयाचितः ।

क्षणिकत्वं तु नित्याया अपिसद्योऽनुभूयते ॥ ८७

यावद्दीपस्स्थितस्तावत् पदार्थानां प्रकाशकः ।

अभिव्यञ्जक हेतूनां सन्त्यैव प्रवृत्तितः ॥ ८८

धारावाहिक धीश्चापि क्षणिकैवानुभूयते ।

अथ एव हि भावानां क्षणिकत्वेन संविदः ॥ ८९

क्षणिकत्वं ब्रुवाणानां आशापीडा निवारिता ।

tanna buddherjaḍatvena jñānotpādakatākutaḥ|| 86

abhivyañjaka sambandhāt kādācitkatayācitaḥ |

kṣaṇikatvaṁ tu nityāyā apisadyo'nubhūyate|| 87

yāvaddīpassthitastāvat padārthānāṁ prakāśakaḥ |

abhivyañjaka hetūnāṁ santatyaiva pravṛttitaḥ|| 88

dhārāvāhika dhīścāpi kṣaṇikaivānubhūyate |

atha eva hi bhāvānāṁ kṣaṇikatvena saṁvidaḥ|| 89

kṣaṇikatvaṁ bruvāṇānāṁ āśāpīḍā nivāritā |

The Lord:

That is not so. The buddhi tattva being inert, how could it originate cognition? Sometimes, the consciousness seems to be occasional because of the relation between the thing which manifests and the thing which is manifested. Based on the same reason, momentariness is experienced even of the consciousness which is absolutely eternal. So long as the lamp exists, it manifests the objects.(But the objects are not originated by the light of the lamp nor do they

perish when the light disappears). Because the causes of manifestation function in a successive order, there occurs the constant stream of cognition which is also experienced as momentary. For the same reason, the unpleasant view of those who maintain the concept of momentariness of consciousness based on the momentariness of the thing which manifests cognition gets far removed from here.

सत्त्वेन क्षणिकाभावा नेष्यन्ते किमितीश्वर ॥	९०
अर्थक्रियाकारिताहि सत्तासाक्षणिकेषु च।	
क्रमाक्रम विभागाभ्यां स्थिरेषु तदयोगतः ॥	९१
विलंबकारणायोगात् तथास्थैर्यक्षतेरपि।	
अलं स्वतोऽसामर्थ्यस्य सहकारि शतैरपि ॥	९२
अर्थक्रियाकरत्वेन क्षणिकत्वं अवस्थितम्।	

<i>sattvena kṣaṇikābhāvā neṣyante kimitīśvarā</i>	90
<i>arthakriyākāritāhi sattāsākṣaṇikeṣu ca</i>	
<i>kramākrama vibhāgābhyāṃ sthīreṣu tadayogataḥ</i>	91
<i>vilāmbakāraṇāyogāt tathāsthairyakṣaterapi</i>	
<i>alaṃ svato'sāmarthyasya sahakāri śatairapi</i>	92
<i>arthakriyākaratvena kṣaṇikatvaṃ avasthitam</i>	

O, Lord!, why the things are not admitted to be momentary, even accepting the view that they are real? Indeed, reality is nothing but the practical efficiency and this efficiency is present in the momentary. The possibilities of production may be in the sequential order or may be in non-sequential order. On a broad analysis of these possibilities, it becomes evident that the practical efficiency is impossible among the permanent things. Delay in production is not possible for a cause. Similarly, there is also non-acceptability of the alleged permanence. Since all the effects of the cause are produced simultaneously, their existence at the succeeding moment is unintelligible. For a thing which is incapable of its own production, there is no use of even hundreds of accessories. In view of the practical efficiency, it should be admitted that only momentariness exists.

क्षणिकत्वे पदार्थानां कार्य कारणाक्षतिः ॥	९३
कार्य कारणरूपेण भवेत्कारणतां वृजेत्।	

वर्तमानोऽघटत्वे न मृत्पिण्डः कुंभतां वृजेत् ॥	९४
अतः क्षणद्वयस्थायि कार्योत्पत्तौतु कारणम् ।	
तयोरर्थान्तरत्वे न तदुत्पत्तौतु कारणम् ॥	९५
अन्यथा समकालोपि भावः कस्मान्नकारणम् ।	
द्वयोरर्थान्तरत्वेन कालभेदः कथं तयोः ॥	९६

<i>kṣaṇikatve padārthānām kārya kāraṇākṣatiḥ</i> ॥	93
<i>kārya kāraṇarūpeṇa bhavetkāraṇatām vṛjet</i> ॥	
<i>vartamāno'ghaṭatve na mṛtpiṇḍaḥ kuṁbhataīm vṛjet</i> ॥	94
<i>ataḥ kṣaṇadvayasthāyi kāryotpattautu kāraṇam</i> ॥	
<i>tayorarthāntaratve na tadutpattautu kāraṇam</i> ॥	95
<i>anyathā samakālopi bhāvaḥ kasmānnakāraṇam</i> ॥	
<i>dvayorarthāntaratvena kālabhedaḥ katham tayoḥ</i> ॥	96

The Lord:

If the things are momentary, there would be abandonment of the relation existing between the cause and the effect. That which exists later as the effect and as the cause prior to the effected state, could attain the position of being a cause. The lump of clay which exists earlier but not as a pot, later attains the form of a pot. Therefore, that which is permanent in two instants is held to be the cause for the origination of the concerned effect. If these two (cause and effect) have wholly different things (without any trace of non-difference in any manner), the one would not be the cause of the origination of the other. Otherwise, why should not any existent be the cause of any other existent, belonging to the same time? (why should not the clay produce cloth, for example?) The two (cause and the effect) being wholly different, how could there be difference in time between the two? (If causality be admitted for an antecedent which is wholly different, then, in consideration of the two things which are antecedent to the seed and sprout, the simultaneous origination of both the seed and the sprout would become a possible event)

कारणस्य कुतस्त्योवा विशेषस्सहकारितः ।	
कुतो वा घटनिष्पत्तिः तन्तुभ्यो न भवेद्विजाः ॥	९७
कार्यकारण भावोऽतस्स्थिरेष्वेव व्यवस्थितः ।	
अर्थक्रियाकरत्वञ्च स्थायिनां क्रमशस्स्थितम् ॥	९८

समर्थस्य सदाकार्यकरत्व नियमो न च।

अग्निर्दाहसमर्थोपि स्फोटेऽङ्गुलिमपेक्षते ॥

९९

<i>kāraṇasya kutastyovā viśeṣassahakāritaḥ </i>	
<i>kuto vā ghaṭaniṣpattiḥ tantubhyo na bhaveddvijāḥ </i>	97
<i>kāryakāraṇa bhāvo'tassthireṣveva vyavasthitaḥ </i>	
<i>arthakriyākaratvañca sthāyinām kramaśassthitam </i>	98
<i>samarthasya sadākāryakaratva niyamo na ca </i>	
<i>agnirdāhasamarthopi sphoṭe'ṅgulimapekṣate </i>	99

And for the cause, how can there result differentiation(in the production of different effects) through difference in the accessories(since differentiation by another is impossible on the hypothesis of momentariness)? O, the twice-born Sages!, how is that the origination of pot from the threads is not taking place?(since, according to you, any earlier instant characterised by anything is the cause of any succeeding instant characterised by something else). Therefore, it is established that the relationship of cause and effect is observed only among the permanent things. Even among the permanent things, practical efficiency is established to be in sequence. And there is no rule as to that which is capable of producing an effect should be always producing the effects, even when there are no accessories. Fire, though capable of burning, requires a finger in producing a blister.

क्रमाक्रम विभागाभ्यां दुराशाक्षणिकत्वधीः।

किञ्च प्रागनुभूताया धीस्सेयं उपजायते ॥ १००

क्षणिकत्वे कुतस्तस्याः प्रत्यभिज्ञाहि जायते।

क्षणिकत्वं पदार्थानां अथवाऽस्तु जडात्मनाम् ॥ १०१

कारणत्रयमात्रं यत् सर्वकार्येष्वपेक्षते।

बिन्द्वादयोपि ये भावास् समान परिणामिनः ॥ १०२

ज्ञानमेव स्थिरन्नित्यं जडवर्गस्य दीपकम्।

तस्य क्षणिकता ज्ञेया वस्तूनां क्षणिकत्वतः ॥ १०३

<i>kramākrama vibhāgābhyāṁ durāsākṣaṇikatvadhīḥ </i>	
<i>kiñca prāganubhūtāyā dhīsseyaṁ upajāyate </i>	100
<i>kṣaṇikatve kutastasyāḥ pratyabhijñāhi jāyate </i>	
<i>kṣaṇikatvaṁ padārthānāṁ athavā'stu jaḍātmanām </i>	101
<i>kāraṇatrayamātraṁ yat sarvakāryeṣvapekṣate </i>	
<i>bindvādayopi ye bhāvās samāna pariṇāmināḥ </i>	102
<i>jñānameva sthirannityaṁ jaḍavargasya dīpakam </i>	
<i>tasya kṣaṇikatā jñeyā vastūnāṁ kṣaṇikatvataḥ </i>	103

The view that momentariness results from the analysis of productions taking place in the sequential order and non-sequential order is but due to an unpleasant desire. Further, there arises recognition in the form 'this is the cognition that was experienced before'. If such cognition be momentary, from where that recognition of the previous experience arises? Or, let there be momentariness for the things which are of inert nature like space and others, for all the things which require the three causes – efficient cause, material cause and the instrumental cause – for their production and other existents such as the bindu which are similar in respect of being transformed. But that which makes known such classes of inert things, the knowledge, alone is permanent. Its apparent momentariness should be understood to be due to the momentariness of the things which manifest it.

सत्सुबाह्येषु भावेषु धियस्स्थैर्यं भवेदपि।

असत्सूपाध्य भेदेन धियः क्षणिकता स्वतः ॥ १०४

बुद्धिरेवेहि बाह्यार्थं रूपेण प्रतिभासते।

भेदोपलंबाभावाच्च सहैव प्रतिभासनात् ॥ १०५

विषयत्वञ्च न ज्ञानाद्युज्यतेऽर्थान्तरस्य तु।

अर्थान्तरत्वे तत् ज्ञानं कथं तस्य भवेदिह ॥ १०६

यदन्यस्य स्वरूपन्तु कथमन्यस्य संभवेत्।

न हि कुंभगतं रूपं भेवेद्रूपं पटस्य च ॥ १०७

ततस्संविदि यद्रूपं संविदो रूपमेव तत्।

न संविद्रूपयोर्भेदो विषयज्ञानयोर्वद ॥ १०८

<i>satsubāhyeṣu bhāveṣu dhiyassthairyaṁ bhavedapi </i>	
<i>asatsūpādhyā bhedena dhiyaḥ kṣaṇikatā svataḥ </i>	104
<i>buddhirevehi bāhyārtha rūpeṇa pratibhāsate </i>	
<i>bhedopalaṁbābhāvācca sahaiva pratibhāsanāt </i>	105
<i>viśayatvaṅca na jñānādyujyate'rthāntarasya tu </i>	
<i>arthāntaratve tat jñānaṁ kathaṁ tasya bhavedihall</i>	106
<i>yadanyasya svarūpantu kathamanyasya saṁbhavet </i>	
<i>na hi kuṁbhagataṁ rūpaṁ bhevedrūpaṁ paṭasya ca </i>	107
<i>tatassaṁvidi yadrūpaṁ saṁvidō rūpameva tat </i>	
<i>na saṁvidrūpayorbhedo viśayajñānayorvadall</i>	108

The Sages:

As long as the external objects are there, there would be constancy to the knowledge. In the absence of external objects, knowledge is with the nature of momentariness, since there is no adjunct for it. Through its evident presence along with the object and its cognition related to diverse objects, only the knowledge shines forth in the form of external objects. The nature of being an object(objectness) cannot be admitted to the thing which exists as different from the knowledge. If so, how does the knowledge itself occur? How could the exact form of a different object be conceived as the form of some other different object? The form which is present in the pot cannot become the form which is present in the cloth. Therefore, the form which is cognized by the knowledge is the form of the knowledge itself. So, there is no difference between the knowledge and the object which is of the form of knowledge itself. So, kindly explain the real state of knowledge and the object.

तदसत्संविदर्थेन भिद्यते न तथापि सः।	
तद्भेदको नचेदर्थस्संविद्भेदः कथं भवेत्॥	१०९
भवेन्नहि स्वतोभेद एकस्याघटसंविदः।	
भेदानंत्य प्रसंगेन भेदकोऽर्थो धियो मतः ॥	११०
किञ्चैकस्य पदार्थस्य नानारूप परिग्रहः।	
उपाधिमन्तरा नस्यात् संविदस्स्फटिकस्य वा ॥	१११
ततोऽर्थ क्षणिकत्वेन क्षणिकत्वञ्च संविदः।	
प्रसंगानुप्रसंगेन बौद्धवादोऽपि वर्णितः ॥	११२

<i>tadasatsaṁvidarthena bhidyate na tayāpi saḥ </i>	
<i>tadbhedako nacedarthassaṁvidbhedaḥ katharṁ bhavet </i>	109
<i>bhavennahi svatobheda ekasyāghaṭasaṁvidaḥ </i>	
<i>bhedānaṁtya prasaṁgena bhedako'rtho dhiyo mataḥ </i>	110
<i>kiñcaikasya padārthasya nānārūpa pari-grahaḥ </i>	
<i>upādhimantarā nasyāt saṁvidassphaṭikasya vā </i>	111
<i>tato'rtha kṣaṇikatvena kṣaṇikatvañca saṁvidaḥ </i>	
<i>prasaṁgānuprasaṁgena bauddhavādo'pivarṇitaḥ </i>	112

The Lord:

Your view is not correct. Knowledge gets differentiated by the object. But the object is not differentiated by the knowledge. Therefore, if there is no diversity in objects, how does there occur the diverse cognition? The single cognition in respect of a pot gets differentiated as ‘this is different from the other one; there are many pots’ and so on. So it is established that only the object effects diversity in cognition. The nature of being in diverse forms cannot occur to an object without being associated with adjuncts like the crystal. Therefore, diversity in cognition is due to the presence of adjuncts only. So this kind of bauddha-argument that the momentariness of knowledge is due to the momentariness of the object is unsound and set aside.

सप्तमः पटलः समाप्तः

saptamaḥ paṭalaḥ samāptaḥ

Here ends the seventh chapter

८ तन्मात्रादि पाश पटलः
8 tanmātrādi pāśa paṭalah

8 The Nature of Subtle and Gross Elements

तन्मात्राण्यपि वर्ण्यन्ते क्रमप्राप्तानि संप्रति।
बाह्येन्द्रिय परिच्छेद्य गुणत्वाद्भूत संहतिः ॥ १
प्रत्यक्षत्वेऽस्मदादीनां स्थिता कारण पूर्विका।
यत्तत्र कारणं विप्रास्सातु तन्मात्र संहतिः ॥ २

tanmātrāṅyapi varṇyante kramaprāptāni saṁpratiḥ
bāhyendriya paricchedya guṇatvādbhūta saṁhatiḥ 1
pratyakṣatve'smadādīnāṁ sthitā kāraṇa pūrvikā
yattatra kāraṇaṁ viprāssātu tanmātra saṁhatiḥ 2

Next, the qualities of the subtle elements(tanmatras) which come next in the order of the tattvas, are now described. Since the aggregate of the gross elements possesses qualities which are ascertainable by external sense organs and since they become evident even in the direct perception of those like us, it should be known that these qualities have their own causes. O, the twice-born Sages!, that which is their cause is the aggregate of the subtle elements(tanmatras).

विशेषवत्वाच्छब्दादेः ते च सामान्य पूर्वकाः।
यत्त्रापि च सामान्यं तन्मात्रं इति भावयेत् ॥ ३
एकद्वित्रिचतुःपञ्च गुणा तन्मात्र संहतिः।
अत एव हि भूतानां अभियोगो गुणेः क्रमात् ॥ ४
स्थौल्य सौक्ष्म्य कृतोभेदो भूत तन्मात्रयोरिह।

viśeṣavatvācchabdādeḥ te ca sāmānya pūrvakāḥ
yattatrāpi ca sāmānyaṁ tanmātraṁ iti bhāvayet 3

ekadvitricatuḥpañca guṇā tanmātra saṁhatiḥ|
ata eva hi bhūtānām abhiyogo guṇeḥ kramāt|| 4
sthaulya sauḥṣmya kṛtobhedo bhūta tanmātrayoriha|

Since sound, touch and others have distinct operations, these distinctions should have a precedent generality. This generality too should be understood to be the subtle elements. The aggregate of tanmatras has one, two, three, four and five qualities. The elements(bhutas) are conjoined with the qualities. In this process, each succeeding element is conjoined with a quality in addition to the quality of the preceding element. The difference between the gross elements and tanmatras gets manifested due to grossness and subtleness.

शब्दादिमात्रं तन्मात्रं इत्युक्तञ्चेन्निराश्रयम् ॥ ५
शब्दादीनां गुणत्वेन कुतोऽस्य गुणिहेतुता।

śabdādimaṅtraṁ tanmātraṁ ityuktañcennirāśrayam|| 5
śabdādīnām guṇatvena kuto'sya guṇihetutā|

The Sages:

Because it is of the nature of being a quality pertaining to sound, touch and others and because it exists in its own state without any locus, it is called 'tanmatras'. For this kind of tanmatra, how does there occur the nature of being the possessor of quality(guni)?

न गुणी कश्चिदर्थोऽस्ति जडो गुणसमाश्रयः ॥ ६
गुणा एवानुभूयन्ते गुणीसंज्ञाश्च संगताः।
विश्वं गुणात्मकं शान्तं घोरमूढात्मकं यतः ॥ ७
तथा प्रवृत्ति नियम प्रकाशार्थत्वं हेतुना।
मोहदुःख सुखात्मत्वाद् अपि नार्थान्तरन्ततः ॥ ८

na guṇī kaścidarthatsthi jaḍo guṇasamāśrayaḥ|| 6
guṇā evānubhūyante guṇīsamjñāśca saṁgatāḥ|
viśvaṁ guṇātmakam śānta ghoramūḍhātmakam yataḥ|| 7
tathā pravṛtti niyama prakāśārthatva hetunā|
mohaduḥkha sukhātmavād api nārthāntarantataḥ|| 8

The Lord:

The term 'guni' does not mean that it is the locus of qualities pertaining to an inert object. The aggregate of qualities itself is known here as 'guni' and this is actually observed. The world is of the nature of guna(quality), since it is observed to be of the nature of calmness, dreadfulness and perplexity(as corresponding to sattva, rajas and tamas). Owing to three different modes – illumination, continued perseverance and limitations, the world is observed to be of the nature of yielding pleasure, pain and delusion respectively(as corresponding to sattva, rajas and tamas). So the world is considered to be non-different from these qualities. It is not to be considered as an object existing apart from the qualities.

दर्शन स्पर्शनाभ्यान्तु नन्वेको विषयीकृतः।

पदार्थस्तत्कथं न स्याद् गुणी कश्चित्ततोऽपरः ॥ ९

*darśana sparśanābhyāntu nanveko viṣayīkṛtaḥ
padārthastatkatham na syād guṇī kaścittato'paraḥ* 9

The Sages:

An object is cognized through perception and touch. If so, how cannot there be a separate existent to be considered as the possessor of qualities(guni)? How could it not be considered as different from the quality?

तदसच्चक्षुरादीनां रूपादि ग्रहणं स्थितं।

तत्कथन्तैस्ततोऽन्यस्य वस्तुनो युज्यते ग्रहः ॥ १०

इन्द्रियं ग्राहकं वस्तु गुणयोरितिचेन्मतिः।

तन्नरूपैक निष्ठत्वाच्चक्षुस्तैजसं इन्द्रियम् ॥ ११

इत्यादिवदतश्चक्षुरध्यात्मं हि प्रसज्यते।

यद्वा भवतु तद्व्यं प्रकाशादि क्रियापरम् ॥ १२

यदिस्यान्नगुणेभ्योन्यन् नोचेत्तद्वस्तु कीदृशम्।

वैचित्र्यात् परिणामस्य गुणा एव गुणो गुणी ॥ १३

<i>tadasaccakṣurādīnām rūpādi grahaṇam sthitam </i>	
<i>tatkathantaistato'nyasya vastuno yujyate grahaḥ </i>	10
<i>indriyam grāhakam vastu guṇayoriticenmatih </i>	
<i>tannarūpaika niṣṭatvāccakṣustaijasam indriyam </i>	11
<i>ityādivadataścakṣuradhyātman hi prasajyate </i>	
<i>yadvā bhavatu taddravyam prakāśādi kriyāparam </i>	12
<i>yadisyānagūṇebhyonyan nocettadvastu kīdṛśam </i>	
<i>vaicitryāt pariṇāmasya guṇā eva guṇo guṇī </i>	13

The Lord:

What you have told does not stand to reason. There is the cognizance of form(color) and others for the sense organs such as eyes and others. The cognition of an object is effected by eye and others. Therefore, how could the cognition of an object other than the form(color) be effected by the sense organs, eye and others? If it be said that the organs are nothing but the cognition of the attributes and/of the object, that cannot be. 'Since the eye is the cognizer of the form(color) alone, it is of the nature of fire' – because of such views, there would occur the contingency of the eye becoming the part or limb of the body, not the organ of the body. If not, if an object is of the essential nature of inducing illumination and other activities, then it is not different from sattva and other qualities. If that object is not of that nature, then, of what nature it is? Because of diversity in modifications, only the aggregate and collective state of the qualities (gunas) itself is known as the possessor of the qualities(guni).

शब्दादि गुणवन्तीह तन्मात्राण्युदितानि हि ॥

किन्ते शब्दादयो भिन्नास्वाश्रयेभ्यो न वा वद ॥ १४

<i>śabdādi guṇavantīha tanmātrāṇyuditāni hi </i>	
<i>kinte śabdādayo bhinnāssvāśrayebhyo na vā vada </i>	14

The Sages:

It has been told that the tanmatras are associated with qualities such as sound, touch and others. Do these qualities remain as different from their locus or as non-different from the locus? Kindly explain.

तत्तद्गुणा विभागस्तु क्रमत्तन्मात्रपञ्चकम्।	
शब्दादेरविभागो यो गन्धतन्मात्र ईरितम्॥	१५
रसान्तस्याविभागोऽन्यद्रूपान्तस्यान्यदिष्यते।	
स्पर्शान्तस्यापरन्तीव्र शब्दादेशशब्दमात्रकम्॥	१६
अनेन हि प्रकारेण गुणसङ्गस्समीरितः।	
आश्रयाश्रयि भावोऽतस्तन्मात्र गुणयोर्नच॥	१७

<i>tattadguṇā vibhāgastu kramattanmātrapañcakam </i>	
<i>śabdāderavibhāgo yo gandhatanmātra īritam </i>	15
<i>rasāntasyāvibhāgo'nyadrūpāntasyānyadiṣyate </i>	
<i>sparśāntasyāparantīvra śabdādeśśabdamaṭrakam </i>	16
<i>anena hi prakāreṇa guṇasaṅgassamīritah </i>	
<i>āśrayāśrayi bhāvo'tastanmātra guṇayornaca </i>	17

The Lord:

The undifferentiated and aggregate state in the order of sound, touch, form, taste and smell comes to be known as the five tanmatras. That which is the undifferentiated and aggregate state of sound, touch, form, taste and smell is known as the gandha tanmatra. That which is the undifferentiated and aggregate state of sound, touch, form and taste is known as rasa tanmatra. The aggregate of the first three qualities up to form(color) is known as rupa tanmatra. The aggregate of the first two qualities, sound and touch, is known as sparsa tanmatra. The aggregate state of compressed sounds is to be known as sabda tanmatra. Thus, it is established here that only the aggregate and collective state of qualities should be known as the possessor of the qualities(guni). In respect of tanmatras and their qualities, there is no such differentiation as the locus and the object which occupies that locus.

पृथ्व्यादि कारणत्वेन प्रोक्ता तन्मात्र संहतिः।	
परिमाण विवक्षातः परमाणोः कथन्नवा॥	१८

<i>pṛthvyādi kāraṇatvena proktā tanmātra samhatiḥ </i>	
<i>parimāṇa vivakṣātaḥ paramāṇoḥ kathannavā </i>	18

The Sages:

The aggregate of tanmatras is said to exist as the causal state for the earth and other elements. But actually the earth and others should be stated with their extensive measures. For this extensive measure, the minutest atom(paramanu) is the basic unit. So, how is that, paramanu is not considered to be the cause of the world?

कारणं जगतो नाणुः अविभुत्वाद्धटादिवत्।	
सति मृत्वे यवीयान् यः पार्थिवस्स घटो यथा ॥	१९
यवीयान् परमाणुश्च तस्माद्भौतिकमिष्यताम्।	
ये मूर्ता ये च विश्लिष्टा मूर्तात्कुम्भादि वस्तुनः ॥	२०
ते कार्याण्येव दृश्यन्ते ग्रीवाद्यवयवा यथा।	
किञ्चाणवस्सावयवाः परेषां स्थित्यदर्शनात् ॥	२१

<i>kāraṇaṃ jagato nāṇuḥ avibhutvādghaṭādivat </i>	
<i>sati mṛtve yavīyān yaḥ pārthivassa ghaṭo yathā </i>	19
<i>yavīyān paramāṇuśca tasmādbhautikamiṣyatām </i>	
<i>ye mūrtā ye ca viśliṣṭā mūrtātkumbhādi vastunaḥ </i>	20
<i>te kāryāṇyeva dṛśyante grīvādyavayavā yathā </i>	
<i>kiñcānavassāvayavāḥ pareṣāṃ sthityadarśanāt </i>	21

The Lord:

For the world, paramanu is not the cause, since it is non-pervasive like the pot and other products. That which is made of clay and which is of minute size is the product of earth, like the pot. Since paramanu is of minute size, it is deduced that it is the product of element(bhuta). Those which are associated with form and those which are with specific parts are observed to be the products. Because, pots and such others which are associated with form are seen like that. Since the specific parts such as neck and others are seen in the pot which is a product, it is to be deduced that those which are associated with parts are products only. Moreover, sustaining modifications (vrutti dharma) are not observed in those things which are without parts. Since such sustaining modifications are observed in paramanu, it a product only.

न हि धर्मस्थितिर्दृष्टाऽदृष्टे धर्मिणि कुत्रचित्।	
तन्नावयव मात्राणोर्नहियुक्ता कदाचन ॥	२२

स्थितिर्वा परमाणूनां सूक्ष्मावयव योगिता ।

साधयेत्तादृशानान्तु कार्यत्वं घटवत्स्थितम् ॥

२३

na hi dharmasthitirdr̥ṣṭā'dr̥ṣṭe dharmiṇi kutracit

tannāvayava mātrāṇornahiyuktā kadācanā ॥

22

sthitirvā paramāṇūnām sūkṣmāvayava yogitā

sādhayettādr̥ṣānāntu kāryatvaṁ ghaṭavatsthitam ॥

23

When the attributes are not seen anywhere, the existence of an object as the possessor of those attributes cannot be seen. Therefore, how could there be an existence for paramanu devoid of parts? There is no fruitful reasoning to ascertain the existence of a possessor of attributes(dharmi) which is bereft of attributes(dharma).The nature of being associated with minute parts is observed in paramanu. Such nature proves its state of being a product, just as the existence of a pot associated with parts proves its nature of being a product.

ननु धर्मि परिच्छेदमानेन परमाणवः ।

विगतावयवा एव तत्कथं कथ्यतेऽन्यथा ॥

२४

nanu dharmi paricchedamānena paramāṇavaḥ

vigatāvayavā eva tatkatham kathyate'nyathā ॥

24

The Sages:

O, Lord!, only on the hypothesis of the existence of pramanu as dharmi(object possessing the attributes), it has been said that parmanu is associated with parts. It has not been established in a way other than the view point of dharmi. But actually, the supposed parts of paramanu are not really existing. Then, how could it be stated with valid reasons that paramanus are associated with parts?

तन्न पूर्वादि दिग्भागैस्संयोगाद् देश भेदतः ।

सांशत्वं परमाणूनां प्रसक्तं केन वार्यते ॥

२५

एकस्मिन्नेवदेशेचेत् संयोगोस्तु तदा तदा ।

न हि स्वतो दिशां भेदो भेदकोपाधिमन्तरा ॥

२६

किञ्चकार्य समुत्पत्तिः निरंशत्वे न युज्यते।

संयुक्तदेशादधिको देशस्तेषां न यद्भवेत्॥

२७

tanna pūrvādi digbhāgaiṣṣaṁyogād deśa bhedataḥ|
sāṁśatvaṁ paramāṅnūnām prasaktaṁ kena vāryate|| 25

ekasminnevadeśecet saṁyogostu tadā tadā|
na hi svato diśām bhedo bhedakopādhimantarā|| 26

kiñcakārya samutpattiḥ niraṁśatve na yujyate|
saṁyuktadeśādadhiko deśasteṣām na yadbhavet|| 27

The Lord:

What you have said is not correct. Obviously, association with directions such as east and others is seen in paramanus. If so, by which way its nature of being associated with parts effected by the diversity in space could be disproved? If this association with direction could occur in only one place, then how could there be difference in directions without the differentiating adjuncts? Moreover, a place greater than the one effected by the aggregate of paramanus cannot come into existence. This is an ascertained observation. For the directional place, the nature of being a product could not occur from the partless paramanus. (Place, with a measure greater than the total measure of paramanus which constitute the place cannot be created)

नन्वमूर्ताहि तन्मात्रा कुतोऽस्यामूर्तहेतुता।

ततोमूर्तं पृथिव्यादि स्वानुरूपं स्वकारणम्॥

२८

अनुमापयतीत्यत्र मूर्तास्ते हेतवोऽणवः।

nanvamūrtāhi tanmātrā kuto'syāmūrtahetutā|
tatomūrta pṛthivyādi svānurūpaṁ svakāraṇam|| 28
anumāpayatītyatra mūrtāste hetavo'ṇavaḥ|

The Sages:

Tanmatras are formless. For such formless tanmatras, how could there be the nature of being a cause of those things which are associated with forms? The elements (bhutas) such as the earth and others indicate through their own forms their respective causes whose forms are in tune to their own forms. These causes indicated to be associated with forms are paramanus only.

तदसन्मूर्तिमत्कार्यं यथा कुम्भ पटादिकम् ॥	२९
एते च मूर्तिमत्त्वेन कार्यपक्षे प्रतिष्ठिताः ।	
अमूर्ताश्चेद्विवादोऽयं नामन्येव कृतो भवेत् ॥	३०
माया तु परमाऽमूर्ता नित्याऽनित्यस्य कारणम् ।	
एकाऽनेक विभागाढ्या वस्तुरूपाऽशिवात्मिका ॥	३१

<i>tadasanmūrtimatkāryam yathā kumbha paṭādikam</i> ॥	29
<i>ete ca mūrtimatvena kāryapakṣe pratiṣṭhitāḥ</i> ।	
<i>amūrtāścedvivādo'yaṁ nāmanyeva kṛto bhavet</i> ॥	30
<i>māyā tu paramā'mūrtā nityā'nityasya kāraṇam</i> ।	
<i>ekā'neka vibhāgāḍhyā vasturūpā'sivātmikā</i> ॥	31

The Lord:

Your view is not correct. That which is associated with a form is obviously a product, just like the objects such as the pot, cloth and such others which are associated with forms. Since these paramanus are associated with forms, they belong to the category of products. If paramanus are formless, then the argument as to whether paramanu is the cause or maya is the cause remains only for the name sake. (There is no place for such argument) Maya which is the ultimate, eternal, one, replete with manifold modifications and differentiations, existential substance and which is of the nature of being impure is the causal source for the non-eternal and inert products.

नन्वमूर्ततया तस्या मूर्तकारणता कुतः ।	
मूर्तमेव हि मूर्तस्य कारणं परिदृश्यते ॥	३२

<i>nanvamūrtatayā tasyā mūrtakāraṇatā kutah</i> ।	
<i>mūrtameva hi mūrtasya kāraṇam paridrśyate</i> ॥	32

The Sages:

O, Lord!, even that maya is a formless one. Then how is it said that the formless maya is the cause for the products which are associated with forms? It is well observed that for a corporeal substance, only another corporeal substance could be a cause. (Therefore, the formless Maya cannot be the cause for the world)

तन्न सावयवानान्तु हेतुत्व परिदर्शनात्।	
तत्पक्षे परमाणूनां सांशत्वं केन वार्यते ॥	३३
सभागत्वं अहेतुश्चेन् मूर्तत्वं च तथेष्यते।	
भागत्वं पदार्थानां व्याप्तं कार्यतयेतिचेत् ॥	३४
मूर्तत्वञ्च तथाव्याप्तं नाधिक्यं उभयत्र च।	
परमाणोर्निरंशत्वं अमूर्तान्नविशिष्यते ॥	३५
तथाविधाणवो लोके नेष्यन्ते तत्त्ववेदिभिः।	

<i>tanna sāvayavānāntu hetutva paridarśanāt</i>	
<i>tatpakṣe paramāṇūnām sāmśatvaṁ kena vāryate</i> ॥	33
<i>sabhāgatvaṁ ahetuścen mūrtatvaṁ ca tathesyate</i> ।	
<i>bhāgatvaṁ padārthānām vyāptam kāryatayeticet</i> ॥	34
<i>mūrtatvañca tathāvyāptam nādhikyam ubhayatra ca</i> ।	
<i>paramāṇorniraśatvaṁ amūrtānnaviśiṣyate</i> ॥	35
<i>tathāvidhāṇavo loke neṣyante tattvavedibhiḥ</i> ।	

The Lord:

That is not so. Causality is well observed in those objects associated with forms. In this case, how could the nature of being associated with parts be disproved for the paramanus? If the nature of being associated with parts cannot be a cause in effecting the products, then even the nature of being associated with form cannot be a cause in bringing out the effects. The nature of being associated with parts, pertaining to an object, is pervaded by the intended objects to be produced. In both the cases, corporeality is not considered to be predominant. “Being without parts” is not observed in paramanu because of its corporeality – this is your view. Such paramanus have never been conceived in the world by those who have well understood the nature of tattvas.

किञ्चानेकत्वं एतेषां सभागत्वं च साधयेत् ॥	३६
अनेकं यज्जडं वस्तु वस्त्वसत्तद्धटादिवत्।	
तस्मादमूर्तं एकं यत्तदनेकस्य कारणम् ॥	३७
अनित्यं आश्रितं सांशं अनेकं कार्यं इष्यते।	

विपरीतमतोहेतुरित्युक्तं शिवदर्शने ॥

३८

ततो न परमाणूनां हेतुत्वं युक्तिभिर्मतम्।

<i>kiñcānekatvaṃ eteṣāṃ sabhāgatvaṃ ca sādhayet</i> ॥	36
<i>anekaṃ yajjaḍaṃ vastu vastvasattadghaṭādivat</i>	
<i>tasmādamūrtam ekaṃ yattadanekasya kāraṇam</i> ॥	37
<i>anityaṃ āśritaṃ sāmśaṃ anekaṃ kāryaṃ iṣyate</i>	
<i>viparītamatoheturityuktaṃ śivadarśane</i> ॥	38
<i>tato na paramāṇūnām hetutvaṃ yuktibhirmatam</i>	

Moreover, even the manifoldness of paramanu proves its nature of being associated with parts. That which is manifold and inert is a product, like a pot. Therefore, that which is formless and exists as a single existent is considered to be the cause for that thing which is manifold. An object which is non-eternal, which is at a particular locus, which is associated with parts and which is manifold is considered to be a product. In this Agama it has been ascertained that an existent whose nature is contrary to the nature of a product, that is,- eternal, not being in a particular locus, partless and one is a cause. Maya is of such characteristics. Therefore, maya is held to be the cause. Thus, the view that paramanu is of the nature of being a cause is refuted through well-grounded reasonings.

महाभूतानि जायन्ते क्रमात् तन्मात्रपञ्चकात् ॥	३९
आकाशं पवनस्तेजस्तोयं भूरिति संज्ञया।	
गमागमादि व्यापारो यस्मिन् सति नृणां भवेत् ॥	४०
तद्धेतुभूतं आकाशं इष्यतां मुनिपुङ्गवाः।	
नोचेत्तदवकाशाख्यं विचरेयुः क्व जन्तवः ॥	४१
न हि भूम्यन्तरा दृष्टौ प्राणिनान्तु गमागमौ।	
यस्मादाकाशं एष्टव्यं अवकाशस्य कारणम् ॥	४२
किञ्च तीव्रादयश्शब्दा गुण्यपेक्षा गुणत्वतः।	
गुणी चाकाशं इत्युक्तं तच्च नृणां अतीन्द्रियम् ॥	४३

<i>mahābhūtāni jāyante kramāt tanmātrapañcakāt </i>	39
<i>ākāśam pavanastejastoyam bhūrīti samjñayā </i>	
<i>gamāgamādi vyāpāro yasmin sati nṛṇām bhavet </i>	40
<i>taddhetubhūtam ākāśam iṣyatām munipuṅgavāḥ </i>	
<i>nocettadavakāśākhyam vicareyuh kva jantavaḥ </i>	41
<i>na hi bhūmyantarā dr̥ṣṭau prāṇināntu gamāgamau </i>	
<i>yasmādākāśam eṣṭavyam avakāśasya kāraṇam </i>	42
<i>kiñca tīvrādayaśśabdā guṇyapekṣā guṇatvataḥ </i>	
<i>guṇī cākāśam ityuktaṁ tacca nṛṇām atīndriyam </i>	43

The gross elements arise from these tanmatras in the sequential order of ether, air, fire, water and earth. O, the supreme Sages!, that on the existence of which there is the function of moving for the living beings, that which is the cause of such motion is recognized to be ether(akasa).If such ether does not exist, wherein the creatures could move? The ‘going out’ and ‘coming in’ of the creatures are not seen to take place within the earth. Therefore, the ether should be admitted to be the cause of that which gives room for movement. Further, since the sounds, both high and low, are the qualities, they require a possessor or container of these qualities. The possessor of the qualities of sound is said to be space(akasa) which is beyond the direct perception of the senses of the human beings.

ननु प्रत्यक्षं आकाशं उत्पत्तद्योगदर्शनात्।

अनक्षं चेन्नदृश्येत पक्षिणो दिवि यद्गतिः ॥

४४

nanu pratyakṣam ākāśam utpatadyogadarśanāt|
anakṣam cennadr̥śyeta pakṣiṇo divi yadgatiḥ||

44

The Sages:

Now, it is maintained by some thinkers that the space is perceptible since it is seen to be conjoined with the bird which flies through it.If it were beyond the direct perception of the senses, the motion of birds in the sky would not be seen. So, how could it be said that the space is beyond the direct perception of the senses?

एवेच्चेन्मूर्त आकाशं स्पर्शादि गुणयोगतः ।

इत्यादि गुणतः पृथ्वी साधर्म्येणातिशोभते ॥

४५

अन्यस्य कार्येणान्यस्य स्वरूप परिनिश्चये।

आलोके न हि संयोगे संयोगो दृश्यते तयोः ॥

४६

नीलं व्योमेति तन्मिथ्या दूरत्वादि निबन्धनात्।

व्योमानक्षं दविष्ठत्वाद्यथा तन्मात्रसंहतिः ॥

४७

*eveñcenmūrtam ākāśam sparśādi guṇayogataḥ|
ityādi guṇataḥ pṛthvī sādharmaṇyēṇātiśobhatell 45
anyasya kāryeṇānyasya svarūpa pariniścaye|
āloke na hi saṁyoge saṁyogo dṛśyate tayoh|| 46
nīlam vyometi tanmithyā dūratvādi nibandhanāt|
vyomānakṣam daviṣṭhatvādyathā tanmātrasamhatiḥ|| 47*

The Lord:

If it be so, then, such kind of ascertaining the nature of one element, space, through its conjunction with the functioning of another, space would become a material substance because of conjunction with qualities such as touch and others. This is the reasoning which renders the space to be of the same nature as that of the earth and other elements because of conjunction with qualities. Such reasoning is clever indeed! When there is the conjunction of the birds with the light, there is seen the conjunction of these two, namely the birds and the light; not the conjunction of the birds and the space. As for the cognition that ‘the sky is blue’, such cognition is illusory, conditioned by distance and other factors. Beyond doubt, the space is imperceptible, like the aggregate of tanmatras.

व्योमा स्वयःकृतः कश्चिद्भावोनास्त्यवकाशकः।

अवकाशस्तु पृथ्व्यादेः अभावात्मक एव सः ॥

४८

*vyomā svayaḥkṛtaḥ kaścidbhāvonāstyavakāśakaḥ|
avakāśastu pṛthvyādeḥ abhāvātmaka eva saḥ|| 48*

The Sages:

There cannot be an existent which gives room for movement and which is produced by what is called ether(akasa). Ether is only non-existent apart from the earth and other elements. Some thinkers are holding such view. Can this view be justified?

अभावो भाव धर्मस्तु तथाभावोपि तद्गतः।

यद्यभावो न तद्धर्मस्सदाभावः पटस्य च ॥

४९

अभावोऽयं पदार्थस्य धर्मश्चेच्छशशृङ्गवत्।	
सर्वदाऽनुपलंबस्स्याद् इति चेत्तदचोदनम्॥	५०
अभावोऽनुपलब्धिर्हि सा च कार्य समाश्रिता।	
तद्धेतोः कार्यभूता सा तामसोद्रेकतस्स्थिता ॥	५१
अभावशक्त्यवस्थाऽतो भावः कार्यात्मनास्थितिः।	
भावाभावौ न चैकत्र भावानान्ते न सम्मतौ ॥	५२
मूर्ताभावोप्यभावत्वान् मूर्तेष्वेव व्यवस्थितः।	
तत्कथं तदभावोयं अवकाशो भवेदिह ॥	५३
यो यस्य धर्मस्तस्येह युक्ता तद्धर्मिणिस्थितिः।	
अवकाशः पुनस्सोयं व्यपी सर्वत्र दृश्यते ॥	५४

<i>abhāvo bhāva dharmastu tathābhāvopi tadgataḥ </i>	
<i>yadyabhāvo na taddharmassadābhāvaḥ paṭasya ca </i>	49
<i>abhāvo'yaṁ padārthasya dharmāścecchaśaśṛṅgavat </i>	
<i>sarvadā'nupalāmbasyād iti cettadacodanam </i>	50
<i>abhāvo'nupalabdhirhi sā ca kārya samāśritā </i>	
<i>taddhetoḥ kāryabhūtā sā tāmasodrekatassthitā </i>	51
<i>abhāvaśśaktyavasthā'to bhāvaḥ kāryātmanāsthitiḥ </i>	
<i>bhāvābhāvau na caikatra bhāvānānte na sammatau </i>	52
<i>mūrtābhāvopyabhāvatvān mūrteṣveva vyavasthitaḥ </i>	
<i>tatkatham tadabhāvoyaṁ avakāśo bhavediha </i>	53
<i>yo yasya dharmastasyeha yuktā taddharminīsthitih </i>	
<i>avakāśaḥ punassoyaṁ vyapī sarvatra dṛśyate </i>	54

The Lord:

Non-existence also is an attribute of existent. Similarly, existence too is an attribute present in the non-existing thing. If non-existence is not an attribute, there would be constant existence for the things such as cloth, pot and others. “If non-existence be an attribute of things, there should always be non-cognition of those things, just like the horns of a hare” –if this be said, that should not be treated as an objection. Non-existence is indeed nothing more than non-cognition and that is located in the product. It is of the nature of a product of its material cause when tamasa-ahankara is preponderant. Non-existence is existence in the state of potency.

Existence is the existence in the form of a product. Therefore, in the case of existents, existence and non-existence are not admissible in respect of one and same thing. So, the non-existence of material things, being a non-existence, exists in material things alone. Then, how could there be such non-existence for them, as is conceived of space(akasa) here by them? In the case of an attribute of a particular thing, it exists in its substrate. This view is by all means reasonable. But space is pervasive and is seen to exist everywhere.

मूर्ताभावोऽवकाशोऽयं इति पक्षे निरूप्यताम्।	
न तावत्प्रागभावोयं भावोत्पत्तेरनन्तरम्॥	५५
तस्य नाशोऽवकाशस्य नाशाद्भावस्थितिः क्ववै।	
अवकाशं विना क्वापि भावानां दृश्यते स्थितिः ॥	५६
नचेतरेतराभावो मूर्तस्यापि प्रसङ्गतः।	
न च प्रध्वंस संज्ञोयं प्रागवस्थित्ययोगतः ॥	५७

<i>mūrtābhāvo'vakāśo'yaṁ iti pakṣe nirūpyatām </i>	
<i>na tāvatprāgabhāvoyaṁ bhāvotpatteranantaram </i>	55
<i>tasya nāśe'vakāśasya nāśādbhāvasthitiḥ kvavai </i>	
<i>avakāśaṁ vinā kvāpi bhāvānām dṛśyate sthitiḥ </i>	56
<i>nacetaretarābhāvo mūrtasyāpi prasaṅgataḥ </i>	
<i>na ca pradhvaṁsa samjñoyam prāgavasthityayogataḥ </i>	57

For an attribute(dharma) as present in an object, its existence is only in that object(dharmi). This space is seen to be pervasive everywhere as the possessor of quality(dharmi). “This non-existence of form is the space(akasa) – this is your statement. But what is to be actually considered as non-existence? –this should be validly explained first by you. The non-existence of a form is not the case of prior-non-existence(prag abhava). This is because, after the creation of the object, the state of prior-non-existence ceases to exist. So, in the event of destruction of space, where could be the existence for the created objects? In the absence of space, the existence of objects is seen nowhere. Nor is there mutual non-existence(anyonyabhava), since this would be applied even to the objects associated with forms.

क्वापिस्थितानां भावानां प्रध्वंसश्चोपदृश्यते।

ततः प्रागेव संसिद्धं आकाशं हि द्विजर्षभाः ॥

५८

तच्च शब्दगुणं ज्ञेयं स्वकार्यस्य गुणान्वयात्।

kvāpisthitānām bhāvānām pradhvaṃsaścopadr̥śyate|

tataḥ prāgeva saṃsiddham ākāśam hi dvijarṣabhāḥ||

58

tacca śabdagaṇam jñeyam svakāryasya guṇānvayāt|

O, the foremost among the Sages!, nor is it the case of posterior non-existence (pradhvamsa abhava), since there cannot be place for existence to the created objects. This posterior non-existence is admissible for the objects existing in some other place. Therefore, prior to the destruction of the objects there should be space as the locus and support of the objects. So it is reasonably maintained here that this ether is associated with the quality of sound, since it is seen that the ether is associated with its own effect of space for movement and sound.

तीव्रादि धर्मोपेतत्वाच्छब्दो द्रव्यन्नकिं भवेत् ॥

५९

अयावद्द्रव्य भावित्वाद् व्यक्तेरन्यत्रचाश्रयात्।

tīvrādi dharmopetatvācchabdo dravyannakim bhavet||

59

ayāvaddravya bhāvitvād vyakteranyatracāśrayāt|

The Sages:

Since sound is associated with the qualities of hardness, softness and others, since it does not co-exist with its support but has its origin and destruction while the support lasts like the ripples which rise and fall on the surface of water and since it reveals itself not only at the point of its origin but also at some other place, sound should be considered as a substance only, not as a quality.

तन्नानैकान्तिकोहेतुः गन्धादेश्च तथात्वतः ॥

६०

गन्धादिरपि तीव्रादि दृष्टो ऽथापि गुणस्मृतः।

गुणान्तरेपि तुल्यास्याद् अयावद्द्रव्य भाविता ॥

६१

वारिस्थतेजसो रूपं न किञ्चिदुपल्भ्यते।

अभिव्यञ्जक संयोगात् कादाचित्कतयाऽथ वा ॥	६२
व्यक्तिश्चान्यत्र सन्तत्याऽतीतस्य च पुनर्ध्वनेः ।	
ततश्च गुण एवेष्टो गुणि व्योमाह्वयस्य तु ॥	६३
गुणानां संहतिर्द्रव्यं विश्लेषो गुणसंज्ञितः ।	
नावकाशादिशां भेदः तथैव व्यवहारतः ॥	६४

<i>tannānaikāntikohetuḥ gandhādeśca tathātvataḥ</i> ॥	60
<i>gandhādirapi tīvrādi dr̥ṣṭo 'thāpi guṇassmṛtaḥ</i>	
<i>guṇāntarepi tulyāsyād ayāvaddravya bhāvitā</i> ॥	61
<i>vāriṣṭhatejaso rūpaṁ na kiñcidupalbhyate</i>	
<i>abhivyañjaka saṁyogāt kādācitkatayā'tha vā</i> ॥	62
<i>vyaktiścānyatra santatyā'tītasya ca punardhvaneḥ</i>	
<i>tataśca guṇa eveṣṭo guṇi vyomāhvayasya tu</i> ॥	63
<i>guṇānāṁ saṁhatirdravyaṁ viśleṣo guṇasaṁjñitaḥ</i>	
<i>nāvakāśādiśāṁ bhedaḥ tathaiva vyavahārataḥ</i> ॥	64

The Lord:

That is not so. The qualities such as hardness, softness and others of the sound are actually the intensity of high pitch and low pitch. They are different phases of the quality. Such qualities are observed in the fragrance of flowers and others as the heavy smell and mild smell. They are not to be treated as the qualities of a substance. Even the hardness and heaviness of iron and gold are due to their qualities, not due to the substances. Therefore, sound is quality, not a substance. 'Sound has its origin and destruction while its support lasts and therefore it is a substance' – even this argument does not stand to reason. Inherently, water is associated with heat. But its hotness is in latent state. When the water is heated, its hotness becomes realizable. When not heated, hotness remains latent in the water itself. In the same way, sound manifests itself when there are the activities of tongue, lip and others and when there are no such activities, it does not manifest itself. So there is no origin and destruction of the sound. Therefore, your view is erroneous. 'Sound reaches another place without getting back to its source; so it is a substance only' – even this view is not correct. The sound raised from the drum gets back to the drum only. But only the sounds produced earlier move in succession as waves through air and reach the ears. For the sound raised first, the drum is the possessor(guni). For the succeeding sounds which reach the ears, ether is the possessor(guni). Actually the raised sounds get back to the drum only. So your view is not correct. It is to be admitted that sound is quality only and the space is the possessor of that quality. The aggregate of qualities goes by the name 'substance'

and when they remain differentiated, they are called qualities. The direction(dik) is not different from the space, since it is actually seen like that.

नन्वाकाश गुणशब्दः कथ्यते कथमीश्वर।

पुरा बैन्दव एवोक्तो वैखर्यादि विभेदतः ॥

६५

*nanvākāśa guṇaśśabdaḥ kathyate kathamīśvaraḥ
purā baindava evokto vaikharyādi vibhedataḥ*

65

The Sages:

O, Lord!, by which reason the sound is said to be the quality of space? Earlier it was told that the sound is related to bindu tattva form which it originates and gets variegated into vaikhari and others. Then, how could the view that the sound is the quality of space be accepted?

सत्यं ध्वन्यात्मकः कश्चित् ध्वनिर्वर्णात्मको मतः।

आकाशाज्जायमानोऽसौ ध्वनिरूपस्सकेवलः ॥

६६

नोपादानं तु वर्णानां बैन्दवोऽवर्णकारणम्।

व्योमातीततया वर्णा न व्योमध्वनि संभवाः ॥

६७

यद्यस्मादतिरिक्तं तन्नतत्कारणकं यथा।

पृथ्वीन्द्रियादि भावानां तस्मादुक्त प्रसङ्गतः ॥

६८

व्योमातीताहि ते वर्णाः शुद्धाध्वादौ व्यवस्थिताः।

तदभिव्यञ्जकं व्योम व्यङ्गा वर्णा व्यवस्थिताः ॥

६९

satyaṁ dhvanyātmakaḥ kaścit dhvanirvarṇātmako mataḥ

ākāśājjāyamāno'sau dhvanirūpassakevalaḥ

66

nopādānaṁ tu varṇānāṁ baindavo 'varṇakāraṇam

vyomātītatayā varṇā na vyomadhvani sambhavāḥ

67

yadyasmādatiriktaṁ tannatatkāraṇakaṁ yathā

pṛthvīndriyādi bhāvānāṁ tasmādukta prasaṅgataḥ

68

vyomātītāhi te varṇāḥ śuddhādhvādau vyavasthitāḥ

tadabhivyañjakaṁ vyoma vyaṅgyā varṇā vyavasthitāḥ

69

The Lord:

True. Of these sounds, some sounds are of the nature of common and inarticulated sound(dhvani) only. Some other sounds are of the nature of specific and articulated sound(varna). That which is held to be the quality of space is of the nature of dhvani alone. Space cannot be the material cause for the phonemic sounds(varnas, alphabets), since these phonemes originate from the realm which is far above the elemental space. Nada which evolves from bindu tattva is the originating source of the varnas. Therefore, it is to be known that these varnas are not produced by the elemental space. That substance whose nature excels the nature of another substance of the same class cannot be produced by that 'another substance', just as the organs(indriyas) which excel the nature of earth-tattva, cannot be produced by the earth-tattva. So also, space cannot be the originating source for the varnas. The varnas are far beyond the range of elemental space. They are present in the realm of pure path(suddha adhva) and others. The elemental space is considered to be the revealer of the varnas; that is, the space distinctly manifests the phonemic sounds. Varnas are those which remain distinctly manifested by the elemental sapce.

वर्णानां अविभागो यो नादस्सोऽर्थस्य वाचकः।

अकारादि क्षकारान्ता वर्णाः पञ्चाशदेव तु॥ ७०

तैरेव खचितं वाक्यं पदभावेन लक्षितम्।

वर्णैरेवतु वाक्यार्थो न च वाक्याह्वयादपि॥ ७१

क्रमेणैव स्थितिस्तेषां क्रमेणैवार्थं वेदनात्।

न वर्णव्यतिरेकेण श्रवणं पदवाक्ययोः॥ ७२

अस्तिचेद्युपलभ्येत ककाराकार बाह्यतः।

varṇānām avibhāgo yo nādasso'rthasya vācakaḥ|
akārādi kṣakārāntā varṇāḥ pañcāśadeva tu|| 70
taireva khacitaṁ vākyam padabhāvena lakṣitam|
varṇairevatu vākyārtho na ca vākyāhvayādapi|| 71
krameṇaiva sthitisteṣām krameṇaivārtha vedanāt|
na varṇavyatirekeṇa śravaṇam padavākyayoḥ|| 72
asticedyupalabhyeta kakārākāra bāhyataḥ|

Some thinkers argue:

“The undifferentiated state of phoneme is specifically called ‘nada’ which reveals the meaning of the varnas. From ‘a’ to ‘ksha’, there are only fifty letters (varnas). Statements formed of words are, indeed, structured by the varnas. The meaning of a sentence is revealed by the varnas. Apart from the varnas, there is no sentence. The presence of varnas in a word is in an orderly pattern. Without varna, no meaning is conveyed in a word or in a sentence. If sentence could be formed without the orderly pattern of varnas, then exterior to the form of ‘ka’ and other letters, there should be the completion or wholeness of a sentence. Since no such completion is seen, it is ascertained that without varna there cannot be a sentence.”

उच्चारानन्तरं ध्वस्ताः पौर्वापर्य क्रमात् स्थिताः ॥ ७३

अन्योन्यमपि तेऽदृष्टा वर्णानार्थस्य वाचकाः ।

वर्णेभ्यो ह्यविशिष्टत्वान् न पदं वाक्यं एव च ॥ ७४

ततो वर्णैरभिव्यक्तो नादस्स्यादर्थं वाचकः ।

uccārānantaram dhvastāḥ paurvāparya kramāt sthitāḥ 73

anyonyamapi te'drṣṭā varṇānārthasya vācakāḥ

varṇebhyohyaviśiṣṭatvān na padaṁ vākyaṁ eva ca 74

tato varṇairabhivyakto nādassyādartha vācakaḥ

Such views are untenable. Because, varnas perish as soon as they are articulated. They are present in the due order of preceding and succeeding states, in a sentence or in a word. They get disjoined mutually when articulated. Such varnas are not to be considered as the words, as indicative of the meaning. Apart from the varnas, words and sentences have no specific existence. So they are also not indicative of the meaning. Therefore, it is nada which originates the letters and reveals the meaning.

पदात्मा जायते नादो वर्णैरेव पदस्थितेः ॥ ७५

वाक्यात्मकस्तदङ्गेभ्यः पदेभ्य उपजायते ।

पूर्ववर्णोत्थ संस्कार संस्कृतोऽर्णस्तु पश्चिमः ॥ ७६

अर्थानां वाचको भूयादिति चेत्तन्न शोभते ।

यथा वर्णाः पुरा ज्ञाताः क्रमेणैव तथा पुनः ॥ ७७

समावहन्ति संस्कारां स्ते तथा स्मृति बोधकाः ।

विशेषाधान सामर्थ्या योगादनुभवस्य च ॥ ७८

न तेभ्योऽर्थे मतिः काचिद्युगपत्स्थित्ययोगतः ।

ततस्स्थूलैस्तथा वर्णैः व्यक्तो नादस्तु वाचकः ॥ ७९

padātmā jāyate nādo varṇaireva padasthiteḥ 75

vākyātmakastadaṅgebhyaḥ padebhya upajāyate

pūrvavarṇottha saṁskāra saṁskṛto'rṇastu paścimaḥ 76

arthānām vācako bhūyāditicettanna śobhate

yathā varṇāḥ purā jñātāḥ krameṇaiva tathā punaḥ 77

samāvahanti saṁskārām ste tathā smṛti bodhakāḥ

viśeṣādhāna sāmarchyā yogādanubhavasya ca 78

na tebhyo'rthe matiḥ kācidyugapatsthitayogataḥ

tatassthūlaistathā varṇaiḥ vyakto nādastu vācakaḥ 79

Nada assumes the form of words through varnas which constitute the words. From the words for which the varnas are parts, nada gets manifested as of the nature of sentence. In this way, nada itself assumes the form of words and sentences. There is another view according to which the succeeding letter or the last letter of a word, being potentialized by the impressions of the meaning (artha samskara) belonging to the previous letter, ultimately becomes the word as the revealer of the meaning. Even this view does not seem reasonable. The impressions of the meaning (artha samskara) are reflected in due order by the varnas in the same way as imputed to them when they are heard (or read). These impressions are revealed by the recollective knowledge. It does not happen in any other way because an experience is not capable of effecting a specific knowledge as differing from the order of its occurrence. Therefore, the cognition of meaning does not occur even a little from those varnas. Hence, in the absence of simultaneous existence of varnas, only the nada manifested by the gross letters becomes the revealer of the meaning.

किञ्चार्थ बोधका वर्णा दृश्यन्ते क्वचिदेव तु ।

क्वचिदन्तस्स्फुरन्नादो बोधको न सदैव ते ॥ ८०

अश्रोत्र विषयत्वेन नादो नार्थस्य वाचकः ।

*kiñcārtha bodhakā varṇā dr̥śyante kvacideva tu
kvacidantassphurannādo bodhako na sadaiva tel
aśrotra viṣayatvena nādo nārthasya vācakaḥ*

80

Moreover, the varnas which are the indicators of the meaning are perceived only in certain places. They do not originate always in one and the same place. Some varnas remain in the form of nada which is sounded internally. They do not constantly remain as the indicators of the meaning. If that internally sounded nada is not subjected to the sense of hearing, that will not reveal the meaning.

ननु वर्णैः क्रमान्नादो व्यज्यतेऽक्रमतोऽथवा ॥ ८१

क्रमाच्चेदर्थ एवास्तु वर्णैः किं कल्पितान्तरात्।

*nanu varṇaiḥ kramānnādo vyajyate 'kramato' thavā||
kramāccedartha evāstu varṇaiḥ kiṁ kalpitāntarāt|*

81

The Sages:

Now it was told that nada is created by the varnas. Is it created in the order of succession or is it created simultaneously? If it is in the order of succession, then the varnas themselves become the revealer of the meaning. In that case, what is the use of nada?

तन्नार्थं वाचका वर्णा व्यञ्जका न कदाचन ॥ ८२

नादस्तु व्यज्यते वर्णैः कथं स्यात्समदूषणम्।

चक्रादयो घटोत्पत्तौ व्याप्रियन्ते क्रमेण च ॥ ८३

एवं वर्णाः क्रमस्थाश्च नादस्य व्यञ्जका मताः।

घटव्यक्तौच चोद्योऽयं समानत्वान्नदूषणम् ॥ ८४

*tannārtha vācakā varṇā vyañjakā na kadācana||
nādistu vyajyate varṇaiḥ katham syātsamadūṣaṇam|
cakrādayo ghaṭotpattau vyāpriyante krameṇa ca||
evam varṇāḥ kramasthāśca nādasya vyañjakā matāḥ|
ghaṭavyaktauca codyo 'yaṁ samānatvānnadūṣaṇam||*

82

83

84

The Lord:

It is not so. Varnas are the articulated sounds bearing the meaning. They are not the manifesting factors pertaining to the meaning. Nada is distinctly manifested by the varnas. Therefore, between the articulated sounds and the manifesting factors, how could there be the defilement related to the sameness of things? In the production of a pot, the instruments such as the wheel, staff and others are put into operation only in due order. Likewise, even these varnas which are present in the due order are capable of manifesting the nada. The said explanation is equally applicable to the creation of a pot. So there is no defect in holding the view that the nada is created in the order of succession.

ननु ज्ञातोऽयमर्थस्य वाचकोऽज्ञात एव वा ।

अज्ञातश्चेदशेषोपि स्यादशेषार्थं वाचकः ॥ ८५

ज्ञातश्चेत्तेन संबन्धा ग्रहणात्पूर्ववद्भवेत् ।

*nanu jñāto'yamarthasya vācako'jñāta eva vā |
ajñātaścedaśeṣopi syādaśeṣārtha vācakaḥ || 85
jñātaścettena sambandhā grahaṇātpūrvavadbhavet |*

The Sages:

Now, in this process of apprehension, is the nada sounded with the knowledge of the meaning or without such knowledge? If it is without the knowledge of the meaning, then all the nadas would become the revealer of all the meanings. If it is with the knowledge of the meaning, they would become the word pregnant with all the meanings. Kindly explain.

तदसद्व्यवधानेन वर्णानां हेतु भावतः ॥ ८६

नादस्तु कल्प्यते येन क्रमेणार्थं मतिर्भवेत् ।

संबन्ध ग्रहणादिस्तु वर्णैरेव व्यवस्थितः ॥ ८७

स्याद्वाचकोऽश्रुतोऽप्येव युक्तस्तद्धेतुभावतः ।

*tadasadvyavadhānena varṇānām hetu bhāvataḥ || 86
nādistu kalpyate yena krameṇārthe matirbhavet |
sambandha grahaṇādīstu varṇaireva vyavasthitaḥ || 87
syādvācako'shruto'pyeva yuktastaddhetubhāvataḥ |*

The Lord:

Your view is not correct. Because of the interposition of nada, there exists the mode of cause in the varnas. Nada is manifested by the orderly distribution of the varnas in such a way as to reveal the meaning. Because of its association with that orderly distribution, the knowledge of meaning occurs. The cognizance of the relation between the indicated one and the indicating one is due the varnas only. Even if the nada is unheard, it is essentially a meaningful word(vacaka) only, since varna is the cause for it.

कार्येष्वपिच हेतुत्वं कारणैस्यैव युज्यते॥ ८८
सर्वेषामपि भावानां शक्तिः कारणमुच्यते।
यन्मूलकारणं तत्तु शक्त्यनीक समाकुलम्॥ ८९
तत्कार्याणां अनेकेषां पृथक्छक्त्या फलं भवेत्।
अन्यथा निंबबीजाच्च पारिजातस्समुद्भवेत्॥ ९०
अथ्यर्थ सा च भिन्नैव कार्यभेदेन गम्यते।

kāryeṣvāpica hetutvaṁ kāraṇaisyaiva yujyate|| 88
sarveṣāmapī bhāvānām śaktiḥ kāraṇamucyate
yanmūlakāraṇaṁ tatttu śaktyanīka samākulam|| 89
tatkāryāṇām anekeṣām prthakchaktyā phalaṁ bhavet।
anyathā nimbabījācca pārijātassamudbhavet|| 90
athyartham sā ca bhinnaiva kāryabhedena gamyate।

To be the motivator of action or effect – is considered as the cause itself. Sakti is said to be the cause for all the evolved objects. The substance which exists as the primal cause is associated with multitudes of Sakti. If Sakti is not present there, all those products which are manifold would yield contrary fruits due to the operation of some other forces. If such Sakti is not accepted, then a parijata-tree would come from the seed of a neem tree. This Sakti is different in different things. This difference is perceived through the diversity in effects.

नन्वर्थ व्यतिरेकेण शक्तिर्नैवोपलभ्यते॥ ९१

nanvartha vyatirekeṇa śaktirnaivopalabhyate|| 91

The Sages:

But apart from the meaning and as different from it, Sakti is not perceived. If so, how is it established?

सत्यन्न गृह्यतां शक्तिरर्थापत्त्यातु कल्प्यते।

प्रथमं स्फोटकृद्वह्निस्सहसाऽङ्गुलि संगमे ॥ ९२

स एव मन्त्र सामर्थ्यात् स्फोटोत्पादायनेष्यते।

निवार्यमाण स्फोटोऽयं कारणान्तर कल्पकः ॥ ९३

यत्तत्र कारणं शक्तिर्गृह्यतां वह्निमन्तरा।

*satyanna gr̥hyatām śaktirarthāpattyātu kalpyate |
prathamam sphoṭakṛdvahnissahasā'ṅguli saṅgame || 92*

*sa eva mantra sāmārthyāt sphoṭotpādāyaneṣyate |
nivāryamaṇa sphoṭo'yaṁ kāraṇāntara kalpakah || 93
yattatra kāraṇam śaktirgr̥hyatām vahnimantarā |*

The Lord:

That is true. Sakti cannot be perceived directly. But, it could be perceived through the process of assumption (arthapatti). When there occurs an immediate contact of finger with fire, the fire is capable of effecting a blister in the finger, at the very moment of the contact. But it is not perceived so when the power of burning of the fire is arrested by the recital of the concerned mantra. Under this context, the non-occurrence of blister indicates the prevalence of another cause, a Sakti. That Sakti which has become the cause for the obstruction of the power of burning is evidently realized as different from the fire.

मन्त्राभाव विशिष्टोऽग्निर्हेतुश्चेत् स्फोटजन्मनि ॥ ९४

प्रतिमन्त्र प्रयोगेपि नैव जायेत सोऽङ्गुलेः।

सति प्रथम मन्त्रेपि स्फोटकार्यं प्रजायते ॥ ९५

<i>mantrābhāva viśiṣṭo'gnirhetuścet sphoṭajanmani </i>	94
<i>pratimantra prayogepi naiva jāyeta so'ṅguleḥ </i>	
<i>sati prathama mantrepi sphoṭakāryam prajāyatell</i>	95

Let it be analysed in another way. If the fire potentialized by by a mantra is the cause for the blister, then even by the application of counter mantra, the blister cannot be inflicted in the finger. The infliction of blister occurs due to the applied mantra as united with the fire. Mantra is not the cause for the blister. If it be the cause, then even the operation and power of the counter mantra would be the cause for the infliction of the blister.

तर्हि द्वितीय मन्त्रस्य सद्भावोप्यस्तु कारणम्।	
सति प्रथम मन्त्रे तु द्वितीयेनाणुनाऽधुना ॥	९६
क्रियते किं किमाद्यस्य मन्त्रस्य प्रतिबन्धनम्।	
तत्कार्यस्य विनाशस्तत् प्रागभावविधिस्तु वा ॥	९७
स्वसत्तयोपकारो वा क्रियते परिचिन्त्यते।	

<i>tarhi dvitīya mantrasya sadbhāvopyastu kāraṇam </i>	
<i>sati prathama mantre tu dvitīyenāṅunā'dhunā </i>	96
<i>kriyate kiṁ kimādyaśya mantrasya pratibandhanam </i>	
<i>tatkāryasya vināśastat prāgabhāvavidhistu vā </i>	97
<i>svasattayopakāro vā kriyate paricintyate </i>	

When there is the conjoining of the first mantra with the fire, how is the counter effect accomplished to this mantra by the second mantra? There is the nature of ever-existence for the mantra in its own inherent state. Then, in the arresting of the power of mantra, what happens? Is the power of the first mantra destroyed? or, is it the case of prior non-existence? Or, is there the assistance rendered by the existential factors of Sakti through the immediate presence of that Sakti? – these should be well thought of.

न तावत्प्रतिबन्धोपि प्रागभाव विधिस्तथा ॥	९८
मन्त्रस्य क्रियते तस्य स्वरूपेण व्यवस्थितेः।	
स्वसत्तयोपकारित्वं अपिनैवाप्रदर्शनात् ॥	९९
सामग्र्यन्तर्गतं यत्तत् किञ्चित्कृत्वोपकारकम्।	

दृश्यते तेन हेतुत्वं नास्त्यकिञ्चित्करस्य च ॥ १००

किन्तु सत्वोपकारित्वे सर्वदास्यादवस्थितिः ।

द्वितीयस्य कुतः पूर्वं मन्त्र एव सतीष्यते ॥ १०१

कुतोवानेष्यते पूर्वं मन्त्रेत्वसति पश्चिमः ।

<i>na tāvatpratibandhopi prāgabhāva vidhistathā</i>	98
<i>mantrasya kriyate tasya svarūpeṇa vyavasthiteḥ</i>	
<i>svasattayopakāritvaṁ apinaivāpradarśanāt</i>	99
<i>sāmagryantargatam yattat kiñcitkṛtvopakāarakam</i>	
<i>drśyate tena hetutvaṁ nāstyakiñcitkarasya ca</i>	100
<i>kiñtu satvopakāritve sarvadāsyādavasthiteḥ</i>	
<i>dvitīyasya kutaḥ pūrva mantra eva satīṣyate</i>	101
<i>kutovāneṣyate pūrva mantretvasati paścimaḥ</i>	

The process of counter effect does not occur there. Nor it is the case of prior non-existence. Assistance by the immediate presence of Sakti also does not occur there, since such sort of occurrence is not perceived there. In the availability of all the assisting instruments(such as the wheel, staff and others), the production of an object(such as the pot) is possible. When there is shortage in the needed assisting materials, possibility of the production is obstructed. If the rendering of assistance by the immediate presence of Sakti is maintained, then the second mantra cannot render the counter effect. Because, the presence of existential factors of the Sakti is constant and so the assistance would be always there. Under such circumstance, how is that the second mantra is expected to render its counter effect? Why the second mantra was not desired in the absence of the first mantra?

ततश्चाद्यमनोःकार्यं विरोधी व्याप्तिभावतः ॥ १०२

विरोधित्वञ्च कार्यस्य प्रतिबन्धो नचेतरत् ।

ननु कारणं वैकल्यं विना कार्यं न जायते ॥ १०३

नाभ्यङ्गुल्योर्हि वैकल्यं विकलाशक्तिरेव सा ।

<i>tataścādyamanohkārya virodhī vyāptibhāvataḥ</i>	102
<i>virodhitvañca kāryasya pratibandho nacetarat</i>	

The counter effect to the first mantra is ascertained through the pervasive power of the Sakti. Burning is the effect arising from the cause, which is fire. But here, the burning is arrested. If so, there should be some shortage or deficiency in the cause. Deficiency in the cause is responsible for the non-occurrence of the effect. Here, the activity of burning is not taking place. This non-occurrence could not be possible without some shortage in the cause. But it is obvious that there is no deficiency either in the finger or in the fire. So, by the process of presumption (arthapatti-nyaya), it is deduced that only Sakti of the fire is arrested.

नाद्यमन्त्रस्य सत्ताया बाधो युक्तो द्वितीयतः ॥ १०४
घटादेरपि सत्ताया बाधकत्व प्रसङ्गतः ।
ततश्शक्तिरशेषार्थवर्तिनी गम्यतामिति ॥ १०५
शब्दस्फोट प्रसङ्गेन भावस्फोटोपि निश्चितः ।

nādyamantrasya sattāyā bādho yukto dviṭyataḥ||
ghatāderapi sattāyā bādhakatva prasaṅgataḥ||
tataśśaktiraśeṣārthavartinī gamyatāmiti||
śabdasphoṭa prasaṅgena bhāvasphoṭopi niścitaḥ||

104

105

There cannot be any counter effect to the first mantra as rendered by the second mantra, since that counter effect would be ever present in the sakti of the first mantra. Therefore, it is not the case of effecting a counter force to the sakti. That sakti is present in all the indicated things (known as the meanings). The different states of sakti pertaining to the word-meaning is ascertained through the union of sabda and sphota.

वाय्वादीनां समुत्पत्तिः क्रमेणैवाभिधीयते ॥ १०६
वायुरग्निस्तथा तोयं पृथ्वीत्येतच्चतुष्टयम् ।
अनिलस्स्पर्श तन्मात्रादभवद् व्यूहनात्मकः ॥ १०७
उत्क्षेपणादि व्यापार हेतुत्वेनोपकारकः ।

दशधा वर्तमानोऽन्तश्शरीरे सर्वजन्तुषु॥

१०८

प्राणापान समानादि व्यानोदानादि संज्ञया।

<i>vāyvādīnām samutpattiḥ krameṇaivābhidhīyatē </i>	106
<i>vāyuragnistathā toyam pṛthvītyetaccatuṣṭayam </i>	
<i>anilassparśa tanmātrādabhavad vyūhanātmakaḥ </i>	107
<i>utkṣepanādi vyāpāra hetutvenopakāraḥ </i>	
<i>daśadhā vartamāno'ntaśśarīre sarvajantuṣu </i>	108
<i>prāṇāpāna samānādi vyānodānādi samjñayā </i>	

Now, the evolution of air and other elements is explained in the due order. Air, fire, water and earth – these are the four gross elements which evolve in sequence. Air arises from the tanmatra of touch and it is of the nature of gathering the things together. It helps the living beings by being a cause of such activities as rising up, sitting down and such others. It exists in the bodies of all the living beings by presenting itself in ten forms of bodily airs such as prana, apana, vyana, udana, samana and others.

अनलो रूपतन्मात्राज्जायते पक्तिलक्षणः ॥

१०९

स च त्रेधा स्थितो लोके गार्हपत्यादि संज्ञया।

अतोऽन्य एव शैवाग्निस्ततो बिन्दूदरान्तरे ॥

११०

यद्यदश्नाति लोकोयं तदनेनैव पच्यते।

अतोऽयमनलोऽत्यन्तं प्राणिनां उपकारकः ॥

१११

<i>analo rūpatanmātrājjāyate paktilakṣaṇaḥ </i>	109
<i>sa ca tredhā sthito loke gārhapatyādi samjñayā </i>	
<i>ato'nya eva śaivāgnistato bindūdarāntare </i>	110
<i>yadyadaśnāti lokoyam tadanenaiva pacyate </i>	
<i>ato'yamanalo'tyantam prāṇinām upakāraḥ </i>	111

Fire arises from the tanmatra of form(color) and it is characterised by such activities as cooking, digesting and others. It presents itself in three forms in this world under the names of garhapatya and others. Apart from these three forms, there is saivagni and it exists within the bindu-like stomach. Whatever is eaten by the living beings of this world is digested by this fire alone. Therefore, this fire is of greatest help to all the living beings.

अभवद्रस तन्मात्रात् तोयं संग्रहणक्रियम्।

तोयेनैव प्रतिष्ठाऽस्य स्थिता लोकस्य वस्तुनः ॥ ११२

स्वतो धूल्यात्मकत्वेन पृथ्वी चानेन वै दृढा।

पृथ्वी गन्ध तन्मात्रादभवद् धारणक्रिया ॥ ११३

*abhavadrasa tanmātrāt toyam saṅgrahaṇakriyam|
toyenaiva pratiṣṭhā'sya sthitā lokasya vastunaḥ||* 112

*svato dhūlyātmakatvena pṛthvī cānena vai dṛḍhā|
pṛthvī gandha tanmātrādabhad dhāraṇakriyā||* 113

Water arises from the tanmatra of taste. Its function is 'holding together'. All the objects of this worlds are steady only because of water. Earth is of the nature of dust. Such an earth remains firm only because of the water. Earth arises from the tanmatra of smell. Its function is to support the existents.

नाकाशाज्जायते वायुः न वायोरग्नि संभवः।

नाग्नेरापस्ततः पृथ्वी धर्मातिशय दर्शनात् ॥ ११४

कारणाद्गुणसंक्रान्तिर्युक्ता कार्येषु न स्वतः।

व्योम्नः पञ्चगुणत्वं स्यात् तथा सृष्टिक्रमो यदि ॥ ११५

तन्मात्र पञ्चकाजातं ततो व्योमादि पञ्चकम् ॥ ११६

*nākāśājjāyate vāyuh na vāyoragni sambhavaḥ|
nāgnerāpastataḥ pṛthvī dharmātiśaya darśanāt||* 114

*kāraṇādguṇasaṅkrāntiryuktā kāryeṣu na svataḥ|
vyomnaḥ pañcagūnatvaṁ syāt tathā sṛṣṭīkramo yadi||* 115

tanmātra pañcakājjātaṁ tato vyomādi pañcakam|| 116

Air does not arise from space nor does the fire arise from air; nor water from fire; nor the earth from the water. This is because, there is seen an excess of qualities in each succeeding element. It stands to reason that the effects get attached to them from the causes and do not themselves arise from the already effected element. From the space, air; from the air, fire; from the fire, water; from the water, earth - if the order of creation be in this way, then the space should have five qualities. But it has only one quality, the sound. Therefore, the five elements beginning with space originate only from the five tanmatras.

अष्टमः पटलः समाप्तः

aṣṭamaḥ paṭalaḥ samāptaḥ
Here ends the eighth chapter

९ प्रमाण पटलः

9 pramāṇa paṭalaḥ

9 On the Means of Valid and True Knowledge

भगवन् देवदेवेश भक्तानुग्रह तत्पर।	
पदार्थाष्वट् समुद्दिष्टाः कृपयाऽनेक युक्तिभिः ॥	१
अधुना श्रोतुमिच्छामः प्रमाणानि कृपानिधे।	
यत्स्वरूपं अविज्ञाय प्रमेयो व्यर्थ इष्यते ॥	२
तस्मादस्माकं ईशान तानि वक्तुं इहार्हसि।	

<i>bhagavan devadeveśa bhaktānugraha tatpara </i>	
<i>padārthāṣṣaṭ samuddiṣṭāḥ kṛpayā'neka yuktibhiḥ </i>	1
<i>adhunā śrotumiccāmaḥ pramāṇāni kṛpānidhe </i>	
<i>yatsvarūpaṁ avijñāya prameyo vyartha iṣyate </i>	2
<i>tasmādasamakāṁ īśāna tāni vaktuṁ ihārhasi </i>	

The Sages:

O, Lord, endowed with six auspicious qualities!, the Controller of the chiefs of Gods!, engaged in bestowing grace on the devotees! Owing to abounding compassion towards us, you have well explained the nature of six categories from pati onwards through manifold reasoning and reflections. O, the store-house of spontaneous grace!, we now desire to listen to your instructions and expositions on the means of valid knowledge without knowing the nature of which the knowable things would be dubious. Therefore, O, Lord Isana!, now kindly be disposed favorably to speak on the means of valid knowledge(pramanas).

शृणुध्वं अथमानानि श्रोतुं कौतूहलं यदि ॥	३
चत्वारि तानि नामानि प्रत्यक्षादीनि हे द्विजाः।	
प्रत्यक्षं अनुमानं च शब्दोऽर्थापत्तिरेव च ॥	४
संशयादि विनिर्मुक्ता चिच्छक्तिर्मानं उच्यते।	

<i>śṛṇudhvam athamānāni śrotuṁ kautūhalaṁ yadi </i>	3
<i>catvāri tāni nāmāni pratyakṣādīni he dvijāḥ </i>	
<i>pratyakṣam anumānaṁ ca śabdo'rthāpattireva ca </i>	4
<i>saṁśayādi vinirmuktā cicchaktirmānaṁ ucyate </i>	

The Lord:

Listen now if you desire to hear about the means of valid knowledge. O, the twice-born Sages!, those means of valid knowledge such as the direct perception(pratyaksha) are four. They are – perception(pratyaksha), inference(anumana), verbal testimony(sabda) and presumption(arthapatti). The power of consciousness (cit-sakti) free from the defects such as doubt and others is said to be the impeccable means of valid knowledge.

द्वालंबा संशयो बुद्धिः समानाकार दर्शनात्॥ ५

विपर्ययोऽन्यथाज्ञानं अतद्रूप प्रतिष्ठितम्।

अनुभूतार्थ विषया मतिस्स्मृतिरिहोच्यते॥ ६

एभिर्विहीना चिच्छक्तिः प्रमाणत्वेन संमता।

dvyālabhā saṁśayo buddhiḥ samānākāra darśanāt|| 5

viparyayo'nyathājñānaṁ atadrūpa pratiṣṭhitam

anubhūtārtha viṣayā matissmṛtirihocyate|| 6

ebhīrvihīnā ciccāktiḥ pramāṇatvena saṁmatā

The cognition which depends on two things, due to the perception of a common nature in them, is known as doubt. Error is the otherwise-cognition(anyathaa jnana) based on that nature or quality which does not actually belong to the form cognized. In this Agama, memory(smṛuti) is said to be the cognition of objects which have been experienced previously. Cit-sakti free from these three defects is admitted to be the infallible means of valid knowledge(pramana).

चिच्छक्तिश्च परापेक्षो बोध एव नचापरः॥ ७

न तस्याभिमुखं ज्ञानं माता मानं परोन्मुखम्।

परे प्रमेय भावादिः व्यापारः फलं इष्यते॥ ८

cicchaktiśca parāpekṣo bodha eva nacāparaḥ|| 7

na tasyābhimukhaṁ jñānaṁ mātā mānaṁ paronmukham

pare prameya bhāvādiḥ vyāpāraḥ phalaṁ iṣyate|| 8

And, the power of consciousness is actually the consciousness which is directed to what is other than itself (that is, to the object). It is not anything else. The knower is of the nature of consciousness. The nature of being directed towards the object does not prevail in that consciousness. But, pramana however is turned towards the other objects. The operation of bringing about the state of being an object of knowledge and other features is held to be the fruit of consciousness.

अत्राव्याप्त्यादि दोषाणां न कदाचन संभवः।

प्रत्यक्षादि प्रमाणेषु व्याप्त्यानाव्याप्ति दूषणम्॥ ९

नातिव्याप्तिश्च मेयेषु नानाभावेष्ववर्तनात्।

नान्यथाऽव्याप्तिरप्यस्ति प्रमाणं चेत्तदीदृशम्॥

१०

प्रमाण कथनं तेन समीचीनं उदाहृतम्।

*atrāvyāptyādi doṣānām na kadācana sambhavaḥ|
pratyakṣādi pramāṇeṣu vyāptyānāvvyāpti dūṣaṇam||
nātivvyāptiśca meyeṣu nānābhāveṣvavartanāt|
nānyathā'vyāptirapyasti pramāṇam cettadīdr̥śam||
pramāṇa kathanam tena samīcīnam udāhṛtam|*

9

10

The possibility of defects such as under-pervasion(nuna vyapti) is absent here in this definition. The defect of under-pervasion does not occur because the definition , beyond doubt, pervades the means of knowledge such as perception and others.(It applies to the means of knowledge) Nor is there the defect of over-pervasion(ati vyapti), since it does not apply to different entities like the objects of knowledge. Nor is there the defect of otherwise-underpervasion(anyatha avyapti). An infallible definition should be free from these three defects. The definition of the means of valid knowledge has therefore been well established.

ननु नस्यात्कुतो मानं यत्तत् प्रमिति साधनम्॥

११

सत्वदीप दृगादीनां प्रमाणत्व प्रसङ्गतः।

यत्प्रमाणं नतन्मेयं मेयाभावः पुनस्स्थितः॥

१२

मित्यानुमीयते तत्र शब्दादिर्विषयत्वतः।

यन्मेयं न हि तन्मानं यतो मानेन मीयते॥

१३

*nanu nasyātkuto mānaṁ yattat pramiti sādhanam||
satvadīpa dṛgādīnām pramāṇatva prasaṅgataḥ|
yatpramāṇam natanmeyam meyābhāvaḥ punassthitaḥ||
mityānumīyate tatra śabdādirviṣayatvataḥ|
yanmeyam na hi tanmānaṁ yato mānena mīyatel|*

11

12

13

Some say that the valid knowledge is the instrument of knowledge. Why cannot such view be accepted? The instrument of knowledge cannot be the valid knowledge because the state of being a pramana would apply even to the intellect(buddhi), lamp, sense of sight and others. This is not acceptable because that which is a means of valid knowledge cannot also be a knowable. The absence of being the state of being a knowable for the means of knowledge has already been proved. Of these two, that is ,the instrument of knowledge and the means of valid knowledge, sound and others are known through a means, because they are the objects of knowledge. That which is a knowable cannot be a means, because a means is that by which a knowable is known.

पश्यामीति दृशालोके प्रसिद्धिरूपकारतः।

न कस्यापि पदार्थस्य यद्विना भवति प्रमा॥

१४

तदेव मानमेष्टव्यं चक्षुरादि न तादृशम्।

न चक्षुश्शब्द संवित्तौ न श्रोत्रं रूप वेदते॥

१५

सर्वत्र ग्राहिणी संवित् सैव मानं अतो मतम्।

यत्सिद्धाविदमस्सिद्धिः यदसिद्धौ न किञ्चन ॥

१६

<i>paśyāmīti dṛśāloke prasiddhirupakārataḥ </i>	
<i>na kasyāpi padārthasya yadvinā bhavati pramā </i>	14
<i>tadeva mānameṣṭavyam cakṣurādi na tādṛśam </i>	
<i>na cakṣuśśabda samvittau na śrotram rūpa vedate </i>	15
<i>sarvatra grāhiṇī samvit saiva mānam ato matam </i>	
<i>yatsiddhāvidamassiddhiḥ yadasiddhau na kiñcana </i>	16

There is a common usage in the world “I see through my eyes”. This is due to the help rendered by the eyes(to cit-sakti). Only that should be accepted as a means of knowledge without which there does not arise the cognition of any object whatsoever. The sense of sight and others are not of such nature. The sense of sight is not the means of the hearing of sound. The sense of hearing is not the means of the cognition of color or form. Always, the consciousness is the cognizer everywhere. Therefore that alone is considered to be the means of knowledge. By the manifestation of cit-sakti, there is the cognition of all this. By the non-manifestation of cit-sakti, nothing is known.

बुद्धिस्सर्वान्तिमत्वेन कस्मान्मानं न चेष्टते।

प्राकृतत्त्वाविशेषा दृगातेरविशेषतः ॥

१७

असंविदात्मकत्वेन न हि बुद्धेः प्रमाणता।

बुद्धिश्च वेद्यते किञ्च सुखदुःखादि रूपतः ॥

१८

प्रमाणैकान्तता तेन बुद्धेरपि नसंमता।

<i>buddhissarvāntimatvena kasmānmānam na ceṣyate </i>	
<i>prākṛtattvāviśeṣa dṛgāteraviśeṣataḥ </i>	17
<i>asamvidātmakatvena na hi buddheḥ pramāṇatā </i>	
<i>buddhiśca vedyate kiñca sukhaduḥkhādi rūpataḥ </i>	18
<i>pramāṇaikāntatā tena buddherapi nasammatā </i>	

But, why cannot intellect(buddhi tattva) which is the ultimate cause of all cognition be accepted as a means of knowledge? Buddhi cannot be so. The state of being a means of knowledge cannot belong to buddhi because, being not different from the products of prakruti(tattva), it is insentient like the sense of sight and others. Moreover, buddhi is characterized by various states such as happiness, sorrow and others. Therefore, the state of invariably being a means of knowledge is not accorded to buddhi.

ननु प्रमेय संसिद्धौ सामग्री केन नेष्टते ॥

१९

प्रमात्रादि घटान्तेषु सत्स्वेव घटनिश्चयात्।

तन्न प्रमातृ मेयादि व्यवहार विलोपतः ॥

२०

मातृमान प्रमेयाणां तदन्तर्भावतस्स्थितेः।

तेषान्तु व्यतिरेकेण सामग्रीच न दृश्यते ॥ २१

यद्यतोऽव्यतिरिकं तत् ततोऽभिन्नं स्वरूपवत्।

संशयादि विभिन्ना तु चिच्छक्तिर्मानं इष्यताम् ॥ २२

nanu prameya saṁsiddhau sāmagrī kena neṣyate 19

pramātrādi ghaṭānteṣu satsveva ghaṭaniścayāt
tanna pramātr meyādi vyavahāra vilopataḥ 20

mātrmāna prameyāṅām tadantarbhāvatassthiteḥ
teṣāntu vyatirekeṇa sāmagrīca na dṛśyate 21

yadyato'vyatirikaṁ tat tato'bhinnaṁ svarūpavat
saṁśayādi vibhinnā tu cicchaktirmānaṁ iṣyatām 22

But then, since the cognition of a pot arises only in the presence of the causes beginning with the knower and ending with the pot, why cannot the totality of the causes be accepted as the means for the cognition of the objects of knowledge? This cannot be, since in that case the distinct usages as 'the knower', 'the object of knowledge' and such others would become nullified because the knower, the means of knowledge and the object of knowledge would be included in that totality. And a totality distinct from these constituents is not found because that which is not different from something is not actually different from it, like one's own nature. Therefore, cit-sakti which is free from the defects of doubt and others should be accepted as the infallible means of knowledge.

चिच्छक्तेरर्थ संयोगाऽध्यक्षं इन्द्रियमार्गतः।

स्वयमेव हि चिच्छक्तिः पदार्थाभिमुखी न तु ॥ २३

कथं पदार्थे संबन्धः तस्याः कारणमन्तरा ॥

cicchakterartha saṁyogā'dhyakṣaṁ indriyamārgataḥ
svayameva hi cicchaktiḥ padārthābhimukhī na tu 23

kathaṁ padārthe saṁbandhaḥ tasyāḥ kāraṇamantarā ॥

The Sages:

It is held that the contact of cit-sakti with the objects through the senses is perception(adyaksha). But cit-skti is not turned towards the objects, of its own accord. How does there occur its contact with the objects without another means?

सत्यम्मलावृतत्वेन स्वनिष्ठैव प्रतिष्ठिता ॥ २४

कलादि करणव्यक्ता युज्यतेऽर्थैर्यदातुचित्।

तदा प्रत्यक्षमित्युक्तं अक्षमर्थे प्रवर्तते ॥ २५

न चेन्द्रियार्थ मात्रस्य संयोगोऽध्यक्षमिष्यते।

चित्संयोग विहीनानां अकिञ्चित्करता यतः ॥ २६

<i>satyammalāvṛtatvena svaniṣṭhaiva pratiṣṭhitā </i>	24
<i>kalādi karaṇavyaktā yujyate'rthairyadātucit </i>	
<i>tadā pratyakṣamityuktaṁ akṣamarthe pravartate </i>	25
<i>na cendriyārtha mātrasya saṁyogo'dhyakṣamiṣyate </i>	
<i>citsaṁyoga vihinānām akiñcitkaratā yataḥ </i>	26

The Lord:

It is true that it remains in itself obstructed by anava mala. But, when consciousness, manifested through the means such as kala and other principles(tattvas), conjoins with the objects, it is called perception because the sense operates towards the object. The contact between the sense and the object alone cannot be considered as perception because of the ineffectiveness of these contacts devoid of association with consciousness.

विकल्पयोगात् साशक्तिः एका द्विविधमुच्यते।

वस्तुस्वरूपमात्रस्य ग्रहणं निर्विकल्पकम्॥ २७

नामजात्यादि संबन्ध सहितं सविकल्पकम्।

<i>vikalpayogāt sāśaktiḥ ekā dvividhamucyate </i>	
<i>vastusvarūpamātrasya grahaṇam nirvikalpakam </i>	27
<i>nāmajātyādi sambandha sahitaṁ savikalpakam </i>	

That one cit-sakti is said to be twofold in view of its connection with determining factors. The cognition of mere objects is known as indeterminate perception(nirvikalpa pratyaksha). The cognition of those objects as associated with their name, class and such distinct features is known as determinate perception(savikalpa pratyaksha).

एतच्चेन्द्रिय सापेक्षं निरपेक्षं तथैव च॥ २८

अन्तःकरण सापेक्षं इति त्रिविधं इष्यते।

तत्रेन्द्रियानपेक्षं च सर्वधात्यक्त बंधया॥ २९

चिच्छक्त्यानन्त योगाच्च योगस्स्वाभाविको मतः।

अन्यच्चेन्द्रिय सापेक्षं स्याच्छादन निवृत्तये॥ ३०

इन्द्रियापेक्ष याशक्त्या तद्द्वारेणार्थ वीक्षणम्।

अन्तःकरण सापेक्षं बाह्येन्द्रिय जयेन तु॥ ३१

अन्तःकरण सापेक्षं चिच्छक्तेः ध्येय संगतिः।

<i>etaccendriya sāpekṣam nirapekṣam tathaiva ca </i>	28
<i>antaḥkaraṇa sāpekṣam iti trividham iṣyate </i>	
<i>tatrendriyānapekṣam ca sarvadhātyakta bāndhayā </i>	29
<i>cicchaktyānanta yogācca yogassvābhāviko mataḥ </i>	
<i>anyaccendriya sāpekṣam syācchādana nivṛttayē </i>	30
<i>indriyāpekṣa yāśaktyā tadvāreṇārtha vīkṣaṇam </i>	

This perception is held to be threefold as ‘dependent on the senses’(sapeksha), ‘non-dependent on the senses’(nirapeksha) and ‘dependent on the internal organ’(antahkarana sapeksha). Of these, ‘non-dependent on the senses’ arises on the conjunction with the infinite one through the cit-sakti which is completely free from bondage and this kind of conjunction is held to be inherent and natural. The other is the ‘dependent on the senses’ which is the cognition of the objects through the senses by the cit-sakti which is dependent on them for the removal of the obstruction. The perception ‘dependent on the internal organ’ takes place by overcoming the external senses. In this kind of perception, the connection of cit-sakti with the objects fit to be contemplated is dependent on the internal organ.

अक्षमात्रेण संबन्धषड्विधोऽध्यक्ष संज्ञितः ॥	३२
घटादि द्रव्य विज्ञानं चक्षुस्संयोग मात्रतः ।	
संयुक्त समवायात्तद् गुणसामान्ययोर्मतिः ॥	३३
संयुक्तसमवेतार्थ समवायाद्गुणत्वधीः ।	
शब्दस्य ग्रहणं श्रोत्र समवेततया स्थितम् ॥	३४
शब्दत्वं समवेतार्थ समवायात् प्रतीयते ।	
विशेषणतयाऽभाव समवाय मतिस्स्थिता ॥	३५
विशेष्यत्वे नवाऽभाव समवाय मतिस्स्थिता ।	

<i>akṣamātreṇa sambandhaṣṣaḍvidho'dhyakṣa saṃjñitah</i> ॥	32
<i>ghaṭādi dravya vijñānaṃ cakṣussamyoga mātrataḥ</i>	
<i>saṃyukta samavāyāttad guṇasāmānyayormatiḥ</i> ॥	33
<i>saṃyuktasamavetārtha samavāyādguṇatvadhīḥ</i>	
<i>śabdasya grahaṇaṃ śrotra samavetatayā sthitam</i> ॥	34
<i>śabdātvaṃ samavetārtha samavāyāḥ pratīyate</i>	
<i>viśeṣaṇatayā'bhāva samavāya matissṭhitā</i> ॥	35
<i>viśeṣyatve navā'bhāva samavāya matissṭhitā</i>	

The connection of each sense becomes known as perception(adyaksha) and it is sixfold. The cognition of substances such as pot and others is through mere conjunction(samyoga) of the sense of sight. The cognition of its quality and generality is by inherence-in-what is conjoined(samyukta samavaya). The cognition of qualityness is by inherence-in-what is inherent in what is conjoined(samyukta samaveta samavaya). The cognition of sound is as inherent (samaveta) in the sense of hearing. Cognition of soundness takes place by inherence-in-what is inherent(samavta samavaya). Inherence and absence are cognized as a qualification(viseshana) or inherence and absence are cognized as a substantive(viseshya).

अनुमानं दृढव्याप्त्या परोक्षार्थावबोधकम् ॥	३६
तच्चेह पञ्चावयवं पतिज्ञा हेतुरेव च ।	
दृष्टान्तोपनयावेतौ निगमश्चापि पञ्चमः ॥	३७

इष्टार्थोक्तिः प्रतिज्ञा तु हेतुस्तद्व्याप्तिमद्वचः।	
दृष्टान्तो द्विविधोद्युक्तो हेतुस्तद्वत्परीक्ष्यते ॥	३८
दृष्टान्तापेक्षया व्याप्त प्रस्तारोपनयो भवेत्।	
पुनः प्रतिज्ञा नियमो निगमस्स्यात्सहेतुकः ॥	३९

<i>anumānam dṛḍhavyāptyā parokṣārthāvbodhakam</i> ॥	36
<i>taccheha pañcāvayavam patijñā hetureva ca</i>	
<i>drṣṭāntopanayāvetau nigamaścāpi pañcamaḥ</i> ॥	37
<i>iṣṭārthoktiḥ pratijñā tu hetustadvyāptimadvacaḥ</i> ॥	
<i>drṣṭānto dviividhodyukto hetustadvatparīkṣyate</i> ॥	38
<i>drṣṭāntāpekṣayā vyāpta prastāropanayo bhavet</i> ॥	
<i>punaḥ pratijñā niyamo nigamassyātsahetukah</i> ॥	39

Inference is that which gives the knowledge of remote objects through well-established concomitance. And here according to this Agama, it consists of five members: proposition(pratijna), reason(hetu), example (drushtanta), application(upanaya) and conclusion(nigama). Pratijna is the declaration of the thing which is desired to be proved. The hetu is the statement of the ground of inference which is invariably concomitant with the thing which is desired to be proved. Drushtanta(or udaharana) is the statement wherein the hetu is proved to be concomitant with the illustrative example in both the affirmative and negative way. The upanaya is the mention of the concomitant between the drushtanta and the subject(paksha). Nigama is the restatement of the proposition accompanied by the statement of reason.

साधनस्य स्वतस्साध्ये नान्वयो व्याप्तिरुच्यते।	
सा च व्याप्तिर्द्विविधा ज्ञेया व्यतिरेकान्वयात्मिका ॥	४०
सामान्यमुखतोऽन्वेयस्सोन्वयो व्याप्तिरुच्यते।	
साध्य साधनयोर्व्याप्तिः अभावमुखतोऽपरा ॥	४१

<i>sādhanaṣya svatassādhye nānvayo vyāptirucyate</i>	
<i>sā ca vyāptirdviividhā jñeyā vyatirekānvayātmikā</i> ॥	40
<i>sāmānyamukhato'nveyassonvayo vyāptirucyate</i>	
<i>sādhyā sādhanayorvyāptiḥ abhāvamukhato'parā</i> ॥	41

Concomitance is the natural relation between the thing which proves(sadhana) and the thing which is to be proved(sadhya). And, this concomitance should be known to be of two kinds, of negative nature (vyatirka) and of positive nature(anvaya). Relation by means of similarity is said to be positive concomitance. Concomitance of the thing to be proved and the thing which proves by means of negation is the negative concomitance(vyatireka).

दृष्टं सामान्यतो दृष्टं इतितस्साधनं द्विधा।	
तत्राद्यं अक्षयोग्यस्य पदार्थस्यानुमापकम् ॥	४२
अन्यत्स्वतोऽप्यदृष्टस्य पदार्थस्यानुमापकम्।	

अन्वयव्यतिरेकेति केवलव्यतिरेकि च ॥

४३

केवलान्वयि रूपेण क्रमेण परिलक्ष्यते।

<i>dr̥ṣṭam̐ sāmānyato dr̥ṣṭam̐ ititassādhanam̐ dvidhāl</i>	
<i>tatrādyam̐ akṣayogyasya padārthasyānumāpakam̐</i>	42
<i>anyatsvatopyadr̥ṣṭasya padārthasyānumāpakam̐</i>	
<i>anvayavyatireketi kevalavyatireki ca</i>	43
<i>kevalānvayi rūpeṇa krameṇa parilakṣyate</i>	

That inference(sadhana) is of two kinds: 'seen'(drushta) and 'generally seen'(samanyato drushta). Of these, the former is that which infers the objects which are perceptible by the senses. The other is that which infers the objects which are naturally imperceptible. Inference(anumana) which is thus twofold is also of three kinds: positive-negative(anvaya vyatirekin), only negative(kevala vyatirekin) and only positive(kavalanvayin). Now, these are explained successively.

पक्षधर्मस्सपक्षेसन् व्यावृत्तश्च विपक्षतः ॥ ४४

अबाधोऽसत्प्रतीपक्षो व्यतिरेकान्वयात्मकः ।

साध्यधर्मयुतः पक्षः सपक्षस्तत्सधर्मयुक् ॥ ४५

तद्विधर्मो विपक्षस्स्यात् बाधोमानान्तरोद्भवः ।

साध्येद्वयोस्त्रिरूपत्वं तेनज्ञानाद्विपक्षता ॥ ४६

<i>pakṣadharmassapakṣesan vyāvṛttaśca vipakṣataḥ</i>	44
<i>abādho'satpratīpakṣo vyatirekānvayātmakaḥ</i>	
<i>sādhya dharmayutaḥ pakṣaḥ sapakṣastatsadharmayuk</i>	45
<i>tadvidharmo vipakṣassyāt bādhomānāntarodbhavaḥ</i>	
<i>sādhayedvayostrirūpatvaṁ tenajñānādvipakṣatā</i>	46

That which is of the nature of positive-negative(anvaya vyatireka) is the attribute of the subject, while being present in a similar instance, is absent from a dissimilar instance, has neither a contradiction nor a counter-balancing reason. Subject(paksha) is that which has the property that is to be proved by the inference. A similar instance(sapaksha) is that which has the same property as that which is to be proved. A dissimilar instance(vipaksha) is that which has the absence of that property which is to be proved. Contradiction(bhada) is that which is caused by another means of knowledge. The state of having a counterbalancing reason (vipakshata) is caused by the cognition of the possession of three features by two reasons with regard to the thing to be proved.

निर्विपक्षोऽन्वयीहेतुः निस्सपक्षस्तथापरः ।

सान्निर्देशस्सधूमत्वाद् अन्योरसवती यथा ॥ ४७

केनाप्यच्चासितं विश्वं कार्यं स्याद्वस्तुभावतः ।

यथा कुलाल सापेक्षा मृदित्येषोऽन्वयी पुनः ॥ ४८

सदेवोत्पद्यते कार्यं क्रियमाणत्व हेतुतः ।

असन्नपूर्वं क्रियते धर्माशशशशशृङ्गवत् ॥

४९

<i>nirvipakṣo'nvayīhetuḥ nissapakṣastathāparaḥ </i>	
<i>sāgnirdeśassadhūmatvād anyorasavatī yathā </i>	47
<i>kenāpyaddhyāsitaṁ viśvaṁ kāryaṁ syādvastubhāvataḥ </i>	
<i>yathā kulāla sāpekṣā mṛdityeṣo'nvayī punaḥ </i>	48
<i>sadevotpadyate kāryaṁ kriyamāṇatva hetutaḥ </i>	
<i>asannapūrvam kriyate dharmāśśaśśaśśaśṅgavat </i>	49

The positive reason(anvayi hetu) is that which is devoid of a dissimilar instance. The one which is devoid of similar instance is known as the negative reason(vyatireka hetu). To illustrate these: “A particular place has fire; because it has smoke; like a kitchen”. “Everything becomes an effected one supervised by some intelligent being; because of the state of being a product; like mud dependent on potter”. This is one more illustration for the positive reason: “Every effect arises from being existent in its cause; because it is produced; an effect which is not pre-existent in its cause cannot be produced; like a hare’s horn.”

हेतूनां दूषणान्यत्र पञ्चोक्तानि शिवागमे ।

असिद्धिः प्रथमो हेतोः पक्षवृत्तेरनिश्चये ॥

५०

नित्यत्वादाणवो हतुः इत्यसिद्धिस्वरूपतः ।

विशेषण विशेष्यादेः असिद्ध्या तत्तदात्मिका ॥

५१

<i>hetūnām dūṣaṇānyatra pañcoktāni śivāgame </i>	
<i>asiddhiḥ prathamō hetoḥ pakṣavṛtteraniśchaye </i>	50
<i>nityatvādaṇavo hatuḥ ityasiddhisvarūpatatḥ </i>	
<i>viśeṣaṇa viśeṣyādeḥ asiddhyā tattadātmikā </i>	51

In this Sivagama, the fallacies of reason are held to be five. The state of being unestablished(asiddhi) is the first. It arises from the uncertainty of the presence of the reason in the subject. “Atoms are the material cause of the universe; because they are eternal” – the state of being unestablished(asiddhi) in this inference is due to the nature of the reason. Due to the nature of being unestablished pertaining to the attribute, substantive and such others arise from the corresponding fallacies of the state of being unestablished.

वर्तमानो विरुद्धस्स्याद्धेतुः पक्ष विपक्षयोः ।

व्यापकोऽव्याप्यकोदेशानवच्छिन्नत्व हेतुतः ॥

५२

पक्षादि त्रितये वर्तमानोऽनैकान्तिको भवेत् ।

आत्मा नित्यः प्रमेयत्वाद् इत्यत्रोदाहृदे द्विजाः ॥

५३

<i>vartamāno viruddhassyāddhetuḥ pakṣa vipakṣayoḥ </i>	
<i>vyāpako'vyāpyakodeśānavacchinnatva hetutaḥ </i>	52
<i>pakṣādi tritaye vartamāno'naikāntiko bhavet </i>	
<i>ātmā nityaḥ prameyatvād ityatrodāhṛde dvijāḥ </i>	53

The reason which is present in the subject(sapaksha) and in a dissimilar instance(vipaksha) is known as 'contradictory'(viruddha). To illustrate: "The pervading is not all-pervasive; because it is not limited by space". Anaikantika is that which is present in the three - paksha, sapaksha and vipaksha. O, the twice-born Sages! To illustrate by example: "The self is eternal; because it is knowable"

साद्धा प्रयोजकः पक्ष एवानध्यवसायिकः।	
सन्तत्या वर्तते विश्वं वस्तुत्वादित्युदाहृतः ॥	५४
कालातीतस्तु पक्षस्य पक्षे मान विरोधतः।	
निरुपादानकं विश्वं कार्यं आगन्तुकत्वतः ॥	५५

<i>sāddhyā prayojakaḥ pakṣa evānadyavasāyikaḥ</i>	
<i>santatyā vartate viśvaṁ vastutvādityudāhṛtaḥ</i> ॥	54
<i>kālātītastu pakṣasya pakṣe māna virodhataḥ</i>	
<i>nirupādānakaṁ viśvaṁ kāryaṁ āgantukatvataḥ</i> ॥	55

Anadhyavasayika is that which does not lead to the thing to be proved, that which is present only in the subject(sapaksha). It is illustrated by the inference: "The universe exists constantly; because it is a product". The kalatita-fallacy occurs due to the contradiction of the subject(pakshasya) in the subject(pakshe) by a pramana. The example is: "All effect is devoid of material cause; because it is adventitious".

व्याप्तैर्यथावद्विज्ञातं साधनं साध्य सिद्धये।	
पर्याप्तमसतो हेतोः येनकेनापि वर्त्मना ॥	५६
व्याप्तिभङ्गोऽनुमानस्य दूषणं प्रथमं मतम्।	
अनुष्णो वह्निरित्यादि प्रतिज्ञाते सहेतुकम् ॥	५७
पञ्चानां अनुमानस्यावयवानां तु पूर्वयोः।	
वैपरीत्यं सदुर्दिष्टं दृष्टान्तस्याधुनोच्यते ॥	५८
नित्य आत्मा विभुत्वेन यथाकाशं इतीरिते।	
दृष्टान्तस्साध्य विकलस् साधने च तथा भवेत् ॥	५९

<i>vyāpteryathāvadvijñātaṁ sādhanam sāddhya siddhaye</i>	
<i>paryāptamasato hetoḥ yena kenāpi vartmanā</i> ॥	56
<i>vyāptibhaṅgo'numānasya dūṣaṇam prathamam matam</i>	
<i>anuṣṇo vahnirityādi pratijñāte sahetukam</i> ॥	57
<i>pañcānām anumānasyāvayavānām tu pūrvayoḥ</i>	
<i>vaiparītyam sadurdiṣṭam dṛṣṭāntasyādhunocyate</i> ॥	58
<i>nitya ātmā vibhutvena yathākāśam itīrite</i>	
<i>dṛṣṭāntassāddhya vikalas sādhanē ca tathā bhavet</i> ॥	59

Reason, known as such, is capable of establishing a thing to be proved through a pervasion. The breakdown of the pervasion in some way or other, due to a fallacious reason, is held to be the main impediment to inference. When it is declared, “Not hot, is fire” and such other statements, accompanied by the reason, the transposition(vaiparitya) of the first two of the five members of inference remains wrongly enunciated (sudurdishtha). Those pertaining to the member known as example(drushtanta) are now stated. The example is deficient of the thing to be proved when it is stated “The self is eternal; because it is all-pervasive; like the sky” and the same is also with regard to the thing which proves.

आप्तोक्तिरागमस्सोपि परोक्षार्थैक साधनम्।	
प्रत्यक्षेणानुमानेन यदिवार्थं सुनिश्चितम्॥	६०
यो वक्ति सोयमाप्तस्स्यात् तस्मादाप्ततरश्शिवः।	
सुप्रसन्नेन्द्रियग्रामस् सर्वज्ञस्सर्वगोचरः॥	६१
पक्षपात विनिर्मुक्तो यथार्थग्राहकस्सदा।	
अव्ययः परिपूर्णश्च स्वतन्त्रः पशुपाशपाः॥	६२
प्रमाणं एकं तद्वाक्यं तथ्यं श्रेयोनिधिस्सदा।	

<i>āptoktirāgamassopi parokṣārthaika sādhanam </i>	
<i>pratyakṣeṇānumānena yadivārthaṁ suniścitam </i>	60
<i>yo vakti soyamāptassyāt tasmādāptatarasśivaḥ </i>	
<i>suprasannendriyagrāmas sarvajñassarvagocaraḥ </i>	61
<i>pakṣapāta vinirmukto yathārthagrahakassadā </i>	
<i>avyayaḥ paripūrṇasca svatantraḥ paśupāśapāḥ </i>	62
<i>pramāṇam ekam tadvākyaṁ tathyam śreyonidhissadā </i>	

Verbal testimony(sabda) is the utterance of a trustworthy person. It is the ultimate means to the cognition of mediate objects(parokshartha).He who states, as it is, the nature of a thing which is well ascertained by perception or inference, is said to be a trustworthy person. And, Lord Siva is more trustworthy than that person. He is the possessor of a host of absolutely perfect senses, omniscient, holding everything within the range of His awareness, free from partiality, all-pervading, eternal perceiver of truth; He is changeless, perfect, independent, destroyer of the bonds of the embodied souls. His utterance is the ultimate authority, true and repository of beatitude for ever.

सृष्ट्यनन्तरं एवेशश्शुद्धाध्व विषयानणून्॥	६३
स्वांशु संस्पशनादेव कृत्वा दृक्क्रिययोत्कटान्।	
सदाशिवोपि भगवान् नादरूपतयागतम्॥	६४
षड्दार्थमयं ज्ञानं अनेकच्छन्द एव तत्।	
पूर्वतो दश संख्यातं शिवभेदं तथापरम्॥	६५
रौद्रं अष्टादशविधं तेभ्योऽवादीत् कृपानिधिः।	
तत्तद्देशक्रमान्मेरावागतं तन्त्रसागरम्॥	६६

<i>sṛṣṭyanantaram eveśaśuddhādhva viṣayānañūn </i>	63
<i>svāmśu saṁspaśanādeva kṛtvā dr̥kkriyayotkañān </i>	
<i>sadāśivopi bhagavān nādarūpatayāgatam </i>	64
<i>ṣaṭpadārthamayaṁ jñānaṁ anekacchanda eva tat </i>	
<i>pūrvato daśa saṁkhyātaṁ śivabhedam tathāparam </i>	65
<i>raudram aṣṭādaśavidham tebhyo'vādīt kṛpānidhiḥ </i>	
<i>tattaddeśakramānmerāvāgataṁ tantrasāgaram </i>	66

Immediately after the creation, Lord Siva, illumined those competent souls who are concerned with the enjoyments of the pure path with regard to their cognition and action by a mere touch of His rays. Having done so, being in the form of Sadasiva, He taught them the knowledge about the six categories which arose in the form of nada. Having composed it (namely, the Agama) in many meters, He, the store-house of spontaneous grace, taught first the tenfold siva-bheda Agama and then the other, the eighteenfold rudra-bheda Agama. That ocean of Scripture descended to the Mt Meru through successive regions.

तत्रेदं पौष्करं तन्त्रं अर्थवादादि लोपतः ।

उद्धृत्य विप्रा युष्मभ्यं कथितं बहुयुक्तिभिः ॥

६७

स्थापयद्धं इदम् भूमौ योग्येषु गुरुवर्त्मसु ।

<i>tatredam pauṣkaram tantram arthavādādi lopataḥ </i>	
<i>uddhṛtya viprā yuṣmabhyam kathitam bahuyuktibhiḥ </i>	67
<i>sthāpayaddhvaṁ idam bhūmau योग्येषु गुरुवर्तमसु </i>	

O, Sages!, having selected this Pashkara Tantra from there with great care, setting aside eulogical statements and such others, I transmitted it to you. Promote this on the Earth among the qualified disciples who are devoted to the path of the lineage of Preceptors.

अन्योपिमार्गो वेदादिः पशुपाशार्थं दर्शकः ॥

६८

स्वोक्तं तत्त्वावधिव्याप्तिः ब्रह्म विष्णवादि कर्तृकः ।

परस्थान् मोक्षमार्गस्य स्थितिस्वर्गादि भोगतः ॥

६९

<i>anyopimārgo vedādiḥ paśupāśārtha darśakaḥ </i>	68
<i>svokta tattvāvadhivyāptiḥ brahma viṣṇvādi kartṛkaḥ </i>	
<i>parasthān mokṣamārgasya sthitissvargādi bhogataḥ </i>	69

Although the Vedas and others constitute another path, the initial part of the Vedas and those Scriptures composed by Brahma, Vishnu and others propose the goals which constitute the bondage of the individual soul. This is because they have prevalence only up to the categories (tattvas) admitted therein. The path of final liberation, however, lies beyond the enjoyment of heavenly pleasures and such other enjoyments.

निष्कलान्नद रूपात्मा ज्ञानमार्गः प्रवर्तते।

इत्युक्तं तन्नयुक्तं स्याद् वागिन्द्रिय वियोगतः ॥

७०

*niṣkalānnada rūpātmā jñānamārgaḥ pravartate |
ityuktaṁ tannayuktaṁ syād vāgindriya viyogataḥ ||*

70

The Sages:

It was said earlier that the Scripture whose main theme is the path of knowledge(jnana marga) in the form of nada comes from the one who is formless. Such view does not seem appropriate, since the sense of speech is absent in the formless Lord. How could he have revealed without sense of speech?

वागिन्द्रियानपेक्षाऽस्य शक्तिस्सर्वत्र निस्सृता।

अत्यन्त विमलत्वेन तया वक्ति किमद्भुतम् ॥

७१

प्रवक्तृत्वं स्वचिच्छक्ति प्रवृत्त्यनुगुणस्यच।

नादस्य बिन्दोः प्रसृति शब्दानान्निस्सृतिस्ततः ॥

७२

*vāgindriyānapekṣā'sya śaktissarvatra nissṛtā |
atyanta vimalatvena tayā vakti kimadbhutam ||
pravakṛtvaṁ svacicchakti pravṛtyanugūṇasyaca |
nādasya bindoḥ prasṛti śabdānānnissṛtistataḥ ||*

71

72

The Lord:

His power which is absolutely pure is operative everywhere and it is not dependent on the sense of speech. What wonder is there, if He instructs through that power? The function of being a speaker consists of the streaming forth of the bindu pertaining to the nada tattva according to the inclination of His Cit-Sakti and of the emergence of words from it.

शब्दास्तु पारंपर्येण शिवज्ञानानुमापकाः ।

अथवा सद्भिरप्राप्ताः श्रद्धया शिवगोचराः ॥

७३

अन्ये तु सज्जनायाताः प्रकृत्याद्यवनि गोचराः ॥

ततश्शिवगिरांबोधो विबोधो नान्ययागिरा ॥

७४

*śabdāstu pāraṁparyeṇa śivajñānānumāpakāḥ |
athavā sadbhiraprāptāḥ śraddhayā śivagocarāḥ ||
anye tu sajjanāyātāḥ prakṛtyādyavani gocarāḥ ||
tataśśivagirāmbodho vibodho nānyayāgirā ||*

73

74

Verbal testimony is indirectly the means to infer Siva's knowledge. And those Sivagamas which discuss pure entities were not received with faith by the sages of the past time. The scriptures which came from the wise deal with the categories of the lower realms from prakruti up to pruthvi(earth). Therefore, the knowledge contained in the utterances of Siva is not contradicted by the words of others(who have dealt with the lower planes).

न चार्षं परुषैर्वाक्यैः ऋषिभिर्देविकं तथा।
 न देवैर्ब्रह्मणो वाक्यं वैष्णवं पद्मजन्मना ॥ ७५
 तथा रौद्रन्न हरिणा रुद्रेण च शिवात्मकम्।
 बाध्यं ऊर्ध्वोर्ध्वं वैशिष्ट्याद् अधोधो बाध्यं ऊर्ध्वतः ॥ ७६

na cārṣaṃ paruṣairvākyaīḥ ṛṣibhirdaivikāṃ tathā|
na devairbrahmaṇo vākyaṃ vaiṣṇavaṃ padmajanmanā|| 75
tathā raudranna hariṇā rudreṇa ca śivātmakam|
bādhyam ūrdhvordhva vaiśiṣṭyād adhodho bādhyam ūrdhvataḥ|| 76

The words of the sages cannot be set aside by those of ordinary human beings; nor the words of the divine beings by those of the sages; nor the words of Brahma by those of the divine beings; nor the words of Vishnu by those of Brahma; nor the words of Rudra by those of Vishnu; nor the words of Śiva by those of Rudra, due to the excellence of successively superior. The successively inferior is set aside by the successively superior.

शिवागमाविरोधेन शास्त्रं सर्वं व्यवस्थितम्।
 नान्यशास्त्राविरोधेन तत्संवादतयाऽथवा ॥ ७७
 शिवशास्त्रं व्यवस्थाप्यं तद्व्याप्तं व्यापकं यतः।
 यस्य यस्य हि शास्त्रस्य यावति व्याप्तिरिष्यते ॥ ७८
 तावत्येव बवेद्विप्राः प्रामाण्यं तस्य तस्य च।

śivāgamāvirodhena śāstraṃ sarvaṃ vyavasthitam|
nānyaśāstrāvirodhena tatsaṃvādatayā'thava|| 77
śivaśāstraṃ vyavasthāpyaṃ tadvyāptaṃ vyāpakaṃ yataḥ|
yasya yasya hi śāstrasya yāvati vyāptiriṣyate|| 78
tāvatyeva bavedviprāḥ prāmāṇyaṃ tasya tasya ca|

All the scriptures are constituted unopposed to the Saiva Agamas; The Saivagama should not be declared to be authoritative as unopposed to another scripture; or, in conformity with it. Because, the other scriptures are the pervaded and the Saivagama is the pervader. O, the Sages!, the authority of each scripture is only as great as the pervasion proclaimed by the respective scriptures.

एवं आगममाने तु कथिते शिष्टमुच्यते ॥ ७९
 तच्चान्य शास्त्र संसिद्ध मोक्षतत्त्वोप दर्शनम्।
 तस्मादिति परं किञ्चित् शिवशास्त्रेण बोधितम् ॥ ८०
 असर्वज्ञ प्रणीतत्वं गमयेत्तदसंशयम्।

<i>evam āgamamāne tu kathite śiṣṭamucyate </i>	79
<i>taccānya śāstra saṁsiddha mokṣatattvopa darśanam </i>	
<i>tasmāditi param kiñcit śivaśāstreṇa bodhitam </i>	80
<i>asarvajña praṇītavāṁ gamayettadasaṁśayam </i>	

Thus, the means of knowledge known as verbal testimony(sabda or Agama) has so far been explained. The remaining one, namely the presumption(arthapatti) is now explained. The statement related to the state of liberation as expounded in the scriptures other than the Sivagamas such as the Vedas, Smrutis and others is superior to that explained in other systems(not based on the Srutis). That concept which is set forth in the Srutis and others is set aside by the Saivagamas. Such possibility of refutation indicates that those scriptures(other than the Agamas) have been authored by those who are not omniscient(asarvajnas). There is no doubt in this regard. This sort of ascertainment is known as presumption(arthapatti).

प्रमाणं अर्थापत्त्याख्यं अन्यथा च निगद्यते ॥	८१
दृश्यमानं असार्वज्ञ्यं कल्पयेत् स्वोपपादकम्।	
पशुत्वाख्यं पशुष्वेव सार्वज्ञ्ये शास्त्रतस्स्थिते ॥	८२
तच्चानुमानतो भिन्नं द्वयोर्विषय भेदतः।	

<i>pramāṇam arthāpattyaṁkhyam anyathā ca nigadyate </i>	81
<i>dṛśyamānam asārvajñyam kalpayet svopapādakam </i>	
<i>paśutvākhyam paśuṣveva sārvajñye śāstratassthite </i>	82
<i>taccānumānato bhinnam dvayorviṣaya bhedatah </i>	

And the means of valid knowledge known as presumption(arthapatti) is illustrated in another manner. As has been ascertained in the Agamas, the power of all-knowing and all-doing is present in the individual soul itself. But, the contrary state, that is the state of not knowing all and not doing all, is observed in the embodied soul. This state of not knowing all and not doing all indicates the existence of impure anava mala(pasutva) as co-born with the soul. This ascertainment is in the process of arthapatti. This presumption is different from inference and this difference is due to the difference of the matter taken for valid proof.

एवं प्रमाण सिद्धानां अर्थानां व्यत्ययेन तु ॥	८३
उपसंहार एष्टव्यः कार्य कारण भावतः।	
न हि कार्योपसंहाराद् आदौ कारण संहतिः ॥	८४
युक्तातदन्तिमात् कार्यात् पृथिव्याद्युपसंहतिः।	
तन्मात्रेष्वेव भूतानि तन्मात्राण्यप्यहङ्कृतौ ॥	८५
इन्द्रियाणि मनश्चापि सामतौ सागुणेषु च।	
ते गुणाः प्रकृतौ सापि रागाद्यं तत्त्वपञ्चकम् ॥	८६
मायां लयं आयान्ति सा तु नित्योपपादिता।	

<i>evam pramāṇa siddhānām arthānām vyatyayena tu</i>	83
<i>upasaṁhāra eṣṭavyaḥ kārya kāraṇa bhāvataḥ</i>	
<i>na hi kāryopasaṁhārād ādau kāraṇa saṁhṛtiḥ</i>	84
<i>yuktātadantimāt kāryāt pṛthivyādyupasaṁhṛtiḥ</i>	
<i>tanmātreṣveva bhūtāni tanmātrāṇyapyahankṛtau</i>	85
<i>indriyāṇi manaścāpi sāmatau sāguṇeṣu ca</i>	
<i>te guṇāḥ prakṛtau sāpi rāgādyam tattvapañcakam</i>	86
<i>māyām layam āyānti sā tu nityopapāditā</i>	

The withdrawal of the objects thus known through the means of valid knowledge should be admitted to be in the inverse order due to the relation of cause and effect. The dissolution of the cause cannot take place prior to that of the effect. Therefore, the process of dissolution beginning with the last effect is appropriate. In this process, the earth element is the first to undergo dissolution. The elements merge into the subtle elements; the subtle elements and the organs of knowledge and action together with mind merge into the ahankara tattva; ahankara merges into buddhi; buddhi merges into the gunas; those gunas merge into prakruti; that prakruti as well as the group of five tattvas beginning with raga tattva merge into maya. That maya, however, is declared to be eternal.

मायोपरि विशुद्धाध्वा बिन्दौ प्रलयमृच्छति ॥	८७
बिन्दुः कलादि शक्त्यात्मा शिवाधिष्ठित विग्रहः ।	
नित्यमास्ते शिवस्यास्य विषयात्मतयाऽग्रतः ॥	८८
पुनः प्रवर्तते विश्वं जगदारभ्य बिन्दुतः ॥	८९

<i>māyopari viśuddhādhvā bindau pralayamṛccāti</i>	87
<i>binduḥ kalādi śaktyātmā śivādhiṣṭhita vighraḥ</i>	
<i>nityamāste śivasyāsya viṣayātmatayā'grataḥ</i>	88
<i>punaḥ pravartate viśvaṁ jagadārabhya bindutaḥ</i>	89

The pure path which exists beyond maya merges into bindu. Bindu which is the material cause of kala and others, being the domain governed by Siva, remains forever in the presence of Siva as the sphere of His activity. The entire universe comes into existence again, beginning with bindu.

प्रमाण पटलः समाप्तः
pramāṇa paṭalaḥ samāptaḥ

१० तन्त्रावतार पटलः
10 tantrāvatāra paṭalaḥ

10 Revelation of the Agamas

कथं तन्त्रं समुत्पन्नं मन्त्रावै सहशक्तिभिः ।
भेदास्तत्र क्रियन्तस्स्युस्साधनं सिद्धिरेव च ॥ १
एतत्सर्वं समासेन ब्रूहिनः परमेश्वर ।

*katham tantram samutpannam mantrāvai sahaśaktibhiḥ|
bhedāstatra kriyantassyussādhanam siddhireva ca|| 1
etatsarvam samāsenā brūhinaḥ paramēśvara|*

The Sages:

O, the Supreme Lord!, how were the Agamas revealed? How were the Mantras like isana and others created along with their Saktis such as Ambika and others? How many categories have been formulated in these mantras? How the practical means and the fruits thereof have been brought out? Being favorable to us, kindly explain all these details succinctly to us.

आदौ ब्रह्मपरं शुद्धं आदिवर्णत्वं आगतम् ॥ २
तन्त्रमन्त्रत्वं आपन्नं श्रुणुध्वं द्विजसत्तमाः ।

*ādau brahmaparam śuddham ādivarṇatvam āgatam|| 2
tantramantratvam āpannam śruṇudhvaṁ dvijasattamāḥ|*

The Lord:

O, the perfect twice-born Sages!, listen to what I say now. In the beginning, the supreme and pure maya which is of the nature of being vast and of ever-expanding, assumed the form of ‘a’ and other letters(as stimulated by the conscious energy of Siva). It was the collective form of all the creative letters from ‘a’ to ‘ha’. The same collective form, through its pervasive sound potency, attained the nature of being expressed as the Agamas and the Mantras.

अनादौ सति संहारे कारणं परमेश्वरः ॥ ३
स्वभावादेव जन्तूनां अनुग्रहकरः परः ।
ततस्त्वहर्मुखे काले शिवशक्तयोस्समागमात् ॥ ४
शिवेच्छयैव सर्वेषां उत्पत्यर्थं अनन्तरम् ।
तदभूत् क्षोभितं विश्वकारणं योगमायया ॥ ५

<i>anādausati saṁhāre kāraṇaṁ parameśvaraḥ</i>	3
<i>svabhāvādeva jantūnām anugrahakaraḥ paraḥ</i>	
<i>tatastvaharmukhe kāale śivaśaktyossamāgamāt</i>	4
<i>śivecchayaiva sarveṣām utpatyarthaṁ anantaram</i>	
<i>tadabhūt kṣobhitaṁ viśvakāraṇaṁ yogamāyayā</i>	5

The phenomenon of transmigration is beginningless. Lord Siva , the Supreme, controls this phenomenon. Being motivated, of His own accord, to bestow grace upon the embodied souls, He performs the actions related to the transmigration. At the beginning of cosmic creation, the bindu which is the ultimate source of the universe, got stimulated by the immediate penetration of Sivasakti presenting Herself in the protective phase and by Siva`s yoga maya and His Iccha Sakti. The bindu was stimulated by Siva and Sakti so as to give rise to the emergence of the entire range of manifestations(creations).

तत्क्षोभतस्समुत्पन्नं शास्त्रं नादस्वरूपतः ।	
प्रवृत्तं तदधः किञ्चिद्विकृञ्जाकारतश्शिवम् ॥	६
स च बिन्दुरितिख्यातः शरच्छन्द्र समपभः ।	
सचतुर्धा समाख्यातो ज्योतिषां परमो निधिः ॥	७
शिवेच्छा क्षोभितो बिन्दुस्तदधश्शक्तिरम्बिका ।	
शशाङ्क शकलाकारं शक्तित्रयं अभूत्ततः ॥	८

<i>tatṣobhatassamutpannam śāstram nādasvarūpataḥ</i>	
<i>pravṛttam tadadhaḥ kiñcidvikubjākārataśśivam</i>	6
<i>sa ca binduritikhyātaḥ śaracchandra samapabhaḥ</i>	
<i>sacaturdhā samākhyāto jyotiṣām paramo nidhiḥ</i>	7
<i>śivecchā kṣobhito bindustadadhaśśaktirambikā</i>	
<i>śaśāṅka śakalākāram śaktitrayam abhūttataḥ</i>	8

Owing to the creative stimulation and convulsive movement caused in the pure maya, Scripture originated in the form of pure and undifferentiated sound. Below the level of nada in the form of collective Scripture, a line, slightly curved in a specific way, emerged with all purity and auspiciousness. That curved line which was with the brilliance of autumnal moon, came to be prominently known as bindu(manifested in the form of curved line). That bindu, the supreme source of all luminous objects got differentiated into four lines. When the bindu got stimulated by Siva`s Iccha Sakti, there manifested Ambika Sakti in the lower plane of the bindu. Then, three Saktis emanated in the form of fragmented moon.

वामा ज्येष्ठा तथा रौद्री सुप्तनागेन्द्र सन्निभा ।	
वामा वै दण्डवज्ज्येष्ठा रौद्री शृङ्गाङ्गवत् स्थिता ॥	९
सा मायाऽपर रूपेण जयाद्या परिकीर्तिताः ।	
जया च विजया चैव जिताचाप्यपराजिता ॥	१०
निवृत्तिश्च प्रतिष्ठा च विद्या शान्तिस्तथैव च ।	

इन्दिका दीपिका चैव रोचिका मोचिका परा ॥	११
व्योमरूपात्वन्ता च अनाथाऽनाश्रिता तथा ।	
आभिव्याप्तं इदं सर्वं शिवाद्यवनि गोचरम् ॥	१२
ताभ्यस्सर्वे समुत्पनास्त्रिंशद्द्वर्णास्सविंशतिः ।	

<i>vāmā jyeṣṭhā tathā raudrī suptanāgendra sannibhā</i>	
<i>vāmā vai daṇḍavajjyeṣṭhā raudrī śṛṅgāṅgavat sthitā</i>	9
<i>sā māyā'para rūpeṇa jayādyā parikīrtitā</i>	
<i>jayā ca vijayā caiva jītācāpyaparājītā</i>	10
<i>nivṛttiśca pratiṣṭhā ca vidyā śāntistathaiva ca</i>	
<i>indikā dīpikā caiva rocikā mocikā parā</i>	11
<i>vyomarūpātvanantā ca anāthā'nāśritā tathā</i>	
<i>ābhirvyāptam idam sarvam śivādyavani gocaram</i>	12
<i>tābhyassarve samutpanāstrimśadvarṇāssaviṁśati</i>	

The three Saktis are – Vama, Jyeshtha and Raudri. Out of these three Saktis, Vama is in the likeness of the serpent-king who has gone into sleep. Jyeshtha is like a fallen staff. Raudri is in the form of a pointed-horn. The same pure maya then appeared in different forms as Jaya and others, other than the four Saktis mentioned above. These forms are : Jaya, Vijaya, Ajita, Paracita, Nivrutti, Pratishtha, Vidya, Santi, Indika, Dipika, Rocika, Mocika, Vyomarupa, Ananta, Anatha and Anasrita. All the tattvas from sivatattva to pruthvi are pervaded by these sixteen Saktis. From these Saktis emanated fifty letters.

शिरस्यासां स्थिता रौद्री वक्रं वामा प्रकीर्तिता ॥	१३
अंबिका बाहुसंलम्ना ज्येष्ठा वै दण्डवत्स्थिता ।	
अकार एष विख्यात आकारं शृणुत द्विजाः ॥	१४
एष एव द्वितीयोऽर्णो दण्डेनाग्र स्थितेन च ।	
शेषाणां लक्षणं नोक्तं मया विस्तर भीरुणा ॥	१५

<i>śirasyāsām sthitā raudrī vaktram vāmā prakīrtitā</i>	13
<i>āmbikā bāhusamlagnā jyeṣṭhā vai daṇḍavatsthitā</i>	
<i>akāra eṣa vikhyāta ākāraṁ śṛṇuta dvijā</i>	14
<i>eṣa eva dvitīyo'rṇo daṇḍenāgra sthitena ca</i>	
<i>śeṣāṇām lakṣaṇam noktam mayā vistara bhīruṇā</i>	15

O, the Sages!, each letter is endowed with a particular form constituted by one or many of these Saktis. With regard to the letter 'a', Raudri is present in its head portion. Vama is present in its face. Ambika Sakti is present as closely joined with its shoulders. Jyeshtha presents herself like a staff in its middle part. Thus, the form of the letter 'a' as designed with these Saktis has been described. Then listen to the form of 'aa', the second letter which presents itself with its front portion formed by Jyeshtha who appears in the form of a shaft. Owing to the fear of extensive exposition, I am not describing the features of other letters from 'I' onwards.

तस्यशक्तिस्मृताभिन्ना पञ्चधा दशभेदतः।

सर्वानुग्राहिकाज्ञेया सर्वशब्दार्थ रूपिणी ॥ १६

तैर्विना तु भवेच्छब्दो नार्थो नाऽपि विधेर्गतिः।

तेन ते सर्वसिद्धीनां आलयं परिकीर्तिताः ॥ १७

tasyaśaktissmṛtābhinnā pañcadhā daśabhedataḥ|
sarvānugrahikājñeyā sarvaśabdārtha rūpiṇī|| 16

tairvinā tu bhavecchabdo nārtho nā'pi vidhergatih|
tena te sarvasiddhīnām ālayam parikīrtitāḥ|| 17

Moreover, the manifesting energy of *apara-* bindu born of *nada* is considered to be with fifty different variations. That energy(Sakti) which is in the form of the entire range of words and their corresponding objects(arthas, as indicated by them) should be known as the specific Energy capable of bestowing grace upon all the souls. All the meters(chandas), objects(arthas), treatises on grammar, rules, codifications and so forth, cannot come into existence without the energetic role of these fifty letters(modifications of *apara-*bindu). Therefore, all these fifty letters are declared to be the repositories of all siddhis.

तेषां एका परायोनिर्यत्तेजः पारमेश्वरम्।

निमित्तं ईश्वरस्तेषां उपादानं स बिन्दुराट् ॥ १८

स्वकर्म सहकारिस्यात् कार्यन्तस्मात्सहेतुकम्।

उपादानमतो बिन्दुर्यस्माद्वर्णा नतद्विना ॥ १९

बहुधा संस्थिता वर्णाः कृतका चेतनायतः।

वर्णाश्च स्वरसंयोगात् वदन्तैवाक्यं इष्यते ॥ २०

तस्मादर्थं प्रतीतिस्स्याद् व्यवहार निबन्धनात्।

teṣāṃ ekā parāyoniryattejaḥ pārameśvaram|
nimittam īśvarasteṣāṃ upādānam sa bindurāṭṭ|| 18

svakarma sahakārisyāt kāryantasmātsahetukam|
upādānamato binduryasmādvārṇā natadvinā|| 19

bahudhā saṁsthitā varṇāḥ kṛtakā cetanāyataḥ|
varṇāśca svarasaṁyogāt vadantaivākyaṁ iṣyat|| 20

tasmādartha pratītiṣsyād vyavahāra nibandhanāt|

The Effulgence of Siva assumes the form of Sakti and this Sakti is considered to be the unique, unitary and supreme source of all the letters. For all the fifty letters, Siva is the efficient cause(nimitta karana); the pure maya is the material cause(upadana karana); and the creative Sakti is the co-operating instrumental cause. Therefore, all these letters are to be considered as the evidently manifested or effected sounds. Since they are the products, they are always dependent on a cause. So bindu is said to be the material cause. All the letters arise from the bindu only. Without this bindu-source, no letter comes into operational existence. All these letters are manifold, non-intelligent and the effected ones and as such there should be a cause for them. That cause is known as bindu which, itself being inert, is activated by Sakti as willed by

Siva. All the consonants(varnas, vyanjaka aksharas) get differentiated through the union and co-presence of the vowels(svaras). With consonants and vowels, words are formed. Groups of words constitute a sentence. And the knowledge of the expressed or indicated things(arthas) arises from the sentences. Such knowledge results in worldly interactions related to both perseverance and withdrawal(prvrutti and nivrutti).

सर्वज्ञा मातृका ज्ञेया जगतो मातृवत्स्थिता।	२१
यथा भूता च सा देवी चिच्छक्तिस्वप्रभेदतः।	
अवर्गे तु परोदेवः कादौ देवी व्यवस्थिता ॥	२२
पुनर्भिन्नाष्टभिर्वर्गैः स्वरेदेवाविनायकाः।	
ब्राह्म्याद्याः कादिवर्गेषु सप्त सप्तसु संस्थिताः ॥	२३
ईश्वरास्तेच विज्ञेयाः सर्वानुग्रह कारिणः।	
ज्ञानशक्तिस्तथा ज्ञेया मातृका लोकमातृका ॥	२४

<i>sarvajñā māṭṛkā jñeyā jagato māṭṛvatsthītā </i>	21
<i>yathā bhūtā ca sā devī cicchaktissvaprabhedataḥ </i>	
<i>avarge tu parodevaḥ kādau devī vyavasthitā </i>	22
<i>punarbhinnāṣṭabhirvargaiḥ svaredevāvināyakāḥ </i>	
<i>brāhmādyāḥ kādivargeṣu sapta saptasu saṁsthitāḥ </i>	23
<i>īśvarāsteca vijñeyāḥ sarvānugraha kāriṇaḥ </i>	
<i>jñānaśaktistathā jñeyā māṭṛkā lokamāṭṛkā </i>	24

All the letters, in their collective state, are considered to be the constituent factors of the form of ‘matruka-sakti’ who is endowed with the power of all-knowing and who operatively exists as the mother of the entire range of worlds. Just like Sivasakti presents Herself in different forms such as Cit-sakti, Bindu-sakti and others, even so this Matruka-sakti presents Herself in different forms such as Svaras, Vyanjakas and others. Siva presents Himself in the vowels(svaras) beginning from ‘a’ and Sakti presents Herself in the consonants(vyanjakas) beginning from ‘ka’. Subsequently, these letters get differentiated into eight groups. Sixteen Ganesas are present in the sixteen vowels. Seven Matrukas, Brahmi, Mahesvari and others are present in the seven groups – the group of ‘ka’, group of ‘ca’ and others. These are considered to be the Presiding Deities of the groups of vowels and others who bestow grace upon all those who are doing the incantation of mantras formulated with these letters. In the same way, Matruka-sakti who is the mother of the whole world should be considered as the Jnana-sakti of Siva.

तस्यान्तु जायते सर्वं वाङ्मयं स चराचरम्।	
उपादानं तु तां कृत्वा वक्तिदेवो बहूनि तु ॥	२५
तन्त्राणि कामिकादीनि तत्संख्या संस्थितानितु।	

<i>tasyāntu jāyate sarvaṁ vāṅmayam sa carācaram </i>	
<i>upādānam tu tāṅkṛtvā vaktidevo bahūni tu </i>	25
<i>tantrāṇi kāmikādīni tatsamkhyā saṁsthitānitul</i>	

From this Matrka arises the universe of sound(sabda prapancha) which is of the nature of all articulate and inarticulate sounds and which is, as the indicators, related to the world of moving and non-moving objects. Lord Siva, keeping this Matrka-sakti as the material cause reveals innumerable Scriptures. He reveals the Agamas such as the Kamika and others which are enumerated to be twenty-eight.

प्रागुद्दिष्टशिवोऽमूर्तो वागिन्द्रिय विवर्जितः ॥ २६

न शास्त्रकरणेशक्तस्सकलोऽर्थात्ततस्स च।

*prāguddiṣṭaśśivo'mūrto vāgindriya vivarjitaḥ||
na śāstrakaraṇeśaktassakalo'rthāttatassa ca*

26

The Sages:

Earlier it was said that Lord Siva is formless and He is free from being associated with the organ of speech. If so, He would not be capable of revealing the Scripture through direct instructions. Considering His activity related to such revelation of Scriptures, it could be deduced that He is associated with a definite body(sariri).

अमूर्तस्यापि देवस्य स्वेच्छासामर्थ्यं योगतः ॥ २७

वर्णादि रचना सर्वा सा भवेत्तत्र कार्यवत्।

किन्तूपदेश कर्तृत्वे स्कलः किल स प्रभुः ॥ २८

साकल्यं तु यथा तस्य तत्प्रवक्ष्यामि सांप्रतम्।

सर्वारंभो नरार्थं यत् निजपूर्णां तनुः प्रभोः ॥ २९

संपूर्णं पञ्चभिस्सद्यो वामाघोर नरात्मकैः।

ईशान सहितैर्मन्त्रैस् सा तनुः परमेष्ठिनः ॥ ३०

ईशानमूर्धा पुंवक्रोऽघोरहृद्वाम गुह्यकः।

सद्योमूर्तिश्च देवोऽयं सकलः परिपठ्यते ॥ ३१

साकल्यं नार्थतस्तस्य कल्पनीयं यथात्मनः।

नान्यथास्यार्चनं यस्माच्चर्मास्थ्यादि विवर्जनम् ॥ ३२

न च शास्त्रप्रणेतृत्वं तेनायं सकलस्स्थितः।

amūrtasyāpi devasya svecchāsāmarthya yogataḥ|| 27

varṇādi racanā sarvā sā bhavettatra kāryavat|

kintūpadeśa kartṛtve skalaḥkila sa prabhuḥ|| 28

sākalyaṁ tu yathā tasya tatpravakṣyāmi sāmpratam|

sarvāraṁbho narārtham yat nijapūrṇā tanuḥ prabhoḥ|| 29

sampūrṇa pañcabhissadyo vāmāghora narātmakaiḥ|

īśāna sahitairmantrais sā tanuḥ parameṣṭhinaḥ|| 30

īśānamūrdhā puṁvaktro'ghorahṛdvāma guhyakaḥ|

sadyomūrtiśca devo'yam sakalaḥ paripaṭhyate|| 31

sākalyaṁ nārthatastasya kalpanīyaṁ yathātmanaḥ|

The Lord:

In spite of the formlessness of Lord Siva, the creation of sound-universe(sabda prapancha) in the form of all the letters, is performed only by Him, through His inseparable oneness with the capacity of His own will(iccha), in the same way as the creation of the world is performed by Him. Moreover, He has to assume a definite form for instructing the Agamas(to the competent Gods and Sages). Is it not? Now, I will explain the nature of Siva as associated with the features of a form, according to the ancient lineage. For the sake of bestowing grace upon the bound souls and to redeem them, He has to create certain things from the relevant causes. For such creation, a form which is of His own nature and which is complete and perfect in itself is needed to Him. Siva's form is in its fullness and perfection, being constituted by the five mantras – sadya, vama, aghora, tatpurusha and isana. In His fully manifest form, He is with the head constituted by isana mantra; with the face designed with tatpurusha mantra; with the chest designed with aghora mantra; with the middle part designed with vamadeva mantra and with the feet and other limbs constituted by sadyojata mantra. Since His form is constituted with these mantras associated with kala-mantras, He is known as 'Sakala Siva'. (sakala, here means kalayaa saha, that is, associated with kalas). This sakala-form does not actually belong to Him; this is not His innate form. In His essential nature, He is formless. Just as the embodied state is falsely attributed to the bodiless soul(atma), even so, sakalatva(the nature of being associated with kalas) is figuratively attributed to Siva. If such an attributed state does not exist, then the essential activities such as worship, meditation, incantation, offerings and others related to Siva would not be fulfilled. In the absence of body, one cannot conceive various parts such as skin, bones and others and eventually the articulation of words and other such activities would not take place. So, for the revelation of the Scriptures, Siva has to manifest Himself in a specific form constituted by the kala-mantras.

अनुष्टुप्छन्दसा तेन निबद्धं बहुकोटिभिः ॥

३३

शङ्खैः पद्मैश्च खर्वैश्च निखर्वैः अर्थसाधनम्।

anuṣṭupchandasā tena nibaddham bahukoṭibhiḥ||

33

śaṅkhaiḥ padmaiśca kharvaiśca nikharvaiḥ arthasādhanam|

This supreme Scripture which is efficacious in expounding the exact nature of the three realities has been revealed by Lord Siva who manifested Himself in sakala-form. This has been revealed in a well-structured form as consisting of many crores, many padmas, many kharvas, many nikharvas of verses set in anushtup chandas(a particular metrical pattern).

वर्णानां क्षणविध्वंसात् स्फोटोऽर्थं प्रतिपादकः ॥

३४

वर्णव्यङ्ग्यो विभुर्नित्यस्सोर्थं स्फोटयते किल।

varṇānām kṣaṇavidhvaṁsāt sphoṭo'rtha pratipādakaḥ||

34

varṇavyaṅgyo vibhurnityassortham sphoṭayate kila|

The Sages:

Since the letters are of momentary nature, getting dissolved at the very moment of their manifestation, only sphota(the eternal sound held by the Mimamsakas as the revealer of the meaning) should be considered as capable of making known the indicated meanings(artha). Sphota is indicative of letters, pervasive and eternal. So, only that sphota illumines the relevant meaning or the object. Then, what is the use of letters?

न वर्णव्यतिरेकेण स्फोटस्यार्थोऽन्तरेस्थितः ॥ ३५

स च भिन्नो न भिन्नो वा तद्भिन्नो नार्थवत्स्थितः ।

वर्ण एव न भेदेन तस्मात्स्फोटो न विद्यते ॥ ३६

na varṇavyatirekeṇa sphoṭasyārtho'ntaresthitaḥ 35

sa ca bhinno na bhinno vā tadbhinno nārthavatsthitaḥ

varṇa eva na bhedena tasmātsphoṭo na vidyate 36

The Lord:

On close rumination and analysis, it could be clearly understood that apart and distinct from the letters, there is no individual existence for the sphota. Sphota is not a separate and distinct existent. Is that sphota different from the letter or non-different? If it is different, then it cannot be a valid proof(pramana), since it does not exist as a separate entity to validate. Therefore, the inherent nature of the letter itself comes to be known as sphota. If it is non-different, then such sphota is not distinctly known as existing apart from the letter.

क्षणविध्वंसिनो वर्णास्संस्कारो वर्णतस्स्थितः ।

पूर्व वर्णज संस्कार युक्तोन्त्योऽर्णोभिधायकः ॥ ३७

kṣaṇavidhvamsino varṇāssamskāro varṇatassthitaḥ

pūrva varṇaja saṃskāra yuktontyo'rṇobhidhāyakaḥ 37

The Sages:

Letters are momentary. They get immediately dissolved at the very moment of articulation. They do not indicatively make known the relevant objects(referents). But, there do exist impressions(samskaras) as born of letters. Therefore, the terminating letter(last letter of a word) which is associated with the impressions born of the previously articulated letters is capable of making known the relevant object(artha, referent).

न वर्णास्संहतिं यान्ति येन तत्स्मरणं भवेत् ।

यदितत्र स्मृतिस्तस्य कथं अर्थं विमुञ्चति ॥ ३८

तस्मादर्थं प्रवृत्तिस्स्यात् संस्कारार्थं निर्णयात् ।

na varṇāssamhatim yānti yena tatsmaraṇam bhavet

yaditatra smṛtistasya katham artham vimuñcati

tasmādarthe pravṛttisṣyāt saṃskārārtha nirṇayāt 38

The Lord:

The letters do not attain the state of collectivity(samhati). By which factors does this impression of letters occur? If there is such impression or remembrance(smarana), then how does the relevant meaning(as indicated now) get removed in another circumstance? Therefore, in ascertaining its own meaning(artha, the indicated), there occurs the knowledge of the object through this remembrance of letter(varna smarana).

संस्कारो वर्णजशक्तौ शकिरेकार्थ साधने ॥	३९
तैश्च शक्तियुतैर्वर्णैः व्यवहारोऽर्थवाचकैः ।	
शब्दस्यार्थे न संबन्धः कथन्नो निश्चितो भवेत् ॥	४०
न संबन्धोज्झितो यस्माच्छब्दस्वार्थाभिदायकः ।	
न कार्य कारणो योगो यतोसौ नाणहेतुजः ॥	४१
भूमावर्तो मुखे शब्दस्समवायो नसंस्थितः ।	
न साध्य साधनान्वेयस् स तु बन्धनवत्स्थितः ॥	४२
प्रत्येय प्रत्ययाख्यस्तु संबन्धान्तर पूर्वकः ।	
योजकस्स्मर्यते यत्र ततो बुद्धेक योजितः ॥	४३

<i>samskāro varṇajaśśaktau śakirekāṛtha sādhanē </i>	39
<i>taīśca śaktiyutairvarṇaiḥ vyavahāro'rthavācakaiḥ </i>	
<i>śabdasyārthe na sambandhaḥ kathanno niścito bhavet </i>	40
<i>na sambandhojjhito yasmācchabdassvāṛthābhidāyakaḥ </i>	
<i>na kārya kāraṇo yogo yatosau nāṇahetujah </i>	41
<i>bhūmāvarto mukhe śabdassamavāyo nasamsthitaḥ </i>	
<i>na sādhya sādhanānveyas sa tu bandhanavatsthitaḥ </i>	42
<i>pratyeya pratyayākhyastu sambandhāntara pūrvakaḥ </i>	
<i>yojakassmaryate yatra tato buddhyeka yojitaḥ </i>	43

The impression is born of letters. In that impression(samskara) are the innumerable referents(arthas). But, the ascertainment of a particular meaning is possible only because of the sakti of the letters. Through the letters which are associated with their saktis and which contain the indications relevant to the concerned objects, all the worldly communications and activities take place. How could the relationship between a word(sabda) and its meaning(artha) remain unsettled or un-ascertained? A word which remains dissociated from the settled relationship between the sabda and artha is not capable of indicating the relevant meaning or object. In this process of illumination(that is, the process of making known the object), there does not prevail the relationship obtained between an effect and a cause, since the meaning is not born of the causal source of the letters. All the indicated objects(arthas) are in the outer world and all the words are within one's own heart or tongue. Therefore, even the relationship observed between samavaya and samayoga is not present there; nor there exists the relationship between the fruits(sadhya) and the means(sadhana). The relationship between the sabda and artha is not any one of these or not the all, anticipating a different kind of relationship. The essential relationship between the sabda and the artha is that between what is remembered(jnapya) and what causes this remembrance. In comprehending a meaning, the individual self as the joiner(yojaka) recollects the content. Therefore, only through the medium of intellect(buddhi tattva), the relationship between the sabda and the artha is maintained or ascertained.

न योजको भवेच्छब्दः पुरुषस्तत्र योजकः ।	
यो वर्णः केनचित्ख्यातः तस्मिन्नर्थे स वाचकः ॥	४४

तावदर्थं न गृह्णाति परसंकेत वर्जितः।

संकेतास्तत्र मन्त्राणां तेनैव परिकीर्तिताः ॥

४५

बहवस्तेन संसिद्धाः शास्त्रे वै कामिकादिके ॥

४६

na yojako bhavecchabdaḥ puruṣastatra yojakaḥ|

yo varṇaḥ kenacitkhyātaḥ tasminnarthe sa vācakaḥ||

44

tāvadarthaṁ na gṛhṇāti parasamketa varjitaḥ|

samketāstatra mantrāṇām tenaiva parikīrtitāḥ||

45

bahavastena samsiddhāḥ śāstre vai kāmikādike||

46

Sabda itself cannot function as the joiner(yojaka). Here, that which functions in the capacity of an uniter is the self only. That letter which is articulated by the self (the speaker) is considered as vacaka, in so far as its indicated meaning(vacya) is concerned. The exact meaning of that word is limited to the meaning as intended by the speaker. To the extent it is bereft of another indicated meaning, sabda cannot hold within itself a variant meaning. The intended significance of the mantras has been expounded by Siva Himself. By virtue of this efficacy, innumerable souls have evolved into great siddhas through the Scriptures such as the Kamika and others.

दशमः पटलः समाप्तः

daśamaḥ paṭalaḥ samāptaḥ

पौष्करागमः ज्ञानपादः समाप्तः

pauṣkarāgamaḥ jñānapādaḥ samāptaḥ

Here ends the tenth chapter

Here ends the Knowledge-section of the Paushkara Agama