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श्रीमत् सर्वज्ञानोत्तरागमः

योगपादः

SRIMAT SARVAJNANOTTARA AGAMA

YOGA PADA

Translation

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Introduction

The Sravjanottara Agama is an exclusively unique Agama, holding a position of being an ultimate source of yoga and knowledge. It is not one among the 28 Primary Agamas from the Kamika to Vatula. **Sarva** means all. **Jnana** means the Agamas. **Uttara** means beyond, superior. The Agama which is beyond the list of 28 Agamas and which is superior to all other Agamas is significantly called Sravjanottara Agama. Whereas all other Agamas have been revealed to the Supreme Souls of the Pure Realm, Sravjanottara Agama has been directly revealed by Lord Siva to Lord Skanda from whom the transmission of this Agama has been coming down from time immemorial. Traditionally it is held in the lineage of Gurus that all the concepts of the Agamas are to be understood from the standpoint of Sravjanottara Agama. This is the methodology of the Saivagamic studies.

The jnana pada of the Sravjanottara Agama is the treasure trove of the philosophical doctrines of Saivism. In this section, Saiva Siddhanta has been presented in its entirety in terms of bhutatma, antaratma, tattvatma, jivatma, mantratma and paramatma. Perfectly tuned to the higher principles of the jnana section of this Agama, its yoga section has been formulated.

The efficacy of sagarbha pranayama, agarbha pranayama, employment of siva-astra mantra and kshurika-astra mantra in pranayama, the technique of perceiving all the tattvas from pruthivi tattva to sadasiva tattva and that of cutting asunder the limiting bonds born of these tattvas, installing one's own self eternally in the highest plane of siva tattva and attainment of oneness with Lord Siva – these are the important matters dealt with in this chapter on yoga.

The Matanga Paramesvara, Mrugendra, Sivadharmottara and many other texts evidently reflect the yoga principles enshrined in this chapter. Highlighting such reflections, Aghora Sivacharya has written a brief commentary on this chapter.

I am thankful to H.H.Bodhinatha Veylan Swamy for providing me with the divine opportunity for translating this important chapter on Sivayoga.

Sabharathnam Sivacharyar

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श्रीमत् सर्वज्ञानोत्तरागमः

योगप्रकरणम्

SRI'MAT SARVAJN'A'NOTTRA A'GAMA

Treatise on Yoga

एकाकिनस्तु शान्तस्य यतचित्त विरागिणः ।

युक्ताहार विहारस्य युक्तचेष्टस्य कर्मसु ॥

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युक्तस्वप्नावबोधस्य तत्त्वतः शृणु षण्मुख ।

eka'kinastu s'a'ntasya yatacitta vira'gin.ah /

yukta'ha'ra viha'rasya yukta ces''t'asya karmasu // 1

yukta svapna'va bodhasya tattvatah s'r'n.u s''an.mukha /

O, S''an.mukha!, I will explain the disciplines of yoga as applicable to the one who is alone keeping himself dissociated from the company of worldly-minded persons, who is with settled mind , who is with deep sense of detachment by keeping his mind under control, who takes moderate food, who limits himself in his routine worldly activities and who sleeps moderately and keeps himself awake sufficiently. Listen to my instructions on yoga.

The term *eka'kinah* denotes an ascetic who has his mind completely detached from the worldly activities. *S'a'ntah* means one who is not harmful , who is with composed and calm mind. *Vira'gin.ah* denotes a person who has controlled his mind and senses , on whom Siva`s Grace has descended and as a result who is deeply intent in the attainment Of s'ivatva. *Yatacitta* means the mind which remains effortlessly settled through breath control and withdrawal of senses.

Two basic disciplines of perfect yoga, *yama and niyama*, have been indicated in this verse; **The foundation of Yoga** as Gurudeva identifies them.

यो ध्याता यच्च तद् ध्यानं तद्वै ध्यानप्रयोजनम् ॥ २
आत्मा ध्याता मनो ध्यानं ध्येयः सूक्ष्मो महेश्वरः ॥ ३
यत् परं परमैश्वर्यं एतद् ध्यानप्रयोजनम् ।

yo dhya'ta' yacca tad dhya'nam tadvai dhya'na prayojanam ॥ 2
a'tma' dhya'ta mano dhya'nam dhyeyah su'ks'mo mahes'varah ॥ 3
yatparam paramais'varyam etad dhya'na prayojanam ।

Only that person who has known well the nature of meditator, meditation and the fruit of meditation is fit enough to undertake the disciplines of yoga. The individual self is the meditator. Mind is meditation. The Great Lord S'iva is the One to be meditated. The attainment of the supreme qualities of S'iva, superior to which there is nothing, is the fruit of meditation.

By nature, mind is very powerful in deeply and repeatedly contemplating the one and the same thing. So it is identified with meditation itself – *mano dhya'nam*.

This verse suggests that the disciplines of yoga set forth in this chapter are meant only for those who have already attained sufficient knowledge of the constituent disciplines of yoga such as yama, niyama, pran.a'ya'ma and so forth. The yoga disciplines explained in this chapter are highly advanced and hence the beginners will find it very difficult to understand and to practice them.

The term *parama ais'varyam* denotes the essential attributes of S'iva, which are eight in number, as told in *the jn'a'na pa'da* of the Savajna'nottara Agama.

1. sarvja'nata' 2. nitya tr'pti 3. ana'di bodha 4. svatantrata'
5. alupta s'akti 6. ananta s'akti 7. nira'mayata' 8. vis'uddha deha

By dhya'ta and dhya'na, the third one dhyeya, the one to be meditated, is also suggested.

मानामानौ समौ कृत्वा सुखदुःखे समे तथा ॥ ४
हर्षं भयं विषादं च संत्यज्य योगमभ्यसेत् ।

ma'na'ma'nau samau kr'tva' sukha dukkhe same tatha' || 4
hars'am bhayam vis'a'dam ca samtyajya yogamabhyaset |

Keeping the mind balanced well when honored or abused, and in the same way when delighted or distressed and having completely freed himself from being subject to excessive delight, fearfulness and despondency, the sa'dhaka should repeatedly practice the disciplines of yoga.

शून्यागारे मठे रम्ये देवतायतने शुभे ॥ ५
नदीतीरे विविक्ते वा गृहे घोरवनेऽपि वा ।
प्रच्छन्ने च विविक्ते च निःशब्दे जनवर्जिते ॥ ६
योगदोष विनिर्मुक्ते निर्विकल्पे निरातपे ।

s'u'nya'ga're mat'he ramye devata'yane s'ubhe || 5
nadi'ti're vivikte va' gr'he ghora vane pi va' |
pracchanne ca vivikte ca nihs'abde janavarjite || 6
yogados'a vinirmukte nirvikalpe nir'tape |

In the places such as a solitary house, charming monastery, auspicious temple charged with divinity, bank of river not frequented by the people, one's own house, unapproachable dense forest, sequestered place hidden by the trees, places free from the disturbing sounds and the quiet place free from the presence of humans, animals, insects and so forth, in the places free from those which cause hindrances and disturbances to yoga-practice, in the places which are not owned by others and in the places well protected from the scorching heat of the sun, the sadhaka should commence the yoga-practice.

स्नात्वा शुचिरुपस्पृश्य प्रणम्य शिरसा शिवम् ॥ ७
योगाचर्यं नमस्कृत्य योगं युञ्जीत मानवः ।

sna'tva' s'uciruspr's'ya pran.amya s'irasa' s'ivam ॥ 7
yoga'ca'ryam namaskr'tya yogam yun''jita ma'navah ॥

Having taken the usual ceremonial bath, maintaining purity in body and mind, having performed the succeeding rites such as getting besmeared with vibhu'ti and sprinkled with consecrated water, having prostrated before Siva and his A'ca'rya(Guru) who has initiated him into the discipline of yoga, the sa'dhaka should attentively involve himself in the disciplines of yoga.

पद्मकं स्वस्तिकं वाऽपि उपस्थायोज्जलिं तथा ॥ ८
पीठार्धं अर्धचन्द्रं च सर्वतोभद्रमेव वा ।
आसनं रुचिरं बद्ध्वा ऊर्ध्वकायः समं शिरः ॥ ९
सर्वसङ्गान् परित्यज्य आत्मसंस्थं मनो गुह ।

padmakam svastikam va'pi upastha'ya'n''jalim tatha' ॥ 8
pi't'ha'rdham ardhaacandram ca sarvatobhadram eva va' ॥
a'sanam ruciram badhva' u'rdhvaka'yah samam s'irah ॥ 9
sarva sanga'n parityajya a'tma samstham mano guha ॥

There are many postures suitable to yoga-practice such as padmaka, svastika, ardha pi't'ha, ardha candra, sarvatobhadra and so forth. Having assumed a posture compatible to him and folding the hands together to express supplication, and keeping his body upright, having well aligned his head and having abandoned all the negative thoughts from his mind, O, Guha!, the sa'dhaka should practice yoga ,with his mind well established within his own self.

न दन्तैः संस्पृशेदन्तान् सूक्लिण्यौ च न जिह्वया ॥ १०
किञ्चित् कुञ्चित नेत्रस्तु शिवं संयक् तदोच्चरेत् ।

na dantaih samspr's'ed danta'n sr'kvin.yau ca na jihvaya' // 10
kin''cit kun''cita netrastu s'ivam samyak tadoccaret /

Without allowing the upper row of teeth to touch the lower teeth and without allowing the tongue to touch the corners of the mouth, and keeping his eyes half-closed and raised, the sa'dhaka should repeat the mu'la mantra of S'iva in a perfect way as instructed by his Guru.

Even for pra'n.a'ya'ma ans pratya'ha'ra, the repetition of mu'la mantra as instructed by the Guru, is essential. The mantra suggested here is **Om ha'm haum siva'ya namah** or simply **Om ham**.

Pra'n.aya'ma is of two kinds – sagarbha pra'n.a'ya'ma and agarbha pra'n.a'ya'ma. The first one is to be done with the accompaniment of bi'ja mantra or mu'la mantra and dhya'na. The second one is done without such accompaniment. These have been explained in the Matan'ga Pa'rames'vara Agama and the Mr'gendra Agama.

सोद्भासयति तत्त्वानि तन्मात्राद्यानि देहिनाम् ॥ ११
पुनर्विनाशकश्चैव अस्रयुक्तः षडानन ।

sodbhasayati tattva'ni tanma'tra'dya'ni dehina'm // 11
punar vina's'akas'caiva astrayuktah s''ad'a'nana /

The systematic repetition of mu'lam mantra illuminates and makes known all the tattvas such as the subtle elements(tanma'tras) and others to the embodied self. O, S'an.mukha!, the sa'dhaka then becomes capable of severing his bonds born of these tattvas through the particular repetition of astra mantra instructed to him by his Guru.

astra mantra - om hah astra'ya hum phat'

न पृथक् हृदयं तस्य न शिरो न शिखा गुह ॥ १२
वर्मास्त्रनेत्रसहितं तस्मादेव प्रवर्तते ।

*na pr'thak hr'dayam tasya na s'iro na s'ika' guha ॥ 12
varma'stra netra sahitam tasma'deva pravartate /*

The sa'dhaka who practises in this way need not repeat the hr'daya mantra, s'iro mantra, s'ikha' mantra, kavaca mantra and netra mantra separately at the completion of mu'la mantra japa, since all the six an'ga mantras originate from that mu'la mantra.

Normally, when one involves himself in his daily worship of S'iva(a'nma'rtha pu'ja), it has been prescribed that if the sa'dhaka repeats the mu'la mantra for 100 times, he has to repeat 5 brahma mantras and 6 an'ga mantras 10 times. But, here it is directed that he need not repeat the brahma mantras and an'ga mantras separately as far as this particular yoga discipline is concerned. This direction is exclusively for this kind of S'iva yoga.

प्राणापानौ समौ कृत्वा सुषुम्नान्तरचारिणौ ॥ १३
तयोर्वृत्तिं निरुद्ध्यात्मा शिवं ध्यायेत् विचक्षणः ।

*pra'n.a'pa'nau samau kr'tva' sus''umna'ntara ca'rin.au ॥ 13
tayorvr'ttim niruddhya'tma' s'ivam dhya'yet vicaks''an.ah /*

Having equalized the outbreath and inbreath(pra'n.a and apa'na) and having enabled the breath to flow through within the central channel(sus''umna) and having arrested the workings of inbreath and outbreath, the well-skilled sadhaka should deeply meditate on Lord S'iva.

अविनाभाव संयुक्तो ज्योतीरूपं सुनिर्मलम् ॥ १४
सुसूक्ष्मं व्यापकं नित्यं निर्विकल्पं सदा बुधः ।

avina'bha'va samyukto jyoti'ru'pam sunirmalam ॥ 14
susu'ks''mam vya'pakam nityam nirvikalpam sada'budhah ।

Through the continued practice of such discipline, the sa'dhaka becomes capable of establishing himself in unfailing and inseparable union with the luminous form which is extremely subtle, pervasive, eternal and immutable.

The ultimate benefit of sagarbha pra'n.a'ya'ma is told in this verse.

उत्तमा मध्यमा मन्दास्सगर्भाः त्रिविधाः स्मृताः ॥ १५
प्राणायामांश्च तान् कुर्यात् पूरकुम्भकरेचकान् ।

uttama' madhyama' manda's sagarbha'h trividhah smr'ta'h ॥ 15
pran.a'ya'ma'ms'ca ta'n kurya't pu'ra kumbhaka recaka'n ।

The specific kind of pra'n.a'ya'ma known as sagarbha pra'n.a'ya'ma is of three kinds – the superior, intermediary and slow. The sa'dhaka should practice the control of breath through pu'raka(inbreath), kumbhaka(retention of breath) and recaka(outbreath).

It is suggested in this verse that even agarbha pra'n.a'ya'ma is of the same three kinds. As explained by Aghora Sivacharya, there is the third one also which is performed in three modes – pu'raka, kumbhaka and recaka.

प्रणायामैर्दहेदोषान्धारणाभिस्तु किल्बिषम् ॥

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प्रत्याहारेण संसर्गान्ध्यानेनानश्वरान् गुणान् ।

pra'n.a'ya'mair dahed dos''a'n dharan.a'bhistu kilbis''am ॥ 16
pratya'ha'ren.a samsarga'n dhya'nena'nas'vara'n gun.a'n ॥

By the practice of pra'n.a'ya'ma, the sa'dhaka incinerates all the defilements. By dha'ran.a, he annihilates all of his sinful effects. By pratya'ha'ra, he maintains himself completely free from the negative thoughts and vices. And by dhya'na, he becomes capable of nullifying the effects of even those qualities which do not decay .

The benefits of agarbha pra'n,aya'ma have been mentioned here.

anas'vara'n gu.a'n – The much celebrated eight accomplishments(siddhis) an.ima, garima and others. What is insisted here is that a perfect S'ivayogi should overcome even these great benefits since these would thwart his advancement towards the attainment of S'iva Ais'varyas mentioned earlier.

उदरं पूरयित्वा तु वायुना यावदीप्सितम् ॥

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प्रणायामो भवेदेवं पूरको देहपूरकः ।

पिधाय सर्वद्वाराणि निश्वासोच्छ्वासवर्जितः ॥

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सम्पूर्णं कुम्भवत् तिष्ठेत् प्राणायामः स कुम्भकः ।

ततोर्ध्वं रेचयेत् वायुं मृदुनिश्वास संयुतम् ॥

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रेचकस्त्वेष विख्यातः प्राणसंशयकारकः ।

udaram pu'rayitva'tu va'yuna' ya'vadi'psitam // 17
pra'n.a'ya'mo bhavedevam pu'rako deha pu'rakah /
pidha'ya srva dva'ra'n.i nis'vasocchvasa varjitah // 18
sampu'rna kumbhavat tis''t'het pra'n.a'ya'mah sa kumbhakah /
tatordhvam recayet va'yum mr'du nis'vasa samyutam // 19
recakastves''a vikhya'tah pra'n.a sams'aya ka'rakah /

Inhaling the breath deeply to the extent possible and filling up the stomach with the breath taken inside is the mode of pra'n.a'ya'ma known as pu'raka. Closing all the passages meant for the flow of pra'n.a and keeping free from inhalation and exhalation, the sa'dhaka should remain seated like a vessel (kumbha) completely filled up to its mouth. This mode of pra'n.a'ya'ma is known as kumbhaka. The sa'dhaka should empty the stomach by slowly exhaling the pra'n.a. This mode of pra'n.aya'ma is known as recaka which is instrumental in driving the pra'n.a out.

प्रसार्य चाग्रहस्तं तु जानुं कृत्वा प्रदक्षिणम् ॥ २०
 छोटिकां तु ततो दद्यान् मात्रैषात्वभिधीयते ।
 मात्रा द्वादश विज्ञेयाः प्रमाणं तालसंज्ञकम् ॥ २१

prasa'rya ca'gra hastam tu ja'num kr'tva' pradaks''in.am // 20
chot'ika'm tu tato dadya'n matrais''a'tvabhidhi'yate /
ma'tra' dva'das'a vijn''eaya'h prama'n.am ta'la samjn''akam // 21

Stretching the fore arm , if one encircles his knee once from left to right simultaneously snapping his fingers, the time taken for doing such encircling once is called ma'tra. Twelve ma'tras make one measure known as ta'la.

तालद्वादशकं ज्ञेयं प्राणायामस्तु कन्यसः ।
 मध्यमश्च चतुर्विंशज् ज्येष्ठस्तद्विगुणो भवेत् ॥ २२

*ta'la dva'das'akam jn''eyam pra'n.a'ya'mastu kanyasah /
madyamas'ca caturvis'aj jyess''t'has taddvigun.o bhavet //*

22

The pra'n.a'ya'ma done with the duration of 12 ta'las is of lower kind. That which is done with the duration of 24 ta'las is of intermediary type. The supreme kind of pra'n.aya'ma is that which is done with the duration of 48 ta'las.

एकैकां वर्धयेन्मात्रां प्रत्यहं योगवित्तमः ।
न त्वरेण विलम्बेन क्रमेणैव विवर्धयेत् ॥

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*ekaika'm vardhayen ma'tra'm pratyaham yogavittamah /
na tvren.a vilambena kramen.aiva vivardhayet //*

23

The sa'dhaka who has known well the system of yoga should increase the duration of pra'n.a'ya'ma by one ta'la day by day . Increasing the duration of pra'n.a'ya'ma should not be done very swiftly or very slowly. He should increase the duration gradually and in due order.

प्राणायामोत्तमो यत्तद्विगुणा धारणा मता ।
धारणाद्विगुणो योगो योगोऽपि द्विगुणीकृतः ॥
योगसिद्धिरिति ज्ञेया शिवेन परमात्मना ।

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*pra'n.a'ya'mottamo yattad davigun.a' dharan.a' mata' /
dha'ran.a'd davigun.o yogo yogopi davigun.i'kr'tah //*

24

yogasiddhiriti jn''eya' s'ivena parama'tmana' /

Twice the supreme kind of pra'n.a'ya'ma is considered as dha'ran.a. Twice the duration of dha'ran.a is considered as yoga. Twice the duration of yoga is significantly known as yogasiddhi exclusively related to Lord S'iva, the Supreme Self.

तदानुपश्यते सूक्ष्मं गन्धतन्मात्रमात्मनि ॥ २५
 रसं तेजश्च स्पर्शं च शब्दतन्मात्रमेव च ।
 पश्यते क्रमयोगेन वर्णभावैः पृथग्विधैः ॥ २६

tad'a'nupas'yate su'ks'mam gandha tanma'tram a'tmani ॥ 25
rasam tejas'ca spars'am ca s'abda tanma'trameva ca |
pas'yate krama yogena varn.a bha'vaih pr'thagvidhaih ॥ 26

Then the sa'dhaka becomes capable of perceiving directly the five subtle elements-smell, taste, form, touch and sound(gandha, rasa, ru'pa, spars'a and s'abda). He is able to see each element separately as associated with its associated seed letter and form by means of krama yoga, the yoga practiced step by step in due order.

अहंकारं मनो बुद्धिं गुणमव्यक्तपुरुषम् ।
 अभिव्यक्तानि जानीयात् स्वधर्मगुणलक्षणम् ॥ २७

ahan'ka'ram mano buddhim gun.am avyakta pu'rus'am |
abhivyakta'ni ja'ni'ya't svadharma gun.a laks'an.am ॥ 27

Then he sees all those tattvas which are above the subtle elements. Ahan'ka'ra manas, buddhi, gun.a, prakr'ti and purus'a – all these tattvas as associated with their respective forms and qualities become evidently manifest to him.

svadharma gun.a laks'an.am also means his own qualities effected in his embodied state by the association of these tattvas. To see one's own qualities as related to the tattvas is *a'tma dars'ana*.

विद्यां कलां ततः कालं मायां विद्यां ततः परम् ।

दृष्ट्वानुक्रमशः सर्वान् पुनरस्त्रेण भेदयेत् ॥

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vidya'm kala'm tatah ka'lam ma'ya'm vidya'm tatah param /

dr's''t'va'nukamas'ah sarva'n punarastren.a bhedayet // 28

Then , having seen the tattvas, vidya', kala', ka'la, ma'ya' and suddha vidya' one by one in their due order, the sa'dhaka should dissociate himself from these tattvas by severing them with the mantra of s'iva'astra.

विद्येश्वरं ततस्तत्त्वं ततः सदाशिवं परम् ।

भित्वा तु क्षुरिकास्त्रेण ततः सूक्ष्मं शिवं विशेत् ॥

२९

vidyes'varam tatas tattvam tatah sada's'ivam param /

bhitva'tu ks''urika'stren.a tatah suks''mam s'ivam vis'et // 29

Then the sa'dhaka is able to see i's'vara tattva , the location of eight Vidyes'varas, and then the supreme sada's'iva tattva. Having severed his bonds connected with these tattvas with the mantra of ks''urika'stra, he should enter the foremost tattva known as s'iva tattva which is subtle and unreachable even to the sages.

Om S'im Chim ks'urika'stra'ya hum phat' - this is ks''urika'stra mantra.

Verses 25 to 29 suggest the advanced system of s'iva yoga known as das'a ka'rya . Ten advanced disciplines - tattva ru'pa, tattva dars'ana, tattva s'uddhi, a'tma ru'pa, a'tma dars'ana, a'tama s'uddhi, s'iva ru'pa, s'iva dars'ana, s'iva yoga and s'iva bhoga - go by the name das'a ka'rya.

अमृतात्मा शिवं साक्षात् तस्मिन् विष्टस्तु योगवित् ।
सर्वज्ञः सर्वगः सूक्ष्मः सर्वेशः सर्वकृद्भवेत् ॥

३०

*amr'ta'tma' s'ivam sa'ks''a't tasmin vis''t'astu yogavit /
sarvajn''h savagah su'ks''mah sarves'ah sarvakr'dbhavet ॥ 30*

The knower of this supreme yoga system , having entered into the highest and subtle s'iva tattva becomes immortalized, evolves into the knower of all, doer of all, indweller of all, seer of all and the lord of all, comparable to S'iva.

सर्वेष्वेव च शास्त्रेषु ज्ञेयं वस्तु चतुष्टयम् ।
पशुः पाशः पतिश्चैव शिवश्चेति यथाक्रमम् ॥

३१

*sarves''veva ca s'a'stres''u jn''eyam vastu catus''t'ayam /
pas'uh pa's'ah patis'caiva s'ivas'ceti yatha' kramam ॥ 31*

In all the Agamic Scriptures, the four eternal existents which are to be essentially known, have been explained. They are – pas'u, pa's'a. pati and S'iva. These are to be known systematically as set forth in the Agamas.

pas'u – the embodied soul; pa's'a – three bonds, a'na.va, karma and ma'ya';
pati – S'iva associated with form(Sada's'iva); S'iva – The formless and
transcendental Lord.

ज्ञात्वा तु तत्त्वसद्भावं तन्त्रसारं तु दुर्लभम् ।
सर्वथा वर्तमानोऽपि गृह्णाति न पुनस्तनुम् ॥

३२

*jn''a'tva' tu tattva sadbha'vam tantrasa'ram tu durlabham /
sarvatha' vartama'nopi gr'hna.a'ti na punas tanum ॥ 32*

Having known in this way the ultimate One which is formed of eternal tattvas and which is the quintessence of all the Revealed Scriptures, the sa'dhaka evolves into a liberated embodied being(ji'van mukta). Even though he may be wandering in this world like an ordinary human being, for him this is the last embodiment. He will never get embodied hereafter.

This is the yogaprakaraṇa in the yogapada of the Srvaṅṅna'notṭara Agama

ॐ
श्रीमत् सर्वज्ञानोत्तरागमः
विद्यापादः

SRI'MAT SARVAJN'A'NOTTARA A'GAMAH
VIDYA' PA'DAH

Translation

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ॐ

शिवाभ्यां नमः

श्रीमत् सर्वज्ञानोत्तरे विद्यापादः

SRI'MAT SARVAJN''A''NOTTARE VIDYA'PA'DAH

Knowledge-section in the Sarvajn''a''nottara

त्रिपदार्थ विचारप्रकरणम्

1. Tripada'rtha Vica'ra Prakaran.am

1. Detailed Exposition on the Three Eternal Categories

पशुपाश विधानं हि श्रोतुमिच्छामि तत्त्वतः ।

संयोगं च तथा तेषां कथयस्व महेश्वर ॥

१

pas'upa's'a vidha'nam hi s'rotumiccha'mi tattvatah /

samyogam ca tatha' tes''a'm kathayasva mahes'vara ॥

1

O, the Great Lord, I am intent on hearing from you the essential and immanent nature of the bound self and of the fettering bonds as they really are. Also, explain how the souls and the bonds get linked.

Vidha'nam – a detailed exposition on the nature of the essential state and the immanent state of both the bound self and the bonds. Essential state is called *svaru'pa* and the immanent state is called *tat'astha*. *Svaru'pa* means one's own innate nature, specific and exclusive features. *Tat'astha* means one's own general characteristics. These are also called *vis'es''a* and *sa'ma'nya* respectively.

Pas'u - the embodied soul which is in transmigratory process.

Pa's'a – the limiting factors which suppress the essential nature of the souls.

Samyogam – the way in which the souls get associated with the limiting adjuncts. This suggests that Skanda wants to know also the way in which the fettering bonds get dissociated from the souls(*viyogam*).

आद्याः पाशास्ततस्तेषां जीव आद्यस्तु किन्तु वै ।
के पाशाः को मलः प्रोक्तः कस्माद्बद्धः पुमानिति ॥ २

a'dya'h pa's'a's tatastes" a'm ji'va a'dyastu kintu vai /
ke pa's'a'h ko malah proktah kasmadbaddhah puma'n iti ॥ 2

The Lord asked: “ Of these two, pas'u and pa's'a, which do you want to hear first, pa's'a or pas'u?”

Lord Skanda replied: “ What are those bonds? What is that which is very often told as mala? For which reason the souls get chained with the limiting factors?”

पतिश्च किं विधो ज्ञेयस्साधिकार पते स्थितः ।
शिवश्च कीदृशः प्राक्ता योधिकार विवर्जितः ॥ ३

patis'ca kim vidho jn"eyas sa'dhika'ra pade sthitah /
s'ivas'ca ki'dr's'ah prokta' yodhika'ra vivarjitah ॥ 3

“How the essential nature of Pati, who, being established in the specific state of authority, performs the fivefold cosmic function, could be known? How the essential nature of Lord Siva who is above and free from the specific state of authority has been explained?”

पशुरात्मा ऽस्वतन्त्रश्च चिन्मात्रो मलदूषितः ।
संमूढो ऽनित्यसंसारो किञ्चिज्ज्ञो ऽनीश्वरो ऽक्रियः ॥ ४

*pas'ura'tma' asvatantras'ca cinma'tro mala du's'itah |
samu'd'ho anitya samsa'ri' kin''cijn''o anis'varo akriyah || 4*

The Lord said:

Pas'u is the embodied self. To know or to do, it is always dependant on some other sources. Essentially it is of the nature of consciousness alone. But its knowledge and actions are limited by the eternal impurity known as *mala*. Because of its limitedness, it is in deluded state. It is entangled in the transmigratory process which terminates when the self is disentangled from the bonds and granted liberation. It is with limited knowledge and it is bereft of doership.

ताम्रस्यैवतु हेमत्वं अन्तर्लीनं यथा स्थितम् ।
अन्तर्लीनं तथा ज्ञेयं शिवत्वं पुद्गलस्य तु ॥ ५

*ta'mrasyaivatu hematvam antarli'nam yatha' sthitam |
antarli'nam tatha' jn''eyam s'ivatvam pudgalasya tu || 5*

It is to be known that just as goldness exists concealed in copper, even so *s'ivatva* remains latent in an embodied self.

s'ivatva – This is a collective term denoting the eight eternal attributes of Lord S'iva. Primarily it denotes the power of all-knowing and the power of all-doing, *sarvajn''tva* and *sarvakartr'tva*.

रससिद्धं यथा ताम्रं हेमत्वं प्रतिपद्यते ।
तथात्मा ज्ञानसंबन्धात् शिवत्वं प्रतिपद्यते ॥ ६

*rasasiddham yatha'ta'mram hematvam pratipadyate |
tatha'tma' jn''na sambandha't s'ivatvam pratipadyate || 6*

Just as the copper attains permanently the nature of being gold by the proper treatment with relevant alchemic substance, even so the embodied self attains *s'ivatva* by the supreme knowledge gained by it through S'iva's grace.

rasasiddham – An alchemic substance prepared by an accomplished Siddha making use of various ingredients, metals and minerals. It is also known as *rasagulika*. When a copper plate is brought into contact with *rasagulika*, it gets converted into gold permanently.

यथा ज्ञात्वा ऽविभागेन घृतं पयसि संस्थितम् ।
तथात्मा पाशसंश्लिष्टो ह्यविभागेन संस्थितः ॥

७

yatha' jn''a'tva' avibha'gena ghr'tam payasi samsthitam /
tatha'tma' pa's'a sams'lis''t'o hyavibha'gena samsthitah ॥ 7

Just as ghee is present indistinctly in the milk, being mingled with it, even so *s'ivatva* remains unmanifested within the self which is associated with the limiting bonds.

विषापहारं कुरुते ध्यानबीजबलैर्यथा ।
कुरुते पाशविश्लेषं तथाचार्यशिवाध्वरैः ॥

८

vis''a'paha'ram kurute dhya'na b'i'ja balair yatha' /
kurute pa's'a vis'les''am tatha'ca'ryas's'iva'dhvaraih ॥ 8

Just as a physician talented in arresting the power of poison , annihilates the potency of the poison through his powerful meditation and through the power of mantras, even so the Guru accomplishes the removal of limiting potencies of the bonds through various kinds of initiation(*di'ks''a'*) related to S'iva.

मन्तौषधबलैर्यद्वत् सन्निरोधो विषस्य तु ।
तथा हि सर्वपाशानां सन्निरोधस्तु दीक्षया ॥

९

mantraus''adha balair yadvat sannirodho vis''asya tu /
tatha' hi sarva pa's'a'na'm sannirodhastu di'ks''aya' ॥ 9

In the annihilation of poison, only the killing potency of the poison gets totally arrested by the power of mantras and herbal substances. So also, the limiting factors of all the bonds are totally subdued and severed by proper initiation.

दह्यते धाम्यमानानां धातूनां तु यथा मलम् ।
तथाचार्यो दहेत् पुंसां वायुभूतो मलावुभौ ॥ १०

*dahyate dha'myama'na'na'm dha'tu'na'm tu yatha' malam /
tatha'ca'ryo dahet pumsa'm va'yubhu'to mala'vubhau ॥ 10*

Just as an alchemist incinerates with fire and fuels the verdigris and other impurities which conceal the goldness of the copper, even so the Guru incinerates the two primary bonds – *anava mala* and *karma mala* – of the competent embodied self by being the inner self of that self.

va'yubhu'ah – Here *va'yu* means the soul. *Bh'utah* means the inner self. This is a very significant term used in this Agama to denote the Guru. When initiation (*di'ks'a*) is given to a competent disciple, the Guru enters into the soul of the disciple, establishes himself as his inner self and by means of his power he removes all the impurities which limits the essential nature of the disciple's self.

mala'vubhau - Two impurities, *a'n.ava* and *karma*. This Agama states that it is enough if these two bonds are removed. The third one, *ma'ya'* gets automatically removed, once *a'n.ava* and *karma* are eliminated. No separate treatment for *ma'ya'* is necessary.

This is one of the significant concepts enshrined in this Agama.

गुणभूताः स्मृताः पाशाः धर्माधमौ मलस्मृतौ ।
सहजौ सर्वजन्तूनां ताम्रकालिकवत् स्थितौ ॥ ११

*gun.abhu'ta'h smr'ta'h pa's'a'h dharmadharmau malasmr'tau /
sahajau sarvajantu'na'm ta'mraka'likavat sthitau ॥ 11*

What are considered as bonds have appeared to the souls occasioning the state of embodiment and enjoyment for them. As held in this Agama, the primary bonds are of two kinds – *dharma* and *adharma*. They are the innate bonds of all kinds of souls. They exist in the souls as verdigris is present in the copper as its co-born impurity.

The words *dharma* and *adharma* have not been used here in the normal sense of virtue and non-virtue. *Dharma* here means the veiling and non-veiling energy known as *tirodha'yi s'akti* and *Adharma* denotes the veiling and limiting fetters. *Tirodha'yi s'akti* veils the souls for some time directing them towards enjoyment and at a particular state of maturity of the souls it turns into guiding and grace-bestowing energy. So it is a veiling and non-veiling bond. This *tirodha'yi s'akti*, not different from S'ivas'akti, is figuratively called bond(*pa's'a*). The *adharma* bond is of the nature of always veiling and limiting. Both *dharma* and *adharma* are co-born with the souls.

This is also one of the significant expositions set forth in this important Agama.

त्रिविधास्ते स्मृताः पाशाः सहजागन्तुकस्तथा ।
सांसर्गिकास्तथा भूयश्शृणु तेषु विनिर्णयम् । ।

१२

*trividha'ste smr'ta'h pas'a'h sahaja'gantukas tatha' /
sa'msargikas tatha' bhu'yas'sr'n.u tes''u vinirn.ayam //*

12

Those bonds which come under the category of *adharma* are of three kinds - the innate(*sahaja*), the adventitious(*a'gantuka*) and the associated(*sa'msargika*). Now, listen to my instructions as to how the existence of these three bonds is established and how these bonds are functioning.

तन्मात्राद्यास्तु ये तत्त्वास्सुसूक्ष्मास्सर्वगा गुह ।
ते तु पाशाः परा प्रोक्तास्सहजास्सर्व जन्तुषु ॥

१३

*tanma'tra'dya'stu ye tattva's susu'ks''ma's sarvaga' guha /
te tu pa's'a'h para' prokta's sahaja's sarvajantus''u //*

13

O,Guha!, The tattvas such as tanma'tras and others are of subtle nature and assume the form of subtle body. They get adjoined with the bodies pertaining to all the souls existing in all the planes of existence. Since these tattvas of impure realm(*as'uddha ma'ya'*) limit the pervasive nature of the souls, these are considered as bonds. Even the pure realm known as *s'uddha ma'ya'* which is co-born and which reaches all the souls of all the worlds is considered as a binding factor.

su'ks'ma – Every embodied self has been endowed with its own subtle body. For an individual self, the physical or the gross body (*sthu'la s'ari'ra*) varies according to its nature of birth. But its subtle body always remains the same. The subtle body is constituted of 30 tattvas, from *pr'thvi' tattva* to *kala' tattva*. Five *tanmatras* – sound, touch, form, taste and smell- are included in these 30 tattvas.

Subtle body is also known as *purayas't'aka deha*, the body constituted of eight groups (*as't'ka*) which include all the 30 tattvas.

Tanma'tras, Five Bhu'tas, Jn'a'na Indriyas, Karma Indriyas, Antahkaran.a Guna.tattva, Prakr'ti tattva and Purus'a tattva – these are the eight groups.

तत्त्वमेतैर्जगत्कृत्स्नं पाशाश्चैते मलात्मकाः ।

सूक्ष्मगास्सर्वगा नित्यास्सहजास्सर्व जन्तुषु ॥

१४

tattvametair jagatkr'tsnam pa's'a's'caite mala'tmaka'h/

susu'ks'ma's sarvaga' nitya's sahaja's sarva jantus'u//

14

All the bodies and the objects of enjoyment of all the worlds remain conditioned by these tattvas. Since they restrict the souls in respect of their knowledge and action they are of the nature of *mala*. Compared to the worlds, they are very subtle. They are eternal and they remain associated with all the souls as their innate impurity.

इन्द्रियाणि च भूतानि यद्वीजं तेषु संभवम् ।
आगन्तुकाः स्मृता ह्येते तस्मात्सांसर्गिकाः पुनः ॥

१५

indriya'n.i ca bhuta'ni yadbi'jam tes'u sambhavam |
a'gantuka'h smr'ta' hyete tasma't sa'msargika'h punah || 15

The organs of knowledge and action, internal instruments, objects which are recognised by them, physical bodies, all the worlds and the worldly objects meant for the enjoyment of the souls – all of these get evolved from the seed-substance known as *ma'ya'*. These evolutes are considered as the adventitious impurity (*a'gantuka mala*). As related to the two bonds- *sahaja* and *a'gantuka* – one more bond called the associated impurity(*sa'msargika*) occurs to the souls.

संसर्गाद्यद्भवेत्कर्म शुभं वा यदि वा ऽशुभम् ।
ते तु सांसर्गिकाः पाशास्सुखदुःख फलप्रदाः ॥

१६

samsarga't yadbhaves karma s'ubham va' yadi va' s'ubham |
te tu sa'msargika'h pa's'a's sukha dukha phalaprada'h || 16

As related to *a'n.ava mala* and *ma'ya' mala*, the karma mala(*sa'msargika*) arises in two modes – merit (*s'ubha*) and demerit(*as'ubha*). All the bonds effected by karma are called the associated impurities(*sa'msargika*) which yield their fruits to the concerned souls in terms of pleasure and pain.

कर्मणा तु शरीराणि भावात् कर्मोदयो भवेत् ।
पूर्वोपार्जित कृत्यानां भावस्संयोग कारकः ॥

१७

karman.a'tu s'ar'i'ra'n.i bha'va't karmodayo bhavet |
pu'rva'rjita kr'tya'na'm bha'vas samyoga karakah || 17

The bodies are provided for the souls according to the fruits of the deeds done by the souls in previous birth. More deeds are done by the souls with the bodies given to them anew in this birth. The effects of karma earned previously were due to the body provided to the souls prior to that. Continued in this way it is known that there is a primal karma which necessitated the first embodiment.

ईश्वरो व्यञ्जकस्तेषां भवेत्कर्मानुरूपतः ।
कर्मोदयाद्भवेत् सृष्टिः अपास्तैः प्रलयं विदुः ॥

१८

*i's'varo vyan''jakas tes''a'm bhavet karma'nu ru'patah /
karmodayad bhavet sr's''t'ih apas'taih pralayam viduh //* 18

The Lord I's'vara provides fitting bodies to the defiled souls according to the effects of their previous deeds. The effects of mature karmas result in the creation of new bodies to the concerned souls. If there is no such effect of mature karma for a soul, then there occurs the dissolution of body , instrument, location and enjoyment in respect of that particular soul.

विषयासङ्ग दोषेण गुणदोषाच्छिखिध्वज ।
बन्धमाप्नोति परुषो ह्यकर्ता सर्वगोऽप्यसौ ॥

१९

*vis''ya'san'ga dos''en.a gun.ados''a'cchikhi dhvaja /
bandhama'pnoti purus''o hyakarta' sarvago apyasau //* 19

O, Guha ,the holder of peacock banner ! As its essential nature, the self has the power of all-knowing and all-doing. But, since it is beginninglessly associated with the veiling impurity called *a'n.ava*, it is with limited knowledge and limited action. Because of such limitedness, the soul gets chained with adventitious mala (*a'gantuka*) and associated mala (*sa'msargika*). Eventually, the soul becomes constrained in its actions. Even though it is pervasive, it remains confined to a particular body.

पिता पुत्रापराधेन यथैकस्थो निबध्यते ।
अकर्तापीह परुषस्तथा बन्धं अवाप्नुयात् ॥

२०

*pita' putr'para'dhena yathaikastho nibadhyate /
akarta'pi'ha purus''as tatha' bandham ava'pnuya't //* 20

Just like a father, on seeing the offences and violations committed by his son, chains him and confines him within a cell, even so, the soul which remains deluded being under the spell of *a'n.ava mala* attains the state of bondage which confines it to a particular body. Even though it is with insignificant power of doing an action, it is put in chains as occasioned by the presence of *a'n.ava mala*.

यथैवा साधुसंयोगात् उदासीनोऽपि मानवः ।
तथा बन्धं अवाप्नोति तथा ज्ञेयस्तु पुद्गलः ॥

२१

yathaiva' sa'dhu samyoga't uda'si'no api manavah /
tatha' bandham ava'pnoti tatha'jn''eyastu pudgalah ॥

21

Being associated with a saint, even though a person remains unconcerned with the happenings of the world and unmindful of pleasure and pain, he gets chained and confined in view of the offences committed by him earlier. In the same way, even though a particular self attains perfection through the removal of potencies of the bonds, its present state of embodiment is kept continued because of the remaining effects of its deeds done by it previously.

अनादि निधनाः पाशा जीवोऽनाद्यस्तु कीर्तितः ।
तच्छेदकस्तथाऽनादिः पशुपाशपतिस्तु सः ॥

२२

ana'di nidhna'h pa's'a'h ji'vo ana'dyastu ki'rtitah /
tacchedakas tatha' ana'dih pas'u pa's'a patistu sah ॥

22

It is to be known that the bonds are without beginning and end. The souls are eternal, being without beginning and end. The Lord who cuts asunder the bonds and disentangles the souls from bondage, in the same way, is eternal. He is the controller of *pas'u* and *pa's'a*.

पतिस्सदाशिवो ज्ञेयो मन्त्रात्मा मन्त्रविग्रहः ।
सर्वमन्त्राधिपश्चासौ सृष्टिसंहारकारकः ॥

२३

patissada's'ivo jn''eyo mantra'tma' mantra vigraha /
sarvamantra'dhipas'ca'sau sr's''t'i samha'ra ka'rakah // 23

Pati, who is the protector of the souls and controller of the bonds is known as Sada's'iva. He is the soul of all the **mantras**. His form is designed of five **brahma mantras**. This Sada's'iva is the presiding and directing Lord of all the Mantras. In order to establish all the souls in His own state, He becomes the performer of fivefold cosmic function- creation, maintenance, dissolution and so on.

brahma mantras - The five mantras – I's'a'na, Tatpurus''a, Aghora, Vamadeva and Sadyoja'ta. Head is formed of I's'a'na. Face is formed of Tatpurus''a. Chest is formed of Aghora. The middle part is formed of Va'madeva. Legs, hands and such other parts are formed of Sadyoja'ta.

पतिरेव समाख्यातस्सर्वकाम फलप्रदः ।
स्थूलस्सूक्ष्मो विमिश्रश्च एवं रूपस्तु संस्मृतः ॥

२४

patireva sama'khyat'as sarvaka'ma phalapradah /
sthul'assu'ks''mo vimis'ras'ca evam ru'pastu samsmr'tah // 24

Thus the nature of Pati, who is the bestower of all the desired fruits has been well instructed to you. His form is conceived as gross, subtle and the mixed.

शिवो वस्तु परस्तस्मान् मन्त्रातीतो निरञ्जनः ।
निरामयो निराधारो वर्णरूप विवर्जितः ॥

२५

s'ivo vastu parastasma'n mantra'ti'to niran''janah /
nira'mayo nira'dha'ro varn.aru'pa vivarjitah // 25

The transcendent Lord known as S'iva is superior to Pati. He is beyond the realm and reach of mantras. Eternally He is free from the association of *mala*. He is untouched by the transmigratory phenomenon. There is nothing to serve Him as His seat or place. He is not to be identifiable with a name or form.

सर्वज्ञः सर्वगश्शान्तस्सर्वात्मा सर्वतोमुखः ।

अतीन्द्रियो निरालम्बस्सुसूक्ष्मश्शाश्वतो धृवः ॥

२६

sarvajñ"ah sarvagas's'a'ntas sarva'tma' sarvatomukhah /

ati'ndriyo nira'lambas susu'k"mas's'a's'vato dhr'vah ॥

26

He is the all-knower. He has his presence within every soul and within every thing. He is free from likes and dislikes. He is facing all directions. Being formless He is beyond the comprehension of senses. There is nothing external to Him to support His existence. Extremely subtle so as to be even within a micro particle. Immutably eternal. He is in the highest plane of supreme consciousness which never changes or decays.

स एव भगवान् व्यापी ह्यप्रमेयो ह्यनौपमः ।

बहिरन्तर्विभागेन तिले तैलमिवस्थितः ॥

२७

sa eva bhagava'n vya'pi' hyaprameyo hyanaupamah /

bahirantar vibha'gena tile tailam iva sthitah ॥

27

He is the only one to be called Bhagava'n. He is all-pervasive; immeasurable and beyond the scope of any valid proof(*prama'n.a*); incomparable. Just as oil is present throughout the sesame seed, even so He is present outside and inside of every existent.

vya'pi' – The pervasiveness of Lord S'iva is such that even those which are pervasive by nature are being pervaded by it. According to this Agama, there are eight spaces.

- 1.The Cool Space
- 2.The Blue Space
- 3.The Smoky Space
- 4.The Fiery Space
- 5.The Flashing Space
- 6.The Reddish Space
- 7.The White Space
- 8.The Pure Space

All these eight spaces are being pervaded by Lord S'iva

इति त्रिपदार्थस्वरूप विचारस्समाप्तः

iti tripada'rtha svaru'pa vica'ras sama'ptah

Ends the detailed exposition on the nature of three eternal categories

ॐ

श्रीमत् सर्वज्ञानोत्तरागमः

विद्यापादः द्वितीयः पटलः

शिवानन्यसाक्षात्कार पटलः

S'RI'MAT SARVAJN'A'NOTTARA A'GAMAH

Knowledge Section - Second Chapter

s'iva'nanyasa'ks'a'tka'ra pat'lah

2. The Direct Blissful Experience of Absolute Oneness with S'iva

अथान्यं संप्रवक्ष्यामि ह्युपायं तत्त्वतो गुह ।
अग्राह्यस्यापि सूक्ष्मस्य सर्वगस्य तु निष्कलम् ॥ १
येन विज्ञायते संयक् यं ज्ञात्वा तु शिवो भवेत् ।
न कस्यचिन्मयाख्यातं तद्विज्ञानं श्रुणुष्व मे ॥ २

*atha'nyam sampravaks''ya'mi hyupa'yam tattvato guha /
agra'hyasya'pi su'ks''masya sarvagasya tu nis''kalam // 1
yena vijn''a'yate samyak yam jn''a'tva' tu s'ivobhavet /
na kasyacin mayakhya'tam tadvijn''a'nam s'r'n.us''va me // 2*

O, Guha!, Next I will explain a specific meditative discipline in all its real characteristics. By practicing this specific discipline, the Supreme Reality which is subtle, which is within the heart of every being and which is eternally free from the association of the entire range of tattvas could be perfectly known

even though it is incomprehensible to the human senses. One who knows this specific discipline attains identical existence with Lord S'iva. So far this supreme discipline has not been revealed to anybody. Now listen to the instruction on this supreme science of meditation as transmitted from me.

Upa'ya does not denote 'means' here. In the context of this chapter upa'ya means the most advanced discipline of meditation applicable to the highly refined seekers who have already practiced spiritual disciplines based on the path of carya, kriya and yoga. The instructions given in the following verses are not applicable to the seekers in the beginning stage.

गुरु परंपरायत्तं अद्रुष्टं सर्ववादिभिः ।
भवबन्ध विमोक्षार्थं परमं सर्वतोमुखम् ॥ ३

*guru pa'rampara'yattam adrus't'am sarvava'dibhih /
bhavabhanda vimoks'a'rthan paramam sarvatomukham ॥ 3*

This supreme discipline has been coming down through the continued lineage of the Guru from time immemorial. This is incomprehensible to all those who are affiliated to various systems, both religious and philosophical. This has been formulated for the attainment of complete liberation from the repeated phenomenon of birth and death. This is supreme in its kind and concerned with the ultimate benefit of all the souls.

योऽसौ सर्वगतो देवस्सर्वात्मा सर्वतोमुखः ।
सर्वतत्त्वमयोऽचिन्त्यस्सर्वस्योपरि संस्थितः ॥ ४
सर्वतत्त्व व्यतीतश्च वाङ्मनो नामवर्जितः ।
सोऽहमेवमुपासीत निर्विकल्पेन चेतसा ॥ ५

*yosau sarvagato devas sarva'tma' sarvatomukhah /
sarvatattvamayo acintyas sarvsyopari samsthitah ॥ 4
sarvatattva vyati'tas'ca sarva'tma' sarvatomukhah /
so hamevam upa'si'ta nirvikalpena cetasa' ॥ 5*

“This Lord S’iva who shines forth within the heart of all beings, who is self-luminous, who presents himself as all the souls, worlds and worldly objects, who creates and directs all the tattvas, who is of the nature of all the tattvas evolved by him from the ma’ya’, who is inconceivable, who exists in the highest transcendental plane which is beyond the range of all other planes occupied by other Gods and who transcends all the tattvas from the s’iva tattva to the pr’thvi’ tattva, is verily beyond the reach of speech, mind and name. Such a Lord is indeed Myself.” Let the highly refined seeker meditate on Lord S’iva in this way with his mind completely free from modifications and differentiations effected by the limiting bonds.

यदेव निष्कलं ज्ञानं शाश्वतं धृवं अव्ययम् ।
निर्विकल्पं अनिर्देश्यं हेतुदृष्टान्त वर्जितम् ॥ ६
अलिङ्गं अक्षरं शान्तं विषयातीत गोचरम् ।
अविभाव्यं असन्देह्यं तदहं नात्र संशयः ॥ ७

*yadeva nis”kalam jn”a’nam s’a’s’vatm dhr’vam avyayam /
nivalpam anirdes’yam hetu dr’s”t’a’nta varjitam ॥ 6
alin’gam aks”aram s’a’ntam vis”aya’ti’ta gocaram /
avibha’vyam asandehyam tadaham na’tra sams’ayah ॥ 7*

That which is formless, which is of the nature of supreme consciousness, which is eternally existing, which is in eternal abode, which is eternally free from the constricting bonds, which is free from mutations, which is indescribable, which is beyond the possibilities of illustrative reasons and parables, which is beyond the classification of genders(male, female and neuter), which is indestructible, which is free from likes and dislikes, which is absolutely beyond the knowable and definable existents, which is inconceivable and whose transcendental existence cannot be doubted is really Myself. There is no doubt about this identity.

योहमेव परो देवस्सर्वमन्त्रमयश्शिवः ।
सर्वमन्त्र व्यतीतश्च सृष्टिसंहार वर्जितः ॥

८

*sohameva paro devas sarvamantramayas's'ivah /
sarvamantra vyati'tas'ca sr's't'i samha'ra varjitah //*

8

He who is the supreme Lord, who is of the nature of all *mantras*, who is one with absolute auspiciousness and purity, who is beyond the entire range of *mantras* and who is free from the cosmic phenomenon of manifestation and absorption is indeed Myself.

मयाव्याप्तं इदं सर्वं दृश्यादृश्यं चराचरम् ।
अहमेव जगन्नाथो मत्तस्सर्वं प्रवर्तते ॥

९

*maya'vya'ptam idam sarvam dr's'ya'dr's'yam cara'caram /
ahameva jaganna'tho mattassarvam pravartate //*

9

All this world constituted of the seen and the unseen, of the moveable and immoveable existents, is pervaded by me. I myself am the lord of the world. Only from me all things emerge, flourish and proliferate.

अनेकाकार संभिन्नं विश्वं भुवनसञ्चयम् ।
शिवाद्यवनि पर्यन्तं तत्सर्वं मयिसंस्थितम् ॥

१०

*aneka'ka'ra sambhinnam vis'vam bhuvana san''cayam /
s'iva'dyavani paryantam tatsarvam mayi samsthitam //*

10

The entire range of worlds variegated with innumerable formed objects, all the tattvas from s'iva to pr'thvi' in which these worlds of variegated forms exist – all these have their existence only in me.

यच्च किञ्चिज् जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।
बहिरन्तर्विभागेन तत्सर्वं व्यापितं मया ॥ ११

yacca kin''cij jagatyasmin dr's'yate sr'yatepi va' /
bahrantarvibhagena tatsarvam vya'pitam maya' // 11

Even those insignificant things which are actually seen and even those which are heard to have their existence, differentiated as exterior objects and interior objects – all are pervaded by me.

अहमात्मा शिवोह्यन्यः परमात्मेति यः स्मृतः ।
एवं योपासयेन्मोहान् न शिवत्वं अवाप्नुयात् ॥ १२

ahama'tma' s'ivohyanyah parama'tmeti yah smr'tah /
evam yopa'sayen moha'n na s'ivatvam ava'pnuya't // 12

'I am the individual self. S'iva who is considered to be the Supreme Self is different from me.' He who contemplates in this way being under the spell of ignorance and infatuation will never attain the exalted qualities of Lord S'iva characterized by the power of all knowing and that of all doing.

शिवोऽन्यस्त्वहमेवान्यः पृथग्भावं विवर्जयेत् ।
यश्शिवस्सोऽहमेवेति ह्यद्वयं भावयेत्सदा ॥ १३

s'ivohyanyastvahameva'nyah pr'thagbha'vam vivarjayet /
yas's'ivssohameveti hyadvayam bha'vayet sada' // 13

'S'iva is different from me. Actually I am different from S'iva.' – The highly refined seeker should avoid such sort of vicious notion of difference. 'He who is S'iva is indeed Myself.' – Let him always contemplate this non-dual union between S'iva and himself.

अद्वैतभावनायुक्तस्सर्वत्रात्मनि संस्थितः ।
सर्वगं सर्वदेहस्थं पश्यते नाऽत्र संशयः ॥ १४

*adavaita bha'vana'yuktas sarvatra'tmani samsthitah /
sarvagam sarvadehastham pas'yate na'tra sams'ayah // 14*

One who is with one-pointed meditation of such non-dual unity gets himself established within his own self, always and everywhere. Being established within himself he directly sees the Lord who is within every soul and within every object and who presents himself in all the manifested bodies. There is no doubt about the occurrence such experience.

एवमेकात्मभावेन संस्थितस्य तु योगिनः ।
सर्वज्ञत्वं प्रवर्तेत विकल्प रहितस्य तु ॥ १५

*evameka'tma bha'vena samsthitasya tu yoginah /
sarvajn"atvam pravarteta vikalpa rahitasya tu // 15*

Within such a yogi who establishes himself in absolute non-dual union with Lord S'iva and who keeps himself free from all sorts of differentiating notions , the exalted power of all-knowing gets unfolded in all its fullness.

योऽसौ सर्वेषु शास्त्रेषु पठ्यते ह्यजं ईश्वरः ।
अकायो निर्गुणो ह्यात्मा सोहमस्मि न संशयः ॥ १६

*yosau sarves"u s'a'stres"u pat"yate hyajam i's'varah /
aka'yo nirgun.ohya'tma' sohamasmi na sams'ayah // 16*

He who is declared in all the authentic Scriptures as unborn, the creator and controller of the universe, the One who is not associated with body evolved from ma'ya', the One who is free from the qualities evolved from ma'ya' and who is the self of all, is indeed Myself. There is no doubt about this non-dual union.

अविज्ञातः पशुस्सोहि सृष्टिधर्म समाश्रितः ।
विज्ञातः शाश्वतश्शुद्धस्सशिवो नात्र संशयः ॥ १७

*avijn''a'tah pas'ussohi sr's''t'i dharma sama's'ritah /
vijn''a'tah s'a'svatas's'uddhas sas'ivo na'tra sams'ayah // 17*

He who does not realize this truth will always remain as an eternally bound soul involved in the repeated phenomenon of being born again and again. He who realizes this truth gets immortalized and attains absolute purity. He becomes one with Lord S'iva Himself. There is no doubt about this.

तस्मादात्मा सदावेद्यस्सुविचार्यो विचक्षणैः ।
परापर विभागेन स्थूलसूक्ष्म विभागशः ॥ १८

*tasma'da'tma' sada'vedyas suvica'ryo vicaks''an.aih /
para'para vibha'gena sthu'lasu'ks''ma vibha'gas'ah // 18*

Therefore, the essential nature of the Self is always to be known and well investigated by those who are efficacious in pursuing the path of knowledge. The Supreme Self appears differentiated as the Transcendental(para) and the Immanent(apara). Likewise, the individual self appears differentiated as the gross(sthu'la) and the subtle(su'ks''ma).

परःपरमनिर्वाणो ऽपरस्सृष्टिविभेदकः ।
स्थूलो मन्त्रमयः प्रोक्तस्सूक्ष्मो ध्यानैक गोचरः ॥ १९

*parah parama nirva'n.o aparas sr's''t'i vibhedakah /
sthu'lo mantramayah proktas su'ks''mo dhynaika gocarah // 19*

The Supreme Self, Lord S'iva, in His transcendental mode, is absolutely free from the activities concerned with the world, being of the nature of Existence, Consciousness and Bliss. The Immanent Self, appearing as Sada's'iva, is engaged in fivefold cosmic function – creation and so forth. The individual self, in its gross mode, appears in complete identity with the **mantras** with which it assumes the form of Lord S'iva. The individual self, in its subtle mode, transcends the mantra-made form and establishes itself in absolute meditative union with the Supreme Self.

अथवा बहुशोक्तेन किमुक्तेन षडानन ।
वाग्विकल्प विशेषेण मनस्सम्मोहकारिणा ॥

२०

*athava'bahus'oktena kimuktena s''ad'a'nana /
va'gvikalpa vis'es''en.a manas sammoha ka'rin.a' //*

20

O, S''ad'a'nana, what is the benefit of expounding this through elaborated statements? By the use of specifically choiced words indicative of varied meanings and implications, the mind only becomes capable of effecting false and misguiding knowledge.

S''ad'a'nanah – One of the significant names of Lord Skanda who has six faces.

सर्वधर्मात्मनस्सन्ति यमेव परिकल्पयेत् ।
तत्तद्भवत्यसंदेहात्सोपि तद्भावनायुतः ॥

२१

*sarvedharma'tmanas santi yameva parikalpayet /
tattadbhavtyasandeha't sopi tadbha'vana'yutah //*

21

All attributes of all the objects are present in the self. By contemplating its total identity with a particular object associated with its own attributes, the self also, being in contemplative union with that object, becomes that particular object itself, leaving no room for any doubt.

इत्येवं आत्मविज्ञानं कथितं तु समासतः ।
ज्ञात्वात्मानं इदं सर्वे ह्यात्मानं पर्युपासते ॥

२२

*ityevam a'tmavijn''a'nam kathitam tu sama'satah /
jn''a'tva'tma'nam idam sarve hya'tma'nam paryupa'sate //*

22

Thus , the supreme science of self has been revealed very succinctly. Having known all these characteristics of the self, the refined seeker should meditate on the essential nature of his own self.

न तत्र देवानुद्दिश्य यज्ञा वा बहुदक्षिणाः ।
आत्मविज्ञानं आश्रित्य विमलं सर्वतोमुखम् ॥ २३

*na tatra deva'nuddis'ya yajn" a' va' bahudaks" in. a' h /
a' tmavijn" a' nam a' s' ritya vimalam sarvatomukham ॥ 23*

For the refined seeker who has devoted himself to the science of self which is supremely pure and which is auspicious and benefiting for all, there is no sacrificial ritual or sacrificial fees to be given in abundance considering various gods and deities.

संसार्ष्व मग्नानां प्राणिनां शरणार्थिनाम् ।
नान्यः शरणदः कश्चित् आत्मज्ञानाद्भुते क्वचित् ॥ २४

*samsa'ra'rn.ava magna'na'm pra'n.ina'm s'aran.a'rthina'm /
na'nyah s'aran.adah kas'cit a' tmajn" a' na' drute kvacit ॥ 24*

For all those who have sunk into the ocean of endless transmigration and who are really intent on reaching the final resort, apart from the supreme science of self, there is no other giver of final resort.

आत्मानं परमो भूत्वा यो विजानाति तत्त्वतः ।
स मुच्यतेत्वयत्नेन सर्वावस्थां गतोऽपिसन् ॥ २५

*a'tma'nam paramo bhu'tva' yo vija'na'ti tattvatah /
sa mucyatetvayatnena sarva'vastha'm gatopisan ॥ 25*

Having become one with the Supreme Self, he who knows the essential nature of the self in all its dimensions and reality, effortlessly gets liberated from the bonds, even though he may be with bodily existence subjected to all states pertaining to the embodied life, such as waking, dreaming, sleeping and so on.

आत्मलाभात्परोलाभः क्वचिदन्यो न विद्यते ।
तदात्मानं उपासीत योयमात्मा परस्तु सः ॥

२६

*a'tmala'bha't parola'bhah kvacidanyo na vidyate /
tada'tma'nam upa'si'ta yoyama'tma' parastu sah //*

26

No other great attainment than the attainment of one's own self is known here and elsewhere. So, by all means, the refined seeker should meditate on his own self with the firm resolute: “ This self of mine is indeed He who is the Supreme One”.

न प्राणो नैवचापानो विशिष्ट करणस्तथा ।
सर्वज्ञं तु तदात्मानं परिपूर्णं सदास्मरेत् ॥

२७

*na pra'n.o naivaca'pa'no vis'is't'a karan.astatha' /
tada'tma'nam upa'si'ta paripu'rn.am sada'smaret //*

27

This self is neither the inbreath nor the outbreath; nor the specific instruments significantly trained in breath control or meditation. The seeker should always conceive his self as the knower of all and as the one in its total fullness and perfection.

न चैवाभ्यन्तरे बाह्ये नातिदूरे समीपतः ।
स निष्कले परे स्थाने तत्र चित्तं निवेशयेत् ॥

२८

*na caiva'bhayantare ba'hye na'tidu're sami'patah /
sa nis''kale pare stha'ne tatra cittam nives'ayet //*

28

This self is neither inside the body nor outside the body. Neither it is at a greater distance nor at a closer point. It is in a supreme space which is beyond the range of 36 tattvas and of the worlds contained in them. The refined seeker should install his mind in that supreme place.

तिर्यगूर्ध्वं अधश्चैव बहिरन्तश्च नित्यशः ।
सर्वशून्यं तमाभासं आत्मानं भावयेत्सदा ॥

२९

*tiryagu'rdhvam adhas'caiva bahirantas'ca nityas'ah /
sarvas'u'nyam tama'bha'sam a'tma'nam bha'vayet sada / 29*

Pervading completely in all directions – across, above, below, outside, inside and so on – the self always exists in its own state being dissociated from all things. Being self luminous it shines forth with its own brilliance and illumines every thing. The refined seeker should always meditate on his own self which is of such nature.

नैवशून्यं नचाशून्यं नशून्यं शून्यमेव च ।
पक्षपातविनिर्मुक्तं आत्मानं पर्युपासयेत् ॥

३०

*naiva s'u'nyam na ca's'u'nyam nas'u'nyam s'u'nyameva ca /
paks''apa'ta vinirmuktam a'tma'nam paryupa'sayet //* 30

The self is not to be considered as absolutely non-existent(na s'u'nyam).In its own state it is bereft of adjuncts such as body, instruments and so forth (na as'u'nyam). But in its embodied state it is associated with relevant body , instruments, location and enjoyments(na s'u'nyam). In its liberated state, it becomes one with S'iva who is eternally free from the constricting adjuncts. The refined seeker should meditate on his own self as completely dissociated from adherence to such notion of state as existent or non-existent.

निरामयं निराधारं वर्णरूपविवर्जितम् ।
निरञ्जनं गुणातीतं आत्मानं पर्युपासयेत् ॥ ३१

*nira'mayam nira'dha'ram varn.aru'pa vivarjitam /
niran"janam gun.a'ti'tam a'tma'nam paryupa'sayet // 31*

The refined seeker should meditate on his own self as bereft of birth and death, as self-subsisting being free from any supportive element, as free from any name and form, as not obscured by the constricting bond known as a'n.ava mala and as untouched by the three qualities – sattva,rajas and tamas - which evolve from ma'ya'.

निराश्रयं निरालंबं अप्रमेयं अनूपमम् ।
स्वभावविमलं नित्यं आत्मानं पर्युपासयेत् ॥ ३२

*nira's'rayam nira'lambam aprameyam anu'pamam /
svabha'va vimalam nityam a'tma'nam paryupa'sayet // 32*

He should meditate on his own self as absolutely independent, as the one which does not need any external support for its existence and brilliance, as immeasurable, as incomparable, as of absolute purity in its own essential state and as the eternal one.

सन्यस्य सर्वकर्माणि निस्पृहस्सङ्गवर्जितः ।
भावयेदात्मनात्मानं आत्मन्येवात्मनः स्थितिः ॥ ३३

*sanyasya sarvakarma'n.i nispr'hassanga varjitah /
bha'vayeda'tmana'tma'nam a'tmanyeva'tmanah sthitih // 33*

Having abandoned all the worldly activities, being free from desire for worldly enjoyments and keeping himself away from the company of worldly minded persons, the refined seeker should meditate on his own self as guided by his own self and exist himself having installed his self within his own self.

सदेशजाति संबन्धान् वर्णाश्रम समन्वितान् ।
भावानेतान् परित्यज्य स्वरूपं भावयेद्बुधः ॥

३४

sades'aja'ti sambandha'n varn.a's'rama samanvita'n /
bha'va'neta'n parityajya svaru'pam bha'vayedbudhah ॥ 34

Having completely abandoned all those attachments related to his location, lineage, caste and stages of life such as celibacy, hose-holder and so forth, the refined and enlightened seeker should contemplate the essential nature of his own self.

मन्त्रोयं देवता ह्येषा इदं ध्यानं इदं तपः ।
सर्वभावान् परित्यज्य ह्यात्मभावं तु भावयेत् ॥

३५

mantroyam devata' hyes'a' idam dhya'nam idam tapah /
sarvabha'va'n parityajya hya'tmabha'vam tu bha'vayet ॥ 35

‘This is the mantra I recite; this is the Deity I worship; this is mode of my meditation; this is my way of austerity’ – having abandoned all such differentiated notions, the refined seeker should contemplate the essential state of his own self only.

अभावे भावमाश्रित्य भावं कृत्वा निराश्रयम् ।
आत्मसंस्थं मनःकृत्वा न किञ्चिदपि चिन्तयेत् ॥

३६

abha've bha'vama's'ritya bha'vam kr'tva' nira's'rayam /
a'tma samstham manah kr'tva' na kin'cidapi cintayet ॥ 36

Having firmly fixed his contemplation in a significant mode which is free from the three positions – difference, non-difference and both – and having made his unique mode of contemplation to be absolutely independent, and having trained his mind to be motionless within his own self, the refined seeker should not think of any other discipline.

नैवचिन्त्यं नचाचिन्त्यं न चिन्त्यं चिन्त्यमेव च ।
पक्षपातविनिर्मुक्तं आत्मानं पर्युपासयेत् ॥

३७

naivacintyam naca'cintyam na cintyam cintyameva ca /
paks''apa'ta vinirmuktam a'tma'nam paryupa'sayet ॥ 37

The essential nature of the self is inconceivable to those who are desirous of worldly enjoyments(na cintyam). But it is well conceivable by those who are intent on attaining the final liberation(na acintyam). In its embodied state, the self, being with constricted and insignificant knowledge only, is comparable to an inert object(na cintyam). But in its liberated state, the self is of the nature of pure and unlimited consciousness(cintyam). Being completely free from adherence to any disputable views, the refined seeker should always meditate on his own self.

अचिन्त्यं चिन्तयेन्नित्यं कृत्वा चित्तं निराश्रयम् ।
निस्तत्त्वे निष्कलीभूते विन्दत्यात्मनि यत्सुखम् ॥ ३८
निर्विकल्पं अचिन्त्यं च हेतुदृष्टान्त वर्जितम् ।
तत्सुखं परमं प्रोक्तं आत्यन्तिकं अनौपमम् ॥ ३९

acinyyam cintayen nityam kr'tva' cittam nira's'rayam /
nistattve nis''kalibhu'te vindatya'tmani yatsukham ॥ 38
nirvikalpam acintyam ca hetudr's''t'a'nta varjitam /
tatsukham paramam proktam a'tyantikam anaupamam ॥ 39

Keeping his mind completely independent in such a way that it is not influenced by the factors external to his self, he should constantly meditate on his own self whose real nature is inconceivable to the worldly persons and experience the bliss of his own self. That bliss which is experienced by him by becoming free from the association of tattvas which constrict the real nature of the soul and by getting himself installed in a transcendental plane lying beyond the range of tattvas is indeed the most supreme and ineffable bliss which does not increase or decrease, which is indescribable, which is inexplicable with illustrative reasons and examples, which is infinite and incomparable.

निरस्य विषयासङ्गं मनोवृत्तिं विहाय च ।
यदायात्युन्मनीभावं तदा तत्परमं सुखम् ॥

४०

*nirasya vis"aya'sangam manovr'ttim viha'ya ca /
yada'ya'tyunmani'bha'vam tada' tat paramam sukham ॥ 40*

Within the refined seeker who has set aside all sorts of associated thoughts related to worldly pleasures and objects and who had transcended the fluctuations and modifications sustained by the mind, a significant state known as **unmani' bha'va** gets unfolded. When such a significant state (**unmani' bha'va**) dawns in him, there occurs Supreme and Ineffable Bliss to him.

unamani'bha'va is a particular transcendental plane of consciousness above the brahma randhra.

सर्वदिग्देश कालेषु योगाभ्यासो विधीयते ।
सर्ववर्णाश्रमाणाञ्च ज्ञानभेदो न विद्यते ॥

४१

*sarvadigdes'a ka'les"u yoga'bhya'so vidhi'yate /
sarva varn.a's'rama'n.a'n"ca jn"a'nabhedo na vidhi'yate ॥ 41*

For the seekers belonging to all castes and stages of life , different rules pertaining to directions, locations, appropriate time and so forth are prescribed in respect of the systematic practice of the disciplines of yoga. But no such different rules are laid down for those who are devoted to the path of knowledge.

गवां अनेकवर्णानां क्षीरस्याप्येकवर्णता ।
क्षीरवत्पश्यते ज्ञानं लिङ्गिनं च गवां समाः ॥

४२

*gava'm anekavarn.a'na'm ks"i'rasya'pyeka varn.ata' /
ks"i'ravat pas'yate jn"a'nam lin'ginam ca gava'm sama'h ॥ 42*

Cows are of many colors. But the milk got from those cows is of only one color. Likewise the knowledge attained by those who pursue the path of knowledge is seen as undifferentiated like the cow-milk. Those who are associated with external and differing insignia are comparable to the cows of different colors.

यस्मात्सर्वगतं ब्रह्म व्यापकं सर्वतोमुखम् ।
तस्मात् ब्रह्मणि संस्थाप्य दिग्देशं न विचारयेत् ॥ ४३

yasma'tsarvagatam brahma vya'pakam sarvatomukham /
tasma'dbrahman.i samstha'pya digdes'am na vica'ratet ॥ 43

Because the Supreme Self is within the heart of all beings by virtue of its pervasiveness and because it pervades over all other Gods who are pervasive, it is significantly known as the Great Pervasive (*brahma vya'paka*). It is oriented towards all directions and all souls. Having installed his own self in the Supreme Self of such greatness, the refined seeker should not take into considerations the features of particular direction and particular place.

नैव तस्य कृतेनार्थो न कार्यो न विधिः स्मृतः ।
न लिङ्गं नाश्रमाचारः परमात्मनि संस्थितः ॥ ४४

naiva tasya kr'tena'rtho na ka'ryo na vidhih smr'tah /
na lin'gam na's'rama'ca'rah parama'tmani samsthitah ॥ 44

For the refined seeker who meditates in this way and who has established himself in the Great Pervasive Supreme Self, there does not prevail any past deed nor its fruit. There is nothing to be performed now or in future. There is no injunction; no external insignia; no observable regulations pertaining to various stages of life.

गच्छन् स्तिष्ठन् स्वपन् जाग्रन् भुञ्जानः पिबतोऽपि वा ।
सर्वदा सर्वकार्येषु वातशीतातपेषु च ॥ ४५

भवदारिद्ररोगेषु मान्द्यविज्वरकादिषु ।

आत्मन्येव स्थितश्शान्त आत्मतृप्तस्तु निष्कलः ॥

४६

*gacchan sthis''t'han svapan ja'gran bhun''ja'nah pibatopi va' /
sarvada' sarva ka'ryes''u va'tas'i'ta'tapes''u ca ॥ 45
bhavadaridraroges''u ma'ndya vijvaraka'dis''u /
a'tmanyevasthitas's'a'nta a'tmatr'ptastu nis''kalah ॥ 46*

Whether he walks or stands, sleeps or is awake, eats or drinks,- in all such activities and in all occasions, whether he is affected by stormy wind or extreme cold or excessive heat, whether he gets affected by the fruits of his past deeds or indigence or disease, affected by indigestion, fever and such others, the refined seeker who meditates on his own self , installs himself within his own self ; attains calmness; he becomes self-content; and he evolves into a transcendental and pure being.

नागतोऽहं गतो वाऽपि नागमिष्ये न गच्छता ।

न भूतो न भविष्यामि प्रकृत्यस्थिरधर्मिणि ॥

४७

प्राकृतानि हि कर्माणि प्रकृतिः कर्मसंभवा ।

नाहं किञ्चित्करोमीति युक्तं मन्येत तत्त्ववित् ॥

४८

*na'gatoham gatova'pi na'gamis''ye na gacchata'
na bhu'to na bhavis''ya'mi prakr'tyasthira dharmin.i / 47
pra'kr'ta'ni hi karma'n.i prakr'tih karmasambhava'
na'ham kin''citkaromi'ti yuktam manyeta tattvavit ॥ 48*

'I exist in my own self; I have not come here form another place nor I am going to another place; I will not come in future nor I will go; I have not born; nor I will be embodied in future. All the bodies given to the self are evolved of prakr'ti(ma'ya') which is associated with everlasting phenomenon conditioned by the past deeds of the bound self. The deeds of the bound self are effected by the bodies which evolve from ma'ya' and the continued embodiment through ma'ya' occurs due to deeds of the self. As such, I do not perform even an insignificant deed.' With this firm resolute , the refined seeker who is the knower of Reality, should conceive himself as untouched by the effects of karma.

नैव प्रकृति संबन्धोऽस्थि मुक्त इत्यभिधीयते ।
न चैव प्राकृतैर्दोषैर्लिप्यते तु कदाचन ॥

४९

*naiva prkr'ti sambandhosthi mukta ityabhidhi'yate /
na caiva pra'kr'tair dos'air lipyate tu kada'cana //*

49

The advanced seeker who meditates on his own self does not get associated with the fetters born of ma'ya'. One who is free from the bondage of ma'ya' is called the Liberated. Such a person never gets defiled by the impurities born of ma'ya'.

निर्नाश्य तमसो रूपं दीपो यद्वत्प्रकाशते ।
आभात्येवं परोह्यात्मा त्यक्त्वैवाज्ञानजं तमः ॥

५०

*nirna's'ya tamaso ru'pam di'po yadvat praka's'ate /
a'bha'tyevam parohya'tma' tyaktvaiva'jn'a'najam tamah //*

50

Just as a lamp shines forth with brilliance, having completely dispelled the appearance of darkness, even so the self which has attained the supreme state shines forth with exceeding brilliance, with its darkness born of ignorance completely dispelled.

स्नेहक्षयाद्यथा दीपो बलान्निर्वाणमृच्छति ।
तथात्मभावनायुक्तः स्वात्मन्येवावतिष्ठते ॥

५१

*snehaks'yadyatha' di'po bala'nnirva'n.amr'ccati /
tatha'tmabha'vana' yuktah sva'tmanyeva'vatis't'hate //*

51

Just as the lamp gets extinguished with its own constituent elements when the oil is completely exhausted, even so the seeker in whom the exact conception of the self is ingrained gets himself established in his own self which is now in total identity with the Supreme Self, S'iva.

The flame of a lamp consists of three elements – space, air and fire. When the lamp extinguishes, the space element merges with outer space, the air element merges with air and the fire element merges with fire.

The gradual exhaustion of the oil indicates the gradual decay of the physical adjuncts of the self.

घटसंवृत आकाशो नीयमाने यथा घटे ।

घटोनीयतनाकाशः तद्वज् जीवो नभोपमः ॥

५२

ghat'asamvr'ta a'ka's'o ni'yama'ne yatha' ghat'e /

ghat'o ni'yata na'ka's'ah tadvaj ji'vo nabhopamah //

52

There is the presence of space enclosed within a pot. When the pot begins to wear away by constant use, only the pot becomes damaged, not the enclosed space. In the same way, the self residing in a body is comparable to the space. (physical body is comparable to the pot)

भिन्ने कुम्भे यथाकाशः आकाशत्वं प्रपद्यते ।

विभिन्ने प्राकृते देहे तथात्मा परमात्मनि ॥

५३

bhinne kumbhe yatha'ka's'ah a'ka's'atvam prapadyate /

vibhinne pra'kr'te dehe tatha'tma' parama'tmani //

53

When the pot becomes broken, the space enclosed in it mingles with the outer space and attains the quality of the outer space, having become one with it. In the same way, when the body evolved from the ma'ya' gets separated from the seeker, his self attains the essential qualities of S'iva, being established in the Supreme Self.

इत्येवं अधिकारेण सर्वज्ञेनाधिकारिणा ।

सर्वबन्धाद्विनिर्मुक्तस्सर्वज्ञस्सर्वगो भवेत् ॥

५४

ityevam adhika'rena sarvajn'ena'dhika'rina' /

sarvabandha'dvinirmuktas sarvajn'as sarvago bhavet //

54

In this way, the seeker who is fully qualified to practice such supreme kind of meditation as instructed by the Guru well versed in this Sarvajna Agama, becomes completely disentangled from all the bonds, evolves into all-knower and becomes all-pervasive by the constant practice of non-dual meditation.

तदागमान् संपरित्यज्य सर्वान्
 शुद्धं गृहीत्वात्म समाधियोगम् ।
 अस्मात्परं नान्यदिहास्ति किञ्चित्
 ज्ञात्वैव संत्यज्य मनोविकल्पम् ॥ ५५

विज्ञानमेवं समुपास्य विद्वान्
 विशत्यकायं सततं नियुक्तः ।
 सर्वत्रगामी भवतीह मुक्तः
 तद्धर्म धर्मी बहिरन्त संस्थः ॥ ५६

*tada'gama'n samparityajya sarva'n
 s'uddham gr'hi'tva'tma sama'dhi yogam |
 asma'tparam na'nyadiha'sti kin''cit
 jn''atvaiva santyajya manovikalpam //* 55

*vijn''anamevam samupa'sya vidva'n
 vis'tyaka'yam satatam niyuktah |
 sarvatraga'mi' bhavati'ha muktah
 taddharma dharmi' bahiranta samsthah //* 56

Having set aside all those scriptures which contradict the truths enshrined in this Agama and having clearly understood the pure nature of the self as conceived in this Agama, the knower of this Agama, being refined and firmly resolved, should practice this non-dual meditation for the attainment of meditative union with the Supreme Self. Having realized with all certitude that there is not even a single discipline here superior to this yoga of non-dual meditation and having arrested all of his mental modifications and fluctuations, he should practice this supreme science of yoga.

Upon such constant practice, he reaches a bodiless state and gets established constantly in that state. He reaches all directions and places simultaneously by virtue of his bodiless and pervasive nature; he becomes the Liberated Self. He becomes the possessor all the exalted qualities of Lord S'iva who presents Himself simultaneously within and outside the universe replete with moveable and immoveable existents.

सर्वज्ञता तृप्तिरनादिबोधः
स्वतन्त्रता नित्यमलुप्तशक्तिः ।
अनन्तशक्तिश्च निरामयात्मा
विशुद्धदेहस्सशिवत्वमेति ॥

५७

sarvajn''ata' tr'ptirana'di bodhah
svatantrata' nityamalupta s'aktih /
anantas'atis'ca nira'maya'tma'
vis'uddhadehas sas'ivatvameti ॥

57

He attains the exalted state of *s'ivatva* characterized by the eight qualities:

power of all knowing (*sarvajn''ata*)
eternal contentment (*tr'pti*)
eternally unobscured knowledge (*ana'di bodha*)
absolute freedom (*svatantrata*)
unfailing power (*alupta s'akti*)
infinite power (*ananta s'akti*)
undefiled by engaging in cosmic functions (*nira'maya'tma'*)
eternally pure form (*vis'uddha deha*)

न दीक्षा न तु संस्कारो न मुद्रा न च मण्डलम् ।
न जपो नार्चना ध्यानं न होमो नैव साधनम् ॥

५८

na di'ks''a' natu samska'ro na mudra' na ca man.d'alam /
na japo na'rcana' dhya'nam na homo naiva sa'dhanam ॥ 58

For such an accomplished seeker(yogi), there is no initiation; no sacrament; no ritualistic hand-gesture(mudra); no specific design(man.d'ala); no incantation; no worship; no meditation; no oblation; no performance of rituals.

धर्माधर्मफलौ नस्थः नैव पिण्डोदक क्रिया ।
नियमादि न तस्यास्ति नोपवासो विधीयते ॥

५९

*dharma'dharma phalau nasthah naiva pin.d'odakakriya' /
niyama'di na tasya'sti nopava'so vidhi'yate ॥*

59

For him there do not prevail the fruits of merit and demerit; no offering of cooked rice-ball accompanied with sesame and water to be made by him for the departed souls; for him there do not prevail any rules and directions restricting his activities; no fasting is ordained for him.

प्रवृत्तिश्च निवृत्तिश्च ब्रह्मचर्यं व्रतानि च ।
अग्निं प्रवेशनं नास्ति पतनं भृगुनोदके ॥

६०

*pravr'ttis'ca nivr'ttis'ca brahmacarya vrata'ni ca /
agni praves'anam na'sti patanam bhr'gunodake ॥*

60

For him, there are no activities concerned with worldly enjoyments; no activities in respect of liberation; no observances in respect of various stages of life such as celibacy, house-holder and son; no entering into the fire; no falling down from the summit of a mountain; no throwing himself into the water.

शिवज्ञानामृतं पीत्वा विचरन् स्वयमेव हि ।
शिववच्छाश्वतस्सिद्धस्सृष्टिधर्मं विवर्जितः ॥

६१

*s'ivajn''a'na'mr'tam pi'tva' vicaran svayameva hi /
s'ivavaccha's'vatas siddhas sr's''t'i dharma vivarjitah // 61*

Drinking the nectar of s'ivajn''a'na and roaming about according to his own wish , he becomes eternal like Lord S'iva ; he evolves into an accomplished yogi and becomes absolutely free from the cosmic phenomenon of creation and absorption.

सत्यं सत्यं पुनस्सत्यं त्रिसत्यं शपथः कृतः ।
अतः परतरं नास्ति विज्ञेयं कुत्रचिदुह ॥ ६२

*satyam satyam punassatyam trisatyam s'apathah kr'tah /
atah parataram na'sti vijn''eyam kutracidguha // 62*

This is the truth; this is the truth; verily, this is ever-relevant truth. As asseverated by an oath, I swear this is truth. O, Guha!, there is nothing to be known as superior to this truth.

विमलयति सर्वभावान् विमलात्मा विमलबुद्धिः ।
सर्वं विमलं पश्यति विमलो विमलेन भावेन ॥ ६३

*vimalayati sarvabha'va'n vimala'tma' vimalabuddhih /
sarvam vimalam pas'yati vimalo vimalena bha'vena // 63*

Being with absolute purity and pure consciousness , the supreme yogi of such an accomplishment purifies by his mere look all the manifested existents. He, being unbound and unshrouded, sees all things and all beings as pure expressions and manifestations of S'iva through his pure contemplative vision.

शिवानन्य साक्षात्कार पटलः समाप्तः

s'iva'nanya sa'ks''atka'ra pat'alah sama'ptah

Here ends the chapter on the Direct Blissful Experience of Absolute Oneness with S'iva

ॐ

सर्वज्ञानोत्तरागमः

विद्यापादः तृतीयः पटलः

भूतात्मप्रकरणम्

SARVAJN''A'NOTTARA'GAMAH

VIDYA'PA'DAH TR'TI'YAH PAT'ALAH

Bhu'ta'tma Prakaran.am

Sarvajn''a'nottara A'gama

Knowledge Section – Third Chapter

ON THE NATURE OF PHYSICAL SELF

विनाशोत्पत्तिरेवास्य तच्चाराहमयं विदुः ।

कर्मणोप्यतिमिश्रेण यच्छरीरमिहात्मनः ॥

१

vina's'otpattireva'sya tacca'ra'hamayam viduh /

karman.opyatimis'ren.a yacchari'ramiha'tmanah //

1

The physical body of the soul is inevitably prone to birth and death and it is of the nature of food. It is very much linked with the effects of its previous deeds which are manifold.

तद्भूतपरिणामेन विज्ञेयं हि चतुर्विधम् ।

उद्भिदाः स्थावराज्ञेयास्तृणगुल्मादिरूपिणः ॥

२

*tadbhu'taparin.a'mena vijn"eyam hi caturvidham /
udbhida'h stha'vara'jn"eya's tr'n.agulma'di ru'pin.ah // 2*

It is to be known that the physical body is constituted of proportionate mixture of five gross elements – space, air, fire, water and earth. It is of four kinds. The first one is the seed-born(*udbhida*). Trees, plants, grass , bushes and such others are the seed-born.

कृमिकीटपतङ्गाद्याः स्वेदजा नामदेहिनः ।
अण्डजाः पक्षिणः सर्वे नक्रमत्स्याहि कच्चपाः ॥ ३
जरायुजाश्च विज्ञेया मानुषाः सचतुष्पदाः ।

*kr'miki't'a patan'ga'dyah svedaja'na'ma dehinah /
an.d'aja'h paks"in.ah sarve nakramatsya'di kaccapa'h // 3
jara'yuja's'ca vijn"eya' ma'nus"a'h sacatus"pada'h /*

Insects, worms, moths and such others are known as the vapor-born(*svedaja*). Birds, crocodiles, fishes, snakes, tortoise and such others are known as the egg-born (*andaja*). Human beings and animals are known as the embryo-born(*jarauja*).

तद्रसिक्ता जलैर्भूमिः अन्तरूष्मप्रपाचिता ॥ ४
वायुनाव्यूह्यमानातु खे बीजत्वं प्रपद्यते ।
एकषष्ट्यादि बीजानि संसिक्तान्यंबुना पुनः ॥ ५

tatrasikta' jalairbhu'mih antaru's'ma prapa'cita' || 4
va'yuna'vyu'hyama'na'tu khe bi'atvam prapdyate |
ekas'as't'ya'di bi'ja'ni samsikta'nyambuna'punah || 5

A seed deposited in the earth gets moistened by the water inside the earth and subsequently gets matured by the internal heat of the earth. Being transposed by the air inside the earth, it gains the germinating power by the space element within the earth. There are about 61 essential seeds which are nutritious to the human beings. For germination, they are moistened with water.

उच्चूनतां मृदत्वं च मूलभावं व्रजन्ति च ।
तन्मूलादंकुरोत्पत्तिः अंकुरात्पर्णसंभवः ॥ ६

uccu'nata'm mr'datvam ca mu'labha'vam vrajanti ca |
tanmu'la'dan'kurotpattih an'kura'tparn.a sambhavah || 6

They become swollen and soft and attain the state of being the basic source of germination. From that principal source , sprouts come out and from the sprouts tender leaves are produced.

पर्णात्राळं ततः काण्डं काण्डाच्च प्रसवं पुनः ।
प्रसवाच्च तुषः क्षीरं क्षीरात्तण्डुल संभवः ॥ ७

parn.a'n na'lam tatah ka'n.d'am ka'n.d'a'cca prasavam punah |
prasava'cca tus'ah ks'i'ram ks'i'ra'ttan.d'ula sambhavah || 7

Stalk comes out from the leaf and then stems and tiny branches come out. Flowers come out from the stem and the flowers become the source of sap, essential for the grains. From the sap are produced unhusked grains.

तण्डुलाच्च यदा पक्वास्तथा चौषधयस्तदा ।

यावद्याश्शालिपर्यन्ताः श्रेष्ठाः सप्तदशः स्मृताः ॥

८

*tan.d'ula'cca yatha' pakva'statha' chaus''adhayas tada' /
ya'vadya's'sa'liparyanta'h s'res''t'a'h saptadas'ah smr'ta'h ॥ 8*

When the grains become mature, plants are produced from them. Including the paddy, seventeen plants are considered to be most important.

ओषध्यः फलपाकान्ताश्लेषाः क्षुद्राः प्रकीर्तिताः ।

एता लूना मर्दिताश्च शनैरुद्भूय संस्कृताः ॥

९

*os''adhyah phalapa'ka'ntas's'es''a'h ks''udra'h praki'rtita'h /
eta'lu'na'mardita's'ca s'anairudbhu'ya samskr'ta'h ॥ 9*

These plants, including those which are known as annual plants, are of supreme kind. Other plants are considered as insignificant. The grains got from the plants are gathered, crushed and pounded and they become refined through various treatments.

शूर्पोलूखल यन्त्राद्यैः स्थाल्यां उदकवह्निभिः ।

षड् विधाहारभेदेन परिणामं व्रजन्ति ताः ॥

१०

*s'u'rpolu'khala yantra'dyaih stha'lya'm udakavahnibhih /
s''ad'vidha'ha'ra bhedena parin.a'mam vrajanti ta'h ॥ 10*

By the household appliances such as the winnowing basket, mortar and others they become more and more polished and they are put into the pots and cooked by water and fire. At the final stage they assume the form of six kinds of food.

अन्योन्यरससंयोगात् अनेकस्स्वादुतां गताः ।

भक्ष्यं भोज्यं च पेयं च लेह्यं चोष्यं च पिच्चिलम् ॥

११

इति भेधाषडन्नस्य मधुराद्याश्च षड्रसः ।

*anyonyarasa samyoga't anekassva'dutam gata'h/
bhaks''yam bhojyam ca peyam ca lehyam cos''yam ca piccilam//
iti bheda's''s''ad'annasya madhura'dya's'ca s''ad'rasah/*

When the saucy substances get mixed with one another, they become pleasant to the taste. Seasoned items(*bhaks''yam*), solid meals(*bhojyam*), drinkable items (*peyam*), items to be lapped up(*lehyam*), items to be sucked(*cos''yam*), soups (*piccilam*) – these are the six kinds of food . Similarly there are six kinds of taste, sweet and others.

Six kind of taste: sweet(*madhura*), sour(*amla*), salt(*lavana*), astringent(*kashaya*)
bitter(*katu*) and pungent(*tikta*)

तदन्नं पिण्डकबलैर्ग्रासैर्भुक्तं च देहिभिः ॥ १२
अन्तस्थमाशये पूर्वं प्राणः स्थापयते क्रमात् ।
अविष्वक्स्थाप्य चाहारं स वायुः कुरुते द्विधा ॥ १३
संप्रविश्यान्नमध्ये तु पृथगन्नं पृथग्जलम् ।

*tadannam pin.d'a kabalair gra'sair bhukatam ca dehibhih// 12
antastham a's'aye pu'rvam pra'n.ah stha'payate krama't/
avis''vakstha'pya ca'ha'ram sa va'yuh kurute dvidha'// 13
sampravis'ya'nnamadhye tu pr'thagannam pr'thagjalam/*

Taken as morsels and lumps, the food is chewed and swallowed by the embodied beings. First, the vital air(*prana vayu*) deposits the swallowed food in the receptacle inside the stomach. Having placed the food collectively there, the vital air enters into the food and separates it into two parts, as the solid and the liquid food.

अग्रेरूर्ध्वं जलं स्थाप्य तदन्नं च जलोपरि ॥ १४
जलस्याधः स्वयं प्राणः स्थित्वाग्निं धमते शनैः ।
वायुना धाम्यमानोग्निः अत्युष्णं कुरुते जलम् ॥ १५

agnerurdhvam jalam stha'pya tadannam ca jalopari ॥ 14
jalasya'dhah svayam pra'n.ah sthitva'gnim dhamate s'anaih /
va'yuna' dha'myama'nognih atyus''n.am kurute jalam ॥ 15

Having kept the liquid substance over the abdominal fire , the vital air places the solid food over the liquid one. Keeping itself below the liquid, the vital air gently blows and kindles the abdominal fire. Being kindled by the vital air, the abdominal fire heats the liquid food.

तदन्नं उष्णतोयेन समन्तात् पच्यते पुनः ।
द्विधा भवति तत् पक्वं पृथक्किट्टं पृथग् रसः ॥ १६

tadannam us''n.atoyena samanta't pacyate punah /
dvidha' bhavati tatpakvam pr'uthak kit't'am pr'thag jalam ॥ 16

In this way, the whole food is further cooked inside the stomach by the water heated up by the fire. The food, perfected in this way, becomes twofold –as excrements and essence.

मलैर्द्वादशभिः किट्टं भिन्नं देहाद्बहिर्ब्रजेत् ।
कर्णाक्षिनासिका जिह्व दन्तश्चिश्च गुदं नखाः ॥ १७
मलाश्रयाः कफः स्वेदौ विण्मूत्रं द्वादशः स्मृताः ।

malairdva'das'bhih kit'tam bhinnam deha'd bahir vrajet /
karn.a'ks''i na'sika' jihva dantas's'is'na gutam nakha'h ॥ 17
mala's'raya'h kaphah svedau vin.mu'tram dva'das'ah smr'ta'h /

The excrements come out from the body in the form of 12 impure substances. Ears, eyes, nose, tongue, teeth, genital organ, anus, nails – these are the places where the impure substances get accumulated. Added to these eight impurities, there are phlegm, sweat, feces and urine. These are the twelve impure substances of the body.

हत् पद्मे प्रतिबद्धाश्च सर्वनाड्यः समन्ततः ॥ १८
तासां मुखेषु तत्सूक्ष्मं प्राणः स्थापयते रसम् ।
रसेन तेन ते नाडीः प्राणः पूरयते पनः ॥ १९
पुनः प्रयान्ति संपूर्णाः ताश्च देहं समन्ततः ।

hr'tpadme pratibaddha's'ca sarvana'dyah samantatah ॥ 18
ta'sa'm mukhes'u tatsu'ks'mam pra'n.ah stha'payate rasam /
rasena tena te na'd'i'h pra'n.ah pu'rayate punah ॥ 19
punah praya'nti sampu'rna'h ta's'ca deham samantatah /

All the nerves(*nadi*) which reach around the entire body have been joined to the heart-lotus. Inside these nerves, the vital air deposits the essence. It frequently fills up all the tubular vessels with this essence. With the circulation of the blood, the essence spreads throughout the body.

ततः स नाडिमध्यस्थश्शारीरेणोष्मणा पुनः ॥ २०
त्वक्त्लावेष्टितं पूर्वं रुधिरं च प्रजायते ।
रक्ताल्लोमानि मांसञ्च केशात्स्नायुश्च मांसतः ॥ २१

tatah sa na'd'i madyasthas' sari'ren.os'man.a' punah ॥ 20
tvaktala ves't'itam pu'rvam rudhiram ca praja'yate /
rakta'lloma'ni ma'msan'ca kes'a'tsna'yus'ca ma'msatah ॥ 21

Then, by the heat of the body which is operating inside the nerves, the essence first surrounds all the seven layers of the skin. Subsequently, blood is produced. From the blood originate the hairs of the body; then flesh is produced from the hairs; and from the flesh comes out the sinews.

स्नायोस्सिराः ततोस्थीनि नखामज्जास्थि संभवाः ।
मज्जात्करणवैमल्यं शुक्लञ्च प्रसवात्मकम् ॥

२२

sna'yosira'h tatosthi'ni nakha'majja'sthi sambhava'h |
majja't karan.a vaimalyam s'uklan''ca prasavatmakam || 22

From the sinews come out the veins. From the veins, the bones originate. Nails and marrow are the products of the bones. The strength needed for the instruments(karanas) and the seminal fluid which is endowed with productive power originate from the marrow.

इति द्वादशधा तस्य परिणामः प्रकीर्तितः ।
शुक्लमन्नात्ततश्शुक्लात् अस्यदेहस्य संभवः ॥

२३

iti dvas'adha'tasya parin.a'mah praki'rtitah |
s'uklamann't tatas's'ukla't asya dehasya sambhavah || 23

In this way, it is said, that food taken inside the body assumes twelve kinds of modification. So, the semen virile comes from the food and from the seminal fluid this physical body is produced.

ऋतुकाले यदाशुक्लं निर्दोषं यानिसंस्थितम् ।
तदातद्वायुनाकृष्टं स्त्रीरक्तेनैकतां ब्रजेत् ॥

२४

*r'tuka'le yada' s'uklam nirdos'am yoni samsthitam
tada'tadva'yuna'kr's't'am sthri'raktenaikata'm vrajet* 24

When the seminal fluid gets discharged and stays in the embryo during the period favorable for conception, it is dragged by the vital air and gets mingled with blood of that woman.

मधुराद्धर्धते शुक्लं अम्लान्मज्जा प्रवर्धते ।
लवणाद्धर्धते चास्थि तिक्तान्मेदः प्रवर्धते ॥ २५
कटुकाद्धर्धते मांसं कषयाच्चोणितं रसात् ।
धातुः क्रमात् प्रवेशे तु षड्रसं देहवर्धनम् ॥ २६

*madhura'dvardhate s'uklam amla'n majja' pravardhate ।
lavan.a'dvardhate ca'sthi tikta'n medah pravardhate ॥ 25
kat'uka'dvardhate ma'msam kas'a'ya'ccon.itam rasa't ।
dha'tuh krama't praves'e tu s''ad'rasam dehavardhanam ॥ 26*

The seminal fluid gets augmented by the essence of sweet things; marrow gains strength from the essence of sour substances; bones are strengthened by the essence of salt; fat of the body is strengthened by the essence of pungent things; flesh gains strength from the essence of bitter things; and the blood gets augmented by the essence of astringent substances. In this way all the six kinds of essence which nourish the body enter into the primary ingredients(*dhatu*) .

मज्जा जतां शुक्लतामेति दिवसेचाष्टमे नृणाम् ।
अग्निस्सर्वात्मकं सर्वं जगत्स्थावरजङ्गमम् ॥ २७
विसर्गकाले शुक्लस्य जीवः करणसंयुतः ।
प्रीत्या निविशते योनिं कर्मभिः स्वैर्नियोजितः ॥ २८

majjatam s'uklata'meti divase ca's't'ame nr'n.a'm /
agnissarva'tmakam sarvam jagatstha'vara jangamam // 27
viasargaka'le s'uklasya ji'vah karan.a samyutah /
pri'tya' nives'ate yonim karmabhih svairniyojitah // 28

The essence turns into marrow and the seminal fluid in the eighth day after the food has been taken. Fire is present in all the existents of the all the worlds. All the moving and the non-moving beings are of the nature of fire. This seminal fluid is basically the essence of fire. At the time of seminal discharge, the soul associated with its aiding instrument and linked to the effects of its own previous deeds, enters gladly into the womb.

तच्छुक्लंरक्तसंयुक्तं एकाहात् कललं भवेत् ।
 पञ्चरात्रेण कललं बुद्बुदाकारतां व्रजेत् ॥ २९

tacchuklam raktasamyuktam eka'ha't kalalam bhavet /
pan''ca ra'tren.a kalalam budbuda'ka'rata'm vrajet // 29

That seminal fluid, having mingled with the blood, assumes the form of fetus (*kalala*) in one day. Then after five days the fetus assumes a form which looks like water-bubble(*budbuda*).

बुद्बुदं सप्तरात्रेण मासे पेशी भवेत्पुनः ।
 द्विसप्ताहात् भवेत्पेशी रक्तमांसाच्चिता दृढा ॥ ३०

budbudam sapta ra'tren.a ma'se pes'i' bhavetpunah /
dvisapta'ha't bhavet pes'i' raktama'msa'ccita' dhr'd'ha' // 30

Then this bubble-like form gets stabilized in seven days and turns into a ball of flesh (*pesi*) within one month. This mass becomes firmly covered with blood and flesh within fourteen days.

बीजस्येवाङ्कुराः पेश्याः पञ्चविंशति रात्रतः ।
भवन्ति मासमात्रेण पञ्चधा जायते पुनः ॥

३१

bi'jasyeva'n'kurah pes'ya'h pan''cavims'ati ra'tratah /
bhavanti ma'sama'tren.a pan''cadha' ja'yate punah ॥ 31

Then, within 25 days, sprouts begin to come out from the mass of flesh(*pesi*), like the new shoots of a seed. After a lapse of one month, five sprouts come out from the flesh-mass(*pesi*).

ग्रीवा शिरश्च स्कन्धश्च पृष्टवंशस्तथोदरम् ।
पाणिः पादं तथा पार्श्वं कटिर्गात्रं तथैव च ॥
द्विमासाभ्यन्तरे सर्वे क्रमशस्संभवन्ति हि ।
त्रिभिर्मासैर्प्रजायन्ते सर्वाङ्गाङ्कुरसंघयः ॥

३२

३३

gri'va' s'iras'ca skandhas'ca pr's''t'a vams'astathodaram /
pa'n.ih pa'dam tatha' pa'rs'vam kat'irga'tram tathaiva ca ॥ 32
dvima'sa'bhyantare sarve krmas'as sambhavanti hi /
tribhir ma'sair praja'yante sarva'n'ga'n'kura sandhayah ॥ 33

Then, neck, head, shoulder, spine, backside, stomach, hands, legs, two sides, hip and other limbs of the body appear within two months in due order. Within three months , joints of all parts of the body begin to sprout.

मासैर्चतुर्भिर्ङ्गुल्यः प्रजायन्ते यथाक्रमम् ।
मुखं नासा च कर्णौ च मासैर्जायन्ति पञ्चभिः ॥

३४

*ma'saircaturbhiran'gulyah praja'yante yatha' kramam /
mukham na'sa' ca karn.au ca ma'sair ja'yanti pan"cabhih // 34*

Within four months, fingers appear in due order. Face, nose and ears get formed within five months.

दन्तपङ्क्तिस्तथा गुह्यं जायन्ते च नखाः पुनः ।
कर्णयोस्तु भवेच्छिद्रे षण्मासाभ्यन्तरेण तु ॥ ३५
पायुर्मेढ्रं उपस्थं च नाभिश्चाप्युपजायते ।
संधयो ये च गात्रेषु मासैर्जायन्ति सप्तभिः ॥ ३६

*dantapan'ktis tatha' guhyam ja'yante ca nakha'h punah /
karn.ayostu bhavecchidre s"an.ma'sa'bhyantaren.a tu // 35
pa'yurmed"ram upastham ca na'bhis"ca'pyupaja'yate /
sandhayo ye ca ga'tres"u ma'sair ja'yanti saptabhih // 36*

The bases of the rows of teeth, anus, nails and fissure inside the ears – all these appear within six months. The extreme bottom of anus, genital organ, buttocks, navel – all these also appear along with them within the same period. All the joints of the body get well developed within seven months.

अङ्गप्रत्यङ्गसंपूर्णाश्चिरसाच समन्वितः ।
विभक्तावयवस्पष्टः पुनर्मासाष्टकेन तु ॥ ३७

*an'gapratyan'ga sampu'rn.a's' s'irasa' ca samanvitah /
vibhakta'vayavaspas"t'ah punarma'sa's"t'akena tu // 37*

Then, within the period of eight months, all the major limbs and the secondary limbs of the body appear distinctively and defectlessly along with the head.

पञ्चात्मक समायुक्तः परिपक्वस्सतिष्ठति ।
एवमाहार्यवीर्येण षड्विधेन रसेन च ॥

३८

*pan''ca'tmaka sam'a'yuktah paripakvas sa tis''t''hati /
evama'ha'rya vi'ryen.a s''ad'vidhena rasena ca ॥*

38

The soul, being embodied in due order in this way and having attained a form constituted of five elements and a perfect stage, is seated inside the womb. In this way, it attains full growth by the powerful essence of food and of the six kinds of tasty substance(shadrasa).

नाभिसूत्रनिबद्धेन वर्धते स दिने दिने ।
ततःस्मृतिं लभेज् जीवस्संपूर्णेस्मिन् शरीरके ॥

३९

*na'bhisu'tra nibaddhena vardhate sa dine dine /
tatah smr'tim labhej ji'vas sampu'rn.esmin s'ari'rake ॥*

39

Fastened with the umbilical cord, it grows day by day. Being inside the womb, the soul which is now endowed with a fully developed body gains the recollection of its previous state.

सुखदुःखं विजानाति निद्रास्वप्नं पुराकृतम् ।
मृतश्चाहं पुनर्जातो जातश्चाहं पुनर्मृतः ॥
नाना योनि सहस्राणि मयाद्रुष्टानि जानता ।
अधुनाजातमात्रोऽहं प्राप्तसंस्कार एववा ॥
ततच्छ्रेयः करिष्यामि येन गर्भो न संभवेत् ।
गर्भन्तश्चिन्तयेदेवं महागर्भाद्विनिस्सृतः ॥
अध्येष्यामि शिवज्ञानं संसारविनिवृत्तकम् ।
एवं स गर्भे दुःखेन महतापरिपीडितः ॥
जीवः कर्मवशादास्ते मोक्षोपायं विचिन्तयन् ।

४०

४१

४२

४३

sukhadukham vija'na'ti nidra'svapnam purakr'tam /
mr'tas'ca'ham punar ja'to ja'tas'ca'ham punar mr'tah // 40
na'na'yoni sahasra'n.i maya'dr's"t'a'ni ja'nata' /
adhuna'ja'tama'troham pra'pta samska'ra eva va' // 41
tatachreyah karis"ya'mi yena garbho na sambhavet /
garbhantascintayedevam maha' garbha'dvinissr'ta'h // 42
adhyes"ya'mi s'ivajn"a'nam samsa'ra vinivr'ttakam /
evam sa garbhe dukkhena mahata'paripi'd'itah // 43
ji'vah karmavas'a'da'ste moks"opa'yam vicintayan /

It becomes capable of experiencing pleasure and pain accompanied by sleep and dream. Being inside the womb, it begins to contemplate: “ I died; then I took birth. Again I died and born again. Thousands of my previous births taken from varied wombs are now seen by me. Now, as soon as I take birth from this womb, I will get essential sacraments; I will do the righteous deeds as needed by the circumstances, by doing which this kind of constrained presence inside a womb will not occur to me further. Having come out from the womb, I will approach a Guru and entreat him to bless me with the supreme knowledge(*sivajnana*) which is capable of putting an end to the repeated phenomenon of birth and death.” In this way, the soul is seated there, being heavily afflicted with sorrow. Having come under the control of the effects of its previous deeds, it is inside the womb contemplating the means for liberation.

सत्त्वं प्रकाशकं भावं रजो रागात्मकं गुह ॥ ४४
 तमो मोहात्मकं भावं उत्पादयति देहिनाम् ।
 सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ॥ ४५
 तमसोऽसत्यमज्ञानं प्रमादालस्यमेव च ।

satvam praka's'akam bha'vam rajo ra'ga'tmakam guha // 44
tamo moha'tmakam bha'vam utpa'dayati dehina'm /
satva't san"ja'ayate jn"a'nam rajaso lobha eva ca // 45
tamaso asatyam ajn"a'nam prama'da'lasyam eva ca /

O, Guha!, actuating qualities which are primary and three in number subsequently arise in the embodied soul – *satva*, *rajasa* and *tamasa*. Satva is the primary disposition of the mind(*bhava*) and it is of illuminative nature. Rajasa is the primary disposition of the mind(*bhava*) and it is of the nature of desire. Tamasa is the primary disposition of the mind(*bhava*) and it is of delusive nature. From satva arises knowledge. From rajasa arises covetousness. From tamasa arise untruth, ignorance and carelessness.

सत्वात्सत्यं दया धैर्यं विनयं स्थैर्यमेव च ॥ ४६
 रजसः क्रोधडंभौ च निर्दयत्वं च जायते ।
 ऊर्ध्वं गच्छन्ति सत्वस्था मध्ये तिष्ठन्ति राजसाः ॥ ४७
 जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ।

satva't satyam daya dhiryam vinayam sthairyameva ca ॥ 46
rajasah krodha d'ambhau ca nirdayatvam ca ja'yate ।
u'rdhvam gacchanti satvastha' madhye tis't'anti ra'jasa'h ॥ 47
jaghanyagun.a vr'ttistha' adho gacchanti ta'masa'h ।

Moreover, satva gives rise to compassion, fortitude, humility and firmness of mind. Rajasa gives rise to wrath, pride and mercilessness. Those who are rooted in satva ascend to the higher planes of consciousness. Those who are dominated by rajasa keep themselves in the middle state. Those who are under the dominant influence of tamasa being given over to the lowest qualities, descends to the lower planes.

रजस्तमश्चाभिभूय सत्वं वर्धति षण्मुख ॥ ४८
 रजस्सत्वं तमश्चैव तमस्सत्वं रजस्तथा ।
 यमेव सेवते पूरुषोतिसङ्गात् सदागुणम् ॥ ४९

rajastamas'ca'bhibhu'ya satvam vardhati s'an.mukha ॥ 48
rajassatvam tamas'caiva tamassatvam rajas tatha' ।
yameva sevate purus'oti san'ga't sada'gun.am ॥ 49

O, Sanmukha!, in some persons satva operates prevailing over rajasa and tamasa. In some others, tamasa operates overpowering rajasa and satva. And in some other persons, rajasa functions prevailing over tamasa and satva. One of these three actuating qualities is always operating predominantly in each person.

अस्थिपट्टतुलास्तंभं स्नायुबद्धेन यन्त्रितम् ।

रक्तमांसमृदालिप्तं विण्मूत्रद्रवभाजनम् ॥

५०

केशरोमतृणच्छन्नं रोगायतनमातुरम् ।

वदनैकमहाद्वारं गवाक्षाष्टक भूषितम् ॥

५१

ओष्ठद्वयकवाटश्च दन्तजिह्वार्गलान्वितम् ।

asthi pat't'a tula'stambham sna'yu baddhena yantritam ।

raktama'mamsa mr'da'liptam vin.mu'tra dravabha'janam ॥ 50

kes'aroma tr'n.acchannam roga'yatanama'turam ।

vadanaika maha'dva'ram gava'ks'a's't'aka bh'u's'itam ॥ 51

os't'advaya kava't'an'ca dantajihva'rgala'nvitam ।

Being likened to a thatched hut, the physical body is provided with slabs and frames in the form of bones which are fastened with sinews and veins. It serves as the receptacle for feces and urine. It is thatched with hairs of the head(*kesa*) and those of the body(*roma*). It is a resort for the afflicting diseases . It is provided with the main entry in the form of face. It is ornamented with eight windows in the form of nose, ears, eyes and so on. It is with two doors in the form of two lips. It is provided with the bolt and latch in the form of teeth and tongue.

नाभिस्वेदप्रवाहान्तं कफपित्तपरिप्लुतम् ॥

५२

जराशोकसमाविष्टं कालचक्रानलेस्थितम् ।

कामक्रोधेन्धनाक्रान्तं व्यसनैश्चोपमर्दितम् ॥

५३

na'bhisveda prava'ha'ntam kapha pitta pariplitam ॥

52

jara's'oka samavis't'am ka'lacakra'nale sthitam ।

ka'makrodhendhana'kra'ntam vyanais'copamarditam ॥

53

The hut-like body is associated with continuous flow of sweat. It is replete with phlegm and bile. It is under the possession of infirmity and grief. It is amidst the fire of time-wheel, augmented by the fuel of lust and wrath. It is smeared with lasting sorrow.

भोगतृष्णातुरं मूढं रागद्वेषवशानुगम् ।
 संवर्तिताङ्गप्रत्यङ्गं जरायुपरिवेष्टितम् ॥ ५४
 संकटेनाविविक्तेन योनिमार्गेण निर्गतम् ।
 विण्मूत्ररक्तसिक्ताङ्गं षाट्कौशिक समुद्भवम् ॥ ५५

bhogatr's'n.a'turam mu'd'ham ra'gadves'a vas'a'nugam /
samvartita'n'ga pratyangam jara'yu parives't'itam // 54
san'kat'ena'viviktena yonima'rgen.a nirgatam /
vin.mu'trarakta sikta'n'gam s'a't'kaus'ika samudbhavam // 55

It is afflicted with intense desire for worldly pleasures ; defiled with stupidity; gone under the control of likes and dislikes. It is with the complete growth of limbs and secondary limbs; completely rolled up in infirmity and time-bound life. Daring the difficulties, it has come out through the passage of womb. It is with a frame wetted with feces, urine and blood. It is designed with six kinds of vestures(shatkosa).

Six kinds of vesture: bones(*asthi*), sinews(*snayu*), marrow(*majja*) – these three come from the father; skin(*tvak*), flesh(*mamsa*), blood(*rakta*) – these three come from the mother.

अस्थिपञ्जर संख्यानं ज्ञेयमस्मिन् कलेबरे ।
 शतत्रयं षष्ट्यधिकं पञ्चपेशी शतानि च ॥ ५६

astipan'jara san'khyam jn'eyamasmin kalebare /
s'atratrayam s'as't'yadhikam pan'capes'i' s'atani ca // 56

The total number of bones provided in this physical body is to be known. There are three hundred and sixty bones. There are five hundred masses(pesi) of flesh.

सार्धाभिस्तिसृभिश्छन्नं समंताद्रोमकोटिभिः ।
शरीरं स्थूलसूक्ष्माभिः दृश्यादृश्याभिरास्थितम् ॥

५७

*sa'rdhabhistisr'bhis'channam samantadroma kot'ibhih /
s'ari'ram sthu'la su'ks'mabhih dr'sya'dr's'yabhira'sthitam ॥ 57*

This physical frame has been completely covered with thirty-five millions of hairs. The soul is in its worldly existence being provided with the gross body and the subtle body, visible and invisible respectively.

एतावतीभिर्नाडीनां कोटिभिस्तत्समन्वितम् ।
प्रस्वेदमशुचिं याभिः अन्तस्थं स्रवते बहिः ॥

५८

*eta'vati'bhira'na'di'na'm kot'ibhistatsamanvitam /
prasvedamas'ucim ya'bhih antastham sravate bahih ॥ 58*

This physical body is associated with millions of nerves whose total number is so great as the number of hairs. Whatever impure sweat-like substances are inside the body, all of them exude out.

द्वात्रिंशद्दशाना प्रोक्ता विंशतिश्च नखाः स्मृताः ।
पित्तस्य कुडबं ज्ञेयं कफस्यार्धाडकं स्मृतम् ॥

५९

*dva'trims'ad das'ana' prokta' vims'atis'ca nakha'h smr'ta'h /
pittasya kud'abam jn'eyam kaphasyardha'd'akam smr'tam ॥*

In a normal human body, there are thirty-two teeth; twenty nails. The measure of bile within the body is about one *kudaba* (12 handfuls). The measure of phlegm is about half of one *adhaka* (or, 8 kudabas).

One *adhaka* is approximately equal to 3.5 kg (7 lb 11 oz).
16 kudabas make one *adhaka*.

वसायाश्च पलं त्रिंशत् तदर्धं कललस्य च ।
पञ्चार्बुदपला ज्ञेयाः पलानि दशमेदसः ॥

६०

vasa'ya's'ca palam trims'at tadardham kalalasya ca |
pan''ca'rbudapala' jn''eya'h pala'ni das'a medasah || 60

The measure of fatty exudation is about thirty *palas*. The measure of fetus is about fifteen *palas*; bubble-like mass of flesh in the womb is about five *palas*. The measure of fat is about ten *palas*.

पलत्रयं महारक्तं मज्जास्यात्तच्चतुर्गुणम् ।
अर्धं च कुडबं शुक्लं तद्वीर्यं प्राणिनां बलम् ॥

६१

palatrayam maha'raktam majja'sya't taccaturgun.am |
ardham ca kudabam s'uklam tadvi'ryam pra'n.ina'm balam || 61

The measure of royal blood which stabilizes the heart-beat is about three *palas*. The measure of marrow is about twelve *palas*. The measure of seminal fluid whose virility is the source of strength for the living beings is about half of one *kudaba*.

मांसस्यचैकपिण्डेन सहस्रपलमुच्यते ।
रक्तं पलशतं ज्ञेयं विण्मूत्राप्रमाणतः ॥
इति देहस्त्वभिहितो नित्यस्यानित्य आत्मनः ॥

६२

*ma' msasyacaika pin.d'ena sahasrapalamucyate /
raktampalas'atam jn''eyam vin.mu'tran''ca'prama'n.atah //
iti dehastvabhitho nityasya'nitya a'tmanah //* 62

Taken collectively as a single mass, the measure of flesh is about one thousand palas. Blood is about one hundred palas. Feces and urine are immeasurable. This is the nature of the physical body provided to the soul, which body is both long-lived and short-lived.

।भूतात्मप्रकरणं समाप्तम्।

। bhu'ta'tmaprakaran.am sama'ptam ।

Here ends the chapter on 'The Nature of Physical Self'

ॐ

सर्वज्ञानोत्तरागमः
विद्यापादः चतुर्थः पटलः
अन्तरात्म प्रकरणम्

SARVAJN''A'NOTTRA A'GAMAH
VIDYA'PA'DAH CATURTHAH PAT'LAH

Antara'tma Prakaran.am

Sarvajn''a'nottara A'gamah

Knowledge Section - Fourth Chapter

ON THE NATURE OF INNER SELF

योन्तरे वर्तते शब्दस्तस्य वाचा प्रवर्तकः ।

प्राणापान समायोगात् सोन्तरात्मा प्रकीर्तितः ॥

१

*yontare vartate s'abdas tasya va'ca' pravartakah ।
pra'n.a'pa'na sama'yoga't sontara'tma' praki'rtitah ॥ 1*

The subtle sound which is constantly working within the physical body is inaudible to the ears. It becomes audible when it gets associated with the outbreath(*prana*) and inbreath(*apana*) which render audibility to the fully manifested sound(*sthula vak*). The self which is in identity with the sound, audible and inaudible, is declared to be the Inner Self.

Sound(*sabda*) manifests in four forms- *para*, *pasyanti*, *madhyama* and *vaikhari*. Of these four forms, *para* and *pasyanti* function unaided by the vital air. *Madhyama Vak* functions with the help of *udana vayu*. *Vaikhari Vak* functions with the help of outbreath and inbreath(*prana and apana*).

तस्माच्च सर्वशास्त्राणि संस्कृतप्राकृतानि च ।
देशभाषादिभिर्नित्यं विधिवत्संप्रवर्तते ॥

२

tasma'cca sarva s'a'stra'n.i samskr'ta pra'kr'ta'ni ca |
des'abha's'a'dibhir nityam vidhivat sampravartate || 2

From the constant function of the primal sound(*para vak*) arise all the sacred scriptures, Samskrit language, Prakruta language as well as all those languages which are spoken in different parts of the world. These have come into existence in a systematic way and have been flourishing from time immemorial.

पशवश्च मृगाश्चैव पक्षिणश्च सरीसृपाः ।
यावन्तः केचन सत्वा उच्चरन्ति सदा तु तम् ॥

३

pas'avas'ca mr'ga's'caiva paks'in.as'ca sari'sr'pa'h |
ya'avantah kecana satva' uccaranti sada' tu tam || 3

।अन्तरात्म प्रकरणं समाप्तम्।

।antara'tma prakaran.am sama'ptam।

The long-tailed animals(*pasu*), the short-tailed animals(*mruga*), birds, crawling animals and down to the tiniest creatures which live in the depths of ocean are always articulating this sound.

The Agamas maintain that all the beings, from the tiniest to the largest, are breathing; breath and sound are inseparable; so, all the beings are capable of communicating through sound.

Here ends the chapter on the Nature of the Inner Self

ॐ

सर्वज्ञानोत्तरागमः विद्यापादः

पञ्चमः पटलः

तत्त्वात्म प्रकरणम्

SARVAJN''A'NOTTARA A'GAMAH – VIDYA' PA'DAH

PAN''CAMAH PAT''ALAH

Tattva'tma Prakaran.am

Sarvajn''a'nottara A'gama – Knowledge Section

Fifth Chapter

ON THE NATURE OF THE SELF ASSOCIATED WITH TATTVAS

सूक्ष्मा वै पञ्चतन्मात्रा मनोऽहंकारमेव च ।

बुद्धिरष्टगुणा ज्ञेया गुणाऽव्यक्तं च पौरुषम् ॥

१

su'ks''ma' vai pan''ca tanma'tra mano ahanka'ram eva ca |

buddhiras''t'a gun.a' jn''eya' gun.a'vyaktam ca paurus''am || 1

The five source elements which are essentially subtle, namely sound, touch, form, taste and smell, mind, intellect known to have been ingrained with eight qualities, quality(*guna tattva*), the unmanifest *prakruti*, the self equipped with five coverings (*purusha tattva*),

कलाकालस्तथा माया विद्याविद्येश्वरं च यत् ।
सदाशिवं तथा तत्त्वं बैन्दवं शान्तमेव च ॥

२

*kala'ka'las tatha' ma'ya' vidya' vidyes'varam ca yat /
sada's'ivam tatha' tattvam bairdavam s'a'ntam eva ca ॥ 2*

Kala' tattva, ka'la tattva, ma'ya', vidya', i's'vara tattva, sada's'iva tattva, bindu
tattva(s'akti tattva) and s'a'nta tattva(s'iva tattva)

एतेषां एव संयोगात्तत्त्वात्मा पुरुषः स्मृतः ।
तत्त्वमेतैर्जगत्कृत्स्नं पाशाश्चैते मलात्मकाः ॥

३

*etes'a'm eva samyoga't tattva'tma' purus'ah smr'tah /
tattvametair jagatkr'tsnam pa's'a's'caite mala'tmaka'h ॥ 3*

The self which functions being in total identity with these 36 principles is considered to be the *tattva'tma*. All the planes of existence meant for the experiences of the souls are within the hold of all these 36 *tattvas* which are of the nature of binding the souls and of veiling the knowledge of the souls.

सुसूक्ष्मास्सर्वगा नित्यास्सहजास्सर्वजन्तुषु ।
प्रकृतिश्चैव बोद्धव्या प्रक्रिया च निगद्यते ॥

४

*susu'ks'mas sarvaga' nitya's sahaja's sarva jantus'u /
prakr'tis'caiva boddhavya' prakriya' ca nigadyate ॥ 4*

The 36 categories (*tattvas*) are very subtle; they pervade the entire range of the worlds; they are interminable; co-born with the souls; they have their existence in each and every soul. They are known in two different modes – *prakr'ti* (source which gives rise to evolution) and *prakriya'* (the categories which evolve from the source).

न परं प्रक्रिया ज्ञानान् न शिवाद्वयापकं परम् ।
न योगात्परतस्सिद्धिः न शमात्परमं सुखम् ॥ ५

*na param prakriya' jn" a'na'n na s"iva'd vya'pakam param /
na yoga't paratas siddhih na s'ama't paramam sukham ॥ 5*

There is no knowledge superior to the knowledge related to *prakriya'* ; no pervasiveness greater than the pervasiveness of Lord S'iva; no accomplishment superior to the accomplishment gained through S'ivayoga; no happiness superior to the one born of total cessation of likes and dislikes.

उदयो यस्य तत्त्वस्य देहे भवति षण्मुख ।
तदात्मकं सदा देही विकारमनुवर्तते ॥ ६

*udayo yasya tattvasya dehe bhavati s"an.mukha /
tada'tmakam sada' dehi' vika'ram anuvartate ॥ 6*

O, S"an.mukha!(Skanda), at the rising of a particular tattva within one`s own body, the embodied soul acquires the nature of that tattva and sustains changes in its attitudes and actions according to the nature of that tattva.

यस्मिंश्चरति भूतात्मा तत्तत्त्वं प्रविसर्पते ।
अभिभूय सर्वतत्त्वानि स च तन्मयतां व्रजेत् ॥ ७

*yasmims'carati bhuta'tma' tattattvam pravisarpate /
abhibhu'ya sarva tattva'ni sa ca tanmayata'm vrajet ॥ 7*

When the embodied soul gets closely linked to a particular tattva and proceeds to do the decided work, that particular tattva arises and expands , surpassing the functions of all other tattvas. Being in full possession of that tattva, the embodied soul involves itself into various actions related to that tattva.

मुहुर्मुहुस्सदादेही सर्वतत्त्वैरनुक्रमात् ।
संचरन्त्यविभक्त्या तु व्यापकत्वं च सर्वतः ॥ ८

*muhurmuhus sada'dehi' sarva tattvairanukrama't/
samcarantyavibhaktya'tu vya'pakatvam ca sarvatah ॥ 8*

In this way, the embodied soul continues to exist, being united with all the tattvas one by one in due order. Such link is taking place frequently and endlessly. Since the souls are basically pervasive by nature, they are always roaming and persevering, being inseparably united with the tattvas.

तच्च तस्य सदा स्कन्द तत्त्वभावैः पृथग्विधैः ।
लक्ष्यते व्यापकस्यापि उदयास्तमनस्सिथितिः ॥ ९

*tacca tasya sada' skanda tattvabhavaih pr'thagvidhaih/
laks'yate vya'pakasya'pi udaya'stamanas sthitih ॥ 9*

O Skanda!, because of such intimate linkage with the tattvas, the embodied soul very often gains different states of mind as molded by a particular tattva. Thus, even though the tattvas are pervasive by nature, the rising and setting of a particular tattva is observed in each embodied soul.

तथा तत्त्वाधिपान् भावान् प्रगृह्णाति षडानन ।
सर्वधर्ममयोह्यात्मा यथाकामं प्रकल्पयेत् ॥ १०

*tatha' tattva'dhipa'n bha'va'n pragr'hn.a'ti s''ad'a'nana/
sarvadharmamayohya'tma' yatha'ka'mam prakalpayet ॥ 10*

O S'an.mukha(Skanda), consequently the embodied soul acquires the notion of being the lord and controller of the tattvas. Basically the soul is of the nature of being in total oneness with whatever substance it comes into contact and hence it is held that the soul is of the nature of all sorts of desire and thought as assumed by the mind. The soul attains a state of mind perfectly tuned to the desires arising in it as aided by the related tattva.

यस्मिंस्थितो रतिं याति तमेव परिसेवते ।
तस्मिंस्तत्त्वे स्थितिं विद्यात् ततः कर्म समाचरेत् ॥ ११

yasmim sthito ratim ya'ti tameva parisevate /
tasmim stattve sthitim vidya't tatah karma sama'caret ॥ 11

The embodied soul which was holding the notion of being the lord of the tattvas, now becomes subservient to that particular tattva with which it remains closely linked and experiences pleasure and comforts. It is to be known that the presence of the soul is in that particular tattva until the concerned action gets completed. It always acts according to its state of existence in a particular tattva.

तस्मादेवं विदित्वा तु शिवतत्त्वे निरामये ।
निर्विकारे निराधारे रतिं कुर्याद्विचक्षणः ॥ १२

tasma'devam veditva'tu s'ivatattve nira'maye /
nirvika're nira'dha're ratim kuryadvicaks'an.ah ॥ 12

Therefore the initiated seeker should understand the nature of the link between the soul and the tattvas as explained here. He should realize the importance of getting dissociated from the hold of tattvas and aim at experiencing bliss by installing himself in the transcendental s'iva tattva which is untouched by the limiting principles, which is free from mutations and which is self-existent, being not propped up by any external support.

देही सर्वगतस्सुक्ष्मः पुराणशशाश्वतो धृवः ।	
व्यापकस्सर्वतत्त्वानां अजोऽव्यक्तस्सनातनः ॥	१३
अस्वतन्त्रो निबद्धश्च चिन्मात्रो मलदूषितः ।	
संमूढोऽनित्यसंसारी किञ्चिज्ज्ञोऽनीश्वरोऽक्रियः ॥	१४
पशुधर्मोऽस्य संज्ञेयः शिवधर्मस्ततोऽन्यथा ।	
पशुधर्मादयः पुंसो ह्यनेकाकार रूपधृक् ॥	१५
आत्मा जन्तुः पुमान् देही पुरुषः पुद्गली तथा ।	
जीवः कपाली क्षेत्रज्ञः पर्याया एवमादयः ॥	१६

dehi'sarvagatas su'ks'mah pura'n.as's'a's'vati dhr'vah /
vya'pakas sarvatattva'na'm ajo vyaktas sana'tanah ॥ 13
asvatanthro nibaddhas'ca cinma'tro maladu's'itah /
sammu'd'ho anitya samsa'ri' kin'cijn'o ani's'varo akriyah ॥ 14
pas'udahrmo asya samjn'eyah s'ivadharmas tato anyadha' /
pas'udahrma'dayah pumso hyaneka'ka'ra ru'padhr'k ॥ 15
a'tma' jantuh puma'n dehi' purus'ah pudgali' tatha' /
ji'vah kapa'li' ks'etrajn'ah parya'ya' evama'dayah ॥ 16

In view of the various states attained by the soul due to its intimate association with the tattvas, it is called by different names, each one indicative of its nature. *Dehi'*, *sarvagatah*, *su'ks'mah*, *puran.ah*, *s'a's'vatah*, *dhr'vah*, *sarvatattva'na'm* *vya'pakah*, *ajah*, *avyaktah*, *sana'tanah*, *asvatantrah*, *nibaddhah*, *cinma'trah*, *mala du's'itah*, *sammu'd'hah*, *anitya samsa'ri'*, *kin'cijn'ah*, *ani's'varah*, *akriyah*, *a'tma'*, *jantuh*, *puma'n*, *dehi'*, *purus'ah*, *pudgali'*, *ji'vah*, *kapa'li'*, *ks'etrajn'ah* – these are various appellations applicable to the self. It is to be known that these names are suggestive of the characteristics of the embodied soul. Contrary to these characteristics, there are transcendental qualities of Lord S'iva which are essentially to be earned by each soul. It is these characteristics of the bound soul that enable the embodied self to assume innumerable bodies for its support.

dehi'	- possessor of gross body
sarvagatah	- one who pervades every thing
su'ks'mah	- subtle
pura'n.ah	- beginningless
s'a's'vatah	- eternal
dhr'vah	- to be permanently installed in the eternal abode
sarvatattva'na'm	vya'pakah - capable of pervading all the tattvas
ajah	- unborn
avyaktah	- one in whom supreme qualities are unmanifest
sana'tanah	- one who is taking birth from time immemorial
asvatantrah	- always dependent
nibaddhah	- chained with the limiting factors which are <i>a'nava</i> , <i>karma</i> and <i>ma'ya'</i>
cinma'trah	- of the nature of consciousness alone
mala du's'itah	- thickly shrouded by the darkening <i>a'n.ava mala</i>
sammu'd'ah	- stupefied
anitya samsa'ri'	- one whose transmigration is terminable
kin'cijn'ah	- one who is with limited and insignificant knowledge
ani's'varah	- one who is without lordship (even in the state of liberation)
akriyah	- one who is with limited actions
a'tma'	- pervasive as well as enjoyer
jantuh	- repeatedly born
puma'n	- endowed with subtle body
dehi'	- dependant on body for its experience
purus'ah	- one who resides in a particular body
pudgali'	- one who gets associated with and dissociated from the body
ji'vah	- the breathing one
kapa'li'	- one who is protected by the tiny fissure in the crest(<i>brahmarandhra</i>)
ks'etrajn'ah	- the knower of the threefold <i>ma'ya'</i> (pure, impure, and pure-cum-impure)

सर्वधर्मात्मनस्सन्ति संयुक्तस्सर्वकर्मभिः ।

सर्वान् देहान् अवाप्नोति याति सर्वासुयोनिषु ॥

१७

sarve dharma'tmanas santi samyuktah sarva karmabhi'

sarva'n deha'n ava'pnoti ya'ti sarva'su yonis'u ॥

17

All the qualities, superior as well as inferior , abide within each soul. But being associated with the inevitable fruits of its previous deeds, it assumes innumerable bodies through innumerable births.

यावन्नोत्पद्यते ज्ञानं तावत् भ्रमति कर्मणा ।
अज्ञानावृतदेहस्तु दुःखशोक परिप्लुतः ॥

१८

*ya'vannotpadyate jn''a'nam ta'vat bhramati karman.a' /
ajn''a'na'vr'ta dehastu dukhas'oka pariplutah ॥ 18*

Getting frequently embodied in all sorts of birth in order to be dispensed with the karmic effects, he roams incessantly until the redeeming knowledge gets unfolded in his mind. He is with bodily existence thickly shrouded by ignorance and gets immersed in the flood of afflictions and agony.

ज्ञानं लब्ध्वा परां शान्तिं अचिरेणाधिगच्छति ।
तथा तु सर्वदुःखानां हानिरस्योपजायते ॥

१९

*jn''a'nam labdhva' para'm s'a'ntim aciren.a'dhigacchati /
tatha' tu sarva dukha'na'm ha'nirasyopa ja'yate ॥ 19*

Having acquired perfect knowledge related to the transcendental state of S'iva through the grace of Guru, he attains supreme state of everlasting blissfulness and calmness, very shortly after the dawn of perfect knowledge. He transcends the cyclic process of birth and death. Consequently, there occurs permanent cessation to all sorts of affliction.

। तत्त्वात्म प्रकरणं समाप्तम् ।

tattva'tma prakaran.am sama'ptam

Here ends the chapter on the Nature of the Self associated with the Tattvas

सर्वज्ञानोत्तरागमः विद्यापादः

६ मन्त्रात्म प्रकरणम्

SARVAJN"ANOTTARA A'GAMAH – VIDYA'PA'DAH

6 Mantra'tma Prakaran.am

6 The Nature of the Self in the Form of Mantra

ततः परं प्रवक्ष्यामि पुरुषं मन्त्रविग्रहम् ।

सर्वशोकहरं दीप्तं सर्वपापहरं परम् ॥ १

*tatah param pravaks"ya'mi purus"am mantra vigraham /
sarvas'okaharam di'ptam sarvapa'paharam param ॥ 1*

Subsequently, I will explain the nature of the embodied self as conceived in the form of mantra. The mantra is efficacious in warding off all sorts of grief and distress; it is very effulgent in nature and hence it is illuminative; it is capable of removing the effects of all sinful deeds; it is supreme.

सदेवासुर यक्षाणां किन्नराप्सर रक्षसाम् ।

पितृमातृ गणानाञ्च सिद्धविद्याधरादिषु ॥ २

नाग गन्धर्व तिर्यक्षु पिशानाञ्च मानुषाम् ।

शिवादौ सर्वतत्त्वानां मन्त्रा विन्दन्ति शाश्वताः ॥ ३

*sadeva'sura yaks"a'n.a'm kinnara'sara raks"asa'm /
pitr'ma'tr gan.a'na'n"ca siddhavidya'dhara'dis"u ॥ 2
na'ga gandharva tiryaks"u pis'a'na'n"ca ma'nus"a'm /
s'iva'dau sarva tattva'na'm mantra'vindanti s'a's'vata'h ॥ 3*

In the celestial beings, *yakshas*, *kinnaras*, celestial damsels, demons, ancestors of one`s own father, ancestors of one`s own mother, divine troops, *siddhas*, *vidyadharas*, the beings of *naga-loka*, *gandharvas*, animals, ghostly beings, human beings and in all such varieties of embodied souls and in all the *tattvas* beginning from siva tattva, the presence of mantra is well recognized.

नास्ति मन्त्रैर्विना कश्चित्सर्वं स्थावर जङ्गमम् ।
यावन्तः ये च ते सत्त्वाः मन्त्राधिष्ठित विग्रहाः ॥ ४

*na'sti mantrairvina' kas'cit sarvam stha'vara jan'gamam /
ya'vantah ye ca te satva'h mantra'dhis''t''hita vighraha'h ॥ 4*

Without the active presence of mantras, there is nothing in the entire range of non-moving things and moving beings. All those souls which exist as the breathing entities are, in reality, possess the respective forms activated by mantras.

यस्य यस्य हि तत्त्वस्य आदिमं तु यदक्षरम् ।
षष्ठं त्रयोदशान्तश्च तस्मिंस्तस्मिन्नियोजयेत् ॥ ५

*yasya yasya hi tattvasya a'dimam tu yadaks''aram /
s''as''t''ham trayodas'a'ntan''ca tasminstasmin niyojayet ॥ 5*

For all the deities which present themselves in the form of tattvas, the first letter of their names becomes its seed letter. The seed letter is variegated into six by adding particular vowels from the 14 vowels of the Sanskrit alphabet. The *anga mantras* of each deity, which are 6 in number, are formed in this way.

तन्मन्त्रं च विजानीयात् सर्वं तत्त्वात्मकं परम् ।
बिन्दुनालङ्कितं मूर्ध्नि सर्वकामफलप्रदम् ॥ ६

*tanmantram ca vija'ni'ya't sarva tattva'tmakam param /
binduna'lan'kr'tam mu'rdhni sarvaka'ma phalapradam ॥ 6*

It is to be known that the name of each deity itself assumes the form of mantra. But at the same time, that mantra is to be considered as ingrained with the nature of all tattvas. It is supreme. When it is pronounced by adding it with bindu and nada at its end, it becomes capable of yielding all the desired fruits.

तेषातङ्गानि युञ्जीत न ब्रह्मास्तेषु कीर्तिताः ।
दीर्घैः भिन्नाः स्मृताह्यङ्गा नेत्रोनुस्वार संयुतः ॥ ७
सविसर्गः स्मृतोह्यस्त्रः सोनुस्वार विवर्जितः ।
इतरेषान्तु बीजानां मूर्ध्नि बिन्दुं प्रदापयेत् ॥ ८

tes''a'tan'ga'ni yun''ji'ta na brahma'stes''u ki'rtita'h /
di'rghaih bhinna'h smr'ta'hyan'ga' netra'nusvara samyutah //
savisargah smr'tohyastrah sonusva'ra vivarjitah /
itaires''a'ntu bi'ja'na'm mu'rdhni bindum prada'payet // 8

By joining the particular vowels to the seed-letter, the six *anga mantras* are designed. It is to be known that the five brahma mantras are not applicable to the Deities . They are applicable to Lord Siva alone. The anga mantras get formed and variegated by joining the long-vowels with them. Among these anga mantras, the netra mantra is in association with anusvara(the 15th vowel). The astra mantra(the 6th anga mantra) is in association with visarga (the 16th vowel) but it is dissociated from the anusvara. The sadhaka should add bindu at the end of each seed-letter belonging to all other anga mantras.

ओङ्कार दीपिता मन्त्रा नमस्कारान्त योजिताः ।
अर्चने संप्रयोक्तव्या होमे स्वाहान्त योजिताः ॥ ९

on'ka'ra di'pita' mantra' namaska'ra'nta yojita'h /
arcane samprayoktavya' home sva'ha'nta yojita'h // 9

These mantras get enkindled by the pranava letter OM and they are added with “namah” at the end. The mantras ending with “namah” are to employed while performing the worship(arcana). They are to be joined with “svaha” at the end while offering the oblations into the fire.

आवाहनार्घ्य पात्रेषु स्थापनाचमनेषु च ।
स्नपने मन्त्रविन्यासे धारणा ध्यानकर्मसु ॥ १०
पूजा बलि विधानेषु जपहोमक्रियासु च ।
शिवस्य यो विधिः प्रोक्तस्सर्वकर्मक्रमेषु च ॥ ११

a'va'hana'rghya pa'tres"u stha'pana'camanes"u ca |
snapane mantra vinya'se dha'ran.a' dhya'na karmasu || 10
pu'ja'bali vidha'nes"u japahoma kriya'su ca |
s'ivasya yo vidhih proktas sarvakarma krames"u ca || 11

The ritualistic activities such as invoking the deity, preparation and consecration of arghya-water, purification of vessels, offering of three sips of water(acamana), preparation and consecration of special kind of ablution-water(snapana), mantra nyasa, systematic offering of flowers and cooked rice(bali), incantation(japa) and fire-ritual are to be performed as explained in the process of systematic worship of Lord Siva.

सर्वेषामेव तत्त्वानां तं विधिं परिकल्पयेत् ।
अनुक्तं यद्भवेत्किञ्चित् तत्सर्वं हृदयेन तु ॥ १२

sarves"a'meva tattva'na'm tam vidhim parikalpayet |
anuktam yadbhavet kin"cit tatsarvam hr'dayena tu || 12

The same rule is to be followed for the exact worship of all the Deities who present themselves in the form of tattvas pertaining to them. All those activities for which the mantras have not been specifically told are to be performed with hrudaya mantra.

एवं विधिविधानज्ञो बुद्ध्या कर्म समाचरेत् ।
परमीकरणं प्रोक्तं सर्वं तत्त्वेषु मन्त्रवित् ॥ १३

evam vidhi vidha'najn"o buddhya' karma sama'caret |
parami'karan.am proktam sarva tattves"u mantravit || 13

In this way, the sadhaka who has known well all the rules and directions of worship, should perform the rituals with perfect realization and concentration. It is set forth in the Scriptures that the sadhaka, being the knower of the nature of mantras, should contemplate his total identity with the Deity worshipped by him and with the tattvas related to that Deity.

यो यस्यैव भवेन्मन्त्रो वाच्य वाचक भेदतः ।
स्थूलस्सूक्ष्मः परस्सोहि मन्त्रात्मा पुरुषः स्मृतः ॥ १४

*yo yasyaiva bhaven manthro va'cya va'caka bhedatah /
sthulassu'ks'mah parassohi mantra'tma' purus'ah smr'tah ॥ 14*

The term 'vacya' denotes the Deity, the inspiring soul of the mantra and the term 'vacaka' denotes the mantra which is considered to be the sonic body of that Deity. Based on such difference as 'vacya' and 'vacaka', the sadhaka should transmute himself into the form of mantra by means of nyasa and identify his soul with the Deity worshipped. The mantra-form of the sadhaka is considered in three modes: gross, subtle and transcendental.

स्थूलं सूक्ष्मं परं ज्ञात्वा कर्मकुर्याद्यथेप्सितम् ।
स्थूलं शब्दं इति प्रोक्तं सूक्ष्मं चिन्तामयं भवेत् ॥ १५
चिन्तया रहितं यत्तु तत्परं परिकीर्तितम् ।

*sthu'lam suks'mam param jn'a'tva' karma kurya'dyathepsitam /
sthu'lam s'abdam iti proktam su'ks'mam cinta'mayam bhavet ॥ 15
cintaya'rahitam yattu tatparam pariki'rtitam /*

To accomplish all those which are desired by him, the sadhaka should perform the necessary rituals, having known the nature of mantra in its three modes – gross, subtle and transcendental. The gross one is of the nature of audible sound. The subtle is of the nature of realization through deep thought. That which is beyond the scope of even the deep thought is declared to be transcendental.

स्थूलस्तु वाचिकीं बुद्धिं सूक्ष्मो योगश्च यच्चति ॥ १६
परञ्च परनिर्वाणं यं प्राप्य न निवर्तते ॥ १७

sthu'lastu va'ciki'm buddhim su'ks'mo yogan'ca yaccati ॥ 16
paran'ca paranirva'n.am pra'pya na nivartate ॥ 17

The gross form of mantra is concerned with the words audibly articulated and its functions in the buddhi tattva. The subtle form of mantra enables the sadhaka to attain yogic accomplishments (yoga siddhis). The transcendental mode of mantra denotes the exalted state of liberation which is beyond the entire range of tattvas by reaching which the sadhaka never comes back to the mundane level.

यथा प्रदीपः प्रतिबुद्ध्यमानो
भवत्यनेकः पुनरेक एव ।
यथांभसोऽनेकविधस्य लोके
जात्यन्तरं ह्येकमनेकरूपम् ॥
जथैव मन्त्रस्य वेदितव्यं
जात्यन्तरं ह्येकमनेकरूपम् ॥ १८

yatha' pradi'pah pratibuddhyama'no
bhavatyanekah punareka eva |
yatha'mbhaso anekavidhasya loke
ja'tyantaram hyekamaneka ru'pam ॥
tathaiva mantrasya veditavyam
ja'tyantaram hyekam anekaru'pam ॥ 18

Basically, the source-mantra (mula mantra) is only one. It assumes many forms of mantras according to the nature of the Deities. Even though many lamps are lit from the source-lamp, it is seen that there is only one source-lamp. In the same way, even though there are innumerable mantras, the basic mantra is only one. Even though the reservoir is only one, the water rushing out of the reservoir assumes many forms such as tank, pond, lake and so on. In the same way, the one basic mantra assumes many forms of mantras. The exact nature of the mantra is to be known in this way.

यमेव साधयेन्मन्त्रं तमात्मानं प्रकल्पयेत् ।
तदात्मकाः स्मृताह्यङ्गा बहिरन्तर्विभागसः ॥ १९

*yameva sa'dhayan mantram tama'tma'nam prakalpayet /
tada'tmaka'h smr'tahyan'ga' bahirantar vibha'gasah ॥ 19*

Whichever fruit is to be gained through mantra, the sadhaka should contemplate his own self to be in the form that mantra. The anga mantras are the variegated forms of that mantra. The limbs are conceived as external and the internal. The external limbs are physical and visible whereas the internal limbs are in total identity with the anga mantras.

यस्य यादृग्विधं रूपं व्रतं तस्यैव तादृशम् ।
तादृशोऽप्युपचारस्तु मन्त्रदेवानुरूपतः ॥ २०

*yasya ya'ya'dr'gvidham ru'pam vratam tasyaiva ta'dr's'am /
ta'dr's'o apyupaca'rastu mantradeva'nu ru'patah ॥ 20*

Each Deity has its own specific form and this should be known by the sadhaka. The same form is to be meditated upon by him in the course of his vowed observances. The same form is to be contemplated by him while performing the worship of the Deity and while offering the sandal, flowers, fruits and such other things. All such activities are to be in conformity with the mantra and the Deity.

शास्त्रोपदिष्ट मार्गेण यथारूपं प्रकल्पयेत् ।
तथारूपो भवेन्मन्त्रः ततः कर्म प्रसाधयेत् ॥ २१

*s'a'stropadis't'a ma'rgen.a yatha'ru'pam prakalpayet /
tatha'ru'po bhaven mantrah tatah karma prasa'dhayet ॥ 21*

The sadhaka should contemplate the form of the Deity as delineated in the Scripture. The form of the mantra is to be conceived in the same way as the form of the Deity is thought of. Having known this truth, the sadhaka should perform the essential rituals.

श्रोतुर्भावि विभेदात्तु वर्णरूपं पृथग्विधम् ।
सर्वोपाश्रय संपन्नं स्फटिकोपलवद्यथा ॥ २२

*s'roturbha'va vibheda'ttu varn.aru'pam pr'thagvidham ।
sarvopa's'raya sampannam sphat'ikopalavadyatha' ॥ 22*

Owing to the difference in the attitude or mental disposition of different disciples to whom the mantra is instructed by the Guru, the one and the only mantra appears to be differently formed and differently lettered. The light of the crystal stone appears in various colors when various objects of different colors are placed near it. So also, the instructed mantra appears in different forms and in different letters according to the nature of those who listen to the mantra.

इति मन्त्रात्म पुरुषः प्रोक्तस्सर्वार्थ साधकः ।
सर्वज्ञः सर्वगश्चैव सर्वरूपमयो हि सः ॥ २३

*iti mantra'tma purus"ah proktas sarva'rtha sa'dhakah ।
sarvajn"ah sarvagas'caiva sarvaru'pamayo hi sah ॥ 23*

Thus, the nature of the self in the form of mantra has been explained to you. The individual self which is in perfect identity with the mantra becomes capable of accomplishing all the benefits. He becomes the all-knower; he becomes capable of holding all the worlds and their existents within his own self; he becomes capable of assuming all the forms.

मन्त्रात्म प्रकरणं समाप्तम्
mantra'tma prakaran.am sama'ptam

The chapter on “The Nature of the Self in the Form of Mantra” ends

सर्वज्ञानोत्तरागमः विद्यापादः

६ परमात्म प्रकरणम्

SARVAJN'A'NOTTRA AGAMA – VIDYA'PA'DAH

7 Parama'tma Prakaran.am

7 The Nature of the Supreme Self

परात्परतरं वक्ष्ये मन्त्रातीतं निरामयम् ।
निर्गुणञ्च निरीधारं वर्णरूपविर्जितम् ॥ १
सर्वज्ञस्सर्वगश्शान्तस्सर्वात्मा सर्वतोमुखः ।
अतीन्द्रियो निरालम्बस्सुसूक्ष्मश्शाश्वतोऽव्ययः ॥ २
निरौपम्योऽप्रमेयश्च परत्मात्मा प्रकीर्तितः ।

para'tparatram vaks''ye mantra'ti'tam nira'mayam /
nirgun.an''ca nira'dha'ram varn.aru'pa vivarjitam ॥ 1
sarvajn''assarvagas's'a'ntassarva'tma' sarvatomukhah /
ati'ndriyo nira'lambas susu'ks''mas's'a's'vato avyayah ॥ 2
niraupamyo aprameyas'ca parama'tma' praki'rtitah /

Now I will speak on the essential nature of the most exalted one which is even beyond what is considered to be supreme. It is beyond the reach of mantras; it is bereft of all limiting factors; it is free from the attributes related to satvika, rajasa and tamasa; it is not confined to a particular location and time; it is free from the colors created by names and forms; it is the knower of all; all-pervasive; reveling in sublime calmness; it has its active presence in each and every soul; it is capable of simultaneously seeing and doing everything; it is bereft of organs and instruments needed for the ordinary beings; being without any support for its presence, it is self-susistent; extremely subtle; indestructible; ever-existent; incomparable; immeasurable and beyond the validating proof. The exalted Supreme Self is extolled to be of such transcendental characteristics.

यादृशेन तु भावेन पुरुषस्समुपासते ॥ ३
एकधा बहुधा चैव तथैव प्रतिपाद्यते ।
यमेव चिन्तयेद्रूपं सर्वमात्मनि विद्यते ॥ ४

ya'dr's'ena tu bha'vena prus''assamupasate ॥ 3
ekadha bahudha caiva tathaiva pratipa'dyate ।
yameva cintayedru'pam sarvamatmani vidyate ॥ 4

The essential nature of the self is to become one with the object deeply contemplated by it. If the sadhaka meditates continuously on a particular form, he assumes that form in due course. Whichever state is meditated upon by the sadhaka, that state becomes fully acquired by him. The nature of being one, the nature of being many and all such states are reflected in him according to his conception. All the qualities of the form meditated by him get unfolded within himself.

सर्वकामप्रदोह्यात्मा प्रोक्तषड्भेद विस्तरः ।
भूतात्माह्यन्तरात्माच तत्त्वात्मा जीवसंज्ञकः ॥ ५
मन्त्रात्मा परमाख्यश्च एकोऽपि बहुधा स्थितः ।

sarvakamapradohya'tma' proktas''s''ad'bhedā vistarah ।
bhu'ta'tma'hyantara'tma' ca tattva'tma' ji'va samn''akah ॥ 5
mantra'tma' parama'khyas'ca ekopi bahudha sthitah ।

By meditating on the Supreme Lord, the sadhaka acquires such a high power as to bestow all the fruits desired by the devotees. He becomes the bestower of all. Even though he is one, he is seen in six different perspectives – bhutatma, antaratma, tattvatma, jivatma, mantratma and paramatma. Thus, the one and the same self presents itself in many shades.

भूतात्मा भूतसंयोगात्तत्त्वात्मा तत्त्व संस्थितः ॥ ६
मन्त्रात्मा मन्त्रयोगेन अन्तरात्मा गिरान्वितः ।

भोक्ता तु सुखदुःखानां प्रकृतिस्थो गुणान्वितः ॥ ७
जीवस्तु जीवनस्तेषां एभिर्मुक्तः परस्तु सः ।

bhu'ta'tma' bhu'ta samyoga't tattva'tma' tattva samsthitah ॥ 6
mantra'tma' mantrayogena antara'tma' gira'nvitah ॥
bhokta'tu sukha dukha'na'm prakr'tistho gun.a'nvitah ॥ 7
ji'vastu ji'vanastes''a'm ebhirmuktah parastu sah ॥

The *bhutatma* is the self which remains associated with a physical body which is the outcome of the mixture of five principal elements. The same self becomes the *tattvtma* when it identifies itself with the tattvas which constitute the subtle body. the same self becomes *mantratma*, when it is in oneness with the form of mantra. The same self is called *antaratma* when it is associated with four modes of sound – para, pasyanti, madhyama and vaikhari. When it becomes the enjoyer of pleasure and pain, being associated with the three gunas and when it perseveres in worldly life, it is called *jivatma*. The same self becomes Paramatma when it remains freed from all these adjuncts –bhuta, tattva, mantra, vak and bhokrutva(enjoying state).

सर्वरूपं यदैश्वर्यं नित्ययुक्तो ह्यवाप्नुयात् ॥ ८
प्राप्तोऽपि स द्विधाभावी पुनर्भवं अवाप्नुयात् ।
प्राग्यत्नेन परीक्षेण क्षयात्पापस्य कर्मणः ॥ ९

sarvaru'pam yadais'varyam nityayuktohyava'pnuya't ॥ 8
pra'ptopi sa dvidha' bha'vi' punarbhavam ava'pnuya't ॥
pra'gyatnena pari'ks''en.a ks''aya'tpa'pasya karmana.h ॥ 9

The sadhaka who has elevated himself to the supreme state of being Paramatama becomes established in eternity and endowed with the exalted qualities of Siva (aisvarya) to see all the forms and the worlds within his own self. But, once he slides down to hold the notion of duality, he creates for himself the chances of rebirth, even though he has been endowed with the supreme qualities of the Lord.

After taking birth, once again he takes efforts to elevate himself, such as offering services without expecting any reward, trying to know what is eternal and what is transient. When the effects of his previous deeds get annihilated and when he develops the attitude of looking at pleasure and pain or praise and abuse with equanimity, Guru's grace descends on him.

तत्त्वविश्लेष कालेचाप्यद्वैतं प्रतिपाद्यते ।
 एकएव परोह्यात्मा चित्तभेदाद्यनेकधा ॥ १०
 एकस्यैवहि नामानि पृथग्भूतान्ययोगिभिः ।
 अनामकस्य गीयन्ते भ्रान्तिज्ञान विमोहितैः ॥ ११

tattva vis'les''aka'leca'pyadvaitam pratipa'dyate /
ekaeva parohya'tma' cittabheda'dyanekadha' // 10
ekasyaivahi na'ma'ni pr'thagbhu'ta'nyayogibhih /
ana'makasya gi'yante bhra'ntijn''a'na vimohitaih // 11

When the proper time is reached to get himself dissociated from the bondage of tattvas, the supreme notion of non-duality gets unfolded in him. Even though the Supreme Self is only one, it appears to be manifold due to the state of mind vitiated by the notions of difference. Those who are not trained in the path of yoga and jnana keep themselves under the notion that they are different from Siva and being deluded by erroneous knowledge, they recite hundreds of names to eulogize the Lord who is only one and who is nameless.

यदाऽभिव्यज्यते ज्ञानं विमलं सर्वतोमुखम् ।
 तदात्मीयं परं धर्मं विन्दते शाश्वतं ध्रुवम् ॥ १२

yada'bhivyajyate jn''a'nam vimalam sarvatomukham /
tada'tmi'yam param dharmam vindate s'a's'vatam dhr'vam // 12

When *sivajnana*, which is impeccable and pure, which is oriented towards all disciplines and all systems of thought, dawns in the heart of the sadhaka, he begins to realize the supreme qualities of his own self which are eternal and changeless.

अहमेव परोह्यात्मा पुरुषः कारणं स्मृतम् ।
 अहमेव परंब्रह्मा ऽहं ज्ञेयमनक्षरम् ॥ १३
 सर्वे विनाशकाभावा मत्त एव पृथग्विधाः ।
 भावाभाव विनिर्मुक्तः अहमेकश्शिवोऽव्ययः ॥ १४

ahameva parohya'tma' purus''ah ka'ran.am smr'tam /
ahameva param brahma' aham jn''eyam anaks''aram ॥ 13
sarve vina's'aka'bha'va' matta eva pr'thagvidha'h /
bha'va'bha'va vinirmuktah ahamekas's'ivo avyayah ॥ 14

“I am , indeed, the Supreme Self; I am the indweller in all the forms, Purusha, who is considered to be the source of all manifestations and evolutions; I am the Supreme and Absolute Reality; I am the one to be known by all and by all means; I am imperishable; all those things which are perishable emerge only from me as differentiated existents; I am completely free from the notion of existence and non-existence; I am One; I am Siva; I remain indestructible, even though I am pervading the perishable things”

योगसंन्यस्त कर्मा यो ज्ञान संछिन्न संशयः ।
 निर्विकल्पस्सदानित्यं आत्मानं पर्युपासयेत् ॥ १५

yogasamnyasta karma'yo jn''a'na samchinna sas''ayah /
nirvikalpas sada'nityam a'tma'nam paryupa'sayet ॥ 15

Holding such views very firmly, the enlightened sadhaka remains completely free from the effects of karmas which are annihilated by his yogic disciplines. His knots of doubts are severed by his supreme consciousness. Being established within his own self and unaffected by modifications of mind, he contemplates his own eternal Self without any interruption.

निरस्य वासनास्सर्वाः आत्मतृप्तो निरामयः ।
अद्वैतभावनायुक्तस्सदात्मानं उपासयेत् ॥ १६

nirasya va'sana'sarva'h a'tma tr'pto nira'mayah /
advaita bha'vana'yuktas sada'tma'nam upa'sayet // 16

Having dispelled all the impressions lingering in the mind, being with contented heart, being free from the three impurities – anava, karam and maya – and firmly rooted in the unassailable notion of non-duality, the sadhaka should always meditate on his own Self which is in total identity with the Supreme Self.

अप्राकृतेन नित्येन निर्मलेनाविकारिणा ।
व्यापकेनातिसूक्ष्मेण परेण ज्ञानचक्षुषा ॥ १७
विशुद्धं शाश्वतं नित्यं अप्रमेयं अनौपमम् ।
निर्विकल्पं अचिन्त्यं च हेतुद्रुष्टान्त वर्जितम् ॥ १८
सुतृप्तं निर्गुणं शान्तं तत्त्वातीतं निरञ्जनम् ।
अविभाव्यं असन्देह्यं पश्यन्तीशानमात्मनि ॥ १९

apra'kr'tena nityena nirmalena'vika'rin.a' /
vya'pakena'ti su'ks'men.a paren.a jn'a'na caks'us'a' // 17
vis'uddham s'a's'vatam nityam aprameyam anaupamam /
nirvikalpam acintyam ca hetu dr's't'a'nta varjitam // 18
sutr'ptam nirgun.am s'a'ntam tattva'ti'tam niran'janam /
avibha'vyam asandehyam pas'yanti's'a'nam a'tmani // 19

With the eye of consciousness which is not created by the evolutes of prakruti, which is eternal, pure, immutable, pervasive, extremely subtle and supreme, he sees within his own self the Absolute One which is always pure, imperishable, incomparable, unaffected by modifications and changes, beyond the reach of thought, eternally free from the three impurities, inexplicable through logical reasoning and illustration, well contented, free from the attributes, expressive of serene calmness, beyond the range of tattvas, undefiled by limiting factors, inconceivable and which defies all sorts of doubt.

सर्वदं सर्वदेहस्थं व्यापकं सर्वतोमुखम् ।
निरामयं निराधारं आत्मानं पश्यते शिवम् ॥ २०

*sarvadam sarvadehastham vya'pakam sarvatomukham /
nira'mayam nira'dha'ram a'tma'nam pas'yate s'ivam ॥ 20*

He sees his own self as one with Siva who is the bestower of all, who presents Himself within every form and body, who is all-pervasive, whose compassion expands in all directions and for all beings, who is always free from the bondage and who does not need any support for His existence.

विभिन्नं प्रक्रियामार्गं मन्त्रतन्त्रं परापरम् ।
मूर्तामूर्तं जगत्कृत्स्नं पश्यत्यात्मन्युपस्थितम् ॥ २१

*vibhinnam prakriya'ma'rgam mantra tantram para'param /
mu'rta'mu'rtam jagatkr'tsnam pas'yatya'tmanyupasthitam ॥ 21*

Being firmly installed within his own self, he sees the entire range of worlds characterized by differentiations, spiritual path related to tattvas, mantras and tantras, superior state, inferior state, formed things and formless things.

सर्वज्ञस्सर्वदर्शीच परिपूर्णस्सुनिर्मलः ।
विमुक्तः केवलीभूतस्सुखमक्षयमाप्नुयात् ॥ २२

*sarvajn''assarvadars'i'ca paripu'rn.as sunirmalah /
vimuktah kevali'bhu'tas sukhamaks''ayam a'pnuya't ॥ 22*

He becomes the knower of all. He becomes capable of seeing all the worlds and all the evolutes within his own being. He evolves into a perfectly fulfilled self. He remains as the One who is with absolute purity. He becomes the eternally liberated one. Being the Only One and seeing nothing except his own effulgent self, he experiences inexplicable and inexhaustible bliss.

एतत्ते शिवसद्भावं शिववक्त्राद्विनिर्गतम् ।
गुह्याद्गुह्यतमं गुह्यं गोपनीयं प्रयत्नतः ॥ २३

*etatte s'ivasadbha'vam s'ivavaktra'dvinirgatam /
guhya'dguhyatamam guhyam gopani'yam prayatnatah // 23*

O. Skanda, this Agama which unfolds the nature of Pure Existence of Siva and which has come out from the face of Siva has been instructed to you. This Agama is highly secret among the Scriptures which are to be kept secret. By all efforts, this Agama should be guarded well and be kept concealed to avoid access to the imperfect persons.

नाशिष्याय प्रदातव्यं नाभक्ताय कदाचन ।
एवं ज्ञानामृतं प्रोक्तं प्रकाश्यमपशोर्गुह ॥ २४

*na's'is'ya'ya prada'tavyam na'bhakta'ya kada'cana /
evam jn'a'na'mr'tam proktam praka's'yam apas'or guha // 24*

This Agama should not be revealed to those who are not disciples. Never should it be revealed to those who are not devotees. Thus the supreme nectar of knowledge has been explained to you. O,Guha, this Agama may be made known and explained to those who are least affected by the limiting factors.

परमात्म प्रकरणं समाप्तम्
parama'tma prakaran.am sama'ptam

Here ends the chapter on "The Nature of the Supreme Self"