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Collected works of Dr. M. Sivakumara Swamy

Volume - I : Part – 1 : Paricchedas 1-7

(Prathamam Paricchedasaptakam)

of

Śrī Śivayogi Śivācārya's
Śrī Siddhāntaśikhāmaṇi
with Śrī Maritoṇṭadārya's Tattvapradīpikā

Edited

with introduction, translation and notes in English

by

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ŚRĪ SIDDHĀNTAŚIKHĀMAṆI OF ŚRĪ ŚIVAYOGI ŚIVĀCĀRYA
with Śrī Maritoṅṭadārya's Tattvapradīpikā – Edited with Introduction,
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At the Threshold

It had been my aspiration to make this sacred treasure of spiritual knowledge, Śrī Siddhāntaśikhāmaṇi, which harmonises the concepts of Dvaita and Advaita in the broad vista of the cosmic sport of Śiva, known to the world at large in English. As a young Lecturer in Sanskrit at Basaveshwara College, Bagalkot, I prepared an abridged edition of Śrī Siddhāntaśikhāmaṇi under the title **Śrī Jagadguru Reṇukagītā** and got it published through Jñānaguru Vidyāpīṭha, Saddharma Simhāsana Pīṭha, Ujjain (Ballari district), in 1968.*

Then with the gracious direction of His Holiness Jagadguru Dr. Chandrasekhara Shivacharya Mahaswamiiji of Kāśī Jñāna Simhāsana Pīṭha, Jangamawadi Math, Varanasi, I prepared an edition of Śrī Siddhāntaśikhāmaṇi with the Sanskrit commentary of Śrī Maritoṅṭadārya called Tattvapradīpikā and with an Introduction, Translation and Notes in English. The Introduction makes a clear and conclusive efforts to answer all the objections so far raised about the authorship, date and contents of Śrī Siddhāntaśikhāmaṇi. The Notes are exhaustive enough to bring in the sources of the textual parts and remarks made in the Sanskrit commentary. Further the corresponding passages from the various sources such as Vedic Saṁhitās, Upaniṣads, the Bhagavadgītā, Śaivāgamas, etc., have been brought in to elucidate the concepts of Viraśaiva religion and philosophy as delineated in Śrī Siddhāntaśikhāmaṇi.

* The second edition of the same is published in 2010 by the Poornaprajna Samshodhana Mandira, Poornaprajna Vidya-peetha, Katriguppa, Bengaluru.

This book was first published in 2007 by the Shaiva Bharati Shodha Pratisthana, Jangamawadi Math, Varanasi. The same work with some revision and additional matter in the Notes, is now being published under the Project of Complete Works of Dr. M. Sivakumara Swamy, as the first Volume in three parts. The first part here covers Paricchedas 1 to 7 (Prathama Paricchedasaptaka). The *first Pariccheda* gives an account of the author Śivayogi Śivācārya's heritage, with a preliminary Maṅgalācaraṇa dedicated to Śiva and Śakti and an information relating to the sources of the text. The *second Pariccheda* describes Śiva's creation and depicts the greatness of Reṇuka and Dāruka, the two lords of Śivagaṇas. The *third Pariccheda* gives an account of "Śivasabhā" and describes the circumstances that led to the descent of Śrī Reṇuka to the earth with a mission of Śiva to be carried out. The *fourth Pariccheda* gives an account of the emergence of Śrī Reṇuka from the Someśvaraliṅga at Kollipākī and his march towards the hermitage of Agastya in the Malaya mountain. Śrī Reṇuka receives the hospitality rendered by Agastya and Lopamudra. The *three Paricchedas*, the fifth, sixth and seventh deal with seven of the 15 Aṅgasthalas coming under Bhaktasthala.

I offer my salutations to His Holiness Jagadguru Dr. Chandrasekhara Shivacharya Mahaswamiji for the blessings conferred on me in my academic pursuits. I am extremely grateful to Sri S.R. Kanabur and Sri Chetan Kanabur for having undertaken the above-mentioned Project. I am especially grateful to Sri Chetan Kanabur for having taken up this Volume in three parts for publication under Chetan Books. I thank Sri Venkatesh Inamati and Mrs. Vanaja Inamati for having done re-typesetting work of the book from crown 1/4 size to Demy 1/8 size and correction of errors in the text. I also thank M/s. Ammaji Printers, Bengaluru, for their neat work.

Bangalore

21.04.2015 : Akṣaya Tritiyā

With regards, yours

M. Sivakumara Swamy

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* * * * *

Abbreviations (Akārādi)

A. Ko. - <i>Amara Kośa</i>	Kāmika Ā. - <i>Kāmika Āgama</i>
A. Vi. Sā - <i>Acintya Viśva</i>	Ki. Ā. - <i>Kiraṇa Āgama</i>
	Kūrma P. - <i>Kūrma Purāṇa</i>
Ajit. Ā - <i>Ajita Āgama</i>	Kai. U. - <i>Kaivalya Upaniṣad</i>
Atha. V. - <i>Atharva Veda</i>	Kri. Sā. - <i>Kriyā Sāra</i>
Atha. Śikh. U. - <i>Atharva Śikhā</i>	Gu. Vaṁ. Kā. - <i>Guru Vaṁśa</i>
	Kāvya
	Gau. Kā. (Māṇḍūkya Kā) -
Atha. Śiras. - <i>Artharva Śira-</i>	<i>Gauḍapāda Kārikā</i>
	(<i>Māṇḍūkya Kārikā</i>)
	Ca. Ba. Va. - <i>Cannabasavaṇṇa-</i>
Atha. Śru. - <i>Artharvaśruti</i>	<i>navara Vacanagaḷa</i>
Anu. S.(Śiva. Sū) - <i>Anubhava</i>	Candra J.Ā. - <i>Candra Jñāna</i>
<i>sūtra (Śivanubhava-sūtra)</i>	<i>Āgama</i>
Abhi. va. - <i>Abhiyuktavacana</i>	Chānd. U. - <i>Chāndogya</i>
Amṛta B. U. (Bra. B.U.) -	<i>Upaniṣad</i>
<i>Amṛta Bindu Upaniṣad</i>	Jā. U. - <i>Jābāli Upaniṣad</i>
(<i>Brahma Bindu Upaniṣad</i>)	Jai. Brā. - <i>Jaiminīya Brāhmaṇa</i>
Allama Va. Saṁ - <i>Allamaprabhu-</i>	Jñānottara Ā. - <i>Jñānottara</i>
<i>devara Vacana Saṁpuṭa</i>	<i>Āgama</i>
Ā. - <i>Āgama</i>	Tattva P. - <i>Tattva Prakāśa</i>
Ātma. U. - <i>Ātmaprabodha</i>	Ta. Pra. - <i>Tattva Pradīpikā</i>
	Tejo. U. - <i>Tejobindu Upaniṣad</i>
	Tai. Ā. - <i>Taittirīya Āraṇyaka</i>
Īśa. U. - <i>Īśāvāsya Upaniṣad</i>	Tai. U. - <i>Taittirīya Upaniṣad</i>
Īśāna. Pa. - <i>Īśānaguru Paddhati</i>	Tai. Saṁ. - <i>Taittirīya Saṁhitā</i>
Īśvara Pra. - <i>Īśvara Pratyabhijñā</i>	Tra. Ta. - <i>Trayī Tantra</i>
Ṛv. - <i>Ṛgveda</i>	Tripād. V. Mahā. - <i>Tripād</i>
Ṛ. Bhā. Bhu - <i>Ṛg Bhāṣya</i>	<i>Vibhūti Mahānārāyanopaniṣad</i>
	D. K. - <i>Devī Kālottara</i>
	Dakṣiṇā. U. - <i>Dakṣiṇāmūrti</i>
Ai. Ā. - <i>Aitareya Āraṇyaka</i>	<i>Upaniṣad</i>
Ai. U. - <i>Aitareya Upaniṣad</i>	Dvā. - <i>Dvādaśa Sāhasrī</i>
Ka. Ka. Ca. - <i>Karmāṭaka Kavi</i>	Dha. Gu. - <i>Dharma</i>
	<i>Guptābhyudaya</i>
	Nāda. U. - <i>Nādhabindu</i>
Kaṭha U. - <i>Kaṭha Upaniṣad</i>	<i>Upaniṣad</i>
Kaṭha Ru. U. - <i>Kaṭha Rudra</i>	Niḥśvāsa Kā. - <i>Niḥśvāsa Kārikā</i>
Kā. Ā. - <i>Kāraṇa Āgama</i>	
Kā. Ku. Saṁ. - <i>Kālidāsa's</i>	
<i>Kumara Sambhava</i>	

Nīla R.U. - <i>Nīla Rudra</i> <i>Upaniṣad</i>	Bra. Sū. - <i>Brahma Sūtra</i>
Nṛ.U.Tā.U. - <i>Nṛsimha Uttara</i> <i>Tāpinī Upaniṣad</i>	Bhag. G. - <i>Bhagavad Gītā</i>
Nṛ. Tā. U. - <i>Nṛsimha Tāpanī</i> <i>Upaniṣad</i>	Bhaj. - <i>Bhajagovindam (Stotra)</i>
Ne. U. - <i>Netra Udyota</i>	Bhag. G. Bhā. - <i>Bhagavadgītā</i> <i>Bhāsyā of Śaṅkara</i>
Pa. Tri. - <i>Parā-trimśikāśāstra</i>	Bha. Jā. U. - <i>Bhasma Jābāla</i> <i>Upaniṣad</i>
Pa. Pu. - <i>Padma Purāṇa</i>	Bhāga. P. - <i>Bhāgavata Purāṇa</i>
Pa. Śa. - <i>Pampā Śataka</i>	Bhāva. - <i>Bhāvacintāratna</i>
Pañca B.U. - <i>Pañca Brahma</i> <i>Upaniṣad</i>	Ma. Ā. - <i>Makuṣa Āgama</i>
Pañca Śā. - <i>Pañcāśikā Śāstra</i>	Ma. U. - <i>Mahā Upaniṣad</i>
Paṇḍita. Ca. - <i>Paṇḍitārādhyā</i> <i>Caritra</i>	Maniṣā P. - <i>Maniṣā Pañcaka</i>
Patiparā. - <i>Patiparātantra</i>	Ma. Bhā. - <i>Mahā Bhārata</i>
Padma P. - <i>Padma Purāṇa</i>	Ma. Bhā. Tā. Nir. - <i>Mahā</i> <i>Bhārata Tātparya Nirṇaya</i>
Parama. U. - <i>Paramahamṣa</i> <i>Upaniṣad</i>	Maruḷa. Vi. - <i>Maruḷārādhyā</i> <i>Vijaya</i>
Pā. Ā. - <i>Pāśupata Āgama</i>	Maruḷa. Si. - <i>Maruḷa Siddhānta</i>
Pāra. Ā. - <i>Pārameśvara Āgama</i>	Ma. Smṛ. - <i>Manu Smṛti</i>
Pārā. P. - <i>Pārāśaropapurāṇa</i>	Mah. S. - <i>Mahimnaḥ Stotra</i>
Pu. - <i>Purāṇa</i>	Ma. Nā. U. - <i>Mahā Nārāyana</i> <i>Upaniṣad</i>
Pū. Kā. - <i>Pūrva Kāraṇa (Āgama)</i>	Māṇḍūkya Kā. - <i>Māṇḍūkya-</i> <i>kārikā</i>
Pauṣ. Ā. - <i>Pauṣkara Āgama</i>	Māṇḍūkya U. - <i>Māṇḍūkya</i> <i>Upaniṣad</i>
Pra. U. - <i>Praśna Upaniṣad</i>	Muktika U. - <i>Muktika Upaniṣad</i>
Pra. Ka. - <i>Prabuddha</i> <i>Karnāṭaka/20, 4, 1949</i>	Muṇḍ. U. - <i>Muṇḍaka Upaniṣad</i>
Pra. Sā. - <i>Prapañca Sāra</i>	Mṛg. Ā. - <i>Mṛgendra Āgama</i>
Pra. Hṛ. - <i>Pratyabhijñā Hṛdaya</i>	Mai. U. - <i>Maitrāyaṇī Upaniṣad</i>
Ba. Pu. - <i>Basava Purāṇa</i>	Maitreya U. - <i>Maitreya Upaniṣad</i>
Ba. Ṣaṭ. Va. - <i>Basavaṇṇa-</i> <i>navara Ṣaṭsthalā Vacanaḡaḷu</i>	Maitreyi - <i>Maitreyī Upaniṣad</i>
Bā. Ma. - <i>Bāla Manoramā</i>	Yā. Nī. - <i>Yāska's Nirukta</i>
Bṛ. U. - <i>Bṛhadāranyaka</i> <i>Upaniṣad</i>	Yā. Smṛ. - <i>Yājñavalkya Smṛti</i>
Bṛ. Jā. U. - <i>Bṛhad Jābāla</i> <i>Upaniṣad</i>	Yo. Arṇava - <i>Yoga Arṇava</i>
Bra. U. - <i>Brahma Upaniṣad</i>	Yogaja Ā. - <i>Yogaja Āgama</i>
Bra. Uttara. - <i>Brahma</i> <i>Uttarakhaṇḍa</i>	Yo. Vā. - <i>Yoga Vāsiṣṭha</i>
	Yo. Śā. - <i>Yogaśāstra</i>
	Yo. Śi. U. - <i>Yoga Śikhā</i> <i>Upaniṣad</i>
	Yo. Sū. - <i>Yoga Sūtra</i>

Raghu. - <i>Raghuvaṁśa</i>	Vī. Ā. Ca. - <i>Viraśaiva Ānanda</i> <i>Candrikā</i>
Ru. U. - <i>Rudra Upaniṣad</i>	Vīra. Pra. - <i>Viraśaivācāra</i> <i>Pradīpa</i>
Ru. J.U. - <i>Rudrākṣa Jābāla</i> <i>Upaniṣad</i>	Vī. Dha. Śi. - <i>Viraśaiva</i> <i>Dharma Śiromaṇi</i>
Ru. Mantras. - <i>Rudra Mantras</i>	Vī. Pañca. Pa. - <i>Viraśaiva</i> <i>Pañcapīṭha Parampare</i>
Ru. Yā. - <i>Rudra Yāmala</i>	V.B.P. - <i>Viraśaiva Bhavya</i> <i>Parampare</i>
Ru. Hṛ.U. - <i>Rudra Hṛdaya</i> <i>Upaniṣad</i>	Vīra. Sadā. - <i>Viraśaiva</i> <i>Sadācārasaṅgraha</i>
Re.Ra. - <i>Revaṇasiddheśvara</i> <i>Ragaḷe</i>	Vīra. Sar. Dī. - <i>Viraśaiva</i> <i>Sarvotkarṣa Dīpikā</i>
Re.Vi. - <i>Reṇuka Vijaya</i>	Ve. Vī. Cī. - <i>Vedaśāra Viraśaiva</i> <i>Cintāmaṇi</i>
Liṅga. U. - <i>Liṅga Upaniṣad</i>	Śa. Saṁ. - <i>Śaṅkara Saṁhitā</i>
Liṅga. Dhā. Ca. - <i>Liṅga</i> <i>Dhāraṇa Candrikā</i>	Śata. Bhā. - <i>Śatapatha Brāhmaṇa</i>
Lai. P. - <i>Laiṅgya Purāṇa</i>	Śara. U. - <i>Śarabha Upaniṣad</i>
Vajra U. - <i>Vajra Upaniṣad</i>	Śā. - <i>Śākuntala</i>
Varāha U. - <i>Varāhopeniṣad</i>	Śi. Ā. - <i>Śivāgama</i>
Vā. Ā. - <i>Vātula Āgama</i>	Śi. Āloka - <i>Śivāloka</i>
Vā. Pa. - <i>Vākya - Padīya</i>	Śiva. U. - <i>Śiva Upaniṣad</i>
Vāsiṣṭha. - <i>Vāsiṣṭhavacana</i>	Śiva. Dṛ. - <i>Śiva Dṛṣṭi</i>
Vāy. Saṁ. - <i>Vāyavīya Saṁhitā</i>	Śiva Dha. P. - <i>Śiva</i> <i>Dharmottara Purāṇa</i>
Vāyu P. - <i>Vāyu Purāṇa</i>	Śiva Mā. Pū. - <i>Śiva Mānasa</i> <i>Pūjāstotra</i>
Vā. Śu. Ā. - <i>Vātula Śuddha</i> <i>Āgama</i>	Śi. Ta. R. - <i>Śiva Tattva</i> <i>Ratnākara</i>
Vā. Saṁ. - <i>Vājasaneyī Saṁhitā</i>	Śi. Ta. Sā. - <i>Śiva Tattva Sāramu</i> <i>Śivayogi. P. - Śivayogīśvara</i> <i>Purāṇa</i>
Vi. Cū. - <i>Viveka Cūḍamaṇi</i>	Śiva Sa. U. - <i>Śiva Saṅkalpa</i> <i>Upaniṣad</i>
Vidvan Mā. Haṁ. - <i>Vidvan</i> <i>Mānasa Haṁsa</i>	Śiva R. - <i>Śiva Rahasya</i>
Vim. Sāhasrī - <i>Vimarśana</i> <i>Sāhasrī</i>	Śiva Sū. - <i>Śivasūtra</i>
Virū. Pa. - <i>Virūpākṣa</i> <i>Pañcāśikāśāstra</i>	Śū. Ra. U. - <i>Śuka Rahasya</i> <i>Upaniṣad</i>
Viṣṇu P. - <i>Viṣṇu Purāṇa</i>	Śaiva. P. - <i>Śaiva Purāṇa</i>
Viśva Sā. - <i>Viśva Sādākhya</i>	Śaiva R. - <i>Śaiva Ratnākara</i>
Viśva Sāra. - <i>Viśva Sārottara</i>	
Vī. S.S. - <i>Viraśaiva Sadācāra</i> <i>Saṅgraha</i>	
Vī. A. Pu. - <i>Viraśaiva Amṛta</i> <i>Purāṇa</i>	
Vī. Ā. - <i>Vira Āgama</i>	

Śrīkara Bhā. - Śrīkara Bhāṣya	S.S.S.D. - Siddhānta Śikhāmaṇi
Śru. - Śruti	Saundarya Darśana
Śve. U. - Śvetāśvatara Upaniṣad	Si. Śi. - Siddhānta Śikhopaniṣad
Sa. Da. Sa. - Sarva Darśana	S. Śe. - Siddhānta Śekhara
Saṅgraha	Si. Sā. - Siddhānta Sāraṅgī
Sa. Ma. - Sarvamaṅgalāgama	Siddha. Ca. - Siddharāma Carita
S.U. - Sadananda Upaniṣad	Supra Ā. - Suprabhedā Āgama
Saṅ. P. - Saṅketa Paddhati	Sūkṣ. Ā. - Sūkṣma Āgama
Sar. Ā. - Sarvajñānottara Āgama	Sū. Gī. - Sūtagītā
Saddharma Vā. - Saddharma	Sū. Saṁ. - Sūta Samhitā
Vāridhi	Sau. L. - Saundarya Laharī
Sā. Kā. - Sāṅkhyā Kārika	Skanda P. - Skanda Purāṇa
Sā. Kau. - Sāṅkhyatattva	Smṛ. - Smṛti
Kaumudī	Sva. La. Bhai. - Svachchanda
S. Ā. - Siddhānta Āgama	Lalita Bhairavī
Si. Kau. - Siddhānta Kaumudī	Svā. - Svāvabodha
Si. Bo. - Siddhānta Bodhinī	Svāy. Ā. - Svāyambhuva Āgama
Si. Śi. U. - Siddhānta Śikha	Haṁsa U. - Haṁsa Upaniṣad
Upaniṣad	Ha. Ra. - Hariharana Ragaḷeḷaḷu
S.S. - Siddhānta Śikhāmaṇi	Hā. Ka. Ra. - Hāvinahāḷu
	Kallayyana Ragaḷe

Books or Articles (Alphabetical order)

- Handbook – Handbook of Vīraśaivism
 Indus Script – Indus Script and the Myth of the Aryan Invasion
 Marshall – Mohenjo-daro and Indus Valley Civilization
 S.S. Three Lectures – Siddhāntaśikhāmaṇi : Mūru Upanyāsagaḷu
 (Kannaḍa)
 S.S. & S.B. – Siddhāntaśikhāmaṇi Mattu Śrīkarabhāṣya : Nijada Niluvu
 (Kannaḍa)
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 Vedic Aryans – Vedic Aryans and Origins of Civilization
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 Vīraśaivism – Vīraśaivism in Tamil Nadu
 Winternitz – History of Indian Literature, Vol. 1

Diacritical marks																		
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॥ श्रीजगद्गुरुपञ्चाचार्याः प्रसीदन्तु ॥

Śrī Śivayogi Śivācārya's
Śrī Siddhāntaśikhāmaṇi
with Śrī Maritoṅṭadārya's Tattvapradīpikā

INTRODUCTION

Śrī Siddhāntaśikhāmaṇi is the foremost authority on the religion and philosophy of Vīraśaivism. The primitive traits of Vīraśaivism in the Vedas and the Upaniṣads and the concrete features given to it in the latter parts (Uttarabhāga) of the Śaivāgamas, find a complete and comprehensive exposition in Śrī Siddhāntaśikhāmaṇi for the first time in the history of Vīraśaivism. It is a compendium divided into twenty-one chapters called “Paricchedas”. After the four preliminary chapters, the teaching of the doctrine of one hundred and one Sthalas (Ekottaraśatasthala-siddhānta) starts with the fifth chapter and ends with the twentieth chapter, the last chapter being devoted to some concluding matters. The doctrine of one hundred and one Sthalas is the central teaching of the text. This doctrine is developed in the form of a dialogue between Śrī Reṇuka, one of the five holy Ācāryas (Pañcācāryas) of yore who founded Vīraśaivism, and Agastya, the pitcher-born sage of Pañcavaṭī, like the Bhagavadgītā which is a dialogue between Bhagavān Śrīkṛṣṇa, an incarnation of Viṣṇu, and Arjuna, one of the Pāṇḍavas. Just as Vyāsa summarised the doctrine of the Bhagavadgītā in the Mahābhārata, so did Śivayogi Śivācārya summarise the doctrine of one hundred and one Sthalas in Śrī Siddhāntaśikhāmaṇi. Thus the author of Śrī Siddhāntaśikhāmaṇi is

Śrī Śivayogi Śivācārya. In the **first chapter**, the author gives an account of his heritage, with a preliminary “Maṅgalācaraṇa” dedicated to Śiva and Śakti and an information connected with the sources of his text. The **second chapter** describes Śiva’s creation as a model to Brahman’s creation and depicts the greatness of Śrī Reṇuka and Śrī Dāruka, the two lords of Śivagaṇas in the service of Śiva. The **third chapter** gives an account of the “Sabhā of Śiva” and describes the circumstances that led to the descent of Śrī Reṇuka on the earth with a mission of Śiva. The **fourth chapter** gives an account of Śrī Reṇuka’s emergence from the Someśvaraliṅga at Kollipākī and his march towards the hermitage of Agastya in the Malaya mountain. Then after the doctrine of one hundred and one Sthalas, in the **twenty - first** chapter, the author describes the installation of three crores of Śivaliṅgas at Laṅkā by Śrī Reṇuka to fulfil the last wish of Rāvaṇa on the request of his surviving brother Vibhīṣaṇa and the merging of Śrī Reṇuka in the Someśvaraliṅga at Kollipākī.

About the Author

As already noted above, Śrī Śivayogi Śivācārya is the author of S.S. He gives an account of his heritage in the first chapter of S.S. The heritage given there is contained in the following four stanzas:

कश्चिदाचारसिद्धानाम् अग्रणीः शिवयोगिनाम् ।
 शिवयोगीति विख्यातः शिवज्ञानमहोदधिः ॥
 तस्य वंशे समुत्पन्नो मुक्तामणिरिवामलः ।
 मुद्देवाभिधाचार्यो मूर्धन्यः शिवयोगिनाम् ॥
 तस्यासीन्नन्दनः शान्तः सिद्धनाथाभिधः शुचिः ।
 शिवसिद्धान्तनिर्णेता शिवाचार्यः शिवात्मकः ॥
 तस्य वीरशिवाचार्यशिखारत्नस्य नन्दनः ।
 अभवच्छिवयोगीति सिन्धोरिव सुधाकरः ॥

(S.S., 1.13, 15, 17 and 20)

In this heritage, there are two Śivayogi Śivācāryas. The first Śivayogi Śivācārya is described as the foremost among the Śivayogins who were quite accomplished in the Śaiva practices and as the great ocean of “Sivajñāna”. The second Śivayogi Śivācārya, who was the fourth in lineage, is the author of S.S. The second in the lineage was Muddadeva, the best (mūrdhanyaḥ) among the Śivayogins. He was not a direct successor of Śivayogi Śivācārya I, as indicated by “tasya vaṁśe”.

Now the question that arises is as to what kind of heritage it is. Is it the heritage of a family? Or is it the heritage of preceptors? The first alternative seems likely in view of the commonly known meanings of the words “vaṁśa” and “nandana”, i.e., “family” and “son” respectively. But serious attention is drawn towards the manner in which all the four Ācāryas are addressed here. They are addressed with such terms and phrases as: Śivācārya, Vīraśivācārya (Ibid., 1.17), Śivayogināmagraṇiḥ (Ibid., 1.13), Śivayoginām mūrdhanyaḥ (Ibid., 1.15). These terms and phrases point to a situation in which the first alternative cannot be compatible. They clearly show that this is not a parental heritage, but the heritage of Gurus belonging to a Vīraśaiva maṭha. The pontiffs of the of the Vīraśaiva Pañcapīṭhas and the Maṭhas, coming under them, who remain “naiṣṭhika-brahmacārins” throughout their life, are called Śivācāryas. Hence, the heritage here is of the Gurus.

It is necessary to note here that the term “vaṁśa” does not exclusively mean “father-son heritage”. It also gives the meaning of the heritage of Gurus. This is clear from Vyākaraṇa. Paṇini uses the word “vaṁśa” in the sense of “guruparamparā” in his Sūtra — संख्या वंश्येन । (Aṣṭa., 2.1.19; Śi. Kau., sūtra no. 673; vide Vṛtti under it). Making this point clear, Bhaṭṭojī Dīkṣita in his Vṛtti says: वंशो द्विधा विद्यया जन्मना च।— “Vaṁśa is in two ways, by education and by birth”. This has been elucidated by Vāsudeva Dīkṣita thus: तत्र जन्मना वंशः पुत्रादिपरम्परेति प्रसिद्धमेव,

विद्यया तु वंशो गुरुपरम्परा। (Bā. Ma. on Si. Kau., Sūtra 673) — “Here ‘vāṁśa’ by birth is well known as the heritage of sons, grandsons, etc., and ‘vāṁśa’ by education is the heritage of teachers”. In the same way, in the context of “Guruparamparā”, each successor Guru is “nandana” of each predecessor Guru in the sense of “karasañjāta” (lit., “born in hand”), i.e., the successor Guru is sanctified by the predecessor Guru by the palm of his hand placed on the former’s head. Every succeeding Guru is “karasañjāta” of each preceding Guru in the tradition of a Maṭha. Vide my S.S. : Mūru Upanyāsagaḷu (Kannaḍa); (p.2-3); S.S.: Ondu Adhyayana (Kannaḍa) P. 2-3; my V.B.P., (Appendix-2, pp. 202-204).

Śivayogi-I is not Siddharāma

Sosale Revaṇārādhyā (1620 A.D.), the author of a Kannaḍa commentary on S.S. called Siddhāntabodhinī and after him Śrī Maritoṇṭadārya, the author of the Sanskrit commentary on S.S., called Tattvapradīpikā, have tried to sell their tale that Śrī Śivayogi Śivācārya belonged to the family tradition of Śrī Siddharāma, the twelfth century Śaraṇa (Saint) of Sonnalige (i.e., the modern Sholapur). I call this a tale because it has no basis at all in the text, nor there is any external evidence for this. As evident from the heritage of the author referred to above, there are names like Śivayogi, Muddadeva, Siddhanātha. These names seem to have produced some flashes of similar names in the minds of these commentators to fabricate a story of their own regarding the heritage of Śivayogi Śivācārya. The names Śivayogi and Siddhanātha perhaps brought the memory of “Siddharāma Śivayogi” and the name Muddadeva, the memory of Siddharāma’s father “Muddegauḍa”. Let me present how ingenious is the interpretation of the stanzas 1.13 and 17 of S.S.:

१. कश्चिदाचारसिद्धानाम् अग्रणीः शिवयोगिनाम्।
शिवयोगीति विख्यातः शिवज्ञानमहोदधिः॥

शिवयोगिनां मध्ये अग्रणीः श्रेष्ठः शिवज्ञानमहोदधिः शिवज्ञानस्य समुद्रः कश्चित् रेवणसिद्धेश्वरदृष्टिगर्भसंभूत-सिद्धरामेश्वरः आचारसिद्धानां सदाचारसम्पन्नानां वंशे शिवयोगीति विख्यातः आसीदित्यर्थः॥ (Vide Si. Bo. — this portion of the Sanskrit commentary here is actually a translation of concerned portion in Si. Bo. on S.S., 1.13).

It may be noted here that the name “Siddharāmeśvara” which is not found in the text at all has been introduced as the subject. It is connected with “Śivayogīti vikhyāta āśīṭ”. This is unwarranted because there is no necessity of supplying another subject when there is already a subject in the text and making the actual subject a predicate. The natural construction of the sentence in accordance with the text is: आचारसिद्धानां शिवयोगिनाम् अग्रणीः शिवज्ञानमहोदधिः (च) कश्चित् शिवयोगी इति (नाम्ना) विख्यातः आसीत्। कश्चित् शिवयोगी इति— here Śivayogi is clearly the subject. It is strange that the actual subject of the sentence is made the predicate by supplying a subject which is not in the text at all. This is the ingenuity in the interpretation to fabricate a tale which has no traces in the text. Then the interpretation of “tasya vāṁśe” in the next stanza as – तस्य सिद्धरामेश्वरस्य वंशे, is also unwarranted.

२. तस्यासीन्नन्दनः शान्तः सिद्धनाथाभिधः शुचिः।

शिवसिद्धान्तनिर्णेता शिवाचार्यः शिवात्मकः॥

तस्य मुद्देवस्य, शुचिः पवित्रः शान्तः, रागद्वेषरहितः शिवात्मकः शिवसिद्धान्तनिर्णेता त्रिपदार्थचतुष्पादयुक्तशिवागमार्थनिर्णायकः शिवाचार्यः शिवसमयस्थापनाचार्यः सिद्धनाथाभिधः सिद्धरामेश्वराभिधानयुक्तः सिद्धनाथा-चार्याख्यो नन्दनः कुमारः आसीदभवदित्यर्थः॥

It may be again noted here that the natural interpretation of the word “siddhanāthābhidhaḥ” is “(the Śivācārya) named Siddhanātha”. But the commentator has interpreted it as “(the Śivācārya) called Siddhanātha” bearing the name of Siddharāma. Since the first Śivayogi is

deemed as Siddharāma, Siddhanātha should be deemed as the one who bears the name of Siddharāma. This is compatible only when the first Śivayogi is undoubtedly proved as Siddharāma. Again this is a case of the ingenuity of the commentators to bring out an idea which they believe to be true.

Siddharāma is the proper name. If Siddharāma were really the predecessor of Śivayogi Śivācārya, the latter could have used the word Siddharāma in stead of Śivayogi. He could have said— “सिद्धराम इति ख्यातः शिवज्ञानमहोदधिः।” in stead of “शिवयोगीति विख्यातः शिवज्ञानमहोदधिः।” In that case also there would not have been any metrical difficulty or language difficulty. In such a case it is natural to use a proper name. This the author has shown in the use of the proper name Muddadeva. Mudda is obviously a Kannaḍa word. The author has Sanskritised it as “मुदं ददातीति मुद्दः, मुद्दश्च असौ देवश्च मुद्देवः”— [this is hinted by the author in “मुद्दानात् सर्वजन्तूनां प्रणतानां प्रबोधतः। मुद्देवेति विख्याता समाख्या यस्य विश्रुता।।” (S.S.,1.17)], in order to use it as a Sanskrit word because it is the proper name. Such being the case, the author would have definitely used the proper name “Siddharāma” in stead of the honorific title of “Śivayogi”, if Siddharāma were really his predecessor.

Even if, for argument’s sake, it is admitted that the author of S.S. belonged to the family of Siddharāma, a question shoots up as to how could it be possible because Siddharāma was a “naiṣṭhika-brahmacārin”. Here one of the supporters of this view, Śrī Immaḍi Śivabasava Svāmiji of Mysore, suggests [S.S. & S.B.: Nijada Nilavu (Kannaḍa), P. 131], that Siddharāma had a brother called “Bommaṇṇa” and that even if Śivayogi were born in the family of Bommaṇṇa it could be possible to say that he belonged to the heritage of Siddharāma. This is obviously an attempt to establish at any cost that the author of S.S. belonged to the heritage of Siddharāma. It must be said here that there is a hidden scheme behind this adamant argumentation and

that is to establish that S.S. belonged to post-Basaveśvara period.

Hence, it should be firmly stated that there is actually no ground at all to understand “Siddharāma” by the word “Śivayogi”. Since the basic proposition itself is baseless, the entire theory falls like a house of cards as it is fabricated by the ingenuity of the commentators. No amount of imagination can establish that the author of S.S. was a descendent of Siddharāma.

The Sources of S.S.

Śrī Śivayogi Śivācārya has clearly stated the sources of his work (S.S., 1.25-31). As per the account given by the author the sources of his work are:

1. Vedas and Upaniṣads
2. Śaivāgamas (the latter parts)
3. Śaiva purāṇas.

1. Vedas and Upaniṣads

Vedic literature has been the ancient literature of Bhārata. It falls into four parts as Saṁhitās, Brāhmaṇas, Āraṇyakas and Upaniṣads. Saṁhitās represent the Mantra portion of the Veda and the other three come under the common head called Brāhmaṇa portion of Veda. It is generally said that Vedas are four as Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda. Here the Vedic Saṁhitās are called by these names. Each Veda has many Śākhās and each Śākhā generally had a recension of the respective Vedic Saṁhitā. Often the Saṁhitās are called after the names of the Śākhās to which they belonged, for instance, Śākalasaṁhitā, Taittirīyasaṁhitā, Mādhyandīnasaṁhitā, etc. Although many Śākhās of each of the Vedas had existed at some point of time, only the Saṁhitās of some Śākhās have come down to us. Among the Ṛgvedic Saṁhitās, only one Saṁhitā of Śākalaśākhā has remained. Yajurveda has two schools as Kṛṣṇayajurveda and Śuklayajurveda. Among

the many Saṁhitās of Kṛṣṇayajurveda that once existed, only four have come down to us. They are : Kaṭhasaṁhitā, Kapiṣṭhala-Kaṭhasaṁhitā, Maitrāyaṇīsaṁhitā and Taittirīya-saṁhitā. Śuklayajurvedasaṁhitā is called Vājasaneyīsaṁhitā after the surname of Yājñavalkya, i.e., Vājasaneyya. Two versions of this Saṁhitā belonging to two Śākhās have come down to us. The names of the two versions are Mādhyandinasaṁhitā and Kāṇvasaṁhitā. Of the Sāmaveda, two Saṁhitās called Kauthumassaṁhitā and Rāṇāyanīya-saṁhitā have come down to us. Atharvaveda is now available in two Saṁhitās called after their Śākhās, viz., Paippalādasāṁhitā and Śaunakasāṁhitā.

Among the Saṁhitās, Ṛgvedasaṁhitā is the oldest and the most important. It is a collection of prayers (called Sūktas) addressed to deities such as Agni, Indra, Varuṇa, Rudra, Uṣas, Parjanya, etc., who are the personifications of the powers of nature. This is in view of the religious hymns which form the majority. There are also certain Sūktas (hymns) which throw light on the social practices, sports and pastime, etc., of the ancient people. Among these hymns, a marriage hymn, a few funeral hymns depicting cremation as well as burial, some hymns called dialogue hymns as precursors of drama and epic, a didactic hymn called Akṣasūkta (a penitent gambler's lamentation) and a few others containing moral teachings, are interesting. The most important from our point of view here are the philosophical hymns which contain speculations about the origin of the world and pantheistic idea of the universal Soul as their two principal topics. Among the religious hymns, the hymns addressed to Rudra are very important from the point of view of the history of Śaivism and Vīraśaivism. **The Saṁhitās of Kṛṣṇayajurveda** as well as those of **Śuklayajurveda** are of special interest from the point of view of the history of Śaivism and Vīraśaivism because Rudra occupies the most prominent position among the Vedic deities that have come down from the Ṛgveda. There is a separate Rudrādhyāya in those Saṁhitās

(Tai. Saṁ., 4th Chapter and Vaj. Saṁ., 16th chapter). Since the chapter in Tai. Saṁ. is divided into eleven Anuvākas, the chapter is called “Rudraikādaśinī”.

Concept of Rudra-Śiva

The earliest phase in the development of Rudra as a deity is represented by the hymns addressed to Rudra in the Ṛgveda. Rudra is glorified in three hymns of the Ṛgveda (Rv. 1. 114, 2.33, 7. 46) and in parts of other hymns (Ibid., 1.43.1,2, 4, 5; 6.42.11; 7.59.12). In one hymn (Ibid., 6.74), he is conjointly praised with Soma. His name (Rudra) comes 75 times in the Ṛgveda. As his very name indicates, he is the punishing god in his terrible aspect. At the same time in his benevolent aspect, he is the protector of men by warding off all dangers. In this aspect he is called “Śiva” which name occurs 18 times in the Ṛgveda. He is the giver of happiness; hence, he is called Śiva. Both the most terrible and the most gracious aspects of Rudra's nature have been portrayed in the Ṛgveda. He is the terrible one, is said to have firm limbs and many forms: स्थिरेभिरङ्गैः पुरुरूप उग्रः। (Ibid, 2.33.3). The most significant is this depiction of Rudra:

अर्हन् बिभर्षि सायकानि धन्वा अर्हन्निष्कं यजतं विश्वरूपम्।

अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति ।। (Rv.2.33.10)

“O Rudra, worthily, indeed, you wield the arrows and the bow; worthily, indeed, you are adorned with a “niṣka” (necklace of golden coins) that is worthy of worship and that is multi-form; worthily, indeed, you are protecting this all-expansive universe. None, O God, is more powerful than you”. It is because of this terrible nature of Rudra that the seers appeal to him not to subject them to his anger: मा त्वा रुद्र चुक्रुधामा (O Rudra, let us not anger you); मा नस्तोकेषु तनयेषु रीरिषः (do not be angry towards our sons and grandsons). (Ibid., 2.33.4;7.46.3). He is the mightiest of the mighty— तवस्तमस्तवसां वज्रबाहो। (Ibid., 2.33.3).

The benevolent aspect of Rudra (i.e., Śiva) is equally emphasised in the Ṛgveda. It is his terrible aspect that looks quite surprising to the seer who asks: क्व स्य ते रुद्र मृळ्याकुर्हस्तो यो अस्ति भेषजो जलाषः। (Ibid., 2.33.7)— (O Rudra, where is your merciful hand which is healing and cooling)? Rudra holds the worthy (vāryāṇi) medicines of hundreds and thousands of varieties in his hand: हस्ते बिभ्रद् भेषजा वार्याणि; सहस्रं ते स्वपिवाता भेषजा। (Ibid., 1.114.5; 7. 46.3). His goodwill (sumnam) is sought for those healing and cooling medicines: आ ते पितर्मरुतां सुम्नमेतु; आ विवासेयं रुद्रस्य सुम्नम्; अश्याम ते सुमतिम्। (Ibid., 2.33.1; 2.33.6; 1.114.3) (O Father of Maruts, let your favour come hither; may we attain to the favour of Rudra; let me attain your goodwill). He is requested to drive away all hatred, all distress and all diseases: व्यस्मद् द्वेषो वितरं व्यहो व्यमीवाश्रातयस्वा विषूचीः। (Ibid., 2.33.2). His medicines are sought for long life: त्वादत्तेभी रुद्र शन्तमेभिः शतं हिमा अशीय भेषजेभिः। (Ibid., 2.33.2)— (May I attain a hundred winters, O Rudra, through the most salutary medicines given by you).

In the light of the descriptions of Rudra as the destroyer and the protector, it is possible to think that the physical phenomenon underlying his nature was the storm both in its destructive and fertilising aspects. Its destructive aspect is Rudra, while its fertilising and purifying aspect is Śiva. The Rudra aspect has been retained in the “Trimūrti” – concept as the annihilator of the world. But it is the aspect of “Śiva” that has grown in extent and eminence with the grafting of the Upaniṣadic concept of Brahman, which is the cause for the creation, protection and annihilation of the world— सृष्टिस्थितिप्रत्यवहारहेतुः (Raghu. 2.44) as put by Kālidāsa. The Śaiva aspect reflected in the concept of Rudra as the best physician among the physicians भिषक्तमं त्वा भिषजां शृणोमि — (Rv., 2.33.4) has the final symbolic development as the protector, especially as the “bhavarogavaidya” (the physician curing the disease of transmigration) by extending his gracious favour after

subjecting the Soul to the strifes and toils of life with the temptation of a little joy under his power called Tirodhāna.

Philosophical Hymns of the Ṛgveda

The Rudrādhyāya of Yajurveda paves the way for the development of the Rudra-Śiva concept as the Brahman with five cosmic functions in the background of the philosophical hymns of the Ṛgveda. We find in the Ṛgveda not only the sacrificial form of worship of gods who are the personifications of the powers of nature, but also the glorification of One Paramātman (Supreme God) who is fundamentally the aggregate of all those powers that are worshipped. एकं सद् विप्रा बहुधा वदन्ति— (Ibid., 1.164. 46) is the key-note of all this thinking behind those deities. The diversity of divinity as apparent from the eulogies of many deities, is not the ultimate truth. The unity in diversity depicting that all the deities are the various powers of One Supreme God and that they are His forms and sub-forms, is the ultimate truth. There is no idea of disparity that some deities are of superior strength and some are of inferior strength as found in the case of Greek deities. It is only in the case of such an idea of disparity that the term “Polytheism” applies. There is no idea of mutual superiority or inferiority among the deities. All are equal, of the nature of truth, of the nature of “Ṛta”, cosmic, sacrificial and moral order, of the nature of auspiciousness and free from all flaws:

अज्येष्ठासो अकनिष्ठास एते। (Ibid., 5.60.5)

“These are neither mutually superior nor mutually inferior”.

युवां देवास्त्रय एकादशासः सत्याः सत्यस्य ददृशे पुरस्तात्।

(Ibid., 8.57.2)

“You, thirty three (11 X 3) gods, are true (you are of the nature of truth) and visualise the truth in front”.

The following statements of Yāska and Sāyaṇa show how this idea is confirmed in tradition again and again:

एक आत्मा बहुधा स्तूयते। (Yā. Ni., 7.4.8)

“Ātman is One; he is praised in many ways”.

एकस्यात्मनः अन्ये देवाः प्रत्यङ्गानि भवन्ति। (Ibid., 7.4.9)

“Of one Ātman, all the other gods are limbs”.

तस्मात्सर्वैरपि परमेश्वर एव हूयते। (R. Bhā. Bhū)

“By all (the invocations) Parameśvara alone is invited (or offered oblations)”.

In praising the Paramātman, the Ṛgvedic ṛṣis use the words “Viśve devāḥ”, “Viśvakarman,” “Prajāpati”, “Puruṣa”, “Ekam Sat”, “Tadekam”, etc. These terms signify the concept of Upaniṣadic Brahman and Paraśiva in Śaiva (Vīraśaiva) philosophy. The Ṛgvedic ṛṣis realised through penance that the cause of all causes which is of the nature of Supreme Truth showing its greatness in various ways, as the fundamental power of all powers of nature. It is here that we find the roots of Brahmaikatva (Ātmaikatva or Śivaikatva) doctrine of the Upaniṣads.

In this background, a study of the philosophical hymns of the Ṛgveda is fruitful. Among those, two hymns (Rv. 10.81, 10.82) are called “Viśvakarmasūktas”, one is designated as the “Puruṣasūkta” (Ibid. 10.90), one is called “Hiraṇyagarbhasūkta” (Ibid. 10.121) and one is entitled “Nāśadiyasūkta” (Ibid., 10.129). Some important points are noted here with a view to linking them with the concepts as developed in Vīraśaiva Philosophy (Śivādvaita or Śaktiviśiṣṭādvaita). **The first Viśvakarmasūkta** puts relevant questions about the creation of the world:

किं स्विदासीदधिष्ठानम् आरम्भणं कतमस्वित् कथाऽऽसीत्।

यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः।।

(Ibid.,10.81.2)

“What was the substratum when Viśvakarman created this world? What was the original (material) cause? Since He was all alone, how was that possible? How the Great Lord who was all-perceiving created the earth and the heavenly abode by his power?” These questions are answered thus in the same sūkta:

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्यात्।

सं बाहुभ्यां धमति सम्पतत्रैर्द्यावाभूमी जनयन् देव एकः।।

कीं स्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः।

मनीषिणो मनसा पृच्छतेदु तद्यदध्यतिष्ठद्भुवनानि धारयन्।।

(Ibid., 10.81.3-4. The first mantra is often quoted in the Vacanas of Basavanna, Cannabasavaṇṇa and others as the authority to understand “Śivasvarūpa”).

“The Paramātman who has eyes on all sides, face on all sides, created the heavenly abode with his arms and the earth with his feet all alone without the help of anybody. Matchless, indeed, is the God who stands in his glory by creating the heaven and earth. As regards the questions as to what was the forest and what was the wood, wise ones, you should realise them through your mind. Meditate and know the abode of the Paramātman who bears all this world”.

Thus it clear from the above that the Paramātman is both the material as well as the instrumental cause for the creation of the world. In saying that “meditate and know as to what was the forest and what was the tree”, the seer implies that we should understand him as the Upādānakāraṇa (material cause). By the question as to how that creation was possible when he was all alone, we should understand him as the Nimittakāraṇa (instrumental cause). It is implied that he created the world all by himself without the help of another. Thus he was both the material and the instrumental cause (abhinnanimittopādānakāraṇa) of the world. This Viśvakarman is identified with Brahman in the Upaniṣads. **The second Viśvakarmasūkta** describes that the

Viśvakarman is the omniscient and omnipotent cause of the world and that there was water alone from which the first seed (prathamam garbham) emerged. (Ibid. 10.82.3, 5-6).

The **Puruṣasūkta** depicts the Supreme God who is the material as well as the instrumental cause of the world, as the Primordial Puruṣa in an unimaginably gigantic form with thousand (infinite number of) heads, thousand eyes and thousand legs, standing above the world (bhūmi used as saṅketa) after enveloping it from all sides:

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा अत्यतिष्ठद्दृशाङ्गुलम् ॥

The most important point that is made in this sūkta is that Puruṣa is all this universe, whatever that was in the past and whatever that will be born, all that is he only: पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् । (Ibid., 10.90.2). This is the original inspiration for the Upaniṣadic seers who say— सर्वं खल्विदं ब्रह्म । (Chānd. U., 3.14.1). Another point of note is that Puruṣa (Paramātman) is described as enveloping the world and standing above the world. This is the inspiration for the Upaniṣadic idea of the transcendence of Paramātman. Another point of inspiration found in the sūkta is that all this world of beings is from out of only a part (a quarter, a portion) of Puruṣa (Paramātman): पादोऽस्य विश्वा भूतानि and पादोऽस्येहाभवात् पुनः । (Rv., 10.90. 3 and 4— “A quarter of him is the world of beings”; “one quarter of him is born again and again”). This has inspired the idea of “अंश-अंशि-भाव” between the Jīvas and the Paramātman. This is stated in the Bhag. G. as — ममैवांशो जीवलोके जीवभूतः सनातनः (Bhag. G. 15.7). This is accepted in Vīraśaivism. S.S. says that — अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः । (S.S., 5.34). The rest of the sūkta describes the whole of process of creation in terms of a great sacrifice.

The **Hiraṇyagarbhasūkta** calls the Paramātman (Paravastu) as the Hiraṇyagarbha (the Golden Egg) and glorifies him as the cause of the world:

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातस्य पतिरेक आसीत् । स दाधार पृथिवीमुत द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः । यस्य छायाऽमृतं यस्य मृत्युः..... ॥ (Rv. 10.121. 1-2).

“He who existed before creation was the Hiraṇyagarbha. When he appeared, he was the Lord of all beings. He was without a second. He is the support of the terrestrial as well as the heavenly worlds. He is the ‘Ātmadā’ (giver of Ātman); he is the giver of strength; all the gods and beings act according to his ordination. Immortality and mortality are but his shades.” Here Paramātman's function of protection (sthiti) is well depicted. He is the world itself. Those that breathe, those that wink, those who move with two feet, those who move with four feet, the mountains that are clad with snow, the oceans with rivers joining them and the directions as well as sub-directions are all his forms. (Ibid., 10.121. 3-4)

The **Nāsadiyasūkta** is the most important among the sūktas dealing with the subject of creation. The seven mantras contained in it speak of certain fundamental things regarding the creation of the world. The sūkta begins with a description of what did not exist and what existed before creation:

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥
न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्भ्रान्यन्न परं किञ्चनास ॥

(Ibid., 10.129.1-2)

“Then (before creation) there was neither the unmanifest nor the manifest. The earth did not exist; nor did the sky; what could be above, that (the Dyuloka), too, did not exist. What it did contain? In whose protection it was? Was there only water unfathomable and deep? There was no mortality and hence there was no immortality.

There were no signs of night (moon, stars etc.,) and day (sun). But there was “That One” (the Supreme) which breathed with its own Śakti (Svadhā = power) when there was no wind. There was nothing other than that”. आनीदवातं स्वधया तदेकम् — That is a very significant statement. Here we find the scriptural support for the cardinal principle of Vīraśaivism that Paraśiva is always “Śaktiviśiṣṭa” and that Śakti is inherent in him and thus inseparable from him. [This was pointed out by Liṅgaikya Śa. Bra. Śrī. Śambhuliṅga Śivācārya Svāmījī, Bṛhanmaṭh, Bijapur, in a lecture delivered at Bāgalkoṭ]. Thus Paramātman was alone with his inseparable Śakti before creation. Then arose “desire” (Kāma) in the form of “desire to create” — “sisṛkṣā” (sraṣṭum icchā):

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत्।

(Ibid., 10.129.4)

“The desire arose then. That was the first seed of the mind (of the Supreme Lord who was prone to creation)”. Then the creation of the world started.

If we examine these sūktas on creation, it appears that they have two views. One is the theory of creation and another the theory of evolution. But both are intimately related. In the conception of creation of the world, the idea of creation is mingled with the idea of dissolution (Pralaya). For instance, the common factor of all the hymns can be seen in the following mantra:

य इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत्पिता नः।

स आशिषा द्रविणमिच्छमानः प्रथमच्छदवरामा विवेश।।

“The Viśvakarman (Paramātman) (Ibid., 10. 81.1) who is the seer and Hotṛ (invoking priest), drew within himself all the worlds as the oblation and sat in his place. He, who is our father and who with a desire to create (āśiṣā) aspired to have the wealth (draviṇa) in the form of the world, assumed a form of his own and entered into all

that he created (avarām)”. Here both the ideas of creation and evolution are combined. It is noticed how Viśvakarman was all alone by absorbing all the universe within himself and how later created the world from out of himself and entered himself into it. This view is echoed in the Upaniṣads. It can be seen how the Tai. U. refers to it by saying – तत् सृष्ट्वा तदेवानुप्राविशत्। (2.6). The Chānd. U. also says — अनेन जीवेनात्मनाऽनुप्राविश्य नामरूपे व्याकरवाणि। (6.3.2) — “Having entered into this through his Ātman, he expanded the variety of names and forms”. This idea is again in the Muṇḍ. U.: यथोर्णनाभिः सृजते गृह्णते च। (1.1.7)- “Just as the spider creates its web from out of itself and absorbs it back into itself”. Tai. U. expands the same and says: यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व तद्ब्रह्म। (3.1)— “That from which these beings are born, by which those that are born live and into which they go and get absorbed, know that and that is Brahman”. In Vīraśaivism, this Upaniṣadic Brahman is Paraśiva who is otherwise known as the Mahāliṅga. The term “Liṅga” has the ideas of creation, protection and annihilation of the world. In the word Liṅga, the syllable “li” stands for “līyate”, what is absorbed is the world; “ga” stands for “gamyate” which stands for creation as well as protection of the world. “Līyate gamyate iti Liṅgam” — लयं गच्छति यत्रैव जगदेतच्चराचरम्। पुनः पुनः समुत्पत्तिं तल्लिङ्गं ब्रह्म शाश्वतम्।। (S.S., 6.37).

Yajurveda : Rudrādhyāya

The Rudrādhyāya has been a part of great distinction in the Yajurveda saṁhitās. It is called “Śatarudrīya” because it glorifies Rudra-Śiva with his hundred names (epithets) in the eight Anuvākas from the second to the ninth (Tai. Saṁ., 4.5.2-9). The first Anuvāka (Ibid., 4.5.1) contains twelve mantras all of which are R̥kmantras. Of these only seven mantras from the third to the ninth are found in the available R̥gvedasaṁhitā. They are : (i) इमा रुद्राय.... अस्मिन्ननातुरम्।। (Tai. Saṁ., 4.5.1.3; Rv. 1.114.1);

(ii) मृळा नो रुद्रोत.... तव रुद्र प्रणीतौ ॥ (Tai. Saṁ., 4.5.1.4; Rv. 1.114.2); (iii) मा नो महान्तमुत..... रुद्र रीरिषः ॥ (Tai. Saṁ. 4.5.1.5; Rv. 1.114.7); (iv) मा नस्तोके तनये नमसा विधेम ॥ (Tai. Saṁ., 4.5.1.6; Rv. 1.114.8); (v) आरात्ते गोघ्न..... यच्च द्विबिर्हाः ॥ (Tai. Saṁ., 4.1.7; Rv. 1.114.10); (vi) स्तुहि श्रुतं नि वपन्तु सेनाः ॥ (Tai. Saṁ., 4.5.1.8; Rv., 2.33.11); and (vii) परि णो रुद्रस्य तनयाय मृडय ॥ (Tai. Saṁ., 4.5.1.9; Rv. 2.33.14). The eleventh Anuvāka contains both Rk mantras and Yajus mantras. Among the Rk mantras here (the first eleven), none is traced in the present Rgvedasamhitā.

The Śatarudrīya is regarded as an Upaniṣad in the famous collection of sixty Upaniṣads. (Ru. Hymns, P. 8). It is profusely praised in the Kai. U. and the Jābāla U. The Kai. U. says that the study of Śatarudrīya purifies man from all sins: यः शतरुद्रीयमधीते सोऽग्निपूतो भवति, स वायुपूतो भवति, स आत्मपूतो भवति, स सुरापानात्पूतो भवति, स ब्रह्महत्यात्पूतो भवति, स सुवर्णस्तेयात्पूतो भवति, स कृत्याकृत्यात्पूतो भवति, तस्मादविमुक्ताश्रितो भवति अत्याश्रमी सर्वदा सकृद्वा जपेत् ॥ (24)—“He who reads Śatarudrīya gets purified as if by Agni and as if by wind; he gets his Ātman purified; he gets purified from the sin of drinking wine, from that of killing a Brahmajña, from that of stealing gold and from that of not performing what is prescribed; hence, he resorts to the Avimuktakṣetra (holy place); the “atyāśramin” should always or once in a while do its japa”. The Jābāla U. relates the importance of the Rudrādhyāya in the form a dialogue between Yājñavalkya and the Brahmācārins : अथ हैनं ब्रह्मचारिण ऊचुः किं जाप्येनामृतत्वं ब्रूहीति ॥ स होवाच याज्ञवल्क्यः शतरुद्रीयेणेत्येतानि ह वा अमृतनामधेयान्येतैर्ह वा अमृतो भवतीति ॥ (3)—“Then the Brahmācārins asked him (i.e., Yājñavalkya) as to by what recitation immortality could be attained. Yājñavalkya replied by saying that it can be attained by the recitation of the Śatarudrīya. These are the names of immortality and with them one becomes immortal”. In the Vīraśaiva tradition, the Rudrādhyāya has been held in great esteem. A Śaivāgama has this to say:

विद्यासु श्रुतिरुत्कृष्टा रुदैकादशिनी श्रुतौ ।
तत्र पञ्चाक्षरस्तत्र शिव इत्यक्षरद्वयम् ॥

(Kā. A., kri. pā., 8.4)

“Among the lores, the Vedic lore is great; in the Vedic lore the Rudrādhyāya consisting of eleven sections is great; in that again the Pañcākṣara mantra is great; in that mantra further the pair of syllables ‘Si-va’ is great”. Incidentally this stanza has revealed another importance of the Rudrādhyāya for the Śaivas, especially the Vīraśaivas and that is the fact that the “Śivapañcākṣarī” mantra (Namaḥ Śivāya) occurs in the Rudrādhyāya. (Tai. Saṁ. 4.5.8.11). With this mantra, the Aṣṭāvaraṇa of the Vīraśaivas is complete. Vide Candra J.Ā., kri. pā., 8.5; S.S., 8.7— in both the places it is said that the “Pañcākṣarī mantra (Vidyā) is at the head of all Śrutis”. With this background, some of the main features in the contents of the Rudrādhyāya can be noted here as they are relevant to some of the concepts of Vīraśaiva tradition.

The Hymn of Pacification of Rudra (Tai. Saṁ., 4.5.1.1-15)

As already noted above, the first Anuvāka of the Rudrādhyāya is the hymn of pacification of Rudra. The ṛṣi had a vision of Rudra in a form of wrath and destruction. He offers prayer to him to pacify his anger. He begins his prayer with a salutation to Rudra’s anger, his arrow, his bow and his mighty arms:

नमस्ते रुद्र मन्यव उतो त इषवे नमः ।

नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः ॥

(Tai. Saṁ., 4.5.1.1)

It is Rudra’s righteous wrath and Rudra’s force intolerant of defects that smite the enemy as well as the loiterer. The arrow is an instrument of the bow which provides the aim of action. (Ru. Mantras, p. 36). The arms represent his might to punish. The ṛṣi is bewildered at the

way Rudra has turned violent with his anger, because Rudra's arrow and bow used to be normally very auspicious; his quiver too was always auspicious with blessings and with that he used to make the people happy:

या त इषुः शिवतमा शिवं बभूव ते धनुः ।

शिवा शरव्या या तव तया नो रुद्र मृडय ॥

(Ibid., 4.5.1.2)

The next mantra is very important for the Vīraśaiva tradition. It describes the auspicious form (body) of Śiva-Rudra. This form is taken as the Liṅga form of Śiva:

या ते रुद्र शिवा तनूरघोरा अपापकाशिनी ।

तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥

(Ibid., 4.5.1.3)

The obvious meaning of the mantra is: “O Rudra, in that your body which is auspicious (fair), which is not terrible (full of kindness), which is free from the touch of sin and which is full of peace, you are accustomed to be seen, O dweller in the mountain”. The thinking behind the consideration that this refers to the Liṅga form of Rudra-Śiva is the last statement — “girisanta abhi cākaśīhi” — which expresses the desire to see him in a particular form.

Accordingly this mantra is interpreted thus: भो रुद्र, ते तव, शिवा मङ्गलस्वरूपा, या तनुः, “लिङ्गं तु शिवयोर्देहः” इत्यागमोक्तेः शिवशक्त्यात्मिका लिङ्गमूर्तिः, सा अघोरा शान्ता, अपापकाशी अपापेषु भक्तेषु काशत इति अपापकाशी, इष्टलिङ्गरूपेणा तत्र स्थिता,। (S.S., 6.62—Maritoṅṭadārya's Sanskrit commentary there on). This is taken with the mantra “पवित्रं ते विततं ब्रह्मणस्पते, इत्यादि” of the Rv. 9.83.2 (Vide S.S., 6.59, with Sanskrit commentary and my notes thereon).

Some interesting epithets of Śiva

In this Anuvāka, in mantra 3, (also in mantra 4) we have seen the epithet “giriśanta” (O dweller of the mountain).

There are other epithets like “giritra” (mantra 4), “giriśa” (mantra 5), “nilagrīva” (mantra 8,9), “vilohita” (mantra 9), “sahasrākṣa” (mantra 9,11), “Śiva” (mantra 11), “kapardin” (mantra 12), “daivyo bhiṣak” (mantra 6). Some of these (perhaps all these) epithets are associated with the Purāṇic legends of Śiva such as dwelling in the Kailāsa mountain, getting a dark throat by drinking the “hālāhala” poison, etc. (Ru. Hymns, p. 37).

Other epithets of Śiva - Rudra (Tai. Saṁ., 4.5.2-9)

The eight Anuvākas of the Rudrādhyāya from the second to the ninth “offer homage to Rudra with a hundred epithets...” “Rudra is described here as all-pervading. He is in every aspect of creation, moving or non-moving, conscient or subconscient”. (Ru. Mantras, P. 42). Some of the important epithets are : हिरण्यबाहु (2.1), दिशां पति (2.1), सस्त्रिञ्जर (destroyer of foes- 2.3), पथीनां पति (lord of paths- 2.3), पशूनां पति (2.2), बभ्नुश (one who rides on the bull - 2.4), अन्नानां पति (2.4), हरिकेश (2.5), पुष्टानां पति (2.5), जगतां पति (2.6), भव (2.5), क्षेत्राणां पति (2.7), वनानां पति (2.8), पत्नीनां पति (2.12), ओषधीनां पति (2.11), गिरिचर (3.8), व्रातपति (4.4), गणपति (4.5), भव (5.1), शर्व (5.2), पशुपति (5.2), शितिकण्ठ (निलग्रीव-5.3), सोम (8.1), शम्भु (8.9), शङ्कर (8.10), शिव (8.11), etc. The concept of “Paśupati” (and many other epithets mentioning his lordship such as “diśām pati”, “annānām pati”, “puṣṭānām pati”, “vanānām pati”, etc., are together significant in as much as Śiva's “Patitva” forms a unit of the “Tattvatraya” of the Śaivāgamas, a technical term referring to Pati (Śiva), Paśu (Jīva) and Pāśa (Māyā, Mala, etc.,) acceptable to both the Śaivas and the Vīraśaivas.

Another important point to be noted is that the 4th Anuvāka (i.e., Tai. Saṁ, 4.5.4) of the Rudrādhyāya refers to persons of all categories with the respectful attitude, with “namaḥ”: For instance:

नमो महद्भ्यः क्षुल्लकेभ्यश्च वो नमः। (7)

(Salutation to you who are great and you who are small).

नमस्तक्षभ्यो रथकारेभ्यश्च वो नमः। (12)

(Salutations to you, carpenters and to you, makers of chariots)

नमः कुलालेभ्यः कर्मरेभ्यश्च वो नमः। (13)

(Salutations to you, potters, and to you, smiths)

(Translations: Ru. Mantras, P. 51, 52, 52 respectively)

There are also respectful references to the makers of arrows, makers of bows, hunters, hound-keepers, dogs, lords of dogs, fishermen, etc., (vide 4. 15-17). This reflects a society which respected all the professions and vocations by considering that all those contributed to the welfare of the society. This is the dignity of labour which is reflected in all the Bhakti schools in general and Vīraśaiva school in particular. The Śaivāgamas, S.S., Vacanas (Sayings) of Basavaṇṇa and other saints show this broad outlook, universal brotherhood in all matters, religious and social: For instance:

१. ब्राह्मणा क्षत्रिया वैश्याः शूद्रा ये चान्यजातयः।

लिङ्गधारणमात्रेण शिवा एव न संशयः॥

न बालवृद्धभेदोऽस्ति नमस्कारादिपूजने।

सर्वेऽपि वन्दनीया हि विधवापुष्पिणीमुखाः॥

यस्यास्ति भक्तिरीशानि वीरशैवमताश्रये।

भक्तिमात्रपवित्रा हि सर्व एवाधिकारिणः॥

(Pāra.Ā.,1.58,61,62)

“Whether they are Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras or those of any other caste, all those who have borne the Liṅga are regarded as Śiva in form. There is no doubt about this. In respect of offering salutations or

worship, there is no discrimination on the grounds of age or sex. All are to be saluted, be she a ‘sadhavā’, ‘vidhavā’ or ‘rajasvalā’. Those who have the devotion (loving attachment) in embracing Vīraśaivism, are all sacred by virtue of their devotion itself; all are eligible (for the religious and social practices)”.

२. शिवभक्तिसमावेशे क्व जातिपरिकल्पना।

इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते॥

(S.S., 11.55)

“When devotion towards Śiva has entered, where is the question of caste? When the various kinds of wood are burnt into ashes in the fire, what difference can be told?” Śivabhakti is the great leveller in society.

3. Deva devā, binnapa avadhāru

Vipra modalu antyaja kaḍeyāgi

Śivabhaktarādavaranelara onde embe

..... (Ba.Ṣaṭ. Va., no. 710)

“O Lord, O Lord! I submit this, please listen; vipra to start with antyaja to end with, are all equal – those who are devotees of Śiva”.

Philosophy of the Atharvaveda

It may be first observed here that no system of philosophy has been established in the R̥gveda. As we have already said, the key-note of the R̥gveda is - एकं सद् विप्रा बहुधा वदन्ति। (R̥v. 1.164. 46). In the Atharvaveda also, no system has been established and some deities such as Agni, Indra, Varuṇa, etc., have been described as the Paramātman. For instance, we can see the Varuṇasūkta (Atha. V., 4.16). The mantras from the first to fifth depict the all-powerful nature and omniscience of the Paramātman through the description of Varuṇa:

बृहन्नेषामधिष्ठातान्तिकादिव पश्यति।

यस्तायन्मन्यते चरन्त्सर्वं देवा इदं विदुः॥

यस्तिष्ठति चरति यश्च वञ्चति यो निलायं चरति यः प्रतङ्कम् ।
 द्वौ संनिषद्य यन्मन्त्रयेते राजा तद्वेद वरुणस्तृतीयः ॥
 उतेयं भूमिर्वरुणस्य राज्ञ उतासौ द्यौर्बृहती दूरेअन्ता ।
 उतो समुद्रौ वरुणस्य कुक्षी उतास्मिन्नल्प उदके निलीनः ॥
 उत यो द्यामति सर्पात्परस्तान्न स मुच्यातै वरुणस्य राज्ञः ।
 दिवः स्पशः प्र चरन्तीदमस्य सहस्राक्षा अति पश्यन्ति भूमिम् ॥
 सर्वं तद्राजा वरुणो वि चष्टे यदन्तरा रोदसी यत्परस्तात् ।
 संख्याता अस्य निमिषो जनानामक्षानिव श्वध्नी नि मिनोति तानि ॥

(Atha.V.,4.16.1-5)

“The great overlord of these, who, marching, understands whatever that goes on, observes as if from close by: all this the gods know. Whosoever stands, whosoever moves, whosoever deceives, whosoever goes about secretly, whosoever goes about timidly and whoever two, sitting down together, hold a secret consultation, all that king Varuṇa knows, as the third. Both this earth and that heaven, each great and extending to distant margins, are King Varuṇa’s; also the two oceans are Varuṇa’s paunches; also in this petty water is he hidden. Also whosoever should creep far off beyond the sky, he should not be released from (the fetters of) King Varuṇa; his spies move about this world; thousand-eyed, they keep a watch over the earth. Whatever that is between the heaven and the earth and whatever that is beyond, all that king Varuṇa perceives; the winkings of people are numbered for him; he throws those (punishments) like a gambler the dice”.

As regards this beautiful sūkta, Roth has said: “In the whole of the Vedic literature there is no other song which pronounces divine omniscience in such powerful terms....” (Winternitz, p. 135). This Supreme Principle is characterised by such omniscience, omnipotence and will as to reflect its Icchāśakti, Jñānaśakti and Kriyāśakti. The Upaniṣadic conception of Brahman is already in the making:

ब्रह्म जज्ञानं प्रथमं पुरस्तत् वि सीमतः सुरुचो वेन आवः ।
 स बुध्या उपमा अस्य विष्टः सतश्च योनिमसतश्च विवः ॥

(Atha. V., 4.1.1)

“Even before creation the Brahman which was undivided and which was of the nature of bliss alone existed. There was nothing equal to it then. It was the source of ‘sat’ and the residing place of ‘asat’. It enveloped everything”. In him arose a desire to create:

कामस्तदग्रे समवर्तत मनसो रेतः प्रथमं यदासीत् ।

(Atha. V., 19.52.1)

Here “kāma” is the desire to create – “sisṛkṣā”. It arose as the first seed of the mind. This is a restatement of the line taken from the Nāsadiyasūkta (Rv. 10.129.4). The Tai. U. speaks of the creation of this world by the Supreme and his entering into what he created. This idea is hinted in the following mantra:

यत्परमवमं यच्च मध्यमं प्रजापतिः ससृजे विश्वरूपम् ।
 कियता स्कम्भः प्रविवेश तत्र यत्र प्राविशत्कियत्तद्बभूव ॥

(Atha. V., 10.7.8)

“What was above, what was below and what was in the middle, all that world of manifold forms was created by Prajāpati. That Skambha who assumed the form of all this universe, entered into all that he created”. (Prajāpati – Skambha = Brahman). It is suggested here that he is the Ātman of all, he is the Inner Soul (antaryāmin). It is said:

पुण्डरीकं नवद्वारं त्रिभिर्गुणेभिरावृतम् ।
 तस्मिन्यद्यक्षमात्मन्वत् तद्वै ब्रह्मविदो विदुः ॥

(Atha. V., 10.8.43)

“The knowers of Brahman know that venerable God, the lord of Ātman, in the nine-petalled lotus flower (body), enclosed with three bonds (sattva, rajas and tamas)”. This is the source of the concept of “Antaryāmin” which is

found in the Upaniṣads. He who realises this Paramātman knows everything. That Parabrahman is the Sūtra, सूत्रस्य सूत्रम्; he who knows it is the knower of Brahman:

यो विद्यात्सूत्रं विततं यस्मिन्नोताः प्रजा इमाः।

सूत्रं सूत्रस्य यो विद्यात्स विद्याद्ब्रह्माणं महत्।।

(Ibid., 10.8.37)

“He who knows this long, long Sūtra in which all the beings are woven and who knows the Sūtra of Sūtra, is the one who knows the Brahman”. This is the first reference to the concept of ‘Sūtrātman’ (Bṛ. U., 3.7.2).

Upaniṣads

The peak of Vedic philosophical thought is represented by the Vedānta system. Upaniṣads are counted as constituting its first (Śruti) Prasthāna. The other two Prasthānas are Smṛtiprasthāna—Bhagavadgītā and Sūtraprasthāna — Brahmasūtra of Vyāsa. Bhag. G. is the quintessence of the Upaniṣads and Bra. Sū. is the compendium in Sūtras dealing with the methodology of finding the central teaching of the Upaniṣads. It is an attempt at a systematic presentation of the Upaniṣadic thought.

As regards the number of Upaniṣads, Muktika U. says that there were possibly 1180 Upaniṣads, as belonging to the Śākhās of the four Vedas, (Rgveda-21, Yajurveda-109, Sāmaveda-1000 and Atharvaveda-50 = Total number of Śākhās— 1180— Muktika U., 1.12-14). Of these the important ones (sāram) according to Muktika U. are 108: सर्वोपनिषदां मध्ये सारमष्टोत्तरं शतम्। (1.44). Among these again 13 or 14 Upaniṣads are regarded as ancient and important. They are the famous Daśopaniṣads, viz., Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya and Bṛhadāraṇyaka *plus* 4, namely, Kauṣītakī, Śvetāśvatara, Maitrāyaṇīya and Mahānārāyaṇīya. From the point of view of the Śaiva and Vīraśaiva traditions, besides the Śvetāśvatara, which is recognised as a Śaivopaniṣad,

other important Śaiva Upaniṣads are: Atharvaśikhopaniṣad, Atharvaśira-upaniṣad, Kaivalyopaniṣad, Dakṣiṇāmūrti-upaniṣad, Pañcabrahmopaniṣad, Bṛhājābālopaniṣad, Bhasmajābālopaniṣad, Rudrākṣajābālopaniṣad, Maitreyyupaniṣad, Hamsopaniṣad. Rudrahṛdayopaniṣad, Nīlarudropaniṣad, Rudropaniṣad, Liṅgopaniṣad, Śivasāṅkalpopaniṣad, Śivopaniṣad, Sadānandopaniṣad, Siddhāntaśikhopaniṣad, Siddhānta-sāropaniṣad, etc.

All these Upaniṣads are the authorities for the formulation of the religious as well as the philosophical concepts of the Vīraśaivas. It is from these Upaniṣads that the Śaivāgamas and S.S. are totally influenced in the formulation and elucidation of those concepts. Since the quotations from these Upaniṣads are cited in the preambles to the “Sthalas” and some of the individual ślokas within those Sthalas in the Sanskrit commentary and in my notes in English, are profuse, there is no necessity of proliferation here by referring to all the sources. Again while dealing with the religio-philosophical concepts of Vīraśaivism as elucidated in S.S., some important statements from the Upaniṣads have been cited. Hence, it is proposed to give some broad outlines of the influence of the Upaniṣads on S.S.

The religio-philosophical ideas of the Vīraśaivas are elucidated within the framework of the “Sādhanamārga” called “Śaṣṭhālamārga” (Bhakta, Māheśvara, Prasādin, Prāṇaliṅgin, Śaraṇa and Aikya) in which the Jñāna, Bhakti and Kriyā are combined harmoniously. As a part of this path, the two religio- philosophical aids to faith called Aṣṭāvaraṇa (Guru, Liṅga, Jaṅgama, Bhasma, Rudrākṣa, Mantra, Pādodaka and Prasāda) and Pañcācāras (Liṅgācāra, Sadācāra, Śivācāra, Bhṛtyācāra and Gaṇācāra), are also elucidated in the S.S.

Śiva-Śakti synthesis (the concept of “Śaktiviśiṣṭa-Śiva”), which is the cardinal principle of Śaivism and Vīraśaivism, has its roots, as already pointed out, in the

Nāsadiyaśūkta of the R̥gveda (10.129.2). Śvetāśvataropaniṣad substantiates this (4.10;6.8). It is this synthesis that is called “Sthala” in the ultimate Pāramārthika sense (Sthala par excellance) in the Śaivāgamas and S.S. It divides itself as Aṅgasthala (Jīvātman) and Liṅgasthala (Paramātman). These concepts in Vīraśaivism have developed under the impact of the Upaniṣads. The path of spiritual ascent through six Sthalas involves three paths, viz., Bhakti, Jñāna and Kriyā. These paths and their synthesis have been developed through the influence of the Upaniṣads like Śve. U. and their digest in the form the Bhag. G. The firm conviction that Śiva as the Supreme which is the main feature of the Māheśvara is on the lines of Śve. U., 3.4; Atha. Śikhā, 3; Bṛ. Jā. U., 1.1. Prasādīsthala is inspired by the Maitreyi U., 1.4.6: चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् । प्रसन्नात्मात्मनि स्थित्वा सुखमक्षयमश्नुते ॥ The concept of “Āhārasuddhi” (sacredness of food) due to the offering to the Guru, Liṅga and Jaṅgama and its resultant “Tattvasuddhi” as the “Prasāda”, are inspired by Chānd. U., 7.26.2— आहारशुद्धौ तत्त्वशुद्धिः । The concept of the Prāṇaliṅgasthala (S.S., 12.6) in the form of the “Jyoti” due to the Yogic collision of Prāṇa and Apāna, is on the basis of the Kaṭha U. mantra: ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति । मध्ये वामनमासीनं विश्वे देवा उपासते ॥ (5.3). The “Śivayoga-samādhi” in the Prāṇaliṅgasthala is based on the Haṁsa U., 1: गुदमवष्टभ्याधाराद्वायुमुत्थाप्य, इत्यादि । The concepts of total surrender and blissful “sāmarasya” (sati-pati-bhāva) in the Śaraṇasthala are inspired by the statement of the Bṛ. U., 4.3.21: यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम् । एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम् ॥ The main substance of the Aikyasthala has been an echo from the Muṇḍ. U., 3.2.8. and Chānd. U., 6.9.1: यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं..... पुरुषमुपैति दिव्यम् ॥ In all the 101 Sthalas, it is possible to trace the influence of the Upaniṣads. Yet to avoid prolixity, some broad influences of the Upaniṣads on the main Sthalas are pointed out above (vide Appendix-I).

Turning to the concept of Aṣṭāvaraṇa and its constituents, it may be noted that for the first time the eight constituents, viz., Guru, Liṅga, Jaṅgama, Bhasma, Rudrākṣa, Pādodaka and Prasāda are mentioned in the, Ru. U. First, Guru, Liṅga and Jaṅgama are mentioned:

जङ्गमरूपः शिवः शिव एव जङ्गमरूपः ।.... ओम् आत्मा ।

परशिवद्वयो गुरुः शिवः गुरुः शिव एव लिङ्गम् ।

(Ru. U., Unpublished Upaniṣads, P. 308-9)

Then the same Upaniṣad mentions Mantra, Bhasma, Pādodaka and Nirmālya (Prasāda):

ब्राह्मणः पञ्चाक्षरमनुभवति । ब्राह्मणास्त्रिपुण्ड्रधृतः ।

लिङ्गाभिषेकं निर्माल्यं गुरोरभिषेकतीर्थं माहेश्वरपादोदकं

जन्ममालिन्यं क्षालयति । (Ibid., p. 308-309)

Vajra U. gives details about the “Bhasmadhāraṇa” (applying Bhasma to the different parts of the body). (Unpublished Upaniṣads, P. 311-312). Jābālyupaniṣad, Bṛhājābālopaniṣad, Bhasmajābālopaniṣad, Rudrākṣajābālopaniṣad, etc., give details about the preparation of Bhasma, Bhasmadhāraṇa, the origin of Rudrākṣa and Rudrākṣadhāraṇa. (Śaiva Upaniṣads, p. 67, 68, 88, 89, 97-123, 129-133, 156-164). As regards the Liṅga and the Liṅgadhāraṇa, S.U. has spoken in brief:

अन्तर्बहिर्धारितं परं ब्रह्माभिधेयं शाम्भवं लिङ्गम्,

आधारे दहरेऽव्यक्ते स्वर्णास्फटिकवैदुमम् ।

निरन्तरानुसन्धानात् तदन्तर्धारणं विदुः ॥

चतुर्दलं द्वादशारं द्वात्रिंशदव्यक्तकं शिवम् ।

दहरेऽद्भुष्टमात्रं तमुमाकान्तमहर्निशम् ।

अन्तर्निराकारमात्मानं धृत्वा यान्ति परं पदम् ॥

.....

अन्तर्धारणशक्तेन ह्यशक्तेन द्विजोत्तमाः ।

संस्कृत्य गुरुणा दत्तं शैवं लिङ्गमुरःस्थले ।

धार्यं विप्रेण मुक्त्यर्थे शिवतत्त्वविदो विदुः ॥

यदिदं लिङ्गं सकलं सकलनिष्कलं निष्कलं च स्थूलं सूक्ष्मं च तत्परं स्थूले स्थूलं सूक्ष्मे सूक्ष्मं कारणे तत्परं च। (S.U., Unpublished Upaniṣads, p. 398, 378).

Here the Upaniṣad speaks of Antarliṅgadhāraṇa and Bahirliṅgadhāraṇa. The concentration on Śiva incessantly in the ether of the heart is the Antarliṅgadhāraṇa. All should, whether endowed with the internal Liṅgadhāraṇa or not, have the external Liṅgadhāraṇa. Liṅga is “Sakala” (with parts), Sakalanīṣkala (with and without parts) and Nīṣkala (without parts). They are respectively called Sthūla, Sūkṣma and Parāṭpara and are associated with the gross body, subtle body and causal body respectively. (These Liṅgas are respectively called Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga, also called Tṛptiliṅga). Vide S.S., 6.30, 39-48 for the details about the two Liṅgadhāraṇas and S.S., 6.48-50, for reference to the Liṅgas. Vide the Candra J.A., kri. pā., 3.23-25, 45-47, for details about “niṣkala-sakalanīṣkala-sakalatva” of the Iṣṭa-Prāṇa-Bhāva (Sthūla-Sūkṣma-Parāṭpara) Liṅgas and their establishment in the Sthūla-Sūkṣma-Kāraṇa bodies respectively. The Liṅga U. contains references to such Mantras as “सर्वलिङ्गं स्थापयति पाणिमन्त्रं पवित्रम्”, “अयं मे हस्तो भगवान्” (Rv. 10.60.12), “या ते रुद्र शिवा तनूरघोराऽपापकाशिनी” (Tai. Saṁ., 4.5.1.3), “पवित्रं ते विततं ब्रह्मणस्पते” (Rv. 9.88.1), etc., in favour of Liṅgadhāraṇa and speaks of the custom of “सर्वदेहेषु लिङ्गधारणम्” and “इष्टप्राणभावेषु लिङ्गधारणं भवति”। These ideas have got into S.S., (vide 6.59-62).

Indus Valley Civilization and Miniature Liṅgas

Due to the advent of the Aryan invasion theory and its influence on the minds of the products of British education system, it was believed that Indus Valley Civilisation was the earliest and most ancient civilisation of Bhārata. Before the discovery of Harappa and Mohenjo Daro, it was held that civilisation was brought to Bhārata by the nomadic invaders from Central Asia called Aryans some time before 1500 B.C. and that those Aryans composed

the Vedas sometime after that date. The discovery of Harappa and Mohenjo Daro civilization (3100-1900 B.C.) changed the picture at once. It revealed that there was a great civilization flourishing at least a thousand years before the supposed arrival of the Aryans. Then the advocates of the Aryan invasion theory gave a fascinating twist to the theory saying that the inhabitants of the Harappa and Mohenjo Daro cities were called Dravidians. The Aryan invaders drove them to the South. They projected the theory of Aryan-Dravidian division as based on racial grounds in stead of the real basis of the linguistic considerations. (Indus Script, Vidvan Mā. Haṁ., P. 43-44).

But this theory of Aryan invasion has been demolished thanks to the efforts of David Frawley (Vāmadeva Śāstrin, his Hindu name), Natwar Jha, N.S. Rajaram, Shrikanth Talageri, etc. On the evidence of the Sarasvatī river, i.e., findings from archaeology, satellite photography and hydrological surveys along the course of the now dry Sarasvatī, they have shown that the Aryan invasion theory and its chronology has been entirely baseless. It is clear from those evidences that Sarasvatī was once a mighty river, over five miles wide in places and that “this is entirely in accord with the Vedic accounts which make the Sarasvatī the first of rivers”. (Vedic Aryans, P. 110). Vide for instance Rv. 2.41.16. This river finally dried up around 1900 B.C., which coincides with the lower limit of the date of Indus Valley Civilization. “The main point of all this, however, is that the Aryan invasion theory leads us to the incredible conclusion that these invaders crossed six great rivers, the Indus and its five tributaries, only to establish the great majority of their settlements along the course of a river that had gone dry some five hundred years earlier, and worshipped it as the holy mother”. How strange! (Vedic Aryans, P. 111).

Two paradoxes rise their head here. The first paradox is that Vedic Aryans have created the largest body of

literature of antiquity and yet there is no achaeological record of the creators of this immense literature or of their invasion, while the Harappans have left us achaeological remains that are also most extensive but no literature. This is a great paradox known as “Frawley’s Paradox”— of history without literature for the Harappans and literature without history for the Aryans. Aryans who created the Vedas were supposed to be illiterate, while the Harappans we know were literate. Yet it is the vast literature of the illiterate Aryans that has survived while the literate Harappans have vanished without a literary trace. A paradox indeed! The second paradox is that the advocates of Aryan invasion theory ask us to believe that the uprooted Dravidians of the Harappan civilization migrated en masse to the southern part of the peninsula taking only their original language leaving their script behind and started writing in the Brāhmī script from the north after some fifteen centuries by remaining illiterate for such a long time. “The simplest way of resolving both these paradoxes is to attribute both achievements, archaeological and literary—to the same people. These are Vedic Aryans who created both Vedas and the great civilization of the people we now call Harappans”. (Indus Script : Vidvan Mā. Ham., P.48).

Decipherment of the Indus script is the last nail on the Aryan invasion coffin. The earlier efforts at deciphering the script met with failure because the whole exercise was based on arbitrary and whimsical methods. Another reason for their failure was the preconceived notion that the language of the inscriptions was Dravidian one. Each individual letter of the Indus script was ‘read’ by giving it the sound value of the particular present-day Tamil or general Dravidian word which was arbitrarily presumed to be one word, out of many, which best expressed that object or concept”. Further “that letter, on different seals, was variously read with different arbitrary variations of that sound-value.” (The Aryan Invasion, p. 58-59). The result

was a hundred different, sometimes even quite opposite “readings” for a single seal. Under these circumstances, Dr. S. R. Rao, who adopted a less speculative method, not presuming the language to be either Aryan or Dravidian, achieved wonderful results (which he has stated in his two books, viz., Lothal and the Indus Civilization and the Decipherment of the Indus Script). The result was the revelation of the direct connection between the late Indus script (1600 B.C.) and the Brāhmī script. This decipherment has demolished the Aryan invasion theory and Dr. Rao identified the language as an Aryan one. But in calling it as “pre-Vedic”, Dr. Rao seems to have accepted the then accepted date of the Ṛgveda (i. e., 1000 B. C.) as sacrosanct. (Aryan Invasion, p. 63). But this theory of the date of Ṛgveda being demolished, (say for instance, the conclusion of Bal Gangadhar Tilak that Ṛgveda was earlier to 4500 B.C. and that of Jacobi that it belonged to 4500 B.C. on the basis of Astronomical calculations), Dr. Rao’s reluctant conclusion stands suspended. The next great achievement in decipherment of the Indus script is of Dr. Natwar Jha. This leaves no doubt that the Harappan society was Vedic and that the language of the Harappan seals is Vedic Sanskrit. (Indus Script: Vidvan Mā. Ham., p. 42, 53; Vide also Vedic Glossary On Indus Seals: Natwar Jha).

Śaiva and Viraśaiva Signs in Indus Civilization

With the background as above, it is possible to observe that the signs of Śaiva faith (including those of Viraśaiva faith) discovered in the Indus Valley were the continuation of the Rudra-Śiva-Paśupati tradition of the Veda, an account of which has been already given. It is clear from the findings at the Mohenjo-Daro and Harappan sites that Śaivism was the principal faith of the Indus people. It may be noted here that the fact that the major God depicted on the seals was Śiva, especially in his aspect as Paśupati, was the main ground for branding the Indus Valley Civilization as “non-Āryan”. This God has been branded

as a “Dravidian God” borrowed by the Āryans. (Aryan Invasion, p. 361). But as we have already shown that Rudra-Śiva has been a Vedic God, who rose to prominence during the Yajurvedic period and who was called by various names such as Paśupati, Araṇyānām Pati, Śambhu, Giricara, Nīlagrīva, Kapardin, etc. If we look to these developments in the features of Rudra-Śiva, there is nothing non-Āryan about him. Nor are the words “Śiva” and “Śambhu” derived from Dravidian roots “Śiva” (to redden, to become angry) and “Cembu” (Copper, the red metal). They are derived from the Sanskrit roots “Śi” (auspicious, gracious, benign, kind) and “Śam” (being happy or existing for happiness, granting or causing happiness). These words are used in this sense only right from their first occurrence. (Aryan Invasion, p. 361).

Although we do not agree with Sir John Marshall in tacitly accepting that Indus civilization was non-Aryan, yet his observations about the signs of Śaivism and Vīraśaivism are notable. With reference to one marble statuette (Mohenjo-Daro, plate XCVIII) with its head, neck and body held erect and with half-shut eyes fixed on the tip of the nose, Marshall says that it is an “evidence that Yoga was already playing its part as a religious practice” (Mohenjo-Daro, p. 77). This is perhaps not different from Śivayoga as described in the Śve. U., 2.8:

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा सन्निरुध्य ।
ब्रह्मोडुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयावहानि ॥

Some images have been identified as those of bulls, both humped and humpless. As regards them, Marshall says: “The bull, both humped and humpless, is closely associated with Śiva and daily worshipped by his followers”. (Mohenjo-Daro, p. 72). As A. P. Karmarkar has said, “the Liṅga was already identified with Śiva during this period” (Religions, p. 43). It is interesting to note that miniature Liṅgas are also discovered in the Indus Valley sites.

Marshall says: “Indeed the only explanation applicable to them all is that they were sacred objects of some sort, the larger ones serving as aniconic agalmata for cult purposes, the smaller, as amulets to be carried on the person, just as miniature Liṅgas are commonly carried by Śaivites today”. (Mohenjo-Daro, Vol. 1, p.59).

In the light of the above, it may be noted that Rudra-Śiva in his aspect of Paśupati was the prominent God of the Indus Valley people. Those aspects of the description of Rudra-Śiva in the Sanskrit texts (such as his being a nomadic mountain-and-forest dweller, etc.,) are prominently depicted in the Indus seals. Śiva’s or Śivayogin’s yogic posture in an image reveals that there was the practice of Yoga, which is in the Śaiva context called the Śivayoga. The Liṅga form of Śiva has been also traced among the objects discovered in the Indus Valley. Both the larger and the miniature Liṅgas were found. It is the case of the miniature Liṅgas which could be borne on the body that points to the traces of a Śaiva cult which is later called Paśupata or Vīraśaiva. In the M. Bhā. there is an evidence in a prominent section:

युधिष्ठिर उवाच—

किमाहुर्भरतश्रेष्ठ पात्रं विप्राः सनातनाः ।
ब्राह्मणा लिङ्गिनश्चैव ब्राह्मणा वाप्यलिङ्गिनः ॥

भीष्म उवाच —

स्ववृत्तिमभिपन्नाय लिङ्गिने चेतराय च ।
देयमाहुर्महाराज उभावेतौ तपस्विनौ ॥

(M. Bhā. : Calcutta Edn. Ed., P. C. Roy, Anuṣāsana-parvan, 22. 1-2).

Here the first stanza contains a question by Yudhiṣṭhira to Bhīṣma as to who are eligible to receive “dāna” whether the Brāhmaṇas who are wearing the Liṅga or other than those Brāhmaṇas. In the second stanza, Bhīṣma

answers saying that “dāna” can be made to a Brāhmaṇa bearing the Liṅga or to a Brahmana who does bear the Liṅga, provided he is engaged in his religious practices, as both are engaged in penance. This shows that even before the M. Bhā. period there were some Śaivas who were bearing the Liṅga on their bodies. They were called Pāśupatas. The Pāśupata seems to be an ancient name of the Vīraśaivas, as indicated by the statement of S.S., viz., विदधतु मतिमस्मिन् वीरशैवा विशिष्टः पशुपतिमतसारे पण्डितश्लाघनीये ॥ (1.32). There were two categories of Pāśupatas as Vaidika Pāśupatas and Avaidika Pāśupatas. In his Bhāṣya on the sūtra “पत्युरसामञ्जस्यात्”, Śaṅkara has criticised Pāśupatas. (Bra. Sū., 2.2.37). Appayya dīksita in his Kalpataru has said that this criticism applies to the Avaidika Pāśupatas but not to the Vaidika Pāśupatas. Canna-vṛṣabhendra Svāmīji, in his Vira. Sar. Dī., has declared that Vaidika Pāśupatas were Vīraśaivas. (Vīraśaiva, p. 16).

2. Śaivāgamas

The Śaivāgamas are the common sources for the Śaiva as well as the Vīraśaiva religion and philosophy. If we take into consideration the extensive coverage of matter in the available Śaivāgamas, it is possible to assume that there was a vast Śaivāgama literature. The artistic construction of temples, the description of the preparation and due installation of the statues of gods on the stone platforms erected for them, the worship involving many services (upacāras) like ‘bhasmadhāraṇa’, ‘gandhadhāraṇa’, etc., the performance of many kinds of “utsavas” such as Vāhanotsava, Kalyāṇotsava, Rathotsava, etc., form the subject-matter of these Āgamas along with Śaiva and Vīraśaiva Dīkṣās, the path of the pursuit of God, the greatness and efficacy of the sacred objects like Bhasma, Rudrākṣa, the mantrajapa, etc., and the history and tradition of the teachers, and the teaching of the philosophical and religious concepts and customs of the Śaivas and the Vīraśaivas.

Number of Śaivāgamas

According to Kā. Ā., Śaivāgamas are of three kinds as Vāma, Dakṣiṇa and Siddhānta. (Pū. Kā., 26. 59). S.S. adds Mīśra to this list (5.10). Vāma has Śakti as predominant, Dakṣiṇa pertains to Bhāirava, Mīśra is concerned with the Saptamātrkās, and Siddhānta is in conformity with Veda. (S.S., 5.11). The twenty-eight principal Śaivāgamas from Kāmik. Ā. to Vā. Ā. and two hundred and eight Upāgamas of these come within the fold of “Siddhānta”. The twenty-eight principal Śaivāgamas are: 1. Kāmika, 2. Yogaja, 3. Acintya, 4. Kāraṇa, 5. Ajita, 6. Dīpta, 7. Sūkṣma, 8. Sahasra, 9. Amśumān, 10. Suprabhedha, 11. Vijaya, 12. Niḥśvāsa, 13. Svāyambhuva, 14. Anala, 15. Vīra, 16. Raurava, 17. Makuṭa, 18. Vimala, 19. Candrajñāna, 20. Bimba, 21. Prodgīta, 22. Lalita, 23. Siddha, 24. Śarvokta, 25. Santāna, 26. Pārameśvara, 27. Kiraṇa and 28. Vātula. Among these, the ten Āgamas from Kāmikāgama to Suprabhedāgama belong to “Śivabheda” and the eighteen Āgamas from Vijayāgama to Vātulāgama belong to “Rudrabhedha”. There are one to sixteen Upāgamas to each of these principal Āgamas. The total number of Upāgamas comes to two hundred and eight.

It is clear from the above enumeration that the Śaivāgama literature was very vast. All the twenty-eight Śaivāgamas are not available now. Some principal Śaivāgamas and some Upāgamas have come down to us. Even those that are available are not available in full. Be it a principal Śaivāgama or be it an Upāgama, there are normally four Pādas in each called Kriyāpāda, Caryāpāda, Yogapāda and Jñānapāda. Among the Śaivāgamas that are available, some are not preserved in all the four pādas. Another point to be noted is that the Śaivāgamas have two parts called Pūrvabhāga and Uttarabhāga. Even in this case some Śaivāgamas are found to have both the parts and some have one of the parts. Even among these parts all the four pādas have not been available.

Contents of the Pūrvabhāgas and Uttarabhāgas.

It should be noted here that the Pūrvabhāgas of the Śaivāgamas deal generally with the following in their four Pādas:

Kriyāpāda contains details about the construction of temples and the carving and installation of Śaiva statues including the Liṅga. Caryāpāda is devoted to the details about the Śaiva practices of both daily and occasional categories, Āśauca, Ācamana, Śivārcana which is the means of achieving happiness here and liberation hereafter (Bhukti and Mukti), lighting of fire, daily utsavas and occasional utsavas, bathing the idols, special worship, vows, etc. Yogapāda deals with Prāṇāyāma, Dhyāna, Dhāraṇa, Samādhi, etc., as the methods of Yoga. Jñānapāda deals with the philosophical tenets of Śaivism. The second part called Uttarabhāga of each Śaivāgama deals with Viraśaivism. This has been declared in the S. S., 5.16:

सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ॥

Generally the following are the pāda-wise contents of the Uttarabhāgas :

Kriyāpāda deals with the religio-philosophical concepts of the Viraśaivas starting with Viraśaiva Dīkṣā of three types called Vedhā, Māntrī and Kriyā the details of which are further divided into twenty-one sub-Dīkṣās (7×3=21). Details about Ṣaṣṭhalas, Aṣṭāvaraṇa, Pañcācāras, etc., generally come in this pāda. Caryāpāda deals with details about the last rites (Śivamedha) of the Viraśaivas. In the available Uttarabhāgas, we do not find the Yogapāda and the Jñānapāda. Hence, it is not possible to say anything about the contents of those pādas. Among the available Śaivāgamottarabhāgas, Sūkṣ. Ā. and Kā. Ā. have one pāda each, i.e., Kriyāpāda; Cāndra J.Ā. and Ma. Ā. have two pādas each, i.e., Kriyāpāda and Caryāpāda; Pāra. Ā., Vi. Ā.,

Supra. Ā., Svāy. Ā., and Vā. Śu. Ā. do not have any pada-division as they are available now. Contents of these will be presented in brief here. (About the availability or otherwise of the Śaivāgamas, see my book Saivāgamas, p. 10-22).

(1) Candrajñānāgama

Candra J. Ā. is one of the twenty-eight principal Śaivāgamas. It is the nineteenth in the list of Śaivāgamas and the ninth among those belonging to the “Rudrabhedā” division. It is taught by Anantarudra to Bṛhaspati, who is the preceptor of gods. Bṛhaspati makes an appeal to Anantarudra in the beginning. He brings out what he thought was the importance of Śaivāgamas in general and Candra J. Ā. in particular by saying that if Śaivāgamas were not revealed the world would have become merged in the thick darkness of ignorance without (the light of) knowledge. He had heard of many auspicious portions of *Candra J.Ā.*, i.e., the portions of its *Pūrvabhāga*. That prompted him to know the ordinations of Śiva regarding the path of mokṣa (kri. pā., 1.48). The name “Candrajñāna” is significant. The knowledge that is contained in that Āgama is pleasing and ennobling and at the same time it drives away the darkness of ignorance. The Viraśaiva path is designated as the “Pāśupatavrata”.

This Āgama has two parts called Kriyāpāda and Caryāpāda. Kriyāpāda contains 12 chapters called paṭalas, while Caryāpāda has 8 paṭalas. **The first paṭala** in the kri. pā. called “**Śivādhikyakathana**” deals with the “Tattvatraya” (Pati, Paśu and Pāśa = Śiva, Jīva and Malamāyādi). **In the beginning of the second paṭala** of the kri. pā., the Aṣṭāvaraṇas are enumerated. It is noted earlier that the Ru. U., etc., speak of the eight guardians of faith as Guru, Liṅga, Jaṅgama, etc., without using the word Aṣṭāvaraṇa. For the first time we find the enumeration of the eight Āvaraṇas by using the term “Aṣṭāvaraṇa” in the Candra

J.Ā., (kri. pā., 2.2). This technical term is also mentioned in the Kā. Ā., kri. pā., 1. 128 along with the term Pañcācāra. **The second paṭala** of the kri. pā. which is called **Gurusvarūpanirūpaṇa** deals with the first of the Aṣṭāvaraṇas called Guru. It is shown how the Guru is necessary for conferring Dikṣā and showing the path leading to Mokṣa (i.e., Ṣaṣṭhala-mārga). Even when Śiva is angry towards the Bhakta, Guru can save him; but nobody can save him if the Guru is angry : शिवे रुष्टे गुरुस्त्राता न रुष्टे निजसद्गुरौ । त्राता शिवस्तस्माद् गुरुपूजार्तो भवेत् ॥ After bringing out thus the greatness of the Guru, the Āgama gives the meritorious characteristics of the Guru and advises the devotees to invite him to their home and worship him. The characteristics of an unworthy Guru are also given so that devotees would be wary of such a Guru.

The third paṭala here called **Liṅgasvarūpanirūpaṇa**, elucidates the Liṅgatattva with the “niṣpatti” that the world consisting of the movable and the immovable is hidden (लीयते) in its belly and again it emerges from it (गम्यते). (3.8). The Liṅga is said to be “Bindunādātmaka”. Bindu in it is Śakti and Nāda is Śiva. It is the cause for the creation of the world. It is threefold as Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga. These three are twofold each and the Liṅgas are six as Ācāraliṅga, Guruliṅga, Śivaliṅga, Caraliṅga (Jaṅgaliṅga), Prasādaliṅga and Mahāliṅga. Through three kinds of Dikṣā (Kriyā, Māntrī and Vedhā), the three Liṅgas are established (by the Guru) in the Sthūla (gross), Sūkṣma (subtle) and Kāraṇa (causal) bodies by removing the Kārmikamala, Māyīyamala and the Āṇavamala from them respectively.

The fourth paṭala called **Jaṅgamasvarūpanirūpaṇa** gives an account of the nature of Jaṅgama after explaining the significance of the term Jaṅgama and brings out the greatness of the Jaṅgama. Sahaja and Māntrika are the two kinds of Jaṅgamas. Sahajajaṅgama has been threefold as

Brahmacārin, Gṛhastha and Nirābhārin. The characteristics of these, code of conduct for these, signs of devotion towards the Jaṅgama, etc., are elucidated here.

The fifth paṭala called **Pādodakaprasādanirūpaṇa** deals with the details of the Pādodaka and the Prasāda of the Guru, the Liṅga and the Jaṅgama and their great merits. **The sixth paṭala** designated **Bhasmasvarūpanirūpaṇa** gives details about the sacredness and the preparation of Bhasma on the basis of the Bha. Ja. U., the kinds of Bhāśma and the application of Bhasma on the different limbs of the body, are explained in detail. **The seventh paṭala** called **Rudrākṣasvarūpanirūpaṇa** deals with the origin of Rudrākṣa, its sacredness, its kinds, places of the body where they are to be borne according to the number of their faces, etc. **The eighth paṭala** called **Pañcākṣarasvarūpanirūpaṇa** gives an account of Ṛṣi, Devatā, Chandas, etc., of the Śaiva Pañcākṣarī mantra and mentions the methods of Mantranyāsa, Japa, etc. Three types of Japa called Vācika, Upānśu and Mānasa (the best) are explained. Sagarbha and Agarbha types of Japa, the method of Mantrapuraścaraṇa (for the “siddhi” of the mantra), etc., are elucidated.

The ninth paṭala called **Pañcācārasvarūpanirūpaṇa** deals with the five Ācāras of the Viraśaivas called Liṅgācāra, Sadācāra, Śivācāra, Gaṇācāra and Bhṛtyācāra in detail. In connection with the **Liṅgācāra**, the twenty-one sub-Dikṣās at the rate of seven each coming under the three Dikṣās called Vedhā, Māntrī and Kriyā, are elucidated. In connection with the **Sadācāra** the eight types of Śīlas are explained. The sixteen śuddhis are dealt with in connection with the **Śivācāra**. In the beginning of the section on **Gaṇācāra**, the sixty-four Śīlas are explained. Then it is said that the practice of those would lead to “Śivasāyujya”. Finally the special features of **Bhṛtyācāra** are elucidated. Generally the **Liṅgācāra** consists in the concentration on the Liṅga (the synthesis of Iṣṭa-Prāṇa-Bhāva-Liṅgas)

thinking that it is unparalleled in the world; the **Sadācāra** consists in the rendering of respectful service to the Guru, the Liṅga and the Jaṅgama with what is earned through righteous means; the **Śivacāra** consists in the firm conviction that there is no other refuge apart from Śiva, the Parabrahman, who is adept in the five functions (Pañcakṛtyas - Sṛṣṭi, Sthiti, Laya, Tirodhāna and Anugraha); the **Gaṇācāra** consists in the stubbornness in not listening to the condemnation of Śiva, Śivācāra and Śivabhaktas under all circumstances; and the **Bhṛtyācāra** is of the nature of humility that one is the servant of all the devotees of Śiva (9.4-9).

The **tenth paṭala** called **Śaivabheda** gives the characteristic features of the eight types of Śaivas called Anādīśaiva, Ādiśaiva, Pūrvaśaiva, Mīśraśaiva, Śuddhaśaiva, Mārgaśaiva, Sāmānyaśaiva and Vīraśaiva. As regards the Vīraśaiva, in particular, three types called Sāmānya, Viśeṣa and Nirābhārin are explained. The **eleventh paṭala** called **Ahnikavidhi**, gives an account of the duties and practices of the Śaiva devotee to be performed in a day (from the “brāhmīmuḥūrta” to the “śayanasaṁmaya”). Āśaucavidhi, Snānavidhi, Tripuṇḍradhāraṇa, Sandhyāvandana, Gāyatrīmantrārtha, Homavidhi, Sāyamavidhi, Śayanakrama, etc., are dealt with in connection with the daily time-table of the devotee of Śiva. The **twelfth paṭala** entitled **Varṇāśrama-dharmāvaśyakatā** emphasises the inseparable nature of Karman and Jñāna and their co-operation on the analogy of the lame and the blind persons. It is warned that the human being should never give up his Karman (duty).

Then in **eight paṭalas** of the **Caryāpāda** the last rites called Śivamedha (Antyeṣṭi) and the rules of Āśauca and atonements (Prāyaścitta) connected with them, are described. The different rites of Śivamedha called Śivamedhapraśamsā, Utkrāntisamayācāra, Utkrāntyanantara-kārya-kartṛ-krama-nirṇaya, Aurdhvadehika-vidhi and Prakīrṇavidhi are explained

in the first five Paṭalas of the Caryāpāda. The **sixth paṭala** deals with “sūtakas” of birth and death. The **seventh and the eighth paṭalas** deal with Prāyaścittavidhis.

(2) Pārameśvarāgama

Being the twenty-sixth in the list of Śaivāgamas, Pāra. Ā. is the sixteenth among the “Rudra-bheda” Śaivāgamas. It has twenty-three paṭalas. All the topics are in these chapters presented in the form of a dialogue between Pārvatī-Parameśvara. The **first paṭala** presents different religious systems under the broad four heads as Saugata. Vaidika, Saura and Vaiṣṇava. Bauddha, Saugata, Cārvāka, Jaina and Ārhata are brought under Saugata. The systems of the Vaidika tradition are not mentioned. Gopāla, Nārasimha, Rāma, Kṛṣṇa and Nārāyaṇa systems are brought under Vaiṣṇava. Then there is an enumeration of the sevenfold Śaiva, sevenfold Gaṇapatya and six Darśanas. The seven systems of Śaiva are dealt with after naming four Śaiva systems called Śaiva, Pāśupata, Soma and Lākula. Referring to the Vīraśaiva, the greatness of Bhasma, Rudrākṣa and Liṅgadhāraṇa is described. The derivation of the term “Vīra” is noteworthy here. The greatness of the Pañcākṣara-mantra and the Iṣṭaliṅga is further portrayed.

The **second paṭala** deals mainly with the preparation of the Iṣṭaliṅga casket (sajjikā), Śivasūtra (the thread for wearing the Iṣṭaliṅga in a casket on the body), the characteristics of the two types of the Liṅga called Sthira and Cara. After emphasising the greatness of the worshipper of the Iṣṭaliṅga, four types of Mukti on the lines of four types of Kaivalya are dealt with. It is emphasised as to how the Guru is necessary for the Dīkṣā of the disciple. The characteristics of the Guru and the disciple, the procedure of the Dīkṣā and the duties of a disciple are described. It is ordained here that the devotee should wear the Iṣṭaliṅga given by the Guru throughout his life and that the discarding of the Dīkṣāguru is not at all good.

The **third paṭala** presents the procedure of Dīkṣā in detail. The construction of a temporary tent (maṇḍapa) for the Dīkṣā ceremony, the duties of the Yajamāna, the worship of the five pitchers (kalaśas), the procedure of Dīkṣā, the worship of the Liṅga, the flowers required for the worship, the method of worship, the consecration of the thread for the casket, etc., are described. Then the duties of the recipient of the Dīkṣā are described. Incidentally the power of the sound of the bell is told. The Yajamāna is prescribed to do some religious rites on the fourth day of the Dīkṣā. Liṅga, Vibhūti and Rudrākṣa are praised.

The **fourth paṭala** gives a detailed description of the Homa to be performed as a part of the Dīkṣā ceremony.

The **fifth paṭala** deals with the functions such as the Iṣṭaliṅga-Śivasūtra-saṃyojana, Iṣṭaliṅgastuti, Iṣṭaliṅgā-bhīṣeka, Vibhūtidhāraṇa, Rudrākṣadhāraṇa, Gurupūjā, Mantropadeśa, etc., in connection with the Liṅgadhāraṇa. It is prescribed that he who has received the Iṣṭaliṅga through Dīkṣa should duly worship that with devotion. It is very important to note here that those who are initiated into Vīraśaivism with Liṅgadhāraṇa, are all equal irrespective of caste, creed, profession, age, sex. Besides daily and occasional rites, hospitality to the guests, worship of the Jaṅgama and generosity towards the needy, are emphasised forcefully. The greatness of the Śivayogin and Vīraśaivism is highlighted.

The **Sixth paṭala** depicts in detail the characteristics of the six-Sthalas Bhakta, Māheśvara, Prasādin, Prāṇaliṅgin, Śaraṇa and Aikya. The six “Aṅgas” of Śiva (Maheśvara), viz., Sarvajñatā, Tṛpti, Anādibodha, Svatantratā, Aluptaśakti and Anantaśakti, are enumerated and connected with the six Sthalas respectively. The six “Upāṅgas” called Bhakti, Karmakṣaya, Buddhi, Vicāra, Darpakṣaya and Samyajjñāna are explained. Incidentally “Ṣadūrmi” and “Ariṣaḍvarga” are also explained. He who is equipped with this knowledge,

would attain Mokṣa. There is a long “Śivastuti” in the end of the paṭala. It is called “Stavarāja” — “Praise par excellence”.

The **seventh paṭala** speaks of the characteristics of the six types of Śaiva—Anadiśaiva, Ādiśaiva, Anuśaiva, Mahāśaiva, Yogaśaiva and Jñānaśaiva and tells about them as the flight of steps (sopānakrama) to pursue in that order. After a brief discussion about the “Jñāna-Karma-samuccaya” (co-ordination between knowledge and action) some miscellaneous matters are described.

The **eighth paṭala** gives the derivation of the term “Vīra” again. Then after the meaning of Brahmacarya according to the Śruti, it is prescribed that it is very essential for the Śivayogins. By indicating equality among Śiva, Iṣṭaliṅga, Ātman and Guru, they are eulogised in twelve stanzas. After depicting the Vīraśaiva practices, it is said that he who follows this auspicious path of the Vīraśaivas, would never stumble from that status. “Jaṅgama-satkāra is prescribed for the devotees in the Gṛhasthāśrama.”

The **ninth paṭala** highlights the importance and potency of Vīraśaivism by saying that whoever enters it is bound to get Mukti. Whoever underscores attachments to the objects of senses and practices Vīraśaivism with depth of devotion would get Mukti.

The **tenth paṭala** deals with two kinds of Yogaśaiva called Sākāra and Nirākāra. Here methods of “Āsana” and “Dhyāna” are described. The form of Śiva to be cherished (dhyeyasvarūpa) along with Umā seated on divine seat, is described. The method of “Dhyāna” of the “Āvaraṇa-devatās” is also portrayed. Here the names of the eight Bhairavas come. Then the eight “Aṅgas” of Yoga called Bhakti, Vairāgya, Abhyāsa, Dhyāna, Ekāntasevana, Bhikṣā-ṭana, Liṅgapūjā and Satata-śivasmaraṇa, are explained. The method of Yoga of the Vīraśaivas is also described. Śama, Dama, Titikṣā, Uparati, Śraddhā and Samādhi are prescribed for the Yogins.

The eleventh paṭala gives all the details about the Pañcākṣaramantra and its “Japa”. The greatness and power of Omkāra, Pañcākṣara and Ṣaḍākṣara (Pañcākṣara beginning with Omkāra) Mantras are highlighted. Three kinds of Japa are explained.

The twelfth paṭala describes Karmayoga, Jñānayoga and Bhaktiyoga. Jñāna-Karma-samuccaya is highlighted. Two kinds of Karman called Bāhya and Āntara are told. Then three types of Bāhyakarman and five types of the same are explained. The Āntarakarman is held in great esteem. Having described the eight characteristics of “Śivadharmā”, it is said that even a “Mlecchā” who possesses those characteristics, should be respected like Śiva himself. After highlighting the importance of Bhakti, the special features and types of Bhakti are explained. The four paths of “Śivadharmā”, viz., Kriyā, Caryā, Yoga and Jñāna are described. The three principles of Śaivadarśana called Pati, Paśu and Pāśa are explained. It is pointed out that the three-fold “Vīraśaiva-dīkṣa” is essential for the eradication of the three Pāśas. The common practices of the Śaivas and the special practices of the Vīraśaivas are told.

The thirteenth paṭala prescribes Karapīṭhapūjā (worship of the Iṣṭaliṅga on the palm of hand, usually on the palm of the left hand) as the best. The devotee has to cherish the forms of the Pañcabrahmans and those of five Agnis in the five fingers while placing the Iṣṭaliṅga for worship on the palm. The method of ablution of the Liṅga and the required objects for the worship are told. The general instruction that the devotee should not get up from his seat during the worship and should get up only after the completion of the pūjā and placing the Iṣṭaliṅga in the casket.

The fourteenth paṭala deals mainly with two topics, viz., 1. the characteristics of the “Aṣṭabandhaliṅga” and 2. the method of worshipping the Guru. The size of the

Iṣṭaliṅga and the manner of wearing it are told. The atonement for the loss of the Liṅga is prescribed. The procedure of worshipping the Prāṇaliṅga is described. The worship of the Guru is also told.

The fifteenth paṭala brings out the special features of the three kinds of Vīraśaivas called Sāmānya, Viśeṣa and Nirābhārin. It is said that if the Liṅga is lost, a true Vīraśaiva gives up his life. The discarding of the Vrata of the Nirābhārin after once accepting it would amount to sin. The special practices of the Nirābhārin are told in the end.

The sixteenth paṭala speaks of kinds of Liṅgas called Sthira, Cara, Sthiracara, Carasthira, Sthirasthira and Caracara and their characteristics in detail. A brief discussion on the “Pāñcasūtraghaṭitaliṅga” comes here. The colours of the Śivasūtras and their results are explained. In the end there is a eulogy of the “Turyavīravrata”

The seventeenth Paṭala describes the daily routine of the Vīraśaiva. Leaving out Anādiśaiva, other Śaivas such as Śuddhaśaiva are portrayed. As a part of the daily routine (Āhnikā), Snānavidhi, Bhasmanirmāṇavidhi, Bhasmadhāraṇavidhi, Bhasmamahimā, Rudrākṣadhāraṇa, Iṣṭaliṅgapūjā on the Pāṇipīṭha, rules to be followed by the Śivayogin in his “Bhikṣāṭana” (going for alms), etc., are told. Mentioning the eight special features of the Vīra-māheśvara, it is said that all persons, including even the mlecchas, who have these special features, are dear to Śiva.

The eighteenth paṭala gives a detailed description of the last rites (Antyeṣṭi) of the Vīraśaivas. Some special points are made here. For instance, it is prescribed that after placing a Liṅga on the “Samādhi” of the dead person, a temple should be constructed and a spacious garden, an orchard, an orphanage, a hospital, or any such useful developments should be made in the land surrounding the Samādhi, according to one’s ability and resources.

The **nineteenth paṭala** describes the rites to be performed on the “Siddhi” day or on the “Tithi” of death. Dāna to be made at the site of the “Samādhi”, free facilities for the people to come and spend their time there, the construction of a hall with a dias for conducting lecture programmes for the benefit of the people of all castes and creeds, etc., can also be made at the site of the “Samādhi”.

The **twentieth paṭala** speaks of the kinds of Dīkṣā. The characteristics of the devotee who deserves Dīkṣā are explained. It is interesting to note that the persons belonging to the six types of Śaiva called Anuśaiva, etc., are prescribed Dīkṣā with one Kalaśa only. Then speaking of the worthy characteristics of the Vīraśaivas, it is prescribed that the Sāmānya and Viśeṣa Vīraśaivas should be conferred Dīkṣā with three Kalaśas and that the Nirābhari Vīraśaivas should be given Dīkṣā with five Kalaśas.

The **twenty-first paṭala** deals with Jñānayoga in full. The knowledge of Śiva is said to be the real knowledge. Ṣaḍūrmis and Ariṣaḍvarga are again explained. Being free from these six “ūrmis” and “aris”, the devotee should practise Yoga with the knowledge that “everything is Śiva”. This is the best means to Mukti. In reply to the question of Devī (Pārvatī) as to how Śiva assumes the form of Jīva, Paramātman (Śiva) says that the entire world is of the nature of Śiva and Śakti and the Jīva who is covered by the illusion of Māyā, forgets his real nature (as an “amśa” of Śiva). In fact there is no difference between Śiva and Jīva. In that case how does Jīva go from world to world? It is replied that he does so due to the influence of “Avidyāśakti”. In this connection there is a discussion on the nature of “Adhyāsa” here.

The **twenty-second paṭala** highlights Bhakti while in the previous paṭala there is an exposition of the Jñānayoga and Yoga. The dispassionate and desireless Bhakti is held to be the best. Śiva is said to be fond of Bhakti more than

Jñāna and Yoga. The special features of a Bhakta are described in detail. In the height of Bhakti, the devotee says that even Mukti is nothing for him. Merely by wearing the Liṅga on the body, the devotee cannot attain Mukti. Devotion is the means to Mukti. In the end, “Jaganmithyātvavāda” is depicted.

The **twenty-third paṭala** discusses the question as to how can Śiva who is “nirlepa” and “niḥsaṅga” be the substratum of the world. Through the analogies of the Ākāśa, Vāyu and Parvata, it is declared that Śiva can be the substratum as well as the material cause of the world. The next question is: How can the “advayatva” (non-duality) of Śiva be maintained when the world is in existence? In answer to this question, it is shown that the world (“nāma” and “rūpa”) is only imaginery on the authority of the Upaniṣadic statement “Mṛttiketyeva satyam”. Just as the ocean remains only one and the waves rise up and become one with that again, Paramātman is one only and the world gets emerged from him and gets merged into him again.

It may be noted here that in each of the paṭalas there is variety of topics presented. So many points get repeated in many paṭalas. It is difficult to summarise all the points made in each of the paṭalas. The above chapter-wise presentation contains a broad summary of contents of this extensive Āgama.

(3) Sūkṣmāgama

As its very name indicates, Sūkṣmāgama reveals many subtle points about Vīraśaiva religion and philosophy. The contents of the Veda are extensive, Śāstras are of many kinds, Purāṇas are also of various kinds. They contain matters that are of various lines of thought. There is neither consistency nor continuity in the contents of these. Āgamas, too, often deal with multifarious matters and are quite extensive. It is difficult to discern a systematic,

consistent and conclusive matter in such sources. Hence, as Paraśiva says, he has taught this Sūkṣ. Ā. which contains all relevant matter, which teaches the highest principle and which reveals extremely subtle points: तस्मात्सर्वार्थसंयुक्तं परमार्थावबोधकम्। सूक्ष्मतन्त्रं मया प्रोक्तं सूक्ष्मतत्त्वावभासकम्॥ (Sūkṣ. Ā., kri. pā., 1.13). Sūkṣ. Ā. is the seventh in the list and seventh among the “Śivabheda-Āgamas”. This **uttarabhāga** portion has come down to us with only Kriyāpāda containing ten paṭalas.

The first paṭala is devoted to the elucidation of the Śivatattva, which is self-evident, which is consisting of Sat-Cit-Ānanda, which is eternal, which is not associated with anything, which is pure, which is without Malas and which is without guṇas; it is without a body, but it has his disciple (disciples) as his body. It was alone with its Śakti earlier. When it desired to become many, and assumed a “saguṇa” form due to the influence of its own Śakti, the Parāśakti residing in Paraśiva assumed the form of “Nāda”. She joined the Ādiśakti which is called “Bindu” and became the cause for the “Śiva-tattva”. This was the “Śivasādākhyā”. Again Śiva is of the form of “Nāda” and Sadāśiva (Śivasādākhyā) is of the form of “Bindu”. Due to the fusion of “Nāda” and “Bindu”, there arose “Kalā”. This Kalā is two-fold as Adṛśya and Dṛśya. Sivasādākhyā and Amūrtasādākhyā are Adṛśya and the other three, i.e., Mūrtasādākhyā and Kartṛsādākhyā and Karmasādākhyā are Dṛśya. Among these five Sādākhyas, the Śivasādākhyā which is united with Śāntyatītakalā was born from Parāśakti; it is clear, has the brightness of lightning; it is the abode of all Tattvas. Amūrtasādākhyā is united with Śāntikalā and born from Ādiśakti; it is formless Liṅga, invisible, of the nature of Jyotirliṅga. Mūrtasādākhyā is united with Vidyākalā and born from Icchāśakti; it is of visible form, divine; it has the lustre of the burning fire; it is of the form of the Liṅga. Kartṛsādākhyā is united with Pratiṣṭhākalā and born of Jñānaśakti; it is divine, shines

like crystal; it is in Īśvara’s form. Karmasādākhyā is united with Nivṛttikalā and born of Kriyāśakti; it is the cause of creation, etc., it is the source and resort of all Mantras; it is white like jasmine, endowed with all auspicious marks and giver of the fourfold values of life.

The second paṭala describes Pañcaviṃśatilīlās of Śiva: 1. Śaśicūḍalīlā, 2. Umākāntalīlā, 3. Vṛṣabhārūḍhalīlā, 4. Tāṇḍavalīlā, 5. Vaivāhalīlā (Girijākalyāṇa) 6. Bhikṣā-ṭanalīlā, 7. Kāmasamhāralīlā, 8. Kālasamhāralīlā, 9. Tripura-samhāralīlā, 10. Jalandharavadhalīlā, 11. Brahmadarpanivāraṇalīlā, 12. Vīrabhadravataraṇalīlā, 13. Haridhvaṃsalīlā, 14. Ardhanārīśvaralīlā, 15. Kirātākāradhāraṇalīlā, 16. Kaṅkāladhāraṇalīlā, 17. Caṇḍeśānugrahalīlā, 18. Viṣapānalīlā, 19. Cakradānalīlā, 20. Viḡneśavaradānalīlā, 21. Somāskandalīlā, 22. Ekapādalīlā, 23. Sukhāvahalīlā, 24. Dakṣiṇāmūrtīlīlā and 25. Liṅgodbhavalīlā.

The third paṭala elucidates the nature and efficacy of the Mantra called Pañcākṣara and Ṣaḍākṣara depending on the absence or presence of “Omkāra” as its prefix. The order of the Mantra is “Namaḥ” and “Śivāya”. It has six “Aṅgas” as Ṛṣi—Vāmadeva, Chandas—Paṅkti, Devatā—Sadāśiva, Bija—Praṇava, Śakti—Umā, Kīlaka—Śiva. These six Aṅgas should be respectively assigned (through Nyāsa) to Śiras, Mukha, Hṛdaya, Nābhi, Guhya and Pāda. (This is called Aṅganyāsa). Every syllable of the Mantra has Ṛṣi, Chandas, Devatā, Varṇa, Svāra and Mukha. Then Nyāsavidhi, Japavidhi, Puraścaraṇavidhi, Akṣamālikālakṣaṇa are explained in detail.

The fourth paṭala elucidates all details about the Ṣaḍākṣaramantra. Omkāra which is the source of power for the Ṣaḍākṣaramantra, is of five kinds as Sākalya, Śāmbhava, Saukhya, Sāvaśya and Sāyujya. (i) अ - उ - म - ह - Sākalya; (ii) अ - उ - म - ह - इ— Śāmbhava; (iii) अ - उ - म - ह - ई— Saukhya; (iv) अ - उ - म - ह - ए— Sāvaśya; (v) अ - उ - म - ह - औ— Sāyujya. Every “Praṇava” has Ṛṣi, chandas, etc.

“Om̐kāra” is said to be the “body” of Śiva; Na-maḥ-Śivāya – the five faces of Śiva called Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna (Pañcabrahmans). This Mantra is itself “Pañcabrahmātmaka”, all “Pañcatattvātmaka”. The Ṣaḍakṣaramantra represents all things that are consisting of six “Tattvas”. य-वा-शि-मः-न stand respectively for Śiva-sādākhyā, Āmūrtasādākhyā, Mūrtasādākhyā, Kartṛsādākhyā and Karmasādākhyā. “Om̐kāra” is regarded as Mahāsādākhyā. The Ṣaḍakṣara represents six Liṅgas, viz., Mahāliṅga, Prasādaliṅga, Caraliṅga, Guruliṅga and Ācāraliṅga, six Sthalas, viz., Aikya, Śaraṇa, Prāṇaliṅgin, Prasādin, Māheśvara and Bhakta; and all consisting of six Tattvas.

The fifth paṭala deals with the relation between the Guru and the Śiṣya. The characteristics of the Guru are elucidated. Śrī Guru should be looked upon as Paraśiva himself. He nourishes the spiritual capabilities of the Śiṣyas and guides them through “Śikṣā” and “Dīkṣā”. The Śiṣya, on the other hand, should be truthful, obedient to the Guru and free from the notions of “I” and “mine”. The Guru tests him and confers Dīkṣā on him by observing the descent of Śakti (Śaktipāta) in him after teaching “Śivācāra” to him.

The sixth paṭala is devoted to the elucidation of the Liṅgatattva. Śiva who is of the form of “Nāda” is the Liṅga; Śakti who is in the form of “Bindu” is the Piṭha (of the Liṅga). The union of Nāda and Bindu (Śiva and Śakti) gives rise to “Kalā”. This “Kalā” is very subtle. Like oil in the sesamum seed, like fragrance in the flower, Kalā shines in the Liṅga. This Liṅga with Kalā is fit to be worshipped. One can attain Bhoga and Mokṣa through the worship of this Liṅga. The Mānasapūjā described here is the most fascinating one. Karma, Tapas, Japa, Dhyaṇa and Jñāna are the “Pañcayajñās” of the Vīraśaivas. The grandeur of what is called “Ṣaṭsthalaliṅgapūjā” can be seen only by reading and practising it.

The seventh paṭala gives the special features of the seven types of Śaiva and those of the Sāmānya, Viśeṣa and Nirābhārin types of the Vīraśaivas.

The eighth paṭala discusses about the “Liṅgāṅgasthalasamanvaya”. The six Sthalas, Bhakta, Māheśvara, Prasādin, Prāṇaliṅgin, Śaraṇa and Aikya are called Aṅgasthalas (as they pertain to the Aṅga, i.e., Jīva). The six Liṅgas, Ācāraliṅga, Guruliṅga, Śivaliṅga, Caraliṅga, Prasādaliṅga and Mahāliṅga represent Liṅgasthalas. The six Aṅgasthalas are associated with the Liṅgasthalas respectively. The Ācāraliṅga has three sthalas as Sadācāra, Niyatācāra and Gaṇācāra; Guruliṅga has Dīkṣāguru, Śikṣāguru and Anubhāva (Jñāna) guru; Śivaliṅga has Iṣṭa, Prāṇa and Bhāva; Caraliṅga has Svaya, Cara and Para; Prasādaliṅga has Śuddha, Siddha and Prasiddha; and Mahāliṅga has Piṇḍaja, Aṇḍaja and Bindvākāṣa. Thus the number of Liṅgasthala (6×3) is eighteen. Bhakta is one who has given up all “abhimāna”; Maheśvara is one whose mind is pure; Prasādin is one whose mind has become steady; Prāṇaliṅgin is one who is in the form of the Liṅga having been freed from the delusion of Jīva; Śaraṇa is one whose mind is cleared of all worries due to the realisation of Śiva as eternal; Aikya is one who is completely relieved of the delusion of duality between Śiva and Jīva. Again Each of the Liṅgas, Ācāraliṅga, etc., has six Bhaktas (Aṅga=Jīva) Mohin, Bhakta, Pūjaka, Vīra, Prasādin and Prāṇin and they are called as Ācāraliṅgamohin, etc., (6) Guruliṅgamohin, etc., (6) Śivaliṅgamohin, etc., (6) Caraliṅgamohin, etc., (6) Prasādaliṅgamohin, etc., (6) and Mahāliṅgamohin, etc., (6). Thus the six Liṅgasthalas get multiplied by association with the six Aṅgasthalas each (6×6) and become 36 sthalas. This “Anusandhāna” of the Aṅgasthalas with the Liṅgasthalas is said to be “Liṅgāṅgasahitya”.

The ninth paṭala is devoted to the elucidation of the greatness of the Śivabhaktas. On the basis of differences in “Ācāra”, Bhaktas are fourfold as Uttamottama, Uttama,

Madhyama and Kaniṣṭha. Those who reside in the worlds of Siddhas and Vidyādharas are **Kaniṣṭha**; royal sages, divine sages, Brahmarṣis are **Madhyama**; these are respected in the worlds and capable of cursing and blessing; those who adhere to the injunctions of Śiva are **Uttama**; these are of three kinds as Sālokya, Sāmīpya and Sārūpya; those who adore Śiva with their respective professions are **Uttamottama**; these are devoted worshippers of the **Prāṇaliṅga**, deeply devoted to Dharma and deserve respect from all the worlds.

The **tenth paṭala** contains a Śivastuti which is recited with devotion by Pārvatī, who eulogises Śiva's Pañca-brahmamayasvarūpa, tattvātītatva, tattvasvarūpatva, etc. It is a very charming hymn.

(4) Kāraṇāgama

In the Kāraṇāgama-uttarabhāga, ten paṭalas of the kriyāpāda are available. This Āgama is the fourth in the "Śiva-bhedāgamas". The contents of the ten paṭalas are given below in brief.

First paṭala: Mahāpāsupatavrata: The first paṭala deals with the special features and greatness of the Mahāpāsupatavrata or Sāmbhavavrata, which is the other name given to the Viraśaiva. This is also called Śirovrata and Atyāśramavrata. This "Vrata" is in conformity with the Vedānta doctrine of the Upaniṣads. Those who aspire for Mokṣa should practise this "Vrata" with deep and firm devotion. Whosoever aspires for Mukti immediately (sadyomukti), be he a Brahmacārin, a Gṛhastha, a Vānaprastha, or a Sanyāsin, he should take to this "Vrata". The principal feature of this "Vrata" is the Śivadikṣā consisting in the "Liṅgadhāraṇa" which is the veritable axe to cut asunder the rope of nescience.

Śivadikṣā: Śivadikṣā is threefold as Vedhādikṣā, Manu (mantra) dikṣā and Kriyādikṣā. This three-fold Dikṣā is performed by the Guru. Śrī Guru performs these three

Dikṣas to remove the three malas, viz., Kārmikamala, Māyīyamala and Āṇavamala, residing respectively in the three bodies, namely, gross (Sthūla), subtle (Sūkṣma) and causal (Kāraṇa) and establishes three Liṅgas called Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga in those bodies respectively. Thus this "saṁskāra" is called Dikṣā because it gives Liṅga-traya-sambandha and removes the three Malas. That by which something is given (dīyate) and that by which something is removed (kṣīyate), is the Dikṣā.

For the purpose of doing Kriyādikṣā, Dikṣāmaṇḍapa has to be constructed. The Maṇḍapa should be of quadrangular shape erected with sixteen pillars. It should have four doors, decorated with green (mango) leaves and flags. A platform of the measurement of 1/9th portion of that Maṇḍapa should be built in the middle of it. Kuṇḍas (basins for placing Kalaśas) should be made in three sets of nine, five and one in the Maṇḍapa. In one part of the Maṇḍapa, a circular formation with the flours of five colours should be made. The Guru should enter the maṇḍapa after taking bath. He should be accompanied by Māheśvaras. The Śiṣya should take bath and come into the maṇḍapa holding "phala-tāmbūla" in his hand. He should prostrate before the Guru and appeal to him for Dikṣā to get rid of the oppressions of life and cross over the ocean of "saṁsāra". Then the Guru starts the Dikṣā ceremony.

After Saṅkalpa, Gaṇeśapūja, Svastivācana, Puṇyāha, Ṣaḍadhvaśuddhi, Kalaśapūjā, etc., the Kriyādikṣā begins. Seven rites also called dikṣās come under Kriyādikṣa and they are Ājñā, Upamā, Kalaśābhiṣeka, Svastikārohaṇa, Bhūtipaṭṭa, Āyatta and Svāyatta. As a part of the Svāyatta-dikṣā, the consecrated miniature Liṅga called Iṣṭaliṅga is placed by the Guru on the Śiṣya's left palm. Then the seven dikṣās coming under Vedhādikṣā called Samaya, Niḥsaṁsāra, Nirvāṇa, Tattva, Ādhyātma, Tattvaviśodhinī and Tattva-bodha, are performed. During these dikṣās, the Guru infuses the Śivakalā into the Śiṣya's head by placing his

hand on the head. He also draws the “Citkalā” from the brain of the Śiṣya and infuses it into the Iṣṭaliṅga on the palm of the latter’s hand. In this process he also establishes the Bhāvaliṅga in the Śiṣya’s Kāraṇa-śarīra. Then come the seven dīkṣās of the Māntrīdīkṣā called Ekāgramatī, Dṛḍhavrata, Pañcendriyārpaṇa, Ahimśā, Liṅganiṣṭhā, Liṅgamanolaya and Sadyomukti. During this Māntrīdīkṣā, the Guru imparts the Mantra in the right ear of the Śiṣya and establishes in the process the Prāṇaliṅga in the Śiṣya’s Sūkṣma-śarīra.

Second paṭala: Śāmbhavadīkṣāmahattva: This paṭala gives an account of the most instructive “Prašnottara” between Pārvatī and Parameśvara regarding Śāmbhavadīkṣā. Pārvatī raises some questions and Śiva answers them.

Question - 1 : As per and the statement, “Jñānādeva tu kaivalyam”, knowledge alone is enough to attain Mokṣa. Such being the case, how can we say that Mukti can be attained through “Śāmbhavavrata” only? When it is said that there is no Mukti without knowledge, does it not mean that there is no use of this “Vrata”?

Answer - 1 : “Mukti is through knowledge only”— this is true. But knowledge does not arise without Śāmbhavavrata. It is through the Śāmbhavavrata only that one becomes eligible for Mukti. Even the instruction of knowledge given to one who is not given Dīkṣā and who is of impure mind, goes in vain like the seed planted in a desert. This is the greatness of the Śāmbhavavrata.

Question - 2 : Let us assume that there is a person who is given Dīkṣā. He does not have right knowledge and is bound by desire and hatred. How can he attain Mukti?

Answer - 2 : One may be ignorant, one may be deceitful; yet, if he practises Śāmbhavavrata, Śiva would grant right knowledge at the time of death. He who practises Śāmbhavavrata is assured of Mukti like one who dies in Kāśī. Through the Śivajñāna he gets Mukti.

Question - 3 : Such a Śāmbhavavrata which creates firm attachment to knowledge, is suitable for the Sanyāsins. How can such an attachment to knowledge arise in the case of householders who are engaged in daily or occasional duties?

Answer - 3 : How can you say that the Sanyāsins are alone eligible for Mukti? Whosoever the person might be, whether a Brāhmaṇa, Kṣatriya, Vaiśya or Śūdra, whether a male, a female or a eunuch, everyone is eligible for Mukti. Śāmbhavavrata is the gift of Śiva’s grace and it gives rise to knowledge and that leads to Mukti.

Question - 4 : How can women follow Śāmbhavavrata? Should they undergo Dīkṣā? If that is the case, when should they undergo Dīkṣā, whether before marriage or after marriage?

Answer - 4 : This Vrata is necessary for women, too. They should undergo Dīkṣā after marriage.

Question - 5 : If it is after marriage, from whom should a woman take Dīkṣā, whether from her husband or from somebody else?

Answer - 5 : After marriage, a woman should take Dīkṣā from her husband. If the husband is not in a position to give Dīkṣā, she can take Dīkṣā from the Guru of her husband.

Question - 6 : If she takes Dīkṣā from the Guru other than her husband, would she not become “anyaśeṣa” (anyādhīna—dependent on another man)? If she takes Dīkṣā from her husband the latter would be her father. How can she be his wife?

Answer - 6 : A woman should follow the directions of both the Guru and the husband. That being the case there is no harm if somebody else is her Guru. The question of “anyaśeṣatva” arises only when she is enjoyed sexually by the person who has given Dīkṣā to her. Further since the consideration of a Guru (one who has given Dīkṣā) as

father is only metaphorical (secondary), there will not be any jerk to the husband and wife relation.

Question - 7 : Where is the time for a woman who is busy with her household duties, to acquire knowledge? In the case of a woman who is firmly devoted to the Liṅga, how is it possible for her to render service to her husband and the parents of her husband and to look after her children?

Answer - 7 : A woman can render service to her husband and the parents of her husband or look after her children in such a way as it would not come in the way of her firm devotion to the Liṅga.

Third paṭala: Āhnikavidhi of the Śāmbhavavratin : According to the Bhāratīya tradition one “dina” means a day and a night, i.e., from sunrise to sunrise. The daily routine of a Śāmbhavavratin is accordingly given here.

A devotee should rise early in the morning at what is known as “Brāhmī-muhūrta” (before sunrise) and should cherish Śiva while touching the Iṣṭaliṅga to his eyes. He should complete the morning duties and take bath. The branch of a tree (except bilva tree) should be consecrated with the mantra – “मधुवाता” (Ṛv. 1.6.18) and a twig for the purpose of brushing the teeth should be taken from that branch. A great river, a natural lake, a tank or a spring is good for taking bath. There are two types of “snāna” called Malasnāna and Mantrasnāna. Malasnāna is the bath in a river, etc., for the purpose of removing the dirt. Mantrasnāna consists in taking bath to the accompaniment of a procedure consisting of five “aṅgas” called, Saṅkalpa, Sūktapaṭhana, Mārjana, Aghamarṣaṇa and Devatātarpaṇa. The water should be made sacred by the Vedic mantras, especially Pañcabrahma-mantras — “सद्योजातं प्रपद्यामि”, “वामदेवाय नमो”, “अघोरेभ्यो”, “तत्पुरुषाय” and “ईशानः सर्वविद्यानां” (Tai. Ā., 7.43-47).

Bhasmasnāna is also prescribed. This consists in the smearing of the body with the Bhasma to the accompaniment

of the Pañcabrahma - mantras, etc. This can be done after taking the usual bath and sitting on a mat for “pūja”. Then “Tripuṇḍradhāraṇa” is prescribed. It consists in applying the Bhasma through the three middle fingers (tarjanī, madhyamā and anāmikā) to the different parts of the body: head, forehead, ears, eyes, nostrils, face, neck, shoulders, arms, forearms, chest, sides, navel, buttocks, knees, shanks and feet. In the same way rosaries of Rudrākṣas should be tied around the different parts of the body. This is called Rudrākṣadhāraṇa.

Then come Sandhyopāsanā and Śivapūjā: The deity of the Savitṛmaṇḍala or Sūryamaṇḍala being Śiva and that of Gāyāthṛī (Sāvitrī) mantra being also Śiva, Sandhyopāsanā with Gāyatrīmantra is not prohibited for the Vīraśaivas. That is why this is told in this Āgama. Then the worship of the Liṅga and Pañcākṣarajapa are to be performed without fail three times a day (three sandhyās - morning, noon and evening).

The day should be divided into eight parts. In the first part of the day, all the above functions should be completed. In the second part, the study of Veda and Āgama should be pursued and the disciples should be taught Śāstras. The post-sunrise worship should be performed. Samits, Kuśa grass (darbha), flowers, Bilvapatra, Guggula, etc., should be brought for Homa and Pūjā. In the third part, whatever that is necessary for livelihood should be done. In the fourth part, the midday bath and performance of pūjā are prescribed. At the end of the pūjā, the Pañcayajñas should be performed. After midday worship, the Jaṅgamas and guests should be greeted and fed. Then the devotee should take food by offering it to the Liṅga and thus making it the Prasāda. Then the time upto the evening should be spent in singing stotras and reading Purāṇas.

Then after taking bath in the evening, the devotee should do Homa and Pūjā and render hospitality to the

arrived guests. Then performing Pūjā in the night, he should take Prasāda and go to bed with his head towards the west by doing Śivasmaraṇa. This is the daily routine of the Vīraśaiva.

Fourth paṭala : Pūjātraya and Pūjāsāmagrī : Śivapūjā is said to be of three types as Laghvī, Gurvī and Mahatī (brief, with some details and elaborate). Among these Mahatī Pūjā is the best. He who cannot manage it, he can take to a less elaborate pūjā called Gurvī. Just before taking food, he should do Laghvī pūjā.

The same directions are given regarding the practices on the day of eclipse. If the eclipse is in the first Yāma, the night worship should be done after midnight. If it is in the second or the third Yāma, “Avasarapūjā” should be performed and fasting should be done. If the eclipse is in the second or the third Yāma, Śivapūjā should be done one Yāma before and fasting should be undertaken. During the lunar eclipse, fasting should be done during the first Yāma. Those who cannot do fasting should take their food before the eclipse. If the sun sets in the state of eclipse, there is no necessity of fasting.

The next topic that comes here is the “maṇḍalaracanā” — maṇḍalas=diagrams for arranging the materials of worship. Pādya, Arghya, Ācamaṇīya, Pañcāmṛta, etc., should be put in cups and those cups should be arranged in the maṇḍala. There are three types of Maṇḍala called Padma-maṇḍala, Bhadramaṇḍala and Tattvamaṇḍala. That maṇḍala which has the shape of a lotus in eight petals is the Padma-maṇḍala. When eight lines lengthwise and eight lines widthwise are drawn in such a way as to form forty-nine squares, then that maṇḍala is called Bhadramaṇḍala. When thirty-seven lines lengthwise and thirty-seven lines widthwise are drawn in such a way as to form one hundred and ninety-six squares, then that maṇḍala is called Tattvamaṇḍala. Among these maṇḍalas, Padmamaṇḍala is suitable for Avasarā and Laghvī types of Pūjā, Bhadramaṇḍala for

Gurvī and Mahatī types, Tattvamaṇḍala is a means to “Tattvānubhava”.

The number of Dīpas, Nīrājanas and Vartikās required for each type of pūjā is prescribed. One Dīpa is required for Avasarā and Laghvī and two or four Dīpas are required for Gurvī and Mahatī. Three Nīrājanas called Darśana, Majjana and Avasara, are required for the Avasarā; nine called Darśana, Majjana, Avasara, Māṅgalya, Karpūra, Śṛṅgāra, Mahat and Asaṅkhyāta are for Laghvī. Eleven including the other two called Sānurāga and Tāmbūla are for Mahatī; (about the number of Nīrājanas in the Gurvī, nothing is told). As regards the Vartikās, three are required in Avasarā, nine or twelve in Laghvī, eighteen or thirty-six in Gurvī and nine to ninety-six or one hundred and eight, three hundred or one thousand in Mahatī. Each “Vartikā” should be made through the twining (twisting) of thirty six threads.

The last portion of the paṭala is devoted to the enumeration of the kinds of flowers that are fit for pūjā. White flowers which are classed as Sāttvika flowers, are dear to Śiva. They bring Mokṣa. The flowers of mixed colour or yellow colour are called Rājasa flowers. They bring bhoga and mokṣa. Black flowers are called Tāmasa flowers. They are prohibited.

Fifth paṭala : Pūjāpātras, etc. : The more the materials of worship the more is the contentment in pūjā. The devotee should neatly arrange the materials of worship, sit in “Sukhāsana”, do “saṅkalpa” and do worship without speaking to any one. There should not be any break in the pūjā. During the pūjā, the devotee should be calm. The materials of worship should be bought without bargain with money earned through righteous ways. The devotee should not move out without completing the pūjā begun once when he remembers some urgent work or when called by somebody. When the Guru sends a word to come, the Guru should be informed about his engagement in Pūjā.

But when the second call comes from the Guru, he can leave the pūjā in the middle and go to the Guru.

The number of vessels required in a pūjā are eleven called Sāmānyārghya, Pādya, Arghya, Ācamāniya, Tyāga, Jñāna, Ānanda, Snānajala, Pādaprasāda, Pādodaka and Śivakumbha. They should be made of gold, silver or copper, depending on the resources of the devotee. The Bilva vessels are regarded as the best. Gandha, Dhūpa, Ghaṇṭā, Śāṅkha, Darpaṇa, Chatra, Cāmara, etc., are also required. The vessels filled with required materials (Arghya, etc.), should be consecrated with “Pañcabrahmamantras”. Gurudhyāna is prescribed prior to the commencement of pūjā.

Sixth paṭala: Pūjādividhāna: The sixth paṭala propounds the methods of the different pūjās such as “Avasarā”. The first one described is the Avasarā Pūjā. Padmamaṇḍala should be drawn. Dīpās should be lighted. Ghaṇṭānāda is in the beginning. Then come “Ācamana” and “Prāṇāyāma” (according to the ability). After that the “saṅkalpa” should be made by citing the place, time, etc. The Iṣṭaliṅga should be placed on the left palm. Nirājana, Bhasmaprokṣaṇa, Pādya, Arghya, Abhiṣeka, Bhasmalepana, offering of Gandha and flowers, incense, Nirājana, Japa, Naivedya, offering of Mantrapuṣpa, Japa, Nirmālyavisarjana, placing the Liṅga covered with a cloth in the casket—these come in due order in the Avasarā pūjā. Laghvī pūjā has certain things in common with Avasarā Pūjā. Japa of the Ṣaḍakṣaramantra one hundred and eight times, Liṅgatīrthasvīkāra after abhiṣeka, Nirājana as often as possible, Bilvapatra-dhāraṇa, Sevā with Chatra, Cāmara, Vyajana, Darpaṇa, etc., Ghaṇṭānāda, Śāṅkhanāda, Mahānirājana, are more items of worship that are special to Laghvī pūjā.

Seventh paṭala : Mahāpūjāvidhi: The seventh paṭala deals with the Mahāpūjāvidhi. Bhadramaṇḍala should be drawn. The vessels required for pūjā are arranged. The

devotee sits in “sukhāsana” posture. Two or four Dīpās are lighted. With the permission of the Māheśvaras (gaṇas), the devotee does Ācamana and Prāṇāyāma and takes the Iṣṭaliṅga on his left palm. Then the worship that follows is called **Ṣaṭsthala pūjā** because several rites of worship are deemed as representing the six sthalas, Bhakta, Māheśvara, etc. Liṅgasamskāra with the Mudrās, Nirīkṣaṇa, Prokṣaṇa, Tāḍana, Avakuṅṭhana, Amṛtikaraṇa with Dhenu-mudrā, showing the Padmamudrā and Liṅgamudrā to the Iṣṭaliṅga, offering Pādya, Arghya, etc., represent the items of the **Bhaktasthala**. The sanctification and worship of the palm, Bhasmasnāna, Ṣaḍakṣaramantrajapa after placing the Iṣṭaliṅga on the left palm, Ṣaḍaṅganyāsa, etc., represent the **Māheśvarasthala**. Smearing the Liṅga with Bhasma, the devotee should do “anudhyāna” and should worship the Liṅga according to the “Daśāvadhānavidhāna” with Nirīkṣaṇa and Nirājana. This is the pūjā part representing **Prasādīsthala**. Applying Bhasma to the Liṅga and decorating it with flowers, the devotee should do Nirājana. The Liṅga should be rendered “Abhiṣeka” with Pādya, Arghya, etc., washing the (feet of the) Liṅga and assuming Pādya for washing the feet, Arghya for cleansing the hand and Ācamāniya for purifying the mouth, he should render Abhiṣeka to the Liṅga with the Namaka-Camaka of the Rudradhyāya (Tai. Saṁ., 4.5,6) and the Puruṣasūkta (Rv. 10.90). Ṣoḍaśopacāra pūjā should be rendered. This is **Prānalīṅgīsthala pūjā**. The eatables should be sprinkled with water (pariṣecana) by Vyāhṛtis- ॐ भूर्भुवः स्वः....., Śrī Rudragāyatrī— तत्पुरुषाय विद्महे महादेवाय धीमहि । तन्नो रुद्रः प्रचोदयात् । and Śāvitṛī mantra — तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ Then they should be offered to the six Liṅgas, Ācāraliṅga, etc., with स्वाहा । This represents the **Śaraṇasthala**. The offering of flowers, incense, Nirājana and Puṣpāñjali and the partaking of Pādodaka-Prasāda constitute the pūjā of the **Aikyasthala**. Then Naivedya-samarpaṇa Sthala-wise, is presented.

Naivedya-samarpaṇa: In the **Bhaktasthala**, Gandha should be offered with the medium of the nose to the Ācāraliṅga, which is of the nature of Sadyojātamukha with Kriyāśakti, through the hand in the form of “sucitta” with Śraddhābhakti, muttering the “Na-kāra” mantra. In the **Māheśvarasthala**, Rasa should be offered with the medium of the tongue to the Guruliṅga, which is of the nature of Vāmadevamukha with Jñānaśakti through the hand in the form of “subuddhi”, with Niṣṭhābhakti, muttering the “Maḥ-kāra” mantra. In the **Prasādīsthala**, Rūpa should be offered with the medium of the eyes to the Śivaliṅga, which is of the nature of Aghoramukha with Icchāśakti, through the hand in the form of “nirahaṅkāra” with Avadhānabhakti, muttering the “Śi-kāra” mantra. In the **Prāṇaliṅgisthala**, Sparśa should be offered with the medium of the skin to the Caraliṅga, which is of the nature of Tatpuruṣamukha with Ādiśakti, through the hand in the form of “sumanas” with Anubhāvabhakti, muttering the “Vā-kāra” mantra. In the **Śaraṇasthala**, Śabda should be offered with the medium of the ears to the Prasādaliṅga, which is of the nature of Īśānamukha with Parāśakti through the hand in the form of “sujñāna” muttering the “Ya-kāra” mantra. In the **Aikyasthala**, Tṛpti should be offered with the medium of the mind to the Mahāliṅga which is of the nature of Paraśivamukha with Cicchakti, through the hand in the form of “sadbhāva” with Samarasabhakti, muttering the “Praṇava” mantra. In this manner the padārthas like Gandha, etc., should be offered to the different Liṅgas through the media of the senses such as nose, etc., and should be received back in their Prasāda forms through those very senses. The whole process of Ṣaṣṭhalapūjā and of offering the objects of senses to the different senses, is mental.

Dvididha-samarpaṇa: The Samarpaṇa is twofold as Arcāṅga and Sārvakālīka. The Upacāras (forms of “sevā”) done in the four Sthalas from Bhaktasthala to Prāṇa-

liṅgisthala, constitute the “Arcāṅgasamarpaṇa” and the offering of eatables, etc., in the Śaraṇasthala constitutes Sārvakālīkasamarpaṇa. With the samarpaṇa of the different padārthas as above, the Mahāpūjā comes to an end. Then the Iṣṭaliṅga should be kept in the casket.

Eighth paṭala : Tāntrikapūjākrama : In the Pūjā described in the previous two paṭalas (6th and 7th), every item of worship (Upacāra) is accompanied with a Vedamantra. It is said here: विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ । तत्र पञ्चाक्षरस्तत्र शिव इत्यक्षरद्वयम् ॥ (8.4)— “Among the lores, Śruti (Veda) is superior; in the Śruti, the eleven Anuvākas of Rudra (Tai. Śa. 4.5. 1-11) are superior; in them again the Pañcākṣaramantra (Tai. Saṁ., 4.5.8) is superior; and in that mantra the two syllables “Śiva” are superior. When the items of worship (Upacāras) are accompanied with Śivāgama-mantras, the worship is called “Tāntrikapūjā”. All these mantras are given in this paṭala.

Ninth paṭala : Pārvatī-Parameśvara-saṁvāda : He who is engaged in pūjā, should follow some restrictions. He should not use the water touched by an “adīkṣita” during the course of the worship of the Liṅga. Whatever he partakes (eatable or potable) it should be first offered to the Liṅga. What is offered to the Liṅga, becomes the “Prasāda”. It means that Prasāda alone should be partaken. In this connection there is a discussion between Śiva and Pārvatī. Many questions are raised by Pārvatī and Śiva answers them for the edification of the people at large.

Question - 1 : A wife, sometimes, eats something left over by her husband. Since the husband has offered it to his Iṣṭaliṅga before partaking it, it has become the “nirmālya” (offered). How can the wife offer that again to her Liṅga before eating it? or how can she take it without offering it to her Iṣṭaliṅga? Further “Nivedana” is of two types as Liṅgapahogarūpa and Anujñārūpa. What is

offered to the Liṅga is “Liṅgapabhogarūpanivedana”. The left over of the husband is called the Anujñārūpanivedana. The Śivavratīn should take the Liṅgapabhogha-naivedya as “iṣṭa” and the Anujñārūpa-naivedya as ‘aniṣṭa’. Since what is left over by the husband should not be offered to her Iṣṭaliṅga by the wife, what is the way out for this?

Answer - 1 : In the case of a married woman, both types of Naivedya are acceptable. What is left over by the husband should be partaken as Anujñārūpa-naivedya. She need not offer it again to her Iṣṭaliṅga.

Question - 2 : The rule that what is offered to the Iṣṭaliṅga should not be left. Then how can the husband give his “bhuktaśeṣa” to his wife? How can the Guru give his “Bhuktaśeṣa” to his disciple? Can the wife or the disciple offer what is so obtained to her or his Iṣṭaliṅga again?

Answer - 2 : It is not wrong if the husband gives his left over to his wife or the Guru gives his “Prasāda” to his disciple. The wife need not offer that again to her Iṣṭaliṅga. Since the Guru takes only three “kaṇas” (pieces) of the food (Prasāda) without associating it with his saliva, before giving it as a Prasāda to his disciple, what is given as Prasāda by the Guru should be deemed as pure and offered to the Iṣṭaliṅga again before partaking it.

Question - 3 : Can he who has received Śivadīkṣā do “Smarāṇa” and “Pūjana” of other deities?

Answer - 3 : Just as a servant of the king renders service to the ministers, etc., with the permission of the King, so the Śivabhakta, when occasion arises, deem it as the order of Śiva and do the smarāṇa-pūjāna of other deities.

Question - 4 : Can the Viraśaivas worship the “Mahātmans” of other faiths?

Answer - 4 : This can be done mentally but not physically.

Tenth Paṭala : Prāyaścittavidhi : Although the principal content of this paṭala is pertaining to Prāyaścitta, incidentally some other topics are referred to. For instance, the question as to who is the “Adhikārin” (eligible person) for installation of Devatās in the temples, is discussed here. The answer is that the priest who is Dīkṣita (Śivadīkṣā-sampanna), has the authority to install the Devatās in temples.

Under the topic of Prāyaścitta, some questions are raised by Pārvatī and are answered by Śiva:

Question - 1 : While changing sides in sleep, the casket containing the Iṣṭaliṅga comes under our body. What is the atonement for that “doṣa”?

Answer - 1 : For the plausible “doṣa” of the touch of her feet to her husband during sleep in the night, the wife touches her husband’s feet in the morning as soon as she gets up. In the same way for the “doṣa” mentioned above, the Śivavratīn touches the Iṣṭaliṅga to his closed eyes and renders “namaskāra”.

Question - 2 : If there occurs any impediment for the Śivapūjā, if some shortcomings are caused due to some emergent situation or if the materials of worship such as flowers, etc., are not available, what is the atonement for such “doṣas”?

Answer - 2 : The atonement is the “Japa” of the “Mūlamantra” one hundred and eight times.

Question-3 : If the Iṣṭaliṅga slips down due to inadvertence, what should be done?

Answer - 3 : In that case, the Iṣṭaliṅga should be picked up and “Japa” of the Mantra one hundred and

eight times should be done. Then onwards, care should be taken to prevent such occurrences.

Question - 4 : If the Iṣṭaliṅga is broken or lost, what should be done?

Answer - 4 : If the Iṣṭaliṅga is broken or the outer cover (called “kante” in Kannaḍa = hard wax-like material made out of oil or ghee) is broken, the Liṅga should be got ready with a new outer cover through Sajjarasa (kante) and a Japa of the “mūlamantra” one hundred and eight times should be done. If the Iṣṭaliṅga is itself broken, another consecrated Liṅga can be got from the Guru. If the Iṣṭaliṅga is lost, the devotee should give up his life. If it is not possible, he should observe fasting for twenty-one days, doing the Japa of the “mantra” and then get the new Liṅga from the Guru.

Question - 5 : If, after getting new Liṅga from the Guru, the old Liṅga is discovered, what should be done ?

Answer - 5 : It should be offered into water.

Question - 6 : It is said that if the Liṅga is lost the devotee should give up his life. In that case, he becomes “aliṅgin”. How can the “Śavasamskāra” be done ?

Answer - 6 : Another Liṅga should be tied to the dead person and the Śavasamskāra should be done according to the Vīraśaiva rites.

(5) Makuṭāgama

Makuṭāgama - Uttarahāga has two parts as Kriyāpāda and Caryāpāda. There are five paṭalas in the Kriyāpāda and ten paṭalas in the Caryāpāda. This Āgama is the seventh among the Śaivāgamas belonging to the Rudrabheda group and the seventeenth in the total list of the Śaivāgamas. Paraśiva teaches these paṭalas to Rudra. Śāmbhavavratamāhātmya, Āhnikā of the Śivabhaktas, prakāras of pūjopakaraṇas and pūjāsādhanas come in the five paṭalas of the Kriyāpāda and Antyeṣṭi-vidhi of the

Śivabhaktas gets elucidated fully in the ten paṭalas of the Caryāpāda.

The first paṭala of the Kriyāpāda prescribes Śāmbhava-vrata for the seekers of Mukti. It is the Śirovrata. The devotee who is purified by the three Dīkṣās, viz., Kriyā, Māntrī and Vedhā which establish the three Liṅgas, viz., Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga respectively in his three bodies called Sthūlaśarīra, Sūkṣmaśarīra and Kāraṇaśarīra respectively after removing his three Malas, viz., Kārmikamala, Māyīyamala and Āṇavamala respectively, attains the state of “Karmasāmya” — a state of equality of the puṇyakarman and pāpakarman, in which both get destroyed according to the “Maxim of Sunda and Upasunda”. There is no fear of rebirth in the case of such a devotee. Mokṣa and Śāmbhavavrata have “Sādhya-sādhana-bhāva” relation. He who is engaged in Karmayoga (as per the Sūtra – तपः स्वाध्यायेश्चरप्रणिधानानि क्रियायोगः – Yo. Sū., 2.1), should practise Śāmbhavavrata. Otherwise, he is equal to an animal.

The second paṭala of the Kriyāpāda gives the daily routine (Āhnikā) of the Śivabhaktas in detail. Prātaḥkṛtya, Śaucavidhi, Dantadhāvana, Pañcāngasnāna (bath with the five rites called Āngas—Saṅkalpa, Sūktapāṭha, Mārjana, Aghamaṛṣaṇa and Tarpaṇa), Bhasmasnāna, Tripuṇḍradhāraṇa, etc., are told here. (Vide the summary of the 3rd paṭala in the Kāraṇāgama, above).

The third paṭala of the Kriyāpāda deals with different kinds of pūjā. Mahatī, Gurvī, Laghvī and Avasarā are the four Kinds of Pūjā. Padma, Navapadma, Bhadra and Tattvamaṇḍala are to be prepared for these pūjās. Guruśaraṇāgatipaddhati and Pañcamahāyajñānuṣṭhāna are told. (Vide the summary of the contents of the 4th Paṭala of the Kā. Ā. above). Navapadma, Dīpas, Japa, Nīrājanas and Naivedyas are mentioned with regard to each type of pūjā. Two types of Naivedya called Avasaranaivedya and Mahānaivedya are mentioned and defined. Avasaranaivedya is

such as not intended to pacify hunger and Mahānaivedya is such as intended to pacify hunger.

The fourth paṭala of the Kriyāpāda gives an account of the materials and flowers required for the pūjā. The characteristics of the Pañcasūtraliṅga are told. (Vide the summary of the 4th and 5th paṭalas of the Kā. Ā. above).

The fifth paṭala of the Kriyāpāda discusses some questions : (1) How to welcome Śiva who is all-pervasive? (2) Through which mukha of Śiva the naivedya should be offered? (3) Some say that Śiva's naivedya is acceptable and some say that it is not acceptable. To whom it is acceptable? To whom it is not acceptable? By way of answering these questions, Paraśiva speaks of the "prakriyās" called Āvāhana and Saṁsthāpana, Sannidhāna, Sannirodhana, Avagunṭhana, Sakalīkaraṇa and Amṛtikaraṇa [The aim of Sakalīkaraṇa is to make the body "Vidyāmaya" through several mantras]. The five faces of Śiva (Sadyojāta, etc.,) and the six Liṅgas (Ācāraliṅga, etc.,) are mentioned and the method of "Prasādasvikāra" is described. Sadyojātamukha is of the nature of Ācāraliṅga, Vāmadeva is of the nature of Guruliṅga, Aghora is that of Śivaliṅga, Tatpuruṣa is that of the Caraliṅga, Īśāna is that of the Prasādaliṅga and what is superior to these is the Mahāliṅga. The devotee who aspires for Bhoga and Mokṣa, should resort to the Dakṣiṇamukha (Aghoramukha) and worship it. He should do "Ārādhana" by cherishing the Ūrdhvamukha (Īśānamukha) as in front of him and offer all estates to the same mukha. Śiva's "nirmālya" brings the four Puruṣārthas. Those who are not pure should not take it. Those who are pure should accept it.

The ten paṭalas of the Caryāpāda deal with the Śivamedha (last rites) of the Śivabhaktas. It is said that "dahana" is prohibited in the case of the Śivabhaktas. The Vīraśaiva does not have "pretabhāva". Hence the rites such as "apasavya" need not be undertaken in his case. Burying the dead is the only form of last "saṁskāra" in his

case. These points are found in the **first paṭala**. The **second paṭala** describes the rites to be performed immediately after knowing that the time of death has come near. The **third paṭala** speaks of "Utkrānti" and the Śivamedhavidhi after that. The **fourth paṭala** deals with the "bhūnikṣepa" of the body. The **fifth paṭala** gives an account of the different rites such as the installation of a Liṅga with Vṛṣabha on the "samādhi", making ten kinds of dāna, Kṣīratarpaṇa on the "Samādhi", Jalāñjali three times, etc. Vāsodaka is prohibited. The **sixth paṭala** describes the "Vidhis" of the eleventh day (Rudrahoma, Vṛṣotsarga, etc.). The **seventh paṭala** gives details about the rites of the twelfth day such as "Tattvasaṁyojana", by which the Jīvabhāva is removed and Śivabhāva is given on the analogy of "Bhramarakīṭa". Sāpiṇḍya is prohibited. For "caturthabhāva-nivṛtti" vessels are presented to the Māheśvaras who represent the Piṭṛ, Pitāmaha and Prapitāmaha. The **eighth paṭala** deals with "Prakīrṇavidhi". The **ninth paṭala** speaks of yearly ceremony. The **tenth paṭala** discusses whether the Vīraśaivas should observe "Āśauca" (Śūtaka). It is said here that the Vīraśaivas who are householders have "Āśaucaniyama". Brahmācārin, Sanyāsin, etc., who do not have any association with "saṁsāra", do not have "Āśauca". Even the Gṛhasthas should not observe "Āśauca" as far as their Iṣṭaliṅgapūjā is concerned.

(6) Virāgama

Virāgama-Uttarabhāga has been published in two editions: For the facility of reference, they are noted here as A-edition and B-edition. *A-edition* is that which is edited by Dr. Ja. Ca. Ni. and published by Śrī Jagadguru Pañcācārya Sevā Saṅgha, Gadag-Betageri, in 1992. *B-edition* is that which is edited by Dr. H. P. Malledevaru and published by Oriental Research Institute, Mysore, in 1988. There are some similarities and some differences between the two editions. They are noted below:

A-edition : Ed. by Dr. Ja. Ca. Ni.	B-edition Ed. by Dr. H.P.M. Devaru
1. Printed with two Kannaḍa commentaries: (i) by Vīraguru Liṅgā-rādhyā and (ii) by Kāśī-khaṇḍa Cannavīra Devaru	1. No commentary
2. Paṭalas and Number of stanzas:	2. Paṭalas and Number of stanzas:
1. Śaivapaṭala 783	1. This paṭala does not exist
2. Dīkṣādravyapaṭala 605	2. This is the 4th paṭala 600
3. Tattvasvarūpapaṭala 176	3. This is the 1st paṭala 180
4. Vīramāheśvara-svarūpapaṭala 224	4. This is the 2nd paṭala 221
5. Viraśaiva dīkṣākālanirṇayapaṭala 270	5. This is the 3rd paṭala 271
6. Prasādasvarūpapaṭala 514	6. This paṭala does not exist
7. Pādodakprasāda-varṇanapaṭala 608	7. This paṭala does not exist
Total Ślokaś 3180	Total Ślokaś 1272

Note : B-edition is only the volume - I. The paṭalas found in the A-edition may be available in Volume-II, which is yet to be published. In the paṭalas which are common to both the editions, there is difference in the number of ślokaś. There are no differences in contents.

1) **Śaivapaṭala of A-edition** : Śaivabhedas are first given. Śaivas mentioned are: (i) Śuddhaśaiva, (ii) Kriyāśaiva, (iii) Rūpaśaiva, (iv) Mīśraśaiva, (v) Mārgaśaiva, (vi) Mārdavaśaiva, (vii) Tāntryaśaiva, (viii) Unmattaśaiva, (ix) Ādiśaiva, (x) Guṇaśaiva, (xi) Bimbaśaiva, (xii) Bhaktiśaiva, (xiii) Karmaśaiva, (xiv) Kriyāśaiva, (xv) Maṭhaśaiva, (xvi) Atīrthaśaiva, (xvii) Lākṣaśaiva, (xviii) Vrataśaiva, (xix) Pākakriyāśaiva, (xx) Anukūlaśaiva, (xxi) Pratikūlaśaiva, (xxii) Karaśaiva, (xxiii) Vibhūtiśaiva, (xxiv) Dīkṣāśaiva, (xxv) Mantraśaiva, (xxvi) Ācāraśaiva, (xxvii) Jātiśaiva,

(xxviii) Kriyopādhiśaiva, (xxix) Bhogaśaiva and (xxx) Mahātmaśaiva. Viraśaiva is said to be 'Śaivarāja'. Other matters: Pretaliṅgārcananindā, Unmattaśaivanindā, Sviraśaivanindā, Guṇaśaivanindā, Bhaktiśaivapraśamsā, Śimśumāra's Kāyakakrānti, Maṭhaśaivapraśamsā, Śimśumāra-Śāntayogīśvaragaṇādhīpasamvāda, Viraśaiva Āhnika, Diṇḍimāragurupraśamsā, Bhūrudrapraśamsā, Bhūrudrātīthya, Māheśvarātīthya, Bhūrudradāsoha, Śimśumāra-Vīrūpākṣa-Diṇḍimāra-Viḍambaka-Meghanāda-Svarādhiśa-Kamalāśṛpuraskāra. Then comes the account of Śrī Reṇuka's visit to king Śātānanda of Māhiśmatī, Śrī Reṇuka's pādapūjā rendered by Śātānanda, Śātānanda's daily Dāsohasevā, dialogue between Śātānanda and Śrī Reṇuka. The story of Vṛtra's attack on Śātānandayogin is given. The elephants, horses, chariots and infantry of Vṛtra were destroyed by "Niḥśvāsavāyu" of Śātānandayogin. Then follow Nindā of Lakṣaśaiva and Vrataśaiva, praise of Pākakriyāśaiva; description of the Bhūrudrasaṅgha, Bhaktasaṅgha, Dāsohadharma, praise of Strīpuruṣa-sahajīvana, etc. This paṭala ends with an account of Ṣaṭsthalas, Bhūrudrapraśamsā and Vīramāheśvarapraśamsā.

2) **Dīkṣādravyapaṭala : pāṭala-2 in A-edition and pāṭala-4 of B-edition** : This begins with an account of the materials required for the Dīkṣā. The appropriate time for the Dīkṣā of the Vīramāheśvaras is Kārtika, Mṛgaśīrā, Māgha or Phālguna. Various flowers with fragrance, flowers that are soft, various kinds of sprouts, cloths of various colours and various materials of worship are required. After Vīramāheśvarapraśamsā, details about Pañcakalaśasthāpanā are given. The Pañcakalaśasthāpanā is symbolic of the Pañcabrahmans, Sadyojāta, etc. Śiva who is of the nature of all Āgamas should be invited into the Īśānakalaśa and the four Ārādhyas, viz., Reṇuka, Dārūka, Ghaṇṭākarna and Gajakarna should be invited into the rest of the Kalaśas. [**B-edition**: these details are not found. It is said here that the scions of the families of Reṇuka, etc., should

be invited and worshipped in those five Kalaśas-4.72-78]. Next comes the description and the worship of Śrī Reṇuka. An account of Ohileśvara is given here. The efficacy of ‘Śivakavaca’ (Virāgamakavaca) is described. After other details the story of Mātaṅga is given. The most important part of the story is the narration of the Śivadikṣā and Upadeśa of Mātaṅga done by Śrī Reṇuka. Then come details of the Dikṣā of Śivaśarman, the son of Satyendra and Suśilā, given by Śrī Reṇuka.

3) Tattvasvarūpavarṇana paṭala: paṭala-3 in A-edition and paṭala-1 in B-edition : This paṭala begins with a request by Gaurī seeking to know from Śiva about Virāmāheśvarācāra. Śiva introduces the subject as told by Śrī Reṇuka and says how the thirty-six principles (Śiva to Bhūmi) evolved. The king of principles is the Śivatattva. Rudratattva evolved from the Śivatattva. From that Rudratattva, Avidyā-Ahaṅkāra-Manas evolved and got Aṅus (atoms). Five Āṇavas, viz, Siddhāṇava, Tyājyamānāṇava, Mūlāṇava, Guṇāṇava and Yogāṇava, are told. The notion of Anātmatva in the Ātman is Siddhāṇava; the notion of Ātmatva in the Anātma is said to be Tyājyamānāṇava; the notion of Ātmavattā in the Jīva is called Mūlāṇava; the notion of Ātmatva in the Avidyā is Guṇāṇava; the awakening of the Avidyā māyāmala is termed as Yogāṇava. Thinking that Jīva is ‘jaḍa’ Śrī Reṇuka bore the Iṣṭaliṅga on his body through Bhakti. In the same way all the Virāmāheśvaras bore the Iṣṭaliṅga on their bodies. Here the greatness of the Liṅgatattva is depicted. Śivādvaita is taught. Advaita, Sāṅkhya, Yoga, Tārkika, Vaiṣṇava and other systems of philosophy are criticised. Maṇibhadra’s story is told.

4) Virāmāheśvarasvarūpavarṇana paṭala: paṭala-4 in A-edition and paṭala-2 in B-edition : This paṭala begins with a question by Pārvatī asking about the greatness of the Virāmāheśvaras. According to Paraśiva, Virāmāheśvaras are ‘Pūjyas’ even for the gods. In order to bring out the

superiority of Śiva, the Itihāsa of Dharmagupta is told. Then come Jaṅgamavarṇana and Virāmāheśvarastuti. In response to the question about Śrī Reṇuka, Paraśiva describes Śrī Reṇuka’s Itihāsa. Śrī Reṇuka comes to Maṇibhadra. Maṇibhadra asks Śrī Reṇuka as to who was the greatest sage in the world. Śrī Reṇuka replies saying that Virāmāheśvaras are the best sages. Then he gives instructions to Maṇibhadra. He takes up the topic of Vedas and opines that Śatarudriya consisting in Namaka-Camaka, has the superiority. This is followed by the story of Maṇibhadra-Damayantī and the extollation of the greatness of the Ṣaḍakṣaramantra.

5) Viraśaivadikṣākālanirṇaya paṭala: paṭala-5 in A-edition and paṭala-3 in B-edition : Maṇibhadra tells about the ‘ascertainment of the suitable time of Dikṣā’ (dikṣākālanirṇaya) in the presence of Śrī Reṇuka. In connection of Dikṣākālaśuddhi (auspiciousness of the Dikṣākāla), Lagnaśuddhi, calculation of the ‘Balābala’ of the Nakṣatra, Vāraśuddhi, Tithiśuddhi, Yogaśuddhi, Karaṇaśuddhi, etc., are discussed. These are the astrological matters presented here. In order to highlight the importance and necessity of the Dikṣākālanirṇaya, the story of Śrīpati, a resident of Vedātri, is told. The greatness of the ‘Pūjāvaibhava’ of Śrīpati is described.

6) Virāmāheśvaraprasādamahimā paṭala : paṭala-6 in A-edition : Saying that Śrī Reṇuka, etc., have taught this, it is said that the Prasāda of Anādiviraśaiva is worshipped by Brahman; it is said to be apt to please Śiva. Pramathas are said to aspire for partaking the Prasāda of the Guru. In this context, it is described that Sānanda Gaṇadhīśa partook Liṅgaprasāda as Śuddhaprasāda. In order to highlight the greatness of Guruprasāda, the story of Viḍambaka of Puṇyavatī town is told. That is taught here by Śrī Reṇuka. Viḍambaka’s enemy Vyāghrāsura opposed Prasāda and met with destruction. Similarly the stories of the couple Viḍambaka-Śilā and King Dharmagupta

are told. [This paṭala enumerates 28 Śaivāgamas from Kāmika to Vātula — 6.468-471. Their contents are told briefly — 6.472-485].

7) Pādodakaprasādavarṇanapaṭala: Paṭala - 7 in B edition: First comes a detailed account of the greatness of Pādodaka. Then there is a description of the Badarikā-kṣetra. Here the story of Simhanāda Gaṇādhipa is given. Simhanāda realised the greatness of Jaṅgamatīrtha (Pādodaka) and fought against those who opposed it. Due to the efficacy of Simhanāda's Pādātīrtha, the feminine life of Nārada came to an end. A description of Meghanāda comes here. Then it is the Vīramāheśvaras that practise the Path of 'Ekottaraśatasthānas' (Sthalas) within the fold of Ṣaṭsthalas. It is declared here that there is no Yoga (Brahmaikatvasiddhi) without the practice of Ṣaṭsthalas.

The above account in brief of the contents of Vī. Ā., reveals that no topic is consistently and systematically presented in any of its paṭalas. The available 'pāṭha' also is full of errors, grammatical and topical. Many ślokas of Vī. Ā. are quoted in the Vacanas saying that they are from Vī. Ā. But none of those can be traced in the present editions of the Vī. Ā. Hence, this Āgama seems to be available in a corrupt later version.

(7) Suprabhedāgama

Among the available Uttarabhāgas of the Saivāgamas, those of Suprabhedāgama, Svāyambhuvāgama and Virāgama and an Upāgama called Pāsupatāgama give some account of the Vīraśaiva Ācāryas and their Pīṭhas, Upācāryas, Pañcamas and their branches. Further they contain some details about the Kāyakas (professions to earn livelihood with religious dedication) of makers and vendors of Vibhūti, Liṅga, caskets and Śivasūtras. Śaivabheda and fourfold Vīraśaiva are explained. We have already seen how the Itihāsas of Śrī Renuka, Vīraśaiva kings, Gaṇeśvaras, Śātānanda, Ohila, Mātaṅga, Satyendra - Suśilā and their

son Śivaśarman, Dharmagupta, Maṇibhadra, Viḍambaka - Śīlā, Simhanāda, Meghanāda, etc., have been narrated in the Vī.Ā. Supra.Ā. was first published in Vīraśaiva Sadācāra Saṅgraha in 1905 through Vārada Mallappa Granthamālā, Sholapur. Then in 1960, Vidvān M.G. Naṅjuṅḍārādhyā (Mysore) and in 1964, Vidvān Paḡaḡadinni Basavarāja Śāstrin (Hubli) published it again. In all these editions, Supra.Ā. contains the first five Prakaraṇas and some portions of the seventh and eighth Prakaraṇas.

First Prakaraṇa: Here details about the Vīraśaiva Pañcācāryas are given. They arose from different Liṅgas (hence are called Liṅgodbhavas) under different names at the beginning of each Yuga, established Pīṭhas at different places and started different Gotras, Sūtras, Varṇas, Pravaras, etc. Before descending to the earth, they arose from the five faces of Śiva called Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna (well known as Pañcabrahmans).

Second Prakaraṇa : In this chapter, the names of the Upasūtras of the five sūtras called Paḡvidi, Vṛṣṭi, Lambana, Muktaguccha and Pañcavarṇa are given. They are:

- i) **Upasūtras of the Paḡvidisūtra :** Paccakanthā, Ṣaḡaṅgi, Suragī, Mahiṣi, Digambara, Veṇi, Bhatti, Moraṭa, Naṭi, Śauri, Suttūra — 12.
- ii) **Upasūtras of the Vṛṣṭisūtra :** Kārbonna, Svarṇakanthā, Siṅgi, Masaṇi, Kuṭhāra, Bhetri, Kaṭhāra, Cāmari, Kavāṭa, Kuṣṣakanthā, Jvalatkanthā and Śṛṅgi — 12.
- iii) **Upasūtras of the Lambanasūtra:** Tripuṭi, Rajjukanthā, Bhaskī, Kārpāsa, Raupya, Kaupī, Candraguṇḡa, Mṛtkanthā, Alaka, Vasana, Muṅḡi, Khaḡgi — 12.
- iv) **Upasūtras of the Muktagucchasūtra:** Goṅikanthā, Danti, Jaṭhara, Trigāṇa, Kośakanthā, Lalāṭa, Vyāghrakanthā, Locana, Bhaginī, Jālakanthā, Naṭina and Bodaḡi — 12.
- v) **Upasūtras of the Pañcavarṇasūtra :** Kambāli, Vṛṣabha, Gocara, Rajjukanthā, Pañcamukha, Viṭa, Daśamukha, Gagana, Musāḡi, Laguḡi, Śithilī and Paśupati — 12.

Third Prakaraṇa : Here two kinds of Gurus are referred to : Gauṇaguru and Mukhyaguru. The Pañcācāryas who are born from the five faces of Śiva are Mukhyagurus. They are independent. They get the Liṅgadhāraṇa done. They are powerful enough to punish and favour. The Gurus who belong to the upasūtras belonging to their Mahāsūtras and perform the religious duties on the direction of the Mahācāryas, are the Gauṇagurus.

Fourth Prakaraṇa : Those who belong to those Upasūtras are fivefold as Maṭhārya (Maṭhastha), Gaṇārya (Ganācārin), Sthāvarārya, Maṭhapatti and Gaṇakumāra (Mālārya). They assist the Mahācāryas in their social as well as religious activities. These people are called Grāmācāryas. Among these Maṭhasthas alone have ‘Gauṇagurutva’. The other four only assist in the activities of Maṭhasthas.

Fifth Prakaraṇa : It is narrated here that Pañcamukha Gaṇeśvara was born from the Īśānamukha of Śiva. Those that are born from the five faces of the Pañcamukha are called the Pañcamas. From the Pūrvamukha onwards the five Pañcamas called Makhāri, Kālāri, Purāri, Smarāri and Vedāri arose respectively. The Pañcācāryas, Śrī Reṇuka, etc., who are born from the five Mukhas of Śiva, viz., Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna, gave Dīkṣā to the five Pañcamas and taught them Prasādapāñcākṣarī, Māyāpāñcākṣarī, Sūkṣmapāñcākṣarī, Sthūlapāñcākṣarī and Mūlapāñcākṣarī:

- (1) ॐ हां हीं हूं हैं हौं नमः शिवाय—Prasādapañcākṣarī
- (2) ॐ हां हीं हूं हैं हौं नमः शिवाय — Māyāpāñcākṣarī
- (3) ॐ हां हीं हूं हौं नमः शिवाय — Sūkṣmapāñcākṣarī
- (4) ॐ हां हीं नमः शिवाय — Sthūlapāñcākṣarī
- (5) ॐ हाँ नमः शिवाय — Mūlapāñcākṣarī

Makhāri, etc., are householders, Pañcācāryas are Naiṣṭhika Brahmācārins. The Gotra - sūtra of the Pañcamas

are the same as those of their Gurus. From these five Pañcamas sixty Upapañcamas at the rate of twelve from each Pañcama arose. They are: from **Makhāri**: Śātāṅga, Pramukha, Śārkara, Vṛṣabha, Sahasrākṣa, Sadharma, Viṣama, Mocaka, Vṛkabhedīn, Kuñjarāri, Śeṣa and Śikhivāha; from **Kālāri**: Ketarākṣa, Mṛgāri, Nākeśa, Ṛṣa, Śilāṅga, Śṛṅgaśiṛṣa, Celāmbāra, Kuhāsana, Śatabhuk, Bahujihva, Nāgadanta and Phaṇa; from **Purāri**: Agnibhuk, Karmakāri, Jābāla, Nirjara, Niḥśūla, Śaśāṅka, Lalāṭākṣa, Akṣara, Pāda, Vikatāṅga, Śilāda and Harinmukha; from **Smarāri**: Sahasraśiṛṣa, Pītāṅga, Nagamālin, Niraśana, Yamadyuti, Saptāṅga, Latāṅga, Mṛtyunāgana, Natanu, Ghoṭavakra, Nīrogin and Abhaya; from **Vedāri**: Paścāddṛṣṭi, Puṣṭāśya, Girivakra, Gomukha, Suvarṇanakra, Padmāṅghri, Daśānana, Viṣānana, Ugradeha, Śatapada, Sahasraskandha and Trivadana.

Seventh Prakaraṇa : This Prakaraṇa expounds the Pañcayajñas and the Sandhyopāsanā of the Vīraśaivas and Śaivabheda. Human beings are classified into two categories as Viśuddha and Prākṛta. Those who have undergone the sacrament of Dīkṣā, belong to the category of Viśuddha and those who have not undergone that sacrament, belong to the category of Prākṛta. Varṇāśrama arrangement is also of two kinds, one is created by Śiva and another is created by creator Brahman. The first one is Aprākṛta and the second one is Prākṛta. Prākṛta Varṇāśramas are told in the Smṛtis of Manu, etc. In the case of the Vīraśaivas, Varṇāśramas are Aprākṛta. They are not from actual practice. Among the Prākṛtas, Varṇas have “taratama-bhāva” (hierarchy). But among the Vīraśaivas there is equality on the ground of Śivadīkṣā. (Vide S.S., 10. 32-26).

i) Vīraśaiva Pañcayajñas : Dharma is fivefold as Tapas, Karman, Japa, Dhyāna and Jñāna. Exertion of the body for the sake of Śiva is **Tapas**, but not Kṛcchra (Prāyaścitta) or practice of the Vrata like Cāndrāyaṇa. **Karman** means

Śivapūjā, but not external sacrifices involving violence. **Japa** consists in the repetition of the Pañcākṣaramantra with Omkāra or daily recitation of the Rudrādhyāya, etc., but not the study of the portion of Veda which teaches Karman. Dhyāna consists in the mental cherishing of the form of Śiva, but not meditation on Ātman. Jñāna is the learning of the contents of the Śaivāgamas but not of any Śāstra. These are Pañcayajñas of the Vīraśaivas. (Vide S.S., 9. 21-24).

ii) Sandhyāvandana of the Vīraśaivas : It is said here that the cherishing incessantly of the sun in the form of the Jñāna which shines inside, with full concentration, is the ‘Sandhyāvandana’.— अन्तः प्रकाशमानस्य संवित्सूर्यस्य सन्ततम् । मनसा यदुपस्थानं तत्सन्ध्यावन्दनं विदुः ॥ Beginning with Prāṇāyāma, Sandhyāvandana should be done. Sandhyāvandana or Sandhyopāsana is nothing but Śivasandhyopāsana, because Śiva is the deity of the Sūryamaṇḍala and is himself the Sāvitrīdevatā:— मदीयसान्ध्यकोपास्तिः सन्ध्योपास्तिः प्रकीर्तिता । सवितुर्मण्डलस्वामी सावित्रीदेवतास्म्यहम् ॥ (Kā.A., 3.55). Truth, forbearance, kindness, purity, modesty, penance, generosity, celebrity, contentment and open-mindedness — those who practise these ten virtues, will get all auspiciousness. Those who have undergone Śivadikṣā should necessarily do Pañcayajñas, Sandhyāvandana and Śivapūjā. The ten ordinations of truth, etc., combined constitute a part of Śivapūjā itself.

iii) Śaivabhedhas: On the basis of differences in practices (ācārabheda), the Śaiva is fourfold as Sāmānyaśaiva, Miśrasaiva, Śuddhaśaiva and Vīraśaiva.

a) Sāmānyaśaiva: Śivapūja and Śivabhāvanā are the chief features of Sāmānyaśaiva. Even if there are no facilities for Śivapūjā, he has keen desire to have the ‘darśana’ of Śiva, and has been devoted to the signs of Śiva, such as Bhasmadhāraṇa, Rudrākṣadhāraṇa and the other devotees of Śiva.

b) Miśraśaiva: This is called Miśraśaiva because the devotees of this category worship other deities along with Śiva. The deities they worship are : Śiva, Viṣṇu, Brahman, Ṣaṅmukha, Gaṇapati, Sūrya and Devī (Pārvatī).

c) Śuddhaśaiva: To a Śuddhaśaiva, Śiva who is of the nature of ‘Sat’, ‘Cit’ and ‘Ānanda’, is important. All other deities are deemed by him as the devotees of Śiva. He worships the Liṅga granted by the Guru by placing it on his palm (kara-sthalapūjā). If per chance the Linga is lost, he can approach the guru and get a new one for his daily worship. If, again, there is any impediment or break in the ‘Pūjā’, he should do ‘Japa’ of the Mūlamantra and undergo some atonement (Prāyaścitta).

d) Vīraśaiva: In Vīraśaivism, the Śivapūjā is simple and practices are quite simple. Effort is less and result is more. Mukti which is three births later for others, is attainable in one birth only for the Vīraśaivas. Śiva’s statement that—‘O Maheśvari, Mukti for the Vīraśaivas is in one birth only’, gives assurance to that end.

e) Vīraśaiva-śabdānirvacana : The derivation of the word ‘Vīraśaiva’ is given here. ‘Vī’ stands for ‘vidyā’, i.e., knowledge, obtained from the Veda and Upaniṣads. ‘Ra’ stands for ‘ramate’, i.e., takes delight (in it). Thus Vīraśaiva means that Śaiva who takes delight in the knowledge of the Veda and Upaniṣads (i.e., brahmaikatvajñāna)— Vide S.S., 5.18— Compare with S.S., 5.15,16 and 18). Vīraśaiva is defined here: यो हस्तपीठे निजमिष्टलिङ्गं विन्यस्य तल्लीनमनःप्रचारः । बाह्यक्रियासङ्कुलनिस्पृहात्मा सम्पूजयत्यङ्ग स वीरशैवः ॥

“He who places his Iṣṭaliṅga on the palm with his mind fully concentrating on it and worships it with his mind totally withdrawn from all external actions, is the Vīraśaiva”.

(f) The necessity of Iṣṭaliṅgadhāraṇa:

गवां सर्पिः शरीरस्थं न करोत्यात्मपोषणम् ।
निःसृतं कर्मचरितं पुनस्तासां च भेषजम् ॥

एवमन्तः शरीरस्थः सर्पित्परमेश्वरः ।
विना चोपासनां देवो न करोति हितं नृणाम् ॥

When there is a wound on the body of a cow, a veterinary doctor gives a medicine and says that it should be applied to the wound mixing it with ghee. If the owner of the cow applies it without ghee thinking that ‘it is a milchcow; its udder is full of milk; there is ghee in the milk itself; hence, let only the medicine be applied’, the wound will not be cured. For that purpose the cow should be milked first. Then the milk should be heated, made into curds, which should in turn be churned to get butter. The butter should be heated and made into ghee. Then the medicine must be mixed with ghee and applied to the wound. Then only the wound would be cured. In the same way there is no doubt ‘Śivakalā’ is in the body of a human being. But in order to cure the disease in the form of transmigration (bhavaroga), it is necessary that the ‘Śivakalā’ in the disciple should be drawn and infused into the medicine in the form of Iṣṭaliṅga by the Guru. Then the disciple should do the ‘ārādhānā’ of the Liṅga on the direction of the Śrī Guru and then should become cured of the ‘Bhavaroga’. This is the necessity of Iṣṭaliṅgadhāraṇa.

g) The secret of Iṣṭaliṅga – Prāṇaliṅga Pūjā:

The devotee should do the worship of the internal Liṅga called Prāṇaliṅga besides doing the worship of the external Iṣṭaliṅga. While doing ‘Japa’, the devotee should harmonise mentally the counting of the Rudrākṣas with the syllables of the Mantra. The Rudrākṣas stand for the Iṣṭaliṅga and the Mantrākṣaras stand for the Prāṇaliṅga:

इष्टलिङ्गं प्राणलिङ्गमेकीकृत्य समर्चयेत् ।
मणिमालां मन्त्रमालाम् एकीकृत्य जपेत् सदा ।
मातृका प्राणलिङ्गस्य मणिमालेष्टरूपिणी ॥

The worshipping of the Prāṇaliṅga through the worship of the Iṣṭaliṅga is the ‘samyakpūjā’ (proper or right worship).

He who does such a Pūjā is the Vīraśaiva. The Prāṇaliṅgapūjā is on the following lines :

वत्स लिङ्गार्चनं नित्यं त्रिकालं कुरु भक्तिततः ।
पूजाद्रव्याणि संशोध्य शुचिस्तद्गतमानसः ॥

स्नानं सुचित्तसलिलेन हि पूर्णभावं वस्त्रं त्रिशक्तिगुणसंयुतयज्ञसूत्रम् ।
विद्या सुगन्धमिव भूतदयाक्षतांश्च शब्दादिपुष्पचयमर्पय नित्यमङ्ग ॥

The ‘Upacāras’ (materials for Pūjā) in the internal Prāṇaliṅgapūjā are: Pure mind is water (for ablution), conception of absoluteness is the cloth, the Yajñopavīta is that which is made up of the three strands in the form of three Śaktis, viz., Icchāśakti, Jñānaśakti and Kriyāśakti, the knowledge is the sandal paste, the five senses are the lamp, [‘Indriyavāsanā’ is the oil], the objects of senses are the flowers and bilva leaf, the offering of sukha-duḥkha is the Naivedya, the three guṇas, sattva, etc., constitute the Tāmbūla, offering of one’s life-breath is the Namaskāra, peace is Puṣpāñjali, the fusion of the Aṅga (Jīva) in the Liṅga (Paramātman) is the Visarjana (removal of nirmālya).

(8) Svāyambhuvāgama:

The text of Svāyambhuvāgama has been given as an ‘Anubandha’ in the Śivāgamasaurabha edited by Vidwan M.G. Nañjuṇḍārādhyā. The following summary is based on that edition. Only three paṭalas, i.e., 8th, 9th and 10th are available. (Vide Sūkṣ Ā., kri. pa., 6.23-25 and S.S., 12.16-20 for comparison).

The eighth paṭala gives an account of the Pañcakulotpatti. A story is told here: In Vidarbha there lived a royal couple called Vīragandharva and Suvakṣādevī which had a daughter called Balidevī. Vīragandharva was defeated and kept a prisoner by Gomukhāsura. Balidevī escaped to ‘Lalitāraṇya’ and performed penance to please Parameśvara. Īśvara became pleased. He sent a Gaṇeśvara called Pañcavakra to the world of mortals to fulfil the

desire of Balidevī. When the Gaṇeśvara appeared before her, Balidevī told him about the onslaught of Gomukhāsura and requested him to rescue her father. Accordingly the Gaṇeśvara killed Gomukhāsura and got Vīragandharva released from prison along with Suvakṣādevī and the two ministers. Then Balidevī was married to the Gaṇeśvara. The rule of the kingdom was also rested with the Gaṇeśvara. Balidevī gave birth to five sons. In order to do Śivadīkṣā and give Upadeśa to them, Īśvara sent the five Gaṇādhiśvaras, who were none other than the Pañcācāryas. They gave Dīkṣā to the five sons of Pañcavaktra and Balidevī and taught them the essentials of Aṣṭāvaraṇa, Pañcācāra and Ṣaṣṭhala. Those five sons were the Pañcamas who were the original predecessors of the Vīraśaivas. (Vide Supra. Ā., 5th Prakaraṇa for a different version about the origin of the Pañcamas.)

The ninth paṭala speaks of the **Pañca Ārādhyas** (Pañcācāryas). The order of their ‘avatāra’ has been given thus: Gaṅṭākaraṇa (Śaṅkhukaraṇa), Gajakaraṇa (Dhenukaraṇa), Renuka, Dāruka and Viśvakaraṇa. (Details will be given in the brief account of the history of the Pañcapīṭhas).

The tenth paṭala highlights the practice of Pañcakalaśasthāpanā as symbols of Pañca Ārādhyas. It should be noted here that the Pañcakalaśasthāpanā has been representing the Pañcabrahmans (Sadyojata, etc.) and Pañca Ārādhyas (Pañcācāryas). The order of the Kalaśas and the account as to the Ācārya (Ārādhyā) representing the Kalaśas have been at variance from other sources.

(9) Pāśupatāgama

This Āgama is also edited and published in the *Śivāgamasaurabha* by Vidwan M.G. Nañjuṇḍārādhyā. It has only two paṭalas. Along with this portion another portion called 81st Adhyāya is also included — श्रीमन्महापाशुपत-वीरशैवागमे एकाशीतिरध्यायः...। On the basis of this text, the following summary of contents is given:

The first paṭala speaks of the special features of seven Śaivas (Saptaśaiva)— Anādiśaiva, Ādiśaiva, Mahāśaiva, Anuśaiva, Anantaraśaiva, Pravaraśaiva and Vīraśaiva. Under the Vīraśaiva four categories called Vīraśaiva, Śuddha Vīraśaiva, Viśeṣavīraśaiva and Nirābhārivīraśaiva are told.

The second paṭala proposes to give an account of the Pañcācāryas. But before that an account of the Āgamas is given. Accepting twenty-eight Śaivāgamas, this paṭala says that the eighteen Āgamas are Sāttvika and the rest of the ten Āgamas are Tāmāsa. The list given here is as follows:

Sāttvika Āgamas : Kāmika, Yogaja, Cintita (Acintya), Kiraṇa, Ajita, Sūkṣma, Sahasra, Amśumān, Suprabhedha, Vijaya, Niḥśvāsa, Svāyambhuva, Pārameśvara, Kāraṇa, Vīra, Bhīma, Makuṭa and Vātula.

Tāmāsa Āgamas : Garuḍa, Dakṣiṇa, Bhūta, Bauddha, Jina, Bhairava, Pāśa, Paśu, Pati and Asura.

It is said that the eighteen Sāttvika Āgamas were taught by Parameśvara to the Pañcācāryas. [It should be noted here that the ten Āgamas listed as Tāmāsa do not come in the list of the twenty-eight Śaivāgamas. Those ten are: Anala, Raurava, Vimāla, Candrajñāna, Bimba, Prodgīta, Lalita, Siddha, Śarvokta and Santāna. All the twenty-eight Śaivāgamas form the Siddhānta. All of them are acceptable to the Vīraśaivas. Candra J. Ā. Uttarabhāga gives details about the Aṣṭāvaraṇa and Pañcācāra. In the list of the eighteen Āgamas called Sāttvika, Bhīmāgama occupies the place of Dīptāgama]

Some questions come here; they are asked by Devī: ‘Where did Vedas originate? How Āgamas came into existence? Can human beings get released from the path of Vedic Karman? Why should we take to Āgamas leaving out the Vedas?’

These questions are answered by Śiva: Listen, I shall tell you the path of quick liberation. Vedas are recited through the nose. This is indicated by the statement— यस्य

निःश्रुतं वेदाः। It means that the Vedas are like the life-breath of Paraśiva. The twenty-eight Śaivāgamas are, on the other hand, born from his mouth. In Vedas, Mukti is told on the basis of the superiority of eligible persons. But in the Śaivāgamas, there is no such discrimination. In them, the easy path of attaining Mukti is told.

Then come some details about the 'avatāra' of the Pañcācāryas. The 'avatāras' have been in the order of Marulārādhyā, Ekorāmārādhyā, Revaṇārādhyā, Paṇḍitārādhyā and Viśvārādhyā. In the same order their names in Kṛtayuga, Tretāyuga and Dvāparayuga are given. In the same order their Gotra, Sūtra, Pravara, Varṇa, Daṇḍa, the metal of Kamaṇḍalu, etc., are mentioned.

Then there is this question: In giving Liṅgadīkṣā, who will take the responsibility of giving them instruction and protection? Are the heads of the Pañcapīṭhas authority to get prāyaścitta, injunctions for the auspicious and inauspicious practices, etc., done?

The answer is : The heads of the Pañcapīṭhas are the authority to perform Śivadīkṣā, to give instructions and to extend protection to them. That is why they are called 'Sābhārins' (those with social and religious responsibilities). The Nirābhārins do not have those responsibilities.

Finally the Pañcakalaśasthāpanāvidhi and the Paṭṭābhīṣekavidhi are explained.

(10) Vātulaśuddhāgama

Vātulaśuddhāgama is one of the twelve Upāgamas of Vātulāgama, a Rudrabhedāgama. It contains many secrets. It is divided into ten paṭālas called Tattvabheda, Varṇabheda, Cakrabheda, Vargabheda, Mantrabheda, Praṇavabheda, Brahmabheda, Aṅgabheda, Mantrajāta and Mantrakīla.

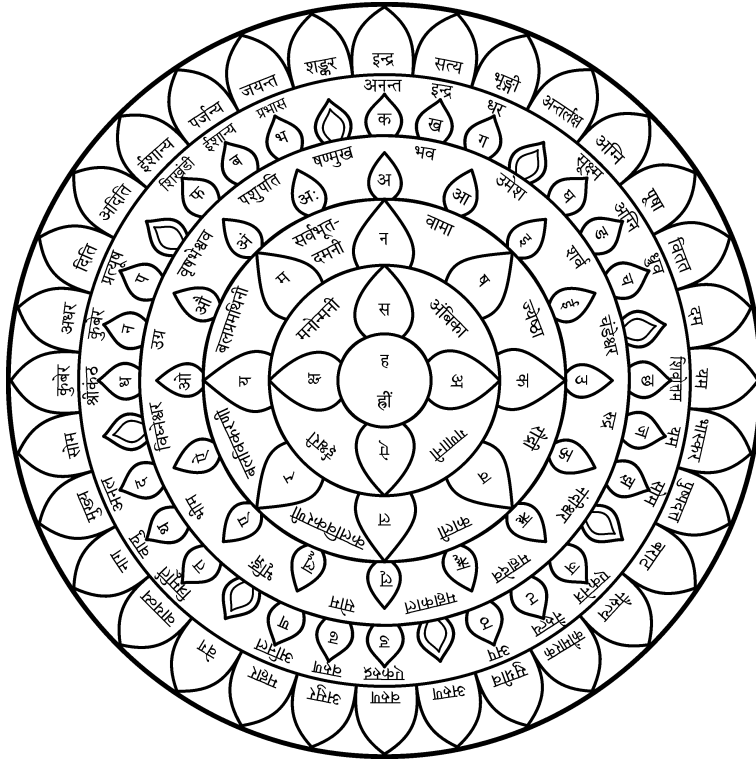
(i) **Tattvabheda** : Tattvas are threefold as Śiva, Sadāśiva and Maheśa. Śiva is 'Niṣkala', Sadāśiva is 'Sakalanīṣkala' and Maheśa is 'Sakala'. When Śiva desired

to create the world, his Śakti (Vimarśāśakti) gave rise to Parāśakti, from Parāśakti Ādiśakti was born; from Ādiśakti Icchāśakti arose; from Icchāśakti Jñānaśakti arose; and from Jñānaśakti Kriyāśakti arose. From these five Śaktis the five Sādākhyaas called Śivasādākhya, Amūrtasādākhya, Mūrtasādākhya, Kartṛsādākhya and Karmasādākhya arose respectively. Parāśakti is Śāntyatītakalā, Ādiśakti is Śāntikalā, Icchāśakti is Vidyākalā, Jñānaśakti is Pratiṣṭhākalā and Kriyāśakti is Nivṛttikalā. From Karmasādākhya, the twenty-five 'Mūrtis' such as Somadhārin, etc., and Rudra arose. Rudra created the world consisting of Brahman, Viṣṇu, Candra, etc.

(ii) **Varṇabheda** : Here Varṇas and their inception are told. Varṇas (Akṣaras) are fifty-one from 'अ' to 'क्ष'. They are of two kinds as Svaras (Vowels) and Vyañjanas (Consonants). To start with 'Bindu' arose from Paraśiva-tattva which was supreme and subtle. Nāda arose from Bindu, Śakti arose from Nāda, Śabda (sound) arose from Śakti and Vikalās arose from Śabda. From the Vikalās the expressive Mantra arose. Still Mantra is different from those. Parāśakti was Bindu, Ādiśakti was Nāda, Icchāśakti was Śakti, Jñānaśakti was Śabda and Kriyāśakti was what was born from 'Vāk'; the sixteen Svaras were Kalās; among those Svaras अ, इ, उ, ऋ, ए, ओ (7) are Prakṛtisvaras (original) and आ, ई, ऊ, ऋ, ए, औ, अं, अः (9) are Vikṛtisvaras (modifications). The thirty-five Varṇas from ककार to क्षकार are Varṇas (syllables). These thirty-five consonants from क् to क्ष् are **Vikalās**. The six among the Svaras, viz., अ, इ, उ, ए, ओ, and अं and the twelve among the consonants, viz., क्, च्, ग्, च्, ज्, च्, ट्, ड्, त्, द्, प्, ब्, ष् and क्ष् are masculine; the five Svaras, viz., आ, ई, ऊ, ऐ, औ and the twelve consonants, viz., ख्, घ्, छ्, झ्, ट्, ढ्, थ्, ध्, फ्, भ्, श्, and स्, are feminine; the four Svaras, viz., ऋ, ॠ, लृ, लृ, and the eleven consonants, viz., ड्, ञ्, ण्, न्, म्, य्, र्, ल्, व्, ह्, and ळ्, are neuter. Again अ, आ, इ (3) are the seeds of **Ākāśatattva**; ई, उ,

ऊ (3), the seeds of **Vāyutattva**; ऋ, ॠ, लृ, (3) the seeds of **Agnitattva**; लृ, ए, ऐ (3) the seeds of **Aptattva**; ओ, औ, अं (3), the seeds of **Bhūmitattva**. They are again of three kinds as Hrasva (short), Dīrgha (long) and Pluta (prolonged). Devatās of the Akṣaras from अ to क्ष are told. The fruits of Varṇas and their pronunciation are also told.

(iii) **Cakrabhedapaṭala**: For the clear understanding of the mantras ‘Cakrarūpa’ (Circular diagram) is told. That ‘Cakra’ has all the deities; it has all the ‘Varṇas’. It is actually of the form of Śivajñāna. The ‘uddhāra’ (drawing) of this ‘Cakra’ should be made in sacred places like temples.



On a pure piece of land, a pit has to be dug. Its depth should be upto the navel level. A bower has to be constructed around it. The pit should be filled with dust. The Deśika (Guru) who remains with self-restraint and with milk as his food, should take bath and draw the Cakra (do Cakroddhāra) there. It should be duly preceded by ‘Sakalīkaraṇa’, ‘Puṇyāhavācana’, etc. The ‘Cakra’ should be drawn with a metal piece or a hatchet. A twelve inch square mental plate is required for that. In that plate, at the centre, (as shown in the diagram, p.88), the name of four Śaktis, viz., Ambikā, Gaṇānī, Īśvarī and Manonmanī should be written in four petals. Then the eight Śaktis, viz., Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kalavikaraṇī, Balavikaraṇī, Balapramathinī and Sarvabhūta-damanī, should be worshipped in the first circle (āvāraṇa). Similarly the eight ‘mūrtis’, viz., Śarva, Paśupati, Ugra, Rudra, Bhava, Īśāna, Mahādeva and Bhīma and the eight Gaṇeśvaras, viz., Umācaṇḍeśvara, Nandikeśvara, Mahākāla, Bhṛṅgin, Bhṛṅgiriṭi, Gaṇeśvara, Vṛṣabheśvara and Ṣaṇmukha should be worshipped in the sixteen petals of the second ‘āvāraṇa’. In the twenty four petals of the third ‘āvāraṇa’, the eight Vidyeśvaras (Ananta, Sūkṣma, Śivottama, Ekanetra, Ekarudra, Trimūrti, Śrīkaṇṭha and Śikhaṇḍi), the eight Lokapālas (Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubera and Īśāna) and the eight Vasus (Dhara, Dhruva, Soma, Āpa, Anila, Anala, Pratyūṣa and Prabhāsa) should be worshipped. In the third circle, in the outer three lines, Agni, Sūrya and Candra (three Maṇḍalas) should be worshipped. In the bud-like petals the Vāstu deities should be worshipped. Devatānyāsa of the lords of the quarters should be done in their respective names.

Varṇanyāsa: In the centre of the ‘Kaṇṭikā’ the ‘Nyāsa’ of the Śivabījā should be made. Similarly the ‘Nyāsa’ of Bindu, Ātmabīja, Nāda, Vidyābīja should be made respectively in the east, south, west and north. In its external petals ‘Varṇavinyāsa’ should be made. This is the secret of ‘Cakra’. It is difficult to understand. This ‘Cakra’ should be worshipped everyday.

Cakradhāraṇaphala: It is said here:

भूर्जपत्रे लिखेच्चक्रं गुलिकां कारयेद्बुधः ।
शिरसा धारयित्वा तु सर्वकामार्थसिद्धिदम् ॥
आयुरारोग्यमैश्वर्यं पुत्रपौत्रादिवर्धनम् ।
सर्वरक्षाकरं चैव सर्वव्याधिविदारणम् ॥
सर्वदुःखप्रशमनं सर्वक्षुद्रनिवारणम् ।
भूतप्रेतपिशाचाश्च वेतालब्रह्मराक्षसाः ॥

The ‘Cakra’ should be drawn on a Bhūrja leaf (birch leaf). Getting it drawn on thin copper plate, it should be worn in an amulet form on the head. Then all the desires are fulfilled. It gives long life and prosperity and it extends all protection and removes all diseases. It eradicates all sorrow (Tāpatraya—Ādhyātmika, Ādhibhautika and Ādhidaivika) and all hardships. On seeing the person wearing that ‘Cakra’ (as an amulet), all evil spirits fly away in fear.

(iv) **Vargabhedapaṭala:** Varga is of three kinds as Sthiti, Sṛṣṭi and Saṁhāra. Sthiti is again threefold as Sāttvika, Rājasa and Tāmasa. Sthitivarga: स, ष, श, व, ल, र, य, म्— these eight are Sāttvika; अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, लृ, लृ, ए, ऐ, ओ, औ, अं, अः— these sixteen are Rājasa; and कादि-मान्त—these twenty-five consonants are Tāmasa. Sṛṣṭivarga: अकारादि-क्षकारान्तवर्णानां सृष्टिरुच्यते । This Sṛṣṭivarga is eightfold called after the names of the eight quarters. अ-अः— these sixteen are Aindravarga, कवर्ग is Yāmyavarga, टवर्ग is Nairtavarga, तवर्ग is Vahnivarga, चवर्ग is Vāruṇavarga, पवर्ग is Mārutavarga, य्-व्- are Kubera (soma) varga, श्-क्ष्-are Īśānavarga. Saṁhāra-varga: ‘क्षकारादि-अकारान्तं संहार इति चोच्यते’ । This varga is five-fold named after the names of the five elements. क्ष् - य् - these are Pārthivavarga; म् - त् - Abvarga; ण् - च् - Vahnivarga; ड् - क् - Vāyuvarga; अः - अ - Vyomavarga.

(v) **Mantrabhedapaṭala :** Mantra is of the form of the deity. This world is of the form of Mantra. The mantras that emerged from Śiva’s mouth are Parārdhakoṭi. The rites such as Karṣaṇa (i.e., tilling the site of a temple for Bhūparīkṣaṇa) are all called Mantras. There is no rite without a Mantra. The installation of the deity, sacrifices, etc., ablution, oblations, libations, atonement, initiation, etc., are done to the accompaniment of the mantras. Mantra is defined as:

मननं सर्वपक्षेषु त्राणं संसारसागरात् ।
मननत्राणधर्मत्वान्मन्त्र इत्यभिधीयते ॥८॥

The cherishing of Śiva under all circumstances and rescue from the ocean of transmigration are involved in it. Since the cherishing (manana) of god and the rescue (trāṇa) from saṁsāra are through it, it is called Mantra. Just as human beings come near when they are called by their real names, so Śiva does come near when he is called through the Mantra dedicated to him.

Prāsādamantra and the meaning of Prāsāda: Prāsāda is defined as:

प्राशब्दः स्याच्छिवो ज्ञेयः साशब्दः शक्तिरुच्यते ।
तत्स्वरूपं तु दःशब्दस्त्रिवर्णमभिधीयते ॥

‘Prā’ stands for Śiva, ‘sā’ refers to Śakti and ‘daḥ’ means Śiva-Śakti (Śaktiviśiṣṭa-Śiva). This is the meaning of the word with three syllables (प्रा-सा-दः). Prāsāda is of five kinds as Śuddhaprāsāda, Mūlaprāsāda, Tattvaprasāda, Ādiprāsāda and Ātmaprasāda. ‘हकार’ is *Śuddhaprāsāda*, ‘ह्रौ’ is *Mūlaprāsāda*, ‘हं’ is *Tattvaprasāda*, ‘ह्रै’ is *Ādiprāsāda* and ‘हंस’ is *Ātmaprasāda*. All the five are ‘Śivabija’, hence, they are Śivamantras. These belong to Sthiti.

Sadaśivamantras of Sṛṣṭimārga: It is said here:

सदाशिवस्य मन्त्रांश्च पञ्चब्रह्माङ्गमेव च ।
सौम्यमन्त्रान् समस्तांश्च सृष्टिमार्गेण चोद्धरेत् ॥

Sadāśiva-mantras, Pañcabrahmantras and all the mild mantras should be cherished in the Sṛṣṭimārga. The Mantras are: हौं सः शिवाय नमः ॥१॥ This is 'muktiprada'. हौं शिवाय नमः ॥२॥ This is 'sarvasiddhiprada'. हौं हं स सदाशिवाय नमः ॥३॥ This is 'sarvasampatprada'. हौं-हं-स्व-मं-क्ष-तं-यं-मं ॥४॥ This is "navākṣaramantra" which gives peace. हौं-स्व-सं-ष्टं-मूं-हूं-में-नं-मं-यं ॥५॥ This is 'daśākṣaramantra' which gives prosperity. Maheśamantras are to be taken here as belonging to Sṛṣṭi, Sthiti and Samhāra.

Maheśamantras : These are of three kinds as Sṛṣṭi, Sthiti and Laya mantras. हं-मं-रं-एं — these are Sṛṣṭimantras; हं-सं-क्ष-रं-यं-एं- these are Sthitimantras; and हं-क्ष-मं-रं-यं-एं — these are Samhāra(Laya)Mantras.

Śaktibijamantras : स्नां - स्त्रीं - स्त्रीं - स्त्रीं - स्त्रीं — these are Śaktibijas. त्रिं is Gaurībija. The Pañcapraṇavas told in the Pranavabhedapaṭala are *Mūrtibrahman*. Pañcaprāsāda-mantras are *Tattvabrahman*. ल - व - र - य - ह — these are Pāñcabhautikabijākṣaras; these are *Bhūtabrahman*. हं - हिं - हुं - हें - हौं — these Bijākṣaras are *Piṇḍabrahman*.

ॐ हं सद्योजाताय नमः । ॐ हिं वामदेवाय नमः । ॐ हुं अघोराय नमः । ॐ हें तत्पुरुषाय नमः । ॐ हौं ईशानाय नमः ।

If the Bijākṣaras are with 'repha', then the Mantras would be - ॐ हं सद्योजाताय नमः, इत्यादि । Īśāna has four Kalās, Tatpuruṣa four, Aghora eight, Vāmadeva thirteen and Sadyojata eight; thus the total number of Kalās is thirty-eight; these are called *Kalābrahman*.

हां - हीं - हूं - हें - हौं - हः — these are Tāntrika Śivāṅgas.

हां - हीं - हूं - हें - हौं - हः — These are Vaidika Śivāṅgas.

(vi) Praṇavabhedapaṭala: Praṇava is 'sarvadevākhyā' (meaning of deities) and 'sarvadevamaya' (consisting of all deities). It is of five kinds as Sākalya, Śāmbhava, Saukhya,

Sāvaśya and Sāyujya. These five are born from the five faces of Śiva (Pañcabrahman—Sādyojāta, etc.). It has three Akṣaras अकार, उकार and मकार । अकार – is 'Dakṣiṇāmśa', उकार 'Vāmāmśa' and मकार 'Madhyadeśa'; हकार comes amidst them and is regarded as the cause of all. अकार is 'Brahman', उकार 'Viṣṇu', मकार 'Rudra'; ॐकार is 'Sadāśiva'. Nāda is 'Śivamaya'; it is consisting of five deities. The Śivayogins call ॐ as 'Ekākṣara-brahman'.

अ - उ - म - ह — these are born from the eastern face of Śiva and they constitute Sākalya praṇava; अ- उ- म- ह- ई — these constitute Śāmbhavapraṇava and are born from the southern face; अ - उ - म - ह - इ — these are born from the western face and constitute Saukhyapraṇava; अ - उ - म - ह - ए — these are from the northern face and constitute Sāvaśyapraṇava; and अ- उ- म- ह- औ — these are born from the upper-face and constitute Sāyujyapraṇava.

(vii) Brahmabhedapaṭala: Brahman is of five forms as Mūrtibrahman, Tattvabrahman, Bhūtabrahman, Piṇḍabrahman and Kalābrahman. Brahman, Viṣṇu and Rudra are only the presiding deities of the three constituents of Praṇava, अ - उ - म - but also have the 'mūrtirūpa'. Hence they are called Mūrtibrahman. The 'Akṣaras' that constitute the Praṇavabhedas such Sākalya, etc., also constitute *Mūrtibrahman*.

For the 'Bijas' in the form of अ-उ-म, the lord is Śivātattva, this is हकार; this is the Bija consisting of Śiva. The 'Bijākṣara' is of the nature of Śiva; हकार, शिवार्ण, शिवबीज are its synonyms. Hence, the 'tattvas' from Śuddhaprāsāda to Ātmaprāsāda are regarded as *Tattvabrahman*.

Ṁrthivī, Ap, Tejas, Vāyu and Vyoman are the five elements. 'Lakāra' which is the seed of 'Māmsa', is the Bija of Ṁrthivī; 'Vakāra', the seed of 'Medas', is the Bija of Ap;

‘Repha’ which is the sixth (स ष श व ल र य) is the Bija of Tejas; ‘Yakāra’ which is the seventh is the Bija of Vāyu; and ‘Hakāra’ which is the fifth is the Bija of Vyoman. These are called *Bhūtabrahman*.

Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, Īśāna are the five Piṇḍabrahman. The ‘Tāntrika Bījākṣaras’ of these *Piṇḍabrahmans* are respectively हं, हिं, हुं, हैं and होम् and those of Vaidika Piṇḍabrahmans are respectively हं, हिं, हुं, हैं, होम्।

ॐ हं सद्योजाताय नमः।	ॐ हं सद्योजाताय नमः।
ॐ हिं वामदेवाय नमः।	ॐ हिं वामदेवाय नमः।
ॐ हुं अघोराय नमः।	ॐ हुं अघोराय नमः।
ॐ हैं तत्पुरुषाय नमः।	ॐ हैं तत्पुरुषाय नमः।
ॐ होम् ईशानाय नमः।	ॐ होम् ईशानाय नमः।

Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta are also called *Kalābrahman*. There are five Kalās in Īśāna (mantra), four in Tatpuruṣa, eight in Aghora, thirteen in Vāmadeva and eight in Sadyojāta. Totally there are thirty-eight. These are shown as below:

5 Kalās of Īśānabrahman :

१. ईशानः सर्वविद्यानां २. ईश्वरः सर्वभूतानां ३. ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा ४. शिवो मे अस्तु ५. सदाशिवोम् (कलाः – शशिनी, अङ्गदा, इष्टदा, मरीचिका, ज्वलिनी)

4 Kalās of Tatpuruṣabrahman :

१. तत्पुरुषाय विद्महे, २. महादेवाय धीमहि, ३. तन्नो रुद्रः ४. प्रचोदयात् (कलाः – शान्ति, विद्या, प्रतिष्ठा, निवृत्ति)

8 Kalās of Aghorabrahman :

१. अघोरेभ्यः २. अथ घोरेभ्यः ३. घोर ४. घोरतरेभ्यः ५. सर्वेभ्यः ६. सर्व शर्वेभ्यः ७. नमस्ते अस्तु ८. रुद्ररूपेभ्यः (कलाः – तामसी, मोहा, क्षुधा, निद्रा, मृत्यु, माया, अभया, जरा)

13 Kalās of Vāmadevabrahman :

१. वामदेवाय नमः २. ज्येष्ठाय नमः श्रेष्ठाय नमः ३. रुद्राय नमः ४. कालाय नमः ५. कल ६. विकरणाय नमः ७. बल ८. विकरणाय नमः ९. बलाय नमः १०. प्रमथनाय नमः ११. सर्वभूतदमनाय नमः १२. मनः १३. उन्मनाय नमः (कलाः – राजसी, रक्षा, रति, पालिनी, कामा, संयमिनी, क्रिया, बुद्धि, ब्राह्मणी, धात्री, भ्रामिणी, मोहिनी, ग्रामिणी)

8 Kalās of Sadyojāta :

१. सद्योजातं प्रपद्यामि २. सद्योजाताय वै नमो नमः ३. भवे ४. अभवे ५. नातिभवे ६. भवस्व मां ७. भव ८. उद्भवाय नमः (कलाः – सिद्धि, ऋद्धि, द्युति, लक्ष्मी, मेधा, शान्ति, स्वधा, धृती)

(The prayoga of these: ॐ हं शशिनीकलायै नमः, इत्यादि)

These are thirty-eight Kalās of *Kalābrahman*.

The Special features of the Pañcabrahmans are given here.

(viii) Aṅgabhedapaṭala :

Aṅga is of six kinds as Śivāṅga, Bhūtāṅga, Kūṭāṅga, Vidyāṅga, Śaktyāṅga and Sāmānyāṅga. Again each of these Aṅgas are taken as six-fold. Thus the total number of Aṅgas is thirty-six.

a) Śivāṅgas : Tāntrikāṅga and Vaidikāṅga

ॐ हं हृदयाय नमः	ॐ हं हृदयाय नमः
ॐ हीं शिरसे स्वाहा।	ॐ हीं शिरसे स्वाहा
ॐ हूं शिखायै वषट्	ॐ हूं शिखायै वषट्
ॐ हैं कवचाय हुम्	ॐ हैं कवचाय हुम्
ॐ हों नेत्रत्रयाय वौषट्	ॐ हों नेत्रत्रयाय वौषट्
ॐ हः अस्त्राय फट्	ॐ हः अस्त्राय फट्

b) Bhūtāṅgas :

हाम् — this is the Ādibhūtāṅga; ह्रीम् — second Bhūtāṅga; ह्रूम् — third Bhūtāṅga; ह्रौम् — fourth Bhūtāṅga; ह्रौम् — fifth Bhūtāṅga; हंह्र — sixth Bhūtāṅga.

c) Kūṭāṅgas : क्षां क्षीं क्षूं क्षैं क्षौं क्षः।

d) Vidyāṅgas: Those that are connected with ‘Vidyāṅga’ are the ‘Astras’. They are Śivāstra, Pāsupatāstra, Brahmāstra, Kṣurikāstra, Vyomāstra and Aghorāstra. (i) Śivāstramantra — ॐ शिवास्त्राय फट्। This brings all the good. (ii) Pāsupatāstramantra — ॐ श्री पशु हुं फट्। (iii) Brahmāstramantra — ॐ ब्रह्मास्त्राय फट्। (iv) Kṣurikāstramantra — ॐ क्षुरिकास्त्राय फट् (v) Vyomāstramantra — ॐ मां मीं मूं व्योमव्यापिने ओम्। (vi) Aghorāstramantra — ॐ ह्रां हीं प्रस्फुर-स्फुर घोर-घोरतर-तनुरूप चट-चट-प्रचट-प्रचट-कह-कह-वम-वम घातय घातय हुं फट् स्वाहा।

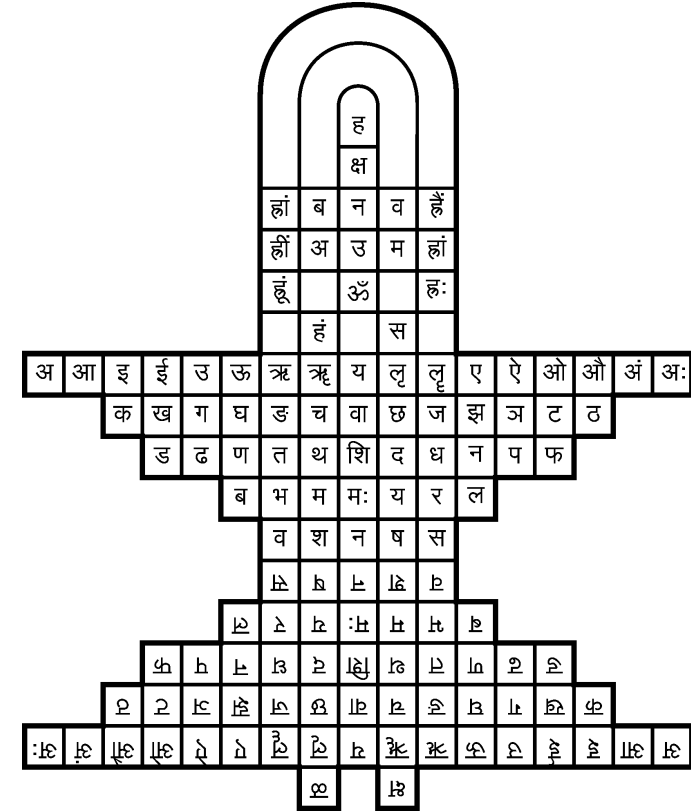
e) Saktyāṅgas: सां- सीं- सूं- सैं- सौं- सः—these six are Tantrika Śaktyāṅgas. सां- सीं- सूं- सैं- सौं- सः—these six are Vaidika Śaktyāṅgas.

f) Sāmānyāṅga : आ- ई- ऊ- ऐ- औ- अः। This is common to all the deities. The first letter of the name of the respective deity should be taken and ‘anusvāra’ should be added to it. Then आकार, etc., should be related to it. This becomes the ‘Bija’ of the respective deity.

(ix) Mantrajāta-Paṭala : That Liṅga from which the mantras of all deities, emerge, is called ‘Mantrajāta’. Hence, the Śivaliṅga which is the cause for the creation, maintenance and annihilation of the world, is made up of Mantras; it brings all good to the world and salutary for all the Ātmans. Hence, in order to attain ‘Bhukti’ and ‘Mukti’, the ‘uddhāra’ of the Liṅga which is made up of Mantras, is given in the form of a diagram in the next page:

Ādhārādicakra	No. of petals	Akṣaras in them
Ādhāra	4 petals	व श ष स
Svādhiṣṭhāna	6 petals	ब भ म य र ल
Maṇipūra	10 petals	ड ढ ण त थ द ध न प फ
Anāhata	12 petals	क ख ग घ ङ च छ ज झ ञ ट ठ
Viśuddha	16 petals	अ आ इ ई उ ऊ ऋ लृ ए ऐ ओ औ अं अः
Ājñā	2 petals	ह क्ष (Top – vertically) ळ क्ष (Bottom – horizontally)

॥ महालिङ्गोद्धरणम् ॥



Mantrasvarūpa: There are categories as:

Atibāla, Sabāla, Kaumāra, Trikoṇa, Yauvana, Prakṛti, Vikṛti, Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra, Strī, Puruṣa, Napuṃsaka, Śayanasthāna, Āsana, Śuddha, Miśra, Saṅkīrṇa, etc., are the ‘Rūpas’. ‘Śuddhaprāsādamantra’ with ‘अकार’, is *Atibāla*. That which has eight Bijākṣaras is *Sabāla*. That which has five Bijākṣaras, is *Kaumāra*: All the ‘devatā-mantras’ in a group are *Yauvana*. A monosyllabic Mantra is *Brāhmaṇa*; ‘Pañcākṣaramantra’ is *Kṣatriya*; ‘Saḍākṣaramantra’ is *Vaiśya* as well as *Śūdra*. A mantra with the

pallava ‘Svāhā’ is *Strīmantra*; that with the pallava ‘namaḥ’ is *Puruṣamantra*; and that which has ‘Phaṭ’ or ‘Vaṣaṭ’ in the end is *Napurṁsakamantra*. A Mantra ending with ‘Svāhā’ has the combination of *Kṣatriya-Vaiśya-Śūdra*. A mantra ending with ‘namaḥ’ is *Śūdramantra*. A monosyllabic mantra is *Śuddha*; that with four syllables is *Miśra*; and that which has many kinds of letters is *Śaṅkīrṇa*.

Mantravāsa: The original letters (Prakṛti) of the mantra are the ‘Vāsa’; ‘Vāhana’ is Vikṛti. ‘Varṇabhāva’ is Prakṛti. The ‘Vāsa’ of letters is ‘jihvā’. The ‘jihvā’ which is the residing place of letters has ‘Mukha’ (mouth) as its ‘Vāsa’. ‘Mukha’ has ‘Buddhi’ as its ‘Vāsa’. ‘Hṛdaya’ is the ‘Vāsa’ of ‘Buddhi’. The mind which is the means for the operation of ‘Buddhi’ has the ‘Piṇḍa’ (body) as its ‘Vāsa’. ‘Piṇḍavarṇa’ has ‘Nāḍī’ as its ‘Vāsa’. Nāḍī has ‘Vāyu’ as its ‘Vāsa’. ‘Vāyu’ has Śaktis as its ‘Vāsa’ and finally Śaktis have Śiva as their ‘Vāsa’.

Mantravāhana : Liṅga, Pratimā, Kumbha, Vāstu, Agni and Kalaśa, etc., that are installed during Dīkṣā and Prokṣana, are the Mantravāhanas.

(x) **Mantrakīlapaṭala :** In this Paṭala, Mantrakīla, types of Śaiva and of Vīraśaiva are told.

Mantrakīla : “Mantrajāta’ is twofold as ‘Akīla’ and ‘Kīla’. Kīlamantra should be given up. The knowers of Mantra identify and use the Mantra as Netramantra, Nāsikāmantra, Pādamantra, Hastamantra, Dehamantra.

Śaivaprabhedas : Śaivas are of four types as Sāmānya, Miśra, Śuddha and Vīra. He who worships the Śivaliṅga wherever he finds it and who is fond of Bhasmadhāraṇa, Śivakīratana, Śivālāpa and Śivabhaktas, is Sāmānyaśaiva. He who worships all the deities of the Śaiva, Vaiṣṇava, Śākta, etc., and who finds Śiva in all of them, is Miśraśaiva. He who is devoted to Śiva only, who is a Śivavratin through the study of the twenty-eight Śaivāgamas, who is able to conduct functions from Karṣaṇa to Pratiṣṭhā, from Pratiṣṭhā

to Utsava, from Utsava to Prāyaścitta and worships the Liṅga placed on a ‘Piṭha’ with Yantra, Mantra, Kriyā, Mudrā, Nyāsa, Āvāhana, etc., (upacāras), is Śuddhaśaiva.

Pūjā (worship) is of two kinds as Ātmārthā and Parārthā. The ‘Pūjā’ of the Liṅga given by the Guru by placing it on a Piṭha, is Ātmārthā. The ‘Pūjā’ of the Liṅga installed in a temple is Parārthā. Śivadviya can do both the kinds of pūjā. Others are entitled to do only Ātmārthapūjā.

Vīraśaiva : A Vīraśaiva becomes ‘Śivadehin’ when he applies Bhasma on the body. Śrī Guru grants him the Liṅga with Śivamantra. That Liṅga has to be borne on the body above the level of the ‘nābhi’ (navel) — on the head or in the neck, shoulders, arm or chest — and should be worshipped at least two times a day. These are the features of a Sāmānya Vīraśaiva. In the case of a Viśeṣa Vīraśaiva, the Guru should grant the Iṣṭaliṅga through Dīkṣā (of three types) after installing the Nāda-Bindu-Kalā in the different places and the six Cakras, six Aṅgas, six Advans, etc., in their respective places. Prānaliṅga and Bhāvaliṅga are established in the body and the relation of the Iṣṭaliṅga with them is created by the Guru. Nirābhāri Vīraśaiva is given Dīkṣā in the same way as above. He is known as Nirābhārin because of his Vairāgya. He abandons all family entanglements and keeps himself away from other associations (social). He is known to have Daṇḍa, Kaupīna, Kāṣāyavastra, Jaṭā. Some undergo Muṇḍana also. He lives by alms.

Date of Śaivāgamas

It is rather difficult to say with certainty the date of the Śaivāgamas. Yet with the help of the available evidences, it is possible to broadly fix the upper and the lower limits of the date of the Śaivāgamas. It is a matter of irrefutable truth that the Śaivāgamas have grown through the ages. Pāśupatasūtra, by saying “आगमो नाम आमहेश्वरात् गुरुपारम्पर्यागतं ज्ञानम्”, makes it clear that the Āgama is the knowledge

which came originally from Maheśvara and came down to us (developing) through the tradition of the Gurus. If we look at them from the point of view of language, it can be safely said that they belonged to the post-Vedic period. On the basis of their contents, we may not be able to say that they belonged to ancient times, yet the Āgamic culture should be admitted as ancient.

Prof. S.K. Ramachandra Rao thinks that Brāhmaṇas were the texts which were prepared by drawing the Vedic Mantras connected with sacrifices and that the gradual transformations of the Brāhmaṇas were the Āgamas. (Śivāgama Saurabha, Preface, p.2). The explanations relating to the 'application' (anuṣṭhāna) of Vedic Mantras and some of the forms of worship belonged to the earliest period of the Śaivāgamas. The details regarding the construction of temples, preparation and installation of the statues of the deities, etc., were included in the Āgamas later. There are some evidences for settling the upper limit of the date of Śaivāgamas. Firstly, references to the Jaina and Buddha systems are found in the Śaivāgamas. For instance:

आदौ तु सौगतमतं तच्च पञ्चविधं प्रिये ।

बौद्ध-सौगत-चार्वाक-जैनाहृतविभागतः ॥ (Pāra. Ā., 1.8)

Secondly from the point of view of language, Āgamas belonged to the post-Pāṇinian period (700 B.C.). Thus the beginning period of the Śaivāgamas could be 600 B.C. The M. Bhā. refers to the form of worship told in the Pāñcarātrāgamas. This is said to have belonged to 200. B.C. The 'Vāsudevamahattva' told in the Pāñcarātrāgama is referred to in the Bhag. G., which is said to have been included in the M. Bhā. in 500 B.C. Hence Pāñcarātrāgamas belonged to a period earlier to 500 B.C. (Śivāgama Saurabha, pīṭhikā, p. XVIII). Further it is noted that the Indus valley civilization was Śaiva. Hence the date of the Śaivāgamas may go to that period. As opined by Sri R.R. Diwakar, all the Āgamas and the entire Āgama literature can be said to

have existed at least one thousand years before. (Vacanaśāstra., p. 289). But the older ones among the Śaivāgamas must have existed at least two thousand years before. This agrees with the earlier statement that the upper limit of the date of the Śaivāgamas could be 600 B.C.

Viraśaiva parts of the Śaivāgamas

It may be noted here what Dr. S.C. Nandimath has said: "References either to Viraśaivism or to the Ṣaṣṭhala-siddhānta, etc., in the available Śaivāgamas, are not many; *yet most of the cardinal points in the doctrines of the Viraśaivas are visible here and there in them.* However, the available fragments do not lend support to the theory that the 28 Śaivāgamas, which the Śaivasiddhāntins accept and which the Viraśaivas claim, preach Viraśaivism; therefore *it naturally occurs to us to question the authority of the Śaivāgamas over Viraśaivism.* An attempt to solve this difficulty is made by a tradition current among the Viraśaivas, which states that the first parts (pūrva-bhāga) of the 28 Śaivāgamas deal with the Śaiva-Siddhānta and the latter parts (uttara-bhāga) with Viraśaivism. How far this is justifiable cannot be said at this stage, for *the latter parts alleged to deal with Viraśaivism are not available.*" (Italics are mine). (Handbook, p.7).

Drawing attention to the statement in the Italics, I would like to say, with due regards to Dr. S. C. Nandimath, that there are mutual contradictions in his statement. First he says that 'most of the cardinal points in the doctrines of Viraśaivas are visible here and there in them' and then he says that 'it naturally occurs to us to question the authority of the Śaivāgamas over Viraśaivism'. It is obviously contradictory to say that 'the cardinal points in the doctrines of Viraśaivas are visible here and there in them' (i.e., Śaivāgamas) and then to conclude that he wants to 'question the authority of the Śaivāgamas over Viraśaivism'. Further referring to the tradition stating that first parts of the Śaivāgamas deal with Śaiva-Siddhānta and latter parts with

Viraśaivism, he says that he could not say how far that tradition is justifiable at that stage when, as he says, the latter parts alleged to deal with Viraśaivism were not available.

But it must be noted that the uttara-bhāgas of all the 28 Śaivāgamas have not come down to us. Yet the uttara-bhāgas of some of them have come down to us. Dr. S.C. Nandimath himself has referred to Suprabhedāgama uttarabhāga in connection with the teaching of the burial practice for the Yatis and the practice of installing Kalaśas (Ibid., p.7). Further he has referred to the Vātula-śuddhāgama (an upāgama of Vatulāgama), the Sūkṣmāgama and the Pārameśvarāgama dealing with Viraśaiva tenets, such as Ṣaṭ-sthala, Aṣṭāvaraṇa and Pañcācara. (Ibid., p.4). He has admitted that Śrī Cannabasavaṇṇa's Kannaḍa work 'Karaṇa-hasuge', as admitted by the author, is based on Vijayabhairavī Āgama. (Ibid., p.2). He has also admitted that the Viraśaiva sect depicted in those Āgamas has not the appearance of the post-Basavan Viraśaivism, in all probability it might correspond to pre-Basavan Viraśaivism and hence, has come to the conclusion that the composition of those Āgamas was possibly in the period before 11th or 12th century A.D. (Ibid., pp.4-5).

It is the occasion now to state that the classification of Śaivāgamas into pūrvabhāga and uttarabhāga is undoubtedly justified because the available portions (paṭalas) of the uttara-bhāgas give a full and clear picture of all the details about Viraśaivism starting from Dīkṣā and going on with the details of Ṣaṭsthalas, Aṣṭāvaraṇas and Pañcācāras, including the philosophical tenets of Pati, Paśu and Pāśa as corresponding to the tenets of Preraka, Bhokṭṛ and Bhojya respectively. (Vide the account of contents of the Śaivāgamas given earlier). Among the available uttara-bhāgas, the uttarabhāga of Candra J.Ā. gives details about the Aṣṭāvaraṇas and Pañcācāras, with a brief reference to the granting of three Liṅgas, Bhāva, Prāṇa and Iṣṭa to the Kārāṇa, Sūkṣma and Sthūla śarīras by removing the Āṇava,

Māyīya and Kārmika Malas respectively from them through Vedhā, Māntrī and Kriyā Dīkṣās respectively. Pāra. Ā. speaks of all things about Viraśaivism in its 23 paṭalas, i.e., Dīkṣā, Ṣaṭsthalas, Aṣṭāvaraṇa, types of Viraśaiva and other Śaivas. It also deals with Karma, Jñāna and Bhakti Mārgas, the ceremony of the burying of the dead. Sūkṣ. Ā. tells about the Śivatattvasvarūpa, the Śaktis, Sādākhyas, Kalās, etc. All details of Mantra Pañcākṣara-Ṣaḍākṣara, five kinds of "Omkāra", Guru-Śiṣya-sambandha, Liṅgasvarūpa, Liṅgaṅga-sthala, etc., are found in it. Kā.Ā. speaks of 21 types of Dīkṣās coming under Vedhā, Māntrī and Kriyā Dīkṣas. Many important questions regarding the Viraśaiva practices are raised and answered. Details about the materials and methods of worship are given in this Āgama. Makuṭa Ā. speaks of details about the materials and methods of worship in its Kriyāpāda and about the last rites of the Viraśaivas in its Caryāpāda. Virāgama speaks of all things about Viraśaivism with an account of Śrī Reṇuka and the devotees of His Holiness, etc. Supra. Ā. deals with the Avatāra of the Pañcācāryas and the Pīṭhas established by them as the founders of Viraśaivism. Svāyambhuvāgama deals with the same in the main. Thus the available uttara-bhāgas have all the details of Viraśaivism and gives an account of the glorious tradition of the Viraśaivas.

The famous Śaraṇas of the 12th century A.D. who have contributed the Vacana Sāhitya in Kannaḍa, which happens to be 'Anubhavasāhitya', are deeply indebted to the Śaivāgamas, i.e., uttara-bhāgas of them. Many Āgama statements are quoted by them in their Vacanas as the supporting authority to their sayings.

For instance:

Śrī Cannabasavaṇṇa has quoted the followings Āgama ślokas in his Vacanas:

एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः ।

(Candra J.Ā., kri. pā., 5.15; Cannabasavaṇṇa, No. 468)

ॐकारवदना देवी वायकारभुजद्वयी ।

शिकारमध्यदेहा च नमःकारपदद्वयी ॥

(Candra J.Ā., kri. pā., 11.39; Cannabasavaṇṇa, No. 260)

दीयते लिङ्गसम्बन्धः क्षीयते च मलत्रयम् ।

दीयते क्षीयते यस्मात्सा दीक्षेति निगद्यते ॥

(Kā .Ā., kri. pā., 1.12; Cannabasavaṇṇa, No. 584)

यो गुरुः स शिवः प्रोक्तो यः शिवः स गुरुः स्मृतः ।

(Candra J.Ā., kri. pā., 2.7; Cannabasavaṇṇa, No. 664)

आकाशं लिङ्गमित्याहुः पृथिवी तस्य पीठिका ।

आलयं सर्वभूतानां लयनाल्लिङ्गमुच्यते ॥

(Candra J.Ā., kri. pā., 3.51; Cannabasavaṇṇa, No. 33-Heccina Vacana)

न वीरशैवसदृशं मतमस्ति जगत्त्रये । – This statement from the Pāra. Ā., (1.42) is very often quoted in the Vacanas.

Further, by referring to the Vīrāgama (saying वीरागमे-) many ślokas are quoted in the Vacanas of Cannabasavaṇṇa, Basavaṇṇa, etc., for instance:

Adentandaḍe: Vīrāgame—

किं मांसं का शिवे भक्तिः किं मद्यं कः शिवार्चकः ।

मद्यमांसरतानां च दूरे तिष्ठामि शाङ्करि ॥

पशुं हत्वा सुरां पीत्वा कृत्वा पललभोजनम् ।

येनैवं गम्यते स्वर्गं नरकः केन गम्यते ॥

(This is quoted in Cannabasavaṇṇa, No. 134)

But these ślokas are not found in the present editions of Vīrāgama. Many Śaivāgama statements quoted in the Vacanas cannot be traced to their sources because those portions are lost. On the evidence of the Vacana-sāhitya (12th century A.D.), the date of the uttara-bhāgas of the Śaivāgamas cannot be later than 11th century A.D.

Further the Śrīkaṇṭhabhāṣya and the Śrīkarabhāṣya on Bra. Sū. refer to the uttara-bhāgas of the Śaivāgamas. These Bhāṣyas belong to 11th century A.D. Hence, the date of the uttara-bhāgas goes back to at least 950 A.D. S.S. is the digest of the uttara-bhāgas of the Śaivāgamas, as said by its author. As will be clear subsequently the date of S.S. cannot be later than 950 A.D. Hence the date of the uttara-bhāgas of the Śaivāgamas cannot be later than 900 A.D. Thus the lower limit of the date of the Śaivāgamas with their uttara-bhāgas can be safely fixed as 8th century A.D.

3. Śaiva Purāṇas

Purāṇas are the ancient sources of almost all the religious systems of Bhārata. The post-Vedic religious systems of Hinduism which represent the culmination of Vedic tradition in the worship of Śiva, Viṣṇu, Śakti, Sūrya and Gaṇapati, are inspired and instituted by the Purāṇas. The history of Purāṇas can be traced back to Vedic literature and epic literature (Mahābhārata and Rāmāyaṇa). In ancient texts, Itihāsa and Purāṇa are enumerated in addition to the Vedas and other branches of knowledge. (Vide: Chānd. U., 7.1). Many a legend which are already familiar in the Vedic literature and the epic literature, reappear in the Purāṇas, for instance, the myth of Purūravas and Urvaśī (Ṛv. 10.95; Śata. Brā., 1.1.5.1; Viṣṇu P., 4th Adhyāya). There are also some works of later origin preserved under the title of ‘Purāṇa’. As early as the time of the Buddha (i.e., 5th century B.C.), there existed Ākhyānas, Itihāsas, Purāṇas and Gāthās as a common literary property from which the Buddhists and Jainas as well as the epic poets drew their material. (Winternitz., Vol. I, p. 294). In the Mahābhārata we find the court-singers who formed a special caste. (Vide Ma. Smṛ 10.11,17). Sañjaya who describes to king Dhṛtarāṣṭra the happenings on the Kurukṣetra war-field belonged to that

caste. All the Purāṇas (especially 18 Purāṇas) are ascribed to Vyāsa, the author of the Mahābhārata, who lived at the beginning of the Kaliyuga (i.e., 5100 years ago). In several of these Purāṇas, the royal dynasties of the past are followed by the lists of the kings of the further times in the form of prophecies. The dynasties known to us from history such as, the Śiśunāgas, the Nandas, the Mauryas, the Śuṅgas, the Andhras and the Guptas, are mentioned. Among the Śiśunāgas we find the names of Bimbisāra and Ajātaśatru, who are mentioned in Jaina and Bauddha works as contemporaries of Gautama Buddha and Mahāvīra (6th to 5th cent. B.C.). We know that Maurya Candragupta came to the throne in 322 B.C. These and other points guide us to come to a safe decision that the earlier Purāṇas must have come into existence before 7th century A.D. The concrete ground for this is the fact that the later dynasties or later famous rulers such as Śrī Harṣa do not find a place in the lists of kings found in the Purāṇas. (Winternitz., Vol. I, p.501-502)

Number and classification of Purāṇas: Vyāsa is attributed the authorship of eighteen Purāṇas: Most of the Purāṇas agree in the order in which they enumerate the eighteen Purāṇas, viz.,

- | | | |
|------------------------|--------------|---------------------|
| 1. Brahma | 2. Padma | 3. Viṣṇu (Vaiṣṇava) |
| 4. Śaiva (or Vāyavīya) | 5. Bhāgavata | 6. Nārāḍīya |
| 7. Mārkaṇḍeya | 8. Āgneya | 9. Bhaviṣyat |
| 10. Brahmavaivarta | 11. Liṅga | 12. Varāha |
| 13. Skanda | 14. Vāmana | 15. Kaurma |
| 16. Matsya | 17. Garuḍa | 18. Brahmāṇḍa |

Besides these eighteen Purāṇas which are called 'Mahāpurāṇas', there are eighteen secondary Purāṇas called 'Upapurāṇas'. These Purāṇas are classified as Śaiva, Vaiṣṇava and Bhāhma (i.e., Purāṇas dedicated to Śiva, Viṣṇu and Brahman). Matsya, Kūrma, Liṅga, Śiva, Skanda and Agni — these six are called Śaivapurāṇas; Viṣṇu, Nārada,

Bhāgavata, Garuḍa, Padma and Varāha — these six are Vaiṣṇavapurāṇas; and Brahmāṇḍa, Brahmavaivarta, Mārkaṇḍeya, Bhaviṣya, Vāmana and Brahma — these six are Brāhmapurāṇas. The texts which have come down to us only partially agree with this classification.

This classification is rather artificial. For instance, the Matsya P. which is classified as Śaiva has Vaiṣṇava chapters also; Brahmavaivarta P. which is classed as Brāhma should be regarded as Vaiṣṇava; the Brahma P. which is classed as Brāhma, teaches the worship of Sūrya and Viṣṇu as well as Śiva; the Mārkaṇḍeya P. which is classed as Brāhma is neither Śaiva nor Vaiṣṇava nor Brāhma. All this confirms the fact that none of the Purāṇas has come down to us in its original form and that we can hardly demarcate a 'canon of eighteen Purāṇas'. (Vide, Winternitz., Vol. I, p.509; Farquhar, p.225).

General Contents of the Purāṇas :

According to the statement 'Purāṇaṁ Pañcalakṣaṇam' (found in all Purāṇas and the Amarakośa and other Dictionaries), every Purāṇa should have five subjects: (1) Sarga, 'the creation;' (2) Pratisarga, 'the renewed creation' (periodical destruction and renewal of the worlds); (3) Vaṁśa, 'the order of the generations' (the geneology of gods and ṛṣis); (4) Manvantara, 'the Manu-periods' (the great epochs each of which has a Manu or forefather of the human race); and (5) Vaṁśānucarita, 'the history of the generation' (history of the old and later royal families whose origin is traced back to the sun—solar dynasty and the moon — lunar dynasty). These five items of contents form only a part of the contents of the Purāṇas that have come down to us. Some of the Purāṇas contain contents that go far beyond the 'Pañcalakṣaṇas', some do not deal with these subjects at all. One thing is definitely clear and that is the stamp of sectarianism. They are devoted to the cult of some god, mainly Śiva or Viṣṇu. Besides most of

these contain chapters on the rights and duties of the Varṇas and Āśramas, on the general Śaiva or Vaiṣṇava rites in accordance with the Vedic tradition, Śrāddha, special caremonies (Utsavas or festivals) and Vratas (vows) in honour of Śiva or Viṣṇu, often Sāṅkhya and Yoga philosophies, etc.

The main aim of the Purāṇas is the popularisation of Hindu-dharma. This reached to the glorious heights in the Purāṇas. Farquhar brings this out in a striking way: “It would be difficult to exaggerate the popularity and importance of the religious poems known as Purāṇas. They are very widely used among the common people both in the original and in numerous vernacular versions and adaptations. Indeed the epics and the Purāṇas are the real Bible of the common people, whether literate or illiterate, and they are the source of half of the vernacular literature”. (Farquhar., p.136).

An Account of the Śaiva Purāṇas:

(1) The Śaiva-Purāṇa : This appears in some texts as Vāyavīya or Vāyu-purāṇa. Besides the ‘Pañcalakṣaṇa’ contents, this Purāṇa has legends glorifying Śiva. Its concluding part contains a description of the end of the world and deals with the efficacy of Yoga and the glory of Śivapura where the Yogins who are totally engrossed in the meditation of Śiva, go. There are so many Māhātmyas. Even in this Śaiva Purāṇa, there are two chapters dedicated to Viṣṇu.

(2) The Agnipurāṇa : It describes the incarnations of Viṣṇu. Although it begins with Viṣṇu, it is essentially a Śaivapurāṇa treating exhaustively the cult of Liṅga and of Durgā. Some chapters contain matters connected with cosmology, geneology and geography which are characteristics of the Purāṇas. Yet this Purāṇa is encyclopaedic in character. It deals with Astronomy, Astrology, marriage and funeral rites, omens and portents, house-construction, the art of warfare, law, medicine, prosody, poetics and even grammar.

(3) The Liṅgapurāṇa: It gives an account of the creation-legend and that of the legend of the origin of the Liṅga-worship. There is a story of Śiva’s visit to the Devadāru forest. The hermits’ wives fell in love with Śiva. The hermits cursed him. In the account of creation, Śiva takes the role. Legends are also told about the twenty-eight Līlās of Śiva.

(4) The Skandapurāṇa: There is hardly anything of the ‘Pañcalakṣaṇa’ in this Purāṇa. There are six ‘Samhitās’ in it. They are Sūta, Sanatkumāriya, Brāhmī, Vaiṣṇavī, Śāṅkarī and Saurī and fifty Khaṇḍas of what is called Skanda-Purāṇa. *Sūta-samhitā* is a work of some length. It contains four khaṇḍas. The first of these is devoted fully to Śiva. The second called Jñānayogakhaṇḍa deals with Yoga, duties of Varṇas and Āśramas. The third teaches ways and means of attaining salvation. The fourth first deals with Vedic ceremonies and then teaches the ‘sacrifice of meditation’ (Dhyānayajña) and the ‘sacrifice of knowledge’ (Jñānayajña) as well as ‘Śiva-bhakti’. A second part of it contains a Śaiva Brahmaḡitā and a Vedāntic Sūtagitā. *Sanatkumāriya* contains Śaiva legends, especially those connected with the sacred places of ‘Vārāṇasī’. *Saurasamhitā* which has been revealed to Yājñavalkya by the sun-god, contains chiefly cosmogonic theories. *Śāṅkara-samhitā* (also called *Agastya-samhitā*), teaches the cult of Viṣṇu, especially an account of the ‘Rāmāvatāra’. There is a Kāśikhaṇḍa which is devoted to an account of the Śiva temples in the vicinity of Vārāṇasī. There is a ‘Gaṅgāsahasranāma’ in this.

(5) The Kūmapurāṇa : It consisted of four ‘Samhitās’ called Brāhmī, Bhāgavatī, Saurī and Vaiṣṇavī. *Brāhmī-samhitā* is the only one that has come down to us under the name of Kūmapurāṇa. An account of Viṣṇu’s ‘Kūrmāvatāra’ comes in the beginning. Yet Śiva is the highest God in this Purāṇa. It is emphasised over and over again that in reality Brahman, Viṣṇu and Śiva are one. The worship of ‘Śakti’ or creative force is also emphasised. ‘Pañcalakṣaṇa’ topics

are also dealt with in this Purāṇa. An entire chapter (1.53) is devoted to the Lilās of Śiva. There are Māhātmyas of Vārāṇasī and Prayāg. There is an Īśvaragītā, a counterpart to the Bhag. G.; this is followed by Vyāsagītā, which teaches the attainment of the highest knowledge through pious deeds and ceremonies. There is a narration of the story of Sītā.

(6) **The Matsyapurāṇa:** It commences with the story of the great flood. Viṣṇu in his Matsya form rescued Manu. Creation is described in detail. Yet by virtue of its religious content, the Matsya-purāṇa should be called Śaiva. It has equal importance given to Viṣṇu also. Śiva and Devī legends are also told.

Śaiva content in other Purāṇas :

a) There is a description of a holy forest of Utkala sacred to Śiva in the early part of the **Brahmapurāṇa**. Here we find the story of Śiva's marriage with Pārvatī. There are many Śaiva myths here. There is a hymn to Śiva (chapter 37).

b) **Saurapurāṇa** (Ādityapurāṇa) which is an 'Upapurāṇa' of Brahmapurāṇa is of great value as regards our knowledge of Śaivism especially of Liṅga worship. Śiva is identified with the Sun-God. The advantages of Śiva-worship are praised. Many Śiva-legends are told. On the one hand Śiva is explained as the Ātman and on the other the creation from Prakṛti is described as in the Sāṅkhya system.

c) **Vārāhapurāṇa** has some Śaiva legends relating to Śiva and Durgā interspersed in it.

d) A considerable portion of a section in the **Vāmanapurāṇa** deals with Liṅga-worship, the Saivite legends of the marriage of Śiva and Umā and the origin of Gaṇeśa and Kārtikeya (Skanda).

e) There is a **Śivapurāṇa** which is the most voluminous Upapurāṇa with twelve Saṃhitās. Similarly the **Gaṇeśapurāṇa** and the **Caṇḍipurāṇa** are also Śaivite Upapurāṇas.

As clearly stated in S.S., 1.25—“शैवानि पुराणान्यखिलानि तु”, Śivayogi Śivācārya consulted all the Śaiva Purāṇas and took the points relevant to Vīraśaivism from them in formulating the doctrine of one hundred one Sthalas in his S.S. The Sanskrit commentator has given quotations from some of the Purāṇas in his commentary. They are in conformity with the concerned ślokas of the text. Taking the clue from these, we can point out the main Purāṇic sources that are behind the ideas presented by the author :

(1) **Ādityapurāṇa** (an Upapurāṇa of Brahmapurāṇa) gives an account of Śiva's creation of the Rudras (Pramathagaṇas) : प्रजाः सृजेति निर्दिष्टश्चन्द्रमौलिविरिञ्चिना । ससर्ज रुद्रानात्मतुल्यान् महेश्वरान् । नीलकण्ठास्त्रिणेत्रांश्च जटामकुटमण्डितान् ॥ (quoted in Ta. Pra.) — 'Having been asked by Brahman to create the 'prajās', Śiva created through his mind the Rudras who were equal to himself in power, who were endowed with a blue neck (nīlakaṇṭhas) and three eyes (triṇetras) and who were adorned with matted locks and crowns'. S.S. (2.25-26) describes the creation of 'Pramathagaṇas' with the same background:

इत्येवं प्रथितः शम्भुर्ब्रह्मणा विश्वयोनिना ।
ससर्जात्मसमप्रख्यान् सर्वगान् सर्वशक्तिकान् ॥
प्रबोधपरमानन्दपरिवाहितमानसान् ।
प्रमथान् विश्वनिर्माणप्रलयापादनक्षमान् ॥

(2) **Śaṅkarasamhitā** of Skandapurāṇa has been the source of some special teachings of the S.S. For instance, Śa. Saṃ. has said that the caste-restrictions prescribed by Śiva should be observed and he who transgresses them would be a caṇḍāla (an outcaste): शिवोक्तां जातिमर्यादां योऽतीत्य भुवि वर्तते । स चण्डाल इति ज्ञेयः.... ॥ (quoted in Ta. Pra. on S.S. 9.29). Śivayogi Śivācārya has taken this point and put it thus in a positive way:

स्वमार्गाचारनिरताः सजातीया द्विजास्तु ये ।

तेषां गृहेषु भुञ्जीत नेतरेषां कदाचन ॥ (S.S., 9.29)

Secondly, Śa. Saṁ. speaks of the Śivayogin who is Prāṇaliṅgin: प्राणरूप इह जीव उच्यते लिङ्गरूप इति शङ्करः स्मृतः । यस्तदैक्यमिति वेदितानयोः प्राणलिङ्गविदसौ शिवयोगी ॥ (Quoted in Ta. Pra. in the preamble to S.S., 12.24) — ‘Jīva is in the form of Prāṇa (Life-Principle) and Śaṅkara is of the nature of the Liṅga; he who knows the union of the two is the Śivayogin with the knowledge of the Prāṇaliṅga’. The same idea is brought out by Śivayogi Śivācārya in S.S., 12.24:

परब्रह्म महालिङ्गं प्राणो जीवः प्रकीर्तितः ।

तदेकभावमननात् समाधिस्थः प्रकीर्तितः ॥ (S.S.; 12.24)

Thirdly, Śa. Saṁ. portrays the Sati-Patibhāva between the Śaraṇa and Śiva: सती चाहं पतिर्लिङ्गं हृदि युक्तः स्वयंप्रभुः । प्रापञ्चिकसुखं नास्ति शरणस्थलमुत्तमम् ॥ (Quoted in the Ta. Pra. in the preamble to S.S., 13.5) — ‘I am the devoted spouse and the Liṅga is my husband, who is the very Lord residing in my heart; there is no mundane pleasure; the Śaraṇasthala is great’. This is behind the statement of Śrī Śivayogi Śivācārya which defines the Śaraṇa:

सतीव रमणे यस्तु शिवे शक्तिं विभावयन् ।

तदन्यविमुखः सोऽयं ज्ञातः शरणनामवान् ॥ (S.S., 13.5)

(3) **Sūtasamhitā** of the Skandapurāṇa has been quoted thrice in the Ta. Pra. (in the preamble to S.S., 11.74) on the conception of the power of Parameśvaraprasāda in revealing everything coming under the triad of Bhoktr, Bhogyā and Prerayitr as of the nature of Śiva : भोक्ता भोग्यं प्रेरयिता भोगोपकरणि च । सर्वं शिवमयं भाति प्रसादात् पारमेश्वरात् ॥ (quoted in the preamble to S.S., 11.74). This has been behind the following statement:

प्रसादे शाम्भवे लब्धे परमानन्दकारणे ।

सर्वं शिवमयं विश्वं दृश्यते नात्र संशयः ॥ (S.S., 11.74)

Secondly, Sū. Saṁ. says that ‘Ahaṁśabda’ is ‘Rūḍha’ (established in usage) in that sense of Jīvātman: अहंशब्दस्य रूढत्वान्लोके जीवात्मवस्तुनि । (quoted in the Ta. Pra. on 12.22-23).

The supreme ‘Samādhi’ is described by Śrī Śivayogi Śivācārya with this idea hidden in it:

हंसरूपं परात्मानं सोऽहंभावेन भावयेत् ।

तदेकतानतासिद्धिः समाधिः परमो मतः ॥ (S.S., 12.23)

Thirdly, Sū. Saṁ. speaks of the nature of the three Guṇas, Sattva, Rajas and Tamas: सत्त्वात् सुखं च ज्ञानं च वैराग्यं सौख्यमेव च । दुःखप्रवृत्तिरागौ च लौहित्यं रजसो भवेत् ॥ मोहो भ्रान्तिस्तथालास्यं काष्ण्यं च तमसो भवेत् ॥ (quoted in the Ta. Pra. in the preamble to S.S., 13.15-19) — Sattvagūṇa gives rise to pleasure, knowledge, renunciation and happiness; sorrow, leaning to action, attachment and redness are the results of Rajogūṇa; and delusion, bewilderment, sluggishness and blackness are caused by ‘Tamogūṇa’. It is in the light of these hints from the Sū. Saṁ. that we have to view the three kinds of Bhaktas described by Śrī Śivayogi Śivācārya in S.S., 13. 15-19 in which Tāmasanirasanasthala has been elucidated.

Thus Śrī Śivayogi Śivācārya has used the Śaiva Purāṇas as the sources for his formulation of the Vīraśaiva doctrine of one hundred and one Sthalas. Only some examples are given here. The present introduction cannot afford to point out all the shades of the Purāṇic influence on S.S. Some scholar who has specialised in Purāṇas should make a special study of S.S. from this point of view. I am quite confident that such a study would be extremely illuminating and that it would give a model to the study of the influences of Purāṇas on the Bhāratīya religious systems.

The date of Śrī Siddhāntaśikhāmaṇi

As regards the date of Śrī Siddhāntaśikhāmaṇi a lot of things have to be discussed and lot many misconceptions

have to be strictly removed. Sometime during the first decade of the twentieth century there arose a controversy between two factions of Vīraśaivas, the factions called popularly as ‘Guruvarga’ and ‘Viraktavarga’. The ‘Viraktavarga’ became the champions of the view or rather a belief that Śrī Basaveśvara was the founder of Vīraśaivism. The ‘Guruvarga’ faction argued, without prejudice to the place of Śrī Basaveśvara in the Vīraśaiva tradition, that Basaveśvara was not the founder of Vīraśaivism and that Vīraśaivism existed long before him. Their contention was that Śrī Jagadguru Pañcācāryas were the founders of Vīraśaivism. Śrī Basaveśvara was born in a Śaiva Brāhmaṇa family of Bagewāḍi and embraced Vīraśaivism by giving up the practices of Brahmanism and taking Vīraśaivadīkṣā (Liṅgadhāraṇa) from the then pontiff of the Sāraṅgamaṭha at Kūḍalasaṅgamakṣetra called Śrī Saṅgameśvara Svāmin or Jātavedamuni. All the biographies of Śrī Basaveśvara are unanimous in saying this. Śrī Sāraṅgamaṭha tradition continues even to this day. It is regarded as a Śākhāmaṭha of the Ujjinīpīṭha founded by Śrī Jagadguru Marulārādhyā who started ‘Vṛṣṭisūtra’ and ‘Nandigoṭra’. Śrī Basaveśvara was a great reformer who cleansed the great tradition of the dirt of superstitions, social hierarchy, casteism, etc., which had enveloped it during the course of a few centuries before him and reinstated it in its earliest pristine purity that is reflected in the uttarabhāgas of the Śaivāgamas and Śrī Siddhāntaśikhāmaṇi. But for the efforts of Śrī Basaveśvara and his contemporary saints of the twelfth century A.D., Vīraśaivism would not have been what it is now. Yet in the heat of controversy then, opinions were divided and the attitudes of the factions were clearly inimical.

In those days, the ‘Viraktavarga’ believed that the **Vacanas** (Sayings) of the Śaraṇas in Kannaḍa were exclusively the authority for Vīraśaiva religion and philosophy. To undermine the importance of the earlier Vīraśaiva works

in Sanskrit, (Śaivāgamas, S.S., Śrikara Bhā, etc.), they ignored them in their circles and began to spread false stories about them. In particular, about the authorship of S.S., it was being said that its text was ‘cooked up’ by some modern scholars in the twentieth century (Śrī Kāśīnātha Śāstrin of Nāganūr Bṛhanmaṭha, etc.) and was passed on in the name of some unknown writer. The Virakta Śvāmijis and the scholars of their faction were not even taking the name of S.S. in any context as if it were an ‘inauspicious name’. The Guruvarga faction also had more or less same type of attitude towards the Vacana literature. [Now things have changed for the better. The heat has died down. Thanks to the right stand taken by His Holiness Liṅgaikya Śrī Śrī Jagadguru Gaṅgādhara Mahāśvāmijī of Mūru Sāvira Maṭha of Hubli, H.H. Śrī Śrī Jagadguru Annadānīśvara Mahāśvayogin, Saṁsthāna Maṭha, Muṇḍargi, etc., on the one hand and the present pontiffs of the Pañcapīṭhas, the five Jagadgurus of Pañcapīṭhas, etc., on the other hand, considerable amount of harmony has developed between the “Guruvarga” and the “Viraktavarga”]

The above-mentioned allegation against the text of S.S. has to be strongly refuted because the facts are strictly against it. Here I am setting down those facts and trying to throw a flood of light on the date of S.S.:

(1) Mention is made of the name of Śrī Maritoṅṭadārya above. His Holiness has written a Sanskrit commentary (Vyākhyā) called Tattvapradīpikā (Ta. Pra.) on S.S. This is also mentioned above. It is clear from Śrī Maritoṅṭadārya’s another work called Vīraśaivānandacandrikā that His Holiness hailed during the ruling period of Immaḍi (II) Basavappa Nāyaka of Keḷadi. There it is said: सङ्कीर्तयामि बसवक्षितिपाल तुभ्यं सिद्धान्तमन्यमतमप्यथ तन्निरासम्— ‘O King Basava! I shall tell you the doctrine (Vīraśaiva doctrine) and the refutation of the other doctrines’. Immaḍi Basavappa Nāyaka was ruling at Keḷadi in 1677 A.D. The date of Śrī Maritoṅṭadārya is thus

the latter half of the seventeenth century A.D. Thus it is possible to say that S.S. existed at least before this date.

(2) A Kannaḍa commentary on the entire text of S.S. called Siddhāntabodhinī has come down to us. It was written by Śrī Sosale Revaṇārādhya. In another commentary of his called 'Mahimnastavikā', Śrī Revaṇārādhya has stated that he wrote this commentary on the direction of Śrī Somaśekhara yogin and for pleasing a king of Cikkanāyakapura called Mudināyaka. According to the first inscription of Cikkanāyakanahalli (the same as Chikkanāyakapura), King Mudināyaka lived in 1623 A.D. Hence, the date of Śrī Revaṇārādhya is the first quarter of the seventeenth century A.D. Thus the date of S.S. should be still earlier to this date.

(3) In the seventeenth century itself Śrī Turaimaṅgalam Śivaprakāśasvāmigaḷ translated S.S. into Tamiḷ. (Vide Viraśaivism, p. 263; Tamiḷ and other cultures, p.24). This confirms the point that S.S. existed earlier to 17th century A.D.

(4) Another Kannaḍa commentary on S.S., written by Śrī Ujjiniśa who was a disciple of Śrī. Gorakoḍa Mallikārjunācārya, has come down to us. Considering Śrī Ujjiniśa as later than Śrī Moggeya Māyideva (1430 A.D.), his date was first decided as 1550 A.D. (Ka. Ka. Ca., p. 259). Later Śrī H. Devīrappa has pointed out that Śrī Lakkaṇadaṇḍeśa belonging to 1424. A.D. has eulogised Śrī Gorakoḍa Boppanṇa Desikendra, who was a predecessor of Śrī Gorakoḍa Mallikārjunācārya mentioned above. On the basis of this Śrī Ujjiniśa is assigned to 1460 A.D. (Vide Pra. Ka., p. 105-106) [As a consequence, the date of Śrī Moggeya Māyideva goes still further back]. Thus S.S. must have existed still earlier, i.e., before 15th century A.D.

(5) There are clear traces of the influence of S.S. on the Kriyāsāra of H.H. Śrī Nīlakaṇṭha Śivācārya. Raising the question as to who is the eligible recipient of Vedānta (Viraśaivasiddhānta), Śrī Nīlakaṇṭha Śivācārya says:

पिण्डादिज्ञानशून्यान्तमेकोत्तरशतस्थलम् ।
षट्स्थलं लिङ्गभेदं च जिज्ञासुर्भक्तिपूर्वकम् ॥

(Kri. Sā., part I, p.11, śloka 6)

It means that he who has the earnest desire to know the six Sthalas further divided into one hundred and one Sthalas and the varieties of Liṅga, is eligible (adhikārin) to receive the knowledge of Vedānta. It is established beyond doubt that the systematic arrangement of the Ṣaṣṭhala-siddhānta into Ekottaraśatasthala-siddhānta and their special features was first done in S.S. Further Kri. Sā. quotes a śloka of S.S. with a few changes in the second half. The śloka in question is:

अनेकजन्मशुद्धानां श्रौतस्मार्तानुवर्तिनाम् ।
विरक्तानां प्रबुद्धानां प्रसीदति महेश्वरः ॥

(S.S. 9.13; Kri. Sā., part I, p. 19, śl.102)

The same śloka is quoted by Vī. A. Pu. The date of this Purāṇa is 1530 A.D. Further in Kri. Sā. (part I, p.18, śl.99), Śrī Madhvācārya has been referred to as मध्वबौद्धादिचार्वकमताध्व.... अयत् । Hence, its date is 1400 A.D. Then, the date of S.S. should be earlier than at least 1400 A.D.

(6) Śrī. Basavaṇṇa has quoted the following śloka of S.S. in one of his Vacanas which begins with the statement, viz., 'Nīnoliyitte puṇya nīnolladude pāpa':

प्रसादाद्देवताभक्तिः प्रसादो भक्तिसम्भवः ।
यथैवाङ्कुरतो बीजं बीजतो वा यथाङ्कुरः ॥

(S.S., 9.11; Ba. Śa. Va., No.505)

Śrī Cannabasavaṇṇa also quotes ślokas of Śrī S.S. in two of his Vacanas beginning with respectively as (i) 'Sādhaka deseyalli kulavanarasalahudallade siddhadeseeyalli arasa-bahude' and (ii) 'Yadā Śivakalāyuktam, etc'.

(१) शिवभक्तिसमावेशे क्व जातिपरिकल्पना ।
इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते ॥

[S.S., 11.55; Ca. Ba. Va., No. 234—in the beginning of the second pāda the Vacana reads ‘न’ in the place of क्व]

- (२) यदा शिवकलायुक्तं लिङ्गं दद्यान्महागुरुः ।
तदारभ्य शिवस्तत्र तिष्ठत्याह्वानमत्र किम् ।।
ससंस्कारेषु लिङ्गेषु सदा सन्निहितः शिवः ।
तत्राह्वानं न कर्तव्यं प्रतिपत्तिविरोधकम् ।।
नाह्वानं न विसर्गं च स्वेष्टलिङ्गे तु कारयेत् ।
लिङ्गनिष्ठापरो नित्यमिति शास्त्रविनिश्चयः ।।

[S.S., 10.47-49; Ca.Ba.Va., pariśiṣṭa, No. 33—The beginning of II half of I stanza: Vacana reads ‘तदारभ्यः’ in stead of ‘तदारभ्य ।’]

The beginning of I half of II stanza : Vacana reads ‘सुसंस्कारेषु’ in the place of ‘ससंस्कृतेषु ।’ II half of the II stanza : Vacana reads ‘अथाह्वानं’ in stead of ‘तत्राह्वानं’ and ‘प्रतिपत्तिविरोधतः’ in the place of ‘प्रतिपत्तिविरोधकम् ।’ The I half of the III stanza in the Vacana is : ‘आह्वानं च विसर्गं (विसर्गं) च स्वेष्टलिङ्गे न कारयेत् ।’]

(7) It is interesting here to note that the Śaraṇas of 12th century A.D. were aware of the doctrine of 101 Sthalas which was systematically elucidated for the first time in S.S. For instance, in one of his Vacanas, Śrī Cannabasavaṇṇa has said: ‘Namma ādyara vacana nūrondu sthalava (one hundred and one sthalas) mīrida mahadalli nindittu’ (Ca. Ba. Va., No. 474). Again Śrī Allamaprabhu, in one of his Vacanas (Allama. Va. Saṁ., No.800) has stated: ‘..... sarvācārasampattina vivarava tiḷidu, nūrondu sthalada (hundred and one sthalas) ācaraṇe..... ṣaṭsthalamārga-vididu.....’. It is clear from this that the Śaraṇas knew about the system of 101 Sthalas as systematically elucidated by S.S.

(8) The point (7) given above is further corroborated by the fact that Śrī Cannabasavaṇṇa and Śrī Allamaprabhu have given the names of the 57 Liṅgasthalas:

Guruliṅga trividha: Dikṣāguru, Śikṣāguru, Jñānaguru.
Śivaliṅga trividha: Kriyāliṅga, Bhāvaliṅga, Jñānaliṅga.
Jaṅgamaliṅga trividha: Svaya, Cara, Para.
Intu Ācāraliṅga ombattu (nine).
Āgamaliṅga trividha: Kriyāgama, Bhāvāgama, Jñānāgama.
Kāyaliṅga trividha: Sakāya, Akāya, Parakāya
Ācāraliṅga trividha : Dharmācara, Bhāvācāra, Jñānācāra.
Intu Guruliṅgasthala ombattu (nine); ityubhayasthala hadineṇṭu
Anugrahaliṅga trividha: Kāyānugraha, Indriyānugraha, Prāṇānugraha
Arpitaliṅga trividha : Kāyārpita, Karaṇārpita, Bhāvārpita
Tanuṅṇaliṅga trividha : Śiṣya, Śuśrūṣa, Sevyā
Intu Śivaliṅgasthala ombattu (nine); Intu ṭṛtīyasthala ippatteḷu
Olavuliṅga trividha : Jivātma, Antarātma, Paramātma
Nirūpaliṅga trividha: Nirdehāgama, Nirbhāvāgama, Naṣṭāgama
Prasādaliṅga trividha: Ādiprasādi, Antyaprasādi, Sevyaprasādi
Intu Jaṅgamaliṅgasthala ombattu (nine); antu caturthasthala mūvattāru.
Pādodakaliṅga trividha: Dikṣāpādodaka, Śikṣāpādodaka. Jñānapādodaka.
Niṣpattiliṅga trividha : Kriyāniṣpatti, Bhāvaniṣpatti, Jñānaniṣpatti
Ākāśaliṅga trividha : Piṇḍakāśa, Bindvākāśa, Mahadākāśa.
Intu Prāsādaliṅga ombattu (nine); antu Pañcama sthala nālvattaidu.
Prakāśaliṅga trividha : Kriyāprakāśa, Bhāvāprakāśa, Jñānaprakāśa

Prasādaliṅga trividha: Svīkṛtaprasāda, Śiṣṭodanaprasāda,
Carācaranāstiprasāda

Sthalaliṅga trividha: Bhāṇḍasthala, Bhājanasthala,
Aṅgālepasthala

Śūnyaliṅga trividha: Svayaparavariyadasthala (Svaparā-
jñasthala), Bhāvābhāvanaṣṭasthala, Jñānaśūnyasthala.

Intī Mahāliṅgasthala hannerāḍu (twelve);
antu ṣaṣṭhala aivatteḷu. (fifty-seven)

(Ca. Ba. Va. No. 104)

It may be noted here that the names and the order in which they are mentioned in the above Vacana are exactly the same as those found in S.S. (Vide S.S., Paricchedas 15-20). It is only in the number of Sthalas of Śaraṇasthala and Aikyasthala (i.e., Prasādaliṅgasthala and Mahāliṅgasthala) there is difference between S.S. and Ca. Ba. Va. According to the arrangement in S.S., Śaraṇasthala has twelve Sthalas and Aikyasthala has nine Sthalas, while in the arrangement of Ca. Ba. Va. the Śaraṇasthala has nine and the Aikyasthala has twelve Sthalas. Śrī Allamaprabhu has also mentioned these fifty-seven Sthalas in one of his Vacanas (vide Allama. Va. Sam., No. 789). Here again it may be noted that in the arrangement of the Sthalas under each of the six Sthalas (Acāraliṅgasthala, etc.), Śrī Allamaprabhu has arranged nine Sthalas each and has taken the last three separately and explained them.

The above points, 6,7 and 8, are enough to show that the Vācanakāras (Śaraṇas) of the 12th century A.D. knew S.S. and quoted ślokas from it as supporting authority for their thoughts. Thus the date of S.S. should be regarded as going further back, i.e., before 12th century A.D.

Vacanasāhitya in Kannaḍa is not the Primary Source of 101 Sthalas: the Primary Source is S.S.

Here, it is necessary to discuss and decide conclusively as to which is the primary source of the doctrine of one

hundred and one Sthalas. It is already stated earlier that S.S. is the primary source of the doctrine 101 Sthalas. It may be noted here that Dr. S.C. Nandimath has first observed: “Śivayogi Śivācārya seems to be arbitrary in his division; yet, by observing very carefully all the minor Sthalas, we find some principle by which he is guided throughout”. (Handbook, p. 125). He has not stated as to what is that principle. It goes without saying that in the philosophical analysis of spiritual ascent what appears should not be blindly taken and that because of subtlety the progress of a spiritual pilgrim can be known through close observation only. The observation which comes subsequently should be carefully examined. The observation in question is: “Śivayogi Śivācārya collected and handed down the doctrine of 101 Sthalas said to have been formerly communicated to the sage Agastya by Reṇukācārya, one of the five traditional founders of Vīraśaivism; therefore the 101 Sthalas are said to be as ancient as Agastya, the mythical sage who is believed to be the first Āryan teacher to come to the South..... We are not certain which Agastya was the pupil of Reṇukācārya. Śivayogi Śivācārya mentions that Reṇukācārya was a contemporary of Vibhīṣaṇa, the brother of Rāvaṇa..... Then Agastya is the same sage in whose Āśrama Rāma lived. *In spite of this supposed antiquity of 101 Sthalas, there seems to be no trace of this division in the books of Basava or Cennabasava or their Colleagues. For lack of authentic proof of antiquity, the development of these 101 Sthalas may be taken to be later than the 12th century.*” (Ibid., p. 125)

It is rather unfortunate that the Vacanas of Cannabasavaṇṇa and Allamaprabhu containing references to 101 Sthalas and to the names of 57 Liṅgasthalas agreeing with those in the S.S. (which I have quoted earlier), did not come to the notice of the learned scholar. In view of these references, the observation of the scholar stands rejected. It can be safely decided that the doctrine of 101 Sthalas

was already known to the Śaraṇas of 12th century A.D. and that it was formulated on the basis of the Śaivāgamas and Śaiva Purāṇas, prior to 12th century A.D., by Śrī Śivayogi Śivācārya.

At this juncture, Śrī Śrī Dr. Immaḍi Śivabāsava Svāmījī of mysore, has arrived at a conclusion that the primary source of the doctrine of 101 Sthalas is the Vacanasāhitya in Kannaḍa (12th century A.D.). (Vide S.S. & S.B., p.43-51). The ingenuity involved in the attempt of His Holiness can be seen here. The main ground on which this conclusion is based is the following statement :

एकोत्तरशतस्थलानां षट्स्थलान्तर्गतत्वेन न तेषां पृथगुपदेशः,
तद्वेदस्तु भाषाप्रबन्धादेव अवगन्तव्यः ।

(Kri. Sā., Part III, p.118)

“Since one hundred and one Sthalas are understood in the doctrine of Six Sthalas, they are not separately taught; those varieties of Sthalas should be known from the Bhāṣāprabandha, i.e., the work in the Bhāṣā, regional language”.

Śrī Svāmījī has ingeniously taken Bhāṣāprabandha as the Vacanasāhitya in Kannaḍa. How strange! Can ‘prabandha’ mean Sāhitya or literature? Śrī Śvāmījī has further observed that the author of Kri. Sā. has said that he has written a work in the Bhāṣāprabandha (i.e., Vacanasāhitya, as His Holiness has taken). The statement of the Kri. Sā. in question is : ‘अध्वनामध्वपते श्रेष्ठस्याध्वनः पारमशीय’ इति मन्त्रेण कृतकलाविधानस्य लिङ्गस्य दीक्षापूर्वकं धारणमित्यागमप्रकारो भाषाप्रबन्धेऽस्मत्कृतेऽवलोकनीयः । (Kri. Sā., Part III, p. 49)— “The procedure of Āgama found in the Dīkṣā granting the Iṣṭaliṅga which is infused with the ‘Kalā’ (Citkalā) through the mantra: ‘Adhvanāmadhvapate, etc.,’ should be seen in the Bhāṣāprabandha written by me”.

Here ‘asmatkṛte bhāṣāprabandhe’ cannot be taken as his work in Bhāṣāprabandha but should be taken in the

sense of his work in Bhāṣā, regional language which is Kannaḍa in the case of the author of Kri. Sā. In the previous statement, the word Bhāṣāprabandha in the Ablative case refers to the same work denoted by the word Bhāṣāprabandha in the Locative case mentioned in the present statement. In fact in both the statements, the author of Kri. Sā. is referring to his work in Kannaḍa but not to the Vacanasāhitya. He has told in his first statment that the readers can consult his work in Kannaḍa for details about 101 Sthalas. [This work is not available now]. This does not prove anything against what is stated earlier regarding the primary source of the doctrine of 101 Sthalas. That S.S. is the first and pioneering work on the doctrine of 101 Sthalas, is confirmed. With all the ingenuity employed, Śrī Svāmījī has failed to shake the accepted view.

S.N. Dasgupta’s View refuted

Śrī S.N. Dasgupta has created a misconception regarding the date of S.S. on thoughtless acceptance of some ground which is no ground at all. He says: “Siddhānta Śikhāmaṇi refers to Basava and is itself referred to by Śrīpati. This shows that the book must have been written between the dates of Basava and Śrīpati” (Dasgupta, Vol. V. p.44). He has quoted the following portion from the ninth Pariccheda of S.S.:

अथ वीरभद्राचार-बसवेश्वराचारं सूचयन् भक्ताचारभेदं प्रतिपादयति—

शिवनिन्दाकरं दृष्ट्वा घातयेदथवा शपेत् ।

स्थानं वा तत्परित्यज्य गच्छेद्यद्यक्ष्मो भवेत् ।। (S.S., 6.36)

It must be at once noticed that the reference to Basaveśvarācāra is found in the preamble to the stanza portraying the Gaṇācāra, one of the Pañcācāras. This preamble belongs to the Sanskrit commentary on S.S. but not to the text of S.S. It is strange indeed that Śrī Dasgupta has failed to differentiate between the commentary written

by Śrī Maritoṅṭadārya and the original text. What is found in the commentary cannot be attributed to the original text unless it is a 'svopajña' (author's own) commentary. Hence, with due respects to the eminent scholar, it should be said that he has misrepresented the whole issue. There is no reference to Basaveśvara or any of the Śaranas of his times in S.S. Hence, the ground and the conclusion on that ground are both rejected.

(9) The date of Śrīkara Bhā. of Śrīpati Paṇḍitārādhyā is the deciding factor in fixing the lower limit of the date of S.S. [Even this date had been a controversial point for quite a long time. Now this date has been conclusively decided]. Śrīkara Bhā. quotes stanzas from S.S. often taking its name. For instance, Śrīkara Bhā. has the following references to S.S.:

१. “पवित्रं ते” इति ऋग्वेदमन्त्रस्य—
ऋगित्याह पवित्रं ते विततं ब्रह्मणस्पते ।
तस्मात् पवित्रं तल्लिङ्गं धार्यं शैवमनामयम् ।।
.....
दीक्षया रहितः साक्षान्नाप्नुयाल्लिङ्गमुत्तमम् ।। (S.S., 6.59-61)
इति सिद्धान्तशिखामणौ श्रीरेणुकाचार्येण लिङ्गधारणपरत्वेन निर्देशात् ।
(Śrīkara Bhā., Vol. I, 1.1.1, p. 19)
२. रेणुकभगवत्पादेनापि “पिण्डता पिण्डविज्ञानं” इत्यारभ्य “एतानि शिवभक्तस्य कर्तव्यनि प्रयत्नतः” (S.S., 5.27-31) इत्यन्तेन सिद्धान्तशिखामणौ तथैवोपदिष्टम् । (Ibid., Vol. I, 1.1.1, p.31).
३. इत्यादि पाराशरस्मृति-सिद्धान्तशिखामण्यादौ लिङ्गलिङ्गिदेहस्य पवित्रत्व-व्यपदेशाल्लिङ्गधारणपूजादेर्न विरोधः ।। (Ibid., Vol. I, 1.1.1., p.22)
४. सिद्धान्तागमे-सिद्धान्तशिखामणौ च—
अगस्त्य मुनिशार्दूल समस्तागमपारग ।
.....
सप्तमातृपरं मिश्रं सिद्धान्तं वेदसंमतम् ।। (S.S., 5.2.-11)

इत्यादिना सर्ववेदधर्मानुकूलकामिकाद्यष्टाविंशत्यागमसिद्धिसिद्धान्ता-
भिधानवीरशैवमेव मुमुक्षुभिरुपादेयमिति निर्दिष्टम् ।

(Ibid., Vol. II, p.44-45, 2.2. 37)

It becomes clear from these references that S.S. was used as an authority in the Śrīkara Bhā. Hence, S.S. existed before the date of Śrīkara Bhā., which can be taken as the lower limit. Once the date of Śrīkara Bhā. is decided, this lower limit can be decided.

The date of Śrīkara Bhā.

Śrī Hayavadana Rao who edited and published Śrīkara Bhā. from Bangalore in 1939 A.D., has decided the date of Śrīkara Bhā. as 1400 A.D. The ground on which he has decided that date is that the name 'Madhva' comes in three places in the Śrīkara Bhā. as:

- (i) मध्व-द्वैत-क्षपणक-तार्किकादिभिः जीवानां विभुत्वाङ्गीकारात् ।
तन्निरासार्थम् एतदधिकरणारम्भः । (Śrīkara Bhā., 2.3.18)
- (ii) मध्वादि-तार्किकादि-केवलभेदवादिनां बौद्धादिवत् सर्व-
श्रुतिसमन्वयाभावात् तन्मात्रं सुतराम् असमञ्जसम् ।।
(Ibid., 2.3.40)
- (iii) भागवतपाञ्चरात्रादि-मध्वादि-वैष्णवमतेषु जगत्कारणेश्वरस्य
शरीरपरिग्रहात् धटपटादिवदन्तवत्त्वं विनाशित्वम् ।
(Ibid., 2.2.41)

Śrī Cilakūri Nārāyaṇa Rao, in his long introduction in Telugu to the Paṇḍitārādhyā-caritra of Pālkuriki Somanātha in Telugu, has criticised the view of Śrī Hayavadana Rao and has come to the conclusion that Śrīpati Paṇḍitārādhyā (author of Śrīkara Bhā.) was prior to 12th century A.D. In this connection, Śrī Cilakūri Nārāyaṇa Rao has clearly stated that the word "Madhva" is not at all compatible in the places where he has retained the word 'Madhva'. Firstly, according to the first sentence, it will have to be admitted

that Śrī Madhva considered Ātman as 'Vibhu' (all-pervasive). But this is not the case, because Madhvācārya has said: "हेतूनां सकाशाद् अणुरेव" and "अणोरपि जीवस्य सर्वशरीरव्याप्तिर्युज्यते।" (Bra. Sū., Madhvabhāṣya, 2.3.20 and 2.3.24). Similarly the name of an individual like 'Madhva' cannot be compatible with the general 'Matavācakas' like Tārīkika, Bhāgavata, Pāñcarātra. Hence, Śrī Cilakūri Nārāyaṇa Rao felt that with the intention of pushing the date of Śrīpati Paṇḍitārādhyā to a later period, Śrī Hayavadana Rao has included the word 'Madhva' in those places. This he got clarified by writing a letter to Deviḍi Jamīndār who had given the original manuscript of Śrīkara Bhā. to Śrī Hayavadana Rao:

"Āvākyamulalo 'Madhvaśabda' maprastutamū, asam-baddhamani talaci, hayavadanarāvugāraccuceyaḍamunaku mūlapratinniccina deviḍi jamīndārūgāriki jābu vrāyaga vāru mūlamunu cūci vrāsināru. Kābaṭṭi Śrīpatiṇḍitūni kālamu kri. sa. 1400 ani nirṇayiṇḍaḍānīki sādhakamugā uṇṭundani kābolu tatparīṣkartalā padamuni cerci uṇṭārani niṣcayīṇ-cikonnānu" (Paṇḍita. Ca., Bhūmikā, p.30-31).

It may be noted here that Śrī Cilakūri Nārāyaṇa Rao did not know at that time that in retaining Madhvaḍapaḍa in those places Śrī Hayavadana Rao depended on the evidence of only one manuscript of Śrīkara Bhā., which he had obtained from one Paṇḍit Basavārādhyā of Mysore. Hence he thought that the editor intentionally added that word in those places. Yet, we have to say that Śrī Hayavadana Rao was not at all justified in retaining Madhvaḍapaḍa in those places on the evidence of only one manuscript, while that word is not found in those places in any one of the four manuscripts which he had obtained from Deviḍi Jamīndār.

Inscriptional evidence:

In view of the above, it is necessary to consider other evidences. There is an inscription of Mahāmaṇḍaleśvara Pallaketu Rāja of Cālukya dynasty at Mallikeśvara Temple

at Vijayavāḍa. Its date is 12th century A.D. That inscription refers to an account of Śrīpati Paṇḍita's astonishing deed of binding the live coal in a silken cloth to prove the 'pāramya' (superiority) of Śivabhakta:

ततः पण्डिताराध्यनाम्ना भक्तोत्तमेन च ।
शिवभक्त एव नूनं देवर्षिभ्योऽधिक इति ।।
चीनाम्बरेऽग्निं संस्थाप्य शमीकोमलशाखया ।
बद्धे मल्लेश्वरः प्रीतः प्रत्यक्षः समजायत ।।

(Inscription M.E.R. No. 536; Inscriptions of Madras Presidency, Vol. II, No. 305; South Indian Inscriptions, Vol. IV, p. 489).

In the above inscription, the name cited is 'Paṇḍitārādhyā'.

It may be asked as to how to decide that that name referred to Śrīpati Paṇḍitārādhyā only. The answer is that so far as the Agnistambhana-vidyā is concerned, it was one of the 'Paṇḍitatrāya' (Śrīpati Paṇḍitārādhyā) that is said to have demonstrated it. Mallikārjuna Paṇḍitārādhyā in his telugu Śi. Ta. Sā. has referred to this:

Okkaṇḍe daivamu Śivunḍani
Nikkamu seyuṭaku mudice nippulu cīran
Srukkaka Śrīpatiṇḍitunḍ-
Aakkajamuga vijayavāḍanalajammi Śivā.

(Quoted in the introduction to Paṇḍita. Ca., p.26)

Further this account is given in Pālkurike Somanātha's Ba. Pu. (p.210), Gubbi Mallaṇārya's Bhāva. and Virārādhyā's Dha. Gu.

It may be again asked as to the ground on which it can be said that Śrīkara Bhā. is the work of Śrīpatiṇḍitārādhyā. The contents of the work are indicated by Pālkurike Somanātha when he has said:

Kaḍu narthinutpattikartanā brahma
Vaḍibrahmamanu brahmavāḍulaṇḍ druṇci

Harabhaktiyutpattikadhipati nāṅgaṃ
Baragenda dolli Śrīpatipaṇḍitayya

(Paṇḍitā. Ca., Chap.1, p.7)

Here Śrīpati Paṇḍitārādhyā is said to have strongly condemned the conception of Brahman of the Advaita as dry Brahman and to have established the devotion towards Śiva. What we find in the Śrīkara Bhā. is nothing but the refutation of Advaita and establishment of Śivādvaita. Hence the above statment of Somanātha clearly hints at the principal contents of Śrīkara Bhā.

Thus it can be decided that Śrīkara Bhā. belonged to 11 century A.D. Śrī Jagadguru Vīrabhadra Śivācārya of Kaśīpiṭha (Jaṅgamavāḍī Maṭh) has come to the same conclusion and Śrī Vidvān M.G. Naṅjuṇḍārādhyā has considered the opinions of Śrī Jagadgurūjī and Śrī Cilakūri Nārāyaṇa Rao and has come to the conclusion that Śrīpati Paṇḍitārādhyā belonged 1070 A.D.

In the light of this, it can be decided that S.S. belonged to a period prior to the date of Śrīpati Paṇḍitārādhyā, i.e., 11th century A.D. Then how far back the date of S.S. can be taken? For this the following internal evidences can be considered:

१. तस्माच्छिवमयं सर्वं जगदेतच्चराचरम्।
तदभिन्नतया भाति सर्पत्वमिव रज्जुतः॥
२. रज्जौ सर्पवद्भाति शुक्तौ च रजतत्ववत्।
चोरत्ववदपि स्थाणौ मरीच्यां च जलत्ववत्॥
३. गन्धर्वपुरवद्व्योम्नि सच्चिदानन्दलक्षणे।
निरस्तभेदसद्भावे शिवे विश्वं विराजते॥
४. अथथार्थप्रपञ्चोऽयं प्रतितिष्ठति शङ्करे।
सदात्मनि यथा शुक्तौ रजतत्त्वं व्यवस्थितम्॥

Although these verses can be explained in such a way as to be in conformity with the 'Jagatsatyatvavāda', yet the

statements are taken from the context of the Advaita propounded by Śaṅkara. Hence, S.S. must have belonged to post-Śaṅkara period, i.e., 8th century A.D. Hence, it can be said that S.S. might have been composed during the period between 8th century A.D. and 10th century A.D.

New evidence proposed:

Now a seemingly clinching evidence has been discovered by Dr. Mallikarjuna Paraddi in his recent article published in February 2007 (Vide Saddharma Vā., p. 46-47). It is already noted above that Śrī Siddhanātha Śivācārya was an immediate predecessor of Śrī Śivayogi Śivācārya, the author of S.S. He is attributed the authorship of a Campū-kāvya by name Reṇuka Vijaya. This work was long back edited and published by Hariśvara Śāstrin of Mysore in 1926 A.D. The Author himself has mentioned the date of completion of his work thus:

ऋतुब्रह्मवियदब्रह्मामिते विक्रमवत्सरे ।

मार्गशीर्षे च पौर्णम्यां प्रबन्धः प्राप पूर्णताम् ॥ (Re. Vi., 5.57).

(ब्रह्म - १, वियत् - ०, ब्रह्म-१ and ऋतु-६- in the reverse order)

The date of completion of Re. Vi. according to this was Vikrama year 1016, Mārgaśiras Pūrṇimā. This corresponds to the Christian year 959 A.D. Hence the date of S.S. composed by the successor of the author of Re. Vi., can be the latter half of the 10th century A.D.

This evidence needs to be thoroughly examined. On close scrutiny of the contents of Re. Vi. and comparison with those of Revāṇasiddheśvara Raḡale (Re. Ra) of Harihara (1185-1280 A.D.), I strongly feel that the date of completion of Re. Vi. as derived from its concluding Śloka (5.57)— i.e., Vikrama year 1016=959 A.D. — cannot be accepted. The text of Re. Vi. refers to an event of the life of Śrī Revāṇasiddha who was the elder contemporary of Śrī Basavaṅṅa (12th century A.D.). The event in question pertains to the Dikṣā of Hāvinahāḷa Kallayya or Kallinātha

(Bhujagāraṇya or Urāgapura Kallinātha) by Śrī Rudramuni deva (Rudramuni Śivācārya) on the direction and in the presence of Śrī Revaṇasiddha. (Vide Re. Vi., 5.30-43; Havinahāḷa Kallideva Raḡaḷe (Hā. Ka. Ra., p. 394-396 in Hariharana Raḡaḷeḡaḷu- Ha. Ra.; Re. Vi. 5.30-43).

In view of this reference, I am of the view that the śloka in question is an interpolation by some scribe and that the author of Re. Vi., Śrī Siddhanātha Śivācārya, was not the same as the predecessor of Śrī Śivayogi Śivācārya. Hence, when many concrete evidences are already pointing to a date prior to 10th century A.D., in the case of Śrī Śivayogi Śivācārya, there is no necessity of taking this doubtful evidence for deciding that date. Thus it stands that Śrī Śivayogi Śivācārya wrote S.S. some time between 8th century A.D. and 10th century A.D.

The Ancient Tradition of Viraśaivism:

The ancient tradition of Viraśaivism was founded by the five teachers (Pañca Ācāryas). This is established by the evidence of the Śaivāgamas:

श्रीमद्रेवणसिद्धस्य कुल्यपाकपुरोत्तमे ।
 सोमेश्वरलिङ्गाज्जननमावासः कदलीपुरे ॥
 तद्वन्मरुळसिद्धस्य वटक्षेत्रे महत्तरे ।
 सिद्धेशलिङ्गाज्जननं स्थानमुज्जयिनीपुरे ॥
 द्राक्षारामाख्यसुक्षेत्रे रामनाथाख्यलिङ्गतः ।
 एकोरामस्य जननमावासस्तु हिमालये ॥
 सुधाकुण्डाख्यसुक्षेत्रे मल्लिकार्जुनलिङ्गतः ।
 जननं पण्डितार्यस्य निवासः श्रीगिरौ शिवे ॥
 काश्यां विश्वेशलिङ्गाच्च विश्वाराध्यस्य सम्भवः ।
 स्थानं श्रीकाशिकाक्षेत्रे शृणु पार्वति सादरम् ॥
 एते युगचतुष्केतु पञ्चाराध्या यथविधि ।
 मम लिङ्गमुखोद्भूता लोकविश्रुतकीर्तयः ॥ (Svāy.Ā., 9.8-13)

“In the excellent city of Kulyapāka, the birth of Śrī Revaṇasiddha was from the Someśvaraliṅga and his stay was at Kadaḷipura. Similarly in the great Vaṭakṣetra, the birth of Maruḷasiddha was from the Siddheśaliṅga and his stay was in Ujjayinī. In the holy place called Drākṣārāma, the birth of Ekorāma was from the Rāmanāthaliṅga and his stay was in the Himālayas (Kedāra). In the holy place called Sudhākuṇḍa Paṇḍitārādhyā was born from the Mallikārjunaliṅga, and his stay was in Śrīgiri (Śrīśaila). In Kāśī, the birth of Viśvārādhyā was from the Viśveśaliṅga and his stay was in Kāśī itself. These five Ārādhyas sprung from my, i.e., Śiva’s (five) faces in the four Yugas and became well known in the world”.

It may be noted here that out of the five holy places mentioned above, three holy places, viz., Kulyapāka (the present Konalupāka), Drākṣārāma and Sudhākuṇḍa (Śrīśaila) are situated in the Āndhra Pradesh. The existence of the three Liṅgas, viz., Someśvara, Rāmanātha and Mallikārjuna in that region gave the name Triliṅgadeśa to that region. ‘Telugu’ is the corrupt form of ‘Triliṅga’. Thus three of the five teachers of Viraśaivism hailed from Āndhra Pradesh and established their Pīṭhas in Kadaḷipura (the present Baḷehonnur in Chickmagalur District of Karnataka), Kedāra (in the Himalayas, Rudra Prayāg District, Uttarāṅchal) and Śrīśaila (Kurnool District, Āndhra Pradesh) respectively. Śrī Jagadguru Maruḷasiddha arose from the Siddheśvaraliṅga at Vaṭakṣetra near Ujjain in the present Madhya Pradesh and stayed there. One of his successors whose name was also Śrī Jagadguru Maruḷasiddha, migrated to South India and established the Pīṭha at a place, Kaggallupura, now called Ujjinī, after the name of that Ujjayinī, in the Bellary District of Karnataka. Śrī Jagadguru Viśvārādhyā established the Pīṭha at Kāśī itself and the Pīṭha is well known as Jaṅgamvādī Maṭh. Another point to be noted here is that according to the tradition recorded in the Śaivāgamas the five teachers arose from those Liṅgas in all the four Yugas. In the Kṛtayuga they were called Ekākṣara Śivācārya,

Dvyakṣara Śivācārya, Tryakṣara Śivācārya, Caturakṣara Śivācārya and Pañcākṣara Śivācārya. In the Tretāyuga they were called Ekavaktra Śivācārya, Dvivaktra Śivācārya, Trivaktra Śivācārya, Caturvaktra Śivācārya and Pañcavaktra Śivācārya. The names of the teachers in Dvāparayuga were Reṇuka, Dārūka, Ghaṇṭākarna, Dhenukarna and Viśvakarna. Their names in the Kaliyuga are: Revaṇārādhyā (Revaṇasiddha), Maruḷārādhyā (Maruḷasiddha), Ekorāmārādhyā, Paṇḍitārādhyā and Viśvarādhyā. The heritage of these Ācāryas has continued in the five Pīṭhas to this day. The five Gotras and Sūtras of these Pīṭhas are in vogue from times immemorial. They are given in the following table:

Pīṭha	Gotra	Sūtra
1. Śrī Rambhāpurī	Vīragotra	Paḍviḍisūtra
2. Śrī Ujjayinī	Nandigotra	Vṛṣṭisūtra
3. Śrī Kedāra	Bhṛṅgigotra	Lambanasūtra.
4. Śrī Śrīśaila	Vṛṣabhagotra	Muktāgucchasūtra
5. Śrī Kāśī	Skandagotra	Pañcavarṇasūtra

Every Vīraśaiva belongs to one or the other of these Gotras and Sūtras.

The heritage of the five Ācāryas and their five Pīṭhas can be established not only on the basis of the literary evidences as above but also on the basis of the historical evidences in the form copper plate edicts.

1. Śrī Rambhāpurīpīṭha

The earliest literary record regarding Śrī Rambhāpurī Pīṭha is a Sanskrit poem called ‘Guruvamśakāvya’ of Paṇḍit Kāśī Lakṣmaṇasāstrin (Published from Vanivilas Press, Śrīraṅgam). This poem, in its third canto, describes the granting of Candramaulīśvarlīṅga and Ratnagarbha Gaṇapati to Śrī Śaṅkarācārya by Revaṇasiddha Mahāyogin:

श्रीचन्द्रमौलीश्वरलिङ्गमस्मै सद्रत्नगर्भं गणनायकं च ।

स विश्वरूपाय सुसिद्धदत्तं दत्त्वा न्यगादीच्चिरमर्चयेति ॥

(Guru. Vam. Kā. 3.33)

Śrī Śaṅkarācārya called his disciple Śrī Sureśvarācārya (Viśvarūpa) at the time of his going to Kāñcī and said that he should daily worship the Candramaulīśvaralīṅga and Ratnagarbha Gaṇapati given by the ‘Susiddha’. Here the author of the Kāvya, Śrī Lakṣmaṇasāstrin has explained the term ‘susiddhadattam’ in his own commentary as “सुसिद्धेन रेवणसिद्धमहायोगिना दत्तं श्रीचन्द्रमौलीश्वर-लिङ्गम्....” This Kāvya was composed by Śrī Lakṣmaṇasāstrin who was the ‘Āsthāna Vidvān’ of Śrī Śṛṅgerī pīṭha, on the direction of the then pontiff of the Pīṭha, Śrī Saccidānanda Bhāratī Munindra. The colophons of the seven Sargas printed are pointers to this : इति श्रीमत्परमहंसपरिव्राजकाचार्यबिरुदावलीविराजित-श्रीमन्नृसिंह-भारतीकरकमलसञ्जात-सकल-विद्याविशारदपण्डितपुण्डरीकमण्डलीमार्तण्ड-श्रीसच्चिदानन्दभारतीमुनीन्द्रनिर्मापिते विद्वद्वालक-लक्ष्मणशास्त्रिविरचिते गुरुवंशे महाकाव्ये.... सर्गः । (निर्मापिते- caused to be written). This account is given in the Śiva. Ta. Ra., 4.12. 6-10; 12.4 of Keḷadi Basavabhūpāla. Śrī Niṭṭūr Nañjaṇārya has also referred to this event in his Ve. Vī. Ci. (quoted in Vī. Pañca. Pa., P.5)

शंङ्कराचार्यसन्नामयोगीन्द्राय महोज्ज्वलम् ।

चन्द्रमौलीश्वरं लिङ्गं दत्तवानिति विश्रुतम् ॥

श्रीरेणुकगणेशाख्यं रेवणासिद्धदेशिकम् ।

वीरशैवमताचार्यं वन्देऽहं तं जगद्गुरुम् ॥

Madhya. Yug. Ca. Ko. in Marāṭhi refers to this : रेवणसिद्ध याने शंकराचार्याना चन्द्रमौळीश्वरलिङ्गं दिती असि प्रसिद्धि आहे । हे शंकराचार्य म्हणजे आद्य शंकराचार्य होता, हा जातीने जंगम होता ॥ (p.714)

This shows that there was one Ācārya Revaṇasiddha during the time of Śrī Śaṅkarācārya. Thus the tradition of the Rambhāpurīpīṭha goes back to a period earlier than 8th century.

Revaṇasiddha’s prophesy in Harihara’s dream:

It is known that Hakka (Harihara) and Bukka founded the Vijayanagar empire in the Śalivāhana Śaka year 1258,

corresponding to the Christian era year 1336 A.D., i.e., Dhātṛ samvatsara, Vaiśākhamāsa, Śuklapakṣa, Sūryavāsara (Bhānuvāsara), Saptamīthi, Makhānakṣatra:

नागेष्वर्कैर्मित इह शके शालिवाहस्य याते
धातर्यब्दे शुभसमुचिते मासि वैशाखनाम्नि ।
शुक्ले पक्षे सुगुणपितृभे सूर्यवारे सुलग्ने
सप्तम्यां श्रीविजयनगरीं निर्ममे निर्ममेन्द्रः ॥

(Gu. Vaṁ. Kā., 6.8)

Before recording this historical event, Śrī Kāśī Lakṣmaṇaśāstrin has narrated the circumstances leading to that event in the 5th and the 6th Sargas of his Gu. Vaṁ. Kā. The first of the circumstances was the appearance of Śrī Revaṇasiddha in Harihara's dream and the prophesy of his coming to power: It is said that Harihara and Bukka, two of the five sons of King Saṅgama of Yadu race, were first under the protection of King Vīrabhadra. (Ibid., 5.50). They were employed as the officers of the treasury (Ibid., 5.52). When Vīrabhadra was defeated in the battle by the then Dehalī Sultan (Suratrāṇa= Sanskritised form of Sultan), Harihara and Bukka escaped and took refuge under King Rāmanātha of Ekaśilānagara. (Ibid., 5.52-54). King Rāmanātha met with the same fate as Vīrabhadra. Then the brothers were taken prisoners by the commander of the Sultan's cavalry. The soldiers took the two brothers to the mansion of the commander and put them in pitch darkness there. When the soldiers came there in the morning the two brothers were still there. The commander who came to know that, became pleased with their sincerity, gave them a part of the army of Cavalry and Infantry and sent them to South India. (Ibid., 5.53-57).

They crossed the river Kṛṣṇā (Ibid., 5.58) and then in the battle they were defeated by Ballāḷa. They escaped into a thick forest. Sleeping with his head on the lap of Bukka, Harihara experienced a dream in which he saw Śrī Revaṇasiddha:

बल्लालक्षितिपालकेन विजितौ युद्धेन मध्ये महा-
वल्लीभृद्विपिनस्य चक्रतुरिमौ श्रान्त्योपवेशं चिरम् ।
निद्राणः सहजाङ्गो हरिहरक्षोणीभृदेष क्षणं
भद्रं रेवणसिद्धयोग्यधिगमस्वप्नं तदाप्नोत्तराम् ॥ (Ibid., 5.59)

Śrī Revaṇasiddha said to Harihara in his dream:

“स्वस्ति श्रीमन्वृष तव भवेद्वीर सिंहासनश्रीः
विद्यारण्यप्रचुरकृपया सर्वसंरक्षणाय ।
विश्वोत्तुङ्गं विबुध कलयेच्छन्द्रमौलीशलिङ्गं
भाविक्ष्मेशास्त्रिगुणगणितैकादशाथ त्वदाद्याः ॥
अग्रे भावी त्रिभुवननुतो वीरपूर्वो वसन्तः
सर्वापूर्वो सुचिरमविता धार्मिकः सर्वथेति ।”

उक्त्वा स्वप्ने हरिहरनृपं रेवणासिद्धयोगी-
अन्तर्धानं समभजदथ प्राबुधत्सोऽपि भूपः ॥ (Ibid., 6.12)

“Welfare to you, O King! O hero! With the abundant grace of Vidyāraṇya, you will get regal power for the protection of all. O wise one! Cherish in mind the supreme Candramaulīśvaraliṅga. The further kings starting from you would be thirty three (11×3=33). Thereafter pious king by name Vīravasanta will rule the entire earth for long. He will be praised by the three worlds.”

With these words told to king Harihara in his dream, Śrī Revaṇasiddhayogin disappeared. Then the King, too, woke up from sleep. The rest is history that is known. What is not known as the background is given in Gu. Vaṁ. Kā.

Śrī Reṇuka, Śrī Revaṇasiddha:

Śrī Reṇuka, who was the Ācārya of the Dvāparayuga, arose from the Someśvaraliṅga at Kollipākī—(Konalupāka— with this modern name it is in Andhra Pradesh, about 60 km away from Hyderabad). He went to Malaya mountain and taught the Vīraśaivasiddhānta of 101 Sthalas to Agastya; then he went to Laṅkā and on the request of

Vibhīṣaṇa, installed 3 crores of Liṅgas there to fulfil the last wish of Rāvaṇa who had resolved to install 9 crores of Liṅgas and had got 6 crores of Liṅgas installed during his life-time. These are the events which are recorded in S.S. [This shows Śrī Śivayogi Śivācārya's historical sense; he has recorded only the events which occurred in the beginning of Dvāparayuga, deeming that Agastya and Vibhīṣaṇa lived during that period which was close to the Tretāyuga in which Śrī Rāma flourished].

It may be recorded here that there is a 'Renukāśrama' and also a 'Reṇukavana' at a village called Kirumalay about 15 Kilometres from Jāfna. There are hundreds of Viraśaiva families there. This is told by Vedamūrti Śrī Vīrayya Svāmi Śāstrimath of Dārūkāśrama in Rājājīnagar, Bangalore. He visited Śrī Laṅkā in June 1979 and personally saw the 'Reṇukāśrama' and 'Reṇukavana' at Kirumalāy and further went to Tānake Santurai where he saw Śrī Guru Vīrabhadra temple and met Vīraśaivas living there. While coming back he has brought a copper plate having the imprint of Śrī Reṇuka's 'Liṅgodbhavamūrti'.

In the tradition of the Rambhāpurīpītha, there were many Jagadgurus by name Śrī Reṇuka, Śrī Revaṇasiddha and Śrī Revaṇārādhya. Those who have written about Śrī Reṇuka, have combined the events in the lives of all those who obviously lived at different periods of time and have projected the life-history of many Reṇukas and Revaṇasiddhas from Ādi Reṇuka to Revaṇasiddha who was an elder contemporary of Basavaṇṇa. This is what we find in Re.Vi. of Siddhanātha Śivācārya (Sanskrit) and Re. Ra. of Harihara. They give an account of the lives of many Reṇukas from the ancient Reṇuka to Revaṇasiddha of Bijjala's time (12th century A.D.) who was an elder contemporary of Śrī Basavaṇṇa. The authors have, however, thrown a hint to indicate that their works were not on the life of one Reṇuka but an account of the Reṇuka tradition:

Śiva orders :

भक्तौघायोपदेशात् प्रकटय

परितस्त्वं शताब्दांश्च सप्त ।

प्रत्यक्षं तावतोब्दान् रहसि च

विचरन् भूय आयाहि याहि ॥ (Re.V.,1.13)

'Tanna manado! Siddharevaṇam naḍe noḍi
Pannagābharaṇanittājñe nere kaigūḍi
Arideḷunūr ariyadeḷunūru vatsaraṁ
Nere sandudinniḷeyoḷiralāgadu.....'

(Re. Ra., last protion)

“Śrī Revaṇasiddha thought that the order of Śiva has been duly carried out. I stayed on the earth visibly for seven hundred years and invisibly for seven hundred years. Now I should not stay on the earth”.

Thus Siddhanātha and Harihara have indicated that Śrī Revaṇasiddha spread the tenets of Vīraśaivism for 1400 years, 700 years in person and 700 years without being seen in the world. [Although Śrī Śivayogi Śivācārya has said that Śrī Reṇuka moved about in person and inognito, he has not referred to the period. (Vido S.S., 21.37)]. Hence, Śrī Reṇuka or Śrī Revaṇasiddha was not one but many. Three Reṇukas can be clearly discerned from the tradition. One was Śrī Reṇuka who gave 'Śiva-tattvopadeśa' to sage Agastya and who showed favour towards Vibhīṣaṇa by installing three crores of Liṅgas at Laṅkā according to Rāvaṇa's wish. That was Śrī Reṇuka of post-Rāma period. The second Śrī Reṇuka was Revaṇasiddha, a contemporary of Śrī Śaṅkarācārya to whom he granted the Candramauḷīśvaraliṅga and Ratnagarbha Gaṇapati. The third was Śrī Revaṇasiddha an elder contemporary of Basavaṇṇa. It was this Revaṇasiddha who blessed the womb of Suggalādevī and predicted that an eminent person of great spiritual power would be born from her womb. (Siddha. Ca. 1.40). Siddharāmeśvara was

born according to his prophecy. Thus Śrī Reṇuka and Śrī Revaṇasiddhas were different Ācāryas. The date of Revaṇasiddhas cannot be superimposed on Śrī Reṇuka.

Śrī Rambhāpurīpīṭha is famous from ancient times. From Śrī Revaṇārādhyā, the founder of the Pīṭha in the Kaliyuga to the Present pontiff Śrī Jagadguru Vīra Someśvara Śivācārya Mahāsvāmijī, 120 Jagadgurus are counted and the present pontiff is the 121st Jagadguru. There seems to have been some breaks in counting. Otherwise the number of pontiffs would not have been so less. Due to the fact that the Ācāryas of the same names adorned the Pīṭhas, there might have been some confusion regarding the counting.

2. Śrī Ujjayinīpīṭha

In the tradition of Ujjayinīpīṭha, it is known that Śrautapāla and Bhānumatī, the royal couple of Ujjayinī (Avantikā the capital of Avantī country, present Ujjain in Madhya Pradesh) were the devotees of Śrī Jagadguru Maruḷārādhyā. They had taken Śivādīkṣā from him and took to 'Sāttvika' form of worship in the form of Śivapūjā by relinquishing Aśvamedha, etc., which involved violence. Many Jagadgurus after Śrī Maruḷārādhyā preached and spread Vīraśaivism in the then Madhya Pradesh area. Then came Śrī Jagadguru Śambhumuni. He had to face the anger of Śrī Vīrasena Mahārāja who embraced Jainism and began to trouble the Vīraśaivas. He raised an army and conducted a successful war against the Jaina King. After Śrī Śambhumuni Śrī Jagadguru Maruḷārādhyā II occupied the Pīṭha. He found it difficult to live safely under Vīrasena and changed the Pīṭha to south India in about the middle of 11th century A.D. After the establishment of the Pīṭha at a specific place in Karnataka, he named the place as Ujjainī in the memory of the original Pīṭhasthāna. Rāṣṭrakūṭas, Kākatīyas of warangal, Bhuvanaikamalla Someśvara, etc., became disciples of the Ujjayinīpīṭha and gave grants to it. Due to migration from Madhya Pradesh

to South India, lots of historical records of the Pīṭha have been lost. Hence we have to depend on Hūli Nandīśa's Maruḷa. Vi. and Maruḷa Si. (the latter being the prose version of the former). The Ācārya of the Dvāparayuga, viz., Dārūkācārya taught 'Śivādvaita' to Dadhīci who resided in Naimiṣāraṇya. Śrī Rāmadāsa Gauḍa, in his Hindi work called 'Hindutva', has stated the tradition thus: अवन्तिकीपुरी के सिद्धेश्वरलिङ्ग से जो भगवान के वामदेवरूप है, भगवान मरुळाराध्य जी प्रकट हुई, कहते हैं की वे अवन्तिक के राजा से अनबन हो जाने के कारण, बल्लारी जिला के एक गाव में आकर बस गये, उनके बसने से उस गाँव का नाम भी उज्जयिनी पड गया। अवन्ती मे भी इनकी एक शाखामठ अब तक मौजूद है। (His Holiness Sri Maruḷārādhyā who was of the form of Vāmadevamukha of Śiva, arose from the Siddheśvaraliṅga near Ujjayinī (Vataḷsetra Siddheśvara). They say that due to some tussle with a king of Ujjayinī, he came and settled in a village in Ballary District. Due to his stay at that place, the name Ujjayinī is said to have been given to that place. Even now a branch Maṭh of this Pīṭha is found in Ujjayinī).

Śrī Jagadguru Maruḷasiddha who brought the Pīṭha from Avantī Ujjayinī to Ujjainī in Karnataka, became successful in nullifying the haughtiness of Māyādevī of Kolhāpur. With the munificent donations of Kākatīya Gajapati of warangal and Bhuvanaikamalla Someśvara of Kalyāṇa, his holiness got the Pīṭha and temple constructed through Śrī Jakkaṇācārya and installed the Siddheśvaraliṅga and the statues of Mūḷa Maruḷārādhyā and the later 14 Pīṭhācāryas. For the inauguration of the Pīṭha, Śrī Jagadguru Revaṇasiddha who was the elder contemporary of Basavaṇṇa and Śrī Jagadguru Paṇḍitārādhyā had come. On that occasion, the Kings of Rāṣṭrakūṭa family and Warangal Kākatīyas offered rich gifts and Kalyāṇa Someśvara gave the 'dāna' of 120 Maṭhas.

The later Jagadgurus of the Pīṭha taught Vīraśaiva tenets and guided people of all castes and creeds. (Vide V.B.P., p. 17-18 for more details). Jagadguru of the Pīṭha,

Śrī Śrī Śrī Maruṣasiddha Rājadesikendra Mahāsvāmījī, who passed away recently, was the 111th Pontiff. The present Jagadguru, Śrī Śrī Śrī Abhinava Siddhalinga Rājadesikendra Śivācārya Mahāsvāmījī has been the 112nd Pontiff. What is said about the Rambhāpurīpīṭha in respect of the number of pontiffs, has to be stated with regard to this Pīṭha also.

3. Śrī Kedārapīṭha

According to the available evidences, the antiquity of the Kedārapīṭha goes at least to the times of King Janamejaya. This can be stated on the basis of the Copper Plate Edict belonging to Janamejaya, the text of which is given below :

॥ श्री केदरेश्वराय नमः ॥ स्वस्तिश्री विजयाभ्युदय युधिष्ठिर शके प्लवङ्गाख्ये एकोनवतितमसंवत्सरे सहस्रि मासे अमावास्यायां सोमवासरे श्रीमन्महाराजाधिराज-परमेश्वर-वैयाघ्रपदगोत्रज-श्रीजनमेजयभूपालः इन्द्रप्रस्थ-नगरीसिंहासनस्थः सकलवर्णाश्रमधर्मपरिपालकः उत्तरहिमालये श्रीकेदारक्षेत्रे तत्रत्यमुनेरुषामठस्य श्रीगोस्वामी आनन्दलिङ्गजङ्गम-श्रीमच्छिष्यज्ञानलिङ्ग-जङ्गमद्वारा आराधित-श्रीकेदारनाथस्य पूजार्थं चतुःसीमापरिक्रमः पूर्वभागे दक्षिणवाहिनी मन्दाकिनी पश्चिम-दक्षिणभागे क्षीरगङ्गा, उत्तर-पश्चिमे मधुगङ्गा, पूर्वोत्तरभागे स्वर्गद्वार-नदी, दक्षिणे सरस्वतीमन्दाकिन्योः सङ्गमः। एतन्मध्ये श्रीकेदारक्षेत्रम्। भवच्छिष्य परम्परयाऽऽचन्द्रार्कपर्यन्तं निधिनिक्षेप-जल-पाषणगामि-सिद्धसाध्य-तेजस्वाम्यसहितं स्वबुद्ध्याऽऽनुकूल्येनाऽऽस्मन्मातृसमये सहिरण्यमन्दाकिनीजलधारापूर्वकं क्षेत्रमिदं हस्ते दत्तवानस्मि। एतद्धर्मसाधनस्य साक्षिणः —

आदित्यचन्द्रावनलश्च द्यौर्भूमिरापो हृदयं यमश्च।

अहश्च रात्रिश्च उभे च सन्ध्ये धर्मश्च जानन्ति नरस्य वृत्तम्॥

दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनम्।

दानात्स्वार्गमवप्नोति पालनाद् द्विगुणं फलम्॥

स्वदत्ताद् द्विगुणं पुण्यं परदत्तानुपालनम्।

परदत्तापहारेण स्वदत्तं निष्फलं भवेत्॥

स्वदत्ता पुत्रिका ज्ञेया पिदृदत्ता सहोदरा।

अन्यदत्ता तु जननी दत्तभूमिं परित्यजेत्॥

अन्यैस्तु वर्धितं भुङ्क्ते सार्थस्य वर्धितं न तु।

ततः कष्टस्ततो नीचः स्वयं दत्तापहारकः॥

स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेच्च यः।

षष्टिवर्षसहस्राणि विष्टायां जायते क्रिमिः॥ इति ॥

Translation:

“In the auspicious year called Plavaṅga, which is the 89th year in the Yudhiṣṭhira Śaka, in the Mārgaśīrṣa month, on the Amāvāsyā day called Monday, Śrī Janamejaya bhūpāla, the Emperor Lord belonging to Vaiyaghrapada-gotra and adorning the throne of Indraprastha city, who is the guardian of Varṇāśramadharmā, has offered this Śrī Kedārakṣetra which is surrounded on all the four quarters by southward flowing Mandākinī river in the East, Kṣīragaṅgā in the South-west, Madhugaṅgā in the North-west, Svargadvāra river in the North-east and the confluence of Sarasvatī and Mandākinī in the South, to the Gosvāmin Ānandaliṅga Jaṅgama of the Uṣāmaṭha in the Kedārakṣetra of North Himālaya, for the purpose of getting the worship of Śrī Kedāranātha done through his disciple Jñānaliṅga Jaṅgama. I have offered the Kṣetra into Your hands along with the ownership of the treasures, hoards, waters, rocks and the lustres (minerals) which are already existing and which would be formed in future for all the times as long as the moon and sun last. The witnesses of this Dharmasādhana are:

“The sun, the moon, the wind, the sky, the earth, waters, the heart and Yama. Between donation and protection of the donated, the latter is superior to the former. By donation one attains heaven and by protection of the donated one gets double the reward. The protection of what is donated by others brings double the merit of that of what is given by one's self. By the stealing of what is donated by others, what is given by one's self goes without any fruits. What is given by one's self should be deemed as the daughter, what is given by one's father as the sister

and what is given by others as the mother and the region donated should be given up. One who takes back what is donated by one's self, is worse and more degraded than the person who enjoys what is accumulated by others without increasing it in any way. Whether donated by one's self or by others, if one steals the 'Brahmavṛtti', one will be born as a worm in the excreta for sixty thousand years”.

It may be noted here that the Yudhiṣṭhira Age approximately conforms to the Kali Age. The present year in the Kali Age is 5108. Thus 89th year of Yudhiṣṭhira Age would be equal to 3017 B.C. approximately. Thus the date of Janamejaya's edict is 3017 B.C., i.e., more than five thousand years ago. Further according to the list of the pontiffs of the Kedārapīṭha published in a book called 'Gadvāl kā Itihās' (in Hindi) written by Paṇḍit Harikrishna Rathooḍi (published from Gadwal Press, Dehra Dun in 1982), the number of pontiffs comes to 322. The elder Gurūjī of Kedārapīṭha called Śrī Jagadguru Siddheśvaraliṅga Śivācārya is 323rd Svāmījī and younger Gurūjī called Śrī Jagadguru Bhīmāśaṅkaraliṅga Śivācārya is the 324th Svāmījī of the Pīṭha. Even if ten years of duration is allowed for each Pontiff of the Pīṭha, the date of the Pīṭha goes back to a period earlier than 3240 years. As mentioned in King Janamejaya's edict, the Maṭh of Kedārapīṭha is called Uṣāmaṭha. Its vernacular form is 'Okhīmaṭh' and it is now the name with which the pīṭha is called. It is called Uṣāmaṭha because it was got constructed by Bāṇāsura's daughter Uṣādevī who was the wife of Aniruddha, a grand son of Śrī Kṛṣṇa.

The Kṛtayuga Ācārya of this Pīṭha, viz., Tryakṣara Śivācārya taught king Māndhātṛ of the Solar Race about the tenets of Vīraśaivism. The king spent his last days in the Pīṭha at Okhīmaṭh. In memory of this, the king's statue has been installed in the Pīṭha. Ghaṇṭākarna Śivācārya of the Dvāparayuga travelled from Kedāra to Kāśī with the task of spreading Vīraśaivism in North India and at Kāśī he taught Vīraśaivism to sage Vyāsa. As an evidence of that

there has been at Vyāsakāśī a Vyāseśvara temple with a statue in sitting posture of Śrī Ghaṇṭākarna doing 'Pūjā' of the Iṣṭaliṅga on the left palm of his hand. After taking Dīkṣā from Śrī Ghaṇṭākarna, Vyāsa became engaged in doing Śivāpūjā:

पराशर्यस्तदारभ्य शम्भुभक्तिपरोऽभवत् ।

लिङ्गं व्यासेश्वरं प्राप्य घण्टाकर्णहृदाग्रतः ॥

विभूतिभूषणो नित्यं नित्यं रुद्राक्षभूषणः ।

रुद्रसूक्तपरो नित्यं नित्यं लिङ्गार्चकोऽभवत् ॥

(Skānda P., Kā. Kha., 95.68-69)

4. Śrī Śrīśailapīṭha

As regards the antiquity of Śrīśailapīṭha, the earliest literary record is about Śrī Jagadguru Sadānanda Śivācārya of Śrīśailapīṭha in the Skānda P., Śa. Saṃ., Śrī. Khaṇḍa, Uttarabhāga, (85th Adhyāya, 62-64):

तस्मिन् श्रीपर्वते पुण्ये संसाराभयभेषजे ।

आस्ते लिङ्गाङ्गसम्बन्धी सदानन्दाह्वयो मुनिः ॥

सर्वोपनिषदर्थज्ञः शिवध्यानपरायणः ।

भस्मावलिप्तसर्वाङ्गो रुद्राध्यानपरायणः ॥

रुद्राक्षमालाभरणो धृतपाशुपतव्रतः ।

अतिवर्णाश्रमी योगी जीवन्मुक्तो जगद्गुरुः ॥

“In that Śrīśaila mountain, which was the medicine procuring fearlessness regarding transmigration, there flourished the great sage called Sadānanda, who was adept in the communion between the Liṅga and the Aṅga (Paramātman and Jivātman), who was well-versed in all Upaniṣads, who was engrossed in meditation on Śiva, who had smeared all his limbs with Bhasma, who had taken recourse to Rudrādhyāya, who had adorned himself with the garland of Rudrākṣas, who had undertaken the Vow of Pāśupata (Vīraśaiva), who had transgressed the limits of Varṇāśrama, who was a Yogin, who was a Jīvanmukta and

who enjoyed the status of a Jagadguru". In 940 A.D., an Āndhra King called Nanne Coḷadeva dedicated his Telugu poem called Kumārasambhava to the then Jagadguru of Śrīśailapīṭha called Jaṅgama Mallikārjuna Devācārya. (Kumārasambhava is edited by Prof. M.V. Rāmākṣṣṇa Kavi and published from Rājamahendri in 1909). These are the sufficient proof for the existence of Śrīśailapīṭha much before 10th century A.D.

Sadānanda Yogin and Piṅgala:

The said Jagadguru Sadānanda Yogin cured one Piṅgala, the son of a rich man called Śveta, from leprosy and favoured him with Śaivadikṣā:

आहूय पिङ्गलं शिष्यमिदं वाक्यमभाषत ।
 अद्यप्रभृति साधो त्वं त्रिपुण्ड्रं भस्मनावह ॥
 सर्वाङ्गोद्भूलनं नित्यं कुरु धर्मपरायणः ।
 अग्निरित्यादिमन्त्रैः श्रीमत्पञ्चाक्षरेण वा ॥
 रुद्रमन्त्रजपाभ्यासपरो भव समाहितः ।
 यावज्जीवमिदं दत्तमिष्टलिङ्गं समर्चय ॥
 कराब्जपीठे विन्यस्य तद्भुजानासक्तमानसः ।
 लिङ्गाङ्गसङ्गिनो वत्स पुनर्जन्म न विद्यते ॥
 युगपज्ज्ञानसिद्धिः स्यात्ततो मोक्षमवाप्नुयात् ।
 तस्मात्त्वं प्राणलिङ्गाङ्गसम्बन्धी भव सर्वदा ॥

(Sadānandayogin) called the disciple Piṅgala and said: "Today you put on the 'tripuṇḍra' of Bhasma; do 'bhasmoddhūlana' having dedication to Dharma, with the Mantra 'Agniriti bhasma, etc.,' or 'Śrī Pañcākṣara' Mantra. Be duly engaged in the study of Rudramantras with concentration. Do the worship of the Iṣṭaliṅga granted to you all your life meditating on it. There is no rebirth to the Viraśaiva who has achieved 'Liṅgāṅgayoga'. There will be two achievements, one in life here through knowledge and another through liberation. You should realise 'Liṅgāṅga-

saṅga' at all times". The Dvāpayugācārya, viz., Śrī Dhenukarṇa taught Śivadvaīta to Sānanda Maharṣi.

Mudenur Dāsīmāya

Dāsīmāya of Mudenur (980-1040.A.D.) received 'Viraśaivatattvopadeśa' from one of the Jagadgurus of the Śrīśailapīṭha. This shows that the Pīṭha existed much earlier to 10th century A.D.

Śrī Jagadguru Umāpati Paṇḍitārādhyā Śivācārya Mahāsvāmīji who passed away recently was the 24th Jagadguru of the Pīṭha. The present Jagadguru Śrī Śrī Śrī Abhinava Siddharāma Paṇḍitārādhyā Śivācārya Mahāsvāmīji has been the 25th Pontiff. The names of many of the Ācāryas of this Pīṭha have disappeared in the womb of time.

5. Śrī Kāśīpīṭha:

The Kāśīpīṭha at Vārāṇasī is well known as Jaṅgamwāḍī Maṭh. It is the most ancient among the Maṭhas in Vārāṇasī. This fact is recorded in the history of Vārāṇasī. Śrī Vaidyanātha Sarasvatī has written about this in 'Swatantra Bhārat' a Hindi daily published from Vārāṇasī, in its edition dated 26-11-1986: "काशी में जितने भी जीवित मठ हैं उनमें सबसे प्राचीन है वीरशैवों का जङ्गमवाडीमठ, जिस की स्थापना छठी शताब्दी में हुई मानी जाती है। इन में सर्वाधिक संख्या उन मठों की हैं जिनकी स्थापना १८०१ से १९६८ के बीच में हुई है।" The most ancient record available about this Maṭh belongs to 6th century A.D. It is a Copperplate Edict belonging to Saṁvat 631 which is equivalent to 574 A.D. It records the donation made by Śrī Jainandadeva, a king of Kāśī, to the then Pīṭhādhipati Śrī Jagadguru Mallikārjuna Jaṅgama":

श्री गणेशाय नमः

पाठ सही

श्री विश्वेश्वर

स्वस्ति श्री महाराजाधिराज श्रीश्री महाराज जैनन्ददेव काशी नरेश अदेसाति श्री श्री श्री विश्वाराध्य सिंहासनकंह गोसायी मल्लिकार्जुन जंगमकंह

भूमि दीन्ह कर्दमेश्वर महादेव गङ्गाजी के मध्य गौचारनवन मध्ये शिवप्रीतिने दिशिका प्रमाण पूर्व-पश्चिम परग ८०० उत्तर-दक्षिण परग ८०० एहि भूमिमह जे किछु उत्पन्नहोप ए सभ गोसायी मल्लिकार्जनसम्प्रदाय सदा सर्वदा भोगकरही एहि भूमिपरजे मन्ददृष्टिने देखेगा सो धोका उठावेगा.

स्वदत्तां परदत्तां वा यो हरेत् पृथिवीमिमाम् ।
 षष्टिवर्षसहस्राणि विष्टयां जायते क्रिमिः ॥११॥
 आदित्यचन्द्रावनिलश्च द्यौर्भूमिरापो हृदयं यमश्च ।
 अहश्च रात्रिश्च उभे च सन्ध्ये धर्मश्च जानाति नरस्य वृत्तम् ॥१२॥
 दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनम् ।
 दानात्स्वर्गमवाप्नोति पालनाद्दुतं पदम् ॥१३॥
 स्वदत्ताद् द्विगुणं पुण्यं परदत्तानुपालनम् ।
 परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ॥१४॥

मिति कार्तिक सुदि देवोत्थान एकादशी संवत् ६३१.....६३१ में जैनन्ददेव काशी नरेशाने जो सनद दिया था उसका अविकल प्रतिलिपि है, यह हमने देखलिया, उनके पुराना होनेके वजह से यह ताम्रपटपर लिखा गया संवत् १९८२ मि। आषाढ। बदी ॥८॥

प्रभुनारायण सिंहः
 काशीराजः

Translation:

Welfare. By the order of Śrī Mahārājādhirāja Śrī Mahārāja Jainandadeva, the King of Kāśī, has donated to His Holiness Mallikārjuna Jaṅgama of Śrī Śrī Śrī Viśvārādhyā Simhāsana, for attaining Śiva's grace, this cow-grazing land from the Kardameśvara Mahādev temple to Gaṅgājī (Gaṅgā river) measuring 800 Paragas from east to west and 800 Paragas from north to south and has requested that his Holiness Mallikārjuna Jaṅgama and his tradition can have the ownership of this land along with its produce. He who looks at this land even with dim eyes, would be reduced to nought.

Whether it is donated by one's self or by others, whoever steals this land would be born as a worm in the excreta for sixty thousand years. (1)

The sun, the moon, the wind, the fire, the earth, the water, the heart, the Yama, the day, the night, the two twilight periods of morning and evening and the Dharma know the behavior of man. (2)

Between donation and protection of what is donated, the latter is superior to the former. Through donation one attains heaven and through the protection of that one attains the highest (astonishing) state. (3)

The protection of what is donated brings double the merit of what is got through donation. By the stealing of what is donated by others, what is donated by one's self goes without reward. (4)

Date : Kārtik Śuddha Devotthāna Ekādaśī Saṁvat 631.

This is the true copy of that 'Sanad' which was given by the Kāśī King Jainandadeva in 631 (Vikram Era). Since it has become old, this has been engraved on a Copper plate on 8, Āṣāḍha Badī (Śuddha), Saṁvat 1982 (which is equal to 1925 A.D.).

PRABHUNĀRĀYANA SIMHA
 KĀŚĪRAJA

Justice Babu Vindhyaṅvāsi Prasād of Banaras Sub-judge Court has certified to the genuineness of the document in his judgement (on writ petition no. 15 of 1932 A.D.):

“True history shows that about the 5th century the Rājā of Kanauj had obtained mastery over Benaras, but there is nothing to show that the Rājā of Benaras was deprived of all his powers. What appears to have happened was that Rājā of Kanauj became the suzerain power, but the Rājā of Kāśī continued under him. He continues upto this day.

“The defendents’ contention as regards this document, therefore, fails. I hold that Ex. 1. is a genuine document and Ex. 2. is its true copy on copper plate”.

This shows beyond doubt that the Jaṅgamavāḍī Math of Śrī Kāśī existed before 6th century A.D. The same land was granted to Paṇḍit Madan Mohan Mālavīya by Śrī Jagadguru Pañcākṣara Śivācārya Mahāsvāmījī to build Banāras Hindu University. The area is even now called ‘Jaṅgama pura’ and one or two Samādhis of the earlier Jagadgurus are there and they are called even now with respect as ‘Jaṅgam-bābā samādhi’ and worshipped. Further, there is a Śākhamaṭha of this Pīṭha in the Bhaktapura (Bhātgaō) in Nepal. This Maṭha is also called Jaṅgama maṭh. In Vikrama Saṁvat, 629 (ज्येष्ठ शुद्धाष्टमी) which corresponds to 635 A.D., King Viśvamalla, the then ruler of Nepal, has made land donation to Śrī Jagadguru Mallikārjuna Śivācārya and has got the event recorded on a stone inscription which exists in the Bhātgaō Jaṅgam Maṭha even now. There are two Jaṅgamvāḍī Maṭhs at the Śisoriya Mohallā of Gayā and at Dārāgañj in Prayāg (Allahabad). The Maṭha at Gayā is not under the control of the Pīṭha, while that at Prayāg is under the control of the Pīṭha.

The Dvāparayuga Ācārya of the Pīṭha, viz., Śrī Jagadguru Viśvakarṇa Śivācārya made Vīraśaivatattvopadeśa to Sage Durvāsas. That very place where this ‘Upadeśa’ was given is now called Jaṅgamavāḍī Maṭha. The present Jagadguru Dr. Candraśekhara Śivācārya Mahāsvāmījī is the 86th Pontiff of the Pīṭha.

Antiquity of the Pañcapīṭhas beyond doubt:

The antiquity of the Pañcapīṭha tradition has been proved beyond doubt through literary and inscriptional sources. As we have noted Śrī Jagadguru Renukācārya of Dvāparayuga of Rambhāpurī taught Śivasiddhānta doctrine to Sage Agastya. Śrī Jagadguru Dārūkācārya of Ujjainī of the same Yuga imparted that doctrine to Sage Dadhīci.

In the same way Tryakṣara Śivācārya taught it to King Māndhātṛ of the solar race and Śrī Jagadguru Ghaṇṭākārṇa Śivācārya of Kedāra imparted it to Sage Vyāsa. Śrī Jagadguru Dhenukarṇa Śivācārya of Śrīśaila imparted the Vīraśaiva Siddhānta to Sage Sānanda. Śrī Jagadguru Viśvakarṇa taught it to Sage Durvāsas. But the Vīraśaivasiddhānta taught by Śrī Reṇuka to Agastya alone has come down to us through a literary work in the form of S.S. The Ācāryas of all the Pīṭhas and the Upācāryas of all Pīṭhas and all their disciples accept S.S. as the authoritative compendium of Vīraśaiva religion and philosophy, teaching the doctrine of 101 Sthalas for the first time. All the Vīraśaivas belong to one or the other of these Pīṭhas in view of their Sūtra and Gotra. Hence, they should know their Sūtra and Gotra. It is possible to know them from their ‘Vaṁśa-gurus’. The Sūtra and Gotra of the ‘Vaṁśa-guru’ are automatically the Sūtra and Gotra of the Vīraśaiva families. The knowledge of the Sūtra and Gotra is necessary for the purpose of deciding the matrimonial relations. ‘Sagotra-vivāha’ is not normally conducted. This is the tradition. In the modern days, this restriction is often not taken care of.

Śivayogi Śivācārya’s tradition: His Birth-place:

It is to this ancient and glorious tradition of the Pañcapīṭhas that Śrī Śivayogi Śivācārya belonged. For want of details, it is not known to which Pīṭha he belonged. It is also not known as to which was his place of birth and which was his region of activity. The name of one of his predecessors is Muddadeva. This name is obviously a Kannaḍa name. Hence, it is possible to say that Śrī Śivayogi Śivācārya belonged to Karnāṭaka.

Here, it is necessary to note that a supposition of Dr. Ja. Ca. Ni. about Śivayogi Śivācārya’s place and position is not acceptable. His Holiness has said that Śivayogi Śivācārya was a ‘Prācāryā’ of a Sanskrit Vidyapīṭha at ‘Sāloṭagi’, a place in the Bijapur District of Karnāṭaka and

that his 'Samādhi' is still found in that place. (Vide the 'Pīṭhikā' of S.S.S.D.). There is no doubt that there is one Śivayogīśvara Samsthāna at Sāloṭagi. About 150 years back one Siddhalinga Kavi has written a work called **Śivayogīśvara Purāṇa**. This work is published by Saloṭagi Śivayogīśvara Samsthana in 1972. The date of this Śivayogīśvara is not decided. He probably belonged to 1600 A.D. (Vide p.2 of the Preface in Kannaḍa to Śivayogi P. by Dr. R.C. Hiremath). There seems to be no relation between Saloṭagi or the Samādhi there and Śrī Śivayogi Śivācārya.

His Scholarship and Catholicism (Samanvayadr̥ṣṭi)

What is very clear is that Śrī Śivayogi Śivācārya was a great scholar and a poet of a very high order. He has primarily shown his scholarship in Vedic Saṁhitās, Upaniṣads (Śaivopaniṣads in particular), Śaivāgamas and Śaivapurāṇas. He has also shown in the Piṇḍajñānasthala, Prāṇalingārcana-sthala, Śivayogasamādhisthala, etc., his intimate acquaintance with all the Āstika as well as Nāstika Darśanas especially with the theory and practice of Yoga. What is outstanding in his scholarship is his catholicity (i.e., samanvayadr̥ṣṭi). Firstly, he finds and declares close affinity between Veda and Siddhānta (Śaivāgamas) by virtue of their uniform teaching:

वेदधर्माभिधायित्वात् सिद्धान्ताख्यः शिवागमः ।
वेदबाह्यविरोधित्वाद् वेदसंमत उच्यते ॥
वेदसिद्धान्तयोरैक्यमेकार्थप्रतिपादनात् ।
प्रामाण्यं सदृशं ज्ञेयं पण्डितैरेतयोः सदा ॥ (S.S., 5.12-3)

Secondly, he looks at all the Darśanas of the Vedic fold as having their own importance in the world of philosophy deserving our respects and advises that none of these should be refuted with arguments:

अगस्त्य खलु सिद्धान्ता विख्याता रुचिभेदतः ।
भिन्नाचारसमायुक्ता भिन्नार्थप्रतिपादकाः ॥

सांख्यं योगः पाञ्चरात्रं वेदाः पाशुपतं तथा ।
एतानि मानभूतानि नोपहन्यानि युक्तिभिः ॥ (S.S., 5.3-4)

Without entering into argumentation, refutation, etc., Śrī Śivayogi Śivācārya has brought out a co-ordination between Dvaita and Advaita by way of teaching Ṣaṣṭhala doctrine expanding that into a doctrine of 101 Sthalas and showing the stages of ascendancy on the upward path of spiritual progress of the Sādhaka. Keeping sage Agastya in front as the worthy representative of humankind, Śrī Reṇuka has pacified the agitating doubts that might arise in the minds of the Sādhakas. In keeping with this tradition, Śrī Śivayogi Śivācārya has shown the path of spiritual ascendancy to human beings.

The poetic abilities of Śrī Śivayogi Śivācārya are clearly evident in the entire S.S. His descriptive power can be seen especially in the first four Paricchedas of S.S. in the description of the Kailāsaparvata, the proceedings of the divine court of Paraśiva, the 'avatāra' of Śrī Reṇuka from the Someśvaralinga, the hermitage of Agastya, etc. Take any stanza of S.S., you will find the mellifluous style which spontaneously persuades you to read the work without stopping. It is this readability which is rather rare to find in the works of religio-philosophical content (with the exception of Śrī Śaṅkara's Bhāṣyas), that is outstanding in S.S. You can enjoy the charm of the Śabdālaṅkāras which is created with spontaneous felicity without any special effort ('apṛthagyatnanirvartya' to use a phrase of Ānandavardhana): For instance:

स्वेच्छाविग्रहयुक्ताय स्वेच्छावर्तनवर्तिने ।
स्वेच्छाकृतत्रिलोकाय नमः साम्बाय शम्भवे ॥ (S.S., 1.6)
मन्दारवकुलाशोकमाकन्दप्रायभूरुहे ।
मल्लीमरन्दनिष्यन्द पानपीनमधुव्रते ॥ (Ibid., 3.4)
ब्रह्माण्डकुण्डिकाषण्डपिण्डीकरणपण्डितम् । (Ibid., 3.14)

नवचन्दनकान्तारकन्दलन्मन्दमारुतम् ।

अभङ्गुरभुजङ्गस्त्रीसंगीतरससङ्कुलम् ॥ (Ibid., 4.14)

The use of Arthālaṅkāras is equally spontaneous and effortless. Some instances are given here:

Upamā: It is said that Upamā consists in charming similarity. Instances of such similarity are too many. Some instances are given here: Muddadeva who came in the heritage of Śivayogi is compared to a pure pearl (मुक्तामणिरिवामलः — Ibid., 1.15). Śivayogi the author of S.S., is compared to the moon emerging from the ocean (सिन्धोरिव सुधाकरः Ibid., 1.20). There is an excellent Upamā (of the Vākyārtha type) in the description as to how Śiva spreads in the form of the world:

आत्मशक्तिविकासेन शिवो विश्वात्मना स्थितः ।

कुटीभावाद् यथा भाति पटः स्वस्य प्रसारणात् ॥ (Ibid., 10.68)

How Śiva alone stands as the world of variety? Thus Upamā reveals it:

पत्रशाखादिरूपेण यथा तिष्ठति पादपः ।

तथा भूम्यादिरूपेण शिव एको विराजते ॥ (Ibid., 10.72)

The nature of the Prāṇalinga has been brought out through the Simile of the frost disappearing in the sun:

प्राणो यत्र लयं याति भास्करे तुहिनं यथा । (Ibid., 12.7)

The self-surrender to and intimacy of relation with Śiva on the part of a Śaraṇa is brought out by the simile of a devoted wife with her beloved:

सतीव रमणे यस्तु शिवे शक्तिं विभावयन् ।

तदन्यविमुखः सोऽयं ज्ञातः शरणनामवान् ॥ (Ibid., 13.5)

The inner Śiva does not appear without the deeds of worship. This is like the rising of fire from the sacred fuel through rubbing:

प्रकाशते यथा नाग्निररण्यां मथनं विना ।

क्रियां विना तथात्मस्थो न प्रकाशो भवेच्छिवः ॥ (Ibid., 16.6)

[See Ibid., 16.11, 20, 32, also]

Mālopamā : One Upamā is charming. The series of comparisons for one object consists in Malopamā. This is much more charming. See how the author has used them:

Śiva residing in the Ātman has been brought out thus through such a series:

चन्द्रकान्ते यथा तोयं सूर्यकान्ते यथाऽनलः ।

बीजे यथाङ्कुरः सिद्धस्तथात्मनि शिवः स्थितः ॥ (Ibid., 5.36).

How the world appears in Śiva? This is answered with a Mālopamā:

रज्जौ सर्पत्ववद्भाति शुक्तौ च रजतत्ववत् ।

चोरत्ववदपि स्थाणौ मरीच्यां च जलत्ववत् ॥

गन्धर्वपुरवद्वयोमि सच्चिदानन्दलक्षणे ।

निरस्तभेदसम्बन्धे शिवे विश्वं विराजते ॥ (Ibid., 10.70-71)

Śrī Guru is looked upon thus:

क्षीराब्धिरिव सिन्धूनां सुमेरुरिव भूभृताम् ।

ग्रहाणामिव तिग्मांशुर्मणीनामिव कौस्तुभः ॥

द्रुमाणामिव भद्रश्रीर्देवानामिव शङ्करः ।

गुरुः शिवः परः श्लाघ्यो गुरुणां प्रकृतात्मनाम् ॥

(Ibid., 13. 28-29)

The hopelessness of ‘Pūjā’ without Bhakti is brought out through this garland of Upamās:

अर्थहीना यथा वाणी पतिहीना यथा सती ।

श्रुतिहीना यथा बुद्धिर्भावहीना तथा क्रिया ॥ (Ibid., 16.19)

[See also Ibid., 17.11, 20, 61 for Mālopamās]

Rūpaka: Rūpaka consists in the metaphorical representation of one thing as another (abhedopacāra). This is a

charming Alaṅkāra. Śivayogi Śivacārya is fond of Rūpakas. The very first stanza of S.S. has a metaphorical representation of ‘Saccidānda Śiva’ as a canvas for the portrayal of the glory of the three worlds:

त्रैलोक्यसम्पदालेख्यसमुल्लेखनभित्तये ।

सच्चिदानन्दरूपाय शिवाय ब्रह्मणे नमः ॥ (Ibid., 1.1)

Śiva is portrayed as identical with the ocean and the 36 tattvas as the waves, bubbles, etc.:

यस्योर्मिबुद्बुदाभासः षट्त्रिंशत्तत्त्वसञ्चयः ।

निर्मलं शिवनामानं तं वन्दे चिन्महोदधिम् ॥ (Ibid., 1.3).

Śrī Siddhanātha, the immediate predecessor of Śivayogi Śivacārya, the author of S.S., is portrayed as the crest-jewel of the Viraśaiva, a great ocean of Śivajñāna : वीरशैवशिखरत्नम्, शिवज्ञानमहासिन्धुः — (Ibid., 1.18). Śiva’s Śakti is metaphorically represented as the conch-shell containing the pearls in the form of the the Tattvas from Sadāśiva to Bhumi:

सदाशिवमुखशेषतत्त्वमौक्तिकशुक्तिकाम् । (Ibid., 2.2). Śiva is metaphorically portrayed as: त्रय्यन्तकमलारण्यविहारकलहंसक, उदारगुण-मोङ्कारशुक्तिकापुटमौक्तिक, सर्वमङ्गलसौभाग्यसमुदायनिकेतन, संसारविषमूर्च्छालु-जीवसञ्जीवनौषध, नित्यप्रकाशनैर्मल्यकैवल्यसुरपादक, etc., (Ibid., 3.10-13). In Śivayogasamādhisthala, a Paramparita-Rūpaka portrays the ‘saṁsāra’ as the poisonous tree, ‘pañcakleśas’ as the leaves, ‘karman’ as the roots and ‘Śivabhāvanā’ as the axe to cut it:

संसारविषवृक्षस्य पञ्चक्लेशपलाशिनः ।

छेदने कर्ममूलस्य परशुः शिवभावना ॥ (Ibid., 12.30)

[See also Ibid., 12. 31, 13.8, 14.10, 12, 21, 22]

Dr̥ṣṭānta : Dr̥ṣṭānta consists in the relation of ‘bimba-pratibimba-bhāva’ (a thing and its reflection in mirror) between the two sentences: There are Dr̥ṣṭāntālaṅkāras in the context of Bhaktamāhātmya:

शिवाश्रितानां जन्तूनां कर्मणा नास्ति सङ्गमः ।

वाजिनां दिननाथस्य कथं तिमिरजं भयम् ॥ (Ibid., 11.52)

शिवभक्तिसमावेशे क्व जातिपरिकल्पना ।

इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते ॥ (Ibid., 11.55)

There is another pair in the Śaraṇasthala:

शिवानन्दं समासाद्य को वान्यमुपतिष्ठते ।

गङ्गामृतं परित्यज्य कः काङ्क्षेन्मृगतृष्णिकाम् ॥ (Ibid., 13.7)

[See also Ibid., 13.23, 24 and 35; see also my notes on these stanzas and those given above]

Vyatireka : The charm of this Alaṅkāra lies in the portrayal of the superiority of the matter on hand (Upameya) over the object similar to it (Upamāna):

कलङ्कवानसौ चन्द्रः क्षयवृद्धिपरिप्लुतः ।

निष्कलङ्कस्थितो ज्ञानचन्द्रमा निर्विकारवान् ॥

पार्श्वस्थितिमिरं हन्ति प्रदीपो मणिनिर्मितः ।

सर्वगामि तमो हन्ति बोधदीपो निरङ्कुशः ॥ (Ibid., 15.23-24)

Here in the first stanza, the superiority of ‘Jñānacandra’ (Rūpaka) over the moon in the sky is shown and in the second stanza the superiority of the ‘Bodhadīpa’ over the ‘Pradīpa’ is shown.

Kāraṇamālā: This Alaṅkāra occurs when each preceding object is presented as the cause of each following object:

शिवयोगिनि सन्तुप्ते तृप्तो भवति शङ्करः ।

तत्तृप्त्या तन्मयं विश्वं तृप्तिमेति चराचरम् ॥ (Ibid., 9.91)

The satisfaction of the Śivayogin is the cause for the satisfaction of Śiva and the satisfaction of the latter is the cause for the satisfaction of the world which is pervaded by Śiva.

Parikara: The employment of significant ‘Viśeṣaṇas’ constitutes Parikara. Here is an instance in which significant Viśeṣaṇas are given to the body (in the context of Samsāraheyasthala):

मलकोशे शरीरेऽस्मिन् महादुःखविवर्धने ।

तद्विदुःसंकाशे को वा रुच्येत पण्डितः ॥ (Ibid., 5.72)

Arthāntanyāsa : When something is corroborated by a general statement, it amounts to Arthāntanyāsa. In the Bhāvācāraṣṭhala, it is said that even an enlightened person who is contented with knowledge should not give up the practice of Dharma, because ordinary people follow what the great persons do; the first statement is corroborated through the cause as to why that advice is given:

ज्ञानामृतेन तृप्तोऽपि योगी धर्मं न संत्यजेत् ।

आचारं महतां दृष्ट्वा प्रवर्तन्ते हि लौलिकाः ॥ (Ibid., 16.65)

So far a few select Alaṅkāras are pointed out in the text of S.S. There are other Alaṅkāras and there are many more instances of Alaṅkāras than those that are shown. The Śabdālaṅkāras and the Arthālaṅkāras shown here are enough to hold a mirror to the poetic abilities of the author of S.S.

Controversy regarding the original text of Śrī S.S. :

Śrī Kāśīnātha Śāstrin, in his edition in Kannaḍa script with Kannaḍa translation of S.S. published through Pañcācārya Press, Mysore, has removed some ślokas from different Paricchedas allegedly on the ground that they are against the teaching of the Śaivāgamas and the Vīraśaiva Siddhānta and has printed them at the end of the text. He is of the view that they are spurious (prakṣipta). This has created a doubt as regards the original text of S.S. Hence, it has become necessary to discuss about this question more critically.

It may be observed here that in all the available manuscripts, the text of S.S. is uniformly the same. The ślokas under question are found in their respective places in the different Paricchedas. The edition with Śrī Maritoṅṭadārya's Sanskrit commentary published from Sholapur under Śrī Vārad Mallappa Granthamālā in

Devanāgarī script and Śrī M.L. Nāgaṅṅa's edition with the same commentary printed in Kannaḍa script, has those ślokas in their respective places. Let us now examine those ślokas and their contexts and see whether they are out of place or not.

(1) In the second Pariccheda, seven ślokas from 'तेषु प्रमथवर्गेषु' (27) to 'वितेनतुः विश्वपतेस्तु सेवाम्' (33) and in the third Pariccheda, seventeen ślokas from 'शम्भोराह्वानसन्तोष...' (67) to 'कुतो भीतिरिहेष्यते' (82), are interpolated according to Śrī Kāśīnātha Śāstrin. These ślokas are connected with the circumstances leading to the Avatāra of Śrī Reṇuka on the earth. Śrī Kāśīnātha Śāstrin feels they are against the teaching of the Śaivāgamas. But he has not given any evidence from any of the Śaivāgamas. What is the matter contained in those ślokas? The substance of the ślokas from the second pariccheda is: 'Among the Pramathas (persons first created), Reṇuka and Dārūka were dear to Śiva. They were well-versed in all branches of learning, efficient in all deeds, free from Māyā and Mala, effulgent with great spiritual power, deeply immersed in enjoying the bliss of spiritual experience, relieved from the suffering of transmigration due to the spiritual knowledge, interested in carrying out the teaching of the great Śaivāgamas, most resourceful in going deep into the teaching of Vedānta, ever accomplished, free from fear and enjoying unstinted prowess. They were so blessed that Śiva looked upon them as efficient and trustworthy in all operations and employed them as the chamberlains of his harem. The Gaṇeśvaras Reṇuka and Dārūka rendered service to the Lord of the Universe as the chamberlains'. In the above description of Śrī Reṇuka and Dārūka, there is nothing that is objectionable. The description that Reṇuka and Dārūka were serving as the chamberlains of Śiva's harem, might have hurt the feelings of Śrī Kāśīnātha Śāstrin. But this need not be taken seriously. It is the service to Śiva that deserves to be taken into account.

The seventeen ślokas in the third chapter narrate an event in the court of Śiva. It so happened that Śiva called Reṇuka by the movement of his eyes for granting him Prasāda and Tāmbūla. In the extreme joy on receiving such a call from Śiva, Reṇuka hurriedly went to Śiva's vicinity. In that hurry he overstepped Dārūka. On observing this Śiva addressed him with anger and blamed him for the transgression of modesty. As a punishment for that transgression, Śiva cursed Reṇuka to go to the world of mortals. Realising his mistake, Śrī Reṇuka begged pardon at the feet of Śiva and requested him to give him the power to go to the earth in his own divine form (divyadehadhārin) without undergoing the suffering of birth. Śiva granted him 'abhaya' (freedom from the fear of birth) and directed him to appear on the earth emerging himself from the Someśvaliṅga at 'Kollipākī'. The Lord assigned him the mission of establishing Śivādvaita philosophy which is beneficial to all people on the earth.

This is the situation which is given as a background to the 'avatāra' of Śrī Reṇuka on the earth. The statements in this context such as "रे रे रेणुक दुर्बुद्धे" have possibly hurt the feeling of Śrī Kāśīnātha Śāstrin. Of course if such words were addressed by anybody else would have hurt the feelings of all of us. But when the father addresses a son to teach him the right path on the occasion of transgression of modesty, no body need feel bad about it. Here the situation is similar. These things, too, need not be taken seriously. Further there is typical 'Bhāratīya faith' that all great persons are the 'avatāras' of God. While writing a biography of such 'avatāra-Puruṣas', a situation of curse (śāpaprasaṅga) is often created as a background to the 'avatāra'. There is absolutely no necessity of employing serious critical acumen to judge such a situation. On the other hand this is a curse with a difference as it is meant for a noble purpose. It is rather difficult to understand how the Almighty God gets his cosmic missions accomplished!

By avoiding this situation, Śrī Kāśīnātha Śāstrin has changed the ślokas and the readings of the Ślokas to effect continuity. The 27th śloka in the second Pariccheda in the other editions is:

तेषु प्रमथवर्गेषु सृष्टेषु परमात्मना ।
रेणुको दारुकश्चेति द्वावभूतां शिवप्रियौ ॥

Śrī Kāśīnātha Śāstrin has substituted this śloka with the following śloka which he has identified as a śloka of Vijayāgama quoted in Vira. Sadā.:

सृष्टप्रमथवर्गेषु वर्णाश्रमपरिक्रमान् ।
अप्राकृतसदाचारानुपादिश्यदथ प्रभुः ॥

(See S.S., Kāśīnātha Śāstrin's edition, 2.27)

Again in the third Pariccheda, the second half of the 66th śloka in the other editions is read as: प्रसादं सुलभं दातुं ताम्बूलं स तमाह्वयत् । But Śrī Kāśīnātha Śāstrin has read it as: प्रसादं सुलभं दातुमाहूयेत्यं समादिशत् and joins it with श्रीशैलस्योत्तरे भागे...., etc., by leaving aside 16 ślokas in between. The śloka number of श्रीशैलस्योत्तरे भागे, etc., has been changed to 67 from 83. Thus Śrī Kāśīnātha Śāstrin has taken freedom to change the ślokas and readings of ślokas from the original text. This kind of freedom is unwarranted.

(2) Again in the 11th Pariccheda of S.S. Śrī Kāśīnātha Śāstrin has dropped two ślokas, viz.,

ब्राह्मणः क्षत्रियो वापि वैश्यो वा शूद्र एव वा ।
अन्त्यजो वा शिवे भक्तः शिववन्मान्य एव सः ॥
शिवभक्तिसमावेशे क्व जातिपरिकल्पना ।
इन्द्रनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते ॥ (54-55)

These ślokas belong to Bhaktamāhātmyasthala under Prasādisthala. We cannot understand as to how these ślokas are opposed to the teaching of the Śaivāgamas. In fact, they bring credit to Viraśaivism, by echoing :

बाह्यणाः क्षत्रिया वैश्याः शूद्रा ये चान्यजातयः ।
लिङ्गधारणमात्रेण शिवा एव न संशयः ॥ (Pāra. Ā., 1.58)

These ślokas of S.S. demonstrate the catholicity of the Vīraśaivas and they show that the Liṅgadhāraṇa is the leveller in removing the sense of superiority and inferiority in the society.

(3) While considering other ślokas from other Paricchēdas as interpolations, there is a fundamental question involved. Such Ślokas are totally thirty. They come in the 5th, 10th, 12th, 17th, 19th and 20th Paricchēdas. [5. 37-39, 41; 10.69-71; 12.36; 17. 55, 66, 77; 19. 29, 32, 37, 44, 45, 47, 48,49, 82, 90; 20. 6, 21, 23, 28, 56, 64, 65, 67, 68]. These are separated from their respective places in the chapters and printed in the end of the text by Śrī. Kāśīnatha Śāstrin. Some important Ślokas are quoted here:

- (१) तस्माच्छिवमयं सर्वं जगदेतच्चराचरम् ।
तदभिन्नतया भाति सर्पत्वमिव रज्जुतः ॥
- (२) रज्जौ सर्पवद्भाति शुक्तौ च रजतत्ववत् ।
चोरत्ववदपि स्थाणौ मरीच्यां च जलत्ववत् ॥
- (३) गन्धर्वपुरवद्व्योम्नि सच्चिदानन्दलक्षणे ।
निरस्तभेदसद्भावे शिवे विश्वं विराजते ॥
(S.S.,10.69-71)
- (४) मिथ्येति भावयन् विश्वं विश्वातीतं शिवं स्मरन् ।
सत्तानन्दचिदाकारं कथं बद्धुमिहार्हति ॥
- (५) शिवादन्यज्जगन्मिथ्या शिवः संवित्स्वरूपकः ।
शिवस्त्वमिति निर्दिष्टो गुरुणा मुक्त एव सः ॥
- (६) अयथार्थप्रपञ्चोऽयं प्रतितिष्ठति शङ्करे ।
सदात्मनि यथा शुक्तौ रजतत्वं व्यवस्थितम् ॥
(Ibid., 17.55, 66, 77)

- (७) अखण्डानन्दसंवित्स्वरूपं ब्रह्म केवलम् ।
मिथ्या तदन्यदित्येषा स्थितिर्ज्ञानमिहोच्यते ॥
(Ibid., 19.47)
- (८) असदेव जगत्सर्वं सदिव प्रतिभासते ।
ज्ञाते शिवे तदज्ञानं स्वरूपमुपपद्यते ॥ (Ibid., 20.28)

All these ślokas seem to propound Śuddhādvaita. Since these ślokas are found in their respective places in all the available manuscripts and the printed editions so far, it is inevitable to preserve them in their respective places as the original readings. In that case what is the stand of Vīraśaivism with regard to Paraśivabrahman, Jīva and Jagat and their mutual relation? This fundamental question arises here. Śrīkara Bhā., Kri, Sā., Vi. Ā. Ca., etc., refute Adhyāsavāda of Śrī Śāṅkara with arguments and propound the reality of the world (jagatsatyatva). Śrīpati Paṇḍita, in his Śrīkara Bhā., has said:

“शुक्तिरजतवत्तस्य जीवत्वं भ्रन्तिमात्रमिति चेन्न..... न स्वप्नवत् प्रपञ्चस्य मिथ्यात्वम् अर्थसिद्धिक्रियासिद्धिदर्शनात्।” (Śrīkara Bhā., 1.1.1., Vol. I., p.8)

Nilakaṇṭha Śivācārya, in his Kri. Sā., has propounded the same:

“कैञ्चिद् ‘अथातो ब्रह्मजिज्ञासा’ इत्यात्र असौत्रिक एव अध्यासः प्रपञ्चितः।...” (Kri. Sā., Part I., p. 196)

“स्वरूपबाधाभावे अबादितत्वरूपसत्यत्वस्यापि प्रपञ्चे अभ्युपगमेन सत्यबाधस्य अनुपपत्तेः।” (Ibid., Part I, p. 199)

Quoting the authority of Kri. Sā., Maritōṇḍārya, in his Vi. Ā. Ca., propounds ‘jagatsatyatva’: “तस्मादविद्या जगदुपादानकारणमिति जगतो मिथ्यात्ववादो निरस्तः।” (Vi. Ā. Ca., p.12)

Thus the Vīraśaiva Siddhānta texts are in favour of ‘jagatsatyatva’. In that case, how should we accept the ślokas as above as the original reading? This is the objection.

Answer to it:

Śrī Maritoṇṭadārya who is one of those who have accepted the above ślokas as the original portions of S.S., has interpreted them in such a way as there would be no contradiction with ‘Jagatsatyatvavāda’. For instance:

(i) तस्माच्छिवमयं सर्वं इत्यादि— ‘Just as the rope without giving up its own nature of being long and brown in colour through its Śakti, appears as a serpent to the onlookers, so does Śiva with his Māyāśakti appear not different from the world. Hence, this world of the movable and the immovable being Śiva in form, does not appear different from Śiva.’ This is how Śrī Maritoṇṭadārya has interpreted the above śloka by setting aside the meaning of ‘Adhyāsa’ and by introducing the concept of Māyāśakti and has proved that the world is not different from Śiva. In the case of stanzas (ii) and (iii) above, he has brought out the same idea.

It may be asked here as to how can you relate the analogies “रज्जौ सर्पवद्भाति”, “शुक्तौ रजतत्ववत्”, “मरीच्यां जलत्ववत्”, “व्योम्नि गन्धर्वपुरवत्”, to the context of the appearance of Śiva as not different from the world’, without admitting the delusion resulting from ‘Adhyāsa’? Maritoṇṭadārya has anticipated this objection. After anticipating an objection that the world would be ‘prātibhāsika’ (an appearance), he shows that the next stanza, i.e., 10.72, is an answer to that:

पत्रशाखादिरूपेण यथा तिष्ठति पादपः ।

तथा भूम्यादिरूपेण शिव एको विराजते ॥

The tree remains as a tree and yet stands endowed with leaves, branches, etc., similarly Śiva displays himself as earth, etc., through his Māyāśakti and yet remain as Śiva.

(iv) मिथ्येति भावयन् विश्वं, इत्यादि— With the preamble ‘अथ पक्षान्तरेण भावनां कथयति’, Maritoṇṭadārya interprets the Śloka in favour of ‘Adhyāsa’. The context is Bhāvārpitasthala, a

Liṅgasthala under Śaraṇasthala. In this state, meditating on the ‘transcendence’ (viśvātītatva) of Śiva, Śivayogin deems the world as false at one stage. This is one of the feelings like any other feeling. This is the implication of the commentator. But in connection with the next stanza ‘शिवादन्यज्जगन्मिथ्या, इत्यादि’— (v) in the context of Śiṣyasthala, he once again tries to drive away the idea of ‘Adhyāsa’. The natural meaning of ‘शिवादन्यज्जगन्मिथ्या’ is ‘world different from Śiva is false’. But he takes it to mean ‘शिवादन्यत् जगत् (इति) मिथ्या’, i.e., ‘it is false when we say that the world is different from Śiva’.

(vi) अयथार्थप्रपञ्चोऽयं, इत्यादि— Śrī Maritoṇṭadārya has explained the word ‘ayathārtha’ in terms of ‘anitya’. The meaning is that ‘just as silverness exists as grasped in the conch-shell which is of the nature of existence, so does the non-eternal world exist in Śiva’. There appears to be a clue to Śrī Maritoṇṭadārya to interpret ‘ayathārtha’ as ‘anitya’ in the following stanza:

शिव एव परं तत्त्वं चिदानन्दसदाकृतिः ।

स यथार्थस्तदन्यस्य जगतो नास्ति नित्यता ॥ (ibid., 17.76)

Śiva, who is of the nature of existence, intelligence and bliss, is the ‘Supreme principle’. There no eternity to the world as distinguished from Śiva. The contrast is between ‘स यथार्थः’ and ‘जगतो नास्ति नित्यता,’ but not between ‘स यथार्थः’ and ‘जगतो नास्ति सत्यता’. Hence in contrast they can be taken as eternal and non-eternal.

(vii) अखण्डानन्दसंवित्ति, इत्यादि and (viii) असदेव जगत्सर्वं इत्यादि— In these ślokas, the first one gives the definition of Jñāna. He who is of the nature of absolute bliss and absolute knowledge is Brahman. The state in which it is known that what is other than that is non-eternal (mithyā), is said to be Jñāna. The second śloka says that the ignorance in the form of the notion that the world which is unmanifest becomes manifest, assumes its own form when

the knowledge of Śiva is attained. 'Its own form' means the form of the Cicchakti who is the cause of the world. This is how Śrī Marītoṅṭadārya interprets the stanza.

Whatever may be the standpoint it is inevitable to accept these ślokas as the original parts of the text of S.S. The manuscript evidence in this case cannot be overlooked. That is the reason why Śrī Marītoṅṭadārya has retained those ślokas in their respective places. Those ślokas were in the text even before his times. Although they contain the meaning which is opposed to 'Bhedābheda' and 'Jagatsatyatvavāda', he has accepted them and sincerely tried to explain such difficult analogies as 'Śukti-rajata', etc., as outside the purview of Adhyāsa.

Now a question can be asked : In spite of accepting Śakti who is the power of Śiva in making him spread as the world and who is of the nature of 'Sat' and 'Cit', why did Śrī Śivayogi Śivācārya write the ślokas which obviously have the smell of 'Jaganmithyātva'? Most probably, the reason is that he was deeply influenced by Advaita. There are reasons to say this. The texts like Śrīkara Bhā., Kri., Sā., etc., have given a systematic presentation of Vīraśaiva-siddhānta following the Bra. Sū. of Bādarāyaṇa Vyāsa. S.S., which is the source-book to them, belongs to a period earlier to them, when the tenets of Vīraśaivism were not fully formulated. Then the influence of 'Śāṅkarādvaita' on all scholars was far and wide. Vīraśaiva scholars were not an exception to that. That Nijaguṇa Śivayogin, Śarpabhūṣaṇa Śivayogin, etc., were deeply influenced by it, is clear from their works in Kannaḍa and Sanskrit. It may not be wrong if we say the Śrī Śivayogi Śivācārya who flourished earlier was also under the impact of Advaita.

Still some questions remain and they are : How is it that Śrī Śivayogi Śivācārya who has propounded views in favour of Jagatsatyatva and 'Sāmarasyātmaka Aikya' between Śiva and Jīva, through out his work, made use of such

ślokas as are obviously in favour of 'Jaganmithyātva'?' Did he not have a clear view about it? Two answers are possible to these questions:

(1) Firstly, although he has taken the analogies such as Rajju-sarpa, Śukti-rajata, Sthānu-cora, etc., it can be assumed that he had understood them in a new light, i.e., he had dropped the meaning in favour of illusion (Adhyāsa) and taken them in the sense that Paraśivabrahman was not different from the world which happens to be the expansion of his own inherent Śakti, just as the 'Rajju' (rope) has not been different from 'Sarpatva' (serpentness) due its Śakti of remaining in a zigzag form, brown colour, etc., just as 'Śukti' (conch-shell) has not been different from 'Rajatatva' (silverness) due its Śakti of shining, and just as the 'Sthaṇu' (pole) has not been different from 'Coratva' (thiefness) due its śakti of being in a vertical state. In the case of 'स यथार्थः तदन्यस्य जगतो नास्ति नित्यता', the words 'यथार्थः' and 'न नित्यता' can be taken in the sense of "नित्य" and "अनित्य". Similarly the word 'mithyā' can be taken in the sense of 'that which gets destroyed', 'that which is transitory' on the basis of the root 'मिथ' which has 'नाश' as one of its meanings.

(2) Secondly, since all these ślokas have come in the context of describing 'Śivajaganmayatva' and 'Jīvanmuktasthiti of the Śivayogin', it can be said that in the state of 'Jīvanmukti' in which the Śivayogin has been in 'samarasa'-relation with Śiva, the world in his case is as good as not existent. While portraying that state of the 'Jīvanmukta' Śrī Śivayogi Śivācārya might have resorted to the terminology of 'Śuddhādvaita'.

In fact, it was Śrī Kāśinātha Śāstrin who raised the question of 'Mūlapāṭha'. I have discussed the point of view of Śrī Śāstrin in removing some ślokas from the text and printing them at the end as 'prakṣipta-ślokas'. Whatever may be the reason, the manuscript evidence is sufficiently

strong to consider them as the genuine parts of the text and retain them in their respective places.

In conclusion

The above account about the literary and religious tradition of Śrī Siddhānta Śikhāmaṇi of Śivayogi Śivācārya, has been given as a background to its study. Controversies regarding the authorship, the family tradition and date of the Author, the text of S.S., have been discussed with sound arguments and conclusions are drawn as per the available evidences, both internal and external. The misleading statements and conclusions of some of the earlier scholars are rejected on concrete grounds. For instance, it is shown how baseless are the conclusions that S.S. was cooked up by some 20th century scholars like Kāśīnātha Śāstrin, that the doctrine of 101 Sthalas was formulated in the Vacana Sāhitya in Kannaḍa, that, on the other extreme, this doctrine was not known to the authors of Vacanas, that Śrī Śivayogi Śivācārya belonged to the family tradition of Siddharāma of Sholapur (Sonnalige) and that S.S. was of post-Basava period (14th or 15th century A.D.).

The translations of the text of S.S. and the commentary Tattvapradīpikā are separately given. This is intended to bring out the special points made in the commentary and avoid the confusion regarding what is said in the original text and what is found in the commentary. In preparing the notes, I have given, as far as available, the references to the Sanskrit quotations in the preambles given to the ślokas and in the commentary on the ślokas. In the case of other Sanskrit statements in the notes, I have given the exact sources or the sources from which I have taken them.

In the case of dilectical discussions done at length in the Sanskrit commentary, I have tried to make them as clear as possible through the explanations in brackets and

given a lucid presentation of the points made in them in my notes. I have made the notes as useful as possible by bringing in, as far as possible, all relevant authoritative statements from the Vedic saṁhitās, Upaniṣads, Bhagavad-gītā, Śivāgamas and other sources. I have tried to give a historical perspective to all the religio-philosophical concepts that are elucidated in S.S.

I hope that this effort will inspire further research in the field on the various aspects of Vīraśaiva studies, especially on the aspects of S.S. such as its relation with the ancient literature of Vedic Saṁhitās and Upaniṣads and its further influence on the Vacana literature and on the later Sanskrit, Kannaḍa, Telugu and Marāṭhi works on Vīraśaivism.



श्रीशिवयोगिशिवाचार्यविरचितः

श्रीसिद्धान्तशिखामणिः

श्रीमरितोण्टदार्यकृततत्त्वप्रदीपिकाख्यव्याख्यया सहितः

प्रथमः परिच्छेदः

मङ्गलाचरणानुक्रमप्रसङ्गः

तत्त्वप्रदीपिका

व्याख्या —

श्रीनाथः सोममूर्तिर्जयति परशिवस्त्र्यम्बकस्ताररूपः
स्वच्छश्रीब्रह्मरन्ध्रस्थितसितजलजप्रोद्यदब्जत्रिकोणे ।
इच्छाज्ञानक्रियाख्ये त्रिविधलिपिमये हक्षलार्णाग्रपार्श्वे
कृत्स्नाणौन्मुख्यबिन्दौ चिदचिदुदयकृद्दृक्क्रियाङ्घ्रिद्वयाढ्यः ॥

Victorious is Paraśiva, who is the Lord of wealth, who is endowed with a form along with Umā, who is three-eyed, who is of the most radiant form, who is endowed with the two feet in the form of knowledge and action giving rise to spirit and matter in the cypher, which is the foremost among all letters, just above the letters 'ha' 'kṣa' and 'la' forming the three letters representing 'icchā', 'jñāna' and 'kriyā' (will, knowledge and action) residing in the three corners of the lotus above the white lotus stationed in the pure and clear 'Brahmarandhra'.

व्याख्या —

अनेकविधसिद्धान्तशिखामणिमनामयम् ।
श्रीवीरशैवसिद्धान्तमेकोत्तरशतस्थलम् ॥

रेणुकागस्त्यसंवादं निगमागमविश्रुतम् ।
प्रदीपयति गुप्तार्थमुद्धृत्य शिवयोगिराट् ॥

The lord among the Śivayogins enlightens us by culling out the hidden meaning which is in the form of the Vīraśaiva doctrine consisting of one hundred and one Sthalas, which is the faultless crest-jewel among the various doctrines, which is imparted through a dialogue between Reṇuka and Agastya and which is well known in the Vedas and Āgamas.

Notes : Here the term śivayogirāṭ (lord among the śivayogins) refers to Śrī Śivayogiśivācārya who is the author of this work. The name of work is Siddhāntaśikhāmaṇi; it is significant as it contains a doctrine (siddhānta) which is the best among the doctrines. It is ‘anāmaya’, faultless, in the sense that it is supported by Vedas and Āgamas. This point is brought out by the expression ‘nigamāgamaviśrutam’. It is also noted that the work is in the form of a dialogue between Śrī Reṇuka and Agastya.

व्याख्या— अत्र कलिकालप्रवेशानन्तरं लोकहितार्थं रेणुकगणेश्वर इति प्रसिद्धो रेवणसिद्धेश्वरः कुम्भसम्भवाय वीरशैवशास्त्रमुपदिष्टवान् । तदनन्तरं रेवणसिद्धेश्वरदृष्टिगर्भसम्भूतसिद्धरामेश्वरसम्प्रदायप्रसिद्धः सकलनिगमागमपारगः शिवयोगीश्वर इत्यभिधानवान् कश्चिन्माहेश्वरः तद्रेणुकागस्त्यसंवादं निर्विघ्नेन स्वशिष्यान् बोधयितुं स्वमनसि कृतसकलसिद्धान्तश्रेष्ठनिगमागमैक्यगर्भी-कारलक्षणः स्वष्टदेवतानमस्काररूपमङ्गलं शिष्यशिक्षार्थं सप्तभिः श्लोकैर्निबध्नाति—

Here after the advent of the Kali age, Revaṇa-siddheśvara who is well known as Reṇukagaṇeśvara, taught the Vīraśaiva doctrine to Agastya, the pitcher-born sage. Thereafter, a certain māheśvara by name Śivayogiśvara was well known in the tradition of Siddharāmeśvara, who was born from the womb that was sanctified by the gracious

sight of Revaṇasiddheśvara. He was well-versed in the entire Vedas and Āgamas. With a view to teaching his disciples about the dialogue between Reṇuka and Agastya without impediments, he cherished in his mind the doctrine which was characterised by an inner communion between the Vedas and Āgamas and which was the best among the doctrines. In order to instruct the disciples he renders maṅgala in the form of salutation to his favourite deity (Śiva) in seven stanzas—

Notes : It is a misconception on the part of the commentator that Śivayogiśivācārya belonged to the tradition of Siddharāmeśvara. This is a concocted theory by later commentators belonging to 16th and 17th centuries A.D. See the Introduction for a full discussion (vide pages 4-5).

त्रैलोक्यसम्पदालेख्यसमुल्लेखनभित्तये ।

सच्चिदानन्दरूपाय शिवाय ब्रह्मणे नमः ॥१॥

Salutations to Śiva, the Brahman, who is the veritable canvas for the portrayal of the picture in the form of the glory of the three worlds (heaven, earth and nether world). (1)

व्याख्या — जगद्रूपमायिकसम्पच्चित्रसमुल्लेखनाधारभित्तिरूपाय सच्चिदानन्दस्वरूपाय जडजीवविलक्षणाय ब्रह्मणे वेदान्तप्रतिपाद्याय शिवाय शिवसिद्धान्तप्रसिद्धपरमशिवाय नम इत्यर्थः ॥१॥

Salutations are offered here to Śiva, the Paramaśiva, who is well known in the Śaiva doctrine, who is the Brahman that is propounded in the Vedānta (Upaniṣads), who is of the nature of existence, intelligence and bliss and who is thus different from matter and spirit (jaḍajīva), who is in the form of a canvas which is fundamental to the portrayal of the picture of the glory of Māyāśakti in the shape of the world. (1)

Notes: The glory of the three worlds is explained in the commentary in terms of 'māyika' glory. It is the glory of Māyāśakti, but not to be taken as that of illusory world. The Viraśaiva doctrine does not accept the world as illusory. The text gives it as a fascinating Rūpaka (metaphor). That Śiva is of the nature of existence, intelligence and bliss is what is known as the 'svarūpalakṣaṇa' of Paraśivabrahman. This echoes the Śrutis "सत्यं ज्ञानमनन्तं ब्रह्म" (Tai. U., 2.1) and "आनन्दो ब्रह्मेति व्यजानात्" (Tai. U., 3.6); that Śiva is the 'ādhāra' of the world is borne out by the following Śruti statement: "एतदालम्बनं श्रेष्ठमेतदालम्बनं परम्। एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥" (Kaṭha. U., 2.17). Compare: "नमस्तुङ्गशिरश्चुम्बि-चन्द्रचामरचारवे। त्रैलोक्यनगरारम्भमूलस्तम्भाय शम्भवे ॥" (Bāṇa: Harṣacarita, 1). The commentator further points out that the statement "सच्चिदानन्दरूपाय" is meant to distinguish Śiva from the matter (jaḍa) and spirit (jīva).

ब्रह्मेति व्यपदेशस्य विषयं यं प्रचक्षते।

वेदान्तिनो जगन्मूलं तं नमामि परं शिवम् ॥२॥

I salute the Supreme Śiva, whom the Upaniṣadic philosophers call as the object of the designation as Brahman and as the source of the world. (2)

व्याख्या— ब्रह्मेति व्यपदेशस्य परब्रह्मेति शब्दस्य वेदान्तिनो यं परमात्मानं विषयमर्थं प्रचक्षते, तं जगत्कारणं परशिवं शिवसिद्धान्त-प्रसिद्धपरमशिवं नमामित्यर्थः ॥२॥

Here salutations are offered to Paraśiva, the world-source, who is well known as the Supreme Śiva in the Śaiva doctrine and whom, i.e., the Supreme Soul, the Upaniṣadic philosophers call as the object of the designation of Brahman, i.e., the Supreme Brahman. (2)

Notes : Here the author Śivayogīśivācārya is identifying the Supreme Śiva of the Śaiva Vedānta with the Supreme Brahman of the Upaniṣadic philosophers. This is supported by the following Śruti statements : "यो वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः।

तस्य प्रकृतिलीनस्य यः परः स महेश्वरः ॥" (Tai. Ā., 7.10); "एको हि रुद्रो न द्वितीयाय तस्थुर्य इमान् लोकानीशत ईशानीभिः" (Śve. U., 3.2).

यस्योर्मिबुद्बुदाभासः षट्त्रिंशत्तत्त्वसञ्चयः।

निर्मलं शिवनामानं तं वन्दे चिन्महोदधिम् ॥३॥

I bow to the great ocean of pure intelligence, which is named as Śiva, the pure one and of which the collection of thirty-six principles has the appearance of the bubbles of its waves. (3)

व्याख्या— शिवादिक्षित्यन्तषट्त्रिंशत्तत्त्वसमूहो यस्य परशिवाख्य-चित्समुद्रस्य ऊर्मिबुद्बुदाभासो घृतकाठिन्यन्यायेनैकदेशे तरङ्गादिवदाभाति, निर्मलं मलत्रयरहितं शिवनामानं तं चिन्महोदधिं वन्दे नमस्करोमी-त्यर्थः ॥३॥

I salute, i.e., offer my salutations to, the great ocean of intelligence, which is called Paraśiva. The collection of thirty-six principles starting with Śiva and ending with the earth (bhūmi) has the appearance of bubbles of its waves. That is, it appears as waves of that ocean in one place in accordance with the maxim of 'ghṛtakāṭhinya', solidification of ghee. (3)

Notes : Here the thirty-six principles are described as bubbles in the waves of the great ocean of intelligence, which is no other than Paraśiva-brahman. The evolution of these thirty-six principles is a part of the process of creation as described in the systems of Śaiva philosophy, including the system of Viraśaiva philosophy. Before creation, Paraśiva-brahman was all alone with his Parāśakti without undergoing any division into the subtle, gross, spirit, matter, etc. When there was neither darkness nor day nor night, neither the manifest nor the unmanifest, there was Śiva and Śiva alone. He was the immutable one; he was to be chosen by the seekers of the Lord; from that emerged the ancient intelligence:

यदाऽतमस्तन्न दिवा न रात्रिर्न सन्न चासच्छिव एव केवलः ।

तदक्षरं तत्सवितुर्वरेण्यं प्रजा च तस्मात् प्रसृता पुराणी ॥ (Śve. U., 4.18)

The Paraśiva-brahman, who is above all principles and who is yet the source of all principles, desired that he should become many: ‘सोऽकामयत बहु स्यां प्रजायेय’ (Tai. U. 2.6). Thus he became prone to creation with his Vimarśāśakti in the form of conception of the world to be created. Then from the Paraśiva-brahman, there emanated Icchāśakti and from the latter arose Jñānaśakti and Kriyāśakti. The Jñānaśakti was internal aspect of Icchāśakti, while the Kriyāśakti was external aspect. When Paraśiva-brahman entered the Jñānaśakti residing in Icchāśakti and became conceited with the notion ‘I am omniscient’ (sarvajña), he assumed the form of **Śivatattva** (1). This tattva constituted the instrumental cause of the prospective world, like the spider of its web. When Paraśiva-brahman entered the Kriyāśakti which was the outer aspect of Icchāśakti and got conceited as ‘I am omnipotent’ (sarvakartṛ), he became **Śaktitattva** (2). The Paraśiva-brahman in the form of this Śaktitattva was the material cause of the prospective world, like the spider of its web with its special body capable of producing the texture of the web. Thus Paraśiva-brahman has been the material-cum-instrumental cause of the world (jagataḥ abhinnanimittopādānakāraṇa). This has the support of the following Śruti statement:

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति ।

यथा सतः पुरुषात्केशलोमानि तथाऽक्षरात्सम्भवतीह विश्वम् ॥

(Muṇḍ. U., 1.1.7)

‘Just as the spider creates the web and draws it back, just as the herbs are born from the earth and just as the hairs appear from the existing man, so does this universe take birth from the immutable one’.

Then this Śaktitattva entered the Jñānaśakti which was the inner aspect of Icchāśakti and became swollen like caṇaka (chick pea) seed soaked in water. Consequently with the notion ‘I am this’ with reference to the germinating world, it became

the **Sadāśivatattva** (3). Again the same Śaktitattva entered the Kriyāśakti which was the outer aspect of Icchāśakti and became germinated like a good seed in a good field. Thus with the notion ‘I am this’ with reference to the emerged world, it assumed the form of the **Īśvaratattva** (4). When this Śaktitattva assumed the notion of identity (abhedajñāna) between its ‘I-ness’ (ahantā) and ‘this-ness’ (idantā) pertaining to the world, it became **Śuddhavidyātattva** (5). The identity in this respect was like that of the ocean and its waves (sāgaratarāṅga-nyāya).

The above five are called śuddhatattvas. The fifth principle called Śuddhavidyā became **Māyātattva** (6) with the predominance of differentiating notion among the subtle elements which were the potential for the prospective world hidden in it. This was like the existence of difference among elements of the feet, feathers, variety of colours, etc., in a subtle form, in the liquid contained in a peahen’s egg (mayūrāṅḍarasanyāya).

Just as the fire-sparks could arise due to the association of fuel with fire, so did arise a portion of Śiva (śivāṁśa) due to the association of Icchāśakti with Śiva. This ‘śivāṁśa’ entered the Māyāśakti and became the **Puruṣatattva** (7). This was the principle of Jīva, which entertained the notions such as ‘I am happy’ and ‘I am unhappy’ arising from lack of discrimination between what was ātman and what was not ātman or in other words, the mistaking of ātman as non-ātman and non-ātman as ātman, due to its association with Māyā. This Puruṣatattva has been armoured with five armours (kañcukas) to make him bound to that state. The kañcukas that arose were: Kalā, Avidyā, Rāga, Kāla and Niyati. **Kalātattva** (8) was of the form of kiñcitkartṛtva (limited capacity in action) due to Puruṣa’s association with Māyā and his separation from Maheśvara resulting in the loss of his greatness. **Avidyātattva** (9) was the reduction of infinite knowledge to limited knowledge (kiñci-jñatva) due to the same reason. **Rāgatattva** (10) was the principle of incompleteness (apūrṇatā). This feeling of incompleteness prompted man to seek completeness in the wrong direction, by becoming more and more attached (āśakti or rāga) to objects like sandal paste, women, etc., i.e., prospective objects of senses.

Kālatattva (11) was the principle of time as past, present and future due to the curtailment of the notion of eternity (nityatva). **Niyatitattva** (12) was the principle of condition or stipulation of limit due to the curtailment of pervasiveness. This subjected the Puruṣa to such conditions as he should be this or that.

These five principles arising due to Puruṣa's association with Māyā are called Kañcukas of Puruṣa. Together with Māyā, they are termed as ṣaṭ-kañcukas of Puruṣa. They constitute what is known as Māyīyamala (subtle impurity caused by Māyā). With the other two malas, viz., Āṇava and Kārmika, which consist in the curtailment of Icchāśakti and Kriyāśakti respectively, they form three malas (malatraya) that bind Puruṣa to saṃsāra, the cycle of birth and death. The seven principles from Māyā to Niyati are called śuddhāśuddhatattvas (pure and impure). They are impure because they are associated with Māyā and pure because they are still not associated with three guṇas (sattva, rajas and tamas). (See notes under the next stanza).

Then Icchāśakti which was prone to creative activity, reflected itself in the Māyātattva, which was dominated by the notion of difference in the form of mutual denial like 'knowledge is not action and action is not knowledge' and assumed the form of **Prakṛtitattva** (13). It was this principle which was the state of equilibrium of the three guṇas, viz., sattva, rajas and tamas, that were the causes of joy, sorrow and delusion respectively. This was the cause of the rest of the twenty three principles from Buddhi or Mahat to Pṛthvī which were called aśuddha-tattvas.

This very Śaktitattva which assumed the form of Prakṛtitattva, became the cause for ascertainment that 'this is this' and assumed the form of **Buddhitattva** (14), otherwise known as **Mahattattva**. The same Śaktitattva as Buddhitattva entertained the notion of 'I and mine' and assumed the form of **Ahaṅkāratattva** (15). The same as Ahaṅkāratattva became the cause for determination and doubt like 'pole or man' (sthāṅurvā puruṣo vā) and got itself transformed into **Manastattva** (16). Buddhi, Ahaṅkāra and Manas constitute the antaḥkaraṇa (internal sensory apparatus) which is dominated by Icchāśakti.

The same Śaktitattva which transformed into antaḥkaraṇa, became the cause for the knowledges of sound, touch, form, taste and smell and evolved into **Śrotratattva** (17), **Tvaktattva** (18), **Netratattva** (19), **Jihvātattva** (20) and **Ghrāṇātattva** (21) respectively. They are the principles of five sensory organs, which have the predominance of Jñānaśakti. The Śaktitattva which transformed into sense organs, became the cause for the actions of pronunciation, giving and taking, going and coming, excretion and discharging of semen and urine and assumed the forms of **Vāktattva** (22), **Pāṇitattva** (23), **Pādātattva** (24), **Pāyutattva** (25) and **Upasthatattva** (26). These are the five principles of the five motor organs which have the predominance of Kriyāśakti.

This very Śaktitattva assumed the forms of **Śabdātattva** (27), **Sparśātattva** (28), **Rūpātattva** (29), **Rasātattva** (30) and **Gandhātattva** (31) by being grasped by the ear only, skin alone, eyes alone, tongue only and nose only respectively. Since these are not divided as dhvanyātmaka-varṇātmaka śabda, śiṭoṣṇa sparśa, nilapitādirūpa, madhurāmlādirasa, sugandha-durgandha and are in their general nature, they are called Tanmātras of Śabda, etc.

The same Śaktitattva transformed into **Ākāśātattva** (32), **Vāyutattva** (33), **Tejastattva** (34), **Jalātattva** (35) and **Pṛthivītattva** (36) with śabda, sparśa, rūpa, rasa and gandha as their qualities. These are the five gross substances (pañcabhūtas). (See also Śaiva P., Mysore, 1950, pp. 85-131, where Pauṣ. Ā. and other Āgamas are quoted).

These thirty-six principles from Śiva to Pṛthivī are true modifications of Paraśivabrahman and his inherent Śakti. Viraśaivism, therefore, upholds Pariṇāmavāda and Jagatsatyatvavāda. Some of the verses in the Siddhāntaśikhāmaṇi itself seem to go against this view. For example, see 10.67, 10.68, 10.69, 17.55, 17.66, 17.77, 19.47 and 20.80. The terminology used is drawn from Advaita philosophy and seems to favour the doctrine of Adhyāsa. The commentator has tried to interpret them in such a way as to go in favour of the doctrine of Jagatsatyatva. In the Pārameśvarāgama also there are some

stanzas which directly refer to Adhyāsavāda (vide 21.72-80). (For a full discussion on this question, please see the Introduction – vide pages 160-165).

**यद्भासा भासते विश्वं यत्सुखेनानुमोदते ।
नमस्तस्मै गुणातीतविभवाय परात्मने ॥४॥**

Salutations to him, the Supreme Soul, whose splendour is beyond the reach of three guṇas, by whose lustre the world shines and after whose delight the world is delighted. (4)

व्याख्या — “तस्य भासा सर्वमिदं विभाति” इति श्रुतेर्विश्वं यस्य परब्रह्मणः प्रकाशेन प्रकाशते, “अस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति” इति श्रुतेः यत्परब्रह्मसुखेनानुमोदते, तस्मै मायिकसत्त्वरजस्तमो-गुणातीतविभवाय परमात्मने शिवाय नम इत्यर्थः ॥४॥

According to the Śruti statement, ‘Tasya bhāsā, etc.,’ (by its lustre everything shines), the world shines after the lustre of Paraśivabrahman and in keeping with another Śruti, i.e., “Asyaivānandasya, etc.,” (the other beings live on a portion of bliss of the Great Lord), the world gets delight after his delight. To him, the Supreme Soul, whose greatness is beyond the reach of three guṇas belonging to Māyā, I salute. This is the meaning. (4)

Notes : The first Śruti statement cited in the commentary is thus in full: “न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भाति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥” (Kaṭha. U., 5.15; Muṇḍ. U. 2.2.10). ‘The sun does not shine there; nor do the moon and stars shine; these lightnings, too, do not shine there, what to say about fire! Everything shines after his lustre. With his lustre everything shines.’ The other Śruti statement which is again quoted subsequently in the commentary on 19.26, viz., “asyaivānandasyānyāni, etc.,”, should be “Etsayaivānandasya, etc.,” (Bṛ. U., 4.3.32). Tai. U. 3.4 has this statement which echoes the same idea as – “आनन्देन जातानि जीवन्ति ।”

Śiva’s greatness is described as beyond the reach of the three guṇas, sattva, rajas and tamas. Sattva is goodness and produces pleasure; it is light and bright, buoyant (laghu) and illuminating (prakāśaka). All pleasure, happiness, contentment, bliss, upward movement, luminosity of light, etc., are due to Sattva. Its colour is white. Rajas means foulness. It is the principle of motion. It is mobile (cala) and stimulating (upaṣṭambhaka). It is red. All restless activity, feverish effort and wild stimulations are due to it. Tamas means darkness. It is heavy (guru) and enveloping (varaṇaka). Its colour is dark. All apathy, indifference, ignorance, sloth, confusion, bewilderment, delusion, passivity and negativity are due to it. (Sāṅkhyakārikā, 13). These guṇas, qualities, are the constituents of Prakṛti like the three strands of a rope.

**सदाशिवमुखाशेषतत्त्वोन्मेषविधायिने ।
निष्कलङ्कस्वभावाय नमः शान्ताय शम्भवे ॥५॥**

Salutations to Śambhu, who is peaceful, whose nature is free from all defects and who ordains the evolution of the entire body of principles starting from Sadāśiva. (5)

व्याख्या— मयूरान्डरसन्यायेन स्वविमर्शाशक्तिसामरस्यापन्नसदा-शिवादि-भूम्यन्तषट्त्रिंशत्तत्त्वविकासकारिणे विश्वदोषरहितस्वरूपाय सुखभोक्त्रे सुखधात्रे शम्भवे नम इत्यर्थः ॥५॥

Salutations to Śambhu (Śiva), who effects the evolution of the thirty-six principles from Sadāśiva (Śiva) to Bhūmi (earth) with communion with his own Vimarśāsakti, in accordance with the maxim of the liquid of the egg of peahen (mayūrāṇḍarasanyāya), whose nature is free from all defects, who is the enjoyer of happiness and who is the ordainer of happiness. (5)

Notes : Śambhu means one who causes or grants prosperity (śam = sukham + bhu = bhāvayatīti). Śiva is called Śambhu in the same sense as Śaṅkara. The commentator has explained the

term as sukhabhoktr and sukhadhātr. The evolution of principles from Śiva to Bhūmi has been shown in the notes under stanza 3 above. Mayūrāṇḍarasanyāya is also explained there. Śānta is one who is without any function of the outer senses. Śiva is totally bereft of any type of function of the senses, internal or external.

स्वेच्छाविग्रहयुक्ताय स्वेच्छावर्तनवर्तिने ।

स्वेच्छाकृतत्रिलोकाय नमः साम्बाय शम्भवे ॥६॥

Salutations to Śambhu along with his inherent Śakti (Ambā), who assumes many forms according to his free will, who acts according to his free will and who created the three worlds according to his free will. (6)

व्याख्या— “स्थिरेभिरङ्गैः पुरुरूप उग्रः” इति श्रुतेर्भक्तानुग्रहार्थं स्वेच्छाकल्पितदिव्यमङ्गलविग्रहयुक्ताय स्वच्छन्दचारिणे स्वेच्छाशक्ति-निर्मितलोकत्रयाय पार्वतीपतये परशिवाय नम इत्यर्थः ॥६॥

In accordance with the Śruti “Sthirebhiraṅgaiḥ, etc.,” Paraśiva assumes divine auspicious forms according to his free will in order to favour his devotees. He moves freely according to his sweet will. He has created the three worlds by his own Icchāśakti. He is the Lord of Pārvatī (Śakti), i.e., he is always Śaktiviśiṣṭa. To such Paraśiva salutations are offered. (6)

Notes : “स्थिरेभिरङ्गैः पुरुरूप उग्रः” (Rgveda, 2.33.9). “With firm limbs the terrible one (Rudra) assumes many forms”. “एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति” (Kaṭha. U. 5.12), this Śruti statement also speaks of the same. Since he is endowed with six aṅgas (accessories) namely, sarvajñatā (omniscience), tṛpti (contentment), anādibodha (beginningless awareness), svatantratā (freedom), aluptaśakti (undiminished power) and anantaśakti (infinite power), he moves about freely without any impediments. (Pāra. A., 6.33) – सर्वज्ञता तृप्तिरनादिबोधः स्वतन्त्रता नित्यमलुप्तशक्तिः । अनन्तशक्तिश्च विभोर्विधिज्ञाः षडाहुरङ्गानि महेश्वरस्य ॥

यत्र विश्राम्यतीशत्वं स्वाभाविकमनुत्तमम् ।

नमस्तस्मै महेशाय महादेवाय शूलिने ॥७॥

Salutations to him, the Mahādeva, who is the great lord, who is the bearer of trident and in whom the natural and unsurpassed overlordship rests. (7)

व्याख्या— यत्र वेदागमप्रसिद्धपरब्रह्माख्यपरशिवे, अनुत्तमं विश्वतः श्रेष्ठं स्वाभाविकममायीयमीशत्वमुमामाहेश्वरत्वं विश्राम्यति, “घृतकाठिन्य-वन्मूर्तिः सच्चिदानन्दलक्षणा । शिवाभिधेन सैवास्ति शिव एव हि सा सदा” ॥ इति सूतगीतोक्तेस्तादात्म्यं भजते, तस्मै महेश्वराय “तमीश्वराणां परमं महेश्वरम्” इति श्रुतेर्ब्रह्मादिकारणेश्वराय महादेवाय अपरिमितप्रकाशरूपाय शूलिने इच्छाज्ञानक्रियाशक्तिमयत्रिशूलिने परशिवाय नम इत्यर्थः । अनेनायं सिद्धान्तो निर्विशेषब्रह्माद्वैतलक्षण इत्यनुसन्धेयः । एवंविधश्लोकसप्तकप्रति-पादितं वस्तु तत्परं ब्रह्म स एकः “स एको रुद्रः स ईशानः स भगवान् स महेश्वरः स महादेवः” इत्यथर्वशिरउपनिषदुक्तप्रकारेणैकमेवेति शिवाद्वैत-शास्त्रप्रमाणैरवगन्तव्यम् ॥७॥

In which, i.e., in the Paraśiva who is well known as Para-brahman in Vedas and Āgamas, the overlordship, which consists in great lordship along with Umā (Śakti), rests. It is ‘svābhāvika’ in the sense that it is not surpassed by anything or the best of the world – ‘na uttamam yasmāttat’. It is ‘svābhāvika’ in the sense that it is natural lordship, but not the lordship brought about by Māyā. “The form like solidified ghee, which is characterised by existence, intelligence and bliss, is called Śiva and remains always Śiva alone” – in accordance with this statement from Sūtagitā, the lordship remains identified with Paraśiva. To him, the Maheśvara, i.e., the lord who is the cause of Brahman, etc., according to the Śruti statement “Tamiśva-rāṇām paramam maheśvaram” (the Maheśvara who is the greatest lord among the great lords), the Mahādeva who

has got the lustre of unlimited extent and the Śūlin, i.e., the bearer of a trident made up of three Śaktis called Icchā, Jñāna and Kriyā, salutations are offered. With this it should be known that this doctrine must be taken as Nirviśeṣabrahmādvaita (i.e., non-duality of unqualified Brahman). Thus the substance in the form of the Parabrahman, which is propounded in the above seven stanzas, is one only, in accordance with the statement of Atharvaśira Upaniṣad as “Sa eko rudraḥ, etc.,” (Rudra is all alone; he is the lord; he is the divine being; he is the Maheśvara; he is the Mahādeva). This should be understood by the experts in the Śivādvaita doctrine. (7)

Notes : घृतकाठिन्य.... सा सदा।। (Sū.Gī.). तमीश्वराणां.... (Śve. U., 6.7). “स एको रुद्रः स ईशानः स भगवान् स महेश्वरः स महादेवः” (Atharvaśiras, 44 - ‘Apāma somam..... sa mahādevaḥ). This statement is explained in the Upaniṣad itself. What is meant by ‘eko rudra’? The answer is: एको हि रुद्रो न द्वितीयाय तस्थुर्य इमान् लोकानीशत ईशनीभिः। प्रत्यङ्जनास्तिष्ठति सञ्चक्रोचान्तकाले संसृज्य विश्वा भुवनानि गोप्ता।।” (Atha. U., 55; Śve. U. 3.2). Rudra is one and stood as without a second; he rules over these worlds with his Śaktis; he stands apart assuming the name ‘people’ (janāḥ) as protector creating the worlds and absorbs everything in the end. Thus he remains as one without a second. Why is he called Īśāna? He is called Īśāna because, “यः सर्वान् लोकानीशत ईशनीभिः जननीभिः परमशक्तिभिः।” (Atha. U., 56). He rules all the worlds with Kriyāśakti, Jñānaśakti and Icchāśakti. Why is he called Bhagavān? The answer is “यः सर्वान् भवान् निरीक्षयत्यात्मज्ञानं निरीक्षयति योगं गमयति तस्मादुच्यते भगवान्।” (Atha. U., 58). He looks upon all the beings born from him as not different from himself and yet feels that he has been their lord and leads to Yoga, i.e., the notion of identity. That is why he is called Bhagavān. Why is he called Maheśvara? The answer is: “यः सर्वान् लोकान् संभक्षः संभक्षयत्यजस्रं सृजति विसृजति वासयति तस्मादुच्यते महेश्वरः।” (Atha. U., 59). He is the eater (absorber) of all these worlds and creates in a subtle form, re-creates them in a gross form and maintains them. Hence he is called Maheśvara. Why is he called Mahādeva? He is called

Mahādeva because, “यः सर्वान् भवान् परित्यज्यात्मज्ञानयोगैश्वर्ये महति महीयते तस्मादुच्यते महादेवः” (Atha. U., 60). He leaves all things and beings other than himself as worthless and enjoys the honour in a state of attainment of Yoga in the form of the knowledge of self. Hence, he is called Mahādeva. Such a great lord, the Śaktiviśiṣṭa Śiva, enjoys natural and unsurpassed overlordship of the world. It is further interesting to note that the commentator has described the ‘triśūla’ as representing three Śaktis, Kriyā, Jñāna and Icchā. This is a beautiful conception.

व्याख्या— एवं वेदागमसम्पत्त्या सप्तभिःश्लोकैः शिवं नमस्कृत्य तथैव वेदागमादिप्रसिद्धं नित्यसमवेतशिवशक्तिं पञ्चभिः श्लोकैः प्रस्तौति—

Thus after having saluted Śiva with seven stanzas, in the same way the author praises in five stanzas the Śakti of Śiva, who is well known in the Veda and Āgamas and who is ever in an inherent relation with him —

Notes : It is rightly said here that Śakti, who is in an inseparable relation with Śiva, is well known in Vedas and Āgamas. She is for the first time referred to in the Nāsadiya-sūkta: “आनीदवातं स्वधया तदेकम्” (Rv. 10.129.2) – “That One was breathing with its own Svadhā (power = Śakti) in that windless state (before creation)”. [I am indebted to Liṅgaikya Śrī Śambhuliṅga Śivācārya Swāmiji of Bijapur for this revealing interpretation, vide summary of his lectures edited by Prof. B.B. Hendi ‘Viraśaiva Siddhānta Praveśa’ in Kannaḍa, p.25]. The same idea is contained in the following Śruti statement: “यदाऽतमस्तत्र दिवा न रात्रिर्न सत्र चासच्छिव एव केवलः। तदक्षरं तत्सवितुर्वीर्यं प्रज्ञा च तस्मात् प्रसृता पुराणी” (Śve. U., 4.18) – “When there was neither darkness nor day nor night, neither the manifest nor the unmanifest, there was Śiva alone who was immutable one and who was the sought after by the seeker and from him emerged the Prajñā (Vimarśāśakti), who was the ancient one”. The same Śruti refers to “पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च” (6.8) and “मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्।” (4.10) – “His highest Śakti is heard of as many and inherent and as Jñāna-śakti, Bala (Icchā)-

śakti and Kriyā-śakti”, and “Māyā should be known as Prakṛti and the lord of Māyā as the Maheśvara”. The term Māyā refers to Śakti. It is explained as – “मं शिवम् अयति स्वभावतः प्राप्नोतीति माया” “That she is by nature (eternally) associated with Śiva (mam ayati) is the reason by which she is called Māyā.” This is supported by the following Āgama statement: “मं शिवं परमं ब्रह्म प्राप्नोतीति स्वभावतः। मायेति प्रोच्यते लोके ब्रह्मनिष्ठा सनातनी” (Siddhāgama quoted in Kāśinātha Śāstrin’s Kannāḍa commentary on Siddhāntaśikhāmaṇi, Pañcācārya Electric Press, Mysore, 1956, p.8) – “Ma refers to Śiva, the Parabrahman. In the sense that she attains him naturally (that she is associated with him eternally), she is called Māyā, the ancient one who is stationed in Brahman”. Advaitins, however, interpret Māyā as - “या परमार्थदृष्ट्या मा न भवति तां मायां...” (Upaniṣad-brahma-yogin’s commentary on Śaiva Upaniṣads, Adyar, Chennai, 1988, p.209). It is said in that very context that Maheśvara is called ‘māyin’ because he is the ‘āropādhikaraṇa’ (substratum of superimposition or adhyāsa). In the context of the second half of the mantra, viz., “अस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्”, i.e., “this world is enveloped by those (ākāśa, etc.) that constitute his limbs”, the interpretation of Parameśvara as the substratum of superimposition and Māyā as Avidyā does not fit in and hence, it is outside the scope of this interpretation.

The Taittiriya-saṁhitā (Kṛṣṇayajurveda) speaks of Rudra-Śiva as associated with Umā (śakti) - “नमः सोमाय च रुद्राय य” (4.5.8). The same idea is echoed in a Śruti statement - “उमासहायं परमेश्वरं प्रभुम्” (Kai. U., 1.7). The Śaivāgamas speak of the inseparable relation between Śiva and Śakti: “अहमेव वरारोहे निर्विकल्पादिलक्षणः। भवत्या मम शक्त्यैवं विक्रीडामि यथासुखम्।। शिवोऽहं त्वमुमे शक्तिस्त्वमेवाहमहं त्वमु। स्यात्मा त्वं पुमात्माहं शिवशक्त्यात्मकं जगत्।।” (Pāra. Ā.21.49-50) - I myself, who am characterised by the absence of change, etc., sport thus with you, who are my Śakti, according to my pleasure; I am Śiva and you, O Umā, are my Śakti; you are I and I am you; you are feminine principle and I am the masculine principle; the world

is, indeed, made of Śiva and Śakti. In the Siddhāntaśikhāmaṇi itself, this relation is very charmingly described in the 20th chapter (vide stanzas 37-38).

यामाहुः सर्वलोकानां प्रकृतिं शास्त्रपारगाः।

तां धर्मचारिणीं शम्भोः प्रणमामि परां शिवाम् ॥८॥

I bow to Parā Śivā (Parā Śakti) whom the experts in the śāstras speak of as the source of all the worlds and who is the co-performer of dharma (consort) of Śiva. (8)

व्याख्या— वेदागमादिशास्त्रपारंगताः शिवज्ञानिनो यां परशिवसम-
वेतशक्तिं सर्वलोकानां प्रकृतिं मूलकारणीभूतज्ञानक्रियासामरस्यात्मिका-
माहुः, तां शम्भोर्धर्मचारिणीं धर्मस्वरूपां परां सर्वोत्कृष्टां शिवां भवानीं
प्रणमामीत्यर्थः ॥८॥

I bow to Parā Śivā, the Supreme Śivā, i.e., Bhavānī, who is the consort or the co-performer of dharma, who is of the nature of dharma of Śiva and whom the possessors of śivajñāna, who are well-versed in the śāstras such as, Veda and Āgama, speak of as the Prakṛti, i.e., the original source of all the worlds consisting of the harmony of jñāna and kriyā. She is the Śakti who is inherent in Paraśiva.(8)

Notes : Here Śakti is described as the Prakṛti or the original source of all the worlds(the universe) and as the co-performer of dharma of Śiva. It is already noted above (vide notes on stanza 3) that the Śaktitattva which was evolved when Paraśiva entered Kriyāśakti, (the outer aspect of Icchāśakti), was the upādānakāraṇa (the material cause) of the universe. For details as to how Śaktitattva became the Prakṛtitattva and caused the evolution of all the subsequent principles which constitute the world of beings and matter (cara and acara), please see notes on the preamble to this and four other stanzas. There is an elucidation of the concept of Śivasamavetaśakti. ‘Dharmacāriṇīm śambhoḥ’ — this should be understood in the

light of Śakti's role in the creation, etc. She is the co-performer of dharma of Śiva in all his five kṛtyas, viz., sṛṣṭi, sthiti, laya, tirodhāna and anugraha – जगज्जन्मस्थितिध्वंसतिरोभावविमुक्तयः। कृत्यं सकारकफलं ज्ञेयमस्यैतदेव हि ॥ (Mṛg.Ā.,2.3).

यया महेश्वरः शम्भुर्नामरूपादिसंयुतः ।

तस्यै मायास्वरूपायै नमः परमशक्तये ॥९॥

Salutations to Paramaśakti (Supreme Śakti) by whom the Maheśvara becomes associated with name and form and who is of the nature of Māyā. (9)

व्याख्या— यया स्वसमवेतशक्त्या महेश्वरः ब्रह्मादिसर्वकारणेश्वरः शम्भुः शिवः “शक्तो यया स शम्भुर्भुक्तौ मुक्तौ च पशुगणस्यास्य” इति तत्त्वप्रकाशवाक्यानुसारेण नामरूपक्रियाविशिष्टो जीवानां भुक्तिमुक्तिप्रदः स्यात्, तस्यै मायास्वरूपायै “मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्” इति श्रुतेः प्रतिस्फुरणगत्या जगदुपादानकारणीभूतसत्त्वरजस्तमोगुणात्मकमायाख्य-मूलप्रकृत्यै परमशक्त्यै परमशिवसमवेतनित्यशक्त्यै नम इत्यर्थः ॥९॥

In accordance with the statement of Tattvaprakāśa, viz., “Śakto yayā, etc.,” (with her, i.e., Śakti, Śambhu has the power over the host of paśus or jīvas in their enjoyment and emancipation), Maheśvara, i.e., Śambhu, who is the lord as the cause of everything starting from Brahman and who is characterised by name, form and action, is the ordainer of enjoyment and emancipation for the souls. Salutations to her only who is of the nature of Māyā as declared by the Śruti statement “Māyām tu prakṛtiṁ, etc.,” (Māyā should be known as Prakṛti and Maheśvara as the lord of Māyā). She is in fact the Supreme Śakti of Śiva (the Supreme Lord). She herself by way of reflection has been the original cause of the world (Mūlaprakṛti) called Māyā consisting of material cause of the world with the three guṇas, sattva, rajas and tamas as her constituents. (9)

Notes : “शक्तो यया, इत्यादि” (Tattva P.,3). “मायां तु प्रकृतिं, इत्यादि” (Śve. U., 4.10). See also 2.12-13 of this work.

शिवाद्यादिसमुत्पन्नशान्त्यतीतपरोत्तराम् ।

मातरं तां समस्तानां वन्दे शिवकरीं शिवाम् ॥१०॥

I bow to Śivā who is superior to Śāntyatītottarā kalā, which is among the first born from Paraśiva, who is the mother of all and who confers auspiciousness on all. (10)

व्याख्या— शिवात् परशिवाद्यादिपटगतशुक्लत्ववत् पूर्वं समुत्पन्न-निवृत्ति-प्रतिष्ठा-विद्या-शान्ति-शान्त्यतीतकला-परकुण्डलिनीशक्त्यपेक्षया उत्तरां श्रेष्ठां समस्तानां मातरं शिवकरीं मङ्गलकरीं तां शिवां सर्वमङ्गलां नमामीत्यर्थः ॥१०॥

I salute Śivā who is above or superior when compared to Parā Kuṇḍalinī which is beyond Nivṛtti, Pratiṣṭhā, Vidyā, Śānti and Śāntyatītā Kalās that were born from Śiva, i.e., Paraśiva, like whiteness found in the original cloth. She is the mother of all, bringer of auspiciousness and auspiciousness herself. (10).

Notes : The five Kalās are Nivṛtti, Pratiṣṭhā, Vidyā, Śānti, Śāntyatītā. These are described in the Śaivāgamas in connection with the five Sādākhya, viz., Śivasādākhya, Amūrtasādākhya, Samūrtasādākhya, Kartṛsādākhya and Karmasādākhya and their sources were the five Śaktis, Parāśakti, Ādiśakti, Icchāśakti, Jñānaśakti and Kriyāśakti. Thus the five Sādākhyas which were the forms assumed by Paraśiva through his five Śaktis for the purpose of his sport of creation (sṛṣṭilīlā). (Vide Sūkṣ. Ā., 1.33-37, 38-39, 43-47). The five Kalās, according to this account, are associated with five Sādākhyas: Nivṛttikalā with Karma-sādākhya, Pratiṣṭhākalā with Kartṛsādākhya, Vidyākalā with Samūrtasādākhya, Śāntikalā with Amūrtasādākhya and Śāntyatītākalā with Śivasādākhya. According to the account given in

the Pauṣkarāgama, Kuṇḍalinīśakti is said to be the 'Bindu' which gives rise to the five Kalās, Nivṛtti, etc., when disturbed by Śiva – “अन्याश्च वृत्तयो बिन्दोर्निवृत्त्यादिकलात्मिकाः। निवृत्तिश्च प्रतिष्ठा च विद्या शान्तिस्तथैव च। शान्त्यतीता च पञ्चैते शुद्धमार्गे परात्मिकाः।।” (Bindupaṭala, 30-31). The Kuṇḍalinīśakti is not in the relation of identity (tādātmya) with Śiva like the Vimarśāśakti which is in an inseparable relation with him. It is purely an insentient Śakti, which is acquired by Śiva (Parigrahaśakti) just as mud is acquired by the potter. “सा च कुण्डलिनी शम्भोः शक्तिः शुद्धा जडात्मिका। न तादात्म्यात् स्थिता किन्तु वर्तमाना परिग्रहे। उपादानत्वतो हेतुः कुलाले मृत्तिका यथा।।” (Pauṣ.Ā., Bindupaṭala, 11-12; see also Śaiva P., pp.79-84). In the light of this statement the Sanskrit commentator has described Vimarśā-śakti as superior to Kuṇḍalinīśakti, since the former is inherent in Śiva and the latter is acquired by Śiva. Another account of Kalās, which is most probably based on the latter part of Vātulāgama, has been recorded in the Anubhavasūtra of Moggeya Māyideva. According to that account the Nivṛttikalā, etc., are six with Śāntyatītottarā and ending with Nivṛttikalā, and are respectively identified with Cicchakti, Parāśakti, Ādiśakti, Icchāśakti, Jñānaśakti and Kriyāśakti. (Anu.S., 3.24-27). These six Śaktis identified with the six Kalās are said to be those regarding the six Liṅgasthalas as their own (liṅgasthalābhīmāninyah). The Liṅgasthalas with which they are associated are: Mahāliṅga (Cicchakti), Prasādaghanaliṅga (Parāśakti), Caraliṅga (Ādiśakti), Śivaliṅga (Icchāśakti), Guruliṅga (Jñānaśakti) and Ācāraliṅga (Kriyāśakti). These Liṅgas are further related to Aikyasthala, Śaraṇasthala, Prāṇaliṅgasthala, Prasādasthala, Māheśvarasthala and Bhaktasthala respectively. In this consideration also the Cicchakti or Vimarśāśakti is beyond Śāntyatītikalā (Śāntyatītottarā), who is identified with Parāśakti.

इच्छाज्ञानादिरूपेण या शम्भोर्विश्वभाविनी।

वन्दे तां परमानन्दप्रबोधलहरीं शिवाम् ॥११॥

I salute Śivā, who makes Śambhu to manifest himself as the universe through her forms as Icchāśakti, Jñānaśakti, Kriyāśakti, etc., and who is the rising wave of the Supreme Bliss (Śiva). (11)

व्याख्या — शम्भोः परमेश्वरस्य या समवेतशक्तिः इच्छाज्ञानादिरूपेण “परास्य शक्तिर्विमला वितर्का स्वाभाविकी रुद्रसमानधर्मिणी। ज्ञानक्रियेच्छादिसहस्ररूपा तन्मे मनः शिवसङ्कल्पमस्तु।।” इति श्रुतेरिच्छादिरूपेण विश्वभाविनी विश्वप्रकाशिनी, तां परमानन्दप्रबोधलहरीं चिदानन्दोल्बणां शिवां वन्दे इत्यर्थः।।११॥

She, who is the inherent Śakti of Śambhu, the Great Lord, with her forms as Icchāśakti, Jñānaśakti, etc., in accordance with Śruti statement “Parāsyā śaktirvimalā, etc.,” [the Supreme Śakti of him, the Rudra, who is pure, who is beyond logic, who is his (Rudra's) co-performer of dharma (duty), assumes thousands of forms as Jñānaśakti, Kriyāśakti, Icchāśakti, etc.; let my mind be the resolve of Śiva], is the ‘viśvabhāvinī’, i.e., revealer of the universe. She is ‘paramānandaprabodhalaharī’ in the sense that she has the rising bliss of intelligence in her. Such is Śivā. To her I offer my salutations. (11)

Notes : “परास्य शक्तिर्विमला, इत्यादि” (Śivasāṅkalpaśruti). It may be noted here that the commentator has taken the word ‘Śambhoḥ’ with ‘icchājñānādirūpeṇa’ and explains ‘viśvabhāvinī’ separately as Śakti's revealing of the universe. But it is really natural to take ‘Śambhoḥ’ with ‘viśvabhāvinī’ and interpret the stanza as shown in the translation of the stanza above, because it is Śiva who transforms himself as the world (universe) through the operation of his Śaktis, Icchāśakti, Jñānaśakti and Kriyāśakti. It is already stated in the notes under stanza 3 that the Śivatattva which was evolved by the entrance of Paraśiva into the Jñānaśakti, was the instrumental cause and the Śaktitattva which was evolved by the entrance of Paraśiva into the Kriyāśakti, was the material cause of the universe. Thus Śiva

with the operation of his Śakti, manifests himself as the Universe. This is made clear in this work itself subsequently (vide 10.70). There, it is said that just as a tree stands in the form of leaves, branches, etc., so does Śiva alone shine in the form of earth, etc. See also 10.66, where Śiva is said to have transformed himself in the form of the universe with the expansion (operation) of his Śakti, just as a cloth shines by its spreading from out of its folded state (kuṭībhāva). The tenth chapter of this work is full of instances to prove that this universe is not different (abhinna) from Śiva.

That Śiva's Śakti assumes many forms has been corroborated already by the statements of Śvetāśvataropaniṣad, vide notes on the preamble to stanza 8 above. To describe Śakti as the rising wave of Supreme Bliss (Paramānanda) which is no other than Śiva himself, is indeed a fascinating portrayal of Śakti.

अमृतार्थं प्रपन्नानां या सुविद्याप्रदायिनी ।

अहर्निशमहं वन्दे तामीशानमनोरमाम् ॥१२॥

I offer salutations, day in and day out, to the consort (creating delight in the heart) of Śiva, who is the giver of right knowledge to those who resort to her for immortality, i.e., emancipation. (12)

व्याख्या— अमृतार्थं मुक्त्यर्थं प्रपन्नानां शरणागतानां या शिव-समवेतशक्तिः सुविद्याप्रदायिनी 'वेदान्तवाक्यजा विद्या' इति सूतसंहितोक्ते-स्तत्त्वमस्यादिवेदान्तमहावाक्यप्रकाशित-शिवजीवैक्य-विद्याप्रदायिनी, तां शिवप्राणकान्तामहर्निशं वन्दे नमस्करोमीत्यर्थः। "अनन्या स्याच्छिवा सैव वस्तुतो मूर्तिरैश्वरी" इति पौष्करवचनादेतत्पञ्चसूत्रप्रतिपादितां शक्तिं शिवा-भेदेन परामृशेदिति ॥१२॥

She, i.e., Śakti inherent in Śiva is the giver of right knowledge for those who have come to her resort for immortality or emancipation. In accordance with the

Śūtasamhitā statement "Vedāntavākyaajā vidyā" (that which arises from the Vedānta statements is Vidyā or right knowledge), she is the giver of knowledge of the union of Śiva and Jīva as revealed by the Mahāvākyas of Vedānta such as "Tat tvam asi" (Thou art that). She is the beloved consort of Śiva. To her the salutations are offered. According to the Pauṣkara statement "Ananyā syācchivā, etc.," (Śivā is not different from Śiva; she is in fact the form of Īśvara; one should consider Śakti who is extolled in these five stanzas as not different from Śiva). (12)

Notes : Śakti is described as the giver of right knowledge (suvidyā) to those who resort to her for immortality. In this connection the commentator quotes Sū.Gī. statement as "वेदान्तवाक्यजा विद्या". In other words, it is knowledge which arises from Mahāvākyas (Great Upaniṣadic Statements) like "तत् त्वम् असि" (Chānd. U. 6.8.7). This Vidyā is in the form of the unity of Śiva and Jīva (Śivajivaikya). The knowledge of Śiva, i.e., the knowledge that Jīva (represented by 'I') is Śiva (Ahaṁ Brahmāsmi), is that which brings emancipation or immortality. It is for the realisation of this knowledge that Śiva has created this world and subjected the beings to the experiences of life so that their Karman (fruits of deeds) would be exhausted and they would become ripe for that realisation. This is the implication of the following statements of a Śaivāgama: "एवंरूपः परात्मा हि पशुपाशविमोचकः। शम्भुः कदाचिन्निजया प्रकृत्या लीलया स्वयम्॥ सृष्ट्यर्थं सर्वतत्त्वानां जगदुत्पत्तिकारणम्। योगिनामुपकाराय स्वेच्छयाऽचिन्तयच्छिवः॥ (Sukṣ. Ā., kriyā-pāda, 1.18-19) – "The Paramātman (Paraśiva) releases the Paśus (Jīvas) from their Paśas (fetters). Once the Śambhu (Paraśiva) with his own Śakti (Prakṛti) meditated of his own accord by way of his cosmic sport with a view to creating all the principles which constituted the cause of the world in order to do favour to the yogins." This is an echo of the upaniṣadic statement – "सोऽकामयत बहु स्यां प्रजायेयेति। स तपोऽतप्यत। स तपस्तप्त्वा इदं सर्वमसृजत।" (Tai. U., 2.6). (He desired to become many. He

performed penance. Having performed penance he created all this). This is Paraśiva's cosmic sport along with his Śakti – “अहमेव वरारोहे निर्विकल्पादिलक्षणः। भवत्या मम शक्त्यैव विक्रीडामि यथासुखम्।।” (Pāra. Ā., 21.49). This cosmic sport consists of creation (sṛṣṭi), preservation (sthiti), absorption (laya), concealment (tirodhāna) and favour (anugraha). Śiva, who is originally without any distinction enjoys the cosmic sport along with his Śakti : “O beautiful one, I myself who am without any distinction, sport according to my pleasure with you who are my Śakti.” The aim of all this cosmic sport is to liberate the Jīva from his fetters and on her part Śakti participates in it for the enjoyment as well as the emancipation of Jīva. Accordingly in the Anubhavasūtra which is based on Vātulāgama, Śakti takes the form of Bhakti and leads the Jīva to Mukti: “सच्चिदानन्दरूपा स्याद् भुक्तिमुक्तिफलप्रदा। शक्तिरेव स्मृता भक्तिर्भक्तिरेव हि सा सदा।।” (Anu. S., 2.26) – “Śakti is of the nature of sat-cit-ānanda (existence, intelligence and bliss) and is the giver of enjoyment and emancipation as rewards to the Jīvas. Śakti herself is Bhakti and Bhakti is no other than Śakti.” That is why the dawn of Bhakti in the Jīva is significantly called as ‘Śaktipāta’ the (dawn of Śakti). It is this dawn of Bhakti as a mark of Śiva's grace that opens the path leading to Mukti. Bhakti leads the Jīva to Śivajñāna and finally to Śivajīvaikya-jñāna and the Jīva realises this through worship guided by devotion. The evolution of the Jīva through the evolution of Bhakti on the path of six Sthalas is the subject-matter of the present work.

After commenting on the five stanzas (8-12) describing Śakti, Maritoṅṭadārya remarks that Śakti who was extolled in those five stanzas was not different from Śiva according to an Āgama statement – “Ananyā syācchivā, etc.,” (Pauṣ. Ā., Patipaṭala, 40), another reading of which is : “अनन्या शिवात्त्वैव वस्तुतो मूर्तिरीश्वरी” (vide Śaiva P. p.32).

व्याख्या— एवं संग्रहेण पार्वतीपरमेश्वरौ नमस्कृत्वाऽनन्तरमष्टभिः श्लोकैः शिवयोगिवंशानुगताचार्यान् प्रकटयति –

Thus after having offered salutations to Pārvatī and Parameśvara in brief, the author Śivayogi-śivācārya introduces the Ācāryas (Śivācāryas) belonging to his heritage —

कश्चिदाचारसिद्धानामग्रणीः शिवयोगिनाम्।

शिवयोगीति विख्यातः शिवज्ञानमहोदधिः ॥१३॥

शिवभक्तिसुधासिन्धुजृम्भणामलचन्द्रिका।

भारती यस्य विदधे प्रायः कुवलयोत्सवम् ॥१४॥

There lived one who was well known as Śivayogin, who was the foremost among the Śaiva saints well-versed in religious practices, who was the great ocean of the knowledge of Śiva (13), whose speech which was the pure moonlight that swelled the nectar-ocean in the form of devotion towards Śiva, created a festival of the earth's sphere in the form of the festival of the blue lotuses. (14)

व्याख्या— शिवयोगिनां मध्ये अग्रणीः श्रेष्ठः, शिवज्ञानमहोदधिः शिव-ज्ञानस्य समुद्रः, कश्चिद्रेवणसिद्धेश्वरदृष्टिगर्भसम्भूतसिद्धरामेश्वरः, आचारसिद्धानां सदाचारसम्पन्नानां वंशे शिवयोगीति विख्यातः, आसीदित्यर्थः ॥१३॥ यस्य शिवयोगीति प्रसिद्धस्य सिद्धरामेश्वरस्य भारती वाक् शिवभक्तिसुधासमुद्रवर्धनस्यामलचन्द्रिकाप्राया आधिक्येन कुवलयोत्सवं भूमण्डलाख्यनीलोत्पलस्योत्सवं विदधे कृतवतीत्यर्थः ॥१४॥

Among the Śaiva saints he was the foremost, i.e., the best. He was the great ocean of the knowledge of Śiva. He was the one known as Siddharāmeśvara, who was born from the womb that was sanctified by the sight of Revāṇasiddheśvara. He was well known as Śivayogin in the lineage of those who were well-versed in good religious practices. It means that he flourished. (13) ‘Of him’ means

‘of Siddharāmeśvara’, who was well known as ‘Śivayogin’. His speech (vāk) which was like the moon-light for expanding the nectar-ocean in the form of devotion to Śiva, created a ‘kuvalayotsava’, i.e., created excessively a festival of the blue lotus in the form of the earth’s sphere. (14)

Notes : See notes on the preamble to the stanza 1 above and the Introduction where the theory of identification of Śivayogin with Siddharāmeśvara has been refuted. Here the Śivayogin who is referred to is Śivayogiśivācārya-I. He is described as the foremost among the Śaiva saints and as the great ocean of the knowledge of Śiva. He was the first known preceptor in the lineage of preceptors which preceded Śivayogiśivācārya-II, who is the author of this work called Siddhāntaśikhāmaṇi. The speech of Śivayogi-śivācārya-I has been praised as the pure moonlight which caused the swelling of the nectar-ocean in the form of devotion to Śiva. The ocean is said to swell at the rising of the moon on a full moon day. Here the ocean was of the devotion to Śiva and the moonlight which caused its swelling was that of the speech of Śivayogiśivācārya-I. This is a charming Rūpaka. ‘Kuvalayotsavam’ – ‘Kuvalaya’ means blue lotus and ‘ku-valaya’ means the earth’s sphere. It is well known that blue lotuses bloom in the night when there is moonlight. The moonlight in the form of the speech of Śivayogi-śivācārya-I created a festivity on the surface of the earth. Thus the festival of the blooming of blue lotuses was the festival of the earth’s sphere, the former being created by the moonlight and the latter by the speech of the Śivayogi-śivācārya-I. It is a case of an Alaṅkāra called Nidarśanā. The term ‘prāyaḥ’ implies fancy (saṁbhāvanā) also. Hence there is a Saṁsṛṣṭi of Rūpaka, Nidarśanā and Utpreṣā.

व्याख्या— तदेव विवृणोति –

The author details the same –

तस्य वंशे समुत्पन्नो मुक्तामणिरिवामलः ।

मुद्देवाभिधाचार्यो मूर्धन्यः शिवयोगिनाम् ॥१५॥

मुद्दानात्सर्वजन्तूनां प्रणतानां प्रबोधतः ।

मुद्देवेति विख्याता समाख्या यस्य विश्रुता ॥१६॥

In his lineage, there arose a preceptor named Muddadeva, who was like a pure pearl, who was pre-eminent among the Śaiva saints (15) and whose designation as Muddadeva was well known because of his giving delight (mut) to all beings and because of his granting enlightenment to those who surrendered themselves to him. (16)

व्याख्या— तस्य सिद्धरामेश्वरस्य वंशे शिववेदिनां शिवज्ञानिनां मध्ये मूर्धन्यः श्रेष्ठो मुद्देवाख्याचार्यो निर्मलमुक्तामणिरिव समुत्पन्नः, उद्भूतवान् इत्यर्थः ॥१५॥ सर्वप्राणिनां सन्तोषदानात् प्रणतानां प्रबोधनाद् मुद्देवेति यस्यान्वर्थरूढिभ्यां विख्याता समाख्या विश्रुता लोकप्रसिद्धेत्यर्थः ॥१६॥

In that lineage of Siddharāmeśvara, there arose a preceptor by name Muddadeva, who was the chief amidst the knowers of Śiva, i.e., possessors of the knowledge of Śiva. He was like a pure pearl. (15) Due to his giving delight to all the beings and due to his enlightening those who surrendered to him, his name as Muddadeva was well known, i.e., famous among the people (in the world), true to its etymological as well as prevalent senses. (16)

Notes : In accordance with the theory accepted by him, the commentator has taken ‘tasya’ (of him) as ‘Siddharāmeśvarasya’ (of Siddharāmeśvara). It is the lineage of Śaiva teachers (Gurus) which started from Śivayogiśivācārya-I that is meant here. The term ‘vaṁśa’ should be taken as lineage or tradition, but not a family of householders. The name of an Ācārya in that lineage was Muddadeva. Since it is said ‘tasya vaṁśe samutpannaḥ’ (arose in that lineage), it should be noted that Muddadeva was not a direct descendant of Śivayogiśivācārya-I in the lineage. The author means that the name Muddadeva was rightly applied to him. The term means: ‘mudam dadāti iti

muddaḥ, muddaśca asau devaśca muddadevaḥ' - i.e., he was called Mudda because he gave delight to all. Thus the name Muddadeva was applicable to him true to its etymological sense (anvartha). Since he granted enlightenment to those who surrendered to him, he was called Muddadeva true to its prevalent sense also – (rūḍhi = usage or prevalent meaning).

तस्यासीन्नन्दनः शान्तः सिद्धनाथाभिधः शुचिः ।

शिवसिद्धान्तनिर्णेता शिवाचार्यः शिवात्मकः ॥१७॥

वीरशैवशिखारत्नं विशिष्टाचारसम्पदम् ।

शिवज्ञानमहासिन्धुं यं प्रशंसन्ति देशिकाः ॥१८॥

यस्याचार्यकुलाज्जाता सतामाचारमातृका ।

शिवभक्तिः स्थिरा यस्मिन् जज्ञे विगतविप्लवा ॥१९॥

There was his 'son' by name Siddhanātha, who was of calm temperament and of pure mind, who was an authority on Śaiva doctrine, who was a Śaiva preceptor, who was of the form of Śiva (17), whom the teachers praised as the crest-jewel of the Viraśaivas, as the veritable wealth of distinguished religious practices and as the great ocean of the knowledge of Śiva (18), from whose lineage arose the source of religious practices for the noble persons and in whom the firm devotion towards Śiva was born and was rendered free from all confusion. (19)

व्याख्या— तस्य मुद्देवस्य, शुचिः पवित्रः, शान्तः रागद्वेषरहितः, शिवात्मकः, शिवस्वरूपः, शिवसिद्धान्तनिर्णेता त्रिपदार्थचतुष्पादशिवागमार्थ-निर्णायकः, शिवाचार्यः शिवसमयस्थापनाचार्यः, सिद्धनाथाभिधः सिद्ध-रामेश्वराभिधानसंयुक्तः सिद्धनाथाचार्याख्यो नन्दनः कुमारः आसीदभव-दित्यर्थः ॥१७॥ विशिष्टाचारसम्पदं सदाचारसम्पन्नं शिवज्ञानमहासिन्धुं यं सिद्धनाथाचार्यं देशिका आचार्या वीरशैवशिखारत्नं वीरशैवानां शिरोमणिं

श्रेष्ठं सन्तं प्रशंसन्ति कथयन्तीत्यर्थः ॥१८॥ सतां सत्पुरुषाणां आचारमातृका यस्य सिद्धनाथाचार्यस्य आचार्यकुलाद् आचार्यवंशाज्जाता । विगतविप्लवा विगतदोषा शिवभक्तिरष्टविधा यस्मिन् स्थिरा जज्ञे जातेत्यर्थः ॥१९॥

There was a son of him, i.e., of Muddadeva; he was pure or sacred, calm in the sense that he was free from both attachment and hatred, of the form of Śiva, an authority on Śaiva philosophy, i.e., an authority on the significance of the Śaivāgamas consisting in the three categories (tattvas) taught in their four quarters and named as Siddhanātha, i.e., possessed the name of Siddharāmeśvara in the form of Siddhanāthācārya. (17) It was him, i.e., Siddhanāthācārya, whom the teachers called as the great ocean of the knowledge of Śiva, as the one rich with distinguished religious practices or noble religious practices and as the crest-jewel of the Viraśaivas; the chief saint was praised by them in those terms (18). It was from his, i.e., Siddhanāthācārya's, lineage of teachers that arose the fountain-source of the religious practices of good persons, i.e., noble persons. In him the faultless eight-fold devotion became firmly established. (19)

Notes : Nandanaḥ - son; since it is a heritage of Ācāryas, but not a family heritage, the term should be taken as 'karasañjātaḥ', who is installed as Guru by the previous Guru's hand. This should be in the case of 'nandanaḥ' in stanza 20 also. Śivasiddhāntanirṇetā = one who is an authority on the Śaiva doctrine. The Śaiva doctrine or Siddhānta is the Śaivāgama doctrine which consists in three categories Pati, Paśu and Pāśa and the four quarters (pādas) of the Śaivāgamas are Caryāpāda, Kriyāpāda, Yogapāda and Jñānapāda. Śivabhaktiraṣṭavidhā = the eight-fold Bhakti towards Śiva. The concept of eightfold Bhakti is not so well known; but that of ninefold Bhakti (navavidhā bhakti) is well known, (vide 9.2-3 of this work). In counting eight-fold Bhakti, the last Bhakti called 'Ātmanivedanam' has to be dropped. It is Bhakti of highest order wherein one surrenders oneself to God.

तस्य वीरशिवाचार्यशिखारत्नस्य नन्दनः ।

अभवच्छिवयोगीति सिन्धोरिव सुधाकरः ॥२०॥

Of him, who was the crest-jewel among the Viraśaiva teachers, a 'son' called Śivayogin flourished like the moon in the case of the ocean. (20)

व्याख्या — वीरशैवशिखामणेस्तस्य सिद्धनाथाचार्यस्य नन्दनः कुमारः, सिन्धोः समुद्रस्य सुधाकर इव शिवयोगीति आसीत् प्रसिद्धो जात इत्यर्थः ॥२०॥

Of him, i.e., of Siddhanāthācārya, who was the crest-jewel of the Viraśaivas, there arose a son, by name Śivayogin, like the moon in the case of ocean. (20)

व्याख्या— अथैतच्छास्त्रसंग्रहकर्ताऽयं शिवयोगी द्वादशसूत्रैः स्वनाम-प्रशंसापूर्वकं शास्त्रावतारक्रमं निरूपयति -

Then, the composer of this śāstra, this Śivayogin gives a portrayal of the sequence of the descent of this śāstra preceded by the praise of his own name —

चिदानन्दपराकाशशिवानुभवयोगतः ।

शिवयोगीति नामोक्तिर्यस्य याथार्थ्ययोगिनी ॥२१॥

शिवागमपरिज्ञानपरिपाकसुगन्धिना ।

यदीयकीर्तिपुष्पेण वासितं हरितां मुखम् ॥२२॥

येन रक्षावती जाता शिवभक्तिः सनातनी ।

बुद्धादिप्रतिसिद्धान्तमहाध्वांतांशुमालिना ॥२३॥

स महावीरशैवानां धर्ममार्गप्रवर्तकः ।

शिवतत्त्वपरिज्ञानचन्द्रिकावृतचन्द्रमाः ॥२४॥

He whose name as Śivayogin was true to its meaning due to his trance and experience of Śiva of the nature of Supreme Ether (21), by whose flower of fame, which was fragrant with the ripeness of the knowledge of Śaivāgamas, the ends of quarters have been rendered fragrant (22), by whom the ancient-most devotion to Śiva was endowed with protection as he was the sun to the great darkness in the form of the opposite schools such as the Bauddha, etc., (23) and who was again called the moon surrounded by the moonlight in the form of knowledge of the principle of Śiva, was the propounder of the path of 'dharma' of the great Viraśaivas. (24)

व्याख्या— यस्य आचार्यस्य 'सत्यं ज्ञानमनन्तं ब्रह्म' 'आकाशशरीरं ब्रह्म' इत्यादिश्रुतेश्चिदानन्द-पराकाशरूप-शिवानुभवयोगात् शिवयोगीति नामोक्तिर्याथार्थ्ययोगिनी यथार्थेन संयुक्ता भवतीत्यर्थः ॥२१॥ उक्तलक्षण-शिवागमपरिज्ञानपरिपाकसुगन्धिना यदीयकीर्तिपुष्पेण यस्याचार्यस्य कीर्ति-कुसुमेन हरितां दिशां मुखं वासितं पोषितमित्यर्थः ॥२२॥ बौद्धादिशिव-समयप्रतिकूलसिद्धान्तान्धकारचण्डकिरणेन येनाचार्येण सनातनी शिवभक्ती रक्षावती जाता रक्षिताऽभूदित्यर्थः ॥२३॥ शिवतत्त्वज्ञानरूपचन्द्रिकावृत-चन्द्रमाः स शिवयोगी महावीरशैवानां धर्ममार्गप्रवर्तकः, तदीयाचारमार्ग एव वर्तनवानित्यर्थः ॥२४॥

Of whom, i.e., of the Ācārya (teacher), the name Śivayogin was associated with a sense that was true to his state due to the fact that he was endowed with the experience of Śiva of the nature of Supreme Ether characterised by intelligence and bliss in accordance with the Upaniṣadic statements meaning "Truth, knowledge and infinity constitute Brahman", "Brahman has ether as his body", etc. (21) By the flower of fame of that very Ācārya, which was fragrant with the ripeness of the knowledge of already characterised Śaivāgamas, the ends

of quarters have been rendered full of fragrance, i.e., have been abundantly filled. (22) By that Ācārya who was the sun to the darkness in the form of the opposite doctrines such as the Bauddha which were against Śaiva doctrine, the ancient-most devotion to Śiva was given protection, i.e., was protected. (23) The same Śivayogin who was the moon surrounded by the moon-light in the form of the knowledge of the principle of Śiva, was the propounder of the path of dharma to the great Vīraśaivas, i.e., followed along that very path of religious practices. (24)

Notes : “सत्यं ज्ञानमनन्तं ब्रह्म” (Tai. U.,2.1) “आकाशशरीरं ब्रह्म” (Tai. U., 1.6). The same teaching is found in: “आकाशो वै नाम नामरूपयोर्निहिता ते यदन्तरा तद्ब्रह्म।” (Chānd. U.,8.14.1) – “Ākāśa (Ether) is that which is in between name and form as the ordainer of name and form and that is Brahman.”

आलोक्य शैवतन्त्राणि कामिकाद्यानि सादरम् ।
 वातुलान्तानि शैवानि पुराणान्यखिलानि तु ॥२५॥
 वेदमार्गाविरोधेन विशिष्टाचारसिद्धये ।
 असन्मार्गनिरासाय प्रमोदाय विवेकिनाम् ॥२६॥
 सर्वस्वं वीरशैवानां सकलार्थप्रकाशनम् ।
 असृष्टमखिलैर्दोषैरादृतं शुद्धमानसैः ॥२७॥
 तेष्वामेषु सर्वेषु पुराणेष्वखिलेषु च ।
 पुरा देवेन कथितं देव्यै तन्नन्दनाय च ॥२८॥
 तत्सम्प्रदायसिद्धेन रेणुकेन महात्मना ।
 गणेश्वरेण कथितमगस्त्याय पुनः क्षितौ ॥२९॥
 वीरशैवमहातन्त्रमेकोत्तरशतस्थलम् ।
 अनुग्रहाय लोकानामभ्यधात् सुधियां वरः ॥३०॥

Having consulted with reverence the Śaivāgamas starting from Kāmika and ending with Vātula and all the Śaiva Purāṇas (25), in order to accomplish the distinguished religious practices in such a way as to be unopposed to the Vedic path, to eradicate false paths, to create delight in the wise persons (26) and to confer favour on all the beings, the best among the learned (i.e., Śivayogiśivācārya) expounded the great Vīraśaiva doctrine of one hundred and one Sthalas (30), which was free from all drawbacks, which was held in esteem by pure-minded persons (27), which was first delivered by Lord Śiva to Goddess Pārvatī and to their son (Ṣaṇmukha) in all those Āgamas and all those Purāṇas (28) and which was once again related on the earth to Agastya by the Lord among the Śivagaṇas (divine devotees of Śiva), Reṇuka the Great, who was well-versed (accomplished) in that tradition. (29)

व्याख्या— कामिकादिवातुलान्तशैवतन्त्राणि शैवान्यखिलानि पुराणानि च प्रीतियुक्तं यथा भवति तथा आलोक्य ॥२५॥ वैदिकमार्गाविरोधेन सदाचारसिद्धये दुर्जनजैनबौद्धादिशास्त्रमार्गनिरासाय वेदागमविवेकिनां सन्तोषाय ॥२६॥ वीरशैवानां सर्वस्वं समस्तार्थप्रकाशकं समस्तदोषैरस्पृष्टं शुद्धमानसैर्निर्गमागमज्ञानिभिरादृतं सन्तोषितम् ॥२७॥ पूर्वोक्तागमपुराणेषु शिवेन देव्यै तन्नन्दनाय षण्मुखायानुगृह्य कथितम् ॥२८॥ तत्सम्प्रदायसिद्धेन महात्मना रेणुकगणेश्वरेण पुनः क्षितावगस्त्याय कथितम् ॥२९॥ एकोत्तरशतस्थलं पिण्डादिज्ञानशून्यान्तैरेकोत्तरशतस्थलं वीरशैवसिद्धान्तं लोकानुग्रहाय निर्मलज्ञानिनां मध्ये श्रेष्ठः शिवयोगिनाम्ना प्रख्याताचार्यः अभ्यधात् संग्रहेण प्रकटितवानित्यर्थः ॥३०॥

Having consulted in such a way as filled with love the Śaivāgamas from Kāmika to Vātula and all the Śaiva Purāṇas (25), in order to establish the good religious practices in such a way as to be unopposed to the Vedic

path, to refute the doctrinal paths of the wicked, the Jaina, the Bauddha, etc., to please those learned in the Vedas and Āgamas (26) and to do favour to the world, the teacher who was well known by name Śivayogin and who was the best among the persons of right knowledge, expounded, i.e., revealed in brief, the Vīraśaiva doctrine of one hundred and one Sthalas from Piṇḍasthala to Jñānaśūnyasthala (30), which was the essence of the Vīraśaivas in the sense that it revealed everything about them, which was not associated with any defects, which was received with reverence by the pure-minded persons, i.e., those who were well-versed in Vedas and Āgamas (27), which was taught with grace in the days of yore by Lord Śiva to Pārvatī and their son Ṣaṇmukha in the Śaivāgamas and Śaiva Purāṇas mentioned above (28) and which was again taught on earth by the Great Reṇuka, the chief of Śivagaṇas, to Agastya. (29)

Notes : The twenty-eight Śaivāgamas from Kāmika to Vātula are: 1) Kāmika, 2) Yogaḷa, 3) Acintya, 4) Kāraṇa, 5) Ajita, 6) Dīpta, 7) Sūkṣma, 8) Sahasra, 9) Amśumān, 10) Suprabhedā, 11) Vijaya, 12) Niḷśvāsa, 13) Svāyambhuva, 14) Anala, 15) Vīra, 16) Raurava, 17) Makuṭa, 18) Vimāla, 19) Candrajñāna, 20) Bimba, 21) Prodgīta, 22) Lalita, 23) Siddha, 24) Śarvokta, 25) Santāna, 26) Pārameśvara, 27) Kiraṇa and 28) Vātula. In the light of the survey made upto 1994, the details regarding the Śaivāgamas which are available and which are not available, can be seen in a Kannaḷa book by me entitled “Śaivāgamas: Ondu Adhyayana (A Study)”, pp.10-24. Generally speaking, Śaivāgamas have four pādas (quarters) called Kriyāpāda, Caryāpāda, Yogapāda, Jñānapāda. Kriyāpāda contains details about the construction of temples, the carving of statues of gods (Liṅga, etc.,) and the installation of those. Caryāpāda deals with the daily as well as occasional religious practices of the Śaivas, Śauca, Ācamana, worship of Śiva (Liṅga), fire-worship, daily festivals and occasional festivals,

holy ablution, special worship, oaths, etc. Yogapāda gives details about prāṇāyāma, dhyāna, dhāraṇa, samādhi, etc. Jñānapāda presents the philosophical tenets of the Śaivas, mainly the three tattvas, Pati, Paśu and Pāśa. Again, the Śaivāgamas have two parts called Pūrvabhāga and Uttarabhāga. It is in the Uttarabhāga that the religio-philosophical tenets of the Vīraśaivas have been presented. Hence Vīraśaivism is called as ‘Āgamottara-siddhānta’. This is made clear in the present work, vide 5.14. The Śaiva Purāṇas are ten as: Śivapurāṇa, Bhaviṣyapurāṇa, Mārkaṇḍeyapurāṇa, Liṅgapurāṇa, Vārāhapurāṇa, Skāṇḍapurāṇa, Mātsyapurāṇa, Kaurmapurāṇa, Vāmanapurāṇa and Brahmāṇḍapurāṇa: तत्र शैवानि शैवं च भविष्यं च द्विजोत्तमाः। मार्कण्डेयं तथा लैङ्गं वाराहं स्कान्दमेव च॥ मात्स्यमन्यत्था कौर्म वामनं च मुनीश्वराः। ब्रह्माण्डं च दशैमानि त्रीणि लक्षाणि संख्यया॥ ग्रन्थानां महिमा सर्वैः शिवस्यैव प्रकाशयते॥ (Śiva R., 2.60-62)

It may be noted here that in the Śaivāgamas, Śiva taught the Śaiva and Vīraśaiva religio-philosophical tenets to Pārvatī (Devī), Ṣaṇmukha, etc. The Vīraśaiva tenets which were thus taught in Kailāsa were again taught by Reṇukagaṇeśvara to Agastya on the earth. This is the tradition which had come down to Śivayogiśivācārya-II and he has recorded it in this work called Siddhāntaśikhāmaṇi for the good of the people in the world. As a prelude to this teaching which is presented in the form of a dialogue between Reṇuka and Agastya, the incarnation of Reṇuka and his aerial voyage to Malaya mountain to meet and confer grace on Agastya are described in the second, third and fourth paricchedas.

सर्वेषां शैवतन्त्राणामुत्तरत्वान्निरुत्तरम्।

नाम्ना प्रतीयते लोके यत्सिद्धान्तशिखामणिः ॥३१॥

Since this is the best among all the Śaiva treatises, it is not surpassed by any work and it is recognised in the world by the name Śiddhāntaśikhāmaṇi (the crest-jewel of the doctrines). (31)

व्याख्या— यद्वीरशैवतन्त्रं सर्वेषां शैवतन्त्राणामुत्तरत्वान्निरुत्तरं स्वस्मादुत्तररहितं सत् सिद्धान्तशिखामणिरिति नाम्ना लोके प्रतीयते प्रतिभातीत्यर्थः ॥३१॥

That which is known as Vīraśaiva treatise is the best among all the Śaiva treatises. Hence it is unsurpassed by any other treatise, i.e., it is without any treatise to excel it. Such being the case it is recognised or it flourishes in the world by the name Siddhāntaśikhāmaṇi. (31)

Notes : Siddhāntānām śikhāmaṇiḥ siddhāntaśikhāmaṇiḥ - This is a Genitive Tatpuruṣa compound. It is the crest-jewel of the Siddhāntas, that which should be held high by all the doctrines.

अनुगतसकलार्थे शैवतन्त्रैः समस्तैः
प्रकटितशिवबोधाद्वैतभावप्रसादे ।
विदधतु मतिमस्मिन् वीरशैवा विशिष्टाः
पशुपतिमतसारे पण्डितश्लाघनीये ॥३२॥

इति श्रीमहावीरमाहेश्वराचार्य-शिवयोगिप्रणीते
वेदागमपुराणादिसारभूते सिद्धान्तशिखामणौ
मङ्गलाचरणानुक्रमप्रसङ्गे नाम प्रथमः परिच्छेदः ॥१॥

The most distinguished Vīraśaivas should give their utmost attention to this treatise (Siddhāntaśikhāmaṇi), which has its content fully endorsed by all the Śaivāgamas, which is transparent with the revelation of the state of non-duality with the awareness of Śiva, which is the essence of Pāśupata (Vīraśaiva) doctrine and which is extolled by the learned. (32)

*Thus ends the first chapter dealing with
the topic called 'Performance of*

*Auspicious Prayer and Allied Matters' in
the Siddhāntaśikhāmaṇi which is the essence of Veda,
Āgama and Purāṇas written by Śivayogin,
a teacher among Vīramāheśvaras. (1)*

व्याख्या— समस्तैर्वीरशैवतन्त्रैरनुगतसमस्तरहस्यार्थे प्रकटितशिवाद्वैतज्ञानसमरसभावप्रसन्नतायुक्ते शिवसिद्धान्तसारे विद्वद्भिः स्तूयमानेऽस्मिन् सिद्धान्तशिखामणौ विशिष्टाः श्रेष्ठा वीरशैवा वीरशैवाचार्या मतिं विदधतु कुर्वन्त्वित्यर्थः ॥३२॥

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीण - श्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां सिद्धान्तशिखामणिव्याख्यायां
प्रथमः परिच्छेदः समाप्तः ॥१॥

Let the most distinguished, the best Vīraśaivas, i.e., the preceptors among the Vīraśaivas give their best attention to this Siddhāntaśikhāmaṇi, which contains the entire secret doctrine endorsed by all the Vīraśaiva texts (Śaivāgamas), which is associated with the clarity of the revelation of the state of non-duality with Śiva in the form of 'harmonious blending' (samarasa), which is the essence of Śaiva doctrine and which is being praised by the learned. (32)

*Thus ends the first chapter in the commentary on
Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā
written by Śrī Maritōṇṭadārya
who is foremost among those well-versed in
Vyākaraṇa, Mīmāṃsā and Nyāya. (1)*



द्वितीयः परिच्छेदः
रेणुकदारुकावतरणम्

व्याख्या— अथ शिवयोगिशिवाचार्यः सूत्रद्वयेन निगमागमसंमत्या पार्वतीपरमेश्वरौ प्रणमति—

Then Śivayogi - śivācārya offers salutations to Śiva and Pārvatī according to Vedas and Āgamas through two stanzas—

सच्चिदानन्दरूपाय सदसद्व्यक्तिहेतवे ।

नमः शिवाय साम्बाय सगणाय स्वयम्भुवे ॥१॥

Salutations to Śiva, who is of the nature of existence, intelligence and bliss, who is the cause for the manifestation of the being and the non-being, who is with Ambā (mother Pārvatī), who is along with his host of devotees and who is self-manifest. (1)

व्याख्या— सदसद्व्यक्तिहेतवे भावाभावमण्डलप्रपञ्चाविर्भावकारणाय भवानीपतये प्रमथगणसहिताय स्वयंभुवे अयोनिजाय सच्चिदानन्दरूपाय शिवाय नम इत्यर्थः ॥१॥

Salutations to Śiva, who is the cause for the manifestation of the world consisting in the groups of positive and negative objects, who is the lord of Bhavānī (Pārvatī), who is with the hosts of divine devotees, who is self-manifest, i.e., one not born from a womb and who is of the nature of existence, intelligence and bliss. (1)

Notes : Saccidānandarūpāya – see notes under 1.1 for the explanation of this word which occurs there also. Sadasad-vyaktihetave — ‘sat’ = existent and ‘asat’ = non-existent; they refer to the positive (bhāva) and negative (abhāva) objects, the being and the non-being. Śiva is the cause for the manifestation of both, he being the material as well as the instrumental cause of the world. Sāmbāya = this attribute highlights Śiva’s inseparable relation with Śakti who is called as Ambā, Pārvatī, Umā, etc.

सदाशिवमुखाशेषतत्त्वमौक्तिकशुक्तिकाम् ।

वन्दे माहेश्वरीं शक्तिं महामायादिरूपिणीम् ॥२॥

I salute Maheśvara’s Śakti, who is the pearl-oyster for the pearls in the form of all the principles starting from Sadāśiva and who is of the nature of great Māyā-śakti. (2)

व्याख्या— सदाशिवादिभूम्यन्तषट्त्रिंशत्तत्त्वमौक्तिकोत्पत्तिशुक्ति-रूपां शुद्धविद्याख्यमहामायाप्रकृतिरूपिणीं शिवसमवेतशक्तिं भवानीं वन्दे नौमीत्यर्थः ॥२॥

I bow to Śakti who is inherent in Śiva, who is otherwise known as Bhavānī, who is of the nature of the pearl-oyster for the birth of pearls in the form of the thirty-six principles beginning with Sadāśiva and ending with earth and who is of the form of the great Māyāprakṛti known as Śuddhavidyā.(2)

Notes : The evolution of thirty-six principles from Śiva to earth has been already shown in the notes under the śloka 1.3 earlier. The first two principles are Śivatattva and Śaktitattva. From Sadāśivatattva to Bhūmitattva, the number of principles is thirty-four. Here by Sadāśiva we have to understand Śivatattva. The thirty-six principles are represented poetically as pearls, of which Śakti is said to be pearl-oyster. Thus the first half of the stanza constitutes a charming Rūpaka. Paraśiva enters into

the different aspects of Śakti and the result is the evolution of the thirty-six principles. Hence, Śakti is rightly described in terms of pearl-oyster. Mahāmāyā is called Śuddhavidyā, Ūrdhvamāyā, etc. Śakti is called Māyā in the sense that she gives rise to the universe : “मयत्यस्माज्जगद्धिं माया तेन समीरिता।” (Pauṣ Ā., Māyāpātala, 1).

व्याख्या — अथ विश्वसृष्टिक्रममुपपादयितुं चतुर्भिः सूत्रैर्वस्तुनिर्देशं करोति —

Then the author presents the subject-matter in four stanzas with a view to propounding the process of creation of the world –

अस्ति सच्चित्सुखाकारमलक्षणपदास्पदम् ।
 निर्विकल्पं निराकारं निरस्ताशेषविप्लवम् ॥३॥
 परिच्छेदकथाशून्यं प्रपञ्चातीतवैभवम् ।
 प्रत्यक्षादिप्रमाणानामगोचरपदे स्थितम् ॥४॥
 स्वप्रकाशविराजन्तमनामयमनौपमम् ।
 सर्वज्ञं सर्वगं शान्तं सर्वशक्तिनिरङ्कुशम् ॥५॥
 शिवरुद्रमहादेवभवादिपदसंज्ञितम् ।
 अद्वितीयमनिर्देश्यं परं ब्रह्म सनातनम् ॥६॥

There is that one which is of the nature of existence, intelligence and bliss, which remains at an indefinable abode, which is without any difference, which is formless, which has set aside all impediments (3), which is far from any occasion of division, which is beyond the reach of the world in glory, which is in a state that does not come within the purview of the means of valid cognition (Pramāṇas) such as Perception (Pratyakṣa) (4), which is luminous by its own lustre, which is free from all defects, which is

without a comparison, which is omniscient, which reaches everywhere, which is peaceful, which is omnipotent, which is without any restrictions (5), which is called differently as Śiva, Rudra, Mahādeva, Bhava, etc., which is without a second, which cannot be pointed out and which is no other than the ancient-most Paraśivabrahman. (6)

व्याख्या — सच्चिदानन्दस्वरूपं चिह्नशून्यपदास्पदं भेदरहितम् आकार-
 शून्यं निवारितसकलोपप्लवम् ॥३॥ विच्छिन्नप्रसङ्गरहितमप्राकृतवैभवं,
 रूपरसाद्यभावेन प्रत्यक्षप्रमाणागम्यम् अत एवानुमानाद्यगम्यम्, तेषामपि
 प्रत्यक्षमूलत्वात् परिच्छिन्नत्वाच्च ॥४॥ स्वप्रकाशेनैव प्रकाशमानं जनन-
 मरणादिदोषरहितम् उपमातीतं सर्वज्ञं सर्वानुस्यूतं रागद्वेषरहितं सर्वसामर्थ्यम्
 अनर्गलं विरोधरहितमिति यावत् ॥५॥ शिवरुद्राद्यनेकपदसंज्ञितं द्वितीय-
 शून्यमवाच्यं नित्यं परं ब्रह्म अस्ति, अस्तीत्यङ्गीकरणीयम् अन्यथा
 जगदात्म्यप्रसङ्गात्, “असन्नेव स भवति असद् ब्रह्मेति वेद चेत्। अस्ति
 ब्रह्मेति चेद्वेद सन्तमेनं ततो विदुः ॥” इति श्रुतेः ॥६॥

That which is of the nature of existence, intelligence and bliss, which remains in an abode that is without characteristics, which is without difference, which is formless, which has removed all the impediments (3), which is without any occasion of division, which is of extraordinary glory, which is not grasped through perceptive means of valid knowledge and hence cannot be grasped through Inference, etc., because they too are based on Perception and because they are subject to limitations (4), which shines by its own lustre, which is free from the defects such as birth, death, etc., which is beyond comparison, which is omniscient, which is woven with everything, which is endowed with all strength, which is without any obstruction, i.e., free from obstructions (5), which is designated variously as Śiva, Rudra, etc., which is without a second, which is indescribable and which is the

eternal Paraśivabrahman, exists; it should be accepted as existing; otherwise world would have become blind, in accordance with the Śruti statement “Asanneva sa bhavati, etc.,” which means that if one understood Brahman as non-existent, one would be as good as non-existent and that if one understood Brahman as existent, one would realise the existing Brahman. (6)

Notes: Here Śivayogi-śivācārya describes Paraśiva-brahman on the lines of the Śaivāgamas and the Upaniṣads. Asti = exists; here the commentator quotes an Upaniṣadic statement “असन्नेव स भवति, इत्यादि” (Tai.U.,2.6), and argues that Paraśivabrahman should be accepted as existing, because without Paraśivabrahman the world would be blind, i.e., would be fully dark. सच्चित्सुखाकारम् = सच्चिदानन्दरूपम्; this is one of the positive epithets by which the Paraśivabrahman is defined ; this is one of the ‘svarūpalakṣaṇas’ of him. (It may be noted here that all the adjectives are in the neuter form because the qualified Brahman is neuter in form). The Śaivāgamas have concretised this conception : “अस्ति कश्चित्स्वतःसिद्धः सच्चिदानन्दलक्षणः।” “शिवस्तु सच्चिदानन्दलक्षणः परमेश्वरः।” (Sūkṣ.Ā., Kriyāpāda, 1.14; 1.23). In the Upaniṣads : “सत्यं ज्ञानमनन्तं ब्रह्म।” “आनन्दो ब्रह्मेति व्यजानात्।” (Tai. U.2.1; 3-6). अलक्षणपदास्पदम् = चिह्नशून्य-पदास्पदम्; that which is in an abode that cannot be recognised because it is without any signs or characteristics; “द्वादशान्तपदं स्थानम्।” (Dakṣiṇā. U.,24), according to this statement, the abode of Paraśivabrahman in Yogic terminology is the heart or Saha-srāra, the thousand-petalled lotus in the brain : “द्वादशान्तशब्देन हृदयं सहस्रारं वा उच्यते, प्रत्यगभिन्नपरात्मन उपलब्धिस्थानत्वात्।” (Upaniṣad-brahma-yogin’s commentary on the above statement); “दहं विपाप्यं परवेशमभूतं यत्पुण्डरीकं पुरमध्यसगंगस्थम्। तत्रापि दहं गगनं विशोकस्तस्मिन्यदन्तस्तदुपासितव्यम्।।” (Tai. Ā., 7.10). निर्विकल्पम् = भेदरहितम्; “विकल्परहितं तत्त्वं ज्ञानमानन्दमव्ययम्।” (Skānda P., Sūtasamhitā, quoted in Śaiva P., p.29). निराकारम् = आकारशून्यम्; “न च नामानि रूपाणि शिवस्य परमात्मनः” (Skānda P., Sūta-samhitā, quoted in Śaiva P., p.29). निरस्ताशेषविप्लवम् = निवारित-सकलोपप्लवम्; “नित्यो निरञ्जनः शुद्धो निर्मलो निरूपप्लवः।” (Sūkṣ.Ā., Kriyāpāda, 1.14); “निरुपद्रवमव्ययम्” (Pāra. Ā., 21.31). परिच्छेदकथाशून्यम् = विच्छिन्न-प्रसंगरहितम्; originally Paraśivabrahman is without any division ; he

gets divided through his Śakti at the time of creation and enters into what he has created – “तत् सृष्ट्वा तदेवानुप्राविशत्। तदनुप्रविश्य सच्च त्यच्चाभवत्।” (Tai. U., 2.6); “अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।” (Bhag. G., 13.16). प्रपञ्चातीतवैभवम् = अप्राकृतवैभवम्; the glory of Paraśiva-brahman is beyond the reach of the world; he is always beyond the world, transcendent, although he is immanent: “एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च।।” (Kāṭha. U. 5. 9,10); प्रत्यक्षादि...पदे स्थितम् = the lord is described as ‘pramāṇātīta’ “प्रमाणातीतमचलं हेतुदृष्टान्तवर्जितम्” (Pāra. Ā., 21.24). स्वप्रकाशविराजन्तम् = स्वप्रकाशेनेव प्रकाशमानम्; “अत्रायं पुरुषो स्वयंज्योतिर्भवति।” (Br. U. 4.3.9); “तमेव भान्तमनुभाति सर्वम्।” (Kāṭha. U., 5.15; Muṇḍ. U., 2.2. 10); “एको रुद्रः परंज्योतिः” (Sūkṣ. Ā., kriyāpāda, 1.16); thus the self-luminosity of Paraśivabrahman is highlighted in the Upaniṣads and Śaivā-gamas. अनामयम्, अनौपम्यम्, सर्वगम्, अनिर्देश्यम्, सनातनम् = जननमरणादिदोषरहितम्, उपमातीतम्, सर्वानुस्यूतम्, अवाच्यम्, नित्यम्; these epithets of the Lord are as found in the Upaniṣads and the Śaivāgamas: “तदेतदिति मन्यन्तेऽ-निर्देश्यं परमं सुखम्” (Kāṭha. U., 5.14); “यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् । नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः।।” (Muṇḍ. U., 1.1.6); “अप्रमेयमनिर्देश्यमनौपम्यमनामयम् । सूक्ष्मं सर्वगतं नित्यं ध्रुवमव्ययमीश्वरम्।।” (Svāy. Ā., quoted in Śaiva P., p.29). The lord is ‘aprameya’ because he is indefinable, ‘anaupamyā’ because he is without a similarity, ‘anāmaya’ because he is free from mālas, ‘sūkṣma’ because he cannot be grasped, ‘sarvaga’ because he is pervasive, ‘nitya’ because he is devoid of cause, ‘dhruva’ because he is immovable, ‘avyaya’ because he is complete and ‘īśvara’ because he is the Lord: “अप्रमेयमनन्तत्वादनर्देश्यमलक्ष्यतः। अनौपम्यमसादृश्याद्विमलत्वादानामयम् ।। सूक्ष्मं चानुपलभ्यत्वाद्ग्राह्यत्वाच्च सर्वगम्। नित्यं कारणशून्यत्वाच्चलत्वाच्च तद्भ्रुवम्। अव्ययं परिपूर्णत्वात् स्वामिभावात्तथेश्वरम्।।” (Svāy.Ā., quoted in Śaiva P., p.29). सर्वज्ञम् सर्वशक्ति = सर्वज्ञं सर्व-सामर्थ्यवत्; the omniscience and omnipotence of Paraśivabrahman are highlighted; they are the invariable requirements of ‘prabhutva’, lordship: “यः सर्वज्ञः सर्वविद् यस्य ज्ञानमयं तपः” (Muṇḍ. U., 1.1.9); “सर्वकर्ता सर्वकामः सर्वगन्धः सर्वरसः” (Chānd. U., 3.14.2); शान्तम्, निरङ्कुशम् अद्वितीयम् = रागद्वेषरहितम्, अनर्गलं विरोधरहितमिति यावत्, द्वितीयशून्यम्; that the Lord is peaceful, without restrictions and without a second: “निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम्।” (Śve. U., 6.19) “प्रपञ्चोपशमं शान्तं

शिवमद्वैतम्.।” (Māṇḍ. U. 7); “एको हि रुद्रो न द्वितीयाय तस्थुर्य इमान् लोकानीशत ईशानीभिः” (Śve. U., 3. 2). “एकमेवाद्वितीयं ब्रह्म” (Chāṇḍ. U., 6.2.1); “एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा।” (Śve. U., 6.11). शिवरुद्र...संज्ञितम् — शिवरुद्राद्यनेकपदसंज्ञितम्; Paraśivabrahman is designated by many names, some of which are primarily applicable to him and others applicable in their etymological sense. All these names like his forms are due to his Māyāśakti : तथापि मायया तस्य नामरूपे प्रकल्पिते । शिवो रुद्रो महादेवः शङ्करो ब्रह्म तत्परम् ।। विष्णुनारायणादीनि नामानि परमेश्वरे । कथंचिद्योगवृत्त्या तु वर्तन्ते न तु मुख्यया । (Skāṇḍa P. Sūtasamhitā, quoted in Śaiva P., p.29). Accordingly Paraśivabrahman is directly designated by such names as Śiva, Rudra, Mahādeva, Śaṅkara and Brahma, while he is called ‘Viṣṇu’ due to his all-pervasiveness (vyāpanād from the root viṣ – to pervade), Nārāyaṇa (resort of beings), etc., in their etymological sense.

व्याख्या— अथैवंविधक्रियाशक्तिमतः परब्रह्मणः सकाशात् “सदेव सोम्येदमग्र आसीत्” इति श्रुतेर्बीजाङ्कुरन्यायेन शिवसृष्टिप्रकारं दर्शयति—

Then the author reveals the process of Śiva’s creation from himself, i.e., Parabrahman who is thus endowed with Kriyāśakti in keeping with the maxim of ‘sprouts from the seed’ according to the Śruti statement “Sadeva somyedamagra āsīt” which means that “this was ‘sat’ alone which existed before” —

तत्र लीनमभूत् पूर्वं चेतनाचेतनं जगत् ।

स्वात्मलीनं जगत्कार्यं स्वप्रकाश्यं तदद्भुतम् ॥७॥

In him was merged formerly the animate and the inanimate world. The effect in the form of the world, which was merged in him, was to be manifested by himself. That was, indeed, wonderful. (7)

व्याख्या— तत्र तस्मिन्नुक्तलक्षणे परब्रह्मणि चराचरमयं विश्वं पूर्वं सृष्टेः प्राग् लीनम् अनुभयेन्द्रियगोचरत्वेन तादात्म्येन स्थितं तदद्भुतमाश्चर्यम् । अनन्तरमिति शेषः, स्वात्मलीनं स्वात्मशक्तिलीनं जगद्योग्योपादानान्तर-

राहित्येन स्वप्रकाश्यं द्वितीयस्याभावात् स्वेनैव प्रकाश्यं सत् कार्यमुभयेन्द्रियगोचरत्वेन कर्तुं योग्यमभूदित्यर्थः ॥७॥

There, in the Paraśivabrahman, whose characteristics have been told as above, the universe consisting of the movable and the immovable, was before creation merged, i.e., was residing in him in a relation of identity in such a way as not coming within the range of both the sensory and the motor organs. That was wonderful, astonishing. Then ‘thereafter’ should be added. The world which was merged in him, i.e., merged in his Śakti, was to be manifested by him because of the absence of any other material and because of the absence of any other person. Being thus to be manifested by himself, the effect (in the form of the world) was rendered fit to come within the range of both the sensory and the motor organs. (7)

Notes : “सदेव सोम्येदमग्र आसीत्।” (Chāṇḍ. U., 6.2.1); “सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः।” (Chāṇḍ. U., 6.8.4) – all these beings have their origin in ‘Sat’, their abode in ‘Sat’ and their foundation in ‘Sat’; “नास्तो विद्यते भावः” (Bhag. G., 2.16) – what does not exist earlier cannot come into being; these statements assert that the effect in the form of the world existed earlier in a rudimentary form in the cause. Accordingly it is said here that the animate and the inanimate world existed in its subtle form in the world-cause, i.e., Paraśivabrahman with his inherent Śakti. “यथेर्णनाभिः सृजते” (Muṇḍ. U., 1.1.7) – Just as a spider creates; the Śruti statement implies that the web which the spider weaves existed earlier in the spider itself. Similarly the world existed in a subtle form in the world-cause, the Parabrahman with his inherent Śakti. Another analogy given is of the liquid in peahen’s egg (Mayūrāṇḍarasa) [see notes under 1.3 for the explanation of Mayūrāṇḍarasaṅyāya].

व्याख्या— अथ घृतकाठिन्यन्यायेन विश्वसृष्ट्युन्मुखीभूतशिवशक्ति-स्वरूपं सूत्रषट्केन प्रदर्शयति—

Then according to the maxim of Ghṛtakāṭhīya – ‘hardening of ghee’, the author portrays in six stanzas the nature of Śiva when he turned to the creation of the universe –

शिवाभिधं परं ब्रह्म जगन्निर्मातुमिच्छया ।
स्वरूपमादधे किञ्चित्सुखस्फूर्तिविजृम्भितम् ॥८॥

The Parabrahman who is designated as Śiva, with a desire to create the world, assumed a form which displayed a manifestation of joy. (8)

व्याख्या— शिवाख्यं परं ब्रह्म विश्वसृष्ट्यर्थं स्वेच्छया सुखबाहुल्यो-
च्छूनं किञ्चित्स्वरूपमङ्गीचकारेत्यर्थः ॥८॥

The Parabrahman named Śiva, in order to create the world, assumed of his own accord a form which was swollen with excess of joy. (8)

Notes : For the purpose of creation, Paraśivabrahman assumed a form which displayed a manifestation of joy. It was from such a form with excess of joy that the world emerged: “शिवात्सत्यपरानन्दप्रकाशैकस्वलक्षणम् । आविर्भूतमिदं विश्वं चेतनाचेतनात्मकम् ॥” (Skānd P., Quoted in Śaiva P., p.37). The desire to create on the part of Paraśivabrahman has been highlighted in the Śrutis – “तदैक्षत बहु स्यां प्रजायेयेति ।” (Chānd. U., 6.2.3); “सोऽकामयत । बहु स्यां प्रजायेयेति ।” (Tai, U., 2.6); कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् । (Rv. 10.129.4) – desire to create (Kāma = sisṛkṣā) arose first in him; that was the first seed of mind.

व्याख्या— तत्स्वरूपं कुलकेनाह –

The author describes his form in a cluster of stanzas —

निरस्तदोषसम्बन्धं निरुपाधिकमव्ययम् ।
दिव्यमप्राकृतं नित्यं नीलकण्ठं त्रिलोचनम् ॥९॥

चन्द्रार्धशेखरं शुद्धं शुद्धस्फटिकसन्निभम् ।
शुद्धमुक्ताफलाभासमुपास्यं गुणमूर्तिभिः ॥१०॥

विशुद्धज्ञानकरणं विषयं सर्वयोगिनाम् ।
कोटिसूर्यप्रतीकाशं चन्द्रकोटिसमप्रभम् ॥११॥

अप्राकृतगुणाधारमनन्तमहिमास्पदम् ।

He assumed some form (8) which was without any relation with defects, which was without adjuncts, which was immutable, which was divine, which was extraordinary, which was eternal, which was dark-necked, which was three-eyed (9), which had a half moon (crescent moon) as its crest-ornament, which was pure, which resembled clear crystal, which had the complexion of clear pearls, which was to be worshipped by the gods (10), which was endowed with perfect means of knowledge, which was the object of meditation for all the Yogins, which had the brilliance of crores of suns, which had the lustre equal to that of crores of moons (11), which was the substratum of extraordinary virtues and which was the abode of infinite greatness. (12-first half)

व्याख्या— निरस्तजरामरणादिसकलदोषसम्बन्धं स्वातिरिक्ताविद्या-
द्युपाधिशून्यं नाशरहितमत एव नित्यं कालत्रयाबाध्यमित्यर्थः । अप्राकृतं
प्रकृतिसम्बन्धरहितं नीलकण्ठं त्रिलोचनम् ॥९॥ चन्द्रखण्डशेखरं शुद्धं
पवित्रं शुद्धस्फटिकसंकाशं निर्मलमुक्तामणिप्रभं गुणमूर्तिभिर्ब्रह्मादिभिरुपा-
स्यम् ॥१०॥ दिव्यं स्तुत्यं निर्मलज्ञानमयचक्षुरादिकरणप्रपञ्चं योगिनां प्रत्यक्षं
कोटिसूर्यप्रकाशं चन्द्रकोटिसमाभासमप्राकृतानन्तकल्याणगुणाश्रयमतिदुर्घट-
कारिताद्यनेकमहिमाधारं किञ्चित्स्वरूपमादध इति पूर्वेण सम्बन्धः ॥११-
१२ (पूर्वार्धः) ॥

The form of Paraśivabrahman was free from relation with all defects such as old age, death, etc. It was without any adjuncts such as Neiscience (Avidyā) apart from itself. It was without destruction and hence, it was eternal in the sense that it could not be sublated by the three spans of time (past, present and future). It was not Prākṛta, i.e., not related to Prakṛti (matter). It was black-necked and three-eyed. (9) It has a portion of the moon as its crest-ornament. It was pure or sacred. It had the brilliance of a clear crystal. It had the brightness of the pure pearls. It was to be worshipped by the gods (guṇamūrti-s = forms endowed with Guṇas, Sattva, etc.,). (10) It was divine, i.e., to be praised. It had the various means of knowledge such as eyes full of pure knowledge. It was an object of perception to the Yogins. It had the brilliance of crores of suns. It had the brightness similar to that of crores of moons. (11) It was the abode of infinite auspicious virtues. It was the source of many great feats such as the accomplishment of the most impossible deeds, etc. These special features are to be connected with what is mentioned earlier as a form assumed (by Paraśivabrahman). (11-12 first half)

Notes : The adjectives ‘nirastadoṣasambandha’, ‘nirupādhika’, ‘avyaya’, ‘aprākṛta’, ‘nitya’ are highlighted in the Śrutis and Śaivāgamas. [Vide notes on verses 3-6 above]. As regards the other viśeṣaṇas (adjectives), the following statements from the Śaivāgamas can be seen : शुद्धस्फटिकवर्णाय शिवलिङ्गाय ते नमः ॥ नीलकण्ठाय नित्याय निर्मलाय परात्मने...नमः शशाङ्कचूडाय शशाङ्कयुतरोचिषे।.... मृत्युञ्जयाय रुद्राय त्र्यम्बकाय त्रिमूर्तये।.... सूर्यकोटिप्रकाशाय सूक्ष्माय सुखरूपिणे। (Pāra. Ā., 6.80, 81, 96, 100).

व्याख्या— अथ शिवस्य शक्तिस्वरूपं प्रकटयति –

Then the author reveals the nature of Śiva’s Śakti –

तदीया परमा शक्तिः सच्चिदानन्दलक्षणा ॥१२॥

समस्तलोकनिर्माण–समवायस्वरूपिणी ।

तदिच्छयाऽभवत् साक्षात्तत्स्वरूपानुसारिणी ॥१३॥

His Supreme Śakti, who was of the nature of existence, intelligence and bliss, was of the form of the inherent cause inseparable from Śiva in the creation of the entire world. On his desire, she actually became one in keeping with his form. (12-second half, 13)

व्याख्या— तदीया परशिवसम्बन्धिनी परमा शक्तिः परारूपा विमर्श-शक्तिः सच्चिदानन्दलक्षणा, अस्तीति शेषः ॥१२॥ “अहमस्मि” इति श्रुतेः, अस्मि प्रकाशे नन्दातीत्यनुत्पन्नमलोल्लासाकर्माक्रमोत्तमस्फूर्तिरूपापि समस्तलोकनिर्माणे पूर्वोक्तप्रकारेण “नासतो विद्यते भावः” इति भगवदुक्तेः स्वात्मन्यण्डरसन्यायेनाहमित्यविभागपरामर्शात्मनानुभयेन्द्रियगोचरत्वेन स्थितस्य विश्वस्येदन्तालक्षणविभागपरामर्शमयसृष्टिलीलायां, स्वस्वातन्त्र्य-महिम्ना भेदाभेदं प्रतिपाद्य वृक्षगतफलपुष्पादिन्यायेन विकारराहित्येन समवाय-स्वरूपिणी उपादानकारणीभूता भवन्ती पुनः स्वान्तराकर्षणलक्षणसंहार-लीलायां तदिच्छया कूर्मभङ्गीन्यायेन स्वकिरणायमानज्ञानक्रियाशक्तिद्वारा सर्वं स्वात्मन्याकृष्य साक्षादपरोक्षेणाहमिति तत्स्वरूपानुसारिणी शिवा-भिन्नस्वरूपिणी अभवत्, भवतीत्यर्थः । न च भेदाभेदयोर्विरोध इति वाच्यम्, तद्भेदस्य स्वातन्त्र्यपरिकल्पितत्वात्, स्वाभाविकभेदाभेदयोरिव विरोधात्, समानसत्ताकयोरिति यावत्, भगवतः शक्तेरघटनघटनापटीयस्त्वात् । तदेतदग्रे तत्र तत्र स्फुटीभविष्यतीति नैष (नात्र) विस्तरः । देवः क्रीडाशील इत्यर्थः ॥१३॥

Related to him, i.e., to Paraśiva, is the Supreme Śakti who is the highest in status, i.e., Vimarśaśakti of Śiva and who is of the nature of existence, intelligence and bliss. That she exists should be added here. (12-second half) It is true that according to the Śruti ‘Ahamasmi’ (I exist), she is of the nature of superior inspiration without sequence

and without objective relation in a state wherein there is no evolution of impurities and wherein there is the experience that 'I exist', that 'I shine' and that 'I rejoice'; yet for the purpose of the creation of the entire world she assumes the form of the material cause inherent in Śiva without modification according to the maxim 'Vṛkṣagata-phalapuṣpādi' (the flowers and fruits in the tree) in the sport of creation consisting in the assumption of division characterised by 'this-ness' with reference to the world which stands in a relation of difference-cum-identity (bhedābheda) with her by virtue of her freedom and which earlier was in a form that would not come in the range of both sensory and motor organs; this was because it stood in an individual form as 'I' in accordance with the maxim 'Aṇḍarasa' (liquid in the egg) and in accordance with the already quoted Bhagavān's statement "nāsato vidyate bhāvo nābhāvo vidyate sataḥ" (what is non-existent cannot come into being and what is existent cannot be rendered void). Again in her sport of annihilation in the form of pulling into herself, she according to his (Śiva's) will and in keeping with the maxim of 'kūrmabhaṅgi' (tortoise's mode), draws into herself through Jñānaśakti and Kriyāśakti which are like her rays and becomes one like him, i.e., one not different from Śiva, with the assumption that she was he directly without any mediation. It should not be argued that there is contradiction between 'difference and identity' (bhedābheda), because the contradiction is here (between Śiva and Śakti) has been assumed by his (Śiva's) free will, because the contradiction occurs only between natural difference and identity or, in other words, between those that have common existence (substratum) and because the Lord has the capacity to accomplish even the most impossible. There is no dilation here with an assumption that this will be clear as and when the occasion arises. It is meant here that the Lord is fond of sport. (13)

Notes : "अहमस्मि प्रथमजा ऋता" (Tai.U., 3.10. 6). "नासतो विद्यते भावो नाऽभावो विद्यते सतः।" (Bhag. G., 2-16, referred to in notes under stanza 7 above). Aṇḍarasanyāya = Mayūrāṇḍarasanyāya; see notes under 1.3 above. Kūrmabhaṅgīnyāya = It is well known that the tortoise which extends its neck and head outward from its body and draws them in on occasions. Similarly Śakti who is inherent in Śiva draws in the world created at the time of its annihilation. The relation between the world and Śakti and that between Śakti and Śiva are of the nature of difference-cum-identity (bhedābheda). This is illustrated by the instance (dṛṣṭānta) of the tree with its flowers and fruits (tarugataphalapuṣpanyāya). The flowers and fruits appear different from the tree and yet they are identical with it. This is strikingly illustrated by the following Śruti statement : "तदेतत्सत्यम् - यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः। तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति।।" (Muṇḍ. U., 2.1.1) — This is the truth: Just as from a well-lit fire thousands of sparks of similar form are born so are from the immutable one (Paraśivabrahman) born the (animate and inanimate) objects and again do they merge into him. On close observation of the instance of the fire and its sparks it becomes clear that there is neither absolute difference nor absolute identity between them. If there were absolute difference between them, then the sparks should never be able to bring about an effect which is brought about by fire. But on the contrary it is found that the spark when fallen on a bale of cotton develops and burns it completely. If on the other hand, absolute identity is assumed between them, the sparks should be able to cook rice in the same manner as the fire does. Hence the relation of difference-cum-identity should be admitted between the fire and its sparks. Similarly the relation between Śakti inherent in Śiva and the world and that between Śiva and Śakti (and so between Śiva and Jīva) should be one of difference-cum-identity. The Sanskrit commentator has shown how there is no contradiction between 'difference and identity' in these cases because they are assumed by Paraśivabrahman with his Śakti and because he is capable with his Śakti to accomplish the most impossible task (aghaṭanaghaṭanāsāmarthya). This point

will be further elucidated in the notes under 5.33-34 subsequently. देवः क्रीडाशीलः = देव can be derived from the root दिवु क्रीडायाम्।

व्याख्या— एवं शिवशक्तिस्वरूपं निरूप्याथ “स ऐक्षत लोकानसृजत” “यथापूर्वमकल्पयत्” इत्यादि श्रुत्युक्तप्रकारेण सृष्टिक्रमं निरूपयति —

Thus after having explained the nature of Śiva and Śakti, in accordance with the Śruti statements “Sa aikṣata, etc” (He anticipated and created the worlds) and “Yathāpūrvam akalpayat” (He created the world as before), the author explains the process of creation –

Notes : “स ऐक्षत लोकानसृजत।” (Ai. U., 1.1); the reading should be “ईक्षत लोकान्नु सृजा इति। स इमाल्लोकानसृजत।” (Ai.U., 1.1-2). “यथापूर्वमकल्पयत्” (Rv. 8.8.48).

जगत्सिसृक्षुः प्रथमं ब्रह्माणं सर्वदेहिनाम्।

कर्तारं सर्वलोकानां विदधे विश्वनायकः ॥१४॥

With a desire to create the world, the lord of the universe first created Brahman as the maker of all the worlds and all beings. (14)

व्याख्या— लोकानां चतुर्दशभुवनानां देहिनां तत्तल्लोकमाश्रित्य विद्यमानानां प्राणिनामित्यर्थः। शिष्टं स्पष्टम्। अस्मिन्नर्थे “विश्वाधिको रुद्रो महर्षिः। हिरण्यगर्भं जनयामास पूर्वम्” इति याजुषश्रुतेः॥१४॥

‘Lokānām’ (of the worlds) means ‘of the fourteen worlds’. ‘Dehinām’ (of the beings) refers to the beings who were living by resorting to those respective worlds. The rest of the stanza is clear. In this sense there is a Śruti statement belonging to Yajurveda, viz., “Viśvādhiko, etc.,”– ‘Rudra, the great seer, who was the supreme above the universe, created the Brahman (Hiraṇyagarbha) in the beginning.’ (14)

Notes : “विश्वाधिको, इत्यादि” (Śve. U., 3.4); the full text is: “यो देवानां प्रभवश्चोद्भवश्च विश्वाधिको रुद्रो महर्षिः। हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु।।” — let him who is the source and origin of the gods, who is Rudra the great sage, surpassing the universe and who created Brahman in the beginning, associate us with auspicious intellect; compare this with Śve. U., 4.12. It may be noted here that Śve. U. belongs to Kṛṣṇa Yajurveda.

व्याख्या— अथ - “यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै” इति श्वेताश्वतरश्रुत्यर्थं प्रकटयति —

Then the author reveals the significance of the Śvetāśvataraśruti, namely, “Yo brahmāṇam, etc.” – ‘To him who created brahman in the beginning and who imparted Vedas to Brahman, I resort’ –

Notes : “यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै । तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये।।” (Śve. U., 6.18) – ‘I surrender with a desire to be emancipated, to him, the God, who is to be realised in one’s heart and soul, who created Brahman in the beginning and who imparted Vedas to him’.

तस्मै प्रथमपुत्राय शङ्करः शक्तिमान् विभुः।

सर्वज्ञः सकला विद्याः सानुग्रहमुपादिशत् ॥१५॥

Śaṅkara who is the lord associated with his Śakti, who is all-pervasive and who is omniscient taught with favour all the sacred lores to him (i.e., Brahman) who was his first son. (15)

व्याख्या— शक्तिमान् समवेतशक्तिमान् इत्यर्थः। अनुग्रहेण सहितं यथा भवति तथा वेदादिसकलशास्त्रमुपदिष्टवानित्यर्थः॥१५॥

‘Śaktimān’ means one who is associated with his inherent Śakti. ‘Anugraheṇa’ (with favour) means ‘in such a way as to be coupled with favour.’ It means that he taught all the Śāstras, Veda, etc., to him in such a way. (15)

Notes : Sānugraham = with favour; the commentator explains it as an Adverb (Kriyāviśeṣaṇa).

समस्तलोकान्निर्मातुं समुद्यमपरोऽभवत् ।
कृतोद्योगोऽपि निर्माणे जगतां शङ्कराज्ञया ॥
अज्ञातोपायसम्पत्तेरभवन्माययाऽऽवृतः ॥१६॥

He became prone to create all the worlds. Although he became ready to create the world according to Śaṅkara's order, he became covered with Māyā (illusion) without knowing the equipment in the form of the means to do so. (16)

व्याख्या— स्पष्टम् ॥१६॥ It is clear. (16)

विधातुमखिलाँलोकानुपायं प्राप्तुमिच्छया ।
पुनस्तं प्रार्थयामास देवदेवं त्रियम्बकम् ॥१७॥

He once again appealed to the God of gods who was endowed with three eyes, with a desire to attain the means to create all the worlds. (17)

व्याख्या— अथ तत्प्रार्थनाप्रकारं दर्शयति —

The author reveals the manner of that appeal—

नमस्ते देवदेवेश नमस्ते करुणाकर ।
अस्मदादिजगत्सर्वनिर्माणनविधिक्वम् ॥१८॥
उपायं वद मे शम्भो जगत्स्रष्टः ! जगत्पते ।
सर्वज्ञः सर्वशक्तिस्त्वं सर्वकर्ता सनातनः ॥१९॥

I salute you, O God of gods; I salute you, O ocean of compassion and O one who is skilled in the process of

creation of the entire world including us (18), O Śambhu, the creator of the world and lord of the world ! you are the omniscient, all-powerful and all-doing ancient one. (19)

व्याख्या— अत्रोपायकथने सर्व इत्यादिकं हेतुगर्भविशेषणम् ॥१९॥

Here in respect of propounding the means, 'sarvajñah, etc.,' are intended to state the reason for making the appeal to Śiva. Being omniscient, etc., he can alone reveal the means of creation. (19)

इति संप्रार्थितः शम्भुर्ब्रह्मणा विश्वनायकः ।

उपायमवदत् तस्मै लोकसृष्टिप्रवर्तनम् ॥२०॥

Having been requested by Brahman, Śambhu, the lord of the universe propounded to him the means leading to the creation of the world. (20)

उपायमीश्वरेणोक्तं लब्ध्वाऽपि चतुराननः ।

न समर्थोऽभवत् कर्तुं नानारूपमिदं जगत् ॥२१॥

Even after getting to know the means told by the Lord, the four-faced god, i.e., Brahman was not able to create this multifarious world. (21)

व्याख्या— विश्वनिर्माणे शिवेन लब्धोपायवानपि ब्रह्मा न समर्थोऽभवत् । कुत इत्यत्र हेतुगर्भविशेषणं नानारूपमिति । जगतो नानारूपत्वादिति भावः ॥२२॥

In creating the world, although Brahman got to know the means from Śiva, he was not capable (of creating the world). If it is asked as to why it was so, the answer is given through an adjective containing reason as 'nānārūpam' (having many forms, multifarious in form). It means that

Brahman could not create the world because of the fact that the world is of multifarious forms or varieties. (21)

व्याख्या— अथ तत्प्रकारं वर्णयति —

Then the author describes how it happened —

पुनस्तं प्रार्थयामास ब्रह्मा विह्वलमानसः ।

देवदेव महादेव जगत्प्रथमकारण ॥२२॥

नमस्ते सच्चिदानन्द स्वेच्छाविग्रहराजित ।

भव शर्व महेशान सर्वकारणकारण ॥२३॥

Again Brahman whose mind was agitated by fear, began to appeal to him saying – ‘O God of gods, O Great God, O the first cause of the world (22), O one who is existence, intelligence and bliss, O one who shines in forms assumed according one’s will, O the potential being, O the annihilator of all, O the Lord of all, O the cause of all causes, I salute you. (23)

व्याख्या— अतो विह्वलमानसो भययुक्तमानसः सन् पुनः शिवं प्रार्थयामासेत्यर्थः ॥२२॥ भव सर्वलोकोत्पादक, शर्व सर्वसंहारक, सर्वकारणकारण बिन्दुमायादिसर्वकारणकारणेत्यर्थः ॥२३॥

Then Brahman was of fear-filled mind, i.e., his mind was associated with fear. Again he began to appeal to Śiva. (22) ‘Bhava’ means ‘the producer of all worlds’. ‘Śarva’ means the ‘annihilator of all’. Sarvakāraṇakāraṇa means ‘the cause of all causes such as Bindu, Māyā, etc.’ (23)

Notes: भवः, भवति इति भवः; the Lord is called Bhava because ‘he becomes’, i.e., he is the potential world. In other words he is the material cause (Upādānakāraṇa) of the world. As he is also the instrumental cause of the world, he can be called the ‘Producer of worlds’ (Sarvalokotpādaka). बिन्दुमायादिसर्वकारणकारण - ‘Bindu’ is the cause of the five principles belonging to

‘Suddhādhva’ : “अत्र बिन्द्वारब्धानि शिवशक्तिसदाशिवेश्वरशुद्धविद्याख्यानि पञ्च तत्त्वानि।” (Śaiva P., p.83). Māyā is the cause of principles from Kalā to Pṛthivī; she is insentient and acquired Śakti of Paraśiva ; she is one, eternal and all - pervasive : “नित्यैका व्यापिनी वस्तुरूपा कर्माश्रया शिवा।” (Paus. Ā., Māyāpāṭala, 2). She is the cause of the bodies such as subtle, gross, etc.: “देहादेः कारणं माया सूक्ष्मस्थूलात्मकस्य तु ।” (Paus. Ā., Māyāpāṭala, 3). She is called Māyā because the world emerges from her: “मयत्यस्माज्जगद्विभ्रं माया तेन समीरिता।” (Paus. Ā., Māyāpāṭala, 1).

व्याख्या— तर्हि किं कर्तव्यमित्यत्राह —

Then, what should be done ? Here the author says —

भवदुक्तो ह्युपायो मे न किञ्चिज्जायतेऽधुना ।

सृष्टिं विधेहि भगवन् प्रथमं परमेश्वर ॥

ज्ञातोपायस्ततः कुर्या जगत्सृष्टिमुमापते ॥२४॥

O Lord, the means which you stated is now least grasped by me. O Supreme Lord, please do the creation first and after knowing the means, O Lord of Umā, I shall do the creation of the world. (24)

व्याख्या— स्पष्टम् ॥२४॥ The meaning is clear (24).

व्याख्या— अथ - “प्रजाः सृजेति निर्दिष्टश्चन्द्रमौलिर्विरिञ्चिना । ससर्ग मनसा रुद्रनात्मतुल्यान् महेश्वरान् ॥ नीलकण्ठास्त्रिनेत्रांश्च जटामुकुट-मण्डितान् ॥” इत्याद्यादित्यपुराणवचनानुसारेण सृष्टवान् इत्याह —

Then according to a statement of Āditya P. which says ‘that Śiva having been persuaded by Brahman to create beings, created with his mind the Rudras who were the great lords equal to himself, who were blue-necked and who were adorned with matted locks and crowns’, he created some beings –

इत्येवं प्रार्थितः शम्भुर्ब्रह्मणा विश्वयोनिना ।
 ससर्जात्मसमप्रख्यान् सर्वगान् सर्वशक्तिकान् ॥२५॥
 प्रबोधपरमानन्दपरिवाहितमानसान् ।
 प्रमथान् विश्वनिर्माणप्रलयापादनक्षमान् ॥२६॥

Having been thus requested by Brahman, the source of the universe, Śambhu created some first lords, Pramathas, who were well known like himself, who moved everywhere, who were endowed with all powers (25), whose minds were inundated by the supreme bliss of knowledge and who were capable of creating the world and effecting its annihilation. (26)

व्याख्या— स्पष्टम् ॥२५॥ स्पष्टम् ॥२६॥

It is clear (25). It is clear (26).

तेषु प्रमथवर्गेषु सृष्टेषु परमात्मना ।
 रेणुको दारुकश्चेति द्वावभूतां शिवप्रियौ ॥२७॥

Among those lords who were created by the Supreme Soul (Śiva), there were two, Reṇuka and Dāruka, who were dear to Śiva. (27)

व्याख्या— स्पष्टम् ॥२७॥ It is clear (27).

व्याख्या— अथ तद्गणेश्वरयोर्माहात्म्यं पञ्चभिः श्लोकैः प्रकटयति –

Then the author reveals the greatness of those two lords of Śaiva devotees in five stanzas—

सर्वविद्याविशेषज्ञौ सर्वकार्यविचक्षणौ ।
 मायामलविनिर्मुक्तौ महिमातिशयोज्ज्वलौ ॥२८॥

आत्मानन्दपरिस्फूर्तिरसास्वादनलम्पटौ ।
 शिवतत्त्वपरिज्ञानतिरस्कृतभवामयौ ॥२९॥

नानापथमहाशैवतन्त्रनिर्वाहतत्परौ ।
 वेदान्तसारसर्वस्वविवेचनविचक्षणौ ॥३०॥

नित्यसिद्धौ निरातङ्गौ निरङ्कुशपराक्रमौ ।
 तादृशौ तौ महाभागौ संवीक्ष्य परमेश्वरः ॥३१॥

समर्थौ सर्वकार्येषु विश्वासपरमाश्रितौ ।
 अन्तःपुरद्वारपालौ निर्ममे नियतौ विभुः ॥३२॥

They (i.e., Reṇuka and Dāruka) were experts in all the lores, skilled in all activities, free from Māyāmala and brilliant with the excellence of greatness (28); (the two) were addicted to the relish of the sweetness of the surge of self-bliss and discarded the illness in the form of transmigration by virtue of being engaged in carrying out the dictates of the great Śaiva treatises (Śaivāgamas) of various traditions and efficient in evaluating the essence of the Vedānta (Upaniṣadic) philosophy (30); (they) were endowed with unrestricted valour. On observing those two great saints (31) as efficient in all actions, as fully true to his supreme confidence and as pure in every respect, the Great All-pervasive Lord made them the chamberlains of his harem. (32)

व्याख्या— स्पष्टम् ॥२८॥ मायामलविनिर्मुक्तौ मायाशक्तिपरि-
 कल्पिताणवादिमलत्रयसम्बन्धरहितावित्यर्थः ॥२९॥ स्पष्टम् ॥३०॥
 नित्यसिद्धौ नित्यभूतसिद्धिमन्तौ, स्पष्टमन्यत् ॥३१॥ नियतौ शुद्धात्मानौ
 एवंपरेणुकदारुकौ विभुः स्वतन्त्रः परमेश्वरः अन्तःपुरद्वारपालौ निर्ममे
 निर्मितवान् इत्यर्थः ॥३२॥

It is clear (28). 'Māyāmalavinirmuktau' means 'the absence of the relation with these impurities (Malas) caused by Māyāśakti' (29). It is clear (30). 'Nityasiddhau' means 'those two who were endowed with powers that were permanent'. The rest is clear (31). 'Niyatau' means 'those two who were pure in every respect'. The all-pervasive Śiva, who is free from all restrictions and who is the great lord, made those two, Reṇuka and Dāruka, the chamberlains of his harem. (32)

Notes : मायाशक्तिपरिकल्पिताणवादिमलत्रयसम्बन्धरहितौ - the Malas are the curtailed forms of Icchāśakti, Jñānaśakti and Kriyāśakti in the Jīva. They are three as Āṇavamala, Māyāmala and Kārmikamala. Āṇavamala consists in the curtailment of the Icchāśakti. It is because of this that the Jīva forgets his all pervasiveness (vibhutva) and feels that he has been 'incomplete' (apūrṇa): "अपूर्णमन्यतारूपमाणवं मलम्" (Pra. hr., sūtra 9, Vyākhyā). Similarly the curtailment of Jñānaśakti is Māyāmala. "ज्ञानं बन्धः" says the Śivasūtra (1.2). It means that the Jīva who is covered with this Mala thinks that he has been different from Paraśiva, identifies himself with the body and attaches himself to the wife, children, etc., as his own: "भिन्नवेद्यप्रथारूपं मायीयं मलम्" (Pra. hr., sūtra 9, Vyākhyā). In the same way, when the Kriyāśakti is curtailed, it is Kārmikamala. It is in the form of the impression of auspicious and inauspicious deeds. It is because of this impression that the Jīva goes on doing such deeds, experiences joy and sorrow and falls into the cycle of birth and death according to the fruits of those deeds: "शुभाशुभानुष्ठानमयं कर्ममलम्" (Pra. hr., sūtra 9, Vyākhyā). Reṇuka and Dāruka were free from these three Malas.

व्याख्या— अथ तौ रेणुकदारुकौ शिवसेवां चक्रतुरित्याह –

Then the author describes that Reṇuka and Dāruka were rendering service to Śiva—

गणेश्वरौ रेणुकदारुकावुभौ विश्वासभूतौ नवचन्द्रमौलेः ।

अन्तःपुरद्वारगतौ सदा तौ वितेनतुर्विश्वपतेस्तु सेवाम् ॥३३॥

इति श्री महावीरमाहेश्वराचार्य-शिवयोगिप्रणीते
वेदागमपुराणादिसारे श्रीसिद्धान्तशिखामणौ
रेणुकदारुकावतरणं नाम द्वितीयः परिच्छेदः ॥२॥

The two lords among the Śiva devotees, Reṇuka and Dāruka, who were confidants of Śiva (one with the crescent moon as his crest-ornament), rendered service to the lord of the world (Śiva) by always remaining at the gate of his harem. (33)

Thus ends the second chapter called 'the Descent of Reṇuka and Dāruka' in Śrī Siddhāntaśikhāmaṇi, which is the essence of Veda, Āgama and Purāṇas written by Śrī Śivayogi, the teacher among the Vīramāheśvaras. (2)

व्याख्या— स्पष्टम् ॥३३॥

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां
रेणुकदारुकावतरणं नाम द्वितीयः परिच्छेदः ॥२॥

It is clear. (33)

Thus ends the second chapter called 'The Descent of Reṇuka and Dāruka' in the commentary on Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā written by Śrī Maritōṇṭadārya, who was foremost among those well-versed in Vyākaraṇa, Mīmāṃsā and Nyāya. (2)



तृतीयः परिच्छेदः

कैलासवर्णनं रेणुकावतरणकारणं च

व्याख्या— अथात्र शिवयोगिनो रेणुकस्य भूलोकावतरणप्रसङ्ग-
कथनार्थं प्रथममष्टभिः श्लोकैः कैलासवर्णनं करोति—

Then here the author with a view to narrating the
situation of the descent of Śivayogi Reṇuka to the earth,
the author describes the Kailāsa in the first eight stanzas—

कदाचिदथ कैलासे कलधौतशिलामये ।

गन्धर्ववामनयना - क्रीडामौक्तिकदर्पणे ॥१॥

मन्दारवकुलाशोकमाकन्दप्रायभूरुहे ।

मल्लीमरन्दनिष्यन्दपानपीनमधुव्रते ॥२॥

कुङ्कुमस्तबकामोदकूलङ्कषहरिन्मुखे ।

कलकण्ठकुलालापकन्दलद्रागबन्धुरे ॥३॥

किन्नरीगीतमाधुर्यपरिवाहितगह्वरे ।

सानन्दवरयोगीन्द्रवृन्दालङ्कृतकन्दरे ॥४॥

हेमारविन्दकलिकासुगन्धिरसमानसे ।

शातकुम्भमयस्तम्भशतोत्तुङ्गविराजिते ॥५॥

माणिक्यदीपकलिकामरीचिद्योतितान्तरे ।

द्वारतोरणसंरूढशङ्खपद्मनिधिद्वये ॥६॥

मुक्तातारकितोदारवितानाम्बरमण्डिते ।

स्पर्शलक्षितवैदूर्यमयभित्तिपरम्परे ॥७॥

सञ्चरत्प्रमथश्रेणीपदवाचालनूपुरे ।

प्रवालवलभीशृङ्गशृङ्गारमणिमण्डपे ॥८॥

Then once in the Kailāsa mountain, which was made
up of silver-coloured rocks, which was the mirror studded
with pearls for the sportive Gandharva damsels (1), which
was full of various trees with the predominance of Mandāra
(coral tree), Bakula, Aśoka and Mākanda (mango), which
had the bees fattened by the drinking of honey oozing from
jasmine flowers (2), which had the ends of all its quarters
deeply wafted by the fragrance of the bunches of Kuṅkuma
(red) flowers, which was charmingly filled with the acute
melody of the cooings of the hosts of cuckoos (3), which
had its caves overflowing with the sweetness of songs sung
by the Kinnara damsels, which had its valleys adorned
by the hosts of great Yogins such as Sānanda-ganeśa (4),
which had the Mānasa lake rendered fragrant by the buds
of the gold-hued lotuses, which shone with the loftiness of
hundreds of pillars made up of gold (5), which had its
interior illuminated by the rays of lamp-posts studded with
jewels (māṅkya), which was rich with the double treasure
of 'Śaṅkha' and 'Padma' inlaid in the arched door ways (6),
which was adorned with the broad cloth of canopies
starred (twinkling) with pearls, which had rows of walls
that were studded with *lapis lazuli* which could be
identified by touch only (7), which was filled with the noise
of the anklets of the feet of the lines of the principal
devotees who were wandering in it and which had a
ceremonial tent (maṅṭapa) studded with the beautiful
jewels at the top of the mansion of coral stones(8), (there
was a jewelled throne).

व्याख्या— अथ रेणुकावतरणानन्तरं कदाचिद् रजतमयपाषाणप्रदेशे गन्धर्ववनिताक्रीडाया मौक्तिकदर्पणे ॥१॥ मन्दारमाकन्दादिनानावृक्षवति मल्लिकाकुसुममकरन्दस्रवणपानपरिपुष्टभ्रमरे ॥२॥ कुङ्कुमकुसुमगुच्छा-मोदभरितकूलस्पृशन्दीप्रवाहवति कोकिलसमूहवबाहुल्योद्भवपञ्चमस्वर-मनोहरे ॥३॥ किन्नरस्त्रीगीतमाधुर्यप्रवाहितगुहाप्रदेशे सानन्दगणेशमुख्य-शिवयोगिसमूहलङ्कृतप्रदेशभागवति ॥४॥ हेमारविन्दकलिकामोदरसभरित-मानससरोवरे स्वर्णमयस्तम्भशतौन्नत्यप्रकाशमाने ॥५॥ मणिप्रदीपकलिका-कारशिखाप्रकाशितान्तःपुरे द्वारतोरणस्तम्भसंलग्नशङ्खपद्मनिधिद्वये ॥६॥ मुक्तामणिरचितनक्षत्रवन्महावितानपटालङ्कृते स्पर्शवेद्युपलक्षितवैदूर्यरत्नमय-भित्तिश्रेणिमति ॥७॥ सञ्चरत्प्रमथपादप्रदेशकूजत्कटके प्रवालवलभीमुख्य-शृङ्गारमणिमण्टपे ॥८॥

‘Atha’ (then) means ‘after the incarnation of Reṇuka’. Once (in the Kailāsa) which was a region of rocks full of silver, which was the pearl-studded mirror for the sport of the Gandharva ladies (1), which had many trees such as Mandāra, Mākanda, etc., which had the bees grown in size by drinking the flow of honey from the jasmine flowers (2), which had the streams of rivers touching the banks filled with the fragrance of the bunches of Kuṅkuma (red) flowers, which was charming with the Pañcama (acute) melody arising from the excessive coolings of the hosts of cuckoos (3), which had the regions of caves everflowing with the melody of the songs sung by Kinnara damsels, which had the valleys adorned by the hosts of Śivayogins headed by Śānanda-gaṇeśa (4), which had the Mānasa lake filled with waters fragrant with the buds of golden lotuses, which was shining with the heights of hundreds of pillars made up of gold (5), in which the harem was illuminated by the rays of flames in the form of jewelled lamp posts, which was rich with the two treasures of ‘Śaṅkha’ and ‘Padma’ inlaid on the pillars of the arched doorways (6), which was

decorated with the broad cloth of canopies with stars made up of pearls, which had a series of walls that were studded with *lapis lazuli* that could be recognised through the sensation of touch (7), in which the jingling anklets tied to the regions of the feet of the wandering principal devotees of Śiva were noisy and which had jewelled and charming ceremonial tent on the top of the mansion of coral stones (8), (there was a jewelled throne).

व्याख्या— सिंहासनमध्यस्थितं परमेश्वरं पञ्चदशभिः श्लोकैर्वर्णयति—

The author describes Parameśvara seated on the throne in fifteen stanzas—

वन्दारूदेवमुकुटमन्दाररसवासितम् ।

रत्नसिंहासनं द्विव्यमध्यस्तं परमेश्वरम् ॥१॥

तमास्थानगतं देवं सर्वलोकमहेश्वरम् ।

त्रय्यन्तकमलारण्यविहारकलहंसकम् ॥१०॥

उदारगुणमोकारशुक्तिकापुटमौक्तिकम् ।

सर्वमङ्गलसौभाग्यसमुदायनिकेतनम् ॥११॥

संसारविषमूर्च्छालुजीवसञ्जीवनौषधम् ।

नित्यप्रकाशनैर्मल्यकैवल्यसुरपादपम् ॥१२॥

अनन्तपरमानन्दमकरन्दमधुव्रतम् ।

आत्मशक्तिलतापुष्पत्रिलोकीपुष्पकोरकम् ॥१३॥

ब्रह्माण्डकुण्डिकाषण्डपिण्डीकरणपण्डितम् ।

समस्तदेवताचक्रचक्रवर्तिपदे स्थितम् ॥१४॥

चन्द्रबिम्बायुतच्छायादायादद्युतिविग्रहम् ।

माणिक्यमुकुटज्योतिर्मञ्जरीपिञ्जराम्बरम् ॥१५॥

चूडालं सोमकलया सुकुमारबिसाभया ।
 कल्याणपुष्पकलिकाकर्णपूरमनोहरम् ॥१६॥
 मुक्तावलयसम्बद्धमुण्डमालाविराजितम् ।
 पर्याप्तचन्द्रसौन्दर्यपरिपन्थिमुखश्रियम् ॥१७॥
 प्रातःसम्फुल्लकमलपरियायत्रिलोचनम् ।
 मन्दस्मितमितालापमधुराधरपल्लवम् ॥१८॥
 गण्डमण्डलपर्यन्तक्रीडन्मकरकुण्डलम् ।
 कालिम्ना कालकूटस्य कण्ठनाले कलङ्कितम् ॥१९॥
 मणिकङ्कणकेयूरमरीचिकरपल्लवैः ।
 चतुर्भिः संविराजन्तं बाहुमन्दारशाखिभिः ॥२०॥
 गौरीपयोधराश्लेषकृतार्थभुजमध्यमम् ।
 सुवर्णब्रह्मसूत्राङ्गं सूक्ष्मकौशेयवाससम् ॥२१॥
 नाभिस्थानावलम्बिन्या नवमौक्तिकमालया ।
 गङ्गायेव कृताश्लेषं मौलिभागावतीर्णया ॥२२॥
 पदेन मणिमञ्जीरप्रभापल्लवितश्रिया ।
 चन्द्रवत्स्फाटिकं पीठं समावृत्य स्थितं पुरः ॥२३॥

There on the jewelled divine throne, which was scented with the juice of Mandāra flowers adorning the crowns of gods offering salutations, sat Śiva the great Lord (9) who was in that court of gods, who was the supreme master of all the worlds, who was the royal swan taking a pleasure trip in lotus-bed in the form of Vedānta (Upaniṣadic philosophy) (10), who was of abundant virtues, who was the pearl of the oyster in the form of 'omkāra'

(om - syllable), who was the abode of the collection of all auspicious fortunes (11), who was the reviving herb (sañjīvanauśadha) for the beings falling into swoon due to the poison of transmigration, who was shining with eternal lustre, who was the divine tree (Kalpa tree) granting emancipation (to those who surrendered to him) (12), who was the bee enjoying abundant fragrance in the form of infinite bliss, who had the buds in the form of the three worlds emerging from the creeper in the form of his inherent Śakti (13), who was the expert in bringing together the flower-pots in the form of worlds, who stood in the position of an emperor amidst the assembly of all gods (14), whose body competed in lustre with a myriad orbs of moon, whose attire was variegated in colour due to the clustre of lustres of the nine jewels in his crown (15), who had adorned his crest with the digit of moon which had the beauty of tender lotus bulb, who was beautiful with the ear-ornaments made up of auspicious flower-buds (16), who shone with the necklace (muṇḍamālā) which was made up of rings of pearls, whose face had the beauty that defeated the beauty of full moon (17), whose three eyes represented the lotuses that bloomed in the morning, whose sprout-like lower lip was charming with a faint smile and less talk (18), whose crocodile-shaped ear-rings were sporting with his cheeks, who was blackened on his neck with the blackness of the 'Kālakūṭa' - poison (19), whose arms resembling Mandāra trees which had sproutlike four hands that were adorned with the rays of the jewelled bracelets and armlets, (20), whose bosom was blessed with the embrace of Gaurī's breasts, who was marked with golden sacred thread, who had attired in fine silken dress (21), who with a fresh pearl necklace hanging down to his navel appeared as if he were embraced by Gaṅgā

descending from his head (22) and who remained at the front portion of the throne by occupying the moonlike crystal foot-hold with his foot which had the sprouting lustre of jewelled anklets. (23)

व्याख्या — नमनशीलत्रयस्त्रिंशत्कोटिदेवतामुकुटकल्पप्रसूनरस-
मनोहरं नवरत्नमयसिंहासनं तन्मण्डपमध्ये भाति ॥१॥ तत्र विद्यमानः
परमेश्वरः कीदृश इत्यत्राह— देवमित्यादिना। क्रीडाशीलः सर्वलोकेशो
वेदान्तमयकमलसमूहविहारराजहंसः ॥१०॥ त्यागशील ओंकारशुक्ति-
कापुटमौक्तिकः सर्वमङ्गलसौभाग्यसमूहस्थानभूतः ॥११॥ संसारविषमूर्च्छित-
जीवसञ्जीवनौषधः स्वप्रकाशेनैव निर्मलः परमुक्तिप्रदानकल्पद्रुमः ॥ १२ ॥
अपारपरमानन्दरसास्वादनमधुव्रतः स्वसमवेतशक्तिकल्पलतापुष्पल्लोक-
त्रयकुसुमकोरकः ॥१३॥ ब्रह्माण्डसमूहलोलीकरणप्रवीणो नारायणादि-
सकलदेवता समूहचक्रवर्ती ॥१४॥ चन्द्रायुतप्रभास्पर्धमानतेजा मुकुटगत-
नवरत्नज्योतिर्मञ्जरीविचित्राम्बरः ॥१५॥ कोमलकन्दाभसोमकलाशिरोभूषणः
परममङ्गलसुमकुड्मलकर्णाभरणमनोहरः ॥१६॥ मुक्ताप्रकरवलितमुण्ड-
मालाविराजितः पूर्णचन्द्रसौन्दर्यपरिपन्थिमुखश्रीः ॥१७॥ प्रातःप्रफुल्ल-
कमलपर्यायत्रिलोचनः मन्दस्मितपरिमितवचोविलासमनोहराधरपल्लवः ॥१८॥
कपोलाभोगपर्यन्तचलन्मकरकुण्डलः कालकूटकालिम्ना कलङ्कितकण्ठ-
नालः ॥१९॥ मणिमयकङ्कणकेयूरप्रकाशमानकरपल्लवचतुष्कः बाहुकल्प-
द्रुमभासमानः ॥२०॥ उमापयोधरालिङ्गनकृतार्थवक्षःस्थलः कनकमयब्रह्म-
सूत्राङ्कितः अतिसूक्ष्मदुकूलाम्बरः ॥२१॥ नाभिपर्यन्तगतनवमौक्तिकमालया
मस्तकावतीर्णया गङ्गयेव कृताल्लिङ्गनः ॥२२॥ मणिमयनूपुरप्रकाशपल्ल-
वितश्रिया पादेन सिंहासनस्य पुरतश्चन्द्रकान्तमयफलकमावृत्य वर्तमान
इत्यर्थः ॥२३॥

In the middle of that pedestal shone a throne studded with nine jewels, which was heartening with the juice of the flowers of Kalpa trees adorning the crowns of thirty-

three crore gods who were offering salutations (to Śiva). (9) How was Parameśvara who was seated on it? This is answered with - 'devam, etc.' 'Devaḥ' means 'one who was fond of sports'. Parameśvara was the Lord of all the worlds and the royal swan moving sportively in the lotus - bed in the form of Vedānta. (10) 'Udāraguṇam' means 'one who is of generous attitude' (tyāgśīlaḥ). He was the pearl arising from the oyster in the form of 'Om' - syllable and the abode of the collection of all auspicious fortunes. (11) He was the reviving medicine for the Jīvas who were under swoon due to the poison of transmigration. He was bright with his own brilliance and was the divine Kalpa tree granting emancipation. (12) He was the bee who relished the sweetness of boundless supreme bliss. He had the flower - buds in the form of the three worlds which got fashioned from the Kalpa creeper in the form of Śakti inherent in him. (13) He was efficient in linking the collections of worlds and the emperor of the hosts of gods such as Nārāyaṇa. (14) His lustre was competing with 'ayuta' moons and his attire was variegated by the clustre of lustres of the nine jewels in his crown. (15) He had crest-jewel in the form of the crescent moon who resembled a tender lotus bulb. He was charming with ear-ornaments made up of buds of highly auspicious flowers. (16) He shone with the necklace made up of rings of pearls and the complexion of his face was a competitor to the beauty of full moon. (17) His three eyes represented the lotuses that were fully blown in the morning and his sprout-like lower lip was charming with a faint smile and restrained speech. (18) His crocodile-shaped ear-ornaments were playing on his broad cheeks. His neck was blackened by the blackness of the Kālakūṭa poison. (19) His four sprout-like arms were shining with bracelets and armlets studded with jewels. He shone with arms resembling the Kalpa trees. (20) His

bosom was blessed with the embrace of Umā's breasts. He was marked with the golden sacred thread and was attired in very fine silken garments. (21) The necklace of pearls was reaching upto his navel and looked as if it were Gaṅgā embracing him after descending from his head. (22) He remained in the front portion of that throne with his foot that had the blossoming beauty of the lustre coming from the jewelled anklets, set on the plank made up of moon-stone (Candrakānta). (23)

Notes : There are charming Rūpakas (metaphors) in the stanzas highlighting the magnificence and grandeur of Śiva. Śiva is metaphorically delineated as the royal swan (10), the 'mauktika', the 'niketana' (abode) (11), the 'sañjivanausadha', the 'surapādapa' (12), the 'madhuvrata' (13). Notice also the Upamās in (15), (16), (17), (18). There is a charming Utprekṣā in (22).

(व्या०) एवं महेश्वरं वर्णयित्वाऽथ तद्वामाङ्कसंस्थितां भवानीं त्रयोदशसूत्रै-
वर्णयति—

Thus after describing Maheśvara, the author describes Bhavānī (Śakti) seated on his left thigh in thirteen stanzas—

वामपार्श्वनिवासिन्या मङ्गलप्रियवेषया ।
समस्तलोकनिर्माणसमवायस्वरूपया ॥२४॥
इच्छाज्ञानक्रियारूपबहुशक्तिविलासया ।
विद्यातत्त्वप्रकाशिन्या विनाभावविहीनया ॥२५॥
संसारविषकान्तरदाहदावाग्निलेखया ।
धम्मिल्लमल्लिकामोदझङ्कुर्वद्भृङ्गमालया ॥२६॥
सम्पूर्णचन्द्रसौभाग्यसंवादिमुखपद्मया ।
नासामौक्तिकलावण्यनाशीरस्मितशोभया ॥२७॥

मणिताटङ्करङ्गान्तर्वलितापाङ्गलीलया ।
नेत्रद्वितयसौन्दर्यनिन्दितेन्दीवरत्विषा ॥२८॥
कुसुमायुधकोदण्डकुटिलभूविलासया ।
बन्धूककुसुमच्छायाबन्धुभूताधरश्रिया ॥२९॥
कण्ठनालजितानङ्गकम्बुबिम्बोकसम्पदा ।
बाहुद्वितयसौभाग्यवञ्चितोत्पलमालया ॥३०॥
स्थिरयौवनलावण्यशृङ्गारितशरीरया ।
अत्यन्तकठिनोत्तुङ्गपीवरस्तनभारया ॥३१॥
मृणालवल्लरीतन्तुबन्धुभूतावलग्नया ।
शृङ्गारतटिनीतुङ्गपुलिनश्रोणिभारया ॥३२॥
कुसुम्भकुसुमच्छायाकोमलाम्बरशोभया ।
शृङ्गारोद्यानसंरम्भरम्भास्तम्भोरुकाण्डया ॥३३॥
चूतप्रवालसुषुमासुकुमारपदाब्जया ।
स्थिरमङ्गलशृङ्गारभूषणालङ्कृताङ्गया ॥३४॥
हारनूपुरकेयूरचमत्कृतशरीरया ।
चक्षुरानन्दलतया सौभाग्यकुलविद्यया ॥३५॥
उमया सममासीनं लोकजालकुटुम्बया ।
अपूर्वरूपमभजन् परिवाराः समन्ततः ॥३६॥

With Umā (36) who sat by his (Śiva's) left side, who was decked in an auspicious and pleasing dress, who was of the form of the material cause for the creation of all the worlds (24), who displayed her many powers as Icchāśakti, Jñānaśakti and Kriyāśakti, who revealed the

‘Śuddhavidyātattva’, who was ever without separation from Śiva (25), who was the row of forest-fire to burn the poisonous forest in the form of transmigration, who had the swarms of bees humming with the fragrance of the fully-blown jasmine flowers (26), whose face-lotus was a match to the beauty of the full moon, who had the beauty of her smile strewn with excessive loveliness of the pearls in the nose-ornament (27), whose side glances sportively danced on the stage in the form of the jewelled ear-ornaments, who looked down on the colour of the blue lotuses with the beauty of her two eyes (28), who was endowed with the grace of eye-brows curved like the bow of cupid with floral weapons (arrows), whose lower lip had the (red) beauty related to the beauty of the Bandhūka flowers (29), whose neck defeated cupid’s victory conch and its voice, who with the beauty of her two arms hoodwinked the garland of Utpala flowers (30), whose body was adorned with the loveliness of permanent youth, who was heavy with her extremely hard, rising and bulging breasts (31), whose waist was matched with the fibre of the lotus stalk, who was heavy with the hip region resembling the raised sand of the river in the form of love (32), who shone with the dress which was lovely and tender like the Kusumbha flowers, whose tapering thighs looked like the plantain trees adorning the garden of love (33), whose lotus-like feet were as charming and soft as the mango sprouts, whose limbs were adorned with very charming ornaments which were firm and auspicious (34), whose body was sparkling with necklaces, anklets and armllets, who was the creeper of joy to the eyes, who was the noble lore of beauty (35) and who had the entire net-work of worlds as her family, Śiva sat. Him who had such an unparalleled form, the retinue all round adored with praises. (36)

व्याख्या— तद्वामपार्श्ववर्तिनी माङ्गल्येनासेचनकरूपवती सकल-लोकसृष्टावुपादानकारणीभूता ॥२४॥ इच्छाज्ञानक्रियादिबहुशक्तिविलास-वती आत्मविद्याप्रकाशिनी शिवेनाविनाभूता ॥२५॥ संसारविषविपिनदा-हदावाग्निराजिः धम्मिल्लमल्लिकामोदझङ्कुर्वदलिमालिका ॥२६॥ पूर्ण-चन्द्रकान्तिविवदन्मुखपङ्कजा नासामौक्तिकलावण्यबाहुल्यच्छुरितमन्दस्मित-कान्तिमती ॥२७॥ रत्नखचितताटङ्करङ्गमण्टपमध्यलास्यमानापाङ्गलीला नयनद्वयसौन्दर्यनिन्दितेन्दीवरश्रीः ॥२८॥ मारकार्मुककुटिलभूलताविलास-वती बन्धूककुसुमकान्तिबन्धुराधरश्रीः ॥२९॥ कण्ठनालजितानङ्गजयशङ्ख-निनादवती बाहुद्वितयसौभाग्यन्यक्कृतोत्पलमालिका ॥३०॥ स्थिरयौवन-लावण्यालङ्कृतकलेवरा अत्यन्तकठिनोत्तुङ्गस्तनभारवती ॥३१॥ कमलनाल-तन्तुनिभातिसूक्ष्ममध्यप्रदेशा शृङ्गारतरङ्गिणीतुङ्गपुलिनश्रेणिभारविराजिता ॥३२॥ कुसुम्भकुसुमकान्तिमत्कोमलाम्बरशोभमाना शृङ्गारोद्यानसम्भ्रमरम्भास्तम्भाय-मानोरुकाण्डा ॥३३॥ चूतपल्लवमनोहरसुकुमारपदाब्जा स्थिरमाङ्गल्यभूष-णालङ्कृताङ्गी ॥३४॥ मुक्ताहारमञ्जीरकेयूरचमत्कृतशरीरिणी नयनानन्द-लतिका सौभाग्यस्य कुलविद्यारूपिणी ॥३४॥ लोकसमूहकुटुम्बिनी एवं-रूपयोमया दिव्यकन्यकया सह दिव्यसिंहासने समासीनमपूर्वरूपं परमेश्वरं समन्तान्नारायणादित्रयस्त्रिंशत्कोटिदेवता अभजन्नित्यर्थः ॥३६॥

She (Umā) was on the left side of him (Śiva). She was like a sprinkler due to her auspiciousness. She happened to be the material cause in the creation of all the worlds. (24) She displayed many powers such as Icchāśakti, Jñānaśakti, Kriyāśakti, etc. She was the revealer of the knowledge of Self. She has been inseparable from Śiva. (25) She was the row of forest-fire burning the poisonous forest in the form of transmigration. She had the groups of bees humming with the fragrance of the fully blown jasmine flowers. (26) Her face-lotus was resembling the beauty of the full moon. She was endowed with the beauty of her smile mixed with the loveliness of pearls of her nose-ornament. (27) The

play of her side glances was the dance on the stage in the form of the jewelled ear-ornaments. She with the beauty of her eyes mocked at the beauty of the blue lotuses. (28) Her eyebrows had the grace of the charming curvedness of cupid's bow. The beauty of her lower lip was as tender as that of Bandhūka flowers. (29) With her neck she defeated the victory conch of cupid and its voice. With her two arms she decried the garlands of Utpala flowers. (30) Her body was adorned with the loveliness of permanent youth. She was heavy with extremely hard and up-rising breasts. (31) Her waist was very lean like the filaments of the lotus stalk. She was heavy with the hip region resembling the raised sand of the river of love. (32) She was charming with the dress which was as beautiful and as tender as Kusumbha flowers. Her thighs were like the plantain trunks that adorned the garden of love. (33) Her lotus-like feet were as beautiful and as soft as the mango sprouts. Her limbs were adorned with firm and auspicious ornaments. (34) Her body was sparkling with necklaces, anklets and armlets. She was the creeper of bliss to the eyes. She was of the nature of noble lore of beauty. (35) She had all the worlds as her family. With such Umā, the divine damsel, Parameśvara in a form that was seen never-before, sat on that divine throne. All around him, the thirty-three crore gods such as Nārāyaṇa sang his glory. (36)

Notes : Śiva with his inherent Śakti has been the material cause of the world. In the notes under 1.3, it is shown how Paraśiva entered the Kriyāśakti and became the Śaktitattva. It was this Śaktitattva that constituted the material cause of the world. (24) 'Vidyātattva' referred to in (25) can be taken as Śuddhavidyātattva which was the fifth principle (vide notes on 1.3). The Sanskrit commentator takes it in the sense of 'Ātmavidyā', i.e., knowledge of self (Jīva) as Śiva. That Śakti assumed many forms for the purpose of creation is already made clear on the basis of Śruti statements in notes under 1.3,

1.7, 1.8, etc. That Śakti has been inseparable from Śiva is the cardinal principle of Viraśaivism. (See notes under 1.8) (25). Rūpakālaṅkāra can be noticed in (26), (35). In the other stanzas there are charming Upamās. The Śabdālaṅkāra like Anuprāsa can be noticed in almost all the stanzas here in this description.

व्याख्या— एवं पार्वतीपरमेश्वरौ वर्णयित्वाग्रे विंशतिसूत्रैस्ताभि-
देवताभिर्विधीयमानां सेवां वर्णयति —

After having thus described Pārvatī and Parameśvara, the author goes on to describe the service rendered by those gods in twenty stanzas —

पुण्डरीकाकृति स्वच्छं पूर्णचन्द्रसहोदरम् ।

दधौ तस्य महालक्ष्मीः सितमातपवारणम् ॥३७॥

Mahālakṣmī held for him the white umbrella which was of the form of white lotus, which was bright and which resembled the full moon. (37)

व्याख्या— श्वेतकमलवन्निर्मलं पूर्णचन्द्रसहोदरं श्वेतच्छत्रं महा-
लक्ष्मीस्तस्य परमेश्वरस्य धृतवतीत्यर्थः ॥३७॥

Mahalakṣmī held for him, i.e., the Supreme Lord, the white umbrella, which was bright like the white lotus and which was resembling the full moon. (37)

तन्त्रीझङ्कारशालिन्या सङ्गीतामृतविद्यया ।

उपतस्थे महादेवमुपान्ते च सरस्वती ॥३८॥

Sarasvatī served near the Great Lord with nectar-like singing, knowledge of accompanied by the twang of the lute. (38)

व्याख्या — कूजन्नवरत्नमयकङ्कणसमूहयुक्तहस्तेनोपनिषद्भास्वर-
मण्डलतन्त्रीझङ्कारशोभमानसङ्गीतरसविद्यया सरस्वती समीपे महादेवं सेवित-
वतीत्यर्थः ॥३८॥

Sarasvatī served near the Great Lord with melodious singing which was charming with the twang of the lute in the form of the collection of radiance of the Upaniṣads played on by the hand that was adorned with the jingling bracelets studded with nine jewels. (38)

झणत्कङ्कणजातेन हस्तेनोपनिषद्बधूः ।

ओंकारतालवृन्तेन वीजयामास शङ्करम् ॥३९॥

The damsel in the form of Upaniṣad was rendering fanning service to Śaṅkara with the palmyra fan in the form of “Om̄kāra” held in her hand adorned with the jingling bracelets. (39)

व्याख्या— कूजन्नवरत्नमयकङ्कणसमूहयुक्तहस्तेनोपनिषद्बधूः ओंकार-
व्यजनेन शिवं वीजयामासेत्यर्थः ॥३९॥

It means that the damsel in the form of Upaniṣad fanned Śaṅkara with a fan in the form of “Om̄kāra” held in her hand endowed with a host of jingling bracelets which were studded with nine jewels. (39)

चलच्चामरिकाहस्ता झङ्कुर्वन्मणिकङ्कणाः ।

आसेवन्त तमीशानमभितो दिव्यकन्यकाः ॥४०॥

The divine damsels who held the waving chowries in their hands and who were adorned with the jingling jewelled bracelets, were rendering service all around to Śiva, the Lord. (40)

व्याख्या— दिव्यकन्यका इन्द्राणीप्रभृतिदेवस्त्रिय इत्यर्थः । स्पष्टम्
अन्यत् ॥४०॥

The ‘divine damsels’ are the divine ladies such as Indrāṇī (wife of Indra). The rest is clear. (40)

चामराणां विलोलानां मध्ये तन्मुखमण्डलम् ।

रराज राजहंसानां भ्रमतामिव पङ्कजम् ॥४१॥

In the midst of the waving chowries, his round face shone like a lotus amidst the encircling royal swans. (41)

व्याख्या— विलोलानां चामराणां मध्ये शिवस्य मुखमण्डलं भ्रमतां
राजहंसानां मध्ये कमलमिव रराजेत्यर्थः ॥४१॥

Amidst the waving chowries, Śiva’s round visage shone like the lotus amidst the encircling royal swans. (41)

मन्त्रेण तमसेवन्त वेदाः साङ्गविभूतयः ।

भक्त्या चूडामणिं कान्तं वहन्त इव मौलिभिः ॥४२॥

Bearing him as their charming crest jewel as it were on their heads, the Vedas along with their accessories (aṅgas) rendered service to him devotedly through ‘mantras’ (hymns of praise). (42)

व्याख्या— साङ्गविभूतयः शिक्षाद्यङ्गविशिष्टाः ऋगादिवेदपुरुषा उपनिष-
द्भागरूपमस्तकैस्तं परमेश्वरं कान्तं चूडारत्नमिव वहन्तः सन्तः प्रणवमन्त्रेण
भक्त्याऽसेवन्तेत्यर्थः ॥४२॥

‘Sāṅgavibhūṭayaḥ’ means those that are endowed with the six accessories of study (aṅgas) such as ‘Śikṣā’, etc. The Puruṣas in the form of Ṛgveda, etc., held him on their heads in the form of Upaniṣads as if he were their crest jewel and served him with Praṇavamāntra (Om̄kāra-mantra). (42)

Notes : Vedāṅgas are Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Chandas and Jyotiṣa.

तदीयायुधधारिण्यस्तत्समानविभूषणाः ।

अङ्गभूताः स्त्रियः काश्चिदासेवन्त तमीश्वरम् ॥४३॥

The divine damsels who were in the form of Vedāṅgas, who were holding the weapons (Veda-puruṣas) and who were adorned with ornaments similar to their ornaments, served him, the Lord. (43)

व्याख्या— वेदपुरुषायुधधारिण्यस्तत्समानविभूषणा अङ्गदेवतास्तं शिवमासेवन्तेत्यर्थः ॥४३॥

It means that they, the deities in the form of Vedāṅgas, who were holding the weapons of the Veda-puruṣas and who were decked in ornaments similar to their ornaments, rendered service to him, i.e., Śiva. (43)

आप्ताधिकारिणः केचिदनन्तप्रमुखा अपि ।

अष्टौ विद्येश्वरा देवमभजन्त समन्ततः ॥४४॥

The eight Vidyeśvaras, Ananta, etc., who were the close confidants of Śiva served the God all around. (44)

व्याख्या— परमाप्ताधिकारिणः केचिदनन्तसूक्ष्मशिवोत्तमैकनेत्रैकरुद्रत्रिमूर्तिश्रीकण्ठशिखण्डिसंज्ञका अष्टविद्येश्वराः परमेश्वरमभितोऽसेवन्त इत्यर्थः ॥४४॥

Some close confidants of Śiva also, i.e., the eight Vidyeśvaras, viz., Ananta, Sūkṣma, Śivottama, Ekanetra, Ekarudra, Śrīkaṇṭha and Śikhaṇḍin served the Great Lord from all sides. (44)

ततो नन्दी महाकालश्चण्डो भृङ्गी रितिस्ततः ।

घण्टाकर्णः पुष्पदन्तः कपाली वीरभद्रकः ॥४५॥

एवमाद्या महाभागा महाबलपराक्रमाः ।

निरङ्कुशमहासत्त्वा भेजिरे तं महेश्वरम् ॥४६॥

Then Nandin, Mahākāla, Caṇḍa, Bhṛṅgin, Riṭi, Ghaṇṭākarna, Puṣpadanta, Kapālin and Vīrabhadra — such blessed ones, who were endowed with great power and prowess and who were of uncontrolled great strength, served the Great Lord. (45-46)

व्याख्या— स्पष्टम् ॥४५-४६॥ It is clear. (45-46)

व्याख्या— अथ प्रमथगणान् पञ्चभिः सूत्रैर्वर्णयति —

The author describes the hosts of Pramathas (foremost devotees) in five stanzas —

अणिमादिकमैश्वर्यं येषां सिद्धेरपोहनम् ।

ब्रह्मादयः सुरा येषामाज्ञालङ्घनभीरवः ॥४७॥

मोक्षलक्ष्मीपरिष्वङ्गमुदिता येऽन्तरात्मना ।

येषामीषत्करं विश्वसर्गसंहारकल्पनम् ॥४८॥

ज्ञानशक्तिः परा येषां सर्ववस्तुप्रकाशिनी ।

आनन्दकणिका येषां हरिब्रह्मादिसम्पदः ॥४९॥

आकाङ्क्षन्ते पदं येषां योगिनो योगतत्पराः ।

काङ्क्षणीयफलो येषां सङ्कल्पः कल्पपादपः ॥५०॥

कर्मकालादिकार्पण्यचिन्ता येषां न विद्यते ।

येषां विक्रमसन्नाहा मृत्योरपि च मृत्यवः ॥

ते सारूप्यपदं प्राप्ताः प्रमथा भेजिरे शिवम् ॥५१॥

Those Pramathas (the first devotees) before whose extra-ordinary power the superhuman powers such as Aṇiman, etc., were nothing, whose order the gods Brahman, etc., were afraid of transgressing (47), who were in their hearts delighted with the embrace of the damsel of

Mukti, to whom the creation and annihilation of the universe was a simple job (48), whose supreme power of knowledge was such as to reveal all the objects, in whose case the wealth of Viṣṇu, Brahman, etc., was but particles of bliss (49), whose status was aspired by the Yogins who were engaged in Yoga, whose resolve was the Kalpa tree bestowing all the desired fruits (50), in whose case there was no worry of the shortcomings in respect of fruits of action, time, desire, etc., the attempts of whose valour were occasions of death even for the God of death and who had attained the state of 'sārūpya' (oneness of form with Śiva), served Śiva. (51)

व्याख्या— अणिमाद्यष्टैश्वर्यं येषां प्रमथगणानां सिद्धेः सकाशात्तुच्छम्, ब्रह्मादयः सुरा येषां आज्ञालङ्घने भयशीला इत्यर्थः ॥४७॥ अन्तर्मुखीभूत-बुद्ध्या मोक्षलक्ष्यालिङ्गने मुदिताः, येषां विश्वसृष्ट्यादिकल्पनमीषत्करं तुच्छमित्यर्थः ॥४८॥ येषां ज्ञानशक्तिः सर्ववस्तुप्रकाशिनी परा श्रेष्ठा, ब्रह्मादीनां सम्पदो येषामानन्दकणिकाः, लेशा इत्यर्थः ॥४९॥ शिवयोग-तत्परा योगिनो येषां पदं काङ्क्षन्ते अपेक्षन्ते, येषां सङ्कल्पः कामितार्थ-फलयुतकल्पपादप इत्यर्थः ॥५०॥ सञ्चितादिकर्मभूतादिकालकामप्रभृ-त्युद्भूतकार्पण्यचिन्ता येषां न विद्यते, येषां पराक्रमप्रसङ्गा मृत्योरपि मृत्यवः, सारूप्यपदं प्राप्तास्ते प्रमथा हरं भेजिरे । भज सेवायामिति धातुः ॥५१॥

Before the extra-ordinary power of those who were the Pramathaganas (the hosts of first devotees of Śiva), the eight superhuman powers like Aṇiman, etc., were just nothing; the gods, Brahman, etc., were afraid of transgressing their orders (47); in the heart of their hearts they were delighted by the embrace of the damsel of Mukti; activity of creating and annihilating the universe was a very simple job for them (48); the power of their knowledge which was such as revealing all objects, was supreme, i.e., the greatest; in their case the wealth of Brahman, etc., was particles of bliss, i.e.,

very little (49); the Yogins who were engaged in Śivayoga aspired to attain their status; their very determination was the veritable Kalpa tree which yielded fruits of all desires (50); in their case, there was absolutely no worry of the shortcomings arising out of accumulated fruits of action, time such as past, desire, etc.; the attempts of their valour were occasions of death even for the God of death; those pramathas who had attained the state of sārūpya (being like Śiva in form), served (bhejire) Śiva. The root here is Bhaj-to serve. (51)

Notes : Aṇimādikam – the eight superhuman powers are aṇiman, laghiman, prāpti, prākāmya, mahiman, īṣitva, vaṣitva and kāmāvasāyitā. Sārūpya, sālokya, sāmīpya, and sāyujya are the four states of Mukti.

ब्रह्मोपेन्द्रमहेन्द्राद्या विश्वतन्त्राधिकारिणम् ।

आयुधालङ्कृतप्रान्ताः परितस्तं सिषेविरे ॥५२॥

Brahman, Viṣṇu, Indra, etc., who had formed into rows adorning themselves with weapons, served all around him, who had the authority of world-creation. (52)

व्याख्या — ब्रह्मविष्णुरुद्रेन्द्रप्रभृतित्रयत्रिंशत्कोटिदेवाः स्वकीया-युधालङ्कृतश्रेणियुग्माः विश्वसृष्ट्यावधिकारवन्तं तं शिवं परितः सिषेविर इत्यर्थः ॥५२॥

The thirty-three crore gods such as Brahman, Viṣṇu, Rudra, Indra, who had formed into pairs of rows decking themselves with their weapons, served all around him, i.e., Śiva, who had the authority to create the world. (52)

आदित्या वसवो रुद्रा यक्षगन्धर्वकिन्नराः ।

दानवा राक्षसा दैत्याः सिद्धा विद्याधरोरगाः ॥

अभजन्त महादेवमपरिच्छिन्नसैनिकाः ॥५३॥

Ādityas, Vasus, Rudras, Yakṣas, Gandharvas, Kinnaras, Dānavas, Rākṣasas, Daityas, Siddhas, Vidyādharas and serpents were rendering service to the Great Lord with all their army. (53)

व्याख्या— आदित्या द्वादशादित्याः, अष्टौ वसवः, एकादश रूद्राः, कुबेरप्रभृतियक्षाः, हाहाप्रभृतिगन्धर्वाः, अश्वमुखादिकिन्नराः, बाणादि दानवाः, रावणादिराक्षसाः, तारकादिदैत्याः, आदिनाथादिसिद्धाः, मणिभद्रादिविद्याधराः, शेषाद्युरगाः, अविच्छिन्नसैनिकाः सन्तो महादेवमभजन्त इत्यर्थः ॥५३॥

The twelve Ādityas, eight Vasus, eleven Rudras, Yakṣas such as Kubera, Gandharvas such as Hāhā, Kinnaras such as Aśvamukha, Asuras such as Bāṇa, Rākṣasas such as Rāvaṇa, Daityas such as Tāraka, Siddhas such as Ādinātha, Vidyādharas such as Maṇibhadra and Uragas (serpents) such as Śeṣa, were accompanied by their soldiers; they served the Great Lord. (53)

वसिष्ठो वामदेवश्च पुलस्त्यागस्त्यशौनकाः ।

दधीचिर्गोतमश्चैव सानन्दशुकनारदाः ॥५४॥

उपमन्युभृगुव्यासपाराशरमरीचयः ।

इत्याद्या मुनयः सर्वे नीलकण्ठं सिषेविरे ॥५५॥

Vasiṣṭha, Vāmadeva, Pulastya, Agastya, Śaunaka, Dadhīci, Gautama, Sānanda, Śuka, Nārada, Upamanyu, Bhṛgu, Vyāsa, Pārāśara, Marīci, these and other sages rendered service to Śiva. (54-55)

पार्श्वस्थपरिवाराणां विमलाङ्गेषु बिम्बितः ।

सर्वान्तर्गतमात्मानं स रेजे दर्शयन्निव ॥५६॥

Having been reflected in the clear bodies of the servants standing by his sides, the Lord shone as if to show himself as residing in all. (56)

Note : Here there is a beautiful Utprekṣālaṅkāra.

व्याख्या— अथ परमेश्वरस्य राजव्यापारं दशभिः सूत्रैः प्रदर्शयति—

Then the author portrays the royal business of the Great Lord in ten stanzas—

क्षणं स शम्भुर्देवानां कार्यभागं निरूपयन् ।

क्षणं गन्धर्वराजानां गानविद्यां विभावयन् ॥५७॥

ब्रह्मविष्णवादिभिर्देवैः क्षणमालापमाचरन् ।

क्षणं देवमृगाक्षीणां लालयन्नृत्यविभ्रमम् ॥५८॥

व्यासादीनां क्षणं कुर्वन् वेदोच्चारेषु गौरवम् ।

विदधानः क्षणं देव्या मुखे बिम्बाधरे दृशः ॥५९॥

हास्यनृत्यं क्षणं पश्यन् भृङ्गिणा परिकल्पितम् ।

नन्दिना वेत्रहस्तेन सर्वतन्त्राधिकारिणा ॥६०॥

अमुञ्चता सदा पार्श्वमात्माभिप्रायवेदिना ।

चोदितान् वासयन् कांश्चिद्विसृजन् भूविलासतः ॥

सम्भावयंस्तथा चान्यानन्यानपि नियामयन् ॥६१॥

समस्तभुवनाधीशमौलिलालितशासनः ।

अकुण्ठशक्तिरव्याजलावण्यललिताकृतिः ॥६२॥

स्थिरयौवनसौरभ्यशृङ्गारितकलेवरः ।

आत्मशक्त्यमृतास्वादरसोल्लासितमानसः ॥६३॥

स्वाभाविकमहेश्वर्यविश्रामपरमावधिः ।

निष्कलङ्कमहासत्त्वनिर्मितानेकविग्रहः ॥६४॥

अखण्डारातिदोर्दण्डकण्डूखण्डनपण्डितः ।

चिन्तामणिः प्रपन्नानां श्रीकण्ठः परमेश्वरः ॥६५॥

Observing for a moment the respective activities of gods; watching for a moment to the efficiency of singing on the part of the Gandharva lords (57); conversing for a moment with gods such as Brahman, Viṣṇu; looking fondly for a moment at the grace of the dancing of the divine damsels (58); showing regard for a moment towards the recitation of Vedas on the part of Vyāsa, etc.; setting his eyes for a moment on the face and bimba - like lower lip of Pārvatī (59); witnessing for a moment the playful dance rendered by Bhṛṅgin; granting cloths to those sent near by Nandin, who held a staff in hand, who was free in all actions, who never left his side and who was aware of his intentions; bidding goodbye to some by the graceful movements of his eyebrows; showing his love by entertaining some and giving instructions to some (60-61); Śambhu (57) whose order was fondled on the heads by the lords of all the worlds, who had unrestricted power, who was charming with natural loveliness (62), whose body was adorned with the fragrance of permanent youth, whose mind was delighted by the joy of tasting the nectar of Śakti inherent in him (63), who stood as the ultimate resting place of the naturally great overlordship, who created many forms from out of his own faultless great strength (64), who was efficient in allaying the itching sensation of the bows of countless enemies, who was the Cintāmaṇi for the needy, who was dark-necked and who was the great Lord, shone on that occasion. (65)

व्याख्या— स्पष्टम् ॥५७-५९॥ भूसंज्ञया कांश्चिद्विसृजन् प्रेषयं-
स्तथान्यान् संभावयन्, प्रियोक्तिं वदन्नन्यान्नियामयन् शिक्षयन् । शिष्टं स्पष्टम्
॥६०-६१॥ समस्तभुवनाधीशः, ब्रह्मस्तकस्थापितसमस्तज्ञानशक्तिमान-
प्रतिहतशक्तिः, निजलावण्यमनोहराकृतिरित्यर्थः ॥६२॥ वृद्धिक्षयरक्षित-
यौवनोद्रेकशुद्धारितकलेवरः, स्वसमवेतशक्तिलक्षणपरमानन्दरसास्वादनो-
ज्जृम्भितान्तरङ्गः ॥६३॥ स्वाभाविकेति । अनौपाधिकसर्वज्ञतादिमहेश्वर्य-

विश्रान्तिपर्यन्तभूमिः, अकलङ्कमहाशक्तिनिर्मितानेकदिव्यमङ्गलमूर्तिमान् ॥६४॥
अपरिमितसज्जनारातिबाहुदण्डकण्डूखण्डनविचक्षणः, अत एव निर्मलान्तः-
करणानामिष्टार्थप्रदः श्रीकण्ठः परमेश्वरो राजत इति शेषः ॥६५॥

It is clear. (57-59) Sending away some by the signs of his eye brows and showing love towards some, i.e., by affectionate speech and restricting others, i.e., giving instructions. The rest is clear. (60-61) The lord of the entire world is Paraśiva; his entire power of knowledge was held on the head by Brahman. His power was uncurtailed. His form was attractive by his own loveliness. (62) His body was adorned with the excitement of youth, which was without either increase or decrease. His heart was swelling with the tasting of the bliss in the form of Śakti inherent in him. (63) Natural, etc. He was the ultimate point for the resting of the great overlordship such as omniscience, etc., which were without any adjuncts. He had many divine and auspicious forms made out of his blemishless great strength. (64) He was skilled in allaying the itching sensation of the bows of countless number of enemies of good people. That is why he was the giver of all desires for the pure-hearted persons. He was Śrikanṭha (black-necked). He was the Parameśvara (the great Lord). He shone; this should be added here. (65)

व्याख्या— एवं शिवस्य वैभवं वर्णयित्वाग्रे सूत्रैकादशकेन रेणुक-
गणेशस्य शिवभक्तिमहत्त्वं सूचयति—

Having thus described the glory of Śiva, the author shows the greatness of devotion towards Śiva on the part of Reṇuka-gaṇeśvara in eleven stanzas—

सभान्तरगतं तन्त्रं रेणुकं गणनायकम् ।

प्रसादं सुलभं दातुं ताम्बूलं स तमाह्वयत् ॥६६॥

He (Śiva) invited Reṇuka, the leader of the gaṇas (devotees), who was in the assembly, who was well known, in order to spontaneously favour him with tāmbūla-prasāda. (66)

व्याख्या— स शिवः सभामध्यगतं तन्त्रं मुख्यम् अथवा प्रसिद्धं तं रेणुकं प्रति सुलभं ताम्बूलप्रसादं दातुं शिरसा आह्वयत्, आकारित-वानित्यर्थः ॥६६॥

He, i.e., Śiva, invited, i.e., called on Reṇuka, who was in the assembly, who was foremost or well known, in order to confer spontaneous favour of tāmbūla on him. (66)

Notes : Tāmbūla – betal-leaf and betel-nut granted as a mark of favour.

शम्भोराह्वानसन्तोषसंभ्रमेणैव दारुकम् ।

उल्लङ्घ्य पार्श्वमगमल्लोकनाथस्य रेणुकः ॥६७॥

In the hurry inspired by the great joy on being invited by Śambhu, Reṇuka crossed over Dārūka and came to the side of Śiva, the lord of the world. (67)

व्याख्या— पार्श्वं वामभागमित्यर्थः ॥६७॥

Here the side means the left side (of Śiva). (67)

तमालोक्य विभुस्तत्र समुल्लङ्घितदारुकम् ।

माहात्म्यं निजभक्तानां द्योतयन्नदमब्रवीत् ॥६८॥

Having seen him thus leaping over Dārūka, the Lord said this with a view to revealing the greatness of his devotees. (68)

व्याख्या— विभुः स्वतन्त्रः इत्यर्थः । स्पष्टमन्यत् ॥६८॥

The Lord (Vibhu) means ‘one who is not under anybody’s control or independent’. The rest is clear. (68)

रे रे रेणुक दुर्बुद्धे कथमेष त्वयाऽधुना ।

उल्लङ्घितः सभामध्ये मम भक्तो हि दारुकः ॥६९॥

लङ्घनं मम भक्तानां परमानर्थकारणम् ।

आयुः श्रियं कुलं कीर्तिं निहन्ति हि शरीरिणाम् ॥७०॥

“O ill-witted Reṇuka, how is it that my devotee Dārūka has been transgressed by you in the midst of the assembly? (69) Crossing over my devotees is the cause of great disaster. It takes away the length of life, wealth, continuity of family and fame of the human beings. (70)

व्याख्या— हि प्रसिद्धमित्यर्थः ॥७०॥

‘Hi’ means ‘it is well known’. (70)

मम भक्तमवज्ञाय मार्कण्डेयं पुरा यमः ।

मत्पादताडनादासीत् स्मरणीयकलेवरः ॥७१॥

“After insulting my devotee Mārkaṇḍeya, once upon a time, Yama had only the reminiscence of his body due to kicking by my foot. (71)

व्याख्या— विनष्टकलेवरत्वात् स्मरणीयकलेवर आसीदित्यर्थः । स्पष्टमन्यत् ॥७१॥

Since he lost his body, he is said to have had only the reminiscence of his body. The rest is clear. (71)

भृगोश्च शङ्कुकर्णस्य मम भक्तिमतोस्तयोः ।

कृत्वानिष्टमभूद् विष्णुर्विकेशो दशयोनिभाक् ॥७२॥

“Having done wrong to two of my devotees called Bṛḡu and Śaṅkukarṇa, Viṣṇu became bald and suffered ten births (incarnations). (72)

व्याख्या— विकेशः शिरःपूर्वभागोत्पादितकेशवानित्यर्थः ॥७२॥

‘Vikeśa’ means one who has hair only on the front part of the head. (72)

मद्भक्तेन दधीचेन कृत्वा युद्धं जनार्दनः ।

भग्नचक्रायुधः पूर्वं पराभवमुपागमत् ॥७३॥

“Having fought against my devotee Dadhīca, in the past, Viṣṇu suffered defeat with his disc having been broken. (73)

कृताश्रमेधो दक्षोऽपि मद्भक्तांश्च गणेश्वरान् ।

अवमत्य सभामध्ये मेषवक्रोऽभवत् पुरा ॥७४॥

“In days of yore, even Dakṣa, who had performed Aśvamedha sacrifice, had to become goat-faced after having insulted my devotees in the middle of the assembly. (74)

व्याख्या— अवमत्य उदास्येत्यर्थः ॥७४॥

‘Having insulted’ means ‘having disregarded’. (74)

श्वेतस्य मम भक्तस्य दुरतिक्रमतेजसः ।

औदासीन्येन कालोऽपि मया दग्धः पुराऽभवत् ॥७५॥

“Having shown neglect towards my devotee by name Śveta, who had unsurpassable prowess, even God of Death (Yama) was formerly burnt by me. (75)

व्याख्या— दुरतिक्रमतेजसः अनिन्दिततेजस इत्यर्थः ॥७५॥

‘One who had unsurpassable power’ means ‘one who had blemishless power’. (75)

एवमन्येऽपि बहवो मद्भक्तानामतिक्रमात् ।

परिभूता हताश्चासन् भक्ता मे दुरतिक्रमाः ॥७६॥

“Thus having transgressed my devotees, many others also were defeated and killed; my devotees are unsurpassable.” (76)

व्याख्या— एवं भक्तमाहात्म्यं वर्णयित्वा तदुल्लङ्घनदोषस्य फलं निर्दिशति—

After having described the greatness of devotees, the Lord ordains the consequence of the sin in the form of transgressing him (Dārūka) —

अविचारेण मद्भक्तो लङ्घितो दारुकस्त्वया ।

एष त्वं रेणुकानेन जन्मवान् भव भूतले ॥७७॥

“Due to indiscretion my devotee, this Dārūka, has been crossed over by you. Hence, Reṇuka, you should now take birth on the earth.” (77)

व्याख्या— एष दारुक इति सम्बन्धः ॥७७॥

This (eṣa) Dārūka is the connection. (77)

व्याख्या— अथ रेणुको जन्मनि भीतः सन् पञ्चभिः सूत्रैः शिवं विज्ञापयति —

Then entertaining fear about birth, Reṇuka appealed to Śiva in five stanzas—

इत्युक्तः परमेशेन भक्तमाहात्म्यशंसिना ।

प्रार्थयामास देवेशं प्रणिपत्य स रेणुकः ॥७८॥

Having been told like this by the Supreme Lord, who appraised the greatness of devotees, Reṇuka prostrated before the Lord of gods and requested him. (78)

व्याख्या— इत्युक्तो लोकहितार्थमित्युक्तो भवदाह्वानसंभ्रन्त्या मयाऽज्ञानादयं लङ्घितः, मां पाहीति प्रार्थयामासेत्यर्थः ॥७८॥

‘Having been told’ means ‘having been told for the good of the world’. He (Reṇuka) began to request (the Lord) to save him saying ‘Dārūka was crossed over by me due to indiscretion in the hurry on being called by your lordship’. (78)

मानुषीं योनिमासाद्य महादुःखविवर्धिनीम् ।

जात्यायुर्भोगवैषम्यहेतुकर्मोपपादिनीम् ॥७९॥

समस्तदेवकैङ्कर्यकार्पण्यप्रसवस्थलीम् ।

महातापत्रयोपेतां वर्णाश्रमनियन्त्रिताम् ।

विहाय त्वत्पदाम्भोजसेवां किं वा वसाम्यहम् ॥८०॥

यथा मे मानुषो भावो न भवेत् क्षितिमण्डले ।

तथा प्रसादं देवेश विधेहि करुणानिधे ॥८१॥

“Having attained to human womb, which increases great sorrow, which gives rise to the fruits of deeds that cause great inequality regarding birth, duration of life and experience (of joy and sorrow) (79), which is the ground for the origin of helplessness in the form of service to all gods, which is endowed with great afflictions of three types and which is subjected to the restrictions of castes (varṇas) and orders of life (āśramas), how can I stay away by discarding the service of your feet-lotuses? (80) O ocean of compassion, do me a favour in such a way as I would not

attain the state of a human being on the surface of the earth.” (81)

व्याख्या— त्वत्पदाम्बुजसेवां विहाय एवरूपमानुषीं योनिमासाद्य स्थातुं योग्यः किमहमित्यर्थः ॥७९-८१॥

Here he (Reṇuka) means to ask whether ‘I can stand that after having attained to such a human womb by leaving the service at your feet-lotuses.’ (79-81)

व्याख्या— एवं प्रार्थितवन्तं रेणुकं स्वात्मत्वेन निश्चित्याभयं दत्त्वा षड्भिः सूत्रैः प्रयोजनं दर्शयति —

Having ordained that Reṇuka who thus requested him as his holy self, the Lord granted fearlessness and revealed the purpose (of incarnation) in six stanzas —

इति सम्प्रार्थितो देवो रेणुकेन महेश्वरः ।

मा भैषीर्मम भक्तानां कुतो भीतिरिहेष्यति ॥८२॥

Having been thus requested by Reṇuka, the Great Lord said — “Do not fear; how can any fear come to my devotees? (82)

श्रीशैलस्योत्तरे भागे त्रिलिङ्गविषये शुभे ।

कोल्लिपाक्याभिधानोऽस्ति कोऽपि ग्रामो महत्तरः ॥८३॥

“Towards the northern side of Śrīśaila in the auspicious Trilinga region, there is a great village by name Kollipākī. (83)

व्याख्या — त्रिलिङ्गविषये आन्ध्रदेशे कोल्लिपाक्याख्यमहाग्रा-
मोऽस्ति ॥८३॥

In the Trilingaviṣaya, i.e., the (present) Āndhra state, there is a great village called Kollipākī. (83)

Notes : The present name of the village is Konalupāka. It is about 60 kilometres from Hyderabad.

सोमेश्वराभिधानस्य तत्र वासवतो मम ।

अस्पृशन् मानुषं भावं लिङ्गात्प्रादुर्भविष्यसि ॥८४॥

“There from the Liṅga where I reside with the name Someśvara, you will spring up without touching the human state. (84)

व्याख्या— तत्र वासवतः सोमेश्वराभिधानस्य मम लिङ्गाद् मानुषं भावमस्पृशन् प्रादुर्भविष्यसीत्यर्थः ॥८४॥

There (in Kollipāki), from the Liṅga wherein I reside with the name Someśvara, you will spring up without coming into contact with human form. (84)

मदीयलिङ्गसंभूतं मद्भक्तपरिपालकम् ।

विस्मिता मानुषाः सर्वे त्वां भजन्तु मदाज्ञया ॥८५॥

मदद्वैतपरं शास्त्रं वेदवेदान्तसंमतम् ।

स्थापयिष्यसि भूलोके सर्वेषां हितकारकम् ॥८६॥

मम प्रतापमतुलं मद्भक्तानां विशेषतः ।

प्रकाशय महीभागे वेदमार्गानुसारतः ॥८७॥

“All the people who will become astonished shall on my word serve you, who will be born from the Śivaliṅga and who will be the protector of my devotees. (85) You shall establish on the earth the Śivādvaita lore, which will be in accordance with Veda and Vedānta and which is beneficial to all. (86) You shall reveal on the earthly region the incomparable prowess of mine especially that

of my devotees in accordance with the path (tradition) of Veda”. (87)

व्याख्या— अथ सङ्ग्रहकर्तुः शिवयोगिनः वाक्यम् —

Then comes the saying of Śivayogin who is the composer of this work —

इत्युक्त्वा परमेश्वरः स भगवान् भद्रासनादुत्थितो

ब्रह्मोपेन्द्रमुखान् विसृज्य विबुधान् भूसंज्ञया केवलम् ।

पार्वत्या सहितो गणैरभिमतैः प्राप स्वमन्तःपुरं

क्षोणीभागमवातरत् पशुपतेराज्ञावशाद् रेणुकः ॥८८॥

इति श्रीमहावीरमहेश्वराचार्य-शिवयोगिप्रणीते

वेदागमपुराणादिसारभूते श्रीसिद्धान्तशिखामणौ कैलासवर्णन-
रेणुकभूलोकावतरणकारणनिरूपणं नाम तृतीयः परिच्छेदः ॥३॥

Having said this, the lord Parameśvara got up from his auspicious throne, bid goodbye to all the gods headed by Brahman, Viṣṇu, etc., by the mere movement of his eye brows and entered his harem along with Pārvatī and close devotees. Śri Reṇuka, on the command of Śiva, descended to the surface of the earth. (88)

Thus ends the third chapter dealing with topic called 'the description of Kailāsa and the situation leading to Śri Reṇuka's descent on earthly world' in the Śri Siddhāntasikhāmaṇi which is the essence of Veda, Āgama and Purāṇas written by Śri Śivayogin, the teacher among the Vīramāheśvaras. (3)

व्याख्या— अभिमतैः अत्याप्तैः नन्दादिभिः । स्वकमन्तःपुरं भगवान् प्राप । अथ रेणुको ब्रह्माधिपतेः शिवस्य आज्ञावशाद् भूभागं प्राप्तवानित्यर्थः ॥८८॥

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां
श्रीरेणुकस्य भूलोकावगतिर्नाम तृतीयः परिच्छेदः समाप्तः ॥३॥

‘Abhimataih’ means close devotees such as Nandin. The Lord entered his harem. On the direction of Śiva, the lord of Veda, Śrī Reṇuka reached the earthly region. (88)

*Thus ends the third chapter in the commentary on
Śrī Siddhāntasikhāmaṇi called Tattvapradīpikā
written by Śrī Maritoṇṭadārya
who was foremost among those well-versed in
Vyākaraṇa, Mīmāṃsā and Nyāya. (3)*



चतुर्थः परिच्छेदः

रेणुकागस्त्यदर्शनप्रसङ्गः

व्याख्या— अथाष्टभिः सूत्रैः शिवयोगी रेणुकगणेश्वरस्य स्वरूपं वर्णयति—

Then with eight stanzas, Śivayogin describes the nature of Śrī Reṇuka, the lord of Śaiva devotees —

अथ त्रिलिङ्गविषये कोल्लिपाक्यभिधे पुरे ।

सोमेश्वरमहालिङ्गात् प्रदुरासीत् स रेणुकः ॥१॥

Then at the place called Kollipākī in the Trilinga region, Śrī Reṇuka arose from the great Someśvara-liṅga. (1)

प्रादुर्भूतं तमालोक्य शिवलिङ्गात् त्रिलिङ्गजाः ।

विस्मिताः प्राणिनः सर्वे बभूवुरतितेजसम् ॥२॥

भस्मोद्धूलितसर्वाङ्गं साररुद्राक्षभूषणम् ।

जटामुकुटसंयुक्तं त्रिपुण्ड्राङ्कितमस्तकम् ॥३॥

कटीतटीपटीभूतकन्थापटलबन्धुरम् ।

दधानं योगदण्डं च भस्माधारं कमण्डलुम् ॥४॥

शिवाद्वैतपरिज्ञानपरमानन्दमोदितम् ।

निर्धूतसर्वसंसारवासनादोषपञ्जरम् ॥५॥

शिवागमसुधासिन्धुसमुन्मेषसुधाकरम् ।

चित्तारविन्दसंगूढशिवपादाम्बुजद्वयम् ॥६॥

यमादियोगतन्त्रज्ञं स्वतन्त्रं सर्वकर्मसु ।
 समस्तसिद्धसन्तानसमुदायशिखामणिम् ॥७॥
 वीरसिद्धान्तनिर्वाहकृतपट्टनिबन्धनम् ।
 आलोकमात्रनिर्भिन्नसमस्तप्राणिपातकम् ॥८॥

All the beings born in the Trilinga country were struck with wonder on seeing him (Śrī Reṇuka) who arose from the Śivaliṅga, who was extremely effulgent (2), whose limbs were smeared with the holy ash, who had adorned himself with excellent Rudrākṣas (beads), who had a crown of matted locks, whose forehead was marked with Tripuṇḍra (3), who looked charming with the patched garment tied around his waist, who held a yogadaṇḍa and kamaṇḍalu for storing holy ash (4), who had been delighted by the supreme bliss obtained through the realisation of non-duality with Śiva, who was totally bereft of the impressions of transmigration (5), who was the veritable full moon for the surging of the nectar ocean in the form of Śaivāgamas, who had been cherishing the pair of lotus-feet of Śiva in the lotus of his heart (6), who was efficient in the practice of Yoga such as yama, who was the crest-jewel of the assembly of all the races of Siddhas (7), who had girdled himself for propagating the Vīrasiddhānta and whose mere sight was enough to destroy the sins of all beings. (8)

व्याख्या— सारशब्देन बाहुल्यमुच्यते ॥३॥ वीरसिद्धान्तशब्देन वीरशैवसिद्धान्त उच्यते । स्पष्टमन्यत् ॥८॥

By the word 'sāra' abundance is told. (3) By the word 'Vīrasiddhānta' 'Vīraśaiva-siddhānta' is meant. (8)

Notes : Tripuṇḍra = three horizontal lines with Bhasma (holy-ash) marked by three middle fingers. Yogadaṇḍa = a short staff with a crescent shaped upper part to support upper arm in

the yogic posture. Kamaṇḍalu = a special vessel with a handle used by a Yogin. It was used as a container of holy ash (Bhasma) by Śrī Reṇuka. Yamādiyoga = yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇa and samādhi are the eight limbs of Yoga. Vīrasiddhānta is the same as Vīraśaiva-siddhānta which is otherwise known as Śivādvaita or Śaktiviśiṣṭādvaita.

व्याख्या— अथ मर्त्यं प्राप्य एष रेणुको जनैः पृष्टः सन्नुत्तरं दत्त्वा मलयाद्रिमगमदित्याह तमपृच्छन्नित्यादिश्लोकपञ्चकेन—

Then after reaching mortal world, this Reṇuka, on being asked by the people, replied and went to the Malaya mountain; this is told in five stanzas starting from "Tamapṛcchan"—

तमपृच्छन् जनाः सर्वे नमन्तः को भवानिति ।
 इति पृष्टो महायोगी जनैर्विस्मितमानसैः ॥९॥
 प्रत्युवाच शिवाद्वैतमहानन्दपरायणः ।
 पिनाकिनः पार्श्ववर्ती रेणुकाख्यगणेश्वरः ॥१०॥
 केनचित्कारणेनाहं शिवलिङ्गादिहाभवम् ।
 नाम्ना रेणुकसिद्धोऽहं सिद्धसन्ताननायकः ॥११॥
 स्वच्छन्दचारी लोकेऽस्मिन् शिवसिद्धान्तपालकः ।
 खण्डयन् जैनचार्वाकबौद्धादीनां दुरागमान् ॥१२॥
 इत्युक्त्वा पश्यतां तेषां विषयस्थिरचक्षुषाम् ।
 उत्थाय व्योममार्गेण मलयाद्रिमुपागमत् ॥१३॥

Saluting him all the people asked as to who he was. Having been asked by the people whose minds were struck with wonder, the great yogin (9), Reṇuka, who was the lord of the host of Śiva's devotees, who served Śiva (the wielder of Pināka bow) and who was absorbed in the

supreme bliss in the form of non-duality with Śiva, said (10): “I am Reṇukasiddha by name, the leader of the lineage of Siddhas. I have here sprung up from this Śivaliṅga with some purpose. (11) I freely move about in this world as the protector of Śaiva doctrine, refuting as I do the improper Āgamas (traditional treatises) of Jainas, Cārvākas, Bauddhas, etc. (12)” Having said this, he rose up, as they were seeing him with their eyes steady on their object of sight, and went towards Malaya mountain by aerial path. (13)

Notes : Siddhas are the inspired sages who are particularly characterised by eight supernatural faculties called ‘siddhis’. Vide notes under 3.47-51 for the names of eight ‘siddhis’ or ‘aiśvaryas.’

(व्या०) अथ सूत्रत्रयेण मलयाद्रिं वर्णयति —

Then by three stanzas the author describes the Malaya mountain —

नवचन्दनकान्तारकन्दलन्मन्दमारुतम् ।
 अभङ्गुरभुजङ्गस्त्रीसंगीतरससंकुलम् ॥१४॥
 करिपोतकराकृष्टस्फुरदेलातिवासितम् ।
 वराहदंष्ट्रिकाध्वस्तमुस्तासुरभिकन्दरम् ॥१५॥
 पटीरदलपर्यङ्कप्रसुप्तव्याधदम्पतिम् ।
 माधवीमल्लिकाजातीमञ्जरीरेणुरञ्जितम् ॥१६॥

(Śrī Reṇuka marched towards the Malaya mountain), which had the gentle breezes that could cut down the forest of fresh sandalwood trees, which was full of melody of music produced by the thick group of serpent damsels (14), which was fragrant with the trembling cardamom plants dragged by the trunks of young elephants, which

had its valleys full of fragrance of the ‘mustā’ grass crushed by the tusks of boars (15), wherein the hunter-couples were asleep on the cots made up of camphor and plantain leaves and which was coloured with the pollens of the bunches of flowers of Mādhavī, Jasmine and Jātī creepers. (16)

व्याख्या— नूतनश्रीचन्दनभेदनक्षममन्दमारुतः, अतिनिबिडभुजङ्गस्त्री-संगीतरसव्याप्तः ॥१४॥ करिकलभकराकर्षणविकीर्णैलाफलसुगन्धवासितो वराहदंष्ट्रेत्खातभद्रमुस्तासुरभिसानुप्रदेशः ॥१५॥ कर्पूरकदलीपत्रपर्यङ्कनिद्रित किरातदम्पतिः, सेवन्त्यादिकुसुमगुच्छपरागरञ्जितः । एतादृशं मलयाद्रिमगमदिति पूर्वेणान्वयः ॥१६॥

(The Malaya mountain) had the gentle breezes which were wafting the forest of fresh sandalwood trees. It was full of the melody of music produced by the extremely thick group of serpent damsels. (14) It was fragrant with the fragrance of the cardamom seeds which were scattered due to the dragging by the trunks of elephant cubs. Its valley regions were fragrant with the Bhadramustā grass which was uprooted by the tusks of the boars. (15) It had the couples of the hunter race sleeping on cots made up of camphor and plantain leaves. It was coloured with the pollens of Sevantikā flowers, etc. To such a Malaya mountain he (Śrī Reṇuka) went — thus it should be construed with the foregoing stanza 13. (16)

व्याख्या— अथाष्टभिः सूत्रैरगस्त्याश्रमं वर्णयति—

Then in eight stanzas the author describes the hermitage of Agastya —

तत्र कुत्रचिदाभोगसर्वर्तुकुसुमद्रुमे ।

अपश्यदाश्रमं दिव्यमगस्त्यस्य महामुनेः ॥१७॥

मन्दारचन्दनप्रायैर्मण्डितं तरुमण्डलैः ।
 शाखाशिखरसंलीनतारकागणकोरकैः ॥१८॥
 मुनिकन्याकरानीतकलशाम्बुविवर्धितैः ।
 आलवालजलास्वादमोदमानमृगीगणैः ॥१९॥
 हेमारविन्दनिष्यन्दमकरन्दसुगन्धिभिः ।
 मरालालापवाचालुवीचिमालामनोहरैः ॥२०॥
 इन्दीवरवरज्योतिरन्धीकृतहरिन्मुखैः ।
 लोपामुद्रापदन्यासचरितार्थतटाङ्कितैः ॥२१॥
 हारनीहारकर्पूरहरहासामलोदकैः ।
 नित्यनैमित्तिकस्नाननियमार्थैस्तपस्विनाम् ॥२२॥
 प्रकृष्टमणिसोपानैः परिवीतं सरोवरैः ।
 विमुक्तसत्त्ववैरस्यं ब्रह्मलोकमिवापरम् ॥२३॥
 ह्यमानाज्यसन्तानधूमगन्धिमहास्थलम् ।
 शुकसंसत्समारब्धश्रुतिशास्त्रोपबृंहणम् ॥२४॥

There at some place in that Malaya-mountain, which was endowed with trees bearing flowers throughout all seasons, he (Śrī Reṇuka) saw the holy hermitage of the great sage Agastya (17), which was adorned with the groups of trees such as Mandāra tree, sandalwood tree, etc., that were bearing buds of flowers resembling the galaxy of stars grown at the ends of their branches (18), which was also adorned with the herds of female deer that were nourished by the waters brought in pitchers by the hands of hermit-maids and that were delighted by drinking water from the basins of trees (19), which was surrounded by the lakes (23) that were fragrant with the honey issuing

from the gold-coloured lotuses, that were charming with the series of waves rendered resonant with cooings of swans (20), that were rendering the quarters dark with the excellent lustre of the blue lotuses, that were endowed with banks sanctified by the feet of Lopāmudrā (21), that were full of waters as clear as pearl necklace, snow, camphor and Śiva's laughter, that were useful for the daily and occasional ablutions by the hermits (22) and that were decked with steps studded with excellent jewels, which was free from enmity on the part of animals and thus was like another Brahma-world (23), which was endowed with a vast ground that was fragrant with the smoke arising from the series of oblations offered and which was resonant with the repetition of Vedas and other Śāstras made by the hosts of parrots. (24)

व्याख्या— सम्पूर्णवसन्तादिसर्वर्तुकुसुममयवृक्षवति तत्र मलयाचले कुत्रचित् कस्मिंश्चित् प्रदेशे दिव्यं मनोहरम् अगस्त्याश्रमं दृष्टवान् इत्यर्थः ॥१७॥ शाखाग्रसंविलीनतारकागणरूपकुसुमकुड्मलैः कल्पवृक्षश्रीचन्दनादितरु-समूहैर्मण्डितं शोभितमित्यर्थः ॥१८॥ मरालालापेन वाचालु-रित्यर्थः ॥२०॥ शुकसंसदेत्यर्थः । स्पष्टमन्यत् । एतादृश-मगस्त्याश्रममपश्यदित्यर्थः ॥२४॥

There, somewhere in the Malaya mountain, which was endowed with trees that were putting forth flowers throughout all seasons starting from spring season, he (Śrī Reṇuka) saw the charming hermitage of Agastya. It means that he observed it. (17) It was endowed with groups of trees such as Kalpavṛkṣa, Śrīcandana, etc., that were full of flower-buds resembling the stars sticking to the ends of their branches. (18)The series of waves were resonant with the cooings of the swans. (20)It means that the repetition of the Vedas and Śāstras was started by the assembly of parrots. The rest is clear. Such a hermitage of Agastya he (Śrī Reṇuka) saw. (24)

व्याख्या— अथागस्त्यमुनिं नवभिः सूत्रैर्वर्णयति —

Then the author describes sage Agastya in nine stanzas —

तस्य मध्ये समासीनं मूले चन्दनभूरुहः ।
सुकुमारदलच्छायादूरितादित्यतेजसः ॥२५॥
तडित्पिङ्गजटाभारैस्त्रिपुण्ड्राङ्कितमस्तकैः ।
भस्मोद्भूलितसर्वाङ्गैः स्फुरद्द्रुद्राक्षभूषणैः ॥२६॥
नववल्कलवासोभिर्नानानियमधारिभिः ।
परिवीतं मुनिगणैः प्रमथैरिव शङ्करम् ॥२७॥
समुज्ज्वलजटाजालैस्तपःपादपल्लवैः ।
स्फुरत्सौदामिनीकल्पैर्ज्वालाजालैरिवानलम् ॥२८॥
विशुद्धभस्मकृतया त्रिपुण्ड्राङ्कितरेखया ।
त्रिस्रोतसेव सम्बद्धशिलाभागं हिमाचलम् ॥२९॥
भस्मालङ्कृतसर्वाङ्गं शशाङ्कमिव भूगतम् ।
वसानं वल्कलं नव्यं बालातपसमप्रभम् ॥३०॥
वडवाग्निशिखाजालसमालीढमिवार्णवम् ।
सर्वासामपि विद्यानां समुदायनिकेतनम् ॥३१॥
न्यक्कृतप्राकृताहन्तं निरूढशिवभावनम् ।
तृणीकृतजगज्जालं सिद्धीनामुदयस्थलम् ॥३२॥
मोहान्धकारतपनं मूलबोधमहीरुहम् ।
ददर्श स महायोगी मुनिं कलशसंभवम् ॥३३॥

In that hermitage (25) he (Śrī Reṇuka), the great sage, saw the pitcher-born sage (Agastya) (33), who sat

under the sandalwood tree which warded off the sun-shine by the shadow of its tender foliage (25), who had been surrounded by the hosts of sages like Śaṅkara by his first devotees (pramathas) (27) with their matted locks reddish like lightning, with their foreheads marked by 'tripuṇḍra' (triple horizontal lines of holy ash — Bhasma), with all their limbs smeared with Bhasma, with their ornaments of shining beads, with their fresh bark garments (26) and with the observance of many religious vows (27), who looked like fire with the net-work of flames in the form of the net-work of matted locks that were the veritable sprouts of the tree of penance and that resembled the flashing lightning (28), who, with the 'tripuṇḍra' mark made by pure white Bhasma, looked like the Himālaya mountain with its rocky region associated with the three streams of Gaṅgā (29), who had all his limbs adorned with Bhasma marks and thus looked like the moon descending to the earth, who had decked himself with new bark garment having its lustre resembling the morning sun-shine (30) and thus looked like the ocean enveloped by the net-work of flames of submarine fire, who had been the abode for the collection of the lores (31), who had given up uncultured egoistic feeling, who had the conception of Śiva deep-rooted in him, who looked at the network of the worlds as if it were a straw of grass, who had been the source of superior powers (aṇimā, mahimā, etc.) (32), who had been the illuminator of the darkness of infatuation and who had been the divine tree of self-knowledge. (33)

व्याख्या— शिवप्रसादभूततपोवृक्षपल्लवैः स्फुरद्विद्यु-
ल्लतासदृशैर्जटाजालैरग्निमिव समुज्ज्वलन्तमित्यर्थः ॥२८॥ त्रिभागेन
प्रवहद्द्रुद्रासम्बद्धशिलाभागं हिमाद्रिमिव शितत्रिपुण्ड्रेखाङ्कितमस्तक-
मित्यर्थः ॥२९॥ समालीढं व्याप्तमित्यर्थः ॥३०॥ तिरस्कृतप्राकृतशरीरा-
द्यहंकारवन्तमित्यर्थः । सिद्धीनामणिमादिसिद्धीनामित्यर्थः ॥३१॥ मूलबोधस्य

स्वरूपज्ञानस्य कल्पद्रुममित्यर्थः । एवमादिविशेषणविशिष्टं कलशसम्भवमगस्त्यं स रेणुकाचार्यो ददर्श दृष्टवानित्यर्थः ॥३३॥

..... He, (i.e., Agastya) was resplendent like fire with the (red) sprouts of the tree in the form of his penance revealing the grace of Śiva and with his matted locks resembling the flashing lightning. (28) His forehead was marked with the triple lines of white Bhasma and thus he looked like the Himālaya mountain with a rock associated with Gaṅgā flowing in three streams. (29) 'Samālīḍha' means 'was pervaded'. (31) It means that he had given up the egoism, such as 'my body', etc. 'Siddhīnām' means 'powers such aṇiman, etc.' (32) He was the Kalpa tree of the knowledge of self, which is said to be the fundamental awareness. It is said that Śrī Reṇukācārya saw Agastya, the pitcher-born sage, who had been characterised by these special features. (33)

व्याख्या— अथ समागतं तं रेणुकाचार्यमगस्त्यः पूजयामासेति चतुर्भिः सूत्रैः प्रतिपादयति—

Then the author propounds in four stanzas as to how Agastya worshipped Śrī Reṇukācārya who came there —

समागतं महासिद्धं समीक्ष्य कलशोद्भवः ।

गणेन्द्रं रेणुकाभिख्यं विवेद ज्ञानचक्षुषा ॥३४॥

तस्यानुभावं विज्ञाय सहसैव समुत्थितः ।

लोपामुद्राकरानीतैरुदकैरतिपावनैः ॥

पादौ प्रक्षालयामास स तस्य शिवयोगिनः ॥३५॥

संपूज्य तं यथाशास्त्रं तन्नियोगपुरस्सरम् ।

मुनिर्विनयसम्पन्नो निषसादासनान्तरे ॥३६॥

समासीनं मुनिवरं सर्वतेजस्विनां विभुम् ।

उवाच शान्तया वाचा रेवणः सिद्धशेखरः ॥३७॥

On seeing the great Siddha who had come, the pitcher-born sage (Agastya) came to know through his inner intellectual vision that he was the lord of Śiva's gaṇas (devotees), Reṇuka by name (34). Having known his spiritual power, he (Agastya) rose up immediately and washed his, the Śivayogin's, feet with the holy waters brought by Lopāmudrā with her hands. (35) Having worshipped him according to Śāstras after bringing him in, the sage, who was of great discipline, sat on another seat. (36) Then Śrī Reṇuka, the crest-jewel among the Siddhas, said in a calm voice to the great sage, who was the lord among the spiritual luminaries. (37)

व्याख्या—स अगस्त्यः, तस्य रेणुकस्यानुभावं सामर्थ्यं समन्वीक्ष्य तस्मिन्नेव क्षणे समुत्थाय प्रणम्यासने उपवेशयदित्यर्थः ॥३५॥ अथेति शेषः । तं रेणुकं शास्त्रोक्तप्रकारेण भक्तियुक्तः सन् अगस्त्यमुनिः सम्पूज्य तदाज्ञापुःसरं यथा तथा पीठान्तरे उपविष्ट इत्यर्थः ॥३६॥

..... He, i.e., Agastya, having observed his, i.e., Reṇuka's, great spiritual power, got up at that moment itself and requested him (i.e., Reṇuka) to sit on a seat (35). 'Then'-this should be understood. 'Then' Agastya rendered worship according to Śāstras to him, the Reṇuka, with devotion. Then with his permission he sat down on another seat. (36)

Notes : Siddhas – see notes under 4.9-13. Revaṇa is a Kannaḍa version of Reṇuka.

व्याख्या— अथाष्टभिः सूत्रैः श्रीरेणुकोऽगस्त्यं कुशलप्रश्नपूर्वकं प्रस्तौति —

Then in eight stanzas, Śrī Reṇuka praised Agastya after asking him about his welfare—

निर्विघ्नं वर्तसे किं नु नित्या ते नियमक्रिया ।
 अथ वाऽगस्त्य तेजस्विन् कुतः स्युस्तेऽन्तरायकाः ॥३८॥
 विन्ध्यो निरुद्धो भवता विश्वोल्लङ्घनविभ्रमः ।
 नहुषो रोषलेशात् ते सद्यः सर्पत्वमागतः ॥३९॥
 आचान्ते भवता पूर्वं पङ्कशेषाः पयोधयः ।
 जीर्णस्ते जाठरे वह्नौ दृप्तो वातापिदानवः ॥४०॥
 एवंविधानां चित्राणां सर्वलोकातिशायिनाम् ।
 कृत्यानां तु भवान् कर्ता कस्तेऽगस्त्य समप्रभः ॥४१॥
 शिवाद्वैतपरानन्दप्रकाशनपरायणम् ।
 भवन्तमेकं शंसन्ति प्रकृत्या सङ्गवर्जितम् ॥४२॥

तत्कथमित्यत्राह—

पुरा हैमवतीसूनुरवदत् ते षडाननः ।
 शिवधर्मोत्तरं नाम शास्त्रमीश्वरभाषितम् ॥४३॥
 भक्तिः शैवी महाघोरसंसारभयहारिणी ।
 त्वया राजन्वती लोके जाताऽगस्त्य महामुने ॥४४॥

“O Agastya, one endowed with brilliance! Are you free from all obstacles? Are your religious practices regular? Or else, whence could there be any impediments so far as you are concerned? (38) The Vindhya mountain which was engaged in the sport of transgressing the limits of the world, was put under control by you. By virtue of a little anger of yours, Nahuṣa was instantaneously transformed into a

serpent. (39) In the past the oceans were reduced to the residue of mud through your sipping of water. The haughty demon Vatāpi was digested by you in your gastric fire. (40) Who can be equal to you in power as you are the performer of those wonderful deeds, which excel all the world? (41) You are alone praised as one who is without any association since you are devoted to the revelation of the supreme Bliss of non-duality with Śiva. (42) It may be asked how; the answer is— In the past, the six-faced God who is the son of Pārvatī, expounded to you the Śivadharmottara - śāstra, which was originally spoken by Śiva. (43) O great sage Agastya, the devotion to Śiva which was capable of removing all fear of terrible transmigration, was made manifest in the world by you.” (44)

व्याख्या— तेजस्विन् भो अगस्त्य, अथ माङ्गल्येन निर्विघ्नं भवान् वर्तसे, किं नु ते नियमक्रिया नित्या वा विच्छेदरहिता वेत्यर्थः, ते अन्तरायका विघ्नकारिणः कुतः स्युः? न स्युरित्यर्थः ॥३८॥ विश्वोल्लङ्घनविभ्रमो महामेरुप्रभृतिमहापर्वतोल्लङ्घनविलासवान् विन्ध्यः विन्ध्याद्रिः, निरुद्धः भूमौ निपातित इत्यर्थः । भो अगस्त्य ते क्रोधलेशात् सद्य एव नहुषः सर्पतां गतः ॥३९॥ पूर्वं भवता आचान्ते आचमने कृते सति पयोधयः समुद्राः पङ्कशेषेण अवशिष्टाः कृताः । ते जठराग्नौ दृप्तः उद्धतः वातापिदानवः वातापिनामासुरः, जीर्णो जात इत्यर्थः ॥४०॥ सर्वजनातिशायिनाम् एवंविधचित्रकर्मणां त्वं कर्ता कर्माणि कुर्वाण इत्यर्थः । तस्माद् भो अगस्त्य ते समानप्रभावः कः? न कोऽपीत्यर्थः ॥४१॥ अत्र लोका भवन्तमेकमेव शिवाद्वैतविज्ञानाविर्भूतपरमानन्दप्रकाशनतत्परं प्रवृत्तिसम्बन्धरहितं कथयन्तीत्यर्थः ॥४२॥ हैमवतीसूनुः पार्वतीनन्दन इत्यर्थः ॥४३॥ स्कन्दोपदेशमहिम्ना अतिक्रूरसंसारभयनाशिनी शिवभक्तिस्त्वया भूलोके राजन्वती सम्यक्प्रकाशमाना जातेत्यर्थः ॥४४॥

“O luminary Agastya, are you with auspiciousness (atha) living without impediments? Are your religious

practices regular, i.e., without break? In your case, whence could there be any sources of obstacles? It means that there were none. (38) The Vindhya mountain, which was engaged in the sport of transgressing even the great mountains such as Meru, was made by you to bend low on the ground. O Agastya, because of a little anger of yours, Nahuṣa was immediately converted into a serpent. (39) Formerly when you performed sipping of water (ācamana), the oceans remained reduced to the state of mud. In your gastric fire the proud and haughty demon Vātāpi became digested. (40) You are performer of wonderful deeds which surpassed all the people's capacity. Therefore, O Agastya, who could be equal to you in power? It means that there were none. Here the people consider you alone as the one fully absorbed in the supreme bliss arising from the knowledge of non-duality with Śiva, i.e., they call him as one who was without any association with matter. (42) 'Haimavatisūnuḥ' means the son of Pārvatī. (43) By virtue of the instruction given by Skanda, you have made the devotion to Śiva prevalent in the earthly world, i.e., it became quite manifest. (44)

अथागस्त्यमुनिवचनम्

व्याख्या— अथागस्त्यः स्वस्य रेणुकाचार्यदर्शनोत्थसौभाग्यं दशभिः सूत्रैर्वर्णयति—

Sage Agastya's speech

Then Agastya describes in ten stanzas his good fortune arising from the sight of Śrī Reṇukācārya —

इति तस्य वचः श्रुत्वा सिद्धस्य मुनिपुङ्गवः ।
गम्भीरगुणया वाचा बभाषे भक्तिपूर्वकम् ॥४५॥
अहमेव मुनीन्द्राणां लालनीयोऽस्मि सर्वदा ।
भवदागमसम्पत्तिर्मा विना कस्य संभवेत् ॥४६॥

स्थिरमद्य शिवज्ञानं स्थिरा मे तापसक्रिया ।
भवद्दर्शनपुण्येन स्थिरा मे मुनिराजता ॥४७॥
संसारसर्पदष्टानां मूर्च्छितानां शरीरिणाम् ।
कटाक्षस्तव कल्याणं समुज्जीवनभेषजम् ॥४८॥
समस्तलोकसन्दाहतापत्रयमहानलः ।
त्वत्पदाम्बुजकणास्वादादुपशाम्यति देहिनाम् ॥४९॥

तर्हि कोऽहमित्याकाङ्क्षायामाह—

रेणुकं त्वां विजानामि गणनाथं शिवप्रियम् ।
अवतीर्णमिमां भूमिं मदनुग्रहकाङ्क्षया ॥५०॥
भवादृशानां सिद्धानां प्रबोधध्वस्तजन्मनाम् ।
प्रवृत्तिरीदृशी लोके परानुग्रहकारिणी ॥५१॥
त्वन्मुखाच्छ्रोतुमिच्छामि सिद्धान्तं श्रुतिसंमतम् ।
सर्वज्ञ वद मे साक्षाच्छैवं सर्वार्थसाधकम् ॥५२॥
सद्यः सिद्धिकरं पुंसां सर्वयोगीन्द्रसेवितम् ।
दुराचारैरनाघ्रातं स्वीकृतं वेदवेदिभिः ॥
शिवात्मैक्यमहाबोधसम्प्रदायप्रवर्तकम् ॥५३॥
उक्त्वा भवान् सकललोकमहोपकारं
सिद्धान्तसंग्रहमनादृतबाह्यतन्त्रम् ।
सद्यः कृतार्थयितुमर्हति दिव्ययोगिन्
नानागमश्रवणवर्तितसंशयं माम् ॥५४॥

इति श्रीमहावीरमाहेश्वराचार्य-शिवयोगिप्रणीते वेदागमपुराणादि-
सारभूते श्रीसिद्धान्तशिखामणौ श्रीरेणुकागस्त्यदर्शनप्रसङ्गे नाम
चतुर्थपरिच्छेदः समाप्तः ॥४॥

Having heard Siddha's (Śrī Reṇuka's) speech, the best among the sages (Agastya) said with devotion in a speech that was endowed with the quality of depth (45) —

“I should, among the great sages, be praised at all times; for, to whom except me, has befallen this fortune of your visit? (46) By the merit of your sight, my knowledge of Śiva has become firm, my performance of penance has become firm (fruitful) and my distinction as the lord of the sages has become firm. (47) The auspicious glance of yours is the medicine for revival in the case of those beings who are in a swoon for having been bitten by the serpent of transmigration. (48) The great fire of three afflictions which burns the entire world gets extinguished by the swallowing of a drop of water from your feet (Pādodaka)”. (49) When asked as to ‘who I am’, he says – “I know that you are the lord of the Śivagaṇas called Reṇuka, who is dear to Śiva and that you have descended to the earth with a desire to render favour to me. (50) Such is the attitude of conferring favour on others in the case of Siddhas of your stature, whose transmigration has been arrested by spiritual knowledge. (51) Hence I would like to hear from you the Siddhānta (doctrine), which is acceptable to the Śrutis (Vedas). O omniscient one, please tell me the doctrine which is directly associated with Śiva, which is the means for attaining all rewards (52), which brings immediate achievement for the people, which is resorted to by all the best sages, which is not even smelt by the persons of ill-conduct, which is accepted by the knowers of Veda, and which spreads the great tradition consisting in the awareness of the unity of Ātman with Śiva. (53) Hence, O divine yogin, it behoves you to make me, who am full of doubts due to hearing many traditional lores, presently blessed by expounding the Śaiva doctrine, which is of great benefit to the entire world and which does not respect any external treatises”. (54)

*Thus ends the fourth chapter called
‘the meeting between Śrī Reṇuka and Agastya’
in Śrī Siddhāntaśikhāmaṇi, which is the essence of
Vedas, Āgamas, Purāṇas written by Śrī Śivayogin,
who is the great teacher among the Vīramāheśvaras. (4)*

व्याख्या—अहमेव सदा मुनीन्द्रैः लालनीयः श्लाघनीयः, तत्र हेतुर्भवदागमः, त्वदागमनसम्पत्तिर्मा विना न कस्यापीत्यहमेव सर्वैः श्लाघनीयोऽस्मीति भावः ॥४६॥ तापत्रयात्मसर्पदष्टानामत एव मूर्च्छितानां प्राणिनां ते कटाक्षः कल्याणं मङ्गलात्मकं समुज्जीवनभेषजं सञ्जीवनौषधमित्यर्थः ॥४८॥ प्रवृत्तिः सञ्चार इत्यर्थः, ईदृशी एव परानुग्रहरूपिणीत्यर्थः ॥५१॥ दुराचारैर्जैनबौद्धादिभिरनाघ्रातम् अस्वीकृतमित्यर्थः । साक्षाच्छिवात्मैक्येति । सकललोकप्रत्यक्षभूतशिवजीवैक्यज्ञानसम्प्रदायप्राप्तमित्यर्थः । एवमादिविशेषणविशिष्टं शैवसिद्धान्तं त्वन्मुखाच्छ्रोतुमिच्छामि, भो सर्वज्ञ, मे मह्यं वद कृपयेत्यर्थः ॥५२-५३॥ दिव्ययोगिन् मनोहरशिवयोगयुक्त रेवणसिद्धेश्वर, अनादृतबाह्यतन्त्रं खण्डितजैनबौद्धादितन्त्रं सकललोकमहोपकारकं सकलप्राण्यनुग्राहकं सिद्धान्तसंग्रहं वेदसंमतसिद्धान्तसारमुक्त्वा उपदिश्य नानागमश्रवणवर्तितसंशयं कामिकादिवातुलान्तानेकागमश्रवणप्राप्तसंशयं मां भवान् सद्यः कृतार्थयितुमर्हति योग्योऽसीत्यर्थः ॥५४॥

**इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां सिद्धान्तशिखामणिव्याख्यायां
चतुर्थः परिच्छेदः ॥४॥**

..... I should alone be praised, i.e., extolled by the great sages. The reason behind it is your coming. The good fortune of your coming is to me only, but not to anybody else. Hence I alone deserve to be praised. This is the import. (46).....It means that your glance is the auspicious reviving medicine, i.e., Sañjivani medicine in the

case of those beings who are bitten by the serpent in the form of three afflictions and who are therefore fallen into a swoon (48).....Pravṛtti means sañcāra, i.e., movement. That is like this only, i.e., of the nature of doing favour to others. (51) It is said that it is not smelt by followers of wrong paths such as Jaina, Bauddha, etc. It means it is not accepted by them. When it is said that it was the knowledge of clear non-duality of the soul with Śiva, it means that it was obtained through the tradition of knowledge consisting in the non-duality of the individual soul with Śiva which is well known to all the people in the world. I would like to hear from you the Śaiva doctrine which is characterised by these special attributes. O omniscient one, tell me, i.e., do me a favour. (52-53) O divine sage, i.e., O Revaṇasiddheśvara who is adept in the captivating 'Śivayoga' (concentrating on one's self as Śiva), having told, i.e., taught the Siddhānta in brief, which does not respect the external treatises, i.e., which repudiates the treatises of Jainas, Bauddhas, which is beneficial to the entire world, i.e., which confers favour on all the beings and which is acceptable to Veda, it behoves you to confer your blessing on me, who am in doubt due to hearing many Āgamas, i.e., who have been entertaining doubts on listening to many Āgamas starting from Kāmika and ending with Vātula. It means that Śrī Reṇuka was the fit person to teach it. (54)

*Thus ends the fourth chapter in the commentary on
Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā
written by Śrī Maritoṇṭadārya,
who was foremost among those well-versed in
Vyākaraṇa, Mīmāṃsā and Nyāya. (4)*



पञ्चमः परिच्छेदः

भक्तस्थले पिण्डपिण्डज्ञानसंसारहेयस्थलप्रसङ्गः

व्याख्या— एवमगस्त्यविज्ञापनावाक्यश्रवणानन्तरं तच्छास्त्रप्रचारार्थमेव भूलोकमधिगतः शिवगणाधीशः श्रीरेणुकाचार्यः क्षणमचञ्चलमना दयया प्रारम्भणीयशिवशास्त्रपरिसमाप्तिप्रतिबन्धकीभूतविघ्नदेवतासङ्घसमाधानशक्तशिवध्यानरूपमङ्गलं मनसि विधाय तस्योत्तरमाहेति शिवयोगी निरूपयति, इत्यवतारिकयैव अस्यार्थस्य स्फुटत्वेऽपि योजनाद्वारेण ईषद्विशेषः सूच्यते—

Thus after hearing the words of request from Agastya, Śrī Reṇukācārya, the lord of the Śivagaṇas, who had come to earthly world for propagating that doctrine, remained for a moment in concentration; then out of compassion, he mentally rendered the auspicious rite in the form of cherishing of Śiva which had the power to pacify the host of deities of obstacles who constituted the impediment to the completion of the Śaiva doctrine intended to be started and responded to his request. This is what Śivayogin is saying. This meaning would have been clear with this preamble itself. But the author has said this with a purpose and some special sense is indicated —

अथागस्त्यवचः श्रुत्वा रेणुको गणनायकः ।

ध्यात्वा क्षणं महादेवं साम्बमाह समाहितः ॥१॥

Then on hearing the words of Agastya, Śrī Reṇuka, the lord of Gaṇas, cherished mentally with concentration the Mahādeva along with Ambā (Śakti) and said: (1)

व्याख्या— अगस्त्यवचः श्रुत्वाऽथ गणनायको रेणुकः क्षणमेकाग्रचित्तः सन् साम्बमम्बया जगज्जनन्या शक्तिप्रणवरूपमुख्यस्वसमवेतचित्क्रिया-सामरस्यलक्षणचिदम्बरशक्त्या (सत्या) सह वर्तमानं महादेवं क्रीडाविजि-गीषाद्यनेकगुणरत्नाकरं परं ब्रह्म तेजोलिङ्गं ध्यात्वा आह तस्योत्तरवचनं निरूपयतीत्यर्थः ॥१॥

Then after hearing the words of Agastya, the lord of the Gaṇas, Śrī Reṇuka remained in concentration for a moment and meditated upon Mahādeva with Ambā, the mother of the universe. Mahādeva has been together with Śakti who is of the nature of Praṇava (Om-kāra) and who is no other than Śakti (Satī) of the nature of the ether of intelligence characterised by the harmony between Cit and Kriyā (awareness and activity). In other words, he (Śrī Reṇuka) cherished Parabrahman in the form of Tejoliṅga (Effulgence in the form of Liṅga), which is the ocean of many qualities such as sportiveness, aspiration for victory, etc., and formulated his answer: (1)

अगस्त्य मुनिशार्दूल समस्तागमपारग ।

शिवज्ञानकरं वक्ष्ये सिद्धान्तं शृणु सादरम् ॥२॥

O Agastya, who is the lion among the sages and who is well versed in all the Āgamas, I shall tell you the Siddhānta (doctrine) which inculcates the knowledge of Śiva; listen to it with respect. (2)

व्याख्या— समस्तागमपारग सकलनिगमागमपारङ्गत शिवशास्त्र-प्रभुत्वान्मुनिशार्दूल मुनिश्रेष्ठ भो अगस्त्य, शिवज्ञानकरं स्वतन्त्रशिवाद्वैत-ज्ञानप्रकाशकं सिद्धान्तं सिद्धान्तशास्त्रं वक्ष्ये सादरः प्रीतियुक्तः सन् त्वं शृण्वित्यर्थः ॥२॥

O Agastya, who is well-versed in all the Āgamas, i.e., all the Vedas and Āgamas and who is the lion among sages,

i.e., the best among the sages because of mastery in Śaivaśāstra, I shall tell you the Siddhānta, i.e., Siddhānta-śāstra, which gives the knowledge of Śiva, which, in other words, reveals independently the knowledge of non-duality of Self with Śiva. Listen to it with respect and love. (2)

Notes: Śivādvaita is the name given by Śivayogin for the Vīraśaiva system of philosophy. It means 'śivayoḥ jīvātma-paramātmanoḥ advaitam' i.e., non-duality of the Śivas, the individual soul (Jīva) and the universal soul (Śiva). The attainment of this is the summum bonum of life.

व्याख्या— अथ तस्य सिद्धान्तस्याधिक्यं प्रतिपादयितुं सिद्धान्ता बहवः सन्तीत्याह—

Then in order to establish the superiority of that Siddhānta, the author says that there are many Siddhāntas—

अगस्त्य खलु सिद्धान्ता विख्याता रुचिभेदतः ।

भिन्नाचारसमायुक्ता भिन्नार्थप्रतिपादकाः ॥३॥

O Agastya, there are (many) Siddhāntas which are well known, which differ according to aptitudes, which are associated with various practices and which propound various tenets. (3)

व्याख्या— भो अगस्त्य रुचिभेदतः कपिलपतञ्जल्यादि - ऋषिप्रीति-वैचित्र्याद् भिन्नाचारस्य भिन्नप्रमेयस्य प्रतिपादकाः सिद्धान्ताः बहवः सन्तीति शेषः, विख्याताः खलु प्रसिद्धाः सन्तीत्यर्थः ॥३॥

O Agastya, according to differences in aptitudes, i.e., differences in the attitudes of the sages such as Kapila, Patañjali, etc., the Siddhāntas propound different practices and different tenets. It should be added that they are many. They are well known, i.e., are famous. (3)

व्याख्या— ते क इत्याकाङ्क्षायामाह—

If it is asked as to which are they, the author says—

सांख्यं योगः पाञ्चरात्रं वेदाः पाशुपतं तथा ।

एतानि मानभूतानि नोपहन्यानि युक्तिभिः ॥४॥

Sāṅkhya, Yoga, Pāñcarātra, Vedas and Pāśupata, these are the Siddhāntas which are quite authoritative and which should not be refuted with arguments. (4)

व्याख्या— सांख्यं कापिलं प्रकृतिपुरुषलक्षणपदार्थद्वयप्रतिपादकम्, तत्राश्वराङ्गीकारः । योगो योगशास्त्रं पतञ्जलिप्रणीतम्, तत्रेश्वराङ्गीकारः, कष्टकरयमनियमाद्यष्टाङ्गप्रतिपादकम् । पाञ्चरात्रं वासुदेवप्रणीतं वैष्णवं विष्णु-दीक्षाङ्गभूततप्तमुद्राधारणादिप्रतिपादनद्वारा चिदचिदीश्वरलक्षणत्रिपदार्थप्रतिपादकम् । पाशुपतं शिवप्रणीतं पशुपाशपतिलक्षणत्रिपदार्थप्रतिपादकम् । वेदाः “यस्य निःश्वसिता वेदाः” इति शिवस्याप्रयत्नसिद्धनिःश्वासरूपाः, अत एव अकृत्रिमा ऋग्यजुःसामरूपाः, तत्पूर्वकाण्डानुसारेण जैमिनिप्रोक्तं पूर्वमीमांसाख्यं यागादिकर्मप्राधान्यप्रतिपादकं निरीश्वरम् । एतानि शास्त्राणि मानभूतानि प्रमाणभूतानि युक्तिभिर्नोपहन्यानि तर्कयुक्तिभिर्न खण्डनीयानि, “त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति” इति महिम्नस्तोत्रप्रसिद्धत्वादित्यर्थः ॥४॥

Sāṅkhya was propounded by Kapila. It deals with two categories called Prakṛti and Puruṣa (matter and spirit). It does not accept God (Īśvara). Yoga means Yogaśāstra here. It was taught by Patañjali. Therein God (Īśvara) is accepted. It deals with eight limbs of Yoga such as Yama, Niyama, etc., which are difficult to practise. Pāñcarātra is the Vaiṣṇava system taught by Vāsudeva. It teaches the marking with heated stamp (taptamudrādhāraṇa) as a part of the Vaiṣṇava initiation. It propounds three categories as Cit (spirit), Acit (matter) and Īśvara (God). Pāśupata is founded

by Śiva teaching the doctrine of three categories as Paśu (Jīva), Pāśa (Bondage) and Pati (Lord). According to the statement “Vedas are the breath of him”, Vedas are the products of the breath of Śiva without any conscious effort on his part; hence, they are not created. They are in the form of Ṛg, Yajus and Sāman. Based on the earlier part of Veda, a system called Pūrvamīmāṃsā has been propounded by Jaimini. It does not accept God (Īśvara). It gives importance to the performance of action in the form of Yāga (sacrifice), etc. These are the (five) systems (Śāstras) which are authoritative. They are not to be refuted by arguments, i.e., logical arguments, since they are recognised by ‘Mahimnastotra’ referring to them as “Trayī, Sāṅkhya, Yoga, Pāśupatimata and Vaiṣṇava.”(4)

Notes : यस्य निश्चसिता वेदाः (.....); त्रयी सांख्यं (Mah. S., 7).

व्याख्या— ननु कथमेषां प्रामाण्यमित्यत्राह—

If it is asked as to how they are authoritative, then it is said thus—

वेदः प्रधानं सर्वेषां सांख्यादीनां महामुने ।

वेदानुसरणादेषां प्रामाण्यमिति निश्चितम् ॥५॥

O great sage, among these, Sāṅkhya, etc., Veda is predominant. The authoritativeness of these is decidedly on the ground that they follow Veda. (5)

व्याख्या— उक्तलक्षणानां सर्वेषां सांख्यादीनां मध्ये वेदः प्रधानं मुख्यप्रमाणम् अपौरुषेयत्वात् । एषां सांख्यादिसिद्धान्तानां वेदानुसरणाद् वेदमूलकत्वात् प्रामाण्यमिति शास्त्रज्ञैर्निश्चितमित्यर्थः ॥५॥

Among all these, Sāṅkhya, etc., of which the special features are told, it is Veda that is predominant, i.e., the prime authority, because it is not produced by any human

being. In the case of these doctrines, Sāṅkhya, etc., their authoritativeness is due to their following Veda or due to the fact that they are rooted in Veda. This is decided by the learned. (5)

व्याख्या— ननु सांख्यादिशास्त्राणामपि वेदमूलत्वादेभ्यः शैवशास्त्रस्य को विशेष इत्यत्राह—

If it is asked as to what is the speciality of Śaivaśāstra from Sāṅkhya, etc., as they are also rooted in Veda, it is said here—

**पाञ्चरात्रस्य सांख्यस्य योगस्य च तथा मुने ।
वेदैकदेशवर्तित्वं शैवं वेदमयं मतम् ॥६॥**

O sage, Pāñcarātra, Sāṅkhya and Yoga are based on some parts of Veda, while Śaivasiddhānta is based on the entire Veda. (6)

व्याख्या— अत्र चकारादविशिष्टद्वयं संगृहीतम् । एवं चोक्तलक्षण-पाञ्चरात्रादिपञ्चसिद्धान्तानां वेदैकदेशनिष्ठत्वम्, शैवं शैवशास्त्रं वेदमयं वेद-स्वरूपमिति मतं निगमागमज्ञैरङ्गीकृतमित्यर्थः ॥६॥

Here by virtue of 'cakāra' the two other doctrines are understood. Thus Pāñcarātra, etc., the characteristics of which are told, are based on some parts of Veda. But Śaiva, i.e., Śaivasiddhānta is full of Veda, i.e., of the nature of Veda itself. This is accepted by those who are well-versed in Veda and Āgamas. (6)

व्याख्या— एवं स्थिते सर्ववेदमयत्वात् शैवतन्त्रं सांख्यादिभ्यः श्रेष्ठमित्याह —

This being the case, the Śaivasiddhānta which is based on the entire Veda, is superior to Sāṅkhya, etc. Hence, it is said —

**वेदैकदेशवर्तिभ्यः सांख्यादिभ्यो महामुने ।
सर्ववेदानुसारित्वाच्छैवतन्त्रं विशिष्यते ॥७॥**

O great sage, compared to Sāṅkhya, etc., which are based on some parts of Veda, the Śaivasiddhānta, which follows the entire Veda, is superior. (7)

व्याख्या— अत्र तन्त्रशब्देन शास्त्रमुच्यते । स्पष्टमन्यत् ॥७॥

Here the word 'tantra' is used in the sense of 'śāstra' (siddhānta). The rest is clear (7)

Notes : Tantra is explained as 'tanoti (tan) trayate (tra) iti tantram'. It extends (tan=tanoti) a lot of material connected with 'tattva' and 'mantra' and protects men (tra = trāyate); hence it is called tantra: तनोति विपुलानर्थान् तत्त्वमन्त्रसमाश्रितान् । त्राणं च कुरुते पुंसां तेन तन्त्रमिति स्मृतम् ॥ (Ajit Ā., kri. pā., 1. 115)

व्याख्या— ननु तर्हि शैवतन्त्रं केनचित् कल्पितमिति प्रतीयमानत्वात् कथमस्य प्रामाण्य-मित्यत्राह —

Then it is implied that Śaivasiddhānta was created by some body. In that case how about its authoritativeness? Here the author says —

**शैवतन्त्रमिति प्रोक्तं सिद्धान्ताख्यं शिवोदितम् ।
सर्ववेदार्थरूपत्वात् प्रामाण्यं वेदवत् सदा ॥८॥**

The Śaiva doctrine which is known as Siddhānta expounded by Śiva is authoritative like Veda, because it brings out the significance of the entire Veda. (8)

व्याख्या— शैवतन्त्रं शिवोक्तं सर्वज्ञशिवप्रोक्तं तत्सिद्धान्ताख्यमिति प्रोक्तम् । सर्ववेदार्थरूपत्वात् सकलोपनिषदर्थस्वरूपत्वात् सदा कालभेदराहित्येन वेदवत् प्रमाणमित्यर्थः ॥८॥

The Śaivatānta was told by Śiva, the omniscient one. That is said to be Siddhānta by name. It is authoritative like

Veda always without any temporal distinction because it is the very significance of Veda, i.e., it is of the nature of the significance of all Upaniṣads. (8)

आगमा बहुधा प्रोक्ताः शिवेन परमात्मना ।
शैवं पाशुपतं सोमं लाकुलं चेति भेदतः ॥९॥

Āgamas are of many kinds as told by Śiva the Supreme Self. They are classified as Śaiva, Pāśupata, Soma and Lākula. (9)

Notes : Āgamas have come down to us in our tradition to fulfil the purpose of Veda. For the Vedic mantras to be fruitful, their use in proper form (anuṣṭhāna) is essential. Āgamas mention ṛṣi, devatā, chandas, pallava, etc., of the mantras and teach their employment in due form. In order that the Vedic mantras produce their effects, they should be mastered (svādhīna). For this purpose, the procedure of Puraścaraṇa is essential. 1. pañcāṅgopāsanā, 2. japa, 3. homa, 4. tarpaṇa, 5. abhiṣeka and 6. rudrabhojana — these six constitute the aṅgas (parts) of Puraścaraṇa. Gītā, sahasranāma, stava, kavaca and hṛdaya come under Pañcāṅgopāsanā. Every mantra requires the pallavas – namaḥ, svāhā, vaṣaṭ, hum, vaṣaṭ, and phaṭ, aṅganyāsa, karanyāsa, digbandhana, etc. All these are given in detail in the Āgamas. The Veda and Āgamas are thus closely related and both are equally authoritative.

व्याख्या— परमात्मना शिवेन शैवमिति पाशुपतमिति सोममिति लाकुलमिति च भेदात् आगमा बहवः प्रोक्ताः ।

Āgamas told by Śiva, the Supreme Self, are of various kinds as they are distinguished as Śaiva, Pāśupata, Soma and Lākula. (9)

व्याख्या— ननु शिवोक्ततन्त्राणां बाहुल्यात् तानि सर्वाणि वेदवत् प्रमाणानि किम् इत्यत्राह—

Then since the Tantras (Āgamas) told by Śiva are too many, is it meant that all of them are authoritative like Veda? Here it is said—

तेषु शैवं चतुर्भेदं तन्त्रं सर्वविनिश्चितम् ।
वामं च दक्षिणं चैव मिश्रं सिद्धान्तसंज्ञकम् ॥१०॥

Among them (Āgamas) Śaiva is of four kinds as decided by all. They are Vāma, Dakṣiṇa, Miśra and Siddhānta. (10)

व्याख्या— तेषु शैवतन्त्रं चतुर्भेदवदिति सर्वैरागमज्ञैर्विनिश्चितम् । ते के भेदा इत्यत्राह — ‘वामं च दक्षिणं चैव मिश्रं सिद्धान्तसंज्ञकम्’ इति ॥१०॥

Among them Śaivatantra is fourfold. This is decided by all the knowers of Āgamas (scholars in Āgamas). Which are those four kinds? To this the answer is – ‘Vāma, Dakṣiṇa, Miśra and Siddhānta’. (10)

व्याख्या— अथ तत्स्वरूपं प्रकटयति शक्तीत्यादिना –

The nature of those will be made clear with the stanza beginning with “Śakti”—

शक्तिप्रधानं वामाख्यं दक्षिणं भैरवात्मकम् ।
सप्तमातृपरं मिश्रं सिद्धान्तं वेदसंमतम् ॥११॥

Vāmatantra has the predominance of Śakti, Dakṣiṇatantra has Bhairava as its deity, Miśratantra is dedicated to Saptamātrīkās and Siddhānta is agreeable to Veda. (11)

व्याख्या— वामाख्यतन्त्रं शक्तिपरम्, दक्षिणतन्त्रं भैरवपरम्, मिश्रतन्त्रं ब्राह्म्यादिसप्तमातृकापरम्, सिद्धान्तं वेदसंमतं सिद्धान्ताख्यं शैवतन्त्रं वेदसंमतम् । अनेन सिद्धान्ताख्यशैवतन्त्रमेव वेदसंमतत्वाद् वेदवत् प्रमाणम् । शिष्टमवेदसंमतत्वात् तद्वन्न भवतीति सूचितम् ॥११॥

The Tantra called Vāma is in favour of Śakti; Dakṣiṇatantra pertains to Bhairava; Miśratantra is dedicated to seven Mātṛkās (mothers), viz., Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī and Cāmuṇḍā; Siddhāntatantra is in agreement with Veda, i.e., the Śaivatantra called Siddhānta is agreeable to Veda. Accordingly the Śaivatantra called Siddhānta is authoritative like Veda because it is acceptable to Veda. The rest of the Tantras being not acceptable to Veda, are not so (i.e., authoritative). (11)

व्याख्या— ननु सिद्धान्ताख्यशैवतन्त्रं कथं वेदसंमतमित्यत्राह—

If it is asked as to how the Śaivatantra called Siddhānta is acceptable to Veda, the author says —

वेदधर्माभिधायित्वात् सिद्धान्ताख्यः शिवागमः ।

वेदबाह्यविरोधित्वाद् वेदसंमत उच्यते ॥१२॥

The Śivāgama (Śaivatantra) called Siddhānta is said to be acceptable to Veda because it advocates the Dharma that is taught in Veda and also because it opposes whatever that is outside or unacceptable to Veda. (12)

व्याख्या— वेदोक्तभस्मलिङ्गधारणादिधर्मप्रतिपादकत्वाद् वेदबाह्य-जैनचार्वकादिमतनिरासकत्वात् सिद्धान्ताख्यः शिवागमो वेदसंमत इत्युच्यत इत्यर्थः ॥१२॥

The Śivāgama called Siddhānta is said to be acceptable to Veda because it advocates the dharma such as application of Bhasma, wearing the Liṅga, etc., which are taught in Veda and because it refutes the systems opposed to Veda such as Jaina, Cārvāka, etc. (12)

व्याख्या— एवं वेदसंमतत्वात् सिद्धान्तो वेदवत् प्रमाणमित्याह—

Thus the author says that Siddhānta is authoritative like Veda because it is acceptable to Veda—

वेदसिद्धान्तयोरैक्यमेकार्थप्रतिपादनात् ।

प्रामाण्यं सदृशं ज्ञेयं पण्डितैरेतयोः सदा ॥१३॥

Veda and Siddhānta are one because they propound the same doctrine. Authoritativeness of the two should always be grasped as similar by the learned. (13)

व्याख्या— “सर्ववेदेषु यद् दृष्टं तत्सर्वं तु शिवागमे” इति वीरागमोक्ते-र्वेदसिद्धान्तयोरैकार्थत्वाद् वेदवत् सिद्धान्तोऽपि प्रमाणमिति भावः ॥१३॥

According to the Vīrāgama statement meaning that ‘whatever is found in all the Vedas is found in Śaivāgamas’, Veda and Siddhānta teach the same doctrine and hence Siddhānta is also authoritative like Veda. This is what is meant here. (13)

Notes : सर्ववेदेषु... (Vi. A.).

व्याख्या— अथैवंविधसिद्धान्ताख्यशिवागमे किं प्रतिपाद्यत इत्यत्राह—

Then if it is asked as to what is propounded in the Śivāgama called Siddhānta, the answer is given here—

सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।

निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ॥१४॥

In the latter part of the great traditional lore called Siddhānta which starts with Kāmika and which is taught by Śiva, the supreme doctrine of Vīraśaiva is advocated. (14)

व्याख्या— शिवोक्ते सिद्धान्ताख्ये कामिकादिवातुलान्ते महातन्त्रे उत्तरभागे परं सर्वोत्कृष्टं वीरशैवमतं निर्दिष्टमुपदिष्टम् । अनेन पूर्वभागे शैवमुपदिष्टमिति सूचितम् ॥१४॥

In the latter part of the great traditional lore called Siddhānta which begins with Kāmika and ends with Vātula

and which is taught by Śiva, the Supreme, i.e., all - surpassing doctrine of Viraśaiva is advocated, i.e., taught. It is indicated by this that in the former part of Śivāgama, Śaiva doctrine is taught. (14)

Notes : Mahātantra = Great Tantra (traditional lore). Vide notes under 5.7 above.

व्याख्या— अथ वेदशिरस्यपि वीरशैवशब्दं दर्शयति—

Then the author explains the term ‘Viraśaiva’ according to Upaniṣads (the latter part of Veda)—

विद्यायां शिवरूपायां विशेषाद् रमणं यतः ।

तस्मादेते महाभागा वीरशैवा इति स्मृताः ॥१५॥

It is because of the special experience of bliss in the knowledge in the form of Śiva that these great souls are called as ‘Viraśaivas’. (15)

व्याख्या— शिवरूपायां ब्रह्मस्वरूपायां विद्यायां “वेदान्तवाक्यजा विद्या” इति सूतमीतोक्ते-वेदान्तवेद्यायां विद्यायां विशेषाद् यतः कारणाद् रमणं रतिरस्ति, तस्माद् एते तत्र रतिमन्तो महाभागाः परमश्रेष्ठा वीरशैवा इति स्मृता इत्यर्थः ॥१५॥

According to a statement of Sūtagītā, viz, ‘Vedanta-vākyajā vidyā’ (knowledge is that which arises from the statements of Vedānta, i.e., Upaniṣads), the knowledge of Brahman in the form of Śiva is the knowledge that is to be grasped from Vedānta, i.e., Upaniṣads. It is because those persons of supreme eminence, who are the blessed ones, have great attachment to that knowledge that they are regarded as Viraśaivas. (15)

Notes : ‘Vidyāyām ramate iti vīrah’ – vīra means ‘he who takes delight in the spiritual knowledge.’ The spiritual knowledge is in the form of Paraśivabrahman. It is that which is derived

from Vedānta or Upaniṣads. Thus Viraśaivas are those who take delight in the knowledge of Paraśiva brahman. See the derivation given in the next stanza. वेदान्तवाक्यजा विद्या (Sū. Gī.).

व्याख्या— अथ वेदागममस्तकयोरपि वीरशैवशब्दनिर्वचनं दर्शयति—

Then the author shows the derivation of the term ‘Viraśaiva’ according to the latter parts of both Vedas and Āgamas—

वीशब्देनोच्यते विद्या शिवजीवैक्यबोधिका ।

तस्यां रमन्ते ये शैवा वीरशैवास्तु ते मताः ॥१६॥

The term “vī” stands for “vidyā” (knowledge) which teaches the identity of Śiva and Jīva. Those devotees of Śiva who take delight in that are called Viraśaivas. (16)

व्याख्या— शिवजीवैक्यबोधिका लिङ्गाङ्गरूपशिवजीवैक्यप्रकाशिका विद्या वीशब्देन उच्यते पण्डितैः कथ्यत इत्यर्थः, “वी गतिव्याप्तिप्रजनकान्त्यसन-खादनेषु” इति धातोस्तस्यां विद्यायां ये शैवाः शिवभक्ताः रमन्ते ते तु वीरशैवा इति मताः संमता इत्यर्थः ॥१६॥

The knowledge inculcating the identity of Śiva and Jīva, i.e., revealing the identity of Śiva and Jīva in the form of Liṅga and Aṅga, is told by the term “vī”. It is spoken by the scholars, in accordance with the meaning of the root “vī” which means ‘to move, to pervade, to produce, to beautify, to throw or to eat’; those ‘Śaivas’, i.e., the devotees of Śiva who take delight in that knowledge are regarded as Viraśaivas, i.e., are accepted as Viraśaivas.(16)

Notes : The root “vī” has several meanings as noted in the commentary. One of its meanings is ‘to move, to go’. All roots which give the meaning of movement (gati) convey also the meaning of ‘knowing’ — ‘sarve gatyarthakā dhātavo jñānārthakā bhavanti’. Accordingly the root “vī” means knowledge. The

knowledge meant here is the one of identity of Śiva and Jīva, who are called Liṅga and Aṅga respectively in the technicality of Viraśaivism. Paraśiva is called Liṅga because everything gets absorbed into him — “Layanāliṅgamucyate” (Sūks. Ā., kri. pā., 3.51). Liṅga is said to be Paraśivabrahman because the entire world consisting of the immovable and the movable objects is contained in its belly and from it again the world is produced — “liyate gamyate yatra yasmāt talliṅgam”:

जठरे लीयते सर्वं जगत् स्थावरजङ्गमम् ।
पुनरुत्पद्यते यस्मात्तद् ब्रह्म लिङ्गसंज्ञकम् ॥

(Candra. J. Ā., kri. pā.3.8). (vide also the present work, subsequently 12.33); Anu. Sū. 3.3—

लीयते गम्यते यत्र येन सर्वं चराचरम् ।
तदेतल्लिङ्गमित्युक्तं लिङ्गतत्त्वपरायणैः ॥

The Jīva is called Aṅga because it moves to Paraśiva-brahman. “Am” means ‘Brahman’ who is mere ‘sat’ and “gam” means ‘gacchati’ (goes to). Thus the persons learned in Viraśaivism call Jīva as “Aṅga”:

अमिति ब्रह्मसन्मात्रं गच्छतीति गमुच्यते ।
रूप्यतेऽङ्गमिति प्राज्ञैरङ्गतत्त्वविचिन्तकैः ॥ (Anu. sū., 4. 4).

व्याख्या— अथ वीरमाहेश्वरशब्दनिर्वचनं करोति —

Then the author gives the derivation of the term Vīramāheśvara—

विद्यायां रमते यस्मान्मायां हेयां श्वद्वरहेत् ।

अनेनैव निरुक्तेन वीरमाहेश्वरः स्मृतः ॥१७॥

Through the etymology in the form of ‘vidyāyām ramate’ (one who takes delight in knowledge) and ‘heyām mayām śvavad rahet’ (one who discards detestable Māyā as it were a dog), one gets the designation of “Vīramāheśvara”. (17)

व्याख्या— यस्माल्लिङ्गाङ्गसम्बन्धकारणार्थं शिवजीवैक्यप्रकाशिकायां विद्यायां रमते, मायां जगद्रूपां हेयां त्यजनीयां श्वच्छुनकवद् रहेन्निवारयेत्, अनेनैव निरुक्तेन एकद्वित्र्यादिपदगताद्यक्षरप्रवचनेनैव वीरमाहेश्वर इत्यन्वर्थानाम्ना स्मृत इत्यर्थः ॥१७॥

In order to realise the relation between Liṅga (Śiva) and Aṅga (Jīva), one takes delight in the knowledge which reveals the identity of Śiva and Jīva and relinquishes the detestable Māyā in the form of transmigration as one would discard a dog. Through this etymology, i.e., through the explanation of the first syllables of one, two, three or more words, one is called Vīramāheśvara true to its meaning. (17)

Notes : Vī-vidyāyām, ra-ramaṇam, mā-māyām, he-heyām, śva-śvavad, ra-rahēt = Vī-ra-mā-he-śva-ra. As per this etymology the term ‘Vīramāheśvara’ true to its intended meaning means “one who takes delight in the knowledge of identity between Śiva and Jīva (Liṅga and Aṅga) and gives up the detestable Māyā in the form of saṁsāra.”

व्याख्या— एवं वेदान्तसिद्धवीरशब्दसिद्धान्तप्रसिद्धशैवशब्दमहेश्वर-शब्दांश्च विविच्यानन्तरं वेदागमशिरःसिद्धवीरशैववीरमाहेश्वरस्वरूपं षड्भिः सूत्रैर्विशदयति । तत्र प्रथमं वीरशब्दः कथं वेदान्तप्रसिद्ध इत्यत्राह —

Thus after having explained the term ‘Vīra’ as found in Vedānta and the terms Śaiva and Māheśvara as found in the Siddhānta, the author elucidates in six stanzas the nature of Viraśaiva and Vīramāheśvara according to the latter parts of Vedas and Āgamas. First he shows how the word Vīra is well known in Vedānta —

वेदान्तजन्यं यज्ज्ञानं विद्येति परिकीर्त्यते ।

विद्यायां रमते तस्यां वीर इत्यभिधीयते ॥१८॥

That knowledge which arises from Vedānta is called as 'Vidyā'. He who takes delight (ramate) in that knowledge is designated as 'Vīra'. (18)

व्याख्या— “वेदान्तवाक्यजा विद्या” इति सूतगीतोक्तेर्वेदान्तवाक्य-
प्रकाशयं यज्ज्ञानं सा विद्या, तस्यां यो रमते स वीर इत्यर्थः ॥१८॥

According to the statement of Sūtagītā meaning “knowledge is that which arises from the Upaniṣadic statements”, what is revealed by the sentences of the Upaniṣads is 'Vidyā' (knowledge). He who takes delight in it is the Vīra. (18)

Notes : In the light of the earlier stanzas in this context, the world 'Vidyā' should be understood as 'Śivaikyajñānabodhikā vidyā'. The same is called 'brahmaikyajñāna' in the Upaniṣads. वेदान्तवाक्यजा... (Sū. Gī.).

व्याख्या— एवं वेदान्तप्रसिद्धवीरशब्दपूर्वकत्वेन सिद्धान्तप्रसिद्ध-
शिवतत्त्वज्ञाननिष्ठान् शैवान् माहेश्वरतत्त्वकर्मनिष्ठान् माहेश्वरांश्च सार्धसूत्रेण
स्फुटयति —

Thus the author elucidates below in one and a half stanza the nature of Śaivas and Māheśvaras who are well known in the Śaivāgamas with the prefix in the form of 'Vīra'; they are also well known in the Upaniṣads as those who are devoted to the knowledge of Śivatattva (principle of Śiva) and who are devoted to the actions relating to the principle of Māheśvara respectively —

शैवैर्माहेश्वरैश्चैव कार्यमन्तर्बहिःक्रमात् ।

शिवो महेश्वरश्चेति नात्यन्तमिह भिद्यते ॥१९॥

यथा तथा न भिद्यन्ते शैवा माहेश्वरा अपि ।

The worship of the Liṅga (kāryam) by the Śaivas and the Māheśvaras is in method internal and external

respectively. Just as between Śiva and Maheśvara there is not much of a difference, similarly between Śaivas and Māheśvaras there is not much of a difference. (19-20)

व्याख्या— शैवैर्वीरशब्दपूर्वकशैवैः वीरशैवैरित्यर्थः । माहेश्वरैर्वीर-
माहेश्वरैश्च अन्तर्बहिःक्रमात्, शिवलिङ्गार्चनमिति शेषः, कार्यं कर्तुं योग्यम् ।
एवं स्थिते शिवो निष्कलः शिवो, महेश्वरः सकलः सदाशिवश्चेति स्थितौ । इह
“शिवः शूली महेश्वरः” इत्यभिधानगणपाठे यथात्यन्तं न भिद्यते, तयोरान्य-
न्तिकभेदो नास्ति ॥१९॥ तथा शैवाः शिवसम्बन्धिनो वीरशैवा माहेश्वरा
महेश्वरसम्बन्धिनो वीरमाहेश्वराश्च न भिद्यन्ते भिन्ना न भवन्ति । अत्र सदाशिवस्य
सोपाधिकत्वेऽपि तदुपाधैर्वक्ष्यमाणारीत्या सत्त्वगुणप्रधानत्वेन नापरत्वात्
तयोरान्यन्तिकभेदो नास्तीति भावः ॥ १९-२० ॥

The duty to be performed, which is the worship of the Śivaliṅga, by the Śaivas, who with the prefix Vīra are Vīraśaivas, and by the Māheśvaras, i.e., Viramāheśvaras, is in approach internal and external respectively. In this context Śiva stands for 'niṣkala-Śiva' and Maheśvara for 'sakala-Sadāśiva'. Here just as in the Gaṇapāṭha containing names like 'Śivaḥ śūlī maheśvaraḥ' there is not much of difference (among synonyms), so in the case of Śaivas, i.e., Vīraśaivas who are related to Śiva, and Māheśvaras, i.e., Viramāheśvaras who are related to Maheśvara, there is not much of a difference. Here what is intended is that although Sadāśivatattva is restricted by certain limitations, yet it is not different due to the fact that it has predominance of Sattvagūṇa. (19-20)

Notes : Śiva is 'niṣkala' because he is free from all limitations. In Śaivaparibhāṣā, Sadāśiva is 'sakalanīṣkala' and Maheśvara is regarded as separate from Sadāśiva and as 'sakala' (Śai. Pa., p.33).

व्याख्या— अथ शैवमाहेश्वरयोरन्तर्बहिरूपलिङ्गार्चनं यदुक्तं तत्की-
दृशमित्यत्राह—

Then what are said to be the worship of internal Liṅga and the worship of external Liṅga as points of difference between Śaivas and Māheśvaras, are explained as to how they are —

शिवाश्रितेषु ते शैवा ज्ञानयज्ञरता नराः ॥२०॥

माहेश्वराः समाख्याताः कर्मयज्ञरता भुवि ।

तस्मादाभ्यन्तरे कुर्युः शैवा माहेश्वरा बहिः ॥२१॥

They are Śaivas who are the persons engaged in the sacrifice in the form of knowledge (20), while Māheśvaras are said to be those who are engaged in the sacrifice in the form of action. Hence Śaivas do internal worship and Māheśvaras do external worship. (20-21)

व्याख्या— शिवाश्रितेषु ये नराः पुरुषाः ज्ञानयज्ञरता हृत्कमलस्थ-
चिल्लिङ्गपूजायां प्रीतियुक्तास्ते शैवा वीरशैवा इत्यर्थः ॥२०॥ कर्मयज्ञरताः
करकमलस्थक्रियालिङ्गपूजायां प्रीतियुक्ता माहेश्वरा वीरमाहेश्वरा इति भुवि
समाख्याताः प्रख्याता इत्यर्थः । तस्मात् शैवा आभ्यन्तरे हृत्कमले कुर्युः, ज्ञान-
काण्डप्रतिपादितप्राणलिङ्गशरणशिवैक्यस्थलोक्तधर्माचरणं कुर्युरित्यर्थः ।
माहेश्वरा वीरमाहेश्वरा बहिः कर्मकाण्डस्थभक्तमाहेश्वरप्रसादिस्थलोक्तधर्माचरणं
कुर्युरित्यनुषङ्गः । “ज्ञानं प्रधानं न तु कर्महीनं कर्मप्रधानं न तु चिद्विहीनम् ।
तस्माद् द्वयोरेव भवेत् प्रसिद्धिर्न ह्येकपक्षो विहगः प्रयाति ॥” “न क्रियारहितं
ज्ञानं न ज्ञानरहिता क्रिया । अपश्यन्नन्धको दग्धः पश्यन् पङ्कजं दह्यते ॥”
इत्यादिवचनात् शैवमाहेश्वरयोर्ज्ञानं क्रिया च समानैवेत्यनुसन्धेयम्, किन्तु
बाह्यान्तरपूजाप्रीतिमात्रं विशिष्यत इति ॥२१॥

Among those who have resorted to Śiva, those persons who are devoted to the sacrifice in the form of knowledge, i.e., those who have great liking for the worship of Liṅga in the form of knowledge (cit) stationed in the lotus of heart, are the Śaivas, i.e., Viraśaivas. (20) Those who are devoted

to the sacrifice in the form of action, i.e., those who have great liking for the worship of the Iṣṭaliṅga placed on the lotus-like (left) palm, are well known in the world as Māheśvaras, i.e., Vīramāheśvaras. Hence, Śaivas, i.e., Viraśaivas, do their (worship) inside, i.e., in the lotus of heart. It means that they do the religious practices taught in relation to Prāṇaliṅgasthala, Śaraṇasthala and Aikyasthala which are propounded in the section about knowledge (Jñānakāṇḍa). Māheśvaras, i.e., Vīramāheśvaras do their worship outside, i.e., on the lotus of the (left) palm. That is to say that they undertake the practices taught in relation to Bhaktasthala, Māheśvarasthala and Prasādisthala which are expounded in the section about action (Karmakāṇḍa). This is a necessary explanation to be connected here. “Jñānam pradhānam, etc.”—“knowledge is important, but not without action and action is important, but not without knowledge; hence, both are well known; bird cannot fly with one wing”. “Na kriyārahitam, etc.”—“Knowledge cannot be without action, nor action can be without knowledge; the blind person was burnt without being able to see and the lame person was burnt although he could see (but without being able to run)”. In accordance with these statements, the knowledge and the action of the Śaivas and the Māheśvaras respectively are equal. This must be understood. The difference between them lies only in their deep liking for internal or external worship. (21)

Notes : “Jñānam pradhānam, etc.” (Abhiyukta-vacana). “Na kriyārahitam jñānam, etc.” (Śivarahasya). See also:

ज्ञानं हि परमेशस्य गदितं मुक्तिदं मुने ।
तत्कर्मसहितं प्रोक्तं मुक्तिदानाक्षमं त्विति ॥
अपश्यन्नन्धको दग्धः पश्यन् दहति पङ्कजः ।
अन्धपङ्कजदन्त्योन्यसापेक्षे ज्ञानकर्मणी ॥

(Candra. J. Ā, kri.pā., 12.5-6)

“The knowledge of Parameśvara is said to bring liberation. But it is said to be capable of bringing liberation when it is coupled with action. Without seeing the blind man was burnt and although seeing the lame man was burnt. Knowledge and action are mutually dependent like the blind man and the lame man.”

वीरशैवाः षड्भेदाः

वीरशैवास्तु षड्भेदाः स्थलधर्मविभेदतः ।

भक्तादिव्यवहारेण प्रोच्यन्ते शास्त्रपारगैः ॥२२॥

Six Divisions of Viraśaivas
(Ṣaṭ-sthalas)

Viraśaivas are six - fold depending on the difference in the religious practices of Sthalas. They are called in practice as Bhakta, etc., by the experts in Śāstras (religious lore). (22)

व्याख्या— अथ वीरमाहेश्वरा इति प्रसिद्धवीरशैवास्तु भक्तादि-
शिवैक्यान्तव्यवहारेण स्थलधर्मविभेदतः पिण्डादिवृत्तिज्ञानशून्यान्तःस्थला-
चारभेदतः षड्भेदाः षड्विधभेदवन्त इति शास्त्रपारगैः प्रोच्यन्त इत्यर्थः ॥२२॥

Then the Viraśaivas who are well known as Vira-
māheśvaras, are six-fold or of six divisions in usage from
Bhakta to Aikya. That depends upon the differences in the
religious practices of the Sthalas, i.e., the differences in the
practices of Sthalas from Piṇḍasthala to Jñānaśūnyasthala.
They are said to be so by those who are well versed in
Śāstras. (22)

Notes : The word ‘Sthala’ is the most important technical
term in Viraśaivism. ‘Sthala’ is a Sanskrit word meaning ‘place’
or ‘ground’. But it has special connotations in Viraśaiva philosophy.
In its highest application, it stands for ‘Paraśivabrahman’ in the
sense that it is the source from which the entire universe emerges,
the station on which it is maintained and the receptacle into which

it is dissolved in the end. ‘Stha’ in Sthala stands for that source
wherein the world is originally stored and maintained (sthīyate)
and ‘la’ stands for the same source into which the world is once
again merged in the end (liyate):

स्थीयते लीयते यस्मिन् मुक्तः संसारपद्धतेः ।

तदेव स्थलमित्युक्तं स्थलतत्त्वविशारदैः ॥

(Sūks. Ā., kri. pā., 4.54)

“That in which the world resides and into which it merges
when it is released from bondage, is itself called Sthala by those
who are experts in the knowledge of the principle of Sthala”.

अहमेव जगत्स्रष्टा पुनर्मय्येव लीयते ।

अहमेव स्थलं विद्धि षड्विधं मम रूपकम् ॥ (Pāra. Ā., 4.7)

(Vide also Anu.Sū ., 2.2-9). Thus ‘Sthala’ stands for Paraśiva-
brahman in its highest spiritual sense. But ‘Sthala’ is also used in
Viraśaivism in its common sense of stage, step, a temporary resting
place for the progressing soul on its spiritual pilgrimage. At each
‘Sthala’, the aspirant gets sufficient experience to ascend to its
higher stage. It is in this sense that the term ‘Sthala’ is used in
the stanza (22) under study.

व्याख्या— अथ तच्छास्त्रभेदं दर्शयति —

Then the author reveals the difference in their Śāstra—

शास्त्रं तु वीरशैवानां षड्विधं स्थलभेदतः ।

धर्मभेदसमायोगाद् अधिकारिविभेदतः ॥२३॥

The Śāstra of the Viraśaivas is six-fold depending upon
the differences in Sthalas, differences in religious practices
ordained and differences in eligibility for each stage. (23)

व्याख्या— वीरशैवानां शास्त्रं तु विशेषद्योतकम्, स्थलभेदतः स्थल-
भेदात्, धर्मभेदसमायोगात् स्थलोक्तसदाचारभेदसम्बन्धात्, अधिकारिविभेदतः
स्थलनिष्ठभक्ताद्यधिकारिभेदतश्च षड्विधः षट्प्रकारवदित्यर्थः । अस्य शास्त्रस्य

वीरशैवधर्मनिष्ठः सन् मुमुक्षुर्भक्तो अधिकारी; शिवभक्तिलभ्यशिवैक्यरूप-
परमुक्तिः प्रयोजनम्, एकोत्तरशतस्थलज्ञानं विषयः, अस्य ज्ञानस्य शास्त्रेण
प्रकाश्यप्रकाशकभाव एव सम्बन्धः। एवमनुबन्धचतुष्टयवदेतच्छास्त्रम्॥२३॥

The Śāstra of Vīraśaivas has some speciality, (as compared to other Śāstras). On the basis of the differences in Sthalas, the relation with the differences in the religious practices told in those Sthalas and the differences in the eligible persons for each stage, i.e., in the eligible persons such as Bhakta, etc., it (the Śāstra) is six-fold, i.e., has six divisions or kinds. Of this Śāstra the eligible person (adhikārin) is the devotee who is a firm adherent of Vīraśaivism and who is an aspirant of liberation. The highest liberation in the form of becoming one with Śiva to be obtained by devotion to Śiva is the purpose served (prayojana). The knowledge of one hundred and one Sthalas is the subject-matter (viṣaya). The relation between that knowledge and the Śāstra is that of the revealed and the revealer respectively. Thus this Śāstra is endowed with four preliminary requirements (anubandha-catuṣṭaya). (23)

Notes : It is noted above (notes on 22) that Sthala in its highest application refers to Paraśivabrahman. That Sthala divided itself through the vibration of its Śakti into two as Liṅgasthala and Aṅgasthala (Anu.sū 2.10). Liṅga is Śiva and Aṅga is Jīva. Hence Aṅgasthalas are those that pertain to the religious practices and their philosophical background to be practised and known by the Jīva in his spiritual pilgrimage. The Liṅgasthalas are those that pertain to Paramātman (Śiva); they describe the greatness of the Liṅgaikya as Guru, Liṅga, Jaṅgama, each in three forms, for the illumination of the aspirant in the Bhaktasthala; similarly in the other Sthalas that follow, i.e., Māheśvara, etc., the Liṅgasthalas provide the knowledge as required for the aspirant who has risen higher and higher in his pursuit of Mukti. Thus under each of the main six Sthalas,

Bhaktasthala, etc., there are certain number of sub-Sthalas called Aṅgasthalas and Liṅgasthalas. There are in all forty-four Aṅgasthalas and fifty-seven Liṅgasthalas; the total member of sub-Sthalas is one hundred and one. Hence the Vīraśaiva doctrine is called Ekottaraśatasthalasiddhānta, the doctrine of one hundred and one Sthalas. This is an expanded form of what is well known as Ṣaṣṭsthalasiddhānta, taking the one hundred and one sub-Sthalas from Piṅḍasthala to Jñānaśūnyasthala into consideration.

व्याख्या— अथ स्थलक्रमं निरूपयति —

Then the author presents the order of Sthalas —

आदौ भक्तस्थलं प्रोक्तं ततो माहेश्वरस्थलम्।

प्रसादिस्थलमन्यत्तु प्राणलिङ्गस्थलं ततः॥

शरणस्थलमाख्यातं षष्ठमैक्यस्थलं मतम्॥२४॥

The first one is said to be the Bhaktasthala, then the Māheśvarasthala. Prasādīsthala is another. Then comes the Prāṇaliṅgīsthala. Śaraṇasthala is then told. Aikyasthala is regarded as the sixth. (24-25)

व्याख्या— स्पष्टम्॥२४-२५॥

It is clear. (24)

Notes : It may be noted here that from Bhaktasthala to Aikyasthala, the Aṅgasthalas are in decreasing number while the Liṅgasthalas are in increasing number. Thus: I. Bhaktasthala: 15 Aṅgasthalas and 9 Liṅgasthalas; II. Māheśvarasthala: 9 Aṅgasthalas and 9 Liṅgasthalas; III. Prasādīsthala: 7 Aṅgasthalas and 9 Liṅgasthalas; IV Prāṇaliṅgīsthala: 5 Aṅgasthalas and 9 Liṅgasthalas; V. Śaraṇasthala: 4 Aṅgasthalas and 12 Liṅgasthalas; and VI. Aikyasthala : 4 Aṅgasthalas and 9 Liṅgasthalas. (Aṅgasthalas: 15+9+7+5+4+4 = 44+Liṅgasthalas: 9+9+9+9+12+9 = 57; Total 44+57 = 101).

The six Sthalas enumerated are the same as those enumerated in the Śaivāgamas :

भक्तो माहेश्वरश्चैव प्रसादी प्राणलिङ्गकः।

शरणः शिवलिङ्गैक्यः स्थलषट्कं मम प्रियम्॥ (Pāra. Ā., 6.8)

It may be noted here that the Pārameśvarāgama identifies Śiva's six āngas called Sarvajñatā, Tr̥pti, Anādibodha, Svatantratā, Aluptaśakti and Anantaśakti with Bhaktasthala, Māheśvarasthala, Prasādīsthala, Prāṇalingīsthala, Śaraṇasthala and Aikyasthala respectively and considers this as Aṅgasthalarahasya (Pāra. Ā., 6.33-39). Sūkṣmāgama speaks of these as Aṅgasthalas :

अङ्गस्थलं समासेन वक्ष्ये षड्विधमादितः।

यस्मिन् ज्ञाते महादेवि ज्ञायते चाधिकं ततः॥

भक्तो माहेश्वरश्चैव प्रसादी प्राणलिङ्गकः।

शरणः शिवलिङ्गैक्यः षट्स्थलानि हि पार्वति॥

(kri.pā., 8.31-32)

Further six Liṅgas, viz., Ācāralinga, etc., are mentioned and related to the six Sthalas, Bhakta, etc., called Aṅgasthalas:

आदावाचारलिङ्गं स्यात्ततश्च गुरुलिङ्गकम्।

शिवलिङ्गं ततो ज्ञेयं चरलिङ्गमतःपरम्॥

ततः प्रसादलिङ्गं स्यान्महालिङ्गमतः परम्॥

(Sūkṣ. Ā., kri. pā., 8.4)

एवं लिङ्गस्थलं देवि तदङ्गस्थलयोगतः।

पूर्वं पूजासमायोगादुत्तरोत्तरमाश्रयेत्॥

(Sūkṣ. Ā., kri. pā., 8.76).

Thus the terms Aṅgasthala and Liṅgasthala were well known in the Śaivāgamas. They were applied to the cases of six Sthalas, Bhakta, etc., and six Liṅgas, Ācāra, etc. The same terms have been expanded to include the cases of forty - four Aṅgasthalas and fifty-seven Liṅgasthalas coming under the six Sthalas, Bhakta, etc. It is in the Siddhāntaśikhāmaṇi that we find for the first time this arrangement of one hundred and one Sthalas. (For the etymology of Liṅga and Aṅga to mean Śiva and Jiva respectively, vide Anu. sū., 3.3-4 and 4.3-4).

भक्तस्थलम्

भक्तस्थलं प्रवक्ष्यामि प्रथमं कलशोद्भव ।

तदवान्तरभेदांश्च समाहितमनाः शृणु ॥२५॥

Bhakta-sthala

O Agastya, Pitcher-born Sage, I shall first tell you about Bhaktasthala and its sub-varieties. Listen to me with your mind extremely attentive. (25)

व्याख्या— अथैवमुद्दिष्टस्थलेषु क्रमप्राप्तभक्तस्थलं तदवान्तरभेदांश्च वक्ष्यामि, शृण्वित्यन्वयः ॥२५॥

Then among the Sthalas enumerated, I shall speak of the Bhaktasthala which comes first in order and its sub-Sthalas. 'Please listen' is the connection. (25)

व्याख्या— अथ भक्तस्थलं लक्षयति —

Then the author defines Bhaktasthala —

शैवी भक्तिः समुत्पन्ना यस्यासौ भक्त उच्यते ।

तस्यानुष्ठेयधर्माणामुक्तिर्भक्तस्थलं मतम् ॥२६॥

He in whom devotion of Śiva has arisen is called Bhakta. Bhaktasthala consists in the exposition of the religious practices to be practised by him (i.e., the Bhakta). (26)

व्याख्या— यस्य शिवसम्बन्धिनी भक्तिरुत्पन्ना, सोऽसौ भक्त इत्युच्यते । तस्य भक्तस्यानुष्ठेयधर्माणामाचरणीयवीरशैवधर्माणाम् उक्तिः — “सदाचारः शिवे भक्तिर्लिङ्गे जङ्गम एकधीः । लाञ्छने शरणे भक्तिर्भक्तस्थलमनुत्तमम्” इत्याद्युपदेशेन भक्तस्थलमिति मतं संमतमित्यर्थः ॥२६॥

He in whom devotion relating to Śiva is born, is called Bhakta. According to the teaching “Sadācāraḥ, etc.” — i.e.,

‘Pure practices, devotion to Śiva, uniform attitude towards Liṅga and Jaṅgama and devotion to sacred marks, dress, etc., and to Śarana, constitute the unsurpassed Bhaktasthala’. Thus it is accepted. (26-27)

Notes : “Sadācāraḥ, etc.,” (Quoted in the commentary; source not known). The special feature of Bhakta is his devotion to Śiva. It means he should have devotion towards Śiva, i.e., the three forms of Śiva, viz., Guru, Liṅga and Jaṅgama:

गुरौ च जङ्गमे लिङ्गे तारतम्याविशेषतः।
पूजयेत् त्रिविधं रूपं तद्भक्तस्थलमुच्यते ॥

(Pāra. Ā., 6.9; see also 6.11-12)

व्याख्या— अथ पिण्डादिभक्तस्थलावान्तरस्थलानि पञ्चदशेत्युक्त्वा तान्युद्दिशति—

Then the author mentions the sub-Sthalas of Bhaktasthala starting from Piṇḍasthala as fifteen and enumerates them —

अवान्तरस्थलान्यत्र प्राहुः पञ्चदशोत्तमाः।
पिण्डता पिण्डविज्ञानं संसारगुणहेयता।
दीक्षा लिङ्गधृतिश्चैव विभूतेरपि धारणम्।
रुद्राक्षधारणं पश्चात् पञ्चाक्षरजपस्तथा ॥२८॥
भक्तमार्गक्रिया चैव गुरोर्लिङ्गस्य चार्चनम्।
जङ्गमस्य तथा ह्येषां प्रसादस्वीकृतिस्तथा ॥२९॥
अत्र दानत्रयं प्रोक्तं सोपाधि निरुपाधिकम्।
सहजं चेति निर्दिष्टं समस्तागमपारगैः।
एतानि शिवभक्तस्य कर्तव्यानि प्रयत्नतः ॥३०॥

Here the noble persons say that there are fifteen sub-Sthalas as — 1. Piṇḍasthala, 2. Piṇḍajñānasthala,

3. Saṁsāraheyasthala, 4. Dikṣālakṣana-Gurukāruṇyasthala, 5. Liṅgadhāraṇasthala, 6. Vibhūtidhāraṇasthala, 7. Rudrākṣadhāraṇasthala, 8. Pañcākṣarījapasthala, 9. Bhaktamārgakriyasthala, 10. Ubhayasthala, 11. Trividhasampattisthala, 12. Caturvidhasārāyasthala, 13. Sopādhidānasthala, 14. Nirupādhidānasthala and 15. Sahajadānasthala. These are to be practised with great efforts by the devotee of Śiva. (27-30)

व्याख्या— अत्र भक्तस्थले, उत्तमा आर्याः अवान्तरस्थलानि पञ्चदशेत्याहुः। तानि कानित्यत्राह — पिण्डतेत्यादि। पिण्डस्थलम्, पिण्डज्ञानस्थलम्, संसारहेयस्थलम्, दीक्षालक्षणगुरुकारुण्यस्थलम्, लिङ्गधारणस्थलम्, विभूतिधारणस्थलम्, रुद्राक्षधारणस्थलम्, पञ्चाक्षरीजपस्थलम्, भक्तमार्गक्रियास्थलम्, गुरुलिङ्गार्चनरूपोभयस्थलम्, जङ्गमार्चनलक्षणत्रिविधसम्पत्तिस्थलम्, एतत्रयप्रसादस्वीकारलक्षणचतुर्विधसारायस्थलम्, अत्र भक्तस्थले प्रोक्तदानत्रयमेव उपाधिमाटम्, निरुपाधिमाटम्, सहजमाटं चेति स्थलत्रयम् एतान्येवावान्तररूपपञ्चदशस्थलानि शिवभक्तस्य विधेयानीत्यर्थः ॥२७-३०॥

‘Here’ means ‘in the Bhaktasthala’. Uttamāḥ are Āryas, the noble persons. They say that sub-Sthalas are fifteen. Which are they? The answer is Piṇḍatā, etc. Ubhayasthala means Guruliṅgārcanalakṣaṇobhayasthala. Trividhasampattisthala means Jaṅgamārcanalakṣaṇatrividhasampattisthala. Caturvidhasārāyasthala means Etattraya-prasādasvīkāralakṣaṇacaturvidhasārāyasthala. Again here in the Bhaktasthala the three Dānasthalas told are themselves the three Sthalas, viz., Upādhimāṭasthala, Nirupādhimāṭasthala and Sahajamāṭasthala. These are the fifteen sub-Sthalas which should be practised by the devotee of Śiva. (27-30)

Notes : These are the first fifteen sub-Sthalas among the forty - four Aṅgasthalas.

अथ पिण्डस्थलम् – (१)

(व्या०) समस्तवेदागमशिरःसिद्धाङ्गष्टस्थललिङ्गष्टस्थलान्तर्गतत्वेन समाचरणीयपिण्डतादिवृत्तिज्ञानशून्यान्तैकोत्तरशतस्थलानां मुख्यं पिण्डस्थलं निरूपयति—

Piṇḍasthala – (1)

The author expounds Piṇḍasthala, which is the first among one hundred and one Sthalas from Piṇḍasthala to Jñānaśūnyasthala that are to be practised as coming under six Sthalas of Aṅga and six Sthalas of Liṅga —

बहुजन्मकृतैः पुण्यैः प्रक्षीणे पापपञ्जरे ।

शुद्धान्तःकरणो देही पिण्डशब्देन गीयते ॥३१॥

The embodied soul (dehī = jīvātman), whose inner conscience is rendered pure by the destruction of the network of sins through the merits acquired in many lives, is extolled by the word ‘Piṇḍa’. (31)

व्याख्या— अनेकजन्मकृतधर्मैर्नोवाक्कायकर्मकृतपापसमूहे नष्टे सति निर्मलान्तःकरणवानात्मा पिण्डशब्देन कथ्यत इत्यर्थः, “पुनर्जन्मान्तरकर्मयोगात् स एव जीवः” इति श्रुतेः। उक्तप्रकारेण शुद्धान्तःकरणः स एव जीवः पिण्डाभिधान इति यावत्। अत्र पिण्डस्थलं साधनम्, वक्ष्यमाणपिण्डज्ञानादिशतस्थलानि साध्यानि। नेत्रे द्वे अपि यथा दर्शनमेकम्, पादौ द्वावपि यथा गमनमेकम्, तथा “आत्मलाभात् परं विद्यते”, “नात्मनः परदेवता” इति श्रुत्यागमप्रतिपाद्यपिण्डस्थलं गुरूपदेशस्वानुभवाभ्यामेकं सद्विज्ञेयमिति भावः ॥३१॥

When the collection of sins committed by his mind, speech and physical actions is destroyed by the meritorious deeds done in many lives, the individual soul whose inner conscience is pure is called ‘Piṇḍa’. This is according to the Śruti statement — “Punarjanma, etc.”— “He himself is Jīva

due to the association with fruits of deeds of lives”. As stated above the same Jīva has the designation of Piṇḍa (provided his conscience is rendered pure by merits). Here Piṇḍasthala is the means and the hundred Sthalas starting from Piṇḍajñānasthala are to be accomplished (are the end). Just as the eyes are two but the sight is one, just as the feet are two but the movement is one, so the teaching of the Guru and one’s own experience are two but the reality in the form of Piṇḍasthala to be known is one as taught by Śruti and Āgama statements meaning “there is nothing superior to the attainment of Self”, “there is no higher God than the Self.” (31)

Notes : पुनर्जन्मान्तर.... (Śru.). “Ātmalābhāna, etc.” (Śru.); “Nātmanah, etc.” (Āgama). “आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम्।” (Bṛ. U., 2.4.5) — ‘It is the Self that should be seen, heard, known and meditated upon; O Maitreyi, on seeing, hearing, knowing, realising the Self, all this is known’.

व्याख्या— नन्वयं पिण्डशब्दवाच्यः किं लोकसाधारणो वा तद्विशिष्टो वेत्यत्राह—

If it is asked as to whether he who is designated by the word ‘Piṇḍa’ is common like any other person in the world or distinguished from others, the answer is given here —

शिवशक्तिसमुत्पन्ने प्रपञ्चेऽस्मिन् विशिष्यते ।

पुण्याधिकः क्षीणपापः शुद्धात्मा पिण्डनामकः ॥३२॥

In this world which has evolved from Śiva and Śakti, the pure Self who has the predominance of merit, who is totally free from sin and who is called ‘Piṇḍa’, excels all. (32)

व्याख्या— शिवशक्तिसमुत्पन्ने “लिङ्गाङ्कितं पश्य जगद्भगाङ्कम्” इति व्यासवचनात् शिवशक्तिभ्यामुत्पन्नेऽस्मिन् प्रपञ्चे पुण्याधिक्यात् पापक्षयात्

शुद्धात्मा निर्मलान्तःकरणः पिण्डाभिधानः पुरुषः, विशिष्यत इतरजनापेक्षया श्रेष्ठो भवतीत्यर्थः ॥३२॥

In this world which is born of Śiva and Śakti in accordance with Vyāsa's saying that means 'look at the affluence of the world marked by the Liṅga', the Self who is pure because of the predominance of merit and the exhaustion of sins and who is called Piṇḍa is distinguished in the sense that he is the best compared to all others. (32)

Notes : "Liṅgaṅkitam paśya....." (Vyāsa). The cardinal doctrine of Vīraśaivism is that the world is the manifestation of Śiva through the operation of his Śakti. The world is of the nature of Śiva and Śakti — "Śivaśaktyātmakaṁ jagat" (Pāra. Ā., 21.50).

व्याख्या— ननु तर्ह्ययं पिण्डनामकः शिवो वा तदन्यो वा इत्यत्राह —

In that case if it is asked as to whether the Self who is called 'Piṇḍa' is Śiva or different from him, the answer is given here —

एक एव शिवः साक्षाच्चिदानन्दमयो विभुः ॥३३॥

निर्विकल्पो निराकारो निर्गुणो निष्प्रपञ्चकः ।

अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः ॥३४॥

देवतिर्यङ्मनुष्यादिजातिभेदे व्यवस्थितः ।

मायी महेश्वरस्तेषां प्रेरको हृदि संस्थितः ॥३५॥

One and only one is Śiva, who is actually the lord of the nature of intelligence and bliss (33), who is all-pervasive, who is without alternative, who is without form, who is without guṇas and who is without diversity. His portion is Jīva (soul) due to association with beginningless nescience. (34) It is arranged in the diversity of birth as gods, animals, human beings, etc. Maheśvara with his

Māyāśakti resides in the hearts of all beings as the impelling force. (35)

व्याख्या— चिदानन्दमयः स्वतन्त्रप्रकाशः, अत एव साक्षाद् अहमिति देशकालाद्युम्बितत्वेन सर्वलोकप्रत्यक्षः, "उतैनं गोपा अदृशन्" इत्यादिश्रुतेः । विभुः पूर्णः, निर्विकल्पो भेदरहितः, अत एव निष्प्रपञ्चको मायिकप्रपञ्चशून्यः, निराकारो नीलपीताद्याकाररहितः, निर्गुणो मायिकसत्त्वरजस्तमोगुणरहितः शिवः, अकुण्ठितेच्छाद्यनेककल्याणगुणपूर्णः परमात्मा एक एव, "एकमेवाद्वितीयम्" इतिश्रुतेः शिवातिरेकेण पदार्थान्तरं नास्तीत्यर्थः । तथाप्यनाद्यविद्यासम्बन्धात् जीवब्रह्मविभागवद्वक्ष्यमाणस्वविमर्शशक्त्यनादिपरिकल्पितमायासम्बन्धात् तदंशो ज्ञानक्रियासामरस्यात्मनः शिवस्य अंशश्चिक्त्रियालक्षणो जीवनामको जीव इत्यभिधानवानित्यर्थः, "ममैवांशो जीवलोके जीवभूतः सनातनः" इति भगवदुक्तेः, "अंशो नानाव्यपदेशात्" इति ब्रह्मसूत्रस्थितेश्च । स जीवो देवतिर्यङ्मनुष्यादिजातिभेदेऽप्यवस्थितः, "देवा षोडशलक्षाणि नवलक्षाणि मानुषाः । दशभिर्दशभिस्तद्वज्जलजा विहगा मृगाः । सरीसृपास्तु लक्षाणि एकादश चरेतराः । अष्टौ च दशलक्षाणि सप्तजन्मान्यमूनि वै ।" अत्र सरीसृपाः सर्पाः । स्पष्टमन्यत् । इति स्कान्दवचनात् सुरनरोरगादिनानाजातिभेदे तिष्ठतीत्यर्थः । महेश्वर उक्तलक्षणः परशिवः "मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्" इति श्रुतेः । उक्तलक्षणमायाशक्तिसहितः सन् तेषामुक्तविधजीवानां प्रेरको धर्माधर्मगोचरबुद्धिवृत्तिप्रेरकः सन् तदन्तरङ्गे संस्थितः तिष्ठति इत्यर्थः ॥३३-३५॥

'One who is intelligence and bliss' is self-luminous. That is why he is actually realised by the entire world as 'I' not being limited by spacial and temporal considerations. This is in accordance with the Śruti statement meaning "Him the guardians saw." 'Vibhu' means 'one who is complete'. 'Nirvikalpa' means 'one without difference'. That is why he is 'Niṣprapañca' in the sense that he is without the diversity of Māyā. He is 'without form' (nirākāra) in the sense that he is without blue, pale and other forms. 'Nirguṇa' means

‘he who is free from the three guṇas, Sattva, Rajas and Tamas belonging to Māyā. Śiva who is full of various auspicious merits such as uncurtailed will, etc., is one and only Paramātman, in accordance with the Śruti statement meaning “One without a second.” It means that there is nothing else other than Śiva. Yet due to association with beginningless nescience (anādyavidyā), i.e., due to association with Māyā created from beginningless time by the Vimarśa-śakti (Power of discrimination) of Śiva, which is prone to differentiate between Jīva and Brahman, a portion of him, i.e., a portion of Śiva who is of the nature of harmony between knowledge and action, or one of the nature of ‘cit-kriyā’, is designated as Jīva. This is according to Bhagavān’s statement, meaning “My own ancient portion has become the Jīva in the world of beings” and according to Brahmasūtra meaning “portion due to many names.” That Jīva stands divided into many species as gods, animals, human beings, etc. “Gods are sixteen lakhs: human beings are nine lakhs; ten lakhs each are the aquatic animals, birds and beasts; serpents are one lakh and the rest of the other movable beings are eleven lakhs.” Sarīrṣpas are the serpents; the rest is clear. Thus as stated in the Skandapurāṇa Jīvas stand divided into different species as gods, human beings, serpents, etc. Maheśvara is Paraśiva of aforesaid characteristics, according to the Śruti statement “Mayān tu, etc.” — “Know Māyā as Prakṛti and Maheśvara as the possessor of that Māyā”. He with his Māyāśakti of the aforesaid nature resides in the hearts of Jīvas of aforesaid varieties as their impelling force urging them to know the righteous and non-righteous path. (33-35)

Notes: “Utainam gopā adṛśan” (Mai. sam. 16.7); “Ekamevādvitīyam brahma” (Chand. U., 6. 2. 1); “Mamaivāṁśo Jīvaloke, etc.” (Bhag. G., 15.7); “Amśo nānāvyaṇḍeśāt” (Bra. Sū., 2.3.40).

It is said here that due to association with beginningless Māyā residing in his Vimarśaśakti, Śiva’s portion becomes Jīva. This is supported by the Brahmasūtra “Amśo nānāvyaṇḍeśāt” and the Bhāgavadgītā statement “Mamaivāṁśo jīvaloke Jīvabhūtaḥ sanātanaḥ.” The Pārameśvarāgama brings out this idea: जीवो मदंशो ज्ञानात्मा साक्ष्यज्ञानीव दृश्यते। (Pāra. Ā., 21.80). As per the Śruti statement “Māyantu prakṛtiṁ vidyanmāyinantu maheśvaram” (Śve. U., 4.10), Śiva with his Māyāśakti resides in the hearts of all. Jīvas are compared to sparks of fire:

यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः।

तथाक्षराद्विधा सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति।।

(Muṇḍ U., 2. 1.1)

‘Just as thousands of sparks of identical form spring from the kindled fire, so, O dear one, the multifarious beings are born from that immutable Brahman and dissolve again into it.’ These Śruti statements hint at the nature of Śiva and Jīva and their mutual relation. Śiva possesses subtle (sūkṣma) cidacidātmakaśakti, while Jīva is endowed with gross (sthūla) cidacidātmakaśakti. Śiva has sarvajñatva (= sūkṣma cit, omniscience) and sarvakatṛtva (= sūkṣma acit, omnipotence). Jīva, on the other hand, has kiñcitjñatva (=sthūla cit, limited intelligence) and kiñcitkartṛtva (=sthūla acit, limited capacity) and is bound within the network of existence (saṁsāra) deluded by nescience (avidyā). This duality of Śiva and Jīva is as real as non-duality between them in Viraśaiva philosophy, according to which there is neither absolute duality (atyanta-bheda) nor absolute non-duality (atyanta-abheda) between Śiva and Jīva. To show this relation an analogy of fire and sparks is given in the works on Viraśaiva philosophy. The sparks that emerge from fire are neither absolutely different from the source nor are they absolutely identical with it. Sparks are the ‘amśas’ (parts) and fire is the ‘amśin’ (whole). If there were absolute difference between the sparks and the fire, the sparks should not have combustibility like water. But it is known by common experience that a spark, too, is combustible when it falls on a cotton bale. If, on the other hand, there were absolute identity between the sparks and the fire, the operations like cooking, etc., should be possible through a spark as through fire. But it is not so.

Similarly, if absolute duality is accepted between Jīva and Śiva, there should be no cognitive power in the Jīvas as in a pot or cloth. But Jīvas do have the cognitive power to grasp the objects within their reach. If, on the other hand, absolute non-duality were accepted, the Jīvas should have omniscience and omnipotence like Śiva. But this is not the case with the Jīvas.

In order to overcome this apparent contradiction, the Vīraśaiva philosophers have accepted duality-cum-non-duality between Śiva and Jīva. It may be noted here that such statements as “Dvā suparṇā sayujā sakhāyā, etc.,” (Muṇḍ. U., 3. 1.1), in the Upaniṣads are declaring dualism (dvaita), while others like “Tattvam asi”, (Chand. U., 6. 8.7), “Ahaṁ brahma smi” (Bṛ.U., 1.4.10), “Neha nānāsti kiñcana” (Bṛ. U., 4.15.9), etc., declare non-dualism (advaita). A co-ordination of all Śruti statements is possible only when dualism-cum-non-dualism (dvaitādvaita) is accepted. This is done in the Vīraśaiva philosophy as rightly claimed by Śrīpati Paṇḍitārādhyā :

द्वैताद्वैतमते शुद्धे विशेषाद्वैतसंज्ञके।
वीरशैवैकसिद्धान्ते सर्वश्रुतिसमन्वयः॥

(Śrīkara Bhā., Bhūmikā śl. 15).

‘It is in the Vīraśaivasiddhānta alone which is the doctrine of dualism-cum-non-dualism and which is called Viśeṣādvaita that the co-ordination of all Upaniṣadic statements has been achieved?’ Thus the Vīraśaiva philosophy is of the nature of ‘bhedābheda’. The Piṇḍasthala which begins the path to Mukti is marked by duality between Śiva and Jīva (Līṅga and Aṅga) and the Jñānaśūnyasthala which ends the path of Mukti is marked by non-duality between Śiva and Jīva (līṅgāṅgasāmarasya).

व्याख्या— अथ कथं शिवस्तदन्तरङ्गे तिष्ठतीत्यत्राह—

Then if it is asked as to how Śiva resides in the Jīva, the answer is given here —

चन्द्रकान्ते यथा तोयं सूर्यकान्ते यथानलः ।

बीजे यथाङ्कुरः सिद्धस्तथात्मनि शिवः स्थितः ॥३६॥

Just as water is found in the Candrakānta (moon-stone), fire in the Sūryakānta (sun-stone) and sprout in the seed, so is Śiva residing in the Soul (Jīva). (36)

व्याख्या— जीवे शिवस्तादात्म्यसम्बन्धेन तिष्ठतीत्यर्थः ॥३६॥

Śiva resides in the Jīva in a relation of essential identity (tādātmya). (36)

Notes: Śiva resides in the Jīva as its inner immutable essence, becoming one with its nature (tādātmya-sambandha).

व्याख्या— एवंरूपायां स्थितौ जीवेश्वरौ न ब्रह्मातिरिक्तौ, किन्तु ब्रह्मणि जीवत्वमीश्वरत्वं च कल्पितमाह। ननु प्रतिबिम्बस्य दर्पणाद्युपाधिकृतत्वेन प्रतिबिम्बत्वं तन्निरूपितबिम्बत्वं च सूर्ये कल्पितमिति वक्तुं युक्तम्, ब्रह्मणि तदव्यतिरिक्तोपाधिर्नास्तीति तदयुक्तमिति दृष्टान्तोऽयं विषम इत्यत्राह—

When such is the case, Jīva and Īśvara (Śiva) are not different from Brahman. But it is said (by the Advaitins) that ‘Jīvatva’ and ‘Īśvaratva’ are superimposed on Brahman. It may be argued that it is proper to say that the reflection (pratibimba) and the object of reflection determined by it (tannirūpita-bimbatva) are superimposed on the sun on the ground that the reflection is created by adjunct in the form of mirror, etc., but that is not possible in the case of Brahman as there is no adjunct apart from it. Thus this analogy (dṛṣṭānta) is itself odd. This is stated here:

आत्मत्वमीश्वरत्वं च ब्रह्मण्येकत्र कल्पितम्।

बिम्बत्वं प्रतिबिम्बत्वं यथा पूषणि कल्पितम् ॥३७॥

गुणत्रयविभेदेन परतत्त्वे चिदात्मनि।

भोक्तृत्वं चैव भोज्यत्वं प्रेरकत्वं च कल्पितम् ॥३८॥

Just as the object of reflection and the reflection are created in the case of the sun so are 'ātmatva' and 'īśvaratva' created in the Brahman only. (37) In the Paratattva (Paraśiva) which is of the nature of intelligence, the three states of being the enjoyer, the enjoyed and the impelling force, are created due to disparity among the three guṇas (sattva, etc). (38)

व्याख्या— एकत्र एकस्मिन्नित्यर्थः। शिष्टं स्पष्टम्॥३७॥ सात्त्विकादिगुणत्रयभेदेन परतत्त्वे चिदात्मनि शुद्धचैतन्ये भोक्तृत्वं भोज्यत्वं प्रेरकत्वं च कल्पितमित्यर्थः॥३८॥

“Ekatra” means in one and the same. The rest is clear. (37) In the Supreme Principle of the nature of cit (intelligence), i.e., in the Pure Spirit, the enjoyer, the enjoyed and the impelling power are created by the disparity of three guṇas, sattva, etc. (38)

Notes : The analogy given in the stanza 37 is not proper. In the case of the sun, its reflection is possible in the media like mirror. Hence it is possible to say that the reflection and object of reflection (pratibimba and bimba) are superimposed on the sun. But in the case of Brahman there is no other adjunct apart from it. Hence 'Jivatva' cannot be said to have appeared elsewhere. This objection is answered in stanza 38. In the Paraśivabrahman only the three forms of the enjoyer, the enjoyed and the impelling force are created due to the disparity of the three guṇas, sattva, rajas and tamas. This is in accordance with the Śruti statement – भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्मेतत्।' (Śve. U., 1.12).

व्याख्या— ननु शुद्धचिद्रूपे परमशिखे सत्त्विकादिगुणत्रयसम्बन्धो नास्तीत्युक्तत्वात् कथमुक्तार्थसिद्धिरित्यत्राह —

If it is objected as to how could the aforesaid threefoldness is possible because it is said that in the Pure

Spirit, i.e., in Paraśivabrahman there is no relation of the three guṇas, sattva, etc., the answer is given here —

**गुणत्रयात्मिका शक्तिर्ब्रह्मनिष्ठा सनातनी ।
तद्वैषम्यात् समुत्पन्ना तस्मिन् वस्तुत्रयाभिधा ॥३९॥**

The Śakti who is of the nature of three guṇas and who is ancient, adheres in the Brahman (Paraśiva). It is by the disparity in her (i.e., the guṇas) that the threefold distinction arose in it (the Brahman). (39)

व्याख्या— ब्रह्मनिष्ठा संयोगस्य क्रियापूर्वत्वाद् अन्यतरोभयकर्मजश्च संयोगस्तावद् भिन्नदेशस्थितयोरेवोपपद्यत इति ब्रह्मबाह्यदेशाभावेन संयोगस्यासम्भवाद् अक्रियापूर्वसंयोगस्याप्रसिद्धत्वाद् विष्णोरविच्छिन्नप्रसरत्वेन विच्छेदशून्यतया सन्धिबन्धानवकाशश्च, “रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः” इति भगवदुक्तेः, “औष्ण्यं हुताश इव शीतलिमानमिन्दौ, शय्यासु मार्दवमिवाश्मसु कर्कशत्वम्। बाह्येषु मोह इव योगिषु च प्रबोधः, स्वातन्त्र्यमस्ति हि नियन्त्रयितुर्महन्मे।।” इत्यभियुक्तोक्तेश्च सामरस्याभेदलक्षणतादात्म्यसम्बन्धेन वर्तमाना, नातो भेदाभेदयोर्विरोधः सार्वत्रिकः। सनातनी नित्या शक्तिः ज्ञानक्रियासामरस्यात्मिका स्वाभाविकी विमर्शशक्तिः, अस्तीति शेषः। अन्यथा प्रकाशरूपत्वेऽपि ब्रह्मणः प्रतिबिम्बनक्षमत्वादिस्वस्वरूपपरामर्शशून्यत्वाच्च स्फटिकमणिमुकुरादिप्रकाशवत् सच्चिदानन्दात्मकस्वरूपपरामर्शशून्यत्वेन जडतापत्तिरनिवार्यैवेति सा “पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च” इति श्रुतेश्चिदानन्देच्छाज्ञानक्रियादिनानारूपिणी, चकारस्यानुक्तार्थप्रकाशकत्वात्। तत्र चिदानन्दयोरखण्डत्वेन विक्षोभाभावादच्छादिशक्तीनां सविषयत्वेन विक्षोभसम्भवाद् भेदाभेदस्फुरणमयी मयूराण्डरसगतपादपक्षवर्णवैचित्र्यन्यायेन स्वतादात्म्यक्रोडीकृतचराचरविश्वमयी। एवंपिणी विमर्शशक्तिरविभागपरामर्शदशायां स्वस्था विभागपरामर्शदशायां गुणत्रयात्मिका भवति। कथमिति चेत्, उच्यते—

तद्विमर्शशक्तेरंशमात्रे घृतकाठिन्यन्यायेन क्रियांशस्य ज्ञातृतावियोगाद् ज्ञानांशस्य कर्तृतावियोगाद् उत्तमकर्तृताविनिर्मुक्तज्ञानांशात् सत्त्वगुणात्मिका विद्याशक्तिरुपन्ना भवति, तादृशज्ञातृताविनिर्मुक्तक्रियांशात् किञ्चित्सत्त्व-तमोमिश्रजोगुणशक्तिरविर्भवति । जानामीति व्यवहारे ज्ञानस्य क्रियाभिन्नत्वात् करोमीत्यत्र कर्तृताया अपि स्फुरद्रूपत्वाज्ज्ञानक्रिययोर्वस्तुत एवैक्येऽपि विभाग-परामर्शमहिम्ना 'ज्ञानं क्रिया न भवति, क्रिया ज्ञानं न भवती'त्यन्योन्याभावबुद्धिरेव तमोगुणशक्तिरित्येवं गुणत्रयात्मिका सती तद्वैषम्याद् गुणत्रयतारतम्यात्तस्मिन् शुद्धचिद्रूपे परमशिवे वस्तुत्रयभिधा भोज्यभोक्तृप्रेरकलक्षणनामरूपक्रियावती सती समुत्पन्ना प्रतिस्फुरणगत्या मायाख्ययाविर्भूतेत्युक्तार्थसिद्धिरिति भावः । अनेन सर्वं विश्वमण्डरसन्त्यायेन विभागपरामर्शरूपेणास्तीति सूचितमिति न परिणामवादकृतशङ्कावकाशः, "चिदात्मैव हि देवोऽन्तः स्थितमिच्छावशाद्-बहिः । योगीव निरुपादानमर्थजातं प्रकाशयेत् ।" इति श्रीमदीश्वरप्रत्यभिज्ञोक्तेश्च असदुत्पत्त्यसंभवादतिप्रसङ्गात् "नासतो विद्यते भावः" इति गीतत्वाच्च ।

नन्वेवं चेद्विश्वस्य सत्यतापत्या बन्धनिवृत्तिर्न स्यात्, "नाभावो विद्यते सतः" इति गीतत्वादिति चेन्न, आद्यन्तकोट्योश्चिदेकरूपत्वेनाकार्यकारि-त्वादिच्छाभूमिप्रविष्टघटादिवन्मुक्तस्यापि न पुनर्बन्धः । ईश्वरेच्छायास्तत्र नियामकत्वादिति । नन्वनाद्यविद्यासम्बन्धादिति पूर्वमुपक्रान्तत्वेनानिर्वचनीय-सम्बन्धेन ब्रह्मनिष्ठा सनातनी ब्रह्मसमानसत्ताका गुणत्रयमयी शक्तिरध्या-सरूपिण्यनाद्यविद्याशक्तिरस्ति, तद्वैषम्यात्तद्गुणवैषम्यात्तस्मिन् ब्रह्मणि वस्तुत्रयाभिधा वस्तुत्रयमित्यभिधा समुत्पन्नेति व्याख्यातुं शक्यत्वात् किमित्येतावान् प्रयास इति चेन्न, "तदीया परमा शक्तिः सच्चिदानन्दलक्षणा । समस्तलोकनिर्माणसमवायस्वरूपिणी । तदिच्छयाऽभवत्साक्षात्तत्स्वरूपा-नुकारिणी" इति ततोऽपि पूर्वमुपक्रान्तवचनविरोधात्, "ब्रह्माण्डशतकोटीनां सर्गस्थितिलयान् प्रति । स्थानभूतो विमर्शो यस्तद्ब्रह्मण्डस्थलमुच्यते । । पराहन्ता-समावेशपरिपूर्णविमर्शवान् । सर्वज्ञः सर्वगः साक्षी सर्वकर्ता महेश्वरः । । विश्वाधारं महासवित्प्रकाशपरिपूरितम् । पराहन्तामयं प्राहुर्विमर्शं परमात्मनः । । यथा चन्द्रे स्थिरा ज्योत्स्ना विश्ववस्तुप्रकाशिनी । तथा शक्तिर्विमर्शात्मा प्रकारे ब्रह्मणि

स्थिता । ।" इति वक्ष्यमाणभाण्डभाजनस्थलवचनविरोधाच्च । अत्र शक्तेः शिवाभिन्नत्वेन निरवयवत्वात् कथं सांशप्रपञ्चोपादानकारणत्वं सम्भवतीति नाशङ्कनीयम्, यथा परमाणूनां निरवयवत्वेऽपि तत्कार्यरूपद्वयगुणादेः सावयवता-प्राप्त्या विश्वोपादानत्वमङ्गीक्रियते, तथा तत्स्वातन्त्र्यपरिकल्पिताया मायाशक्तेः सावयवत्वसम्भवाद्विश्वोपादानत्वं संभवतीति शक्तेरघटनघटनापटीयत्वाद् अथ भगवदङ्गीकृताविद्याङ्गीकारोऽपि न संभवति, तस्य दोषरूपत्वात् ब्रह्मणस्तदाश्रयत्वे दोषित्वप्रसङ्गात् ।

ननु शुक्तिकाशकलभासमानरजतस्य यथा तत्सम्पर्को न विद्यते, तथा ब्रह्मणि भासमानाविद्याया अपि तत्सम्पर्काभावान्नोक्तदोष इति चेत्, तर्हि जीवे-श्वरविवेक एव न स्यात्, अविद्यासम्पर्काभावात् । न च प्रतिबिम्बद्वारा तद्विवेकः सम्भवतीति वाच्यम्, मुखादिबिम्बबाह्यदर्पणादिवद् बिम्बरूपब्रह्मबाह्यदेशे दर्पणस्थानापन्नाविद्यास्थित्यङ्गीकारासम्भवाद् ब्रह्मबाह्यदेशाभावाज्जलप्रविष्ट-मुखवद्दर्पणरेखावच्च तत्रैव मग्नस्य तत्रैव प्रतिफलनासम्भवाद् ब्रह्मापेक्षया अविद्याया अस्वच्छत्वाच्च । तथापि दर्पणप्रतिबिम्बितमह्यादिवत् प्रतिबिम्बित-पदार्थस्यार्थक्रियाशून्यत्वेन भोक्तृत्वादेर्निराश्रयत्वप्रसङ्गः । न च दर्पणप्रति-बिम्बितादित्यस्य नेत्रचञ्चुवत् संभवतीति वाच्यम्, तद्वद् बिम्बरूपे ब्रह्मणि भोक्तृत्वादेरभावात् । न च हरिद्राचूर्णयोगेनानुभयनिष्ठलौहित्यभासनमिव संभवतीति वाच्यम्, तद्वदविद्याप्रतिबिम्बयोः साक्षाद्वस्तुत्वाभावत् संयोजकान्तर-शून्यत्वाच्च मुख्यप्रकाशस्यासंगत्वादानेनैव लोहमणिदृष्टान्तस्यापि दूरीकृतत्वात्, तथापि प्रतिबिम्बस्य दर्पणाद्युपाधिनिबन्धनत्वेन निश्चिततया मायाकार्यत्वेन मिथ्यात्वात् प्रत्यगैक्यं न संभवतीति तत्त्वमसीत्युपदेशो निरर्थक एव स्यात् । नन्वविद्यानिवृत्तिद्वारा तस्यापि निवृत्तिर्जायत इतीदमेव प्रत्यगैक्यमिति चेत्, आत्महानिरपुरुषार्थ इति कस्यापि भवदभिमतमुक्तौ प्रवृत्तिरेव न स्यादिति संक्षेपः ।

अथ तद्विशिष्टत्वमपि न संभवति, दोषित्वप्रसक्त्या ब्रह्मणस्तत्संपर्का-भावादित्युक्तत्वात्, तथाप्यंशे वा साकल्ये वा ? नाद्यः ब्रह्मणो निरंशत्वे-नोर्ध्वाधस्तिर्यग्भागभेदशून्यत्वात् । कल्पितांशभेदोऽपि न संभवति, कुत्र स्थित्वा कल्पयत्यविद्येति विज्ञातुमशक्यत्वाद् ब्रह्मबाह्यदेशाभावात् । न च

निरंशोऽप्याकाशे नक्षत्रादिस्थितिरेव संभवतीति वाच्यम्, तस्या वाय्वाधार-
त्वादाकाशस्यापि जन्यद्रव्यत्वेन सांशत्वाङ्गीकारेण तद्दृष्टान्तस्यानुभयवादि-
सिद्धत्वाच्च। नन्वघटनघटनापटीयसी सेति चेत्, सत्यम्, तद्भावनस्य चैतन्या-
श्रयबलाधीनत्वेनोक्तरीत्या तदसंभवादन्वया चैतन्यं खण्डितमेव भवेत्,
सांख्यमतप्रवेशापत्तिश्च। नापि द्वितीयः शुद्धाशुद्धविभागसंभवात्। ननु संसारा-
वस्थायामशुद्धत्वं मुक्तावस्थायां शुद्धत्वमिति चेन्न, “जीव ईशो विशुद्धा चित्
तथा जीवेशयोर्भिदा। अविद्यातच्चित्तोर्योगः षडस्माकमनादयः।।” इति
संसारावस्थायामेव शुद्धाशुद्धविभागस्याङ्गीकृतत्वात्। नन्वेवं निर्वक्तु-
मशक्यत्वेऽपि “तम आसीत्” इत्यादिश्रुत्यादिप्रमाणबलादविद्याङ्गीकरणीयैवेति
चेत्तेषां श्रुत्यादिप्रमाणानां सत्यत्वप्रसङ्गः, प्रमाणप्रमेययोर्घटं प्रति चक्षुरादिरिव
तद्विजातीयताया अङ्गीकरणीयत्वात्। न च व्यवसायं प्रत्यनुव्यवसायस्य
प्रामाण्याङ्गीकारान्नयं नियम इति वाच्यम्, ज्ञानस्य ज्ञातृविश्रान्तत्वेन कदापीदमिति
प्रमेयपदनिष्ठत्वाभावेनानुव्यवसायस्य व्यवसायभूतघटहृदयङ्गीकरण-
प्रवीणत्वात्, अन्यथा व्यवस्थाहानिरनवस्थापत्तिः, घटोऽपि घटान्तरविषयः
स्यादित्यतिप्रसङ्गश्चेति तद्दृष्टान्तस्यानुभयवादिसिद्धत्वात्। अविद्यायाश्च
सत्यत्वप्रसङ्गः, अनादिभावत्वेनाङ्गीकृतत्वात्, न चाप्रयोजकोऽयं हेतुः, यदि
सत्यत्वं न स्यात्तर्हनादिभावत्वं च न स्याद् घटवदिति व्यतिरेकिदृष्टान्तस्यापि
विद्यमानत्वात्, ब्रह्मातिरिक्तत्वेनाङ्गीकृतत्वाद् असत्कल्पतापत्तिश्च। तद्भिन्नस्य
तद्वाह्यतानियमो नास्तीत्यत्र मानाभावात्, सकलप्रमाणशेषिमहाप्रकाशबाह्यत्वात्।

न च घटगतत्वादिदृष्टान्तः, तद्वदसमेतत्वात्। नापि घटाकाशदृष्टान्तः,
“आत्मन आकाशः संभूतः” इत्यादिश्रुतेः पवनादीनां साक्षात्परम्परया तत्कार्य-
त्वेन तदन्तर्गतत्वसंभवात्। नेह तथा, द्वयोरप्यनादित्वात्। नापि क्षीरनीरन्यायः,
आद्यन्तकोट्योः परस्परबाह्ययोर्मध्यकोटौ प्रमात्रा संयोजितत्वेन क्षीरस्य
नीरान्तर्गतत्वात्। नेह तथा, चैतन्यस्यासङ्गत्वात्, तद्वत्सजातीयत्वाभावाच्च।
यथाकथञ्चिदङ्गीकारेऽपि तस्याः प्रमेयत्वात् प्रमेयस्य प्रमाद्वारा प्रमातृ-
विश्रान्तिरङ्गीकरणीयेति विद्यैव भवेद् अविद्येति वातैव न स्यात्, अन्यथा
नष्टघटविषयिणी स्मृतिर्न स्यात्। न च संस्कारात् संभवतीति वाच्यम्, तस्यापि

सविषयत्वेनैवात्मसमवेतत्वात्। एवं भवदभिमताविद्यायां मानाभावात्,
अङ्गीकारेऽपि निर्वाहाभावाद् बाधकाविर्भावाच्चानुपपन्नत्वेन ब्रह्मणो जडता-
निवृत्त्यर्थं बलात्तत्त्वभावभूतविमर्शशक्तेरङ्गीकरणीयत्वेन तस्या विश्वोपा-
दानकारणीभूतमायारूपत्वमुपपादयितुं प्रयासोऽयं सार्थक इति।

नन्वेवं चेद् ब्रह्मणि किं प्रमाणम्, स्वातिरिक्तमानान्तराभावात्, अन्यथा
ब्रह्माऽसदेव भवेदिति चेन्न, तस्य स्वप्रकाशत्वेनाहंपरामर्शमयस्वानुभूतिप्रमाणस्य
जागरूकत्वात्, विमर्शशक्तेः प्रकाशाभिन्नत्वेऽप्यघटनघटनापटीयस्त्वात्
स्वस्वातन्त्र्यपरिकल्पितसामरस्याभेदसद्भावात् प्रमेयप्रमाणव्यवहारः संभवतीति
न काचिदनुपपत्तिः। स्वातिरिक्तमानान्तगम्यत्वे घटवज्जडत्वापत्तिः। श्रुत्यादि-
प्रमाणानां “चत्वारि वाक्परिमिता पदानि” इति श्रुतेरारम्भविवक्षाध्यवसायोक्ति-
रूपे विमर्शमयत्वेन विभागपरामर्शदशायां तन्माहात्म्यप्रकाशनपरत्वात्
श्रुत्यादिप्रसिद्धाविद्यादिशब्दानां स्वातन्त्र्यपरिकल्पितमायापरत्वसंभवात् सर्वं
समञ्जसम्।।३९।।

“Brahmaniṣṭhā” — Vimarśaśakti is inherent in Para-
śivabrahman. ‘Saṁyoga’ (conjunction) is preceded by an
action. It is born of action in either of the two or both the
objects concerned. Conjunction is compatible between those
that stay apart in different places. Thus ‘Saṁyoga’ is not
possible here since there is no place outside Brahman.
‘Saṁyoga’ without the precedence of action is not known.
Brahman being all pervasive (viṣṇu), pervades without any
break. Since there is no break, there is scope for binding
through conjunction here. In accordance with the statement
of Bhagavadgītā, viz., “Raso’hamapsu, etc.”, meaning ‘ O
Arjuna, I am the taste in waters and the light in the moon
and the sun’ and in accordance with the words of respected
persons, viz., “Auṣṇyaṁ hutāśa iva, etc.”, meaning ‘like heat
in the fire, coolness in the moon, smoothness in beds,
hardness in stones, delusion in the outcastes, enlightenment

in the Yogins, there is highly natural station for me who am the controller', she, i.e., Vimarśaśakti resides in Śiva (Paraśivabrahman) in a relation of identity which is of the nature of perfect harmony (sāmarasya). Hence there is absolutely no contradiction as regards the relation of 'difference-cum-non-difference' between them. 'Sanātani' (the ancient one) means 'eternal Śakti', the natural Vimarśaśakti who is of the nature of harmony between knowledge and action. It should be added that such a Śakti exists (in Śiva). Otherwise, although Brahman is of the nature of lustre, it would be without the knowledge of its nature as consisting in existence, intelligence and bliss like the lustre of crystal, jewel or mirror which is without the knowledge of its nature such as the capacity to have reflections. Then the contingency of considering it as insentient cannot be avoided. Hence, according to Śruti statement "Parāśya śaktiḥ, etc.", meaning 'His natural supreme Śakti is heard to be of many forms as Jñānaśakti, Balaśakti (Icchāśakti) and Kriyāśakti', his Śakti is of many forms as Cicchakti, Ānandaśakti, Icchāśakti, Jñānaśakti and Kriyāśakti. 'Ca' is the revealer of the meaning that is not yet expressed. Here since 'Cit' and 'Ānanda' are absolute, they are free from disturbance. The Śaktis, Icchāśakti, etc., are prone to disturbance due to their being related to objects. Hence, Vimarśaśakti has the manifestation of unity and difference (bhedābhedasphuraṇa) and contains within herself the entire universe of the movable and the immovable clasped in a relation of identity (tādātmya), according to the maxim pertaining to the 'liquid of the egg of a peahen' (mayūrāṇḍarasanyāya) containing as it does the special features of a prospective peacock such as legs, wings, colours, etc., in a subtle form. The Vimarśaśakti of this form remains self-

abiding as long as she is in a state of non-cognisance of division (avibhāgaparāmarśa), while she assumes a form consisting of three guṇas (sattva, rajas and tamas) in her state of cognisance of division. If it is asked as to how it takes place, the answer is given here:

In a portion of that Vimarśaśakti, according to the maxim pertaining to 'the solidification of ghee' (ghṛta-kāṭhinyanyāya), the part of action is free from the capacity to know and the part of knowledge is free from the capacity to do. Hence from the part of knowledge which is free from the good capacity to do, there arises Vidyāśakti who is of the nature of 'sattva-guṇa'. Then from the part of action which is free from the capacity to know, there arises the power of 'rajoguṇa' with a mixture of 'sattva-guṇa' and 'tamoguṇa'. In a usage like 'I know', the knowledge is not different from action and in a usage like 'I do', the notion of doer also flashes. Hence although there is an essential unity between knowledge and action, yet by virtue of cognisance of division there arises a notion of mutual negation (anyonyābhāva) as 'knowledge is not action' and 'action is not knowledge'. This notion itself is the power of 'tamoguṇa'. Thus 'Vimarśaśakti' assumes a form consisting of three guṇas. Then by a disturbance of evenness among them, i.e., the three guṇas, she caused the formation of name, form and action pertaining to the three aspects in terms of the enjoyed (bhojya), the enjoyer (bhokṛ) and the impeller (preraka) in the Paramaśiva who is of the nature of pure consciousness. Thus by way of reflashing the Vimarśaśakti assumes the form of Māyāśakti. It is through her there is the accomplishment of what is said above. This is the import of the statement 'guṇatrayātmikā, etc.' Through this it is indicated that all this universe exists in the form of

Vimarśaśakti's cognisance of division in accordance with the maxim pertaining to 'the fluid in an egg.' Hence, there is no occasion for any doubt from the angle of Pariṇāmavāda (the theory that the world is a real modification of Brahman). In accordance with a statement of Śrīmadīśvarapratyabhijñā, viz., "Cidātmaiva hi, etc.," meaning "God, who is of the nature of consciousness, reveals like a Yogin, out of his own will, the entire world of objects which is hidden in him without any external material" and in accordance with a statement of Gītā, viz., "Nāsato vidyate bhāvaḥ", meaning "there is no becoming of what is not there", what is non-existent cannot come into being.

If it is objected that in that case the world would have to be regarded as real and hence there would be no release from bondage at all, in accordance with a statement of Gītā as "Nabhāvo vidyate sataḥ", meaning "what is existent can never be negated," the answer is that it is not tenable. This is because consciousness (cit) being uniform at both the extremes of beginning and end, it does not perform any action. Hence like pot, etc., which have entered into the region prescribed for them, there is no bondage for the liberated soul. What governs there is the will of God. Again it may be argued that in view of the fact that the beginning is made with the reason that it was due to relation with beginningless Avidyā, Śakti was associated with Brahman in an indescribable relation and was ancient in the sense that she co-existed with Brahman. That Śakti who is made up of three guṇas, is of the nature of Adhyāsa (superimposition), i.e., the beginningless Avidyāśakti itself. Then due to the disturbance of balance among the guṇas here, there is designation of three aspects in Brahman, i.e., three names as Bhojya, Bhokṭṛ and Preraka. When such an

interpretation (in favour of Adhyāsa) is possible why is it that these efforts are made? If it is asked in this manner, the answer is in the negative, because of the following reasons: Firstly, it is opposed to what is still earlier said as "Tadīyā paramā śaktiḥ, etc.," meaning "His śakti which was of the nature of existence, intelligence and bliss and which was of the form of the inherent cause for the creation of all the worlds, assumed an actual form congenial to the will of God". Secondly, it is opposed to what will be subsequently said in the Bhāṇḍabhājanasthala as "Brahmāṇḍaśatakoṭīnām, etc.," meaning, "That Vimarśaśakti of Śiva which is the ground for the creation, maintenance and annihilation of hundreds of crores of primordial eggs of the world, is said to be Bhāṇḍasthala. Maheśvara who is endowed with that Vimarśa which is filled all round with the infusion of Supreme 'I-ness' (Parā-ahantā), is omniscient, omnipresent, the witness and omnipotent. The Vimarśa of the Supreme Soul is said to be the source (substratum) of the universe, one filled fully with the lustre of great consciousness and one full of Supreme 'I-ness'. Just as moonlight which, residing in one place, is capable of revealing all the objects, remains inseparably in the moon, so does Śakti of the nature of Vimarśa reside in Brahman and reveal all the world in the prescribed part of Brahman." It may be again doubted as to how Śakti could possibly be the material cause of this world consisting of parts in view of the fact that she is without parts as she is not different from Śiva. Such a doubt need not be raised, because just as atoms, although they are without parts, can become the material cause of the world consisting of parts, by assuming a form consisting of parts such as diad (dvyaṇuka), etc., which are their effects, so also Śakti can be the material cause of the world on her

assumption freely of a form consisting of parts in her aspect as Māyāśakti, as she is endowed with a capacity to accomplish what is impossible. Further it is not possible to accept Avidyā which you have admitted, because Avidyā is of the nature of defect and would render Brahman defective if the latter would be its substratum.

It may be argued that in the case of a piece of conch-shell appearing as silver, there is no association with silver. In the same way in the case of Brahman on which Avidyā appears, there is no association with Avidyā. Hence, the defect mentioned above does not occur. If it is argued like this, the answer is that in that case, there would be no distinction between Jīva and Īśvara, because there is no association with Avidyā at all. It cannot be said that such a distinction is possible through reflection (of Brahman in Avidyā, if not through association). This is because it is not possible to accept the existence of Avidyā as a mirror outside Brahman who is the object of reflection in the same way as a separate mirror for the reflection of face, etc. It is also because there being no space outside Brahman, like the face entering into water and like a line on a mirror, there is no possibility of reflection of that which is merged (marked) in that where it is merged (marked) and further because Ayidyā is unclean as compared to Brahman. Even then, like earth, etc., which are reflected in a mirror, that which is in the form of reflection cannot be of any practical utility. Hence there arises a contingency of the absence of substratum for the states of enjoyer (bhokṛtva), etc. It cannot be further said that it could happen like the glaring of eyes by the sun reflected in a mirror, because there are no states of enjoyer, etc., in the Brahman which is the object of reflection (bimba). It cannot also be said that it is possible like the appearance

of redness by the combination of arsenic powder and lime, because unlike them Ayidyā and the reflection are not actual objects and because of the absence of any one else to mix them. Again on the ground that the main light is not prone to association, the analogy of 'lohamaṇi' (red gem) can be set aside. Yet since the reflection depends upon the medium like a mirror and since it is all false as being the product of Māyā, there is no possibility of the merging of the individual soul and on that ground the teaching of 'Tattvamasi' would be futile. If it is further argued that the very individual soul's separation from it (Māyā) through the removal of Ayidyā constitutes the merging of the individual soul, then the gist of the answer is that the loss of identity of self being nobody's aim, nobody would aspire for the liberation of your choice.

Then the case of that (Brahman) being qualified by (Avidyā) also cannot be possible, because it is already said that in the case of Brahman there is no association with it on the ground that Brahman would be rendered defective. Even then, if at all there is association, is it in parts or in the whole? The first alternative is not tenable, because Brahman is without parts and as such does not have the distinction of parts as above, below and oblique; there is no possibility of a created part also, because it cannot be ascertained as to where does Avidyā stay and create, as there is no space outside Brahman. It should not be urged that it is possible like the presence of stars, etc., in the sky, although it is without parts, because the sky being a created substance as the substratum of wind, etc., is also regarded as consisting of parts and because the analogy is not tenable to both the parties. If it is argued that Ayidyā is capable of accomplishing what is not possible, the answer is that it is true. Yet its very existence depends upon the strength derived from the

substratum of consciousness. As it is already said, such a thing is not possible here. Otherwise the consciousness itself is destroyed and there would be a contingency of falling in line with the Sāṅkhya view. The second alternative is also not tenable, because there is a possibility of division (of Avidyā) into pure and impure. If it is further argued that impurity would be in the state of worldly life and purity would be in the state of liberation, the answer is in the negative. This is because it is in the state of worldly life alone that the division of the pure and impure is accepted according to the statement – “Jīva īśo, etc.,” which means that ‘Jīva, Īśa, Cit that is extremely pure as also difference between Jīva and Īśa and the relation between Avidyā and Cit, these six are according to us beginningless’. It may be further objected that Avidyā has to be accepted on the strength of the pramāṇas such as Śruti statements like “Tama āsīt”, etc. The reply is that those pramāṇas such as Śruti would turn out to be true because one has to accept dissimilarity (vijātiyatā) between the pramāṇa and prameya (to be known) as between the eyes, etc., and the pot. It should not be argued that this rule (of dissimilarity between the pramāṇa and prameya) does not exist here since the authoritativeness of the ‘vyavasāya’. The realisation that “I know the pot” or that “I have the knowledge of pot”, is called ‘anuvyavasāya’. Although both are knowledge (and that way they are sajātiya), they stand in the relation of the cause and effect. On this ground it should not be argued that the pramāṇa and prameya should be by rule dissimilar. This is because knowledge subsides in the knower and it never resides in the prameya which happens to be the object denoted by ‘this’ and hence, the knowledge in the form of ‘I have the knowledge of pot’ which is regarded as

‘anuvyavasāya’ has the capacity to understand the knowledge of pot in the form of ‘this is the pot’ which is regarded as ‘vyavasāya’. Otherwise there would be no proper arrangement as regards the ascertained knowledge and the knowledge arising out of another knowledge. That would give rise to a defect called ‘Anavasthā’ (absence of finality or conclusion). That would also give rise to the defect called ‘Atiprasaṅga’ (of being too wide) since it is possible to argue that the knowledge of one pot could give rise to the knowledge of another pot. Hence that analogy of the ‘Vyavasāya’ and the ‘Anuvyavasāya’ is not tenable to both the parties. Further since it is accepted that Avidyā is beginningless, there arises a contingency that Avidyā is also true like Parabrahman. It should not be argued that the ‘hetu’ (probans) in the form of ‘anāditva’ (beginninglessness), is ineffective, because there is a dissimilar analogy like “what is not true cannot be beginningless as is the case with the pot.” Again since Avidyā is accepted as different from Parabrahman, it is possible to allege that it is – ‘non-existent’ (‘asat’ like ‘the son of a barren lady’ or ‘the horns of a hare’). There is no rule that what is different from it (i.e., Brahman) should be always external to it. It means only that it is external to that Supreme Lustre which is beyond all ‘pramāṇas’.

Again it should not be argued that Avidyā resides in Brahman like ‘rūpa’ (form), etc., in a pot, because in the case of ‘rūpādi’ and pot the relation is that of inherence (samavāya) as ‘rūpādi’ are ‘guṇas’ and pot is the ‘guṇin’. (In the case of Brahman who is ‘nirguṇa’, there cannot be Avidyā like ‘rūpādi’ in the pot). The analogy of the ‘ether contained in pot’ does not also hold good, because ether, wind, etc., are born from Brahman either directly or by

sequence as the Śruti says ‘Ātmana ākāśaḥ sambhūtaḥ, ākāśād vāyuḥ, etc.’ and as such they are contained in it. The case is not the same here, because Parabrahman and Avidyā are both beginningless. Nor does apply the maxim of ‘water and milk’ that they are separate at both extremes of beginning and end and are mixed by some agent sometime in the middle. The case is not the same here because consciousness (caitanya) is without association and because water and milk (nīrakṣīranyāya) hold good, because they are of the same category (i.e., dravya). Here Parabrahman is with consciousness while Avidyā is without consciousness. Even if it is somehow accepted that they (Brahman and Avidyā) are related, then Avidyā itself will not remain the same because it would assume the form of Vidyā (knowledge) itself because as a prameya (something to be known) it would culminate in that form in the knower. Otherwise, the memory of a destroyed pot should not arise at all. It should not again be argued that it can arise by virtue of impression (saṁskāra) of pots, because it is also an impression of an object (pot) and as such it inheres in it. Thus there is no authority for Avidyā of your choice. Even if it is accepted it cannot be maintained because of the impediments and because of incompatibility. Hence in order to avoid the contingency of the absence of consciousness in the case of Parabrahman, Vimarśaśakti has been vehemently accepted in it as its very nature and as such our effort to propound it (i.e., Śakti) as the Māyā which happens to be the material cause of the universe, has been fruitful.

Further it should not be asked as to what is the authority for the existence of Brahman on the ground that there is no authority apart from Brahman and as such should not be argued that Brahman should be regarded as non-existent.

This is because Brahman is self-luminous by nature and is always consciously felt through self-experience as ‘I am Brahman’. Although Vimarśaśakti is not different from the self-luminosity of Brahman, it has the capacity to accomplish what is not possible. Since it resides in Brahman in a relation of non-difference in the form harmonious mixing, there is absolutely no difficulty in carrying out the procedure of pramāṇas and prameyas. Thus there is no room for any incompatibility whatsoever. If Brahman were to be grasped by an authority (pramāṇa) other than itself, then one could allege the absence of consciousness in the case of Brahman. The authoritative statements of Śruti, etc., are intended to convey the greatness of Vimarśaśakti in its state of distinction between itself and its possessor (Śakta) according to the significance of the Śruti – ‘Catvāri vākparimitā padāni’ (words have been restricted to fourfold application). The words such as Avidyā, which are well known in Śruti are applicable to Māyāśakti which is created by Parabrahman according to his free will. Hence, everything is quite compatible. (39)

Notes: “रसोऽहमप्सु, etc.” (Bhag. G., 7.8). “औष्ण्यं हुताश इव, etc.” (M.M.P., p. 31). “परास्य शक्तिर, etc.” (Śve.U., 6.8). “नासतो विद्यते भावः नाभावो विद्यते सतः” (Bhag. G., 2.16). “तदीया परमा शक्ति, etc.” (S.S., 2.12-13). “ब्रह्माण्डशतकोटीनां, etc.” (S.S., 20.29, 32, 33, 38). “जीव ईशो, etc.” (?). “तम आसीत्, etc.” (Rv., 10.129.3). “आत्मन आकाशः संभूतः” (Tai.U., 2.1). “चत्वारि वाक्परिमिता पदानि” (Rv., 1.164.45).

व्याख्या— अथ केन गुणेन किं वस्तु जातमित्यत्राह —

Then which object is born from which quality? Here it is said:

किञ्चित्सत्त्वरजोरूपं भोक्तृसंज्ञकमुच्यते ।

अत्यन्ततामसोपाधिर्भोज्यमित्यभिधीयते ॥

परतत्त्वमयोपाधिर्ब्रह्मचैतन्यमीश्वरः ॥४०॥

That which is of the nature of Rajas mixed with a little Sattva is designated as Bhoktr (the enjoyer). That which has the extreme dose of Tamas as its attribute, is said to be Bhojya (the enjoyed). That Supreme Spirit in the form of Brahman with the supreme principle as its attribute, is the Īśvara (the Lord). (40)

व्याख्या— रजोगुणस्य किञ्चित्सत्त्वतमोमिश्रत्वात्, 'चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः' इति भगवदुक्तेः, तादृग्रजोगुणमिश्रचैतन्यं भोक्तृजीव-चैतन्यमित्यर्थः। अत्यन्ततामसोपाधिविशिष्टचैतन्यं भोज्यरसादिरूपं परतत्त्व-मयोपाधिराभ्यामुत्कृष्टत्वेन परतत्त्वरूपसत्त्वगुणोपाधिविशिष्टचैतन्यप्रेरकी-भूतमहेश्वर इत्यर्थः॥४०॥

Since the quality of Rajas is mixed with a little of each of Sattva and Tamas and in accordance with the Bhagavān's (the Lord Kṛṣṇa's) statement that the four-fold caste was created by him on the basis of the division of qualities and actions, such a Spirit which is mixed with Rajas of that nature is the Bhoktr, i.e., the Spirit in the form of Jīva (individual soul). That Spirit which is characterised by the attribute of the nature of extreme Tamas, is called Bhojya in the form of Rasa (taste), etc., and since the attribute made up of Supreme Principle is superior to both the above-mentioned attributes. That Spirit which is characterised by the Supreme Principle of the nature of the quality of Sattva, is the Maheśvara, who is the impelling force. (40)

Notes: Although Sattva, Rajas and Tamas are called guṇas or qualities, they are not the qualities like redness, blackness, etc., but the constituents like the three stands of a rope. Māyāśakti which is otherwise known as Prakṛti is constituted by the three guṇas. Bhoktr is that Spirit which is made up of Rajoguṇa. This Rajoguṇa is originally mixed with a little of each of Sattva and Tamas. What is said in the text about Bhoktr is that it is made up of Rajas with a mixture of a little of Sattva. In the commentary it

is said that Rajas is by nature a mixture of a little of each of Sattva and Tamas. That spirit which has excess of Tamas is Bhojya. It stands for the objects of enjoyment, while Bhoktr stands for the Jīva who is the enjoyer. Beyond these two there is the Supreme Spirit which is made up of pure Sattva and it is called Īśvara, the impelling force (Preraka). चातुर्वर्ण्यं.... (Bhag. G., 4.13).

व्याख्या— अथोक्तमर्थं द्रढयति—

Then the author substantiates what is stated above—

भोक्ता भोज्यं प्रेरयिता वस्तुत्रयमिदं स्मृतम्।

अखण्डे ब्रह्मचैतन्ये कल्पितं गुणभेदतः॥४१॥

Bhoktr (the enjoyer), Bhojya (the enjoyed) and Preraka (the impeller) — these constitute the threefold phenomenon created in the unbroken Spirit in the form of Brahman due to differences in guṇas. (41)

Notes : भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्मेतत् (Śve. U., 1.12).

व्याख्या— स्पष्टम्॥४१॥ It is clear. (41)

अत्र प्रेरयिता शम्भुः शुद्धोपाधिर्महेश्वरः।

संमिश्रोपाधयः सर्वे भोक्तारः पशवः स्मृताः॥४२॥

Here the impeller is Śambhu, who is the Maheśvara (the Great Lord) whose attribute is of the nature of purity (sattva). All those which are of mixed adjunct are the Bhoktrs, i.e., the enjoyers. They are known as Paśus. (42)

Notes: Here Bhoktrs or Jīvas are called Paśus. Accordingly Śambhu (Śiva) who is described as Preraka, is termed as Pati (Paśupati). Then what is called Bhojya is the Pāśa. The Śaivāgamas speak of three categories; vide— ब्रह्मादिस्तम्बपर्यन्तं पशवः परिकीर्तिताः। शिवः पतिरिति प्रोक्तः पाशः कर्ममलादिकम्॥ (Sūkṣ Ā. 5.20); ब्रह्माद्याः स्थावरान्ताश्च देवदेवस्य शूलिनः। पशवः परिकीर्त्यन्ते संसारवशावर्तिनः॥ तेषां पतित्वाद्भिश्चेशः

शिवः पशुपतिः स्मृतः। मलमायादिभिः पाशैः स बध्नाति पशून् पतिः॥ (Candra J.Ā., kri pā., 1.10-11). From Brahman to water reed—all these are called Paśus. They are under the control of Śiva and are subjected to transmigration (saṃsāra). Hence Śiva is Pati (Paśupati). Karman (fruits of Karman or deeds), Malas (impurities called Āṇava, Māyīya and Kārmika), etc., are considered as Paśas (fettters).

व्याख्या— अथ तेषां गुणनामान्तराण्याह —

Then the author says about their adjectival names —

भोज्यमव्यक्तमित्युक्तं शुद्धतामसरूपकम्।

सर्वज्ञः प्रेरकः शम्भुः किञ्चिज्ज्ञो जीव उच्यते॥

अत्यन्तगूढचैतन्यं जडमव्यक्तमुच्यते॥४३॥

Bhojya is otherwise known as Avyakta (the unmanifest); it is purely related to darkness (tāmasa) in form. Preraka is Śambhu (Śiva) the omniscient and Jīva (Bhokṭṛ) is said to be of limited knowledge. Avyakta (Bhojya) is said to be insentient (jaḍa) with extremely hidden consciousness (43)

व्याख्या— अधिकसत्त्वोपाधिकत्वान्महेश्वरः सर्वज्ञः सुखभोक्ता शम्भुः किञ्चित्तमोमिश्रत्वात् संहारकृत्यप्रवीणः क्रोधयुक्तः। जीवास्तु किञ्चित्सत्त्वतमोमिश्रजोपाधिकत्वात् किञ्चिज्ज्ञा ज्ञानाज्ञानसंमिलिताः, अत एव सुखदुःख-भोक्तारः। शुद्धतामसोपाधिकं भोज्यमव्यक्तं प्रकृतिरित्यर्थः। किमिदमव्यक्तमित्यत्राह—अत्यन्तेति। वृक्षादीनामिन्द्रियप्राणादिशून्यत्वेन केवलजडत्वेऽपि पिपासाया विद्यमानत्वात् सस्यादीनां शिलादीनां वृद्धिदर्शनाद् अव्यक्तचैतन्यमिति व्यवहारः। अव्यक्तं प्रकृतिर्मायेति पर्यायाः॥४३॥

Maheśvara is omniscient because he has excessive Sattva as his attribute; as the enjoyer of pleasure, he is Śambhu; since he is mixed with a little of Tamas he is endowed with anger and is efficient in his activity of annihilation. Jīvas, on the other hand, have been characterised by Rajas with the mixture of a little of each of Sattva

and Tamas. That is why they are of limited knowledge and as such have the mixture of knowledge and ignorance. Hence, they have the experience of joy and sorrow. That which has pure Tamas as its attribute is Bhojya; it is Avyakta (the unmanifest), i.e., Prakṛti. Why is it called unmanifest? The answer is 'Atyanta, etc.' Although the trees, etc., are regarded as insentient on the ground that they do not have senses and breath, they are regarded as those with hidden consciousness on the ground that they have thirst and that plants, rocks, etc., are seen to have growth. Avyakta, Prakṛti and Māya are synonyms. (43)

व्याख्या— एवं मायागुणभेदरूपोपाधिद्वयं प्रदर्शयान्तरं लिङ्गाङ्गरूपशिवजीवस्वरूपं लक्षयितुं पूर्वोक्तमायोपाधिं द्विधा विभज्य दर्शयति—

Having thus shown the triple attribute depending on the difference in the qualities of Māyā (Prakṛti), the author shows a two fold classification of the attribute in the form of Māyā in order to define the nature of Śiva and Jīva in the form of Liṅga and Aṅga —

उपाधिः पुनराख्यातः शुद्धाशुद्धविभेदतः।

शुद्धोपाधिः परा माया स्वाश्रयाऽमोहकारिणी॥४४॥

अशुद्धोपाधिरप्येवमविद्याश्रयमोहिनी ।

अविद्याशक्तिभेदेन जीवा बहुविधाः स्मृताः॥४५॥

The attribute (upādhi) is again said to be twofold as pure and impure. The pure attribute is higher Māyā who resides in Śiva himself and yet does not create infatuation in him. (44) The impure attribute is Avidyā which creates infatuation wherever it resides. Due to multiplicity in Māyāśakti, Jīvas are many. (45)

व्याख्या— उपाधिः पूर्वोक्तमायोपाधिः पुनः शुद्धाशुद्धभेदेन द्विधा भवति, तत्र शुद्धोपाधिः परा माया स्वाश्रयाऽमोहकारिणीत्यूर्ध्वमायेत्यर्थः॥४४॥

अशुद्धोपाधिरविद्या, आश्रयमोहिनीत्यधोमायेत्यर्थः। अविद्याशक्तिभेदेन अंशभेदेनेत्यर्थः, जीवा बहुविधाः स्मृताः ॥४५॥

The attribute, i.e., the attribute in the form of Māyā is again two fold as pure and impure. Here the pure attribute is higher Māyā residing in Śiva and yet not creating infatuation in him. It means that it is higher Māyā. (44) The impure Māyā is Avidyā. She creates infatuation wherever she resides. Hence, she is lower Māyā. Due to difference in Avidyāśakti, i.e., due to difference in her partial mani-festations, Jīvas are multifarious. (45)

मायाशक्तिवशादीशो नानामूर्तिधरः प्रभुः।

सर्वज्ञः सर्वकर्ता च नित्यमुक्तो महेश्वरः ॥४६॥

किञ्चित्कर्ता च किञ्चिज्ज्ञो बद्धोऽनादिशरीरवान्।

अविद्यामोहिता जीवा ब्रह्मैक्यज्ञानवर्जिताः ॥४७॥

परिभ्रमन्ति संसारे निजकर्मानुसारतः।

देवतिर्यङ्मनुष्यादिनानायोनिविभेदतः ॥४८॥

Due to the influence of Māyāśakti, the Lord assumes many divine forms. He is the omniscient, omnipotent and ever-liberated Great Lord. (46) The Jīva is, on the other hand, of limited potency and limited knowledge; he is bound and subjected to beginningless incarnation. The Jīvas who are infatuated by Avidyā (nescience) and who are bereft of the knowledge of their oneness with Paraśivabrahman (47), revolve in the cycle of birth and death in accordance with the funds of their Karman (past deeds) taking them to multifarious wombs such as those of gods, animals, human beings, etc. (48)

व्याख्या— ईशः शुद्धोपाधिमहेश्वरः, मायाशक्तिवशाद् महामायाशक्ति-वशात् सद्योजातादिनानामूर्तिधरो जीवानां बुद्धिप्रेरकः प्रभुः कर्तुमकर्तुमन्यथाकर्तुं

समर्थः, सर्वज्ञः सदसत्सकलपदार्थविषयकानादिज्ञानशक्तिमान्, सर्वकर्ता च सकलप्रपञ्चनिर्माणनिमित्तकारणीभूतः, नित्यमुक्त आणवाद्यानादिमलसम्बन्ध-रहितः, सर्वज्ञः सर्वकर्ता च, “सर्वज्ञः पञ्चकृत्यसम्पन्नः सर्वेश्वर ईशते” इति वृद्धजाबालश्रुतेः ॥४६॥ अथ जीवस्वरूपमाह— किञ्चित्कर्तेति। किञ्चित्कर्ता किञ्चिज्ज्ञो बद्ध आणवाद्यानादिमलपाशबद्ध ईशप्रेरितः स जीवोऽनादिशरीरवान् अनादितः प्राप्तशरीराभिमानवान्, “ज्ञाज्ञौ द्वावजावीशानीशावजो ह्येको भोक्तृभोगार्थयुक्तः”, “अनीशश्चात्मा बध्यते भोक्तृभावाद् ज्ञात्वा देवं मुच्यते सर्वपाशैः” इति श्वेताश्वतरश्रुतेः, “अनादिमलसम्बन्धात्किञ्चिज्ज्ञोऽणुर्मयोदितः। अनादिमलमुक्तत्वात् सर्वज्ञोऽसौ शिवः स्मृतः ॥” इति किरणागमोक्तेश्च। एवरूपा जीवा अविद्यामोहिताः सन्तो ब्रह्मैकज्ञानवर्जिता “अहं ब्रह्मास्मि” इति तादात्म्यज्ञानशून्याः सन्तः ॥४७॥ निजकर्मानुसारतो देवतिर्यङ्मनुष्यादि-नानायोनिभेदमधिगम्य संसारे परिभ्रमन्तीत्यर्थः। अथ सृष्टेः प्राक् कर्माभावत् कथमिति नाशङ्कनीयम्, सद्वादमर्यादया सर्वं विश्वमण्डरसन्यायेन परब्रह्मण्य-विभागपरामर्शात्मनाऽस्तीत्यङ्गीकृतत्वात् ॥४८॥

The Lord, i.e., Maheśvara with pure attribute, assumes many divine forms such as Sadyojāta due to the influence of Māyāśakti or rather Mahāmāyāśakti. Being the stimulator of the intellect of Jīvas, he is the Lord, i.e., one who is capable of doing, undoing and doing otherwise; he is the omniscient one, i.e., one endowed with beginningless knowledge pertaining to all objects whether manifest or unmanifest; he is omnipotent in the sense that he is the instrumental cause for the creation of the entire world; he is ever-liberated in the sense that he is free from all association with beginningless impurity (mala) such as ‘Āṇava’. He is omniscient and omnipotent, in accordance with a statement of Vṛddhajābālopaniṣad as “sarvajñaḥ pañcakṛtya, etc.” meaning “the omniscient one and efficient in five activities— such is the Lord of all who rules”. (46) Then the author

speaks of the nature of Jīva, through the statement “Kiñcitkartā, etc.” He is of limited potency and limited knowledge. He is bound in the sense that he is bound by the beginningless fetters in the form of impurities such as ‘Āṇava’, etc. Being impelled by Lord, the Jīva is endowed with beginningless embodiments, i.e., endowed with the conceit of possessing a body from beginningless times. This is in accordance with a statement of Śvetāśvataropaniṣad as “Jñājñau dvāvajāu, etc.,” and “Anīśaśca, etc.,” meaning : “There are two as the knower (omniscient one) and the ignorant one (one with a little knowledge); of them one is the ruler and the other the ruled. One is the unborn one and the other is engaged as the enjoyer to experience joy and sorrow,” and “The ruled one is the individual soul (Jīva), who is bound in his state of enjoyer; he is relieved of all fetters when once he realises the God”— and also according to a statement of Kiraṇāgama as “Anādimalasambandhāt, etc.,” meaning “The one with limited knowledge (Jīva) is said to be ‘aṇu’ (atomic) due to his association with beginningless impurities (malas). Śiva is omniscient because he is free from all association with impurities.” Jīvas of such a nature, being infatuated by Avidyā and being bereft of knowledge of one’s oneness with Paraśivabrahman, i.e., of the knowledge of identity as “Ahaṁ brahmāsmi” (I am brahman), (47), revolve in the cycle of birth and death attaining to the multifarious forms such as those of gods, animals, human beings, etc., in accordance with the respective funds of their Karman (past deeds). It should not be doubted as to how could that be on the ground that there could be no ‘karma’ before creation, because it has been accepted that according to Satkāryavāda, the entire world existed in Brahman in accordance with the maxim of “egg’s liquid”, in its state of being not separated from Brahman. (48)

Notes: “सर्वज्ञ पञ्चकृत्यसम्पन्नः सर्वेश्वर ईशते” (Jā. U.,2). Paraśiva-brahman is endowed with five activities (pañcakṛtyas), vide “जगज्जन्म-स्थिति-ध्वंस-तिरोभाव-विमुक्तयः। कृत्यं सकारकफलं ज्ञेयमस्येतदेव हि।।” (Mṛg. Ā., 2.3) – ‘Creation of the world, its maintenance, its absorption (annihilation), putting the Jīvas in ignorance and giving them liberation (vimukti = anugraha) - this is the fivefold activity of the Lord, which has a purpose to serve. This has to be known about him. This is a part of the cosmic sport of the Lord. The purpose of this is the liberation of the souls. ‘Dhvaṁsa’ (Laya) is a state of rest for all the souls. Just as sound sleep gives total rest and fresh energy to an individual, so does the state of absorption in Paraśivabrahman give an invigorating rest to the souls. Creation provides an opportunity to souls to exhaust the fund of ‘Karma’ by undergoing the experience of joy and sorrow and leads them through Śiva’s favour (Bhakti) to liberation. Until that stage, there is a state of ‘tirodhāna’, i.e., ‘putting the souls under the cover of ignorance’. At this stage the natural power of the souls is obscured so as to make them experience the fruits of ‘karma’. When the fund of ‘karma’ is rendered ripe and exhausted, there is the dawn of Śiva’s grace in the form of Bhakti (Śaktipāta). It is this favour (anugraha) that leads the souls to Mukti. ‘That the very purpose of creation is liberation of souls’ is hinted by the following statement: एवरूपः परात्मा हि पशुपाशविमोचकः। शम्भुः कदाचिन्निजया प्रकृत्या लीलया स्वयम्।। सृष्ट्यर्थं सर्वतत्त्वानां जगदुत्पत्तिकारणम्। योगिनामुपकाराय स्वेच्छयाऽचिन्तयच्छिवः।।” (Sūkṣ Ā., kri. pā., 1.18-19) — ‘The Paramātman who is described above, is the remover of fetters in the case of the Paśus (Jīvas). Once Śambhu with his own Māyāśakti (Prakṛti) ‘out to have his cosmic sport’ meditated with a view to creating all the principles leading to the production of the world for the purpose of favouring the Yogins.’ Vide also: मलमायादिभिः पाशैर्बन्धाति पशून् पतिः। स एव मोचकस्तेषां भक्त्या सम्यगुपासितः।। (Pāra.Ā.,12.62) ‘The Lord binds the Paśus (Jīvas) with fetters such as Mala, Māyā, etc. He himself is the one who releases them when properly served through devotion.’

It may be noted here that the commentator has described Paraśivabrahman as the instrumental cause of the world (Nimittakāraṇa) in explaining the significance of the word

‘sarvakartā’. In the present context, it is justifiable. But it should be remembered that Śiva is the material cause of the world (Upādānakāraṇa) also in the sense that his Śakti, who is regarded as ‘samavāyasvarūpiṇī’, is in an inseparable ‘tādātmya’ relation with Śiva. This is implied by the following stanza of S.S. itself – “पत्रशाखादिरूपेण यथा तिष्ठति पादपः । तथा भूम्यादिरूपेण शिव एको विराजते ॥” (S.S., 10.70) – “Just as a tree stands in the form of leaves, branches, etc., so does Śiva alone stand as earth, etc.”

ज्ञाज्ञौ द्वावजावीशानीशावजो, etc.” (Śve. U., 1.9) “अनीशश्चात्मा बध्यते, etc.” (Śve.U., 1.8). “अनादिमलसम्बन्धात्” (Ki. Ā). “अहं ब्रह्मास्मि” (Br.U., 1.4.10)

व्याख्या— अथ कथं भ्रमन्तीत्यत्राह –

How do they revolve? The answer is given here –

चक्रनेमिक्रमेणैव भ्रमन्ति हि शरीरिणः ।

जात्यायुर्भोगवैषम्यकारणं कर्म केवलम् ॥४९॥

The embodied souls revolve in the manner of a wheel’s rim. The cause for disparity as regards species, duration of life and experiences is the fund of Karman alone. (49)

व्याख्या— रथाङ्गमस्तकगतलोहवलयवद्भ्रमन्तीत्यर्थः ॥४९॥

It means that they revolve like the circular iron frame which encircles a wheel. (49)

Notes: Vide Yogasūtras: (i) क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः । (ii) सति मूले तद्विपाको जात्यायुर्भोगाः । (Yo.Sū., 2.12-13) — (i) ‘The fund of Karman is rooted in pain-bearing obstructions and its experience is in this visible life and in the unseen future life.’ (ii) ‘The root being there, the fruition comes in the form of species, duration of life and experience of pleasure and pain.’ The cause of disparity (bheda) in these three aspects is the fund of Karman alone. The effect or fruit should come in the form of species of beings. One becomes a man, another an angel, yet another an animal, and so on. Secondly the fruition can come in the form of duration of life. One man lives fifty years, another a hundred, yet another two years, and yet does not attain maturity. Thirdly, the fruition

comes in the form of experience of happiness or sorrow. One man is born for pleasure, another for sorrow. All these are results of past Karman.

व्याख्या— ननु जीवाः कर्मानुसारेण परिभ्रमन्ति, तेषां जात्यायुर्भोग-वैषम्यकारणं केवलं कर्मवैत्युक्तत्वादीश्वरः किमर्थमङ्गीकरणीय इत्यत्राह —

It may be objected as to why Īśvara should be accepted when it is said that beings revolve (in the cycle of birth and death) according to their Karman and that Karman is the cause of disparity in species, duration of life and experience of happiness and sorrow. The answer is given here —

एतेषां देहिनां साक्षी प्रेरकः परमेश्वरः ।

एतेषां भ्रमतां नित्यं कर्मयन्त्रनियन्त्रणे ॥५०॥

Of these embodied souls, the witness is the impeller Parameśvara in controlling the operation of Karman of these that are ever-revolving in the cycle of birth and death. (50)

व्याख्या— कर्मसूत्रबद्धे संसारचक्रे सदा परिभ्रमतामेतेषां विचित्रदेहिनाम्, एतेषां कर्मणामिति शेषः, परमेश्वरः प्रेरकः, कर्मणां जडत्वेन प्रेरकत्वासंभवात्, प्रेरकत्वेन साक्षित्वेश्वरोऽङ्गीकरणीय इत्यर्थः ॥५०॥

In the case of these diversified embodied souls who are ever revolving in this wheel of transmigration which is bound by the rope of Karman, or to be specific, in the case of the fruits of deeds, the impeller is Parameśvara. Since the funds of Karman are insentient, they cannot act as impellers. Hence Īśvara should be accepted as the impeller and witness. (50)

Notes: साक्षी - vide : “त्रिषु धामसु यद्भोज्यं भोक्ता भोगश्च यद्भवेत् । तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥” (Kai.U., 18)- ‘He who is distinguished from whatever that is regarded as the Bhojya (object of experience or enjoyment), the Bhoktr (experiencer or enjoyer) or the Bhoga (experience or enjoyment), is the Sākṣin (witness); he is no other

than Sadāśiva, the pure consciousness.' Such is the nature of Sākṣin. He is the impeller of all the souls.

व्याख्या— अथवाऽस्य नैतावन्मात्रम्, विशेषोऽप्यस्तीत्याह –

Or else, this is not all about him; there is something special also — with this intention it is said —

देहिनां प्रेरकः शम्भुर्हितमार्गोपदेशकः ।

पुनरावृत्तिरहितमोक्षमार्गोपदेशकः ॥५१॥

Śambhu, who is the impeller of the embodied souls, is the one who reveals a salutary path as he gives advice about the path of emancipation from which there is no return (to transmigration). (51)

व्याख्या— स्पष्टम् ॥५१॥ It is clear. (51)

व्याख्या— कथमित्यत्राह –

How? The answer is given here —

स्वकर्मपरिपाकेन प्रक्षीणमलवासनः ।

शिवप्रसादाज्जीवोऽयं जायते शुद्धमानसः ॥५२॥

By virtue of the maturity of his Karman (fruits of deeds), one gets all impressions of impurities eradicated. Such an embodied soul becomes pure of mind due to the grace of Śiva. (52)

व्याख्या— अयं जीवः स्वकर्मपरिपाकेन “विज्ञानयोगसन्त्यासैर्भोगाद्वा कर्मणः क्षयः” इति शिवागमोक्तेः स्वस्वकर्मपरिपाकेन विनष्टमलवासनः सन् शिवप्रसादात् शुद्धान्तःकरणो जायते ॥५२॥

In accordance with a statement of Śivāgama, viz., “Vijñānāyogasanyāsair, etc” meaning ‘the exhaustion of Karman is through knowledge, meditation or renunciation or else through the experience of joy or sorrow’, this

embodied soul becomes pure of mind with the eradication of the impressions of impurities due to the maturity of Karman. (52)

Notes: The maturity of Karman is the cause for the grace of Śiva. It paves the way for the dawn of Śiva's grace by turning back the Tirodhānaśakti (obscuring power), which obstructs the revelation of its real nature to the soul. This is ‘Śaktipāta’ as the next stanza shows. विज्ञानयोगसन्त्यासैः.... (Śi. Ā.).

शुद्धान्तःकरणे जीवे शुद्धकर्मविपाकतः ।

जायते शिवकारुण्यात् प्रस्फुटा भक्तिरैश्वरी ॥५३॥

There arises a clear devotion pertaining to Śiva out of the grace of Śiva in the embodied soul whose conscience is pure as a result of pure ‘Karma’. (53)

व्याख्या— तस्मिन् शुद्धकर्मविपाकतः श्रुत्यागमोक्तशुद्धकर्म-परिपाकवशात् शिवस्य कृपा भवति, शिवविषयिणी भक्तिः प्रस्फुटा भवति, तद्द्वारा मोक्षमार्गोपदेश इत्यर्थः ॥५३॥

Śiva's favour dawns on him as a result of pure deeds, i.e., as a result of pure deeds prescribed by Vedas and Āgamas. Devotion pertaining to Śiva becomes clear in him and through it comes the advice about the path leading to emancipation. (53)

Notes : The conscience becomes pure when all the fruits of past deeds become mature and get exhausted. It is only then that the embodied soul becomes ready to proceed towards emancipation. Kāthopaniṣad speaks of this state as that of a mortal prone to become immortal: ‘When all the desires dwelling in the heart disappear entirely, then, indeed, does the mortal become immortal and realise the Brahman’ : “यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः। अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते।।” (Katha U. 6.14 ; Br. U., 4.4.7). The desires occupying the heart fall off when the fund of Karman is mature for removal. This is again possible through the grace of Śiva. It is only he who is chosen by Śiva is able to realise his oneness

with Śiva — “यमेवैष वृणुते तेन लभ्यः, तस्यैष आत्मा विवृणुते तनू स्वाम्।” (Kāṭha U. 2.23) — ‘By him alone whom the Lord (Ātman) chooses the Lord (Ātman) is attained (realised); to him the Lord reveals his form.’ The rise of Bhakti pertaining to Śiva is the dawn of Śiva’s Śakti in the devotee and hence, it is called ‘Śaktipāta.’

व्याख्या— एवमुत्पन्नशिवभक्तिमान् चरमदेही पिण्डशब्दाभिधेय इति पिण्डस्थलं समापयति—

Thus the author concludes his account of Piṇḍasthala by saying that he in whom devotion to Śiva has arisen and who is with his last body, is designated by the term ‘Piṇḍa’—

जन्तुरन्त्यशरीरोऽसौ पिण्डशब्दाभिधेयकः ॥५४॥

The embodied soul who is in his last body, is to be designated by the term ‘Piṇḍa’. (54)

व्याख्या— असौ जन्तुर् एवमुत्पन्नशिवभक्तिमान् जीवः, अन्त्यशरीरः “तदस्य तृतीयं जन्म” इति श्रुतेश्चरमशरीरवान् सन् पिण्डशब्दाभिधेयकः पिण्डशब्दाभिधानवानित्यर्थः ॥५४॥

इति पिण्डस्थलम् ।

This embodied soul (being) with devotion to Śiva born in him, is the one who has his last body, in accordance with the Śruti statement “Tadasya tṛtīyaṃ janma”, meaning ‘that is his third birth.’ He is to be designated as ‘Piṇḍa’, i.e., possesses the designation of Piṇḍa. (54)

Piṇḍasthala ends

Notes : “तदस्य तृतीयं जन्म” (Ai. U., 4.4). As explained in the Bhāṣya of Śaṅkara, the third birth represents the final birth. The first birth is when the father discharges semen in the womb of the mother. The second birth occurs when the mother gives birth to the child. The third birth is when he is born in the form of his son. The lineage continues like this. Giving this account

Ṛṣi Vāmadeva says – “शतं मा पुर आयसीररक्षत्रधः श्येनो जवसा निरदीयम्” (Ai. U., 4.5) – ‘Hundreds were my iron-like bodies before guarding all outlets; I rent them through the force of ‘ātmajñāna’ (self-realisation) and emerged out.’ This the Ṛṣi said while reclining in the womb. That was the third birth in the lineage from his father. Thus “तृतीयं जन्म” stands for the ‘चरमं जन्म’. The dawn of ‘ātmajñāna’ represents the ‘third birth’ here. With the implication of this statement of Aitareyopaniṣad, it is said here that the embodied soul who is of pure conscience due to purgation of all impurities on the maturity of his ‘Karma’, is designated as ‘Piṇḍa’ i.e., the one in his final body.

The term ‘Piṇḍa’ in the ordinary parlance means ‘solid’, ‘round mass’, ‘lump or ball’, ‘lump of rice offered to the manes at obsequial ceremonies or Śrāddhas’, etc. It forms a part of a philosophical term, viz., ‘Piṇḍāṇḍa’, which means ‘the body’ and which is used as a contrast to ‘Brahmāṇḍa’ the world. But in Viraśaiva philosophy, it is given a special technical sense of ‘the embodied soul - who is of pure conscience’ (Śuddhāntaḥkaraṇa dehī piṇḍaśabdena gīyate, S.S., 5.31).

अथ पिण्डज्ञानस्थलम् – (२)

व्याख्या— ननु शरीरात्मविवेकः किमित्यपेक्षित इत्यत्राह –

Piṇḍajñānasthala — (2)

It may be asked as to why one should know the distinction between the body and the soul. The answer is given here —

शरीरात्मविवेकेन पिण्डज्ञानी स कथ्यते ।

शरीरमेव चार्वाकैरात्मेति परिकीर्त्यते ॥५५॥

इन्द्रियाणां तथात्मत्वमपरैः परिभाष्यते ।

बुद्धितत्त्वगतैर्बौद्धैर्बुद्धिरात्मेति गीयते ॥५६॥

With the knowledge of distinction between the body and the soul, one is said to be 'Piṇḍajñānin', the knower of the nature of pure soul. The body is itself spoken as the soul by the Cārvākas (materialists). (55) Others expound that the senses are the soul. Buddhi (intellect) is spoken of as the soul by the Bauddhas who regard Buddhi as the main principle. (56)

व्याख्या— शरीरात्मविवेकेन शरीरशरीरिणोर्विवेकेन पिण्डज्ञानीति शास्त्रज्ञैः कथ्यत इत्यर्थः । एवंविधवादिभिरात्मतत्त्वस्य सन्दिग्धत्वात्, सन्दिग्धेऽर्थे न्यायः प्रवर्तत इति शास्त्रकृद्भिरङ्गीकृतत्वात् शरीरात्मत्वे विवेक आवश्यक इत्यर्थः ॥५५॥

It is him alone who knows the distinction between the body and the soul that is said to be 'Piṇḍajñānin' by the scholars well versed in Śāstras. Since such contenders in argument have created doubt about the nature of the concept of soul and since the writers on Śāstras have accepted that in matters doubtful, reasoning should proceed, there is the necessity of knowing the distinction between the body and the soul. (55-56)

Notes : The reasoning starts with a reference to the view of Cārvākas who hold that the body itself is the soul. According to the Cārvākas, there is no soul other than the body. Some thinkers consider senses as the soul and the Bauddhas regard intellect as the soul. These three possibilities are pointed out only to refute those views in the next two stanzas.

व्याख्या— कथं तद्विवेक इत्यत्राह —

How should we make distinction? The answer is given here —

नेन्द्रियाणां न देहस्य न बुद्धेरात्मता भवेत् ।
अहंप्रत्ययवेद्यत्वाद् अनुभूतस्मृतेरपि ॥५७॥

शरीरेन्द्रियबुद्धिभ्यो व्यतिरिक्तः सनातनः ।

आत्मस्थितिविवेकी यः पिण्डज्ञानी स कथ्यते ॥५८॥

The senses, the body or the intellect should not be regarded as the soul because the soul is grasped through the 'I-notion' and also because memory comes to experience. (57) He who has the discriminative knowledge regarding the nature of the soul as that ancient (eternal) one which is totally different from the body, the senses and the intellect, is called as 'Piṇḍajñānin'. (58)

व्याख्या— अयं भावः – गृहक्षेत्रादिनाशे सति दुःखदर्शनात् तदभिवृद्धौ सुखातिशयाद् गृहक्षेत्रादिकमेवात्मेति विषयात्मवादिनो लौकिका मन्यन्ते । ततोऽपि समधिकविवेकभाजो गृहक्षेत्रादीनां मृगपक्षिसरिर्दुर्गिरिग्रामादिविवेकाभावाच्छरीरस्य तादृग्विवेकसद्भावाच्छरीरमेवात्मेति चार्वाकाः मन्यन्ते । शरीरे प्राणवायुपरिस्पन्दाभावे ज्ञानानुदयान्न शरीरं प्राण एवात्मेति केचिद्वदन्ति । सुप्तिकाले प्राणस्पन्दस्य विद्यमानत्वेऽपीन्द्रियव्यापाराभावेन ज्ञानशून्यत्वादिन्द्रियमेवात्मेत्यपरे । अत्र इन्द्रियाणां बाहुल्याद् इन्द्रियसमूह आत्मेत्युच्यते वा व्यष्टिरूपस्यात्मत्वमुच्यते वेति विकल्पः । नाद्यः, तत्रैकस्य द्वयोर्वा नाशे समुदायनाशेन ज्ञानानुदयप्रसङ्गात् । न द्वितीयः, जलमिदं स्वच्छं मधुरमिति प्रतीतिर्न स्यादिति, एकैकार्थप्रकाशकत्वाद् व्यष्टेः । एवं शरीरादेर्ज्ञानशून्यत्वेन जडत्वादात्मत्वं न सम्भवतीति बुद्धिरेवात्मा । अत्र बुद्धेश्चक्षुरादिकरणसाध्यत्वात् करणानां कुठारादिवत्कर्त्रधीनत्वाद् बुद्ध्युत्तीर्णः कश्चित् कर्ताऽङ्गीकरणीय इति नाशङ्कनीयम्, करणजन्यस्य जडत्वनियमेन बुद्धेर्जडतापत्त्यर्थग्रहणापटुत्वात्नेष्टापत्तिः, जडबुद्धेरात्मनोऽपि जडतापत्तेरनिवार्यत्वाल्लोकव्यवहारो विलुप्येतेति भवदभिमततात्मवद् बुद्धिः स्वतःसिद्धैवेत्यङ्गीकरणीयतया प्रथमं घटानुभवः, ततो घटविकल्पः, तदनन्तरं तज्जनितसंस्काराद्भाविकोटिनिष्ठा स्मृतिः, स्मृत्या लोकव्यवहार इति भिन्नकालभिन्नाकारभिन्नविषयिणी क्षणिकज्ञानसन्ततिरेवात्मेति बुद्धिप्राधान्यवादिनो बौद्धा वदन्ति ।

अत्रोत्तरम् – “अहंप्रत्ययवेद्यत्वादनुभूतस्मृतेरपि शरीरेन्द्रियबुद्धिभ्यो व्यतिरिक्तः सनातनः” आत्माऽस्तीति मम शरीरं ममेन्द्रियं मम बुद्धिमम स्मृतिः शरीर्यहं स्फुटेन्द्रियोऽहं जानामि स्मरामीति शरीरेन्द्रियबुद्ध्युत्तीर्णोऽहंप्रत्ययाधीनतया स्मृत्यादीनामपि भासमानत्वात्तद्व्यतिरिक्तः कश्चिदात्मास्तीत्यङ्गीकरणीयमित्यर्थः। नन्वहंप्रत्ययस्यास्माभिर्निर्विकल्पकसविकल्पकलक्षणज्ञानद्वयान्तर्गतत्वेनाङ्गीकृतत्वान्न तद्व्यतिरिक्तः, न च तर्ह्ययमात्मव्यतिरिक्तं न किञ्चद्विकल्पयतीत्यात्मा सिद्ध इति वाच्यम्, स्थूलोऽहं कृशोऽहं सुख्यहं दुःख्यहमिति रूपवेदनासन्तानसंस्पर्शित्वेन शरीरादीन् विकल्पयतीति तस्मान्नास्मदङ्गीकृतरूपविवेदनसंज्ञानविज्ञानसंस्कारलक्षणपञ्चसन्तानोत्तीर्णः शरीरादिसन्तानमूर्धन्योऽप्यहंप्रत्ययो नात्मा भवितुमर्हति, रूपवेदनासन्तानसंस्पर्शित्वेनानित्यत्वात्, सुप्तिमूर्च्छादावभावाच्च।

न च घटमहं जानामीत्यत्र वेद्यरूपकर्मप्रकाशाद् वेदनारूपज्ञानप्रकाशाच्चोत्तीर्णत्वेन भासमानत्वादहंप्रत्यय आत्मानमेव विकल्पयतीति वाच्यम्, तस्याहंप्रत्ययव्यतिरेकेणादृश्यत्वात्, अहंप्रत्ययस्यानित्यत्वात्। यदि प्रत्ययस्य सविषयताऽन्यथाऽनुपपत्त्या तद्व्यतिरिक्त आत्माऽनुमीयते, तर्हि कोऽयमनुमाता? अहंप्रत्ययो वा तद्व्यतिरिक्तो वा? नाद्यः, अनित्येऽहंप्रत्ययस्यानुमातृताङ्गीकारेणास्मन्मतप्रवेशापत्तेः तद्व्यतिरिक्तस्यानुमातुरदृश्यत्वात्। यदि दृश्यस्तर्हि तस्य बुद्धितुल्यत्वप्रसङ्गाद् बुद्धिरेवात्मेति चेत्, मैवम्, बुद्धेः क्षणिकत्वेन भिन्नकालभिन्नविषयभिन्नाकारत्वेनाङ्गीकृतत्वात्, नीलं पीताद्भिन्नम्, पीतं नीलाद्भिन्नम्, नीलमहं जानामि, पीतमहं जानामि, योऽहं बाल्ये पितरावन्वभूवं स एवाहमिदानीं पुत्रदाराननुभवामीत्येकसंविल्लग्नतया बाह्याभ्यन्तरानुसन्धानासंभवात्, क्षणद्वयावगाहि संविदन्तरानङ्गीकारात्, रूपसंस्कारेण रसस्मृत्यनुदयात्, स्मृतेः स्वसमानविषयताव्यवस्थापकत्वेन संस्कारस्य कृतार्थत्वात्, स्मृतिजनकं न किञ्चित्पश्याम इति स्मृतेर्गनकुसुमायमानत्वेन तन्मूलकस्य सर्वस्यापि लोकव्यवहारस्योच्छित्तिप्रसङ्गाच्च। तस्मान्नित्यः

कश्चिदात्मानुसन्धाता ज्ञानस्मृत्यपोहनशक्तिमानङ्गीकरणीयः, “मत्तः स्मृतिर्ज्ञानमपोहनं च” इत्येतदभिप्रायेणैव भगवताऽपि गीतत्वात्। स चाहंप्रत्ययस्वरूप एव, तद्भिन्नस्यादृश्यत्वादिति सूक्तत्वात्। तस्य सुप्तिमूर्च्छादावभावान्नानित्यत्वमाशङ्कनीयम्, तदा तस्य शून्यस्थाननिमग्नत्वेन तदीयस्वप्रकाशस्य तिरोहितत्वात्, अन्यथोत्थितस्य सुखमहमस्वाप्समिति सुखस्मृत्यनुदयप्रसङ्गः, स्मृतेरनुभवमूलकत्वात्, स्वतन्त्रांशीभूतप्राणवायुपरिस्पन्दस्य विद्यमानत्वेन तस्य हानादानादिरूपतया कर्तृनिरूपितत्वात्, कर्तृज्ञानपुरःसरत्वादिति संक्षेपः।

नन्वेतावता शरीरी कश्चिज्जीवात्मा सिद्धो न तत्प्रेरक ईश्वर इति चेत्, लोके विदारणादिक्रियाणां कुठारादिकरणसाध्यत्वात् करणानां कर्मेन्द्रियाधीनत्वात् तेषां ज्ञानेन्द्रियाधीनत्वात् तेषामन्तरिन्द्रियाधीनत्वात् तेषां शरीर्यधीनत्वात् तस्य देशकालादिपरतन्त्रत्वात् स्वतन्त्रेण विना न संभवतीति व्यवहारान्यथानुपपत्त्यैव सोऽपि सिद्ध इति। अत्र ज्ञानव्यतिरिक्तो ज्ञानादिगुणगणाश्रय आत्मेति वदन्तो नैयायिकाः, अस्मत्प्रत्ययवेद्यत्वादपरोक्षत्वाच्च प्रत्यगात्मा प्रसिद्ध इति वदन्तो वैयासिकाश्च प्रत्युक्ता इति मन्तव्यम् ॥५६-५८॥

This is the intended meaning : The profane people who are the advocates of objects as the soul, think that since sorrow is found when the house, field, etc., are lost and joy is noticed when they are developed, the house, field, etc., are themselves the soul. The Cārvākas, who are of better discrimination than them, think that since the house, field, etc., do not have the discriminative knowledge of animals, birds, rivers, hills, villages, etc., the body which has such a discriminative knowledge, is itself the soul. Some persons say that since there is no flash of knowledge in the case of the body when there is no movement of vital air in it, the vital air itself should be regarded as the soul. Some other persons argue that since the vital air is devoid of knowledge

without the operation of senses during sleep in spite of its movement, the senses should be the soul. Since the senses are many, a question arises as to whether all the senses put together constitute the soul or each of the senses severally is the soul. The first alternative is not tenable, because there could be a contingency when knowledge cannot arise due to loss of togetherness or the failure of one or two senses. The second alternative is also not tenable, because each of the senses severally can produce the knowledge of one thing at a time and the knowledges such as 'the water is clear' and 'it is sweet' cannot arise simultaneously. Thus since the body, etc., cannot be the soul due to their dullness, the intellect (buddhi) should be the soul. If the intellect is the soul, it should be regarded as an instrument of knowledge like senses because the objects should be known by it through the senses only. Since the instruments of knowledge should be subservient to an agent as in the case of hatchet, etc., does it not become necessary to accept an agent other than the intellect? Such a doubt should not be raised. Since there is a rule that what is born from an instrument should be insentient (jaḍa), the intellect should be also insentient. Then it cannot grasp the objects. This does not lead to any desirable end (na iṣṭāpattiḥ), because the insentient intellect being the soul, the latter also should be regarded as insentient; this becomes unavoidable. Then the management of worldly affairs would become vitiated. Hence, like the soul of your acceptance, we have to accept the intellect as self-evident here. It is like this: First there is an experience of a pot. Then arises a doubt about the pot (as to whether it is the same that is experienced). Thereafter by virtue of the impression created by it, there arises a memory pertaining to the knowledge that arises. Worldly transactions are managed through such a memory. Hence, a flux of

momentary experiences pertaining to different times, different forms and different objects, is itself the soul. This is what the Bauddhas, who give prominence to intellect, say.

The above contention is answered here: "अहंमत्त्यय - वेद्यत्वाद्, etc.," — Since it is grasped through 'I-notion' and since the memory of the different experienced objects occurs, it must be admitted that there is a soul as different from the body, senses and intellect. Hence, since there are such experiences as 'my body', 'my senses', 'my intellect', 'my memory', 'I possess a body', 'I have sound senses', 'I understand', 'I remember', etc., and since there are occurrences of the memory of objects, it must be accepted that there is a soul which is the ancient one (eternal one) as the basis of the 'I-notion' apart from the body, senses and intellect. It may be objected that since the 'I-notion' is accepted as included in the two kinds of knowledge of the nature of Nirvikalpaka and Savikalpaka accepted by us, there cannot be any soul (Ātman) in your opinion apart from the 'I-notion' itself. It cannot be said that the existence of the soul is established by the 'I-notion' on the ground that the 'I-notion' does not refer to any knowledge other than the soul. This is because the 'I-notion' refers alternatively to the body, etc., as it touches the series of forms and feelings in such instances as 'I am fat', 'I am happy' and 'I am in sorrow'. Hence, the 'I-notion' which is beyond the five series of knowledge of the nature of form-series, feeling-series, distinctive-series, consciousness-series and impression-series, accepted by us, cannot be regarded as the soul itself in accordance with your procedure, although it is important in the series of knowledge referring to the body, etc. As it is touching the series of knowledge referring to forms and feelings, the 'I-notion' therein is non-eternal. The same is the conclusion in view of the fact that the 'I-notion' does not exist in sleep and swoon. Such a non-eternal 'I-notion' cannot be the soul.

It cannot be further argued that the knowledge in the form of 'I know the pot' reveals the knowables like form and action and that in the same way it reveals the knowledge of the form and feeling also. Hence, as the 'I-notion' is beyond the knowables, it alternatively refers to the soul itself. This cannot be maintained because such notions as 'I know the pot' do not appear distinct from the 'I-notion' and also because the 'I-notion' is not eternal. It may be further argued thus: If the 'I-notion' is regarded as pertaining to an object necessarily and on that ground if you say that the soul would be inferred apart from it, then we ask as to who is the agent of inference (anumātr)? Is he the 'I-notion' itself or any one different from it? The first alternative is not tenable, because if you consider the non-eternal 'I-notion' as the agent of inference, then you will be falling in line with our view, since no other agent of inference apart from it is seen. If at all anything other than that could be seen, it could be something like what we call the intellect (buddhi). In that case the intellect itself is the soul. If it is argued like this, the reply is that it is not tenable, because firstly, the intellect is momentary and we have accepted it as pertaining to different times, different objects and different forms; secondly, it is not tenable because if the 'I-notion' were to be different and transitory, then there could not have been suitable connection as pertaining to one thing like 'I' through the external as well as internal experiences such as 'the blue is different from the yellow' and 'the yellow is different from the blue'; 'I know the blue colour' and 'I know the yellow colour', and 'the same I who experienced fostering by the parents in my childhood, am now enjoying the company of my wife and children'. Further one cannot admit that there can be any experience that can last for two moments. The memory of taste (rasa) cannot arise through the impression of form. Since there is a settled rule that the memory should be in accordance with the experience,

the impression of an object that creates memory finds its fulfilment in it. But according to the advocates of momentariness, we cannot find any impression of an object which can create memory. Hence the memory is a matter of nothingness like 'sky flower'. In that case the entire worldly transaction depending on that would be eradicated. Therefore something which is eternal, which maintains suitable connection (among experiences and memories) and which has the capacity of retaining knowledge and memory or of destroying (apohana), if need be, the knowledge and memory of anything, should be accepted as the Soul. Bhagavān has said in the Gītā that 'it is from me that memory and knowledge and their destruction are possible.' It is of the nature of 'I-notion' itself. It is well said that there is no evidence to prove that the Soul is any thing other than that.

Again it should not be contended that the Soul, which is of the nature of 'I-notion', is non-eternal on the ground that it is not found in the states of sleep and swoon, because in those states it is merged in a cover of ignorance and its nature of self-illumination is covered up. Otherwise, when one wakes up, there would be no rise of a happy memory like 'I slept happily'. The memory is always rooted in experience. The movement of vital airs which is a portion of an independent power is found even in sleep and swoon. Then the inhaling and exhaling (ādāna and hāna) of breath indicates the existence of an agent (kartṛ). It is proved through this that the agent in the form of the soul exists.

It may be further contended thus: Even then the existence of embodied soul, an individual self, is proved, but not that of Īśvara who is the impeller. To this the reply is given here: In the world, the actions like cutting, cleaving, etc., are possible through the instruments like axe, etc. These instruments depend upon the motor organs and these motor organs in turn depend upon the sensory organs. The sensory

organs are again controlled by mind, which is an internal organ, and that mind is in turn controlled by the embodied Soul. This embodied Soul is again dependent because it is subjected to spacio-temporal conditions. Hence without an independent divine power there is no possibility of controlling the embodied souls for worldly transactions. Hence on the ground that without him worldly transactions would be incompatible, the existence of the impeller Īsvara is also proved. With this the following two views should be taken as refuted: (1) The view of the Naiyāyikas who say that the Soul is different from knowledge and is the substratum of the fund of qualities like knowledge, etc. (2) The view of the Uttaramīmāṃsakas who say that the individual Soul (who is Brahman in bondage) is well known as it is the subject of the notion of 'I' and as it is the one coming under the purview of direct experience. (56-58)

Notes: “अहंप्रत्ययवेद्यत्वाद्...” (.....). “मत्तः स्मृतिज्ञानमपोहनं च” (Bhag. G., 15.15).

नश्वराणि शरीराणि नानारूपाणि कर्मणा ।

आश्रितो नित्य एवासाविति जन्तोर्विवेकिता ॥५९॥

To know that this Soul which resides in these transitory bodies that are of many forms due to the fund of Karman, is eternal, is true discrimination on the part of a being. (59)

व्याख्या— कर्मवशात् प्राप्तानि नानारूपाणि शरीराणि नश्वराणीति जीवस्य विवेकिता पिण्डविवेकः, तादृक्पिण्डाश्रितो जीवो नित्य इति विवेकिता पिण्डज्ञविवेकः ॥५९॥

The discrimination in the embodied soul that the bodies which are obtained and which are of many forms due to the fund of Karman, are transitory, is Piṇḍaviveka (real discernment about piṇḍa, the body). The discrimination that

the Soul which resides in such a body (piṇḍa), is eternal, is Piṇḍajñaviveka (real discernment about the Piṇḍajña, the knower of piṇḍa).

Notes : Here the commentator takes the word 'Piṇḍa' in the sense of 'the body'. The discernment that the body is transitory and the soul is eternal is Piṇḍajñāna. The author has defined Piṇḍa technically as the embodied soul with pure conscience due to the maturity of Karman (vide stanza 31 above). Hence to explain the term 'Piṇḍa' as the body is against the intention of the author. It may be seen how the author has explained 'Piṇḍajñāni' in stanza 55 above as the Soul with the discrimination between the body and the Soul.

व्याख्या— नन्वयं विवेकः सांख्यमतसदृशो जात इत्यत्राह—

If it is objected that this discriminative knowledge has turned out to be similar to the Sāṅkhya discrimination between Prakṛti and Puruṣa, then the answer is —

शरीरात् पृथगात्मानमात्मभ्यः पृथगीश्वरम् ।

प्रेरकं यो विजानाति पिण्डज्ञानीति कथ्यते ॥६०॥

He who knows the soul as different from the body and Īsvara, the impeller, as different from the souls, is said to be 'Piṇḍajñānin'. (60)

व्याख्या— स्पष्टम् । अयमेव नित्यानित्यलक्षण क्षेत्रक्षेत्रज्ञविवेकः, क्षेत्रज्ञे जीवे प्रेरकत्वेनेश्वरस्य “चन्द्रकान्ते यथा तोयम्” इत्याद्युक्तदृष्टान्तेन तादात्म्येन विद्यमानत्वात् । उक्तं च गीतायाम् - “इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतद्यो वेद तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम । क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥” इति । “सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यज्ज्ञानेन ब्रह्मचर्येण नित्यम् । अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणपापाः ॥” इति मुण्डकश्रुतेः, “अशरीरं यदात्मानं पश्यति ज्ञानचक्षुषा । तदा भवति शान्तात्मा सर्वतो विगतस्पृहः ॥” इति

देवीकालोत्तरवचनाच्च । देहदेहिस्वरूपमङ्गाङ्गिनोर्जीवेश्वरयोः स्वरूपं च विज्ञेयम् ॥६०॥

इति पिण्डज्ञानस्थलम्

It is clear. This is the same as the discrimination between 'Kṣetra' and 'Kṣetrajñā'. It is the same as that between the eternal and the non-eternal. In the 'Kṣetrajñā' who is the soul, Īśvara resides as the impeller in a relation of identity as made clear through an analogy in "candra-kānte yathā toyam, etc." It is said in the Gitā – "Idaṁ śarīraṁ kaunteya, etc.," meaning: "O Arjuna! this body is said to be 'Kṣetra' (abode)." He who knows it is said to be 'Kṣetrajñā'. The knowledge about 'Kṣetra' and 'Kṣetrajñā' is the knowledge acceptable to me. Know me to be the 'kṣetrajñā' in all 'kṣetras'." This is in accordance with Muṇḍakopaniṣad which says "satyena labhyastapasā, etc.," meaning – "This Ātman (Paramātman, the 'Kṣetrajñā') should be attained through truth, through penance, through right knowledge and necessarily through Brahmacharya (celibacy for acquiring Vedic lore). Those sages who realise him in their bodies as made up of lustre and as pure, get their sins eradicated." There is also Devikālottara statement "Aśarīraṁ yadātmanam, etc.," meaning – "He who realises through his eye of enlightenment the Soul as different from the body (as the non-body), becomes then peaceful and free from all desires from all sides." Accordingly the nature of the body and the possessor of the body and nature of the Soul and the Īśvara, who are in the relation of the body and the possessor of the body, should be known. (60)

Piṇḍajñānasthala ends

Notes: "चन्द्रकान्ते यथा तोयम्, etc.," (S.S., 5.36). "इदं शरीरं कौन्तेय अथ सर्वक्षेत्रेषु भारत ॥" (Bhag. G., 13.1-2). "सत्येन क्षीणपापाः ॥" (Muṇḍ. U. 3.1.5). "अशरीरं यदात्मानं, etc.," (D.K., 51)

संसारहेयस्थलम् — (३)

व्याख्या — अथैवंरूपपिण्डज्ञानिन उत्पद्यमानसंसारहेयस्थलं निरूपयति—

Samsāraheyasthala – (3)

Then the author speaks of 'Samsāraheyasthala' in the case of the 'Piṇḍajñānin'—

निरस्तहृत्कलङ्कस्य नित्यानित्यविवेकिनः ।

संसारहेयताबुद्धिर्जायते वासनाबलात् ॥६१॥

In the case of him in whom the impurity of heart is totally removed and who has the discriminative knowledge of what is eternal and what is non-eternal, there arises the awareness of loathsomeness of mundane life by virtue of refined impressions. (61)

व्याख्या— उक्तप्रकारेणानेकजन्मार्जितसुकृतवशात् प्रक्षीणपापत्वेन शुद्धान्तःकरणस्य नित्यानित्यविवेकिनः पुण्याधिक्येन सत्संस्कारबलात् संसारे त्यागबुद्धिरुत्पद्यत इत्यर्थः ॥६१॥

In the aforesaid manner, in the case of him who is of pure conscience and who has discrimination as regards what is eternal and what is non-eternal, there arises the inclination to abandon mundane life due to the eradication of sin by virtue of the merit earned during many lives and by virtue of refined impressions and abundance of merit acquired. (61)

Notes : "संसारहेयता" is the inclination to abandon worldly life. This is called renunciation (vairāgya). 'Vairāgya' has been described as the oil which fills the lamp of knowledge and makes the wick of devotion to put up the light of spiritual awareness –

“वैराग्यतैलसंपूर्णे भक्तिवर्तिसमन्विते । प्रबोधपूर्णपात्रे तु ज्ञानदीपं विलोकयेत् ॥” (Dakṣiṇā. U., 27). The awareness of the loathsomeness of mundane life leads to the awareness of Śivatattva (i.e., one’s identity with Śiva) through the pursuit of Bhakti.

व्याख्या— कुत इत्यत्राह –

Why does it happen? The answer is given here —

ऐहिके क्षणिके सौख्ये पुत्रदारादिसंभवे ।

क्षयित्वादियुते स्वर्गे कस्य वाञ्छा विवेकिनः ॥६२॥

Who among the wise persons can have any attachment for the transient worldly pleasure arising from the children, wife, etc., or for heaven which is associated with decay, etc.? (62)

व्याख्या— पुत्रदारादिजायमानसुखस्य नश्वरत्वं प्रत्यक्षेणानुभूयते । ज्योतिष्टोमादियागजन्यस्वर्गसुखस्यापि “ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशान्ति” इति भगवदुक्तेर्नश्वरताऽवगम्यते । एवंप्रैहिका-मुष्मिकसुखयोर्नित्यानित्यविवेकिनः कस्य वाञ्छा भवेत् न कस्यापीत्यर्थः । नश्वरत्वाद्भेदबुद्धिरेव भवेदिति भावः ॥६२॥

The transitoriness of pleasure arising from the children, wife, etc., is known through direct experience. In the case of the pleasure of heaven also which is born from the performance of the sacrifices like Jyotiṣṭoma, etc., the transitoriness is known on the authority of Bhagavān’s saying “Te taṁ bhuktvā, etc.,” meaning — “They enjoy the joys of the vast heavenly world and then with the exhaustion of the fund of merit, they once again enter the mortal world.” Thus the pleasures here and hereafter being of this nature, i.e., transitory, who among those with discrimination about what is eternal and what is non-eternal, can have attachment towards them? It means that no body can have such an

attachment. What is implied is that there would be strong inclination to renounce it because of its transitoriness. (62)

Notes : “ते तं भुक्त्वा, etc.,” (Bhag. G. 9. 21). Vide also — “तद्यथेह कर्मचितो लोकः क्षीयते । एवमेव पुण्यचितो लोकः क्षीयते ॥” (Chānd. U., 8.1.6) — ‘Just as the world acquired (this world) through the fruits of Karman (deeds) diminishes so does the world which is earned through merit also (the other world, heaven).’

व्याख्या— ननु सांसारिकसुखस्यानित्यत्वात् परित्यागो युक्तः, संसारः किमर्थं त्यजनीय इत्यत्र दोषानुद्भावयति —

If it is contended that it is proper to abandon mundane pleasure because it is transitory, but why is it necessary to give up mundane life, the author raises the defects in it —

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

जन्तुर्मरणजन्माभ्यां परिभ्रमति चक्रवत् ॥६३॥

For one who is born, death is certain and for one who is dead, birth is certain. The being revolves like a wheel with the cycle of death and birth. (63)

Notes : Vide: “जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च । तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥” (Bhag. G., 2.27). Here the second line means — ‘Hence, with regard to something unavoidable, it is not proper for you to grieve.’

व्याख्या— अस्मिन्नर्थे कर्माधीनपुरुषदृष्टान्तमप्याह —

In this context, the author gives also an example of a person who is subjected to Karman —

मत्स्यकूर्मवराहाङ्गैर्नृसिंहमनुजादिभिः ।

जातेन निधनं प्राप्तं विष्णुनापि महात्मना ॥६४॥

The great Viṣṇu who took birth in the forms of fish, tortoise, boar, man-lion and man, suffered death. (64)

व्याख्या— दुष्टदैत्यनिर्बर्हणार्थं भक्तानुग्रहार्थं च मत्स्यकूर्मादिशरीरैः सह जातेन अवतारं धृतवता महात्मना महापुरुषेण विष्णुनापि नारायणेनापि निधनं मरणं प्राप्तम् इत्यर्थः ॥६४॥

Even the Great Viṣṇu who took birth, i.e., incarnated, in the forms of fish, tortoise, etc., in order to rout out the wicked demons and to do favour to the devotees, came under the grip of Karman and met with death. (64)

Notes : Even the great Viṣṇu had to suffer death, what to speak of other beings?

व्याख्या— एवंस्थिते पराधीनो जन्तुस्तापत्रयाद् दह्यत एवेत्याह —

The author says that in that case a dependent being suffers threefold afflictions —

भूत्वा कर्मवशाज्जन्तुर्ब्राह्मणादिषु जातिषु ।
तापत्रयमहावह्निसन्तापाद् दह्यते भृशम् ॥६५॥

Having been born in the castes such as Brāhmaṇa, etc., the being is tormented repeatedly by the heat of the great fire in the form of threefold afflictions. (65)

व्याख्या— दह्यते, तप्यत इत्यर्थः ॥६५॥

‘Tormented’ — by this suffering is meant.

व्याख्या— ननु तापत्रयानुवृत्तिविच्छित्तिरस्मिन् संसारे कदाप्यस्ति वा न वेत्यत्राह —

Here it is asked as to whether in worldly life there would be a break in the continuity of threefold afflictions or not —

कर्ममूलेन दुःखेन पीड्यमानस्य देहिनः ।
आध्यात्मिकादिना नित्यं कुत्र विश्रान्तिरिष्यते ॥६६॥

In the case of the being who is ever tormented by the suffering rooted in Karman such as ‘Ādhyātmika,’ etc., when can there be any relief? (66)

व्याख्या— कर्ममूलेनाध्यात्मिकादिना दुःखेन सदा बाध्यमानस्य प्राणिनः कुत्र कस्मिन्नधिकरणे विश्रान्तिर्विश्रमणमिष्यते इच्छाविषयीक्रियते, न क्वापीत्यर्थः ॥६६॥

Where and in which condition is the possibility or the desirable occurrence of relief for the being who is ever tormented by the sorrow rooted in Karman such as ‘Ādhyātmika,’ etc.? (66)

व्याख्या— अथ किं तत् तापत्रयमित्यत्राह —

Then what is that threefold affliction? The answer is—

आध्यात्मिकं तु प्रथमं द्वितीयं चाधिभौतिकम् ॥
आधिदैविकमन्यच्च दुःखत्रयमिदं स्मृतम् ॥६७॥

Ādhyātmika is the first, the second is Ādhibhautika and the other one is Ādhidaivika. This is the threefold affliction.(67)

व्याख्या— अथ तत्स्वरूपं लक्षयति —

Then the author explains its nature —

आध्यात्मिकं द्विधा प्रोक्तं बाह्याभ्यन्तरभेदतः ।
वातपित्तादिजं दुःखं बाह्यामाध्यात्मिकं मतम् ॥६८॥
रागद्वेषादिसम्पन्नमान्तरं परिकीर्त्यते ।
आधिभौतिकमेतद्धि दुःखं राजादिभूतजम् ॥६९॥
आधिदैविकमाख्यातं ग्रहयक्षादिसम्भवम् ।
दुःखैरेतैरुपेतस्य कर्मबद्धस्य देहिनः ॥
स्वर्गे वा यदि वा भूमौ सुखलेशो न विद्यते ॥७०॥

The Ādhyātmika sorrow is twofold as external and internal. The sorrow that is born from gastric air, bile, etc., is regarded as external Ādhyātmika sorrow. (68) That which arises from attachment, hatred, etc., is said to be internal. The sorrow that comes from the king, etc., is Ādhibhautika. (69) That which is born from planets, yakṣas, etc., is Ādhidaivika sorrow. For the embodied soul who is bound by Karman and who is endowed with these sorrows, there is not the slightest joy in heaven or on the earth. (70)

व्याख्या— स्पष्टम् ॥६८-७०॥ It is clear. (68-70)

Notes : ‘Ādhyātmika’ means that which pertains to one’s self. It stands for physical pain caused by the disorders of the three humours of the body, viz., vāta (gastric air), pitta (bile) and kapha (phlegm) as also for mental pain born of attachment, hatred, etc. ‘Ādhibhautika’ stands for pain arising from living beings like the king, other human beings, beasts, etc. Ādhidaivika stands for pain arising from divine, semi-divine beings. Sāṅkhyakārikā refers to ‘duḥkhatraya’ in the very first kārikā (stanza): ‘Duḥkhatrayābhighātāt, etc.’ (Sā. Kā., 1). Śaṅkarācārya in his Bhagavadgītābhāṣya refers to Ādhyātmika, etc., while explaining “Duḥkheṣvanudvignamanāḥ, etc.” (Bhag. G., 2.56) — “Duḥkheṣvādhyātmikādiṣu prāpteṣu, etc.” (B.G. Bhā., 2.56). Vācaspati miśra in his Sāṅkhyatattvakaumudī, has explained three kinds of Duḥkha:

“दुःखानां त्रयं दुःखत्रयम् । तत् खलु आध्यात्मिकम्, आधिभौतिकम्, आधिदैविकं चेति । तत्राध्यात्मिकं द्विविधम् - शारीरं मानसं च । शारीरं वातपित्तश्लेष्मणां वैषम्यनिमित्तम्, मानसं कामक्रोधलोभमोहभयेर्ष्याविषादविशेषविशेषादर्शनबन्धनम् । सर्वत्रैतदान्तरोपायसाध्यत्वादाध्यात्मिकं दुःखम् । बाह्योपायसाध्यं दुःखं द्वेधा - आधिभौतिकम्, आधिदैविकं च । तत्राधिभौतिकं मानुषपशुमृगपक्षिसरीसृपस्थावरनिमित्तम्; आधिदैविकं तु यक्षराक्षसविनायकग्रहाद्यावेशनिबन्धनम् ।” (Sā. Kau., on kā.1)

[The triad of sorrow is threefold sorrow as Ādhyātmika, Ādhibhautika and Ādhidaivika. Here Ādhyātmika is two fold as physical and mental. The physical sorrow occurs due to disorder in the three humours of the body, viz., vāta, pitta and kapha. The mental sorrow is due to non-acquisition of desired objects

and it pertains to passion (kāma), anger (krodha), avarice (lobha), infatuation (moha), fear (bhaya), jealousy (īrṣyā) and despair (viṣāda). Since all this is secured through internal or one’s own means, it is called Ādhyātmika sorrow. The sorrow depending upon external means is twofold as Ādhibhautika and Ādhidaivika. Here Ādhibhautika is that which is caused by human beings, animals, beasts, birds, serpents and other immovable things. Ādhidaivika is, on the other hand, that which arises from being possessed by Yakṣas, Rākṣasas, Vināyaka (Gaṇeśa), planets, etc.]

व्याख्या— अथ राज्यादिसम्पत्तिः सुखं नास्ति वेत्यत्र नास्तीति दृष्टान्तपूर्वकमाह—

Is there no happiness in the case of wealth such as royal prosperity, etc.? Here it is said that it is not happiness with an analogy —

तटित्सु वीचिमालासु प्रदीपस्य प्रभासु च ।

सम्पत्सु कर्ममूलासु कस्य वा स्थिरतामतिः ॥७१॥

Who can have the notion of permanence in the case of lightnings, series of waves, flames of a lamp and riches that accrue due to past deeds? (71)

व्याख्या— विद्युत्सु तरङ्गमालासु दीपशिखासु यथा स्थिरताबुद्धिर्नास्ति, तथा कर्ममूलासु सम्पत्स्वपि स्थिरताबुद्धिर्विवेकिनो नास्तीत्यर्थः ॥७१॥

Just as in the case of lightnings, series of waves, and flames of lamps, so in the case of riches that come, due the merit derived from past deeds, the discreet person cannot have any notion of permanence. (71)

Notes : “न वित्तेन तर्पणीयो मनुष्यः” (Kaṭha U, 1.27). Man is not satisfied by wealth, because he aspires for more and more wealth. His desire is insatiable. “न जातु कामः कामानामुपभोगेन शाम्यति । हविषा कृष्णवर्त्सेव भूय एवाभिवर्धते ।” (Vāyu P. 93.95) – ‘Desire does not become satiated through the enjoyment of the objects of desire. It grows over again like fire with ghee.’

व्याख्या— ननु विद्युदादिविलक्षणत्वात् सुखसाधनत्वाच्छरीरं वाञ्छाविषयमस्त्वित्यत्र “भगवन्नस्थिचर्मस्नायुमज्जामांसशुक्रशोणितश्लेष्माश्रुदूषिते विण्मूत्रवातपित्तकफसंघाते दुर्गन्धे निःसारे किं कामोपभोगैः” इति मैत्रेयश्रुत्यनुसारेणाह –

It may be argued that the body is a covetable object because it is unlike lightning, etc., and because it is an instrument of pleasure. Here the author says in accordance with the Maitreyopaniṣad statement “Bhagavan, etc.”, meaning ‘O Lord, what is the use of enjoyments of pleasure in the case of this body which is defiled by bones, skin, veins, marrow, flesh, semen, blood, phlegm and tear, which is an assemblage of dirt, urine, gastric air, bile and phlegm, which is full of bad odour and which is inessential’—

मलकोशे शरीरेऽस्मिन् महादुःखविवर्धने ।

तडिदङ्कुरसङ्काशे को वा रुच्येत पण्डितः ॥७२॥

Who is that wise person who might take interest in this body which is a sheath of dirt, which enhances great sorrow and which is like a flash of lightning? (72)

Notes : “भगवन्नस्थिचर्म...” (Maitreya U., ?); vide also Maitreya U., 1.3 — “भगवञ्शरीरमिदं मैथुनादेवोद्भूतं संविदपेतं निरय एव मूत्रद्वारेण निष्कान्तम् अस्थिभिश्चितं मांसेनानुलिप्तं चर्मणावबद्धं विण्मूत्रवातपित्तकफमज्जामेदोवसाभिरन्यैश्च मलैर्बहुभिः परिपूर्णम्, एतादृशे शरीरे वर्तमानस्य भगवंस्त्वं नो गतिरिति ।” — “O God! This body has emerged through conjugal union; it is without knowledge; it is the veritable hell; it has come out through the outlet of urine; it is covered with bones; it is smeared with flesh; it is covered by skin; it is filled with dirt, urine, gastric air, bile, phlegm, marrow of the bones, fat, fatty exudation and many other impurities. O God! You are the resort of me who am residing in such a body.”

व्याख्या— मलकोशे मलमूत्राद्याधारभूते क्षणिकेऽस्मिन् शरीरे को वा पापपण्डे विवेकी प्रीतिं कुर्यात्, न कोऽपि कुर्यादित्यर्थः ॥७२॥

Who is that wise man who would love this body, which is a sheath of dirt, i.e., store of excretions, urine, etc., which is transitory and which is a lump of sins? It means that nobody would love it. (72)

व्याख्या— ननु शरीरस्यैव परमप्रेमास्पदत्वात् तत्र रुचिरस्त्वित्यत्राह –

It may be said that there should be interest in the body because it is the object of great liking. Here the answer is given —

नित्यानन्दचिदाकारमात्मतत्त्वं विहाय कः ।

विवेकी रमते देहे नश्वरे दुःखभाजने ॥७३॥

Who is that wise person, who can take pleasure in the body which is transitory and which is the receptacle of sorrow, by discarding the principle of self which is of the nature of eternal bliss and intelligence? (73)

व्याख्या— नित्यानन्दस्वरूपस्यात्मतत्त्वस्य विद्यमानत्वात् तस्यैव परमप्रेमास्पदत्वात् तद्विहाय नश्वरे दुःखपात्रे शरीरे को विवेकी रमते, न कोऽपि रमत इत्यर्थः ॥७३॥

Since there is the possibility of realising the principle of self which is of the nature of eternal bliss and since it is the foremost object of love, who, if he is wise, could relinquish it and take delight in this body which is transitory and which is the object of sorrow? It means that nobody would love it. (73)

व्याख्या— अथ विवेकिनो नश्वरे शरीरमात्र एव विरक्तिरिति न, तत्सम्बन्धिषु सर्वेष्वपि विरक्तिरित्याह –

It is not that the wise person has aversion only towards the body which is transitory. It is said here that he has aversion towards everything that is connected with it –

विवेकी शुद्धहृदयो निश्चितात्मसुखोदयः ।
दुःखहेतौ शरीरेऽस्मिन् कलत्रे च सुतेषु च ॥७४॥
सुहृत्सु बन्धुवर्गेषु धनेषु कुलपद्धतौ ।
अनित्यबुद्ध्या सर्वत्र वैराग्यं परमश्नुते ॥७५॥

The wise person who is of pure heart and who has a definite experience of the bliss of the self, attains supreme renunciation with a firm notion of impermanence in the case of everything as the body which is cause of sorrow, the wife, sons, friends, hosts of relatives, riches and the family tradition. (74-75)

व्याख्या— शुद्धहृदयो निर्मलान्तःकरणः, अत एव निश्चितात्मसुखोदयः श्रुतिगुरुस्वानुभवैर्निश्चितनित्यानित्यसुखस्फूर्तिमान् विवेकी नित्यानित्यवस्तु-विवेकी दुःखहेतौ उक्तलक्षण-सकलदुःखकारणेऽस्मिन् शरीरे, कलत्रे स्त्रीषु, सुतेषु ॥७४॥ सुहृत्सु मित्रेषु बान्धवसमूहेषु कुलपद्धतौ कुलक्रमे धनेषु गोध-नादिधनेषु सर्वत्र एतद्व्यतिरिक्तसकलवस्तुष्वपि अनित्यबुद्ध्या परं वैराग्यम् अश्नुते आश्रयतीत्यर्थः ॥७५॥

‘Suddhahṛdaya’ means ‘one whose inner senses are pure’. That is why he has the definite rise of the bliss of self, i.e., he has the definite emergence of the bliss of the eternal and non-eternal type through the knowledge of scriptures, grace of Guru and his own experience. ‘Viveki’ is one who has the discrimination between the eternal and the non-eternal objects. In the case of this body which is the cause of sorrow, i.e., the cause of sorrow of all kinds as already characterised, in the case of women, sons, (74) friends, hosts of relatives, the family tradition and riches of all kinds such as the wealth of cows, etc., in the case of everything, i.e., all things other than these, the wise person evinces total renunciation, or in other words, resorts to total renunciation. (75)

Notes : This is in accordance with what is prescribed in the Āgamas : पुत्रदारधनादीनां सङ्गमः पान्थसङ्गमः । अनुदेहं नयन्त्येते स्वप्नो निद्रानुगो यथा ॥ नेहामुत्र फलं किञ्चिदिच्छेद् भक्तो मम प्रिये । अपि कैवल्यमीशानि मया दत्तमपि क्वचित् ॥ कियती सार्वभौमादिसम्पत्तिश्चाणिमादिका । तृणीकृताणिमाद्यष्टसिद्धेर्वै भक्तिरंहसा ॥ (Pāra. Ā., 22.41-43) “Sons, wives, wealth, etc., are transitory like the companions in a journey. They are bound to get associated with each body (birth) just as dreams follow sleep. My devotee does not aspire for any fruit here or hereafter. He does not accept even the state of final beatitude granted by me. To my devotee who looks upon the superhuman powers as straws of grass in the force of his devotion, of no importance are the states of sovereignty, the wealth of faculties such as ‘atomic nature’, etc.”

व्याख्या— अथैवमाद्यनित्यवस्तुविरक्तस्य नित्यवस्तुरागिणः संसार-दुःखविच्छेदहेतौ बुद्धिरुत्पद्यत इत्याह—

Then the author says that in the devotee who is totally detached from such non-eternal objects and who is attached to eternal objects, there arises a determination to seek the means of eradicating the sorrow of transmigration –

विवेकिनो विरक्तस्य विषयेष्वात्मरागिणः ।

संसारदुःखविच्छेदहेतौ बुद्धिः प्रवर्तते ॥७६॥

The determination to seek the means of eradicating the sorrow of transmigration arises in the case of a person who is discriminate, who is detached from objects of senses and who is attached to his self-knowledge. (76)

व्याख्या— स्पष्टम् ॥७६॥ It is clear. (76)

Notes: The means of eradicating the sorrow of transmigration is known through the Guru, who is the revealer of the means to end sorrow: पुरा कृतेन पुण्येन निर्विण्णः सुखसङ्गमे । गुरुं समाश्रयेद् भक्त्या दुःखोत्तरणहेतवे ॥ (Pāra. Ā., 22.54) – ‘He who has become detached to mundane joy due to the merit acquired in the past life, should resort to Guru with devotion for the purpose of crossing over sorrow.’

व्याख्या— अथ कोऽयं संसारदुःखच्छेदहेतुरित्यत्र पिण्डपिण्ड-
ज्ञानस्थलार्थं गर्भीकृत्य वृत्तेनाह—

Then if it is asked as to what constitutes the means to the eradication of the sorrow of transmigration, the answer is given here by bringing together the ideas of Piṇḍa and Piṇḍajñānasthalas in a stanza set in Vṛtta-metre —

नित्यानित्यविवेकिनः सुकृतिनः शुद्धाशयस्यात्मनो
ब्रह्मोपेन्द्रमहेन्द्रमुख्यविभवेष्वस्थायितां पश्यतः ।
नित्यानन्दपदे निराकृतजगत्संसारदुःखोदये
साम्बे चन्द्रशिरोमणौ समुदयेद्भक्तिर्भवध्वंसिनी ॥७७॥

इति श्रीमहावीरमाहेश्वराचार्य-शिवयोगिप्रणीते वेदागमपुराणादि-
सारभूते श्रीसिद्धान्तशिखामणौ भक्तस्थले पिण्डपिण्डज्ञान-
संसारहेयस्थलप्रसङ्गे नाम पञ्चमपरिच्छेदः समाप्तः ॥५॥

In the case of Ātman (soul) who has the discrimination as regards what is eternal and what is non-eternal, who is endowed with merit, who has the purest of intentions and who looks upon the wealth of Brahman, Viṣṇu, Mahendra, etc., as transitory, there would arise devotion (Bhakti) which eradicates transmigration, towards Śiva, who is the abode of eternal bliss, who prevents the rise of sorrow of transmigration in the world, who is associated with Ambā, (i.e., Śakti) and who has the moon as his crest-ornament. (77)

*Here ends the fifth chapter dealing with
Sthalas called Piṇḍa, Piṇḍajñāna and Saṁsāraheya,
in Śrī Siddhāntaśikhāmaṇi, which is composed by
Śivayogin, the great teacher among
the great Vīramāheśvaras, and which happens to be
the gist of Vedas, Āgamas and Purāṇas. (5)*

व्याख्या— सुकृतिनः निगमागमोक्तसत्कर्मिणः शुद्धाशयस्य निर्म-
लान्तःकरणस्य आत्मनः पिण्डशब्दवाच्यस्य नित्यानित्यविवेकिनः क्षेत्र-क्षेत्रज्ञ
विवेकिनः पिण्डज्ञानिनो ब्रह्मोपेन्द्रमहेन्द्रमुख्यसमस्तदेवसम्पत्सु अस्थायितां
क्षणिकत्वं पश्यतो जानतः, अत एव संसारहेयबुद्धिमतो नित्यानन्दपदे नित्य-
परिपूर्णसच्छिदानन्दाश्रये निराकृतजगत्संसारदुःखोदये साम्बे उमासमेते
चन्द्रशिरोमणौ “चन्द्रललाटाय कृतिवाससे नमो नमः” इत्याथर्वणश्रुतेश्चन्द्र-
धरादिनालीलाविग्रहकारणीभूतमहालिङ्गे भक्तिरष्टविधा भवध्वंसिनी सती
समुदयेत् प्रकाशत इत्यर्थः । अत्र शुद्धान्तःकरणस्य नित्यानित्यवस्तुविवेकिन
ऐहिकामुष्मिकफलभोगविरागद्वारा रागद्वेषादिशब्दाद्यन्तर्बाह्येन्द्रियविषय-
वैमुख्येन शमदमादिसम्पत्त्या मुमुक्षुत्वेन संसारदुःखनिवृत्त्युपायभूते महालिङ्गे
भक्तिरुत्पद्यत इत्युक्तं भवति ॥७७॥

इति संसारहेयस्थलम् ।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां
भक्तस्थले पिण्डपिण्डज्ञानसंसारहेयस्थलप्रसङ्गे नाम
पञ्चमपरिच्छेदः समाप्तः ॥५॥

‘Sukṛtinaḥ’ means ‘of him who has performed good deeds prescribed by the Veda and Āgamas’. ‘Suddhāśayasya’ means ‘of him whose inner senses are pure’. Such Ātman (soul) is called by the name ‘Piṇḍa’. ‘Nityānityavivekinaḥ’ means ‘of him who has the discrimination between the Soul and the non-Soul’. This refers to the Piṇḍajñānin. Such Ātman looks upon or understands the transitoriness or momentariness of the wealth of all gods such as Brahman, Viṣṇu, Mahendra, etc. That is why he has a determined notion of mundane existence as abominable. Such Ātman should have devotion towards Śiva who is the receptacle of eternal bliss, i.e., the abode the eternal and complete

existence, intelligence and bliss, who has rejected the rise of sorrow of mundane life in the world, who is associated with Śakti (Ambā), i.e., along with Umā and who has the moon as the crest-jewel, i.e., who is in the form of the Mahāliṅga which is the cause for the various forms such as the ‘Bearer of the Moon’ (Candradhara), etc., assumed by way of cosmic sport, according to Ātharvaṇaśruti “Candralalāṭāya”, etc. That devotion is such as to put an end to transmigration and is eightfold. What is said here is that devotion arises towards the Mahāliṅga which is the means to avert the sorrow of transmigration, in the case of Ātman who is of pure inner senses, i.e., who has the discrimination between what is eternal and what is non-eternal, who is endowed with the wealth of tranquility, self-restraint, etc., as he is averse to the objects of inner senses such as attachment, hatred, etc., and the objects of external senses such as sound, etc. This is through the renunciation of enjoyment of fruits belonging to this world or to the world hereafter.

Samsāraheyasthala ends

Here ends the fifth chapter giving the account of Sthalas called Piṇḍa, Piṇḍajñāna and Samsāraheya under Bhaktasthala in the commentary on Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā written by Marīṇḍadārya who is foremost among the experts in Vyākaraṇa, Mimāṃsā and Nyāya.

Notes : “Candralalāṭāya, etc., (Ātha. Śru.....). Here the three Sthalas, viz., Piṇḍasthala, Piṇḍajñānasthala and Samsāraheyasthala present the prerequisites for the dawn of Bhakti in the soul. Firstly it is the soul which has attained intrinsic purity due to the merits by Śiva’s grace. Such a Soul which is endowed with excessive merit and which is free from all sins is called Piṇḍa and it is the Piṇḍa that has the ‘Śaktipāta’, i.e., the dawn of Śiva’s Śakti in the form of Bhakti. The discrimination as regards what is eternal

and what is non-eternal makes the Soul fit to receive that grace of Śiva. This is Piṇḍajñāna in the technical terminology of Viraśaiva philosophy. Through the permanence of the feeling of detestation towards mundane life, the Soul becomes averse to the enjoyment of fruits here and hereafter. This constitutes Samsāraheyatā. The desire for liberation arises naturally in such a Soul. Thus these three stages in the Soul’s journey to Mukti stand for the ‘Sādhana-catustaya’, the four prerequisites for spiritual pursuit, viz., 1. Nityānityavastuviveka (discrimination regarding what is eternal and what is not eternal), 2. Ihāmutra-phalabhogavirāga (aversion to the enjoyment of fruits here and hereafter), 3. Śamadamādisādhanaśampat (the wealth of means such as tranquility and self-restraint) and 4. Mumukṣutva (desire for liberation).



षष्ठः परिच्छेदः

गुरुकारुण्यलिङ्गधारणप्रसङ्गः

अथ गुरुकारुण्यस्थलम् – (४)

व्याख्या— अथ “तद्विज्ञानार्थं सद्गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्” इति मुण्डकश्रुतेः पूर्वोक्तपिण्डपिण्डज्ञानसंसारहेयस्थलसम्पन्नः संसारनाशकरं महालिङ्गं जिज्ञासुः श्रीगुरुमुपैतीति कुम्भजं प्रति दीक्षालक्षण-गुरुकारुण्यस्थलं निरूपयति श्रीरेणुकः—

Gurukāruṇyasthala — (4)

Then in accordance with the Muṇḍakopaniṣad statement “Tadvijñānārtham, etc.,” (Muṇḍ. U., 1.2.12) meaning “In order to know it the disciple should go with sacred fuel (samit) in his hand, to the noble Guru, who is well-versed in Vedic lore and who is firmly devoted to Brahman (stationed in Brahman),” the devotee who is rich with the experience of Piṇḍasthala, Piṇḍajñānasthala and Samsāraheya-sthala, goes to the illustrious Guru in order to know the Mahāliṅga which eradicates transmigration. Thus Śrī Reṇuka propounds Gurukāruṇyasthala consisting in Dikṣā (Initiation) to Agastya, the pitcher-born sage —

ततो विवेकसम्पन्नो विरागी शुद्धमानसः ।

जिज्ञासुः सर्वसंसारदोषध्वंसकरं शिवम् ॥१॥

उपैति लोकविख्यातं लोभमोहविवर्जितम् ।

आत्मतत्त्वविचारज्ञं विमुक्तविषयभ्रमम् ॥२॥

शिवसिद्धान्ततत्त्वज्ञं छिन्नसन्देहविभ्रमम् ।

सर्वतन्त्रप्रयोगज्ञं धार्मिकं सत्यवादिनम् ॥३॥

कुलक्रमागताचारं कुमार्गाचारवर्जितम् ।

शिवध्यानपरं शान्तं शिवतत्त्वविवेकिनम् ॥४॥

भस्मोद्धूलननिष्णातं भस्मतत्त्वविवेकिनम् ।

त्रिपुण्ड्रधारणोत्कण्ठं धृतरुद्राक्षमालिकम् ॥५॥

लिङ्गधारणसंयुक्तं लिङ्गपूजापरायणम् ।

लिङ्गाङ्गयोगतत्त्वज्ञं निरूढाद्वैतवासनम् ॥६॥

लिङ्गाङ्गस्थलभेदज्ञं श्रीगुरुं शिववादिनम् ।

(व्या०) एवं सद्गुरुमधिगम्य तत्सेवा कर्तव्येत्याह –

सेवेत परमाचार्यं शिष्यो भक्तिभयान्वितः ॥७॥

षण्मासान् वत्सरं वापि यावदेष प्रसीदति ।

Then the devotee who is endowed with discrimination, who is detached (from mundane life), who is of pure mind and who is desirous of knowing Śiva, the destroyer of all blemishes of transmigration, (1) approaches Śrīguru who is well known in the world, who is free from avarice and delusion, who cherishes the knowledge of the principle of self, who is bereft of perplexity about sense-objects, (2) who knows the principles of Śaiva doctrine, who has his doubts and confusions completely cut off, who is well-versed in all the practices of Āgamas, who is pious, who is truthful, (3) whose religious practices are as handed down by family heritage, who is totally free from the practices of prohibited paths, who is intent on meditation on Śiva, who is tranquil, who has the discriminative awareness of the principle of Śiva, (4) who is adept in smearing himself with holy ash (Bhasma), who has the clear knowledge of the principle of Bhasma,

who is eager to apply 'tripuṇḍra', who has put on the garlands of beads (Rudrākṣa), (5) who has borne the Liṅga, who is devoted to the worship of the Liṅga, who has the knowledge of the principle of communion between Liṅga (Śiva) and Aṅga (Jīva), who has the impression of monism firmly rooted in him, (6) who knows the distinction between Liṅgasthala and Aṅgasthala and who teaches about Śiva's Liṅgarūpa.

It is said here that having thus approached the noble Guru, service should be rendered to him —

Having thus approached the noble Guru, the devotee should render service to the great teacher with devotion and fear (7) for six months or a year or until he is pleased. (8-I half)

व्याख्या — अत्र ततः संसारहेयबुद्ध्युत्पत्त्यनन्तरं शुद्धमानसो निर्मलान्तःकरणत्वेन पिण्डशब्दवाच्यः, विवेकसम्पन्नः शरीरात्मविवेकेन पिण्डज्ञानवान्, विरागी अनित्यसुखवैमुख्येन संसारहेयबुद्धिमान् साधकः सर्वसंसारदोषध्वंसकरम्, दोषः दुःखमित्यर्थः, सांसारिकसकलदुःखनिवारकं शिवम्, परब्रह्मापरपर्यायपरशिवमहालिङ्गं जिज्ञासुः सन्, शिववादिनं महालिङ्गस्वरूपमुपदेश्यं श्रीगुरुमुपैतीति योजना। स कीदृश इत्यत्राह — लोकविख्यात इत्यादिना। सर्वलोकप्रसिद्धः, लोभमोहविवर्जितः, मोहः अज्ञानमित्यर्थः, आत्मतत्त्वविचारज्ञः देहेन्द्रियादिवैलक्ष्येनात्मयाथार्थ्यस्वरूपज्ञः, विमुक्तविषयभ्रमः “यस्य यस्य पदार्थस्य या या शक्तिरुदीरिता। सा सा सर्वेश्वरी देवी स स सर्वो महेश्वरः।।” इति सर्वमङ्गलागमस्थितेः, “शब्दजालमशेषं तु धत्ते शर्वस्य वल्लभा। अर्थजालमशेषं तु धत्ते मुग्धेन्दुशेखरः।।” इति वायुसंहितोक्तेश्च सर्वस्यापि विश्वस्य शिवशक्तिमयत्वात् तयोरभेदाद् विगलितविषयगतभेदभ्रान्तिरित्यर्थः। अत एव निरूढाद्वैतवासनः दृढीभूताद्वैतसंस्कारविशिष्टः, शिवसिद्धान्ततत्त्वज्ञः शिवागमसिद्धान्ताभिज्ञः छिन्नसन्देहविभ्रमः निराकृतसंशयविपर्ययवानित्यर्थः, सर्वतन्त्रप्रयोगज्ञः चतुःषष्टितन्त्रप्रयोगज्ञः, धार्मिकः शिवधर्मनिष्ठः, सत्यवादी, कुलक्रमागताचारः गुरुवंशक्रमानुगताचार-

वान्, कुमार्गाचारवर्जितः कुलप्राप्तसमयाचारवर्जितः, शिवध्यानपरः शिवलिङ्गचिन्तानिष्ठः, शान्तः रागद्वेषरहितः, शिवतत्त्वविवेकी शिवपरशिवस्वरूपज्ञः, भस्मोद्भूलननिष्णातः, तत्र कुशलीत्यर्थः, भस्मतत्त्वविवेकी भस्मस्वरूपविवेकवान्, त्रिपुण्ड्रधारणोत्कण्ठः, तत्रोत्सुक इत्यर्थः, धृतरुद्राक्षमालिकः, लिङ्गधारणसंयुक्तः बाह्यान्तर्लिङ्गधारणवान्, लिङ्गपूजापरायणः बाह्यान्तर्लिङ्गपूजानिष्ठः, लिङ्गाङ्गयोगतत्त्वज्ञः शिवजीवसम्बन्धतत्त्वज्ञः, लिङ्गाङ्गस्थलभेदज्ञः लिङ्गाङ्गस्थलगतैकोत्तरशतस्थलभेदज्ञानवानित्यर्थः, शिववादी माङ्गल्यवचनप्रयोक्ता, एवंविधसल्लक्षणसंपन्नं श्रीमन्तं सद्गुरुस्वामिनं संसारहेयबुद्धिमान् पक्वशिष्यः, मुमुक्षुरिति यावत्, उपैति उपायनपाणिः सन् अधिगच्छेदित्यर्थः।।१-७।। आप्तस्थानाङ्गसद्भावैः सेवेदित्यर्थः। शिष्टं स्पष्टम्।।८ (पूर्वार्ध)।।

Here 'tatah' means 'after the firm notion of detestability of transmigration is born.' Then the devotee with pure mind is the one who is designated by the word 'Piṇḍa' his inner senses being pure. He is endowed with discrimination. In other words he is the one with the knowledge of the nature of 'Piṇḍa' through an awareness of difference between the body and the soul. He is averse to worldly life, i.e., he has the determined notion of detestability of transmigration by virtue of his indifference towards impermanent pleasure. Such an aspirant gets the desire to know Paraśiva, the Mahāliṅga, which is otherwise known by the synonym Parabrahman. That Śiva is the one who eradicates all defects of transmigration; the defect being all the sorrow of mundane life, the aspirant approaches the Śrīguru, who is the propounder of the nature of Śiva, i.e., the one who teaches the nature of Mahāliṅga. This is how the principal sentence is to be construed. What are his (Guru's) characteristics? The answer is given here as 'lokavikhyāta, etc.' The Guru is well known among all the people. He is aware of the principle of Ātman in reality as different from

the body, senses, etc. He is free from the perplexity of sense-objects, i.e., he is the one from whom the error of difference pertaining to the objects of senses has been slipped off because the entire universe is made up of Śiva and Śakti and there is no difference between them, in accordance with a statement of Sarvamaṅgalāgama, viz., “Yasya yasya, etc.,” meaning “Whatever Śakti that is spoken about whichever object in the world, all that is the all-ruling Śakti and all that object is Maheśvara” and in accordance with a statement of Vāyusamhitā, viz., “Śabdajālamaśeṣaṁ tu, etc.,” meaning “Śiva’s beloved bears the entire collection of words (names of objects) and he who himself with charming crescent moon on his head, bears the entire collection of meanings (objects).” That is why he is the one in whom the impression of monism has been deep-rooted, i.e., he is characterised by the firm notion of monism. He is the knower of the tenets of Śivasiddhānta (Śaiva philosophy), which is no other than the Śivāgamasiddhānta (Philosophy of Śivāgamas). He is totally free from doubt and confusion in the sense that in him doubt and confusion are totally absent. He is adept in the procedures of all the ‘tantras’, i.e., he is well-versed in the sixty-four tantras. He is pious in the sense that he is devoted to the Śaiva way of life. He is truthful in speech. He has imbibed the religious practices inherited from his family tradition, i.e., those that have come down to him through his Guru’s heritage. He is free from the practices of the prohibited traditions; in other words, he is free from conventional practices of his family heritage. He is engaged in meditation on Śiva, i.e., he is deeply immersed in thoughts about Śivaliṅga. He is tranquil in the sense that he is free from attachment and hatred. He knows the principle of Śiva, i.e., he is aware of the nature of Śiva, the supreme one. He is adept in smearing his body with the holy ash (Bhasma). It means that he is an expert in that. He has the discriminative knowledge of the principle of

Bhasma, i.e., of the nature of Bhasma. He is deeply interested in applying ‘tripuṇḍra’ to his limbs with the Bhasma. It means that he is eager in that. He wears rosaries (garlands of Rudrākṣas). He is wearing the Liṅga (Iṣṭaliṅga), i.e., he is endowed with the internal as well as external Liṅgadhāraṇa (association with the Liṅga). He is engaged in the worship of the Liṅga both externally and internally. He is conversant with the principle of union between the Liṅga and the Aṅga, i.e., the intimate relation between Śiva and Jīva. He knows the distinction between Liṅgasthala and Aṅgasthala, i.e., has the distinct knowledge of the hundred and one Sthalas. He is ‘Śivavādin’ in the sense that he speaks of auspicious words (māṅgalya-vacana). It is such an excellent Guru who is full of spiritual effulgence and who is of aforesaid auspicious characteristics that a devotee who is a mature disciple in as much as he entertains the idea of detestability of mundane life, i.e., he who is desirous of liberation should approach with gifts in his hands. (1-7) It means that service should be rendered with its four aspects as worthy of faith (āpta), place (sthāna), limbs (aṅga) and good regard (sadbhāva). The rest is clear. (8-the first half)

Notes : “यस्य यस्य पदार्थस्य....” (Sa. Ma.); “शब्दजालमशेषं तु” (Vāy. Sam.). The characteristics of the Guru are fully presented here. Guru happens to be the first among the Aṣṭāvaraṇas, the eight guardians (āvaraṇa = cover) of faith. The term ‘Aṣṭāvaraṇa’ has been used for the first time in the Śaivāgamas: गुरुलिङ्गं जङ्गमश्च तीर्थं चैव प्रसादकः। भस्मरुद्राक्षमन्त्राश्चेत्यष्टावरणसंज्ञिताः॥ (Candra. J.Ā. kri. pā. 2.2). Guru, Liṅga, Jaṅgama; Tirtha (Pādodaka), Prasāda; Bhasma, Rudrākṣa and Mantra. Here the first three are Pūjya Āvaraṇas. They are to be worshipped. The next two are the Pūjāphalarūpa Āvaraṇas. They are the rewards of worship of the Guru, the Liṅga and the Jaṅgama. The last three are Pūjāsādhanaḥṭa Āvaraṇas. They are the means or instruments of worship. Although the term Aṣṭāvaraṇa is used for the first time in the Śaivāgamas, the eight concepts were already known: जङ्गमरूपः शिवः।

शिव एव जङ्गमरूपः। ॐ आत्मा परशिवद्वयो गुरुः शिवः। ... गुरुः शिवो देवः। गुरुःशिव एव लिङ्गम्। (Ru.U., Unpublished Upaniṣads, Adyar, Madras, 1933, p. 308-309). Here Guru, Liṅga and Jaṅgama have been mentioned and adored as Śiva. Pādodaka and Prasāda are mentioned in the same Upaniṣad: लिङ्गाभिषेकं निर्माल्यं गुरोरभिषेकतीर्थं महेश्वरपादोदकं जन्ममालिन्यं क्षालयन्ति। तेषां प्रीतिः शिवप्रीतिः तेषां तृप्तिः शिवतृप्तिः। (Ru.U., Unpublished Upaniṣads, Adyar, Madras, 1933, P. 309) – ‘The ablution of the Liṅga, flowers, bilva leaves, etc, which are used in worship (nirmālya), the holy water from Guru’s ablution and the holy water from the feet of Maheśvara wash away the dirt of birth. Their favour (prasāda-prīti) is Śiva’s favour; their satisfaction is Śiva’s satisfaction.’ As regards Bhasma, its preparation, methods of application, etc.: सद्योजातादिपञ्चब्रह्ममन्त्रैर्भस्म संगृह्णाग्निरिति भस्मेत्यनेनाभिमन्त्र्य मानस्तोक इति समुद्धृत्य जलेन संमृज्य त्र्यायुषमिति शिरोललाटवक्षःस्कन्धेष्विति तिसृभिस्त्र्यायुषैस्त्र्यम्बकैस्तिष्ठो रेखाः प्रकुर्वीत। व्रतमेतच्छाम्भवं सर्वेषु वेदेषु वेदवादिभिरुक्तं भवति। तत् समाचरेन्मुमुक्षुर्न पुनर्भवाय। (Jā. U., 19, Śaiva Upaniṣads, Adyar, Madras, 1988, p. 67). “Taking the Bhasma with Pañcabrahmamantras, sanctifying it with the mantra ‘Agniriti bhasma, etc.,’ mixing it with water after rubbing it by the mantra ‘Mā na stoke tanaye, etc.,’ one should apply it to the head, forehead, chest and shoulders marking them with three lines (tripuṅdra) by muttering the mantras ‘Tryāyuṣam, etc.,’ and, ‘Tryambakam, etc.’ This is the Śāmbhava vow advocated in all Vedas by the teachers of Veda. It should be practised by those who are desirous of liberation for the eradication of rebirth? For preparation, see Br. Jā. U. 3.5-35, Bha. Jā. U., 1.2-5. Rudrākṣa-jābālopaniṣad gives details about Rudrākṣas (Śaiva Upaniṣads, Adyar, Madras, 1988, p. 156-165). Bhasmajābālopaniṣad itself speaks of Mantra — षडक्षरोऽष्टाक्षरो वा शैवो मन्त्रो जपनीयः। ओमित्यग्रे व्याहरेत्। नमः इति पश्चात्। ततः शिवायेत्यक्षरत्रयम्। ओमित्यग्रे व्याहरेत्। नमः इति पश्चात्। ततो महादेवायेति पञ्चाक्षराणि। नातस्तारकः परमो मन्त्रः। तारकोऽयं पञ्चाक्षरः। (Śaiva upaniṣads, Adyar, Madras, 1988, p. 136). “The six-lettered or the eight-lettered Mantra of Śiva should be muttered. ‘Om’ should be uttered first, then ‘namaḥ’ and further the three letters ‘Śivāya’.

(As regards Aṣṭakṣaramantra) ‘Om’ should be uttered first, then ‘namaḥ’ and then the five letters ‘Mahādevāya.’ There is no

mantra other than this which is great and which provides protection. This ‘pañcākṣaramatra’ affords protection.” Thus the Upaniṣads quoted above speak of the Aṣṭāvaraṇas without using that word. The Śaivāgamas use the word Aṣṭāvaraṇa and deal with eight of them. Siddhāntaśikhāmaṇi deals with all the eight without using the word Aṣṭāvaraṇa in any context.

As noted by the commentator, service rendered to the Guru involves these four : 1. Āpta (being faithful); to carry out the Guru’s confidential orders; 2. Sthāna (place): to look after the activities of the Guru’s house or monastery; 3. Aṅga (limbs): to do shampooing of Guru’s feet; 4. Sadbhāva (good regard); to have respect for the Guru with full faith in his greatness.

व्याख्या— अथ तद्विज्ञापनप्रकारं सूत्रद्वयेन वर्णयति—

Then the author describes in two stanzas as to how the devotee (disciple) should appeal to him (Guru) —

प्रसन्नं परमाचार्यं भक्त्या मुक्तिप्रदर्शकम् ॥८॥

प्रार्थयेदग्रतः शिष्यः प्राञ्जलिर्विनयान्वितः ।

भो कल्याण महाभाग शिवज्ञानमहोदधे ॥९॥

आचार्यवर्य सम्प्राप्तं रक्ष मां भवरोगिणम् ।

The disciple should stand with palms joined together and full of obedience and appeal with devotion before him who is the most pleased supreme preceptor and who would show the path to liberation: “O the auspicious one! O the most distinguished one! O the great ocean of the knowledge of Śiva! O the best among the teachers! I have approached you; please extend your protection to me, who am suffering from the illness of transmigration.” (8-10)

व्याख्या— भक्त्या सेवया प्रसन्नमनुग्रहोन्मुखं मुक्तिप्रदर्शकं परापरमोक्ष-प्रदर्शकं परमाचार्यं महागुरुं विनयान्वितः भयभक्तिसमन्वितः शिष्यः प्राञ्जलिः

मुकुलितकरः सन् अग्रतः पुरतः प्रार्थयेत् । किमित्यत्र भो कल्याण मङ्गलात्मक महाभाग अतिश्रेष्ठ शिवज्ञानस्य समुद्र आचार्यवर्य गुरुत्तम भवरोगिणं संसारार्तं सम्प्राप्तं समागतं मां रक्ष पाहीति ॥८-१०॥

Through Bhakti, i.e., service, the disciple with obedience in the sense of being endowed with fear and devotion and with his hands held in the shape of a bud, should appeal before the supreme teacher, the great Guru, who is pleased in the sense that he is prone to show his favour and who reveals the path of liberation in the sense that he opens the higher and lower grades of liberation. What should be the appeal? The answer is : “O auspicious one! O the great among the great! O the ocean of the knowledge of Śiva! O the best among the Gurus! I have approached you; please save me, who am suffering from the affliction of transmigration.” (8-10)

Notes: The disciple should approach the Guru and appeal to him as above. The method has been detailed in the Śaivāgamas: ततः स शिष्यस्ताम्बूलदक्षिणाभस्मसंयुतम् । पात्रं गृहीत्वा प्रब्रूयादेवं सदुरुसन्निधौ ।। संसाराम्बुधिनिर्मनं जन्मग्राहभयाकुलम् । मृत्युपाशवशं दीनं कृपयाऽनुगृहाण माम् । इति विज्ञाप्य तत्पात्रं संस्थाप्याग्नेऽभिवादयेत् ॥ (Kā. Ā., kri. pā., 1. 36-37). “Then the disciple should hold a vessel filled with ‘tāmbūla’ (betel leaves and betel nuts), sacred fee (dakṣiṇā) and Bhasma and appeal before the Guru saying — ‘Please do me a favour out of compassion as I am helpless on being merged into the ocean of transmigration, stricken with the fear of the crocodile in the form of birth and held by the fetters of death.’ The disciple should appeal thus, place the vessel before the Guru and offer salutations to him.”

व्याख्या— एवं प्रार्थितवन्तं शिष्यं गुरुरुपदेशाद्भूतदीक्षया योजयेदित्याह —

It is said here that the Guru should fix the desciple, who has thus appealed to him, with the Dikṣā (initiation), which is a part of his guidance —

इति शुद्धेन शिष्येण प्रार्थितः परमो गुरुः ।

शक्तिपातं समालोक्य दीक्षया योजयेदमुम् ॥१०॥

Having been requested thus by the disciple, who is of pure mind, the great Guru should divine the descent of Śakti (Bhakti) in him and fix him with initiation. (10)

व्याख्या— इति एवंप्रकारेण शुद्धेन शुद्धान्तःकरणेन शिष्येण प्रार्थितो विज्ञापितः परमो गुरुः महागुरुः, तस्येति शेषः । शक्तिपातं तीव्रतरशक्तिपातं समालोक्य सम्यगवलोक्य अमुम् अग्रतः स्थितं शिष्यं दीक्षया योजयेत् सम्बन्धयेदित्यर्थः ॥१०॥

Thus having been requested or appealed by the disciple who is thus pure in the sense that he has the purity of mind, the supreme teacher, the great Guru, should divine in him the deep descent of Śakti and fix him with initiation, i.e., bring him into relation with Dikṣā (initiation). (10)

Notes : ‘Śaktipāta’ means ‘the descent of Śakti in the form of Bhakti; what is ‘Śakti’ in the ‘Pravṛttimārga’ (bringing about creation and separating the Jīva from Śiva) becomes ‘Bhakti’ in the ‘Nivṛttimārga’ (bringing about ‘vilaya’ or taking the devotee towards Śiva and merging with him). Vide : ‘शक्तिः प्रकृतिराख्याता निवृत्ति-भक्तिरीरिता’ (Anu. S. 2.27). For ‘Tivratarasaktipāta’ – vide Śaiva-paribhāṣā, p.159.

व्याख्या— का नाम दीक्षा ? इत्यत्राह —

What is Dikṣā? The answer is given here —

दीयते च शिवज्ञानं क्षीयते पाशाबन्धनम् ।

यस्मादतः समाख्याता दीक्षेतीयं विचक्षणैः ॥११॥

Since it gives the knowledge of Śiva (dī = dīyate) and it removes the binding fetters (kṣā = kṣiyate), it is called as Dikṣā by the learned. (11)

व्याख्या— यस्मात् “दा दाने” इति धातुगत्या शिवज्ञानं परब्रह्म-परशिवाख्यमहालिङ्गज्ञानं दीयते स्वात्माभेदेन प्रदास्यते, पाशबन्धनं मलमाया-कर्मबन्धनं “क्षि क्षये” इति धातुगत्या क्षीयते, अत इयं ज्ञानक्रियात्मिका शक्तिरेव दीक्षेति विचक्षणैः शास्त्रज्ञैः सम्यगाख्यातेत्यर्थः ॥११॥

Since the knowledge of Śiva, i.e., the knowledge of the Mahāliṅga which is called Supreme Brahman, the Paraśiva, as not different from one's self, is given, in accordance with the meaning of the root ‘dā – to give’ and the bondage of fetters in the form of Mala, Māyā and Karman is eradicated in accordance with the meaning of the root ‘kṣi – to perish’, this Śakti in the form of knowledge and action is properly designated as Dīkṣā by the learned, who know the Śāstras. (11)

Notes : This is the derivation of the term Dīkṣā based on the root-meanings nearest to constituent syllables ‘dī’ and ‘kṣā’. ‘Dī’ is taken from ‘dīyate’ (is given), which is related to the root ‘dā – to give’ and ‘kṣā’ is taken from ‘kṣīyate’ (is destroyed), which is taken as related to root ‘kṣi – to perish.’ Such derivations are called ‘Akṣaranīṣpatti’ and are resorted to in Śāstras to bring out the significance of certain technical terms. This is another derivation of the term : दीयते लिङ्गसम्बन्धः क्षीयते च मलत्रयम् । दीयते क्षीयते यस्मात् सा दीक्षेति निगद्यते ॥ (Kā. Ā., kri. pā., 1.12) — ‘The relation of the Liṅga is given and the three Malas are eradicated. Since something is given and something is destroyed (dīyate kṣīyate) by it, it is called Dīkṣā.’ Also see : दीयते लिङ्गसम्बन्धः क्षीयते कर्मसञ्चयः । दीयते क्षीयते साक्षात् यया दीक्षेति कथ्यते ॥ Sūkṣ.A., kri.pā., 8.11).

व्याख्या— अथेयं दीक्षा त्रिविधेत्याह –

Then Dīkṣā is said to be threefold —

सा दीक्षा त्रिविधा प्रोक्ता शिवागमविशारदैः ।
वेधारूपा क्रियारूपा मन्त्ररूपा च तापस ॥१२॥

That Dīkṣā is said to be threefold by those who are well-versed in Śivāgamas as of the nature of Vedhā, Kriyā and Mantra. (12)

Notes : The three Dīkṣās are called Vedhādīkṣā, Māntrīdīkṣā (Manudīkṣā) and Kriyādīkṣā.

व्याख्या— अथ तद्दीक्षात्रयलक्षणमाह –

Then the definitions of those three Dīkṣās are given thus —

गुरोरालोकमात्रेण हस्तमस्तकयोगतः ।
यः शिवत्वसमावेशो वेधादीक्षेति सा मता ॥१३॥

मान्त्री दीक्षेति सा प्रोक्ता मन्त्रमात्रोपदेशिनी ।

कुण्डमण्डलिकोपेता क्रियादीक्षा क्रियोत्तरा ॥१४॥

That process of infusing the notion of Śiva in the disciple merely by the intent look of the Guru and the placing of his palm on the head of the disciple, is regarded as Vedhādīkṣā. The imparting of Mantra (into the ear of the disciple) is said to be Māntrīdīkṣā. Kriyādīkṣā has the predominance of rites with the preparation of circular diagrams for placing pots, etc. (13-14)

व्याख्या— श्रीगुरोर्निरीक्षणमात्रेण हस्तमस्तकसंबन्धाद् यो ज्ञान-क्रियात्मकशिवतत्त्व-समावेशोऽस्ति, सा वेधादीक्षेति, स्मृतेत्यर्थः । गुरोर्दीष्टिगर्भे स्थित्वा करकमले समुत्पन्नस्यात्मनश्चिन्मयस्वरूपोपदेशो वेधादीक्षेति तात्पर्यम् ॥१३॥ मन्त्रमात्रोपदेशिनी सोऽहमिति प्रणवमन्त्रस्वरूपस्य प्राणिनः पञ्चाक्षरीमन्त्रमात्रोपदेशो योऽस्ति, सा मननत्राणधर्मिणी मान्त्री दीक्षेति कथिते-त्यर्थः ॥ कलशबन्धस्वस्तिकमण्डलसंयुक्ता क्रियापरा लिङ्गधारणक्रियासमेता क्रियादीक्षेत्यर्थः ॥१४॥

That which constitutes the infusion of the principle of Śiva of the nature of knowledge and action through the mere intent look of the Guru and through the association of his palm with the head (of the disciple), is the Vedhādīkṣā; so it is considered. What is intended to say is that Vedhādīkṣā consists in the inculcation of the nature as made up of intelligence in the case of the Soul which first resided in the womb of Guru's sight and then born from the palm - lotus of the Guru.(13) That which consists in the imparting of the Pañcākṣarī (five-lettered) Mantra to the being who is of the nature of Praṇava in the shape of "So'ham" ('He is I'), is said to be Māntrīdīkṣā. That is Kriyādīkṣā which is intended to be a function connected with the action of conferring the Liṅga (Iṣṭaliṅga) involving the arrangement of Kalaśas (pots) and formation of Svastika diagram. (14)

Notes : It is the Kāraṇāgama which speaks of three kinds of Dīkṣā and their sub-varieties for the first time. It sets forth the purposes of three Dīkṣās: तनुत्रयगतानादिमलत्रयमसौ गुरुः। दीक्षात्रयेण सन्दह्य लिङ्गत्रयमुपादिशेत्॥ (Kā. Ā., kri. pā. 1.10) — 'The Guru should confer three Liṅgas on the three bodies after burning the three kinds of beginningless impurities residing in them through three kinds of Dīkṣā.' The three bodies are sthūla (gross), sūkṣma (subtle) and kāraṇa (causal). The three impurities (malas) associated with them are respectively Kārmikamala, Māyīyamala and Āṇavamala. The sthūlaśarīra consists in the physical body, which performs many deeds. The sūkṣmaśarīra is in the form of mind, vital airs (prāṇa), etc., which arise from out of 'tanmātrās' (subtle matter) of śabda (sound), sparśa (touch), rūpa (form), rasa (taste) and gandha (odour). Apart from these two is the kāraṇaśarīra which is nothing but the contracted form of Paraśiva enveloped by the impurities (Malas). The contraction of Paraśiva's Kriyāśakti is Kārmikamala, that of his Jñānaśakti is Māyīyamala and that of his Icchāśakti is Āṇavamala. As a result of Kārmikamala, the Jīva is associated with auspicious and inauspicious results of deeds. Due to Māyīyamala, the Jīva considers himself as different from Śiva. Because of Āṇavamala, the Jīva considers himself as

'incomplete' (apūrṇa): शुभशुभानुष्ठानमयं कार्ममलम्। भिन्नवेद्यप्रथारूपं मायीयं मलम्। अपूर्णमन्यतारूपम् आणवं मलम्। (Kṣemarāja's commentary on Pra. hṛ sūtra 9). These three Malas are eradicated by three Dīkṣās. Among them, the Vedhādīkṣā removes the Āṇavamala from the Kāraṇaśarīra and creates an awareness of "Śivo'ham" (I am Śiva). This is the Bhāvaliṅga. The Māntrīdīkṣā drives away the Māyīyamala from the Sūkṣmaśarīra and creates an awareness of the Prāṇaliṅga. The Kriyādīkṣā consists in the removal of Kārmikamala and the granting of the Iṣṭaliṅga. The three Dīkṣās are described in the Kāraṇāgama: सा दीक्षा परमा शैवी त्रिधा भवति निर्मला। एका वेधात्मिका साक्षादन्या मन्त्रात्मिका मता॥ क्रियात्मिका परा काचिदेवमेव त्रिधा भवेत्॥ हस्तमस्तकसंयोगाद् दृष्टेर्वेधेति कीर्त्यते। गुरुणोदीरिता कर्णे सा हि मन्त्रात्मिका भवेत्॥ शिष्यपाणितले दत्ता या दीक्षा सा क्रिया भवेत्॥ (Kā. Ā., kri. pā. 1.13-14) "That supreme Śaiva initiation, which is the sacred one, is threefold. One is of the nature of Vedhā, the other one is of the nature of Mantra (mantropadeśa). Yet another one is of the nature of Kriyā. Thus the initiation (Dīkṣā) is threefold. Due to the contact of the palm (of the Guru) with the head (of the disciple) and due to the look (of the Guru), it is called Vedhā. The imparting of the Mantra into the ear of the disciple by the Guru is called Mantrādīkṣā. The conferring of the Liṅga on the palm (of the disciple) is called Kriyādīkṣā." Each of these is sevenfold. The seven Dīkṣās coming under Kriyādīkṣā are : आज्ञोपमा च कलशाभिषेकाख्या ततः परम्। स्वस्तिकारोहणं भूतिपट्टमायत्तमेव च॥ स्वायत्तमिति सप्तैताः क्रियादीक्षान्तरा मताः॥ (Kā. Ā., kri. pā., 1.43) : 1. Ājñādīkṣā, 2. Upamādīkṣā, 3. Kalaśābhiṣekadīkṣā, 4. Svastikārohaṇadīkṣā, 5. Bhūtipaṭṭadīkṣā, 6. Āyattadīkṣā and 7. Svāyattadīkṣā. 'Do not give up the good religious practices' - this order constitutes Ājñādīkṣā. 'Follow the practices of the elders' - this is Upamādīkṣā. The sprinkling of sacred water from the five pots (Kalaśas) dedicated to Pañcabrahmans - Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna (the five faces of Śiva), constitutes Kalaśābhiṣekadīkṣā. The imposition of the six Adhvans, Varṇādhvan (of the nature of śabda), Kalādhvan (of the nature of śabda), and Padādhvan (of nature of śabda), Tattvādhvan (of the nature of Artha), Mantrādhvan (of the nature of śabda) and Bhuvanādhvan (of the nature of Artha) respectively on the feet, the genital organ, the navel, the heart, the mouth

and the head of the disciple, is called Svastikārohaṇadīkṣā. The smearing of the body of the disciple with Bhasma and the application of 'tripuṇḍra' with Bhasma on the different limbs of the disciple constitute the Bhūtipaṭṭadīkṣā. This also includes the adornment of the disciple with Rudrākṣas. The placing of the Iṣṭaliṅga on the palm of the disciple constitutes Āyattadīkṣā. This includes the ceremony of blessing the disciple by the Guru and the other priests through 'akṣatāropana' (throwing rice on the head). Svāyattadīkṣā consists in making the disciple sit with the Guru, who covers himself and the disciple with a cloth and places the Iṣṭaliṅga on the palm of the disciple after worshipping that palm seven times. (Kā. Ā., kri. pā., 1. 44-95). Then follow the seven Dīkṣās coming under Vedhādīkṣā: आद्या समयसंज्ञा स्यान्निःसंसार द्वितीयका । निर्वाणाख्या तृतीया स्यात्तत्त्वसंज्ञा चतुर्थिका । पञ्चमाध्यात्मसंज्ञा स्यात् षष्ठी तत्त्वविशोधिनी । सप्तमी तत्त्वबोधा स्याद्वेधादीक्षान्तरा इमाः ॥ (Kā. A., kri.pā., 1.96-97): 1. Samayadīkṣā, 2. Niḥsaṃsāradīkṣā, 3. Nirvāṇadīkṣā, 4. Tattvadīkṣā, 5. Adhyātmadīkṣā, 6. Tattvasaṃśodhanadīkṣā and 7. Tattvabodhadīkṣā. Samayadīkṣā involves the following: The Guru sanctifies his right hand with 'Ṣaḍakṣaramantra' and deems it to be Śiva's hand. He places it on the head of the disciple and looks at the disciple to the accompaniment of the mantra 'Ayaṃ me hasto bhagavān' (Rv. 10.60.12). This is Samayadīkṣā: 'Let your affection be firm on the devotees.' Niḥsaṃsāradīkṣā consists in the inculcation of this advice to the disciple: 'Do not indulge in the pleasures of the body and the senses and consider the worship of Guru, Liṅga and Jaṅgama as your life.' Nirvāṇadīkṣā consists in the inculcation of the aim of life as Mukti from mundane existence which is full of sorrow. Tattvadīkṣā consists in the inculcation of the knowledge of the principles of Liṅga and Aṅga (Śiva and Jīva) and making the disciple to proceed towards 'Liṅgasāyujya' (the aim of becoming merged into Liṅga). Adhyātmadīkṣā involves the process of creating an awareness in the disciple that the Liṅga is established in his prāṇa and his prāṇa in the Liṅga. Tattvasaṃśodhanādīkṣā consists in the dedication of the objects of the senses, such as śabda, sparśa, rūpa, rasa and gandha to the Liṅgas, viz., Ācāraliṅga, Guruliṅga, Śivaliṅga, Jaṅgamaliṅga, Prasādaliṅga and Mahāliṅga. Tattvabodhanadīkṣā

consists in the inculcation of the awareness in the disciple that he is none other than the Liṅga, which is of the nature of 'sat,' 'cit' and 'ānanda' and which is Brahman itself. (Kā. A., kri. pā., 1.98-108). Then follow the seven Dīkṣās coming under Mantradīkṣā : तत्रैकाग्रमतिस्त्वाद्या द्वितीया तु दृढव्रता । पञ्चेन्द्रियार्पणाभिख्या तृतीया परिकीर्तिता । अहिंसाख्या तुरीया स्याल्लिङ्गनिष्ठा तु पञ्चमी । अनन्तरा विनिर्दिष्टा षष्ठी लिङ्गमनोलाया । सप्तमी तु समाख्याता सद्योमुक्तिसमाह्वया ॥ (Kā. Ā., kri. pā., 1.110-111): 1. Ekāgramatidīkṣā, 2. Dṛḍhavrataidīkṣā, 3. Pañcendriyārpaṇadīkṣā, 4. Ahimsādīkṣā, 5. Liṅganiṣṭhādīkṣā, 6. Liṅgamanolayadīkṣā and 7. Sadyomuktidīkṣā. Among these, Ekāgramatidīkṣā consists in the advice to the disciple that he should concentrate on the Liṅga only. 'Do not give up the vow of Liṅga worship until your body falls' – this is Dṛḍhavrataidīkṣā. The inculcation of the advice in the disciple that he should dedicate his body, mind, feelings to the three Liṅgas (Iṣṭa, Prāṇa and Bhāva), constitutes Pañcendriyārpaṇadīkṣā. The advice to the disciple that all the beings should be considered like himself and all violence should be avoided, comes under Ahimsādīkṣā. The inculcation of firm devotion towards the Liṅga as Brahman constitutes Liṅganiṣṭhādīkṣā. Liṅgamanolayadīkṣā consists in the advice to the disciple that he should think of the Liṅga alone and nothing else. Sadyomuktidīkṣā lies in the devotion in the disciple as regards the Śāmbhavavrata. (Kā.Ā., kri. pā, 1.112-117, 121-128). The details of the seven Dīkṣās of Kriyādīkṣā, etc., are covered in the next verses without naming those Dīkṣās as done in the Āgama quoted above.

व्याख्या— अथ तत्प्रकारं पञ्चभिः श्लोकैः प्रदर्शयति –

Then the author shows its method in five stanzas —

शुभमासे शुभतिथौ शुभकाले शुभेऽहनि ।

विभूतिं शिवभक्तेभ्यो दत्त्वा ताम्बूलपूर्वकम् ॥१५॥

यथाविधि यथायोगं शिष्यमानीय देशिकः ।

स्नातं शुक्लाम्बरधरं दन्तधावनपूर्वकम् ॥१६॥

मण्डले स्थापयेच्छिष्यं प्राङ्मुखं तमुदङ्मुखः ।

शिवस्य नाम कीर्तिं च चिन्तामपि च कारयेत् ॥१७॥

अनन्तरम् –

विभूतिपट्टं दत्त्वाग्रे यथास्थानं यथाविधि ।

पञ्चब्रह्ममयैस्तत्र स्थापितैः कलशोदकैः ॥१८॥

आचार्यः सममृत्विग्भिस्त्रिः शिष्यमभिषिञ्चयेत् ॥१९॥

In an auspicious month, an auspicious number of the day, an auspicious time and an auspicious day, the Guru should present the tablets of ‘Vibhūti’ (holy ash) to the devotees of Śiva along with ‘Tāmbūla’ (betel nuts and betel leaves) according to the prescriptions and contextual references of the Śāstras and should bring the disciple who has taken bath after brushing his teeth and who has put on white garments. He should make him sit facing the east on a sacred diagram and should himself sit facing the north. He should also make him mutter the name of śiva, ponder over the glory of Śiva and meditate on Śiva. Then he should apply the ‘Bhasma-tripuṇḍra’ on the body of the disciple in the places and in the manner prescribed by the Śāstras. Then along with the priests, he should sprinkle the disciple with water thrice from the pots established in the name of the five Brahmins (Sadyojāta, etc., the five faces of Śiva). (15-19)

व्याख्या— शुभमासे माघादिशुभमासे शुभतिथौ भद्रादिशुभतिथौ शुभेऽहनि सोमशुक्रादिशुभवासरे शुभकाले अमृतयुक्तशुभमुहूर्ते विध्युक्त-प्रकारेण शास्त्रोक्तक्रमेण शिवभक्तेभ्यस्ताम्बूलपूर्वकं विभूतिं दत्त्वा आचार्यो दन्तधावनपूर्वकं स्नातं शुक्लाम्बरधरं शिष्यं स्वसमीपमाहूय प्राङ्मुखं कृत्वा स्वयमुदङ्मुखः सन् स्वस्तिकमण्डले स्थापयेत्। अनन्तरम् – “अपि वा यश्चाण्डालः शिवेति वाचं वदेत्तेन सह संवशेत्तेन सह संविशेत्तेन सह भुञ्जीत” इति श्रुतेः सकलप्रायश्चित्तरूपशिवनामकीर्तनं शिवध्यानं च कारयेदित्यर्थः ॥

प्रथमं यथाविधि यथास्थानं विभूतिधारणं कृत्वा तत्र तस्मिन् मण्डले स्थापितैः पञ्चब्रह्ममयैर् ईशानादिपञ्चब्रह्मस्वरूपैः कलशोदकैः पञ्चाक्षरात्मककलशोदकैर् ऋत्विग्भिः भुवनप्रसिद्धपञ्चाचार्यसम्प्रदायानुगैर् ऋत्विग्भिः सममाचार्यस्त-त्सम्प्रदाय एवाचार्यपट्टाभिषिक्तः श्रीगुरुः शिष्यं त्रिरभिषिञ्चयेत् ॥१५-१९॥

In an auspicious month such as ‘Māgha’, an auspicious number of the day (tithi) such as ‘Bhadra’, an auspicious day, such as Monday, Friday, and auspicious time such as a moment called ‘Amṛta’, the teacher should offer ‘Bhasma’ tablets along with ‘Tāmbūla’ to the devotees of Śiva and should call near himself the disciple who has taken bath after brushing his teeth and who has put on white garments. He should make him sit facing the east and himself sit facing the north. Then in accordance with the Śruti “*Api vā yaścāṇḍālaḥ, etc.,*” meaning – “Even if a person is a cāṇḍāla (an outcaste) and yet utters the name of Śiva, with such a person one should stay, one should have friendship, one should take food,” the teacher should make the disciple hail the name of Śiva and meditate on Śiva. That stands for all propitiation. Then, to begin with, the teacher should apply Bhasma in the places on the body of the disciple as prescribed by the ‘Śāstras’. Further, along with the priests, who are the followers of the tradition of the well known ‘Pañcācāryas’, the teacher, who is himself belonging to the same tradition and who is consecrated as the Guru, should thrice sprinkle the disciple with waters of the nature of ‘Pañcākṣaramantra’ from the pots which are established on the same diagram as representing the five Brahmins, Īśāna, etc. (15-19)

Notes : “अपि वा यश्चाण्डालः शिवेति...” (Śru.). ‘Śubhatithi’ refers to the number of the day such as pādya (first), dvitīyā (second), etc., in a fortnight (pakṣa, śuklapakṣa or kṛṣṇapakṣa, bright fortnight or dark fortnight). The commentator has explained

as Bhadra, etc., which are actually 'Karaṇas.' As regards the presentation of 'Vibhūti' to the devotees of Śiva, etc., some more details and some changes in the Śaivāgamas such as Sūkṣmāgama are given: दत्त्वा विभूतिं भक्तेभ्यो गन्धपुष्पाक्षतैः सह। ताम्बूलानि च वस्त्राणि यथायोग्यं प्रदापयेत्।। ततः शिष्यस्य फालादिस्थानेषु च यथाक्रमम्। विभूतिधारणं कुर्यात् स्वयमेव गुरुत्तमः।। रुद्राक्षान् धारयित्वाथ शिवज्ञानैकसाधकान्। शास्त्रोक्तविधिना देवि शिरोग्रीवाकरादिषु।। निषिञ्चेत्पञ्चकलशपूरितैस्तीर्थवारिभिः। तथाऽभिमन्त्रितै शैवैर्मन्त्रैः पञ्चाक्षरेण च।। गुरुः पूर्वमुखो भूत्वा शिष्यं प्रत्यङ्मुखस्थितम्। कृपादृष्ट्या समालोक्य ततो न्यासं समाचरेत्।। (Sukṣ. Ā., kri. pā., 5.35-39)—

“Having presented the Vibhūti (tablets) with sandal paste, flowers and sacred rice (akṣata) to the devotees, the Guru should offer 'tāmbūla' and cloths to them in accordance with their status. Thus he should himself apply 'Vibhūti' to the different places such as forehead, etc., of the disciple according to the procedure. Having then tied the Rudrākṣas (rosaries), which are the means of producing the knowledge of Śiva, to his head, neck, hands etc., in the manner prescribed by the Śāstras, he should sprinkle him with holy waters from the five pitchers which are sanctified by the mantras dedicated to Śiva and by the Pañcākṣaramantra. The Guru should sit facing the east and should look at the disciple who sits facing the west, with his eyes emitting favour and then he should perform Nyāsa.” Nyāsa means the sanctification of the different parts of the body or the Liṅga touching them with fingers, etc., to the accompaniment of some mantras. Various gestures through fingers, etc., are involved in it. Maṇḍale = Svastikamaṇḍale; diagram in the form of Svastika, which is of this shape — 卐.

व्याख्या— अथ मांसपिण्डं मन्त्रपिण्डं विधातुं मन्त्रोपदेशं कुर्यादित्यत्राह —

Then it is said that the Guru should impart the Mantra to the disciple in order to render his body of flesh into a body that is sanctified —

अभिषिच्य गुरुः शिष्यमासीनं परितः शुचिम्।

ततः पञ्चाक्षरीं शैवीं संसारभयतारिणीम्।।२०।।

तस्य दक्षिणकर्णे तु निगूढमपि कीर्तयेत्।

छन्दो रूपमृषिं चास्य देवतान्यासपद्धतिम्।।२१।।

Having sprinkled (with the water of the Kalaśas) the disciple, who is sitting near him and who is pure, the Guru should impart the Śaiva Pañcākṣarī mantra which takes one beyond the fear of transmigration, in his right ear in such a way as it is not heard by others, instructing about its metre, form, seer, deity and procedure of Nyāsa. (20-21)

व्याख्या— अभिषिच्य ततस्तदनन्तरं गुरुः। शुचिं समीपे स्थितं शिष्यं प्रति तस्य दक्षिणकर्णे संसारभयतारिणीं शैवीं शिवसम्बन्धिनीं पञ्चाक्षरीं 'नमः शिवाय चे'ति श्रीरुद्रप्रसिद्धां विद्यां परतत्त्वप्रकाशिनीं निगूढं परश्रुतिगोचरीभूतं यथा न भवति तथा कीर्तयेत्, उपदिशेदित्यर्थः। अस्याः पञ्चाक्षर्याः रूपं स्वरूपं छन्दः ऋषिं मन्त्रद्रष्टारं महर्षिं देवतान्यासपद्धतिम् अधिदेवताप्रत्यधिदेवतारूपपञ्चब्रह्मपञ्चसादाख्यपर्यायनामवदाचारादिपञ्चत्रिलिङ्गकराङ्गन्यासमार्गं न्यासक्रममित्यर्थः, कीर्तयेदित्यनुषङ्गः। आज्ञाचक्रस्थितप्रणवमयमहालिङ्गं करतले स्थापयितुं प्रथममाधारादिपञ्चचक्रेषु नकारादिबीजमयाचारादिलिङ्गपञ्चकं शिवागमोक्तप्रकारेणोपदिशेदिति रहस्यम्।।२०-२१।।

इति गुरुकारुण्यस्थलम्।

After having sprinkled as said above, the Guru should impart into the right ear of the disciple, who is pure and who has approached, the Mantra called Pañcākṣarī relating to Śiva, which rescues one from the fear of transmigration, i.e., the Mantra which is well known in the Śrīrudra as 'Namaḥ Śivāya ca' and which reveals the Supreme Principle. It should be imparted secretly in the sense that in such a way as it would not reach the ear of others. The Guru should tell the disciple about the form of the

Pañcākṣarīmantra, its Ṛṣi, i.e., the great seer who had the vision of it, and the method of Devatānyāsa involving the installation mentally of the five Liṅgas, Ācāraliṅga, etc., and three Liṅgas (Iṣṭaliṅga, etc.,) which are synonymous with the presiding dieties, the five Brahmans (Sadyojāta, etc.,) and their presiding deities, the five Sādākhyas (Śivasādākhyā, etc.,), the path of Aṅganyāsa and Karanyāsa, i.e., the method of Aṅganyāsa and Karanyāsa. The secret is that the teacher should teach, in accordance with what is said in the Śaivāgamas, about the five Liṅgas, Ācāraliṅga, etc., with their seeds (bija) in the form of 'na', etc., in the five 'Cakras' (centres), Mūlādhāra, etc., in order to place the Mahāliṅga which is of the nature 'Praṇava' (Omkāra) in the Ājñācakra, on the palm of the disciple. (20-21)

Gurukāruṇyasthala ends

Notes : Śrīrudra = Rudradhyāya (Tai.sam., 4.5.1-11). "Namaḥ sivāya ca" occurs in the eighth Anuvāka in it (Tai. sam., 4.5.8). Ṛṣi, Devata and Chandas = Ṛṣi : Parameṣṭhin, Devatā: Śrīrudra and Chandas: Pañkti. See notes under 1.10 for details about the five Sādākhyas and the five Liṅgas (six with Mahāliṅga). The five 'Cakras' (six with Ājñācakra) are : Mūlādhāra, Svādhi-ṣṭhāna, Maṇipūra, Anāhata and Viśuddha. The six 'Cakras' (centres) from the lowest to the highest are situated in the regions mentioned against them thus : Mūlādhāra: above the anus; Svādhiṣṭhāna: the genitals; Maṇipūra: the navel; Anāhata: the heart; Viśuddha: the throat; and Ājñā: between the eye-brows.

अथ लिङ्गधारणस्थलम् – (५)

व्याख्या— अथ “एतत्सोमस्य सूर्यस्य सर्वलिङ्गं स्थापयति पाणिमन्त्रं पवित्रम्” इति श्रुत्युक्तप्रकारेण श्रीगुरुविधीयमानलिङ्गधारणस्थलं निरूपयति । पाणौ मननात् त्रायत इति पाणिमन्त्र इत्यर्थः । अत्रादौ धारणीयलिङ्गस्वरूपं निर्दिशति –

Liṅgadhāraṇasthala — (5)

Then, in accordance with the Śruti statement, viz., “Etatsomasya, etc.,” meaning – “Of this Soma (Śiva with Umā), the Sun, all the Liṅgas are established; sacred is the one (Mantra) that is borne on the palm” (Taittirīyasamhitā), the Sthala pertaining to the granting of the Liṅga by Śrīguru is detailed here. In the beginning, the nature of the Liṅga to be borne is pointed out here —

स्फाटिकं शैलजं वापि चन्द्रकान्तमयं तु वा ।

बाणं वा सूर्यकान्तं वा लिङ्गमेकं समाहरेत् ॥२२॥

The Guru should take up a Liṅga made up of crystal, stone of mountain, Candrakānta-stone, 'Bāṇa'-stone or Sūryakānta-stone. (22)

व्याख्या— शैलजं श्रीशैलादिमहापर्वतशिलासम्भवमित्यर्थः । शिष्टं स्पष्टम् । एतेष्वेकं परीक्ष्य गृहणीयाद् इत्यर्थः ॥२२॥

Śailaja means that Liṅga which is made out of the stone of the (spiritually) great mountains like Śrīśaila. The rest is clear. The Guru should select one of them after duly testing them. (22)

Notes : Candrakānta is a kind of stone which is said to ooze water in moonlight. Sūryakānta is also a kind of stone which is said to emit fire when sun shines. Bāṇa stone is well known as Narmadā-bāṇa.

व्याख्या— अथ तल्लिङ्गे शिवकलामावाहयेदित्याह —

Then it is said that the 'kalā' (energy, power or lustre) of Śiva should be infused into that Liṅga —

सर्वलक्षणसंपन्ने तस्मिंलिङ्गे विशोधिते ।
पीठस्थितेऽभिषिक्ते च गन्धपुष्पादिपूजिते ॥२३॥
मन्त्रपूते कलां शैवीं योजयेद्विधिना गुरुः ।

The Guru should infuse according to the prescribed method the Śiva's Kalā (power) into that Liṅga which is endowed with all auspicious characteristics, which is very well purified, which is kept on an altar (in the form of palm), which is ceremonially washed, which is worshipped with sandal paste, flowers, etc., and which is sanctified by Mantra. (23-24)

व्याख्या— शिल्पशास्त्रोक्तसर्वलक्षणसम्पन्ने पञ्चगव्यैः परिशुद्धे पञ्चामृताभिषिक्ते सुगन्धपुष्पादिना परिपूजिते मूलपञ्चाक्षरीमन्त्रसंस्कृते करपीठस्थिते तस्मिन् लिङ्गे, गुरुः आचार्यः, शैवीं कलां शिष्यमस्तकस्थितां शिवकलां विध्युक्तप्रकारेण आवाहयेदित्यर्थः । तत्प्रकार इत्थम् — शिष्यमस्तके सुगन्धेन पञ्चारचक्रं विलिख्य मध्ये प्रणवं पञ्चदलेषु पञ्चाक्षराणि विभाव्य “नित्यानन्दां निरुपमपदां निष्कलां निर्विशेषां निर्व्यजेनोर्ध्वमायाविरचितवपुषं विश्ववन्दां परां ताम् । आधारामादिशक्तिं गुणगणनमितां देवदेवीं शिवाख्यां वन्दे हृत्पद्मपीठे परमशिवपदां श्रीमतीमूर्ध्वसंज्ञाम् ॥” इति सकलजगद्भवहारप्रवृत्तिकां चराचरचैतन्यतेजोरूपिणीं शिवकलां ध्यात्वा गन्धादिनाभ्यर्च्य प्रदीपादीपान्तरमिव क्रोमित्यङ्कुशमुद्रयाऽऽकृष्याऽऽवाह्य तदारं विचिन्त्य पुनर्गन्धाद्युपचारैः संपूजयेदिति ॥२३-२४॥

Into that Liṅga which is endowed with all the characteristics prescribed in Sculpture, which is purified by the ‘Pañcagavya’, which is ceremonially washed with ‘Pañcāmṛta’, which is duly worshipped with sandal paste, flowers, etc., which is sanctified by the original Pañcākṣarimantra and which is placed on the palm as its altar, the Guru (preceptor) should infuse the Kalā of Śiva, i.e., that Śivakalā residing in the centre of the head of the disciple, by attracting it in a

manner prescribed in the Śāstras. The method is thus prescribed: The Guru should draw with sandal paste a wheel of five spokes and should cherish mentally ‘Omkāra’ at its centre and the five syllables of the ‘Pañcākṣarī mantra’ in its five spokes (petals). Then he should meditate on the Śivakalā, which puts into motion all activities of the universe and which is of the nature of lustre of the vitality of the movable and the immovable, with the prayer “Nityānandaṁ, etc.,” meaning: “I offer salutations to the Goddess of gods named Śivā, who is ever blissful, who is of unparalleled status, who is without parts, who is without distinction, who has herself assumed a form made up of supreme Māyā without any external help, who is worthy of salutation by all, who is the substratum, who is the Original Śakti (Ādiśakti), who is saluted for the host of merits, who is in the highest state with Supreme Śiva and who has the illustrious designation of Ūrdhvamāyā.” Then he should worship it with sandal paste, etc. Just like a small lamp is got lighted from a big lamp, the Guru should attract and draw that ‘Kalā’ by ‘Aṅkuśamudrā’ to the accompaniment of the utterance of the mystic syllable “Krom.” Then perceiving its rays, he should again worship it with the articles of worship such a sandal paste. (23-24)

Notes : “नित्यानन्दां निरुपम....” (Source not known); “एतत्सोमस्य सर्वलिङ्गं....” (Source not known). Pañcagavya = the five products of the cow: urine, dung, milk, curds and ghee. Pañcāmṛta = the five nectar like objects: cow’s milk, cow’s curds, cow’s ghee, honey and sugar. The infusion of Śivakalā into the Iṣṭaliṅga placed on the palm of the disciple after drawing it from the centre of disciple’s head, is a very important task of the Guru, besides establishing the two internal Liṅgas, Prāṇaliṅga and Bhāvaliṅga; this he achieves through his mystic power. The method has been told by the commentator, Maritoṅṭadārya. The whole process has the sanction of the Śaivāgamas: लिङ्गं हस्ते गृहीत्वा तु भावदृष्ट्या च देशिकः । संस्थाप्य लिङ्गे शिष्यस्य मस्तकस्थां कलां पराम् ॥ (Suks. Ā., kri. pā., 5.43) – “The teacher should hold the Liṅga in his

hand with his eyes full of devotion and infuse into the Liṅga the 'Kalā' derived from the centre of disciple's head." जलकुम्भाग्र-सद्द्र्याप्ततैलबिन्दुर्यथा तथा। देहप्राणात्मसुव्याप्ता संस्थिता शाम्भवी कला॥ ज्वल-त्कालानलाभासा तटित्कोटिसमप्रभा। तस्योर्ध्वे तु शिखा सूक्ष्मा चिद्रूपा परमा कला॥ या कला परमा सूक्ष्मा तत्त्वानां बोधिनी परा। तामाकृष्य यथान्यायं लिङ्गे समुपवेशयेत्॥ (Kā. Ā., kri. pā., 1.122-124) – "Like a drop of oil which spreads at the top of the pot, the Kalā of Śiva has pervaded the body, vital airs and self. It shines like the burning black fire and has the brilliance of the crores of lightnings. At the top of it there is subtle Kalā which is in the form of supreme intelligence as its flame. It is the subtle Supreme Kalā which is the revealer of principles. The Guru should attract it according to the Śāstras and infuse it into the Liṅga." Aṅkuśamudrā = "The middle finger should be stretched first. The middle line of the finger nearest to the thumb should be joined with the middle line of the stretched finger and that finger should be bent and held." The method of infusing the Śivakalā into the Liṅga is described thus: शैवीं कलां स्वमनसा विभाव्य च ततःपरम्। दृष्टवान्नीय च तथा शिष्यवामकरस्थिते। लिङ्गे निवेशयेत् क्षिप्रं मूलमन्त्रमनुस्मरन्॥ (Kā. Ā., kri. pā., 1.120) — "The Guru should mentally visualise the Śivakalā, bring it into his vision and infuse it (through the eyes) quickly into the Liṅga placed on the left palm of the disciple."

व्याख्या— अथ लिङ्गप्राणसामरस्यं कृत्वा तल्लिङ्गं शिष्यहस्ते स्थापयेदित्याह –

Then it is said that the Guru should create harmony between the Liṅga and the vital airs of the disciple and place that Liṅga on the palm of the disciple —

शिष्यस्य प्राणमादाय लिङ्गे तत्र निधापयेत्॥२४॥

तल्लिङ्गं तस्य तु प्राणे स्थापयेदेकभावतः।

एवं कृत्वा गुरुर्लिङ्गं शिष्यहस्ते निधापयेत्॥२५॥

The Guru should invoke the vital airs of the disciple and infuse them into the Liṅga and that Liṅga should be

infused into his vital air with a notion of oneness between them. Having performed this the Guru should place the Liṅga on the palm of the disciple. (24-25)

व्याख्या— तत्र लिङ्गे शिवकलाभरितलिङ्गे शिष्यस्य जीवकलारूपं प्राणम् आदाय आकृष्य निधापयेत् प्रतिष्ठापयेत्। तल्लिङ्गं शिवकलापूरितलिङ्गं तस्य शिष्यस्य प्राणे प्रणवरूपत्वेन जीवकलारूपे प्राणे एकभावतस्तादात्म्येन स्थापयेत् नियोजयेदित्यर्थः। एवं प्रकारेण गुरुर्लिङ्गं शिवजीवकलासामरस्यात्मकं कृत्वा शिष्यकरकमले स्थापयेदित्यर्थः॥२४-२५॥

There in that Liṅga, i.e., that Liṅga in which Śivakalā is filled, the Guru should establish the vital principle of the disciple in the form of his Jivakalā (power of life), after drawing it from him. Then he should infuse that Liṅga which is filled with Śivakalā as the one in 'Om' form into vital principle which is of the nature of Jivakalā with a notion of oneness between them, i.e., in a relation of identity. Thus the Guru should render the Liṅga as endowed with the harmony between Śivakalā and Jivakalā and then place it on the palm of the disciple. (24-25)

Note : Compare: लिङ्गे प्राणं विनिक्षिप्य प्राणे लिङ्गं च शाम्भवम्। तल्लिङ्गं स्थापयेच्छिष्ये सम्यग् ध्यात्वैकभावतः॥ (Sūkṣ. Ā., kri. pā., 5.44)

व्याख्या— शिष्यं शिक्षयति –

The Guru gives instructions to the disciple —

प्राणवद्धारणीयं तत्प्राणलिङ्गमिदं तव।

कदाचित्कुत्रचिद्वापि न वियोजय देहतः॥२६॥

"It (the Liṅga) should be borne as the very life of yours. It is your life-principle in the form of the Liṅga (Prāṇaliṅga). At any time and at any place you should not separate it from your body." (26)

व्याख्या— भो शिष्य! तदिदं प्राणलिङ्गं तव त्वया प्राणवद्धारणीयम्, जातु क्वापि देहतो न वियोजय शरीराद्वियुक्तं मा कुर्वित्यर्थः ॥२६॥

“O disciple! this is your ‘Prāṇaliṅga.’ You should bear it as your ‘Prāṇa’. Never and nowhere should you separate it from your body.” It means: “Do not keep it away from your body.” (26)

Notes: Compare: दत्तं लिङ्गमिदं वत्स न कदाचिद्वियोजय। प्राणवद्रक्षणीयं हि प्राणलिङ्गमिदं तव ॥ (Sūks.Ā., kri.pā., 5.46) “मा भूया भौतिकप्राणी लिङ्गप्राणी भवेति च।” (Kā.Ā., kri.pā., 1.126). This is a very important instruction emphasising that the Iṣṭaliṅga should be always associated with the body of the disciple to whom it is granted by the Guru. What happens if it is separated from the body? The answer should be understood in the light of the process involved in the granting of the Liṅga to the disciple. Before placing it on the disciple’s palm, the Guru attracts the Śivakalā (cit-kalā) from the centre of the disciple’s head and infuses it into the Liṅga. It is a bond established between the disciple and his Iṣṭaliṅga. This bond remains intact as long as the Iṣṭaliṅga is associated with the disciple’s body. Once it is separated from the body, it ceases to be Iṣṭaliṅga, as that bond is broken. To become Iṣṭaliṅga again, it should be restored by the Guru through the process mentioned above. Vide also : प्राणे लिङ्गं प्रतिष्ठाप्य लिङ्गे प्राणं निधाय च। लिङ्गं निरीक्षमाणः सन् लिङ्गप्राणी सदा भव ॥ (Kā.Ā., kri. pā., 1.105). This Adhyātmadīkṣā is one of the seven dīkṣās coming under Vedhādīkṣā. (See notes under 13-15 above).

व्याख्या— यदि प्रमादेन शरीराद्वियुक्तं चेत्तदा किं कर्तव्यमित्यत्राह –

If it is separated from the body inadvertently, what should be done? This question is answered here —

यदि प्रमादात्पतिते लिङ्गे देहान्महीतले।

प्राणान् विमुञ्च सहसा प्राप्तये मोक्षसम्पदः ॥२७॥

इति सम्बोधितः शिष्यो गुरुणा शास्त्रवेदिना।

धारयेच्छाङ्करं लिङ्गं शरीरे प्राणयोगतः ॥२८॥

“If out of inadvertence the Liṅga falls from the body to the ground, you should immediately give up your life to attain the wealth of liberation.” (27)

Having been told thus by the Guru, who knows the Śāstras, the disciple should wear the Liṅga on his body as related to his Prāṇa. (28)

व्याख्या— स्पष्टम्। बलात्कारेण प्राणत्यागे दुर्मरणं किं न स्यादित्यत्रोक्तम् – प्राप्तये मोक्षसम्पद इति। अन्यथा नरक एवेति भावः ॥२७॥ यावत्पर्यन्तं शरीरे प्राणस्तिष्ठति तावत्पर्यन्तं वीरशैवशास्त्रज्ञेन गुरुणा बोधितः शिष्यः शाङ्करं लिङ्गं धारयेदित्यर्थः ॥२८॥

It is clear. If it is asked as to whether it would not be a case of unnatural death (suicide) as the life is given up by force, the answer is given here by the statement — ‘in order to attain the wealth of liberation.’ Otherwise it would be hell only. (27) As long as life resides in the body, so long the disciple, on being advised by the Guru, who is well versed in Śāstras, should wear the Śivaliṅga on his body. (28)

Notes : This action does not amount to suicide, which is a sin. It is an act of devotion, if done spontaneously. If it is not done, it would lead to hell. This is the intention of the statement here. This is in accordance with the Śaivāgamas. The following statements can be seen: प्रमादात् पतिते लिङ्गे भिन्ने चोरादिभिर्हृते। पीठादुत्क्रमिते वापि तूर्णं प्राणं परित्यज ॥ – (Sūks. Ā., kri. pā., 5.48) – ‘If the Liṅga falls out of inadvertence, if it is broken or stolen by thieves, etc., or if it breaks off from the ‘pīṭha’, give up your life immediately.’ In other contexts, the Śaivāgamas show some liberal attitude in this respect: दीक्षायां गुरुणा लिङ्गं धारितं गिरिजे यदा। तदाप्रभृति लिङ्गाङ्गसम्बन्धी स्यान्निरन्तरम् ॥ इष्टलिङ्गे परे लुप्ते लिङ्गमन्यत्र धारयेत्। पुनस्तदेव लब्धं चेद् धारयेद् देव्यशङ्कितः ॥ जले वा पतिते लिङ्गे पुनर्दृष्टं तदेव हि। धारयेदवधानेन वीरशैवो न दुष्यति ॥ यवमात्रं यदि छिन्ने तदर्थमथापि वा। लिङ्गे पीठादिके वापि प्रायश्चित्तं न विद्यते ॥ दैवाद् विनिर्गतं शक्ति-पीठमखण्डितम्। पुनर्बद्ध्वा धारयितुं न केनाप्यलमद्रिजे ॥ (Sūks. Ā., kri. pā., 7. 53 - 5) — “Right

from that time when the Liṅga is made to be borne by the Guru in the initiation ceremony, the disciple should maintain without break the association of the Liṅga with his body. When the Iṣṭaliṅga is lost, another Liṅga cannot be borne. If the same Liṅga is discovered again, it can be borne without hesitation or else, if it is fallen into water and found again, it should be borne vigilently. In that case the Viraśaiva does not fall of from his status. If the Liṅga or the Piṭha is broken slightly to the extent of the size of barley - grain or its half or a quarter, no expiation is prescribed for it. But if by bad luck even the unbroken Liṅga is separated from the Piṭha (Śaktipiṭha), no body can tie and wear it.” The sanction is here given for wearing the Liṅga again if the lost one is recovered, in the case of a Viraśaiva, that, too, in the case of Sāmānya Viraśaiva. There is no scope for re-initiation in his case, while it is allowed in the case of a Śuddhaśaiva: पुनर्दीक्षादिसंस्कारः शुद्धशैवे विधीयते। वीरशैवे पुनर्दीक्षा नेति भेदो वरानने॥ (Sūkṣ. Ā., kri. pā., 7.59). Even this sanction is not given to Viśeṣa Viraśaiva (for instance, a Prāṇaliṅgin) and Nirābhāra Viraśaiva (Jaṅgama). (Vide Sūkṣ. Ā., kri. pā., 7. 60-62; 7.75-76). A different view is expressed in the Pārameśvarāgama: लिङ्गादिनाशे दैवाद्वा धारयेद् विधिवत्पुनः। यथा न व्रतलोपः स्यात्तथा साध्यं व्रतं मम॥ (Pāra. Ā., 15.41) - “If the Liṅga, etc., are lost due to bad luck, another can be borne according to the procedure. It should be done in such a way as there would be no transgression of vow.” The same sanction is given in the case of Viśeṣa Viraśaiva also. (लिङ्गादिनाशाद्देवेन धारयेद्विधितःपुनः — Pāra. Ā., 15.49). But in the case of Nirābhāra Viraśaiva, the old Liṅga, if discovered, can be borne. If it is not found, he should give up his body. (मृगयित्वापि तल्लिङ्गं लभ्यते न यदीश्वरि॥ तदालाभं विनिश्चित्य त्यजेद्देहमतन्द्रितः। (Pāra. Ā., 15.74). Another statement is emphatic - लिङ्गादिनाशे सहैतेन देहत्यागो विवक्षितः। (Pāra. A., 16.62) - “If the Liṅga is destroyed, he should give up his body.” Thus only in the case of Nirābhāra Viraśaiva, it is prescribed that he should give up his body only when the Liṅga is totally destroyed. A general prescription is noticed in this case in the Kāraṇāgama: हन्त ते कथयामीदं रहस्यमपि सुवृते। द्वित्रिखण्डतया भङ्गे बद्ध्वा सर्जरसेन तु॥ कृत्वा तत्त्वकलान्यासं पूजयेदविशेषतः॥ चूर्णीभावे तु लिङ्गस्य चान्यस्मिंस्तद्रताः

कलाः। आरोप्य बिभृयाल्लिङ्गं पुनर्लब्धं गुरोः करात्॥ अथ लिङ्गस्य लोपे तु कर्तव्यं शृणु सुन्दरि। लिङ्गस्यादशने त्याज्याः प्राणाः स्युर्भक्तियोगतः॥ प्राणत्यागे त्वशक्तश्चेदेकविंशतिदिनावधि निराहारो जपेन्मूलं लिङ्गमन्वेषयेज्जनैः॥ यदा वै लभते लिङ्गं धृत्वा भक्त्या तदैव तत्। गुरुं माहेश्वरांश्चैव यथशक्तिं समर्चयेत्॥ तदाप्यलाभे विसृजेदसून् सद्भक्तियोगतः। प्राणत्यागे त्वशक्तश्चेल्लिङ्गमन्यद् गुरोः करात्॥ आवृष्टपूर्वलिङ्गीयकलान्यासाभिशोभितम्। षडध्वन्यासकलितं बिभृयादप्रमादतः॥ (Kā. Ā., kri. pā., 10. 30-36) — “Well, I shall tell you, O one devoted to vows! although it is a matter of secret. Even if the Liṅga is broken into two or three pieces, it can be bound by ‘sarjarasa’ (resin - the resinous exudation of the Sāla tree) and borne again after doing Tattvakalānyāsa (Vira. Pra., p.41-42) and worshipping it duly. If the Liṅga is rendered into powder, another Liṅga can be obtained from the Guru after getting all the Kalās restored again in it and can be borne. When the Liṅga is lost, I shall tell you what should be done. If the Liṅga is not found, the devotee should give up his life with devotion. If he is incapable of giving up his life, he should fast for twenty-one days muttering the Mūlamantra and employing others to search for the Liṅga. If the Liṅga is discovered, he should wear it after worshipping according to his ability the Guru and the Māheśvaras. If it is not recovered with all efforts, he should give up his life with devotion. In case he is unable to give up his life, he should get another Liṅga from the Guru after getting it well - consecrated by him with the Kalās of the previous Liṅga and Ṣaḍadhvanyāsa and then should wear it with great care.” Among the Śaraṇas of twelfth century A.D., Cannabasavaṅṅa totally rejects the idea of giving up of life in this case : “Pratiyillada liṅgavu bhinnavāyittendu tanuvina mele śastravanikkikoṅḍu ātmaghātava māḍikōmba drohiya mukhava noḍalāgadu; adentendaḍe mantrabhinnavillavāgi pūje bhinnavilla; mahābayaḷoḷagaṇa saṅcavanariyade ātmaghātava māḍuva narakigalanenembenayyā, kūḍala cannasaṅgamadeva.” (Cannabasavaṅṅanavara Vacanagaḷu, No. 653)– “Considering that the Liṅga, which has no second, has broken, he who strikes himself with a sword and commits suicide, is indeed an impostor. One should not see his face. This is the point. Since the Mantra is not broken, the worship, too, is not broken. Without knowing

the relation within the Great Space, those who subject themselves to suicide do not deserve any mention, O Kuḍala Cannasaṅgama-deva!” It may be seen here that Śrī Siddhāntaśikhāmaṇi sticks on to the older opinion which is represented in some portions of the Śaivāgamas. What is noteworthy here is that prevention is better than cure. It is necessary to be vigilant about the Liṅga and wear it on the body with great care.

व्याख्या— अथ किमस्य धारणेन प्रयोजनं कैरङ्गीकृतमित्यत्राह –

Then if it is asked as to what is the use of wearing it and as to who have accepted it, the answers are given here —

लिङ्गस्य धारणं पुण्यं सर्वपापप्रणाशनम् ।

आदृतं मुनिभिः सर्वैरागमार्थविशारदैः ॥२९॥

The wearing of the Liṅga is a merit and the destroyer of all sin. It is accepted by all the sages who are adept in Āgamas. (29)

व्याख्या— वीरशैवागमाभिज्ञैर्मुनिभिः सर्वैरप्यङ्गीकृतमित्यर्थः ॥२९॥

It means that all the sages who are well-versed in Viraśaiva Āgamas have accepted it. (29)

व्याख्या— अथैवं लिङ्गधारणं मोक्षकाङ्क्षिभिर्मुनिभिर्द्विधाङ्गीकृतमित्यत्राह –

Then it is said here that those sages who aspire for liberation accept Liṅgadhāraṇa as twofold —

लिङ्गधारणमाख्यातं द्विधा सर्वार्थसाधकैः ।

बाह्यमाभ्यन्तरं चेति मुनिभिर्मोक्षकाङ्क्षिभिः ॥३०॥

Liṅgadhāraṇa is said to be twofold as external and internal by the sages who accomplish all objects and who aspire for liberation. (30)

व्याख्या— सर्वार्थसाधकं भोगमोक्षप्रदमित्यर्थः । शिष्टं स्पष्टम् ॥३०॥

‘That which fulfils all desires’ means ‘that which grants enjoyment and liberation.’ The rest is clear. (30)

Notes : The Sanskrit commentator follows the reading ‘सर्वार्थसाधकम्’ instead of the reading ‘धर्मार्थसाधकैः’ in the text and takes it with ‘लिङ्गधारणम्’. The meaning of the stanza according to the commentary is: The Liṅgadhāraṇa which brings enjoyment and liberation, is said to be two fold as external and internal by the sages who aspire for liberation. The reading followed by the commentary is better than the one followed in the text. The reading in the text accepted in the Kannaḍa commentary by Ujjiniśa (vide Śrīśiddhāntaśikhāmaṇi vyākhye by Ujjiniśa, p.23), is also the same.

व्याख्या— किमिदमान्तरमित्यत्राह –

It is said as to what is internal —

चिद्रूपं परमं लिङ्गं शाङ्करं सर्वकारणम् ।

यत्तस्य धारणं चित्ते तदान्तरमुदाहृतम् ॥३१॥

What constitutes the bearing of the Supreme Liṅga of Śiva which is of the nature of intelligence and which is the cause of all, in mind, is said to be internal (Dīkṣā). (31)

व्याख्या— चिद्रूपं सच्चिदानन्दलक्षणं परमम् । अत एव देशकालोत्तीर्णं सर्वकारणं देशकालाकारलक्षणविश्वकारणं शाङ्करं शिवसम्बन्धि यल्लिङ्गमस्ति महालिङ्गस्य चित्ते स्वहृत्कमले यद्धारणं ध्यानरूपेण धारणम्, तद् आन्तरम् अन्तर्लिङ्गधारणमित्युदाहृतमित्यर्थः ॥३१॥

‘Cidrūpam’ means that which is characterised by existence, intelligence and bliss. It is the Supreme. That is why it is the cause of all and beyond space and time, i.e., it is

the cause of the universe which is characterised by space, time and form. 'Śāṅkaram' means that which is related with Śiva. What is said is that such a Liṅga exists. What constitutes the bearing of that Mahāliṅga in one's mind, i.e., in one's heart-lotus, in other words, bearing it in the form of meditation, is said to be internal Liṅgadhāraṇa. (31)

व्याख्या— अथैतत्स्वरूपं बहुधा प्रकाशयति —

Then the author reveals its nature in many ways —

चिद्रूपं हि परं तत्त्वं शिवाख्यं विश्वकारणम् ।
निरस्तविश्वकालुष्यं निष्कलं निर्विकल्पकम् ॥३२॥
सत्तानन्दपरिस्फूर्तिसमुल्लासकलामयम् ।
अप्रमेयमनिर्देश्यं मुमुक्षुभिरुपासितम् ॥३३॥
परं ब्रह्म महालिङ्गं प्रपञ्चातीतमव्ययम् ।

The Supreme Principle called Śiva is of the nature of intelligence, the cause of the universe, free from all defects, without parts, without differences, endowed with the lustre developed through the manifestation of existence and bliss, beyond all means of knowledge, beyond identification, sought after by the aspirants of liberation, the Supreme Brahman, the Mahāliṅga, beyond the worlds and inexhaustible. (32-34)

व्याख्या— जडविलक्षणत्वाच्चिद्रूपम्, जीवविलक्षणत्वात्परम्, अत एव चराचरप्रपञ्चकारणं निरस्तसमस्तदोषं निरवयवं भेदरहितं नित्यानन्द-प्रकाशात्मकत्वेन व्याप्रियमाणतुर्यातीतसप्तदशकलास्वरूपं प्रत्यक्षादिप्रमाणगम्यं वक्तुमशक्यं मोक्षकाङ्क्षिभिर्भजनीयं विश्वातीतं कालत्रयाबाध्यं शिवाख्यं परं ब्रह्म महालिङ्गं हि महालिङ्गमिति प्रसिद्धमित्यर्थः ॥३२-३४॥

Since it is different from what is dull, it is of the nature of consciousness. Since it is different from Jīvas, it is Supreme. That is why it is the cause of the world of movables and immovables, free from all defects, without parts, devoid of differences, of the nature of the seventeen Kalās of the 'Turyāṭīta' state which encompass everything by virtue of their's being of the nature of lustre of eternal bliss, incomprehensible to the means of knowledge such as Pratyakṣa (Perception), indescribable, resort for those who aspire for liberation, beyond the universe and unsublated by three times. It is called Śiva, the Supreme Brahman. It is the Mahāliṅga itself. It is well known as Mahāliṅga. (32-34)

Notes : 'Turyāṭīta-saptadaśa-kalā' – Details regarding seventeen Kalās are not known. सत्, चित्, आनन्द, स्फूर्ति, उत्साह, etc., are mentioned among the seventeen Kalās. The source is not known.

व्याख्या— नन्वेतादृशस्य महालिङ्गस्य स्थानध्यानशून्यत्वात् (तत्) कथमुपासनीयं स्यादित्यत्राह—

It may be objected that such a Mahāliṅga being without any place where it can be meditated upon, how can it be worshipped ? The answer is given here—

तदेव सर्वभूतानामन्तस्त्रिस्थानगोचरम् ॥३४॥
मूलाधारे च हृदये भूमध्ये सर्वदेहिनाम् ।
ज्योतिर्लीङ्गं सदा भाति यद्ब्रह्मेत्याहुरागमाः ॥३५॥

That (Mahāliṅga) itself is found in three places in the bodies of all beings. In the Mūlādhāra (the region two inches above the anus), the heart and the region between the eyebrows of all beings, Jyotirliṅga (Liṅga in the form of lustre), which is called as Brahman by the Āgamas, shines at all times. (34-35)

व्याख्या— तदेव पूर्वोक्तमहालिङ्गमेव समस्तप्राणिनामन्तः त्रिस्थानगोचरं स्थानत्रयवदित्यर्थः। यत् शिवागमप्रसिद्धमहालिङ्गतत्त्वम् आगमा उपनिषदो ब्रह्मेत्याहुः, तज्ज्योतिर्लिङ्गं सर्वदेहिनां समस्तप्राणिनां पूर्वहृदये मूलाधारे मध्यहृदये हृदये ऊर्ध्वहृदये भूमध्ये सदा भाति, गुरुपदेशाद्विज्ञेयमित्यर्थः।।३४-३५।।

That itself, i.e., that very Mahāliṅga which is stated above, is found in three places in all beings. It means that it has three places. The Mahāliṅga principle which is well known in the Śivāgamas has been designated as Brahman by the Āgamas, i.e., the Upaniṣads. That Jyotirliṅga always shines in three places in all the beings. The three places are the Mūlādhāra, which is the previous heart, the heart which is middle heart and the region between the eye-brows, which is the upper heart. It should be known through Guru's instruction. (34-35)

व्याख्या— नन्वखण्डस्य महालिङ्गस्य खण्डितत्वं कथमित्यत्राह —

If it is asked as to how the undivided Mahāliṅga became divided, the answer is given here —

**अपरिच्छिन्नमव्यक्तं लिङ्गं ब्रह्म सनातनम्।
उपसनार्थमन्तःस्थं परिच्छिन्नं स्वमायया।।३६।।**

The Liṅga which is undivided and unmanifest, which is the beginningless Brahman and which resides inside, gets itself divided through its Māyaśakti so that it gets worshipped. (36)

व्याख्या— अखण्डितमप्रकटं नित्यं ब्रह्मशब्दभिधेयम् अन्तःस्थं लिङ्गम् एकमपि, उपासनार्थं परिच्छिन्नं स्थानभेदेन लिङ्गत्रयरूपं ज्ञातमित्यर्थः।।३६।।

The undivided and unmanifest, which is called by the term of eternal Brahman and which is the internal Liṅga is

one, but it divided itself for the sake of being worshipped. It is known as three-fold Liṅga in accordance with the difference in residing places. (36)

Notes : Liṅgatrāyārūpam = Mahāliṅga divided itself into three forms as Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga. This division was with a view to favouring the devotees: महालिङ्गं त्रिधा जातं सुजनानुजिघृक्षया। प्रथमं भावलिङ्गं तु द्वितीयं प्राणलिङ्गकम्।। तृतीयमिष्टलिङ्गं स्यादित्येवं त्रिविधं मतम्।। (Candra. J.Ā., kri pā., 3.23) – “The Mahāliṅga got itself divided into three in order to do favour to noble persons. The first one is Bhāvaliṅga, the second is Prāṇaliṅga and the third is Iṣṭaliṅga. Thus it is threefold.” This is indicated by the Liṅgopaniṣad which says : ‘इष्टप्राणभावेषु लिङ्गधारणं वदन्ति’ and ‘सर्वदेहेषु लिङ्गधारणं भवति’ (Liṅga. U., Unpublished Upaniṣads, p. 311). The Iṣṭaliṅga is meant for the gross body, the Prāṇaliṅga for the subtle body and the Bhāvaliṅga for the causal body; the three Liṅgas reside in the three bodies: इष्टं स्थूलतनोः प्रोक्तं प्राणं सूक्ष्मतनोः स्मृतम्। भावाख्यं कारणस्यैवं तनुत्रयगतं त्रयम्।। (Candra J. Ā., kri. pā., 3.45). The three Liṅgas should be worshipped with the notion that they are one: भावप्रणेष्टलिङ्गानि पूजयेदेकभावतः। (Sūks. Ā., kri. pā., 6.44).

(व्या०) ननु परब्रह्म लिङ्गरूपमिति कथं व्यवहियत इत्यत्राह —

It may be asked as to how Parabrahman is regarded as of the form of Liṅga. The answer is given here —

**लयं गच्छति यत्रैव जगदेतच्चराचरम्।
पुनः पुनः समुत्पत्तिं तल्लिङ्गं ब्रह्म शाश्वतम्।।३७।।**

That into which the movable and the immovable world is merged and from which it is born again and again, is the Liṅga, the eternal Brahman. (37)

(व्या०) यत्र ब्रह्मणि एतच्चराचरं जगद् लयं गच्छति, पुनः पुनरुत्पत्तिं गच्छतीति तच्छाश्वतं ब्रह्म लिङ्गमित्यर्थः।।३७।।

That into which Brahman this movable and immovable world gets merged and from which it gets produced again and again, is the eternal Brahman and that is the Liṅga. (37)

Notes : Here the derivation of the term Liṅga as that into which the world is merged (लि - लीयते) and from which it is born (ग = गम्यते). 'लीयते गम्यते यत्र यस्मात्तत् लिङ्गम्।' The Śaivāgamas give this derivation to show that the Liṅga is the Brahman : लिङ्कारो लयबुद्धिस्थो बिन्दुना स्थितिरुच्यते। गकारात् सृष्टिरित्युक्ता लिङ्गं सृष्ट्यादिकारणम्॥ लीनं प्रपञ्चरूपं हि सर्वमेतच्चराचरम्। सर्गादौ गम्यते यस्मात्तस्माल्लिङ्गमुदीरितम्॥ (Sūkṣ. Ā., kri.pā., 6.5-6) — “Li stands for the sense of ‘merging’; by ‘bindu’ (anusvāra), ‘maintenance’ is meant; ‘ga’ stands for creation; thus Liṅga is the cause for creation, etc. Since this form of the movable and the immovable world lies merged in it and emerges from it at the commencement of creation, it is said to be ‘Liṅga’. जठरे लीयते सर्वं जगत् स्थावरजङ्गमम्। पुनरुत्पद्यते यस्मात् तद् ब्रह्म लिङ्गसंज्ञकम्॥ (Candra J. Ā., kri. pā., 3.8) — “The world consisting of the movable and the immovable lies hidden in its belly and is born once again from it. It is Liṅga, the Brahman?” This derivation is in accordance with what Upaniṣads speak of Brahman: सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत। (Chand. U., 3.14.1) — “All this is Brahman; it should be silently medicated upon as ‘that from which everything is born’ (ज = जायते), ‘that into which everything is merged’ (ल = लीयते) and ‘that by which everything lives’ (अन् = अनति).” (यतो वा इमानि भूतानि जायन्ते, यत्र जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति तद् विजिज्ञासस्व। तद् ब्रह्म। (Tai.U., 2.1) — “That from which all the beings are born, in which those that are born live and into which they go and merge, is the Brahman. That you should enquire into.”

व्याख्या— उक्तार्थं निगमयति –

What is said above is explained here —

तस्माल्लिङ्गमिति ख्यातं सत्तानन्दचिदात्मकम्।

बृहत्वाद् बृहणत्वाच्च ब्रह्मशब्दाभिधेयकम्॥३८॥

Hence it is called Liṅga which is of the nature of existence, bliss and intelligence. It is designated as Brahman because of its nature of largeness and enlargement. (38)

व्याख्या— तस्मात् सच्चिदानन्दात्मकं लिङ्गं महालिङ्गं बृहत्त्वान्महत्वाद् बृहणत्वाद् विश्वसृष्ट्युन्मुखत्वाच्च ब्रह्मशब्दाभिधेयकमिति ख्यातं प्रख्यातमित्यर्थः। एवं परब्रह्मैव महालिङ्गं महालिङ्गमेव परब्रह्मेति भावः॥३८॥

Hence the Liṅga, i.e., the Mahāliṅga, which is of the nature of existence, intelligence and bliss is called by the name Brahman because of largeness or greatness and because of expansion in as much as it is prone to the creation of universe. It is so known, well known. This, the Parabrahman, is itself the Mahāliṅga and the Mahāliṅga is itself the Parabrahman. (38)

Notes : This echoes the Śaivāgama statement – “तस्माल्लिङ्गं परं ब्रह्म सच्चिदानन्दलक्षणम्।” (Sūkṣ. Ā., kri. p., 6.11).

व्याख्या— अथोक्तस्थानेष्वेकत्र ज्योतिर्लिङ्गानुसन्धानमान्तरलिङ्ग-धारणमित्याह –

It is said here that the internal initiation consists in the concentration on the ‘Jyotirliṅga’ (Liṅga in the form light) in one of the places mentioned here—

आधारे हृदये वापि भूमध्ये वा निरन्तरम्।

ज्योतिलिङ्गानुसन्धानमान्तरं लिङ्गधारणम्॥३९॥

The concentration on or the cherishing of the Jyotirliṅga in the Mūlādhāra, the heart or the region between the eye-brows, constitutes the internal Liṅgadhāraṇa (initiation). (39)

व्याख्या— स्पष्टम्॥३९॥ It is clear. (39)

Notes : This is designated as the Prāṇaliṅga in the Śaivāgamas : प्रोणेष्वन्तर्मनःस्थानं हृदयाब्जगतं शिवम्। लिङ्गं यत् तदिह ग्राह्यं प्राणलिङ्गसमाह्वयम्॥

ज्योतीरूपं तदेव स्यात् स्थानं मुख्यं महेशितुः। (Candra J. Ā., kri. pā., 3.35-36)
— “That Liṅga which has the mind as its place in the prāṇas (vital airs) and which is the Śiva residing in the lotus of heart, should be grasped as the Prāṇaliṅga. It is that which is of the nature of light and it is the principal abode of the Great Lord.” Sadānandopaniṣad seems to be the source of this; see: आधारे दहरेऽव्यक्ते स्वर्णस्फटिकवैदुमम्। निरन्तरानुसन्धानात् तदन्तर्धारणं विदुः॥ (Unpublished Upaniṣads, p. 378).

व्याख्या— अथ केन प्रकारेणानुसन्धेयमित्यत्राह —

Then it is said as to how it should be cherished —

आधारे कनकप्रख्यं हृदये विदुमप्रभम्।

भूमध्ये स्फटिकच्छायं लिङ्गं योगी विभावयेत्॥४०॥

The Yogin should cherish the Liṅga as of golden hue in the Mūlādhāra, as of coralline lustre in the heart and as of crystalline lustre in the region between the eye-brows. (40)

व्याख्या— स्पष्टम्॥४०॥ It is clear. (40)

Notes : This is an echo of the following statement from the Candra J. Ā. : आधारे कनकप्रख्यं हृदये विदुमप्रभम्। भूमध्ये दीपसंकाशं प्राणलिङ्गं प्रकीर्तितम्॥ (kri. pā., 3.33). The reading in the second half may be noted. According to this reading the Liṅga (Prāṇaliṅga) should be cherished as of lamp's light.

व्याख्या— अथेदमन्तर्लिङ्गधारणं बाह्यलिङ्गधारणापेक्षया विशिष्ट-मित्याह —

Then it is said that the internal Liṅgadhāraṇa is superior when compared to the external Liṅgadhāraṇa —

निरुपाधिकमाख्यातं लिङ्गस्यान्तरधारणम्।

विशिष्टं कोटिगुणितं बाह्यलिङ्गस्य धारणात्॥४१॥

ये धारयन्ति हृदये लिङ्गं चिद्रूपमैश्वरम्।

न तेषां पुनरावृत्तिर्घोरसंसारमण्डले॥४२॥

The internal Liṅgadhāraṇa is said to be Nirupādhika (one without any external factor) Liṅgadhāraṇa. Those who wear (cherish) the Liṅga, which is of the nature of consciousness and which is related to Śiva, in the heart, would never come within the range of terrible transmigration. (41-42)

व्याख्या— स्पष्टम्॥४१॥ परमुक्तिरेवेत्यर्थः॥४२॥

It is clear. (41) It is the highest liberation. (42)

व्याख्या— तत्कथमित्यत्राह —

How is that? The answer is given here —

अन्तर्लिङ्गानुसन्धनमात्मविद्यापरिश्रमः।

गुरुपासनशक्तिश्च कारणं मोक्षसम्पदाम्॥४३॥

The cherishing of the Liṅga inside, the experience of self-knowledge and the power derived from Guru's worship, constitute the cause for the wealth of liberation. (43)

व्याख्या— “आत्मलाभान्न परं विद्यते” इति श्रुतेर्नाहमीश्वर इत्य-ज्ञाननिवारकीभूतात्मविद्यानैशित्यगुरुभजनसामर्थ्ययोरप्यन्तर्लिङ्गानुसन्धानं मोक्षसम्पत्कारणमित्यर्थः॥४३॥

In accordance with the Śruti statment ‘Ātmalābhāna, etc.,’ meaning that ‘there is no better achievement than the attainment of Self,’ there should be sharpness in the knowledge of Self which removes the ignorance in the form of ‘I am not Īśvara’. The other one is the power derived from the worship of Guru. Both these also constitute internal Liṅgadhāraṇa, which is the cause of the wealth of liberation. (43)

Notes : “आत्मलाभात् परं विद्यते” (Sruti; source is not known). Through the realisation of the real nature of self (as Brahman). One reaches the highest state of Mukti; nothing can surpass this: यथैव बिम्बं मृदयोपलिप्तं तेजोमयं भ्राजते तत् सुधान्तम्। तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः॥ (Śve. U., 2.14) – ‘Just as a mirror rubbed with mud and cleansed appears brilliant so does that being who has realised the principle of Self attain fulfilment free from sorrow.’ This Self-knowledge is ‘ātmalābha.’ It becomes sharp through the concentration on the internal Liṅga.

व्याख्या— तस्मादचञ्चलहृदयानां शिवयोगिनामन्तर्लिङ्गानुसन्धान एव रूचिर्न बाह्य इत्याह—

Hence, in the case of the Śivayogins whose hearts are not unsteady, the interest is in cherishing the internal Liṅga. This is said here —

**वैराग्यज्ञानयुक्तानां योगिनां स्थिरचेतसाम्।
अन्तर्लिङ्गानुसन्धाने रुचिर्बाह्ये न जायते॥४४॥**

In the case of the Yogins who are endowed with detachment and knowledge and who are of firm mind, the interest is evinced in the concentration on the internal Liṅga but not in the external Liṅga. (44)

व्याख्या— स्पष्टम्॥४४॥ It is clear. (44)

व्याख्या— किमुत परिपक्वब्रह्मादयोऽपि सुज्ञानयोगेन ज्योतिर्लिङ्गं पश्यन्तीत्याह —

If It is asked as to whether Brahman, etc., who are mature, would realise the Jyotirlinga through association with knowledge, the answer is given here —

**ब्रह्मा विष्णुश्च रुद्रश्च वासवाद्याश्च लोकपाः।
मुनयः सिद्धगन्धर्वा दानवा मानवास्तथा॥४५॥**

**सर्वे च ज्ञानयोगेन सर्वकारणकारणम्।
पश्यन्ति हृदये लिङ्गं परमानन्दलक्षणम्॥४६॥**

Brahman, Viṣṇu and Rudra, the lords of quarters such as Indra, the sages, the Siddhas, the Gandharvas, the demons, the human beings, all these visualise in their heart the Liṅga which is the cause of all causes and which is of the nature of supreme bliss, through Jñānayoga. (45-46)

व्याख्या— अत्र “ब्रह्मविष्णुरुद्रेन्द्रास्ते संप्रसूयन्ते” इति श्रुतेः कार्य-कोटिप्रविष्टरुद्रो विवक्षितः, न तु त्रिमूर्तिकारणीभूतमहालिङ्गरुद्र इत्यनु-सान्धेयम्॥४५-४६॥

Here according to the Śruti statement “Brahmaviṣṇurudrendrāste, etc.,” meaning that ‘Brahman, Viṣṇu, Rudra and Indra give birth to all this,’ Rudra referred to here is that Rudra who comes within the range of this activity (of creation, etc.), but not that Rudra who is the Mahāliṅga that happens to be the cause of the trinity (trimūrti). This should be understood here. (45-46)

Notes : “सर्वमिदं ब्रह्मविष्णुरुद्रेन्द्रास्ते सम्प्रसूयन्ते सर्वाणि चेन्द्रियाणि सह भूतैर्न कारणं कारणानां ध्याता कारणं तु ध्येयः सर्वैश्वर्यसम्पन्नः सर्वैश्वरः शम्भुः” (Atha. Śikh. U., 3.4) – ‘Brahma, Viṣṇu, Rudra and Indra give birth to all this world with all these senses and all beings. They are not the cause of causes. Śambhu, the lord of all, who is endowed with all lordships, is the cause’. Accordingly Rudra referred to here is the Rudra, who comes within the fold of trinity, but not Rudra, the Paraśivabrahman, which is the Mahāliṅga.

व्याख्या— तस्मात् सांसारिकदुःखनिवृत्त्यर्थमन्तर्लिङ्गानुसन्धानमेव कुर्यादित्याह —

Hence it is said that the internal Liṅga should be cherished in order to get oneself freed from all the sorrow of transmigration —

तस्मात्सर्वप्रयत्नेन शाङ्करं लिङ्गमुत्तमम् ।
आन्तर्विभावयेद्विद्वान् अशेषक्लेशमुक्तये ॥४७॥

Hence the wise one should with all efforts cherish inside the Supreme Śivaliṅga in order to get relieved of all afflictions. (47)

व्याख्या— स्पष्टम् ॥४७॥ It is clear. (47)

व्याख्या— नन्वेवं चेद् बाह्यलिङ्गधारणं किमर्थमित्याकाङ्क्षायामाह —

It may be objected as to what purpose is served by external Liṅgadhāraṇa. This is answered here —

अन्तर्धारयितुं लिङ्गमशक्तः शक्त एव वा ।
बाह्यं च धारयेल्लिङ्गं तद्रूपमिति निश्चयात् ॥४८॥

Whether one is able to undergo internal Liṅga-dhāraṇa or not, one should have external Liṅgadhāraṇa as its replica. (48)

व्याख्या— अन्तर्लिङ्गधारणे यद्यशक्तः शक्त एव वा, स्फटिकशिलादि-निर्मितबाह्यलिङ्गं तद्रूपमिति हृदयकमलाश्रितचिन्मयमहालिङ्गस्वरूपवदिति निश्चयात् सन्देहराहित्येन धारयेत्, “बिन्दुस्वरूपामलमूलपीठं नादस्वरूपं स्फुरदूर्ध्वपीठम् । कलात्मतिर्यग्गतगोमुखाढ्यं चिद्रूपलिङ्गं हृदयाब्जसंस्थम् ।” इति शिवालोकवचनात् तद्रूपबाह्यलिङ्गमन्तर्लिङ्गस्मरणार्थं वीरशैवो धारयेदित्यर्थः ॥४८॥

Whether one is capable of having the internal Liṅga-dhāraṇa or not, one should wear the external Liṅga made up of crystal, stone, etc., thinking with certainty or without doubt that it is the replica of the internal Liṅga, i.e., the replica of the Mahāliṅga of the nature of consciousness residing in the heart-lotus. In accordance with the statement of the Śivaloka, viz., “Bindusvarūpāmalamūlapīṭham, etc.,”

meaning “that the Liṅga of the nature of consciousness, which has ‘bindu’ as its pure base (mūlapīṭha), which has ‘nāda’ as its upper part (ūrdhvapīṭha — liṅga) and which has the artistically carved ‘gomukha’, is residing in the heart-lotus”, the Viraśaiva should wear the external Liṅga of that form for the purpose of cherishing the internal Liṅga. (48)

Notes : “बिन्दुस्वरूपामलमूलपीठं...” (Śi. Āloka ?). It may be noted here that the Sadānandopaniṣad has already spoken about this : अन्तर्धारणशक्तेन ह्यशक्तेन द्विजोत्तमाः संस्कृत्य गुरुणा दत्तं शैवं लिङ्गगुरःस्थले ॥ धार्यं विप्रेण मुक्त्यर्थं शिवतत्त्वविदो विदुः । (S.U., Unpublished Upanisads, p.379) — “The knowers of Śivatattva are aware that the Śivaliṅga given by the Guru after due purificatory process, should be borne on his chest by the Brāhmaṇa who may be or may not be able to possess the internal Liṅga.”

व्याख्या— अथ महालिङ्गभेदं निरूपयति —

Then the author shows the division of the Mahāliṅga —

लिङ्गं तु त्रिविधं प्रोक्तं स्थूलं सूक्ष्मं परात्परम् ।
इष्टलिङ्गमिदं स्थूलं यद्बाह्ये धार्यते तनौ ॥४९॥
प्राणलिङ्गमिदं सूक्ष्मं यदन्तर्भावनामयम् ।
परात्परं तु यत्प्रोक्तं तृप्तिलिङ्गं तदुच्यते ॥५०॥

The Liṅga (Mahāliṅga) is said to be three-fold as Sthūla (Gross), Sūkṣma (Subtle) and Parātpara (Higher than the Highest). This Iṣṭaliṅga which is borne outside on the body, is the Sthūla. (49) This Prāṇaliṅga which is made up of feelings inside, is the Sūkṣma. That which is said to be Parātpara is spoken as Tṛptiliṅga (the Liṅga in the form of contentment). (50)

व्याख्या— लिङ्गं तु महालिङ्गमित्यर्थः, तत् स्थूलं सूक्ष्मं परात्परमिति त्रिविधम् । तत्र यद्बाह्ये तनौ धार्यते तदिदमिष्टलिङ्गं स्थूलम् । यद् यल्लिङ्गमन्तः

हृदयकमले भावनामयं सन्मात्रभावनारूपं तत्प्राणलिङ्गं सूक्ष्मम्, यद् यल्लिङ्गं परात्परमिति प्रोक्तं तत् तृप्तिलिङ्गमित्युच्यत इत्यर्थः ॥४९-५०॥

‘Liṅga’ means the Mahāliṅga. It is threefold as Sthūla, Sūkṣma and Parātpara. Among them that which is borne outside on the body is the Iṣṭaliṅga; it is the Sthūlaliṅga. That Liṅga which is inside in the heart-lotus and which is made up of feelings, i.e., which is of the nature of feeling of mere existence, is the Prāṇaliṅga; it is the Sūkṣmaliṅga. That Liṅga which is said to be Parātpara, is called as Trṛptiliṅga. (49-50)

Notes : For the threefold division of the Mahāliṅga as Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga and their association with the three bodies, Sthūla, Sūkṣma and Kāraṇa respectively, see notes under stanza 36 (6.36) above. It may be noted that the Bhāvaliṅga is designated as Parātparaliṅga (Trṛptiliṅga). This can be first found indicated in the following statement of Sadānandopaniṣad; ‘यदिदं लिङ्गं सकलं सकलनिष्कलं निष्कलं च स्थूलं सूक्ष्मं च तत्परम्, स्थूले स्थूलं सूक्ष्मे सूक्ष्मं कारणे तत्परं च।’ (S.U., Unpublished Upaniṣads, p.379) — ‘This liṅga is Sakala (Iṣṭaliṅga), Sakalanīṣkala (Prāṇaliṅga) and Niṣkala (Bhāvaliṅga); It is respectively Sthūla, Sūkṣma and Tatpara; Sthūla is on the Sthūla (śarīra), Sūkṣma is in the Sūkṣma (śarīra) and Tatpara is in the Kāraṇa (śarīra).’

व्याख्या— नन्विदं स्थूललिङ्गं किमर्थं धारणीयमित्यत्राह —

If it is asked as to why the Sthūlaliṅga (Iṣṭaliṅga) should be borne, the answer is given here —

भावनातीतमव्यक्तं परब्रह्म शिवाभिधम्।

इष्टलिङ्गमिदं साक्षादनिष्टपरिहारतः।।

धारयेदवधानेन शरीरे सर्वदा बुधः।।५१।।

The wise person should vigilently wear always on his body the Iṣṭaliṅga, the actual form of that which is beyond conception, which is the unmanifest and which is the

Parabrahman designated as Śiva, as it removes what is undesirable. (51)

व्याख्या— अव्यक्तं रूपाद्यभावाद् अबाह्येन्द्रियगोचरम्, समलमानस-वृत्त्यगम्यत्वाद् भावनातीतं शिवाभिधं परब्रह्म निगमागमप्रसिद्धशिवाख्यपरब्रह्मैव, अनिष्टपरिहारतः संसारपाशलक्षणानिष्टपरिहारतः, इष्टरूपपरात्परमुक्तिप्रदानतः, साक्षात् प्रत्यक्षीभूतेष्टलिङ्गमिदम्— “इष्टमूर्जं तपसानुयच्छत” इत्यथर्वशिरःसिद्धं लिङ्गं बुधो निगमागमनिपुणः, शरीरे सावधानेन सदा धारयेदित्यर्थः ॥५१॥

The ‘unmanifest’ (avyakta) means ‘that which is beyond the range of external senses’ as it is without form, etc. It is ‘beyond conception’ (bhāvanātīta) in the sense that it is not within the range of conceptual knowledge as it cannot be known through the operation of ‘mala’-filled mind. It is the Parabrahman designated as Śiva, i.e., it is the Parabrahman which is called Śiva and which is well known in the Vedas and Āgamas. Since it removes what is undesirable in the sense that it gets rid of the undesirable thing in the form of the cord of transmigration and grants the desirable thing like the higher liberation, it is the Iṣṭaliṅga, which is actual, i.e., directly perceived. Such an Iṣṭaliṅga which is established in the statement of Atharvaśiras, viz., “Iṣṭamūrjaṁ tapasānuyacchata”, meaning, “The energy in the form of Iṣṭa (liṅga) should be obtained through penance,” should be vigilently borne on the body by the wise person who is adept in the Vedas and Āgamas. (51)

Notes : “इष्टमूर्जं तपसानुयच्छत” – This statement is said to be taken from Atharvaśiras. But it is not found in the available Atharvaśiras (vide Śaiva Upaniṣads, pp. 20-38). The Iṣṭaliṅga removes what is not desirable, i.e., the fetters of transmigration and brings what is desirable i.e., liberation. It is said – “मोक्षमेव धारणं विद्यात्” (L.S., Unpublished Upaniṣads, p.31) – “The wearing of the liṅga is itself liberation.” It leads to liberation. That body which is without Liṅgadhāraṇa should not be seen – “धारणं यस्य न विद्यते तदेहं न पश्येत्” (L. S., Unpublished Upaniṣads, p. 310).

व्याख्या— अथेदमिष्टलिङ्गं शरीरे कुत्र धारणीयमित्यात्राह —

Then, if it is asked as to where this Iṣṭaliṅga should be borne on the body, the answer is given here —

**मूर्ध्नि वा कण्ठदेशे वा कक्षे वक्षःस्थलेऽपि वा ।
कुक्षौ हस्तस्थले वापि धारयेल्लिङ्गमैश्वरम् ॥५२॥**

The Śivaliṅga (Iṣṭaliṅga) should be borne on the head, neck region, arm-pit, chest region, belly or palm. (52)

Notes : Compare : “शीर्षे कण्ठे वक्षसि कक्षदेशे नाभौ हस्ते सर्वदा प्राणलिङ्गम् । धार्यं यथासम्प्रदायं पुरस्तद्गुरोर्विदित्वा हृदये मुख्यमुक्तम् ।।” (Si. Śi U., Unpublished Upaniṣads. p. 381) – ‘The Prāṇaliṅga (Iṣṭaliṅga) should always be borne on the head, neck, chest, arm-pit, navel or hand (palm). It should be borne in accordance with time-ridden practice after knowing it from the Guru. It is said that the chest region is the main place.’ It may be noted here that the Liṅga should be borne on the region upto the navel, but not below the navel-region. See the next stanza.

व्याख्या— अथ निषेधस्थानमाह —

Then the prohibited places are told —

**नाभेरधस्ताल्लिङ्गस्य धारणं पापकारणम् ।
जटाग्रे त्रिकभागे च मलस्थाने न धारयेत् ॥५३॥**

To wear the Liṅga below the navel region is the cause for sin. It should not be borne at the top of the tuft of hair, on the back or near the anus. (53)

व्याख्या— अथेदं लिङ्गं कुत्र पूजनीयमित्यात्राह —

Then, if it asked as to where this Liṅga should be worshipped, the answer is given here —

**लिङ्गधारी सदा शुद्धो निजलिङ्गं मनोरमम् ।
अर्चयेद् गन्धपुष्पाद्यैः करपीठे समाहितः ॥५४॥
बाह्यपीठार्चनादेतत् करपीठार्चनं वरम् ।
सर्वेषां वीरशैवानां मुमुक्षूणां निरन्तरम् ॥५५॥**

He who wears the Liṅga is always pure. He should worship the pleasing Iṣṭaliṅga with concentration on the seat in the form of palm through sandal paste, flowers, etc. (54) The worship (of the Liṅga) on the seat in the form of palm is ever superior to the worship (of it) on any other seat in the case of all Vīraśaivas who are desirous of liberation. (55)

Notes : “लिङ्गधारी सदा शुद्धः” – compare : गच्छंस्तिष्ठन्निमिषन्नुन्मिषन् वा स्वपञ्जाग्रल्लिङ्गधारी शुचिः स्यात् । भुञ्जन् मूत्राद्युत्सृजन् वा कदाचिन्न तस्योच्छिष्टं भजते शुद्धदेही ।।” (Si. Śi. U., Unpublished Upaniṣads, p. 381) – ‘Walking, standing, closing the eyes, opening the eyes, sleeping or waking, he who wears the Liṅga is always pure. He with his pure body never gets stale (impure) whether he takes food or discharges urine, etc.’ Śaivāgamas speak of ‘Karapīṭha’ as the best for Vīraśaivas to worship the Iṣṭaliṅga : भक्तस्य सकलं पीठं मज्जस्य मम योगिनः । पाणिपीठं महल्लिङ्गं जगदेतच्चरचरम् । अथोच्यते बहिःपीठं ततो न्यूनाधिकारिणः । लिङ्गस्य नित्यपूजायां करपङ्कज-मादितः ॥..... तत्र सर्वोत्तमं देवि पीठार्थं करपङ्कजम् ॥ (Pāra. Ā., 13, 8, 10, 16) — ‘For an ordinary devotee, any seat is good, while for a person who knows Śiva, Paṇipīṭha (Karapīṭha) is great and the Liṅga is the movable and the immovable world..... For less eligible persons, other seats (pīṭhas) are prescribed. But in regard to the daily worship of the Liṅga, the palm-lotus is the foremost To serve as the seat of worship, the palm-lotus is the best.’

व्याख्या— अथेदं लिङ्गधारणं कैरङ्गीकृतमित्यात्राह —

Then, if it is asked as to who have accepted the ‘Liṅgadhāraṇa’ the answer is given here —

**ब्रह्मविष्णवादयो देवा मुनयो गौतमादयः ।
धारयन्ति सदा लिङ्गमुत्तमाङ्गे विशेषतः ॥५६॥**

लक्ष्यादिशक्तयः सर्वाः शिवभक्तिविभाविताः ।
धारयन्त्यलिकाग्रेषु शिवलिङ्गमहर्निशम् ॥५७॥

The gods, Brahman, Viṣṇu, etc., and the sages, Gautama, etc., wear always the Liṅga especially on their heads. (56) All the Śaktis, Lakṣmī, etc., who have clear manifestation of devotion to Śiva, wear the Śivaliṅga day and night at the top of their foreheads. (57)

व्याख्या— अनेन स्त्रीपुरुषयोरपि लिङ्गधारणमुक्तं भवति ॥५६-५७॥

By this it is told that ‘Liṅgadhāraṇa’ is meant for both men and women. (56-57)

Notes : There is no discrimination between men and women as regards Dikṣā in the Vīraśaiva tradition. Śaivāgamas have especially advocated Dikṣā (Liṅgadhāraṇa) for women on two grounds; Firstly, they are given Dikṣā so that they become eligible to participate in the religious activities, etc., with their husbands who have received Dikṣā: अदीक्षासंस्कृता नारी दीक्षितस्य निजेशितुः । न योग्या परिचर्यायै दीक्षणीया सती ततः ॥ (Kā. Ā., kri. pā., 2.67; also see 2.68-69). Secondly, they are given Dikṣā (Liṅgadhāraṇa), because they are also eligible for Mokṣa. They may be dependent on their husbands in religious rites leading to heaven and in worldly activities. But they are free in respect of Mokṣa. Hence, women should also be given Dikṣā : पारतन्त्र्यं तु नारीणामुक्तं स्वर्गेषु कर्मसु । ऐहिकेष्वपि मोक्षार्थं न स्वातन्त्र्यं विहन्यते । तस्मादवश्यं नारीणां दीक्षा देया बुधोत्तमैः ॥ (Kā. Ā., kri. pā., 2.70).

व्याख्या— अथेदं लिङ्गधारणं कुत्रोक्तमित्यत्राह –

Here it is said as to where ‘Liṅgadhāraṇa’ is propounded—

वेदशास्त्रपुराणेषु कामिकाद्यागमेषु च ।
लिङ्गधारणमाख्यातं वीरशैवस्य निश्चयात् ॥५८॥

‘Liṅgadhāraṇa’ has been advocated certainly for the Vīraśaiva in Veda, Śāstra and Purāṇa and also in the Āgamas, Kāmika, etc. (58)

व्याख्या— अथ श्रुतौ कुत्र प्रसिद्धमित्यत्राह –

Then it is said as to where it (Liṅgadhāraṇa) is known in Veda —

ऋगित्याह पवित्रं ते विततं ब्रह्मणस्पते ।
तस्मात्पवित्रं तल्लिङ्गं धार्यं शैवमनामयम् ॥५९॥

‘Pavitraṁ te vitataṁ brahmaṇaspate’ (O Brahmanaspati! Your ‘liṅga’ is sacred and all-pervasive) — says the Ṛgveda. Hence, the Śivaliṅga is sacred and without defects; it should be borne (on the body). (59)

व्याख्या— “पवित्रं ते विततं ब्रह्मणस्पते” इति ऋग्वेद आह । भो ब्रह्मणस्पते ते तव लिङ्गमिति शेषः, विततं शिवादिभूम्यन्तं विस्तृतम्, पवित्रं पावनम्, तस्मादनामयं दोषरहितं शैवं तल्लिङ्गं धारयेदित्यर्थः ॥५९॥

“Pavitraṁ te, etc.,”— says the Ṛgveda. O Brahmanaspati! yours, i.e., your ‘Liṅga,’ is expansive in the sense that it has spread from Śiva to earth, is sacred and hence it is without ‘dirt’ in the sense that it is without any defect. Such a ‘Linga’ should be borne. (59)

Notes : The full Mantra of the Ṛgveda cited here is: “पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः । अतप्ततनुर्न तदामो अश्नुते श्रुतास इद्वहंतस्तत्समाशते ॥” (Ṛv. 9. 83. 1). The meaning of this Mantra is: “O Brahmanaspati! i.e., O Paraśiva, who is always residing in the body in the form of Liṅga, your Liṅga that is designated as Brahman, is pure (pavitra) in the sense that it is fit to be borne at all times. It is expansive (vitata), as it assumes many forms as Iṣṭaliṅga, Prāṇaliṅga, Bhāvaliṅga, Ācāraliṅga, Guruliṅga, Śivaliṅga, Jaṅgaliṅga, Prasādaliṅga and Mahāliṅga or as it is many in view of each devotee wearing it on his body. It is the Lord (Prabhu) who is capable of restraining and conferring favour. It pervades (lit., you pervade) all the bodies (sthūla, sūkṣma and kāraṇa) of the devotees. That body which is not burnt, i.e., not purified by the process of Dikṣā and which is on that

count not baked (not ripe), cannot get that Liṅga. Those who are possessing knowledge and who resort to that Liṅga, get that Liṅga.” (It may be noted here that the six liṅgas, Ācāraliṅga, Guruliṅga, Śivaliṅga, Jaṅgaliṅga, Prasādaliṅga and Mahāliṅga are the forms of the three Liṅgas, Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga). The interpretation of the above Mantra has been given in the next two stanzas.

व्याख्या— ननु किमत्र धारणेनेत्याह –

If it is asked as to what is the use of wearing it, the answer is —

ब्रह्मेति लिङ्गमाख्यातं ब्रह्मणः पतिरीश्वरः ।

पवित्रं तद्धि विख्यातं तत्सम्पर्कात्तनुः शुचिः ॥६०॥

By ‘Brahman’ the Liṅga is meant. The ‘Lord of Brahman’ means ‘Īśvara’. That Liṅga is well known as sacred. By its association, the body is pure. (60)

व्याख्या— तत्पवित्रमिति तत्सम्पर्कात् तनुः शरीरं पवित्रं भवतीत्यर्थः ॥६०॥

It (the Liṅga) is sacred. Hence by its association, the body also becomes pure. (60)

व्याख्या— अथैतादृशं लिङ्गं दीक्षया रहितो न धारयेदित्याह –

It is said here that such a Liṅga should not be borne by one who is without Dikṣā —

अतप्ततनुरज्ञो वै आमः संस्कारवर्जितः ।

दीक्षया रहितः साक्षान्नाप्नुयाल्लिङ्गमुत्तमम् ॥६१॥

He who has an unbaked body is indeed ignorant. He is immature as he has not undergone any purificatory process (Dikṣā). He who is without Dikṣā should not actually get that Supreme Liṅga. (61)

व्याख्या— अतप्ततनुः तपोरहितदेहः, आमः अपरिपक्वः, अवैराग्यशील इत्यर्थः, संस्कारवर्जितः शिवसंस्काररहितः, अज्ञः नित्यानित्यवस्तुविवेकशून्यः, दीक्षया रहितः गुरुकारुण्यरहितः, साक्षात् प्रत्यक्षम् उत्तमं श्रेष्ठलिङ्गं नाप्नुयाद् न धारयेत्। अस्मिन्नर्थे - “अतप्ततनुर्न तदामो अश्नुते” इति श्रुतिः। तद् आम इति विच्छेदः, तत् तल्लिङ्गमित्यर्थः। अनेन सुप्रसन्नेन गुरुणा दत्तं लिङ्गमेव भोगमोक्षप्रदम् स्वेच्छया धृतं विफलमिति सूचितम् ॥६१॥

‘He who has an unbaked body’ means ‘he whose body has not undergone penance’. ‘Āma’ means ‘he who is immature’ in the sense that he is not given to renunciation. ‘He who has not undergone any purificatory process’ means ‘he who is without Śaiva initiation. He is ‘ignorant’ in the sense that he does not have the discriminatory knowledge of what is eternal and what is non-eternal. He who is without Dikṣā is the one who is without compassionate favour of the Guru. ‘Sākṣāt’ means ‘actual’ (perceivable). Such a person should not wear that Supreme Liṅga. In this sense there is a Śruti statement – “Ataptatanurna tadāmo aśnute” ‘Tadāma’ should be split as ‘Tad’ and ‘āma’, ‘Tat’ (that) means ‘that Liṅga’. By it is indicated that that Liṅga alone which is granted by the Guru, who is pleased, brings enjoyment and emancipation; but that which is borne on his own is without any reward. (61)

Note: “अतप्ततनुर्न...” (Rv., 9.83.1). This is taught by the Śaivāgamas: “शिवदीक्षां विना देवि यः कुर्याल्लिङ्गधारणम्। स याति नरकं घोरं यस्त्यजेत्तदभक्तितः ॥” (Pāra. Ā., 1.76) – ‘He who wears the Liṅga without Śivadikṣā, attains terrible hell; so does he who rejects it without devotion.’

व्याख्या— अथ लिङ्गधारणे याजुषी श्रुतिरस्तीत्याह –

Then it is said that there is Yajurveda statement as regards ‘Liṅga-dhāraṇa’—

अघोराऽपापकाशीति या ते रुद्र शिवा तनूः ।

यजुषा गीयते यस्मात् तस्माच्छैवोऽघवर्जितः ॥६२॥

Since the Yajurveda declares that Rudra's auspicious body (Liṅga) is not terrible (peaceful) and shines on the sinless persons (devotees), the Śaiva initiation (Liṅga-dhāraṇa) is without any blemish. (62)

व्याख्या— “या ते रुद्र शिवा तनूरघोराऽपापकाशिनी” इति श्रीरुद्रश्रुतिः । अस्याः श्रुतेरयमर्थः – भो रुद्र, ते तव, शिवा मङ्गलरूपा, या तनूः, “लिङ्गं तु शिवयोर्देहः” इत्यागमोक्तेः शिवशक्त्यात्मिका लिङ्गमूर्तिः, सा अघोरा शान्ता, अपापकाशी अपापेषु भक्तेषु काशत इति अपापकाशी, इष्टलिङ्गरूपेण तत्र स्थिता, इति बजुषा यजुर्वेदेन, यस्मात् गीयते, तस्मात् शैवः इष्टलिङ्गसम्बन्धी, अघवर्जितः पापरहित इत्यर्थः ॥६२॥

“Yā te rudra śivā tanūḥ, etc”, is the statement of Śrīrudra (a chapter of Yajurveda). The meaning of this Śruti statement is: O Rudra, your auspicious body, i.e., the Liṅga form consisting in the communion between Śiva and Śakti, is not terrible, i.e., peaceful. It is ‘apāpakāśī’ in the sense that it shines (kāśate) on the sinless persons (devotees – apāpeṣu). It resides there in the form of the Iṣṭaliṅga. Since this is declared by the Yajurveda, the Śaiva rite connected with Śivaliṅga is free from ‘agha’, i.e., sin. (62)

Notes : “या ते रुद्र शिवा तनूरघोराऽपापकाशिनी” (Tai. Saṁ., 4.5.1.1). Its meaning is given in the Sanskrit commentary. “लिङ्गं तु शिवयोर्देहः” – It is not known from which Āgama this is taken. The same idea is presented in another Āgama : “लिङ्गं शैवमिदं साक्षाच्छिवशक्त्युभयात्मकम् ।” (Sūkṣ.Ā., kri.pā., 6.7) – “This Śivaliṅga is of the nature of both Śiva and Śakti”. This is elaborated thus : “नादरूपः शिवः साक्षाल्लिङ्गमित्यभिधीयते । तत्पीठिका महाशाक्तिः सा च वै बिन्दुरूपिणी । तयोः सम्मेलनाद्देवि कला तत्र प्रतिष्ठिता । सा कला परमा सूक्ष्मा व्याप्ता सर्वत्र सर्वदा । तस्माल्लिङ्गमित्युक्त्यात् नानाबिन्दुकलत्मकम् ।” (Sūkṣ.Ā., kri.pā., 6.3-4) – “Śiva who is of the

nature of ‘nāda’ is actually the Liṅga and Mahāśakti who is of the nature of ‘bindu’ is its ‘Piṭhikā’. By the communion of those two, ‘Kalā’ is established in it. That ‘Kalā’ is extremely subtle; it pervades everywhere and at all times. Hence the Liṅga is well known as consisting of ‘nāda’, ‘bindu’, and ‘kalā’.” The same idea is presented in different terms in another Āgama: “सा देवी जगतां माता स शिवो जगतः पिता । पित्रोः सुश्रूषके नित्यं कृपाधिक्यं हि वर्धते ।। ... तस्मादन्तर्गतानन्दलाभार्थं मुनिपुङ्गव । पितृमातृस्वरूपं हि शिवलिङ्गं प्रपूजयेत् ।।” (Candra J.Ā; kri.pā., 3.18-19) – “She, the Goddess, i.e., Śakti, is the mother and he, i.e., Śiva, is the father. In the case of the devotee of the parents, the excess of compassion (of God) grows. Hence, in order to realise internal bliss, he should worship the Śivaliṅga which is of the nature of parents of the world.” See also the present work – 11.32.

(व्या०) अथ लिङ्गधारणस्थलं समाप्य तत्सम्पन्नस्य भस्मधारणस्थलं सूचयति—

Then after having concluded the Liṅgadhāraṇasthala, the author indicates the commencement of Bhasma-dhāraṇasthala —

यो लिङ्गधारी नियतान्तरात्मा नित्यं शिवाराधनबद्धचित्तः ।

स धारयेत् सर्वमलापहत्यै भस्मामलं चारु यथाप्रयोगम् ॥६३॥

इति श्रीमहावीरमहेश्वराचार्य-शिवयोगिप्रणीते वेदागमपुराणादि-
सारभूते श्रीसिद्धान्तशिखामणौ भक्तस्थले गुरुकारुण्य-
लिङ्गधारणप्रसङ्गो नाम षष्ठः परिच्छेदः समाप्तः ॥६॥

He who wears the Liṅga, whose inner soul is restrained and whose mind is ever dedicated to the worship of Śiva, should apply according to procedure the pure and charming Bhasma for the removal of all the impurities. (63)

*Here ends the sixth chapter dealing with
Sthalas called Gurukāruṇya and Liṅgadhāraṇa under
Bhaktasthala in Śrī Siddhāntāśikhāmaṇi,*

which is composed by Śivayogin, the great teacher among the great Vīramāheśvaras, and which happens to be the gist of Vedas, Āgamas and Purāṇas. (6)

व्याख्या— यः पुरुषो लिङ्गधारी लिङ्गधारणसम्पन्नः, नियतान्तरात्मा निर्मलान्तःकरणः, नित्यं शिविपूजाबद्धचित्तः, स शिवलिङ्गधारकः सर्वमलापहत्यै सर्वदोषनिवृत्त्यै चारु मनोहरम् अमलं निर्मलं भस्म यथाप्रयोगं शात्रोक्तप्रकारेण धारयेदित्यर्थः ॥६३॥

इति लिङ्गधारणस्थलम् ।

श्रीमत्पदवाक्यप्रमाणपारावारधुरीण-श्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां भक्तस्थले गुरुकारुण्यलिङ्गधारणप्रसङ्गे नाम षष्ठः परिच्छेदः समाप्तः ॥६॥

That person who is endowed with Liṅgadhāraṇa (initiation consisting in the wearing of Liṅga), has his inner soul refined in the sense that his inner senses are rendered pure and is ever dedicated himself to the worship of the Liṅga. He who is thus wearing the Liṅga, should apply the charming and sacred Bhasma according to procedure set down in the Śāstras. (63)

Liṅgadhāraṇasthala ends

Here ends the sixth chapter dealing with Gurukārunyasthala and Liṅgadhāraṇasthala under the Bhaktasthala in the commentary on Śrī Siddhāntasikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṇṭadārya, who is the foremost among those who are well-versed in Grammar, Mīmāṃsā and Tarka (6).



सप्तमः परिच्छेदः

विभूतिरुद्राक्षधारणप्रसङ्गः

अथ भस्मधारणस्थलम् - (६)

व्याख्या— अथ “भूत्यै न प्रमदितव्यम्” इति श्रुतिप्रसिद्धभस्म-
धारणस्थलं निरूपयति श्रीरेणुकः। अत्रादौ निरुपाधिकभस्मधारणं सूत्रद्वयेन
निरूपयति —

Bhasmadhāraṇasthala – (6)

Then Srī Reṇuka expounds Bhasmadhāraṇasthala which is well known in the Śruti as evident from the statement “Bhūtyai na pramaditavyam” meaning that ‘one should not be negligent towards Bhūti (Bhasma)’. Here he first propounds the doctrine of the cherishing of Bhasma of adjunctless type (Nirupādhika-bhasmadhāraṇa) in two verses —

Notes : “भूत्यै न प्रमदितव्यम्” (Tai. U., 1.11.1).

भस्मधारणसंयुक्तः पवित्रो नियताशयः।

शिवाभिधानं यत्प्रोक्तं भासनाद्भसितं तथा ॥१॥

महाभस्मेति सञ्चिन्त्य महादेवं प्रभामयम्।

वर्तन्ते ये महाभागा मुख्यास्ते भस्मधारिणः ॥२॥

He who is endowed with the application of Bhasma, is pure and of controlled aspirations. Those blessed persons who cherish the Mahādeva (Great God) full of resplendence

as the Mahābhasma, who is said to be Śiva by name and who is likewise called 'Bhasita' due to shining (bhāsana), are the foremost among those who apply the Bhasma. (1-2)

व्याख्या— भस्मधारणसंयुक्तः शिवलिङ्गधारकः, नियताशयः भस्मध्यानात् संधानं भवति, भस्मध्यानात् पञ्चाक्षरीस्मरणं भवति, तस्माद् ध्यानात् स्थाणुत्वं च गच्छति। “स एष भस्मज्योतिः स एष भस्मज्योतिः” इति भस्मजाबालश्रुतेर्भस्मज्योतिर्लिङ्गमयमिति नियमितचित्तः सन्, पवित्रः शुद्धो यद्भस्मज्योतिर्लिङ्गं शिवाभिधानं परशिवब्रह्माभिधानं सत् प्रोक्तमिति प्रभामयं ज्योतिर्लिङ्गस्वरूपम्, तं महादेवं भासनात् प्रकाशनाद् भसितं भसितमिति तथा महाभस्मेति सञ्चिन्त्य महाभागाः श्रेष्ठा ये केचिल्लिङ्गधारका वर्तन्ते, ते मुख्या मुख्यभस्मधारिणो निरुपाधिकभस्मधारिण इत्यर्थः ॥१-२॥

He who has applied Bhasma to himself and who wears the Liṅga, is the one with restrained aspirations. With meditation on Bhasma, there is a bond (with Śiva); with meditation on Bhasma, there is the remembrance of Pañcākṣarīmantra; hence, with meditation on Bhasma, the devotee attains Śiva-hood (the state of Śiva). He becomes one of controlled mind thinking that Bhasma is of the nature of 'Jyotirlinga' (Liṅga of the nature of lustre), in accordance with the Bhasmajābālaśruti which says “Sa eṣa bhasmajyotiḥ, sa eṣa bhasmajyotiḥ” meaning that he (who applies Bhasma) becomes 'Bhasmajyoti', he becomes 'Bhasmajyoti.' He becomes sacred (pure). That Bhasma which is the 'Jyotirlinga', is designated as 'Śiva', i.e., said to be Paraśivabrahman'. It is full of lustre in its form as 'Jyotirlinga'. The 'Mahādeva' (Great Lord) is called 'Bhasita' because of 'bhāsana', i.e., shining. Thus thinking Paraśiva as the 'Mahābhasma', the blessed persons who are the best and who wear the Liṅga, remain the foremost in the sense that they cherish the Principal Bhasma (Śiva). It means they are those who cherish the Bhasma without adjunct (Nirupādhikabhasma), i.e., Śiva. (1-2)

Notes : “स एष भस्मज्योतिः, स एष भस्मज्योतिः” – This is cited by the Sanskrit commentator as taken from Bhasmajābālaśruti (Upaniṣad). But in the available portion of the Upaniṣad, (vide Śaiva Upaniṣads, pp. 129-147), this statement is not found. It is, however, found in the following statement of Bṛhajjābāpaniṣad: “यस्य कस्यचिच्छरीरे त्रिपुण्ड्रस्य लक्ष्म वर्तते प्रथमा प्रजापतिर्द्वितीया विष्णुस्तृतीया सदाशिव इति स एष भस्मज्योतिः स एष भस्मज्योतिरिति।” (Bṛ. Jā. U., 7.14) – “Whoever has the mark of 'tripuṇḍra', wherein the first line (pañkti) is 'Prajāpati', the second line is 'Viṣṇu' and the third line is 'Sadāśiva', is the 'Bhasmajyoti' (the lustre in the form of Bhasma).” Bhasma is the lustre of Śiva: “भस्मेदं शाम्भवं ज्योतिस्तद्भ्यानाद् ध्यात ईश्वरः। भस्मसन्दर्शनादेव शिवदर्शनमश्नुते।।” (Candra J. Ā., kri. pā., 6.66) – “This Bhasma is the lustre of Śambhu (Śiva); through meditation on it, Śiva is meditated upon; through the vision of Bhasma one attains the vision of Śiva.” Bhasma is looked upon as Śiva himself, who is the inner soul of all; “अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव। एकं भस्म सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च।।” (Bṛ. Jā. U., 2-2) – “Just as Agni is one and having entered the world, became many assuming the forms of those which he resorted to, so is the Bhasma one and inner soul of all beings, yet assuming many forms as residing in all forms and remaining outside also.” (Compare : Kaṭha U., 5.9). Śiva is thus the Mahābhasma. It is this cherishing of Śiva as the Mahābhasma that constitutes 'Nirupādhikabhasmadhāraṇa'.

व्याख्या— अथ सोपाधिकभस्मस्वरूपं निरूपयति –

Then the author expounds the nature of 'Sopādhikabhasma' (Bhasma depending on external factors)—

शिवाग्न्यादिसमुत्पन्नं मन्त्रन्यासादियोगतः।

तदुपाधिकमित्याहुर्भस्मतन्त्रविशारदाः ॥३॥

That which is born from the fire sanctified by Śiva-mantra to the accompaniment of Mantranyāsa, etc., is called as 'Sopādhikabhasma' by the experts in the art of preparing Bhasma (or in the Śāstra pertaining to Bhasma). (3)

व्याख्या— यद्भस्म मन्त्रन्यासादियोगतः पञ्चब्रह्ममन्त्रन्यासादिसम्बन्धात् शिवाग्न्यादिसमुत्पन्नं शिवमन्त्रसंस्कृताग्निसमुत्पन्नं भवति, तत् तद्भस्मतन्त्र-विशारदाः शिवागमप्रवीणा उपाधिकं भस्म सोपधिकं भस्मेत्याहुरित्यर्थः ॥३॥

The Bhasma which is born from Śivāgni, i.e., the fire which is sanctified by the mantra dedicated to Śiva, to the accompaniment of Mantranyāsa, etc., which means ‘to the accompaniment of Nyāsa by Pañcabrahmamantras’, is the Sopādhikabhasma. So say those who are experts in Bhasmatantra, i.e., experts in Śaivāgamas. (3)

Notes : It is about this ‘Sopādhikabhasma’ that the details about preparation and use are given.

व्याख्या— अथास्य भस्मनः कारणभेदेन नामपञ्चकमस्तीत्याह —

Then it said as to how this Bhasma has five names due to five different reasons —

विभूतिर्भसितं भस्म क्षारं रक्षेति भस्मनः ।

एतानि पञ्चनामानि हेतुभिः पञ्चभिर्भृशम् ॥४॥

Vibhūti, Bhasita, Bhasma, Kṣāra and Rakṣā — these are the five names of Bhasma often due to five reasons. (4)

व्याख्या— स्पष्टम् ॥४॥ It is clear. (4)

Notes : These names of Bhasma are already known in the Br. Jā. U. (1.15) : “विभूतिर्भसितं भस्म क्षारं रक्षेति भस्मनो भवन्ति पञ्चनामानि ।” Pāra. Ā. (17.60-61) mentions four of these names; it does not mention ‘Kṣāra’.

व्याख्या— तत्कारणमन्वर्थनाम कृत्वा कथयति—

The author speaks of the reasons to show that they (the names) are true to their meanings —

विभूतिर्भूतिहेतुत्वाद् भसितं तत्त्वभासनात् ।

पापानां भर्त्सनाद्भस्म क्षरणात् क्षारमापदाम् ॥

रक्षणात् सर्वभूतेभ्यो रक्षेति परिगीयते ॥५॥

It is called ‘Vibhūti’ because it is the cause for prosperity, ‘Bhasita’ because it reveals the spiritual truth, ‘Bhasma’ because it threatens away sins, ‘Kṣāra’ because it makes all the adversities to flow away and ‘Rakṣā’ because it protects from all evil beings. (5)

व्याख्या— अणिमाद्यैश्वर्यकारणाद् विभूतिः, शिवतत्त्वप्रकाशनाद् भसितम्, पापानां मनोवाक्कायजन्यानां भर्त्सनाद् भयोत्पादनाद् भस्म, आपदां तापत्रयोत्पन्नविपदां क्षरणात् क्षयीकरणात् क्षारम्, सर्वभूतेभ्यो ग्रहयक्षादिभ्यो (रक्षणात्) रक्षेति परिगीयते इत्यर्थः ॥५॥

It is called ‘Vibhūti’ because it is the cause for the eight divine faculties (aiśvarya) such as ‘Aṇiman’, ‘Bhasita’ because it reveals the principle of Śiva, ‘Bhasma’ because it frightens the sins committed by the mind, speech and body, ‘Kṣāra’ because it causes the adversities born of three afflictions to vanish and ‘Rakṣā’ because it protects from all evil beings, planets, Yakṣas, etc. (5-6)

Notes : It is already noted (vide notes under stanza 4 above) that the five names of Bhasma are known in the Br. Jā. U. The significance of those names are also given there: “पञ्चभिर्नामभिर्भृशमैश्वर्यकारणाद्भूतिः । भस्म सर्वाघभक्षणात् । भासनाद्भसितम् । क्षारणादापदां क्षारम् । भूतप्रेतपिशाचब्रह्मराक्षसापस्मारभवभीतिभ्योऽभिरक्षणाद्रक्षेति ॥” (Br. Jā.U., 1.15) — “With those five names it is called. It is called ‘Bhūti’ (Vibhūti) because it is the cause of divine faculties (aiśvarya), ‘Bhasma’ because it devours all sins, ‘Bhasita’ because it reveals the spiritual truth, ‘Kṣāra’ because it makes all adversities flow away and ‘Rakṣā’ because it protects all round from evil spirits, ghosts, goblins, devils,

epilepsy, fear of transmigration, etc.” Same explanation of four names is found in Pāra.Ā., 17.60-61. “भासनाद्भसितं प्रोक्तं भस्म कल्मशभक्षणत्। भूतिर्भूतिकरी यस्माद् रक्षा रक्षाकरी यतः।”

व्याख्या— नन्वेवंविधक्रियाभेदः किंनिबन्धन इत्यत्र गोमूलक इत्याह —

It may be asked as to what is the source of this kind of difference in effects. The answer is given here that it is through their sources, the cows —

नन्दा भद्रा च सुरभिः सुशीला सुमनास्तथा।

पञ्च गावो विभोर्जाताः सद्योजातादिवक्त्रतः॥६॥

Nandā, Bhadrā, Surabhi, Suśilā and Sumanās - these are the five cows born from the Lord’s faces, Sadyojāta, etc., respectively. (6)

व्याख्या— शिवस्य सद्योजातमुखान्नन्दा, वामदेववदनाद् भद्रा, अघोरास्यात् सुरभिः, तत्पुरुषवक्त्रात् सुशीला, ईशानाननात् सुमनाः। एवं पञ्च गावो जाताः। तत्कृतोऽयं कार्यभेद इत्यर्थः॥६॥

‘Nandā’ is born from the face ‘Sadyojāta’, ‘Bhadrā’ from the face ‘Vāmadeva’ ‘Surabhi’ from the face ‘Aghora’, ‘Suśilā’ from the face ‘Tatpuruṣa’ and ‘Sumanās’ from the face ‘Īśāna’. This difference in effects is due to them. (6)

व्याख्या— तर्हि किमासां रूपमित्यत्राह —

Then what are their (cows’) colours? The answer is given here —

कपिला कृष्णा च धवला धूम्रा रक्ता तथैव च।

नन्दादीनां गवां वर्णाः क्रमेण परिकीर्तिताः॥७॥

Tawny, black, white, grey and red are said to be the colours of the cows, Nandā, etc., respectively. (7)

व्याख्या— तथैव क्रमेण इति सम्बन्धः॥७॥

‘Thus they are respectively so’ — is the relation. (7)

व्याख्या— अथ कया गवा कीदृशं भस्मोत्पन्नमित्यत्राह बृहज्जाबाल-श्रुत्यर्थमेव—

Then if it is asked as to which Bhasma was born from which cow, the answer is given here, bringing out the teaching of Brhajjābālaśruti itself —

सद्योजाताद्विभूतिश्च वामाद्भसितमेव च॥८॥

अघोराद्भस्म संजातं तत्पुरुषाक्षारमेव च।

रक्षा चेशानवक्त्राच्च नन्दादिद्वारतोऽभवत्॥९॥

‘Vibhūti’ was born from ‘Sadyojāta’, ‘Bhasita’ from ‘Vāmadeva’, ‘Bhasma’ from ‘Aghora’, ‘Kṣāra’ from ‘Tatpuruṣa’ and ‘Rakṣā’ from ‘Īśāna’ face, through ‘Nandā’, etc. (8-9)

व्याख्या— सद्योजातमुखोत्पन्नन्दया विभूतिः, वामदेवमुखोद्भूतभद्रया भसितम्, अघोरमुखसञ्जातसुरभिगवा भस्म, तत्पुरुषमुखाविभूतसुशीलया क्षारम्, ईशानमुखनिर्गतसुमनसा रक्षा, अभवदासीदित्यर्थः॥८-९॥

‘Vibhuti’ was born from ‘Nandā’ which arose from the face ‘Sadyojāta’, ‘Bhasita’ from ‘Bhadrā’ which was born from the face ‘Vāmadeva’, ‘Bhasma’ from ‘Suśilā’ which emerged from the face ‘Tatpuruṣa’ and ‘Rakṣā’ from ‘Sumanās’ which was derived from the face ‘Īśāna’. (8-9)

Notes : These details are taken from Br. Jā. U. (1-10-14) : “ओं तथेति। सद्योजातात् पृथिवी। तस्याः स्यान्नवृत्तिः। तस्याः कपिलवर्णा नन्दा। तद्गोमयेन विभूतिर्जाता। वामदेवादुदकम्। तस्मात् प्रतिष्ठा। तस्याः कृष्णवर्णा भद्रा। तद्गोमयेन भसितं जातम्। अघोराद्ब्रह्मिः। तस्माद्विद्या। तस्या रक्तवर्णा सुरभिः। तद्गोमयेन भस्म जातम्। तत्पुरुषाद्वायुः। तस्माच्छान्तिः। तस्याः श्वेतवर्णा सुशीला। तस्या गोमयेन क्षारं जातम्।।

ईशानादाकाशम्। तस्माच्छान्त्यतीता। तस्याश्चित्रवर्णा सुमनाः। तद्गोमयेन रक्षा जाता।।” —
 “Om, so it is. From ‘Sadyojāta’, earth was produced; from it (the earth) the ‘Nivṛttikalā’; from that ‘Kalā’, ‘Nandā’ of tawny colour. From its dung ‘Vibhūti’ was born. From ‘Vāmadeva’, water was born; from water, the ‘Pravṛttikalā’, from that ‘Kalā’, the black-coloured Bhadrā. From its dung, ‘Bhasita’ was born. From ‘Aghora’, fire was born; from fire, the ‘Vidyākalā’, from that ‘Kalā’ the red-coloured Surabhi. From its dung, ‘Bhasma’ was born. From ‘Tatpuruṣa’, wind was born, from wind the ‘Śāntikalā’; from that ‘Kalā’; the white-coloured ‘Suśilā’. From its dung, ‘Kṣāra’ was born. From ‘Īśāna’, ether was born. From the ether, the ‘Śāntyatitakalā’; from that ‘Kalā’, ‘Sumanās’ of variegated colour was born. From its dung, ‘Rakṣā’ was born.” It may be noted here that colours of ‘Surabhi’, ‘Suśilā’ and ‘Sumanās’ are respectively red, white and variegated. But according to S.S., they are respectively white, grey and red.

व्याख्या— अथैषां विनियोगमाह —

Then the author speaks of their use —

धारयेन्नित्यकार्येषु विभूतिं च प्रयत्नतः।

नैमित्तिकेषु भसितं क्षारं काम्येषु सर्वदा।।१०।।

प्रायश्चित्तेषु सर्वेषु भस्म नाम यथाविधि।

रक्षा च मोक्षकार्येषु प्रयोक्तव्या सदा बुधैः।।११।।

‘Vibhūti’ should be applied necessarily in daily (nitya) rites, ‘Bhasita’ in occasional (naimittika) rites, ‘Kṣāra’ in rites performed with some desire to fulfil (kāmya), ‘Bhasma’ in all the propitiatory rites according to procedure and ‘Rakṣā’ should be employed by the wise in the rites connected with liberation. (10-11)

व्याख्या— अथैवंविधभस्मनां वर्णमाह —

Then, the colours of such Bhasma varieties are told here —

नन्दादीनां तु ये वर्णाः कपिलाद्याः प्रकीर्तिताः।

त एव वर्णा विख्याता भूत्यादीनां यथाक्रमम्।।१२।।

Those very colours, tawny, etc., which are said to belong to ‘Nandā’, etc., are well known in the case of ‘Vibhūti’, etc., respectively. (12)

व्याख्या— स्पष्टम्।।१२।। It is clear. (12)

Notes : Thus the colours of Vibhūti, Bhasita, Bhasma, Kṣāra and Rakṣā are respectively tawny, black, white, grey and red.

व्याख्या— अथैतद्भस्मोत्पत्तिश्चतुर्विधेत्याह —

Then, it is said that the production of ‘Bhasma’ is fourfold—

भस्मोत्पादनमुद्दिष्टं चतुर्धा तन्त्रवेदिभिः।

कल्पं चैवानुकल्पं तु उपकल्पमकल्पकम्।।१३।।

एषामादिममुत्कृष्टमन्यत् सर्वमभावतः।

The production of ‘Bhasma’ is spoken as fourfold by the experts in Śaivāgamas : Kalpa, Anukalpa, Upakalpa and Akalpa. Among them the first one (Kalpa) is the best; the rest are to be used when it is not available. (13)

व्याख्या— कल्पानुकल्पोपकल्पाकल्पाख्यचतुर्विधभस्मस्वादिमं प्राथमिकं कल्पं भस्मोत्कृष्टम्, अन्यत्सर्वं शिष्टं त्रिविधं भस्म अभावतः कल्पभस्मालाभादङ्गीकरणीयमित्यर्थः।।१३।।

Kalpa, Anukalpa, Upakalpa and Akalpa — among the Bhasmas of these names, the first one, i.e., Kalpabhasma is the best; all the rest, i.e., the remaining three types of Bhasma are to be accepted when that is absent, or in other words when the Kalpabhasma is not available. (13)

व्याख्या— अथ तेषां स्वरूपं क्रमेण कथयति —

Then the author speaks of their characteristics in due order —

यथाशास्त्रोक्तविधिना गृहीत्वा गोमयं नवम् ॥१४॥

सद्येन वामदेवेन कुर्यात् पिण्डमनुत्तमम् ।

शोषयेत्पुरुषेणैव दहेद् घोराच्छिवाग्निना ॥१५॥

कल्पं तद्भस्म विज्ञेयमनुकल्पमथोच्यते ।

वनेषु गोमयं यच्च शुष्कं चूर्णीकृतं तथा ॥१६॥

दग्धं चैवानुकल्पाख्यमापणादिगतं तु यत् ।

वस्त्रेणोत्तरितं भस्म गोमूत्राबद्धपिण्डितम् ॥१७॥

दग्धं प्रागुक्तविधिना भवेद्भस्मोपकल्पकम् ।

अन्यैरापादितं भस्माप्यकल्पमिति निश्चितम् ॥१८॥

In accordance with the procedure laid down in the Śāstras, one should take the fresh cowdung uttering ‘Sadyojāta-mantra’ and then make it into a good ball (piṇḍa) uttering ‘Vāmadeva-mantra’. Then one should dry it with ‘Tatpuruṣa-mantra’ and bake it in Śivāgni uttering ‘Aghora-mantra’. (14-15) That Bhasma should be known as ‘Kalpa’. Now Anukalpa is told. The dry cowdung which is found in the forests, which is powdered and which is burnt, is the Bhasma called ‘Anukalpa’. That Bhasma, which is found in shops, etc., which is sifted through cloth, which is made into balls with cow’s urine and which is burnt according to the procedure mentioned above, is what is called as ‘Upakalpa’. That Bhasma which is prepared by others, is called ‘Akalpa’. (16-18)

व्याख्या— शास्त्रोक्तप्रकारेण नन्दादिभिराविर्भूतनूतनगोमयं सद्येन सद्योजातमन्त्रेणान्तरे गृहीत्वा वामदेवमन्त्रेण पिण्डीकृत्य तत्पुरुषमन्त्रेण शोषयित्वा

शिवमन्त्रसंस्कृताग्निनाघोरादघोरमन्त्राद् दहेद् भस्मीकुर्यादित्यर्थः । अथैशान-मन्त्रेण बिल्वादिपात्रे स्थापितं तद्भस्म कल्पमिति ज्ञातुं योग्यमित्यर्थः । अरण्येषु यच्छुष्कं गोमयं चूर्णीकृत्य पूर्ववद्दग्धं भस्मानुकल्पाख्यमित्यर्थः । अत्र मन्त्रत्रयलोपः । आपणादिगतं यद्भस्मास्ति तद्वस्त्रेण संशोधितं सत् पुनर्गोमूत्रेण पिण्डीकृतं सत् पश्चात् प्रागुक्तविधिना दग्धं चेदुपकल्पाख्यं भस्म भवेत् स्यादित्यर्थः । अन्यैः अमन्त्रज्ञैः आपादितं सम्पादितं भस्म अकल्पमिति कल्पितं कथितमित्यर्थः ॥१४-१८॥

In accordance with Śāstras, one should take the fresh cowdung emerging from cows such as ‘Nandā’ before it falls to the ground with the ‘Sadyojāta-mantra’. It should be made into a ball with ‘Vāmadeva-mantra’, dried with ‘Tatpuruṣa-mantra’ and burnt to ashes with ‘Aghora-mantra.’ Then with ‘Īśāna-mantra’, it should be stored in a vessel made up of Bilva, etc. That ‘Bhasma’ deserves to be called ‘Kalpa-bhasma’. The dry cowdung which is available in forests should be powdered and burnt as laid down before. The Bhasma so prepared is called ‘Anukalpa-bhasma’. Here three Mantras are not used. When the Bhasma found in the shop is brought, sifted in cloth, made into a ball with cow’s urine and burnt as per the procedure mentioned above, it is called ‘Upakalpa-bhasma’. That Bhasma which is prepared by others, i.e., those who are not conversant with Mantras, is said to be ‘Akalpa-bhasma’. (14-18)

Notes : The reading of the last word in stanza 18 is ‘निश्चितम्’ । The commentator takes the reading as ‘कल्पितम्’ । This fourfold classification of Bhasma on the basis of the method of preparation is first found in Br. Jā. U. with some difference: “अथ चतुर्विधं भस्मकल्पम् । प्रथममनुकल्पम् । द्वितीयमुपकल्पम् । उपोपकल्पं तृतीयम् । अकल्पं चतुर्थम् ॥ अग्निहोत्रसमुद्भूतं विरजानलजमनुकल्पम् । वने शुष्कं शकृत्संगृह्य कल्पोक्तविधिना कल्पितमुपकल्पं स्यात् । अरण्ये शुष्कगोमयं चूर्णीकृत्यानुसंगृह्य गोमूत्रैः पिण्डीकृत्य कल्पोक्तविधिना कल्पितमुपोपकल्पम् । शिवालयेस्थमकल्पं शतकल्पं च ॥” “The preparation of Bhasma is fourfold. The first one is Anukalpa, the second ‘Upakalpa’, the third

‘Upopakalpa’ and the fourth ‘Akalpa’. Accordingly that Bhasma which is produced in the ‘Agnihotra’ as born from ‘Virajānala’, is ‘Anukalpa’. That Bhasma which is prepared by collecting dry cowdung from the forest and burning it according to the method prescribed in the Śāstra, is ‘Upakalpa’. That Bhasma which is prepared by collecting the dry cowdung from the forest, making into powder, collecting it again, shaping it into a lump with cow’s urine and burning it according to the method, is ‘Upopakalpa’. That Bhasma which is found in the Śiva temples, is ‘Akalpa’; ‘Satakalpa’ is another name of it.”

It may be noted here that the names of the Bhasma depending on the method of preparation differ. The first type of Bhasma is here called Anukalpa (Kalpam anatikramya Anukalpam). It is the type of Bhasma which is produced from the Agnihotra sacrifice. As will be clear subsequently, this Bhasma is prepared with oblations to fire. This is roughly the same as ‘Kalpa-bhasma’ of S.S. The second type of Bhasma called ‘Anukalpa’ in S. S. has its roots in the ‘Upakalpa’ and ‘Upopakalpa’ types in the Bṛ. Jā.U.

Candra. J. Ā. mentions three kinds of ‘Bhasma’ as ‘Śāntika’, ‘Pauṣṭika’ and ‘Kāmada’. The first one is the kind of Bhasma prepared out of the cow-dung held by hands immediately as it emerges from the cow’s anus and burnt with ‘Pañcabrahma-mantras’. The second one is from the cowdung held before it falls to the ground and burnt with ‘Ṣaḍaṅgamantras’. The third one is from the cowdung fallen on pure ground and burnt with ‘Prasādamantra’: “शान्तिकं पौष्टिकं भस्म कामदं च त्रिधा भवेत्। गोमयं योनिसम्बद्धं यद्धस्तेनैव गृह्यते।। ब्रह्ममन्त्रैश्च सन्दग्धं तच्छान्तिकमिहोच्यते।।” (Candra J. Ā., kri. pā., 6.31-33). It may be noted here that the ‘Śāntika’ and ‘Pauṣṭika’ types are similar to ‘Kalpabhasma’ of S.S. and ‘Kāmada’ has no traces in S.S.

Preparation of Bhasma : The first details regarding the preparation of Bhasma are found in Bṛ. Jā. U. and Bha. Jā. U. The preparation of Bhasma as per Bṛ.Jā.U. is as follows: The cow should be sanctified by the Mantra, “आ गावो अश्मन्नुत भद्रमक्रन्”; it should be fed with grass and water by uttering the mantra, “गावो

भगो गाव इन्द्रो मे अच्छात्।” The devotee should fast on the fourteenth day of the bright fortnight (Śuklapakṣa) or the dark fortnight (Kṛṣṇapakṣa). The next day he should take bath and collect the cow’s urine in golden, silver, copper or earthen vessel, or in lotus leaf, palāśa leaf or in cow’s horn, with the Gāyatrī Mantra; the cowdung should be collected in a similar vessel with the Mantra, “गन्धद्वारां, etc.” The cowdung should be purified with the Mantra, “श्रीर्मे भजतु अलक्ष्मीर्मे नश्यतु”; the cow’s urine should be mixed with the Mantra, “सं त्वा सिञ्चामि।” Seven balls should be made out of it with the Mantra, “पञ्चानां त्वा वातानां यन्त्राय धर्त्राय गृह्णामि”; they should be dried by solar rays and collected once again in the same vessel. Fire should be lit according to the procedure laid down in the Gṛhyasūtras. The balls should be put into fire. Oblations should be offered with Mantras, “सद्योजाताय स्वाहा, etc., परब्रह्मणे स्वाहा” and “अग्नये स्वाहा, सोमाय स्वाहा।” Then oblations should be offered with thirteen Mantras starting from “निधनपतये नमः” and Pañcabrahma-mantras and others. ‘Pūrṇāhuti’ should be offered. With the Mantra “आहरिष्यामि देवानां”, the fire should be covered with ‘pulakas’ (corn chaff). Then Brāhmaṇas should be fed; the devotee should also take food. On the fourth day, when the fire is extinct, Bhasma of the balls alone should be collected in the same vessel and worshipped. The ash of chaff should be left out. This Bhasma is called Śrautabhasma. Another method is: The procedure is the same upto the baking of seven balls. Then the seven balls should be picked up with the mantra “अग्नेर्भस्मास्याग्नेः पुरीषमसि” and mixed and made into one heap with the Mantra “अग्निरिति भस्म।” That Bhasma should be mixed with the urine of Kapilā cow, sandal paste and water and then camphor, saffron, flower powder, etc, should be added. Then with the mantras “ओमिति ब्रह्म” and “अणोरणीयान्”, that lump should be shaped into square-shaped tablets and kept in suitable vessels. (Bṛ. Jā. U., 3.5-31). (A brief version of the procedure is found in Bha. Jā.U., 1.3-4)

Candra J.Ā. (kri.pā., 6.6-28) gives a similar version of the preparation of Bhasma: The cow should be sanctified by the ‘Pañcākṣarī’ Mantra. Water and grass sanctified by muttering the ‘Pañcākṣarī’ mantra 108 times, should be given to the cow.

The devotee should fast on the fourteenth day of the bright fortnight or black fortnight. The next morning he should get up and take bath. Putting on white garments, he should make the cow stand up for milking. After milking it, its urine should be collected with 'Gāyatrī-mantra', in a vessel made of gold, silver or copper or in an earthen pot or in a container made of lotus leaf or palāśa leaf or in cow's horn. Cowdung should be collected before it falls to the ground with 'Mūla-pañcākṣarī-mantra', in the same type of vessel. With the chanting of Mūlamantra eight times, that cowdung should be cleansed. Similarly the cow's urine should be purified with the same mantra muttered ten times. Then cow's urine should be mixed with cowdung with the mantra, "भवाय नमः" (Ma.Nā.U., 14.6), and fourteen balls should be made out of it with the Mantra, "शर्वाय नमः" (Ma.Nā.U.14.7). With the same Mantra uttered seven times, those balls should be dried in sun's rays and stored again in the same vessel. Then according to the procedure laid down in the Śaivāgamas (Ajit.Ā,kri.pā., 21st Pāṭala), fire should be lit and the balls should be put into that fire with the 'Mūlapañcākṣarī' starting and ending with 'Om'. With the syllables of the 'Ṣaḍakṣara-mantra' in due order and reverse order adding 'svāhā' to them, oblations of the cowdung balls should be offered and with 'Mūlamantra' oblations of ghee should be offered. With the mantra, "निधनपतये नमः। निधनपतान्तिकाय नमः", (Ma. Nā. U., 14.1), the twenty-third oblation should be offered. The oblations of ghee should be again offered with "Pañcabrahma-mantras", (Tai. Ā., 10.43-47) and with "नमो देवाय शम्भवे". Similarly, oblations of ghee should be offered with the Mantres, "भवाय शिवाय नमः, शर्वाय शिवाय नमः, मृडाय शिवाय नमः, रुद्राय शिवाय नमः, हराय शिवाय नमः, शम्भवे शिवाय नमः, महेश्वराय शिवाय नमः, शिवाय शिवाय नमः।" Then with 'Pañcākṣara-mantra' three oblations are to be offered to Śiva and finally the devotee should offer 'Tarpaṇa' with water 108 times uttering the 'Mūlamantra'. Again with 'Pañcabrahmamantras', that water should be sprinkled on his head by the devotee. In the ten directions also, that water should be sprinkled. Then the devotee should give 'Dakṣiṇā' to the Śaivas and the corn chaff should be brought for pacifying fire. The fire should be covered with corn chaff (pulaka) uttering the Mantra,

"शैवानामाहुरिष्यामि सर्वेषां कर्मगुप्तये। जातवेदसमेनं त्वां पुलकैश्छादयाम्यहम्।।" (Candra J.Ā., kri. pā., 6.21). Then the devotee should feed the Brāhmaṇas with devotion and should himself take food. On one of the next three days, he should mutter the 'Mūla-mantra' and remove the ash of the chaff. Then with 'Sadyojāta-mantra', the excellent Bhasma balls should be collected from the extinguished fire, crushed to become nice powder, mixed with sandal paste and urine of Kapilā cow, along with camphor, saffron, musk, 'uśīra' and sandal and made into square-shaped tablets uttering once the 'Aghora-mantra' and ten times the 'Mūla-mantra'.

This method of preparation of Bhasma agrees with that found in Br. Jā. U. which is already given above. Only in respect of Mantras used at each stage, there are differences. Another and simpler method is also given here: The cowdung should be collected with 'Sadyojātamantra' and dried with 'Vāmadevamantra'. The cowdung balls should be baked with Aghoramantra and the Bhasma should be taken up again with 'Tatpuruṣamantra' and applied to the body with 'Īśānamantra'. (Candra J.Ā., kri. pā., 6.29-30). Compare this with the method given in the text (S.S.). The difference lies in the use of 'Vāmadevamantra' for making cowdung balls and 'Tatpuruṣamantra' for drying them in S.S. (Vide preparation of 'Kalpabhasma').

व्याख्या— अथैवंविधभस्मना स्नानं कुर्यादित्याह —

Then the author says that bath should be taken with such Bhasma —

Notes : Br.Jā.U., Bh. Jā. U. and Śaivāgamas speak of three uses of Bhasma, namely, smearing (snāna), sprinkling (uddhūlana) and applying with three middle fingers (tripuṇḍradhāraṇa). S.S. gives all the three uses of Bhasma. First it speaks of the 'Bhasma-snāna':

एष्वेकतममादाय पात्रेषु कलशादिषु ।

त्रिसन्ध्यमाचरेत्स्नानं यथासंभवमेव वा ॥१९॥

With one of these (four kinds of Bhasma) collected in vessels, pitcher, etc., the devotee should perform bath

(smearing) with it three times in the morning, midday and evening (three 'sandhyās') or once whenever possible. (19)

व्याख्या— कलशादिपात्रेषु भिन्नतया स्थापितेषु भस्मसु, एकतमं भस्मादाय, त्रिकालमेककालं वा स्नानं कुर्यादिवेत्यर्थः ॥१९॥

Among the varieties of Bhasma collected in separate vessels, one of them should be taken and with it the devotee should bathe (smear) himself thrice or once a day. (19)

व्याख्या— कथं कर्तव्यमित्यत्राह —

It is said here as to how it should be done —

स्नानकाले करौ पादौ प्रक्षाल्य विमलाम्भसा ।

वामहस्ततले भस्म क्षिप्त्वाच्छाद्यान्यपाणिना ॥२०॥

अष्टकृत्वाथ मूलेन मौनी भस्माभिमन्त्र्य च ।

शिर ईशानमन्त्रेण पुरुषेण मुखं तथा ॥२१॥

हृत्प्रदेशमघोरेण वामदेवेन गुह्यकम् ।

पादौ सद्येन सर्वाङ्गं प्रणवेनैव सेचयेत् ॥२२॥

At the time of bath (with Bhasma), the devotee should wash his hands and feet with pure water. He should place the Bhasma on the left palm and cover it with the other palm. Then he should silently consecrate the Bhasma with 'Mūlamantra' muttered eight times. Thereafter, he should smear it (Bhasma) on the head with 'Īśānamantra', on the face with 'Tatpuruṣamantra', on the chest region with 'Aghoramantra', on the private parts with 'Vāmadevamantra', on the feet with 'Sadyojātamantra' and on all the limbs with 'Omkāra'. (20-22)

व्याख्या— भस्मस्नानकाले स्वच्छोदकेन हस्तौ पादौ च प्रक्षाल्य वामकरतले भस्म संस्थाप्य दक्षिणपाणिनाऽऽच्छाद्य दक्षिणोरौ निवेश्य “मौनी

भस्माभिमन्त्रयेत्” इति शिवागमवचनाद् मौनी भूत्वा मूलेनाष्टवारमभिमन्त्र्य शिरोमुखहृदयनाभिपादेषु प्रणतिपूर्वकैरीशानादिमन्त्रैरभ्युक्षयेत् प्रणवेन सर्वाङ्गं प्रोक्षयेदित्यर्थः ॥२०-२२॥

At the time of 'Bhasma'-bath the devotee should wash his hands and feet with pure water. Placing the Bhasma on the left palm, covering it with the right palm and placing it on the right thigh, maintain silence in accordance with the Śivāgama statement, “Maunī bhasmābhimantrayet”, meaning, “one should silently consecrate the Bhasma”, and consecrate the Bhasma with 'Mūlamantra' muttering it eight times. Then he should smear the Bhasma on his head, face, chest, navel and feet with Mantras, 'Īśāna' etc. With 'Praṇava' all the limbs should be smeared. (20-22)

Notes: “मौनी भस्माभिमन्त्रयेत्” (Śi. Ā. ?). Br. Jā. U. does not make any strict distinction between 'snāna' and 'uddhūlana'. It refers to two types of 'snāna' as 'malasnāna' and 'Vidhisnāna' and describes them in terms of 'uddhūlana' “अथ प्रणवेन विमृज्याथ सप्तप्रणवेनाभिमन्त्रितमागमेन तु तेनैव दिग्बन्धनं कारयेत् पुनरपि तेनास्त्रमन्त्रेणाङ्गानि मूर्धादीन्युद्धूलयेन्मलस्नानमिदम् ॥ ईशाद्यैः पञ्चभिमन्त्रैस्तनुं क्रमादुद्धूलयेत् ॥ ईशानेति शिरोदेशं मुखं तत्पुरुषेण तु ॥ ऊरुदेशमघोरेण गुह्यं वामेन । सद्योजातेन वै पादौ सर्वाङ्गं प्रणवेन च । आपादतलमस्तकं सर्वाङ्गं तत उद्धूल्याचम्य वसनं धौतं श्वेतं प्रधारयेद् विधिस्नानमिदम् ॥” (Br. Jā. U., 4.2-3) — “Then, (in the morning, after taking bath), the Bhasma should be rubbed (by hand) with 'Praṇava' and consecrated by the same 'Praṇava' uttered seven times and by the 'Pañcākṣara-mantra' well known in Āgamas. With the same 'Pañcākṣara-mantra' the directions should be blocked. With the same Mantra all the limbs starting from the head, should be sprinkled with Bhasma. This is 'Malasnāna'. (compare: Kā. Ā., kri. pā., 3.24 — “नद्यादिकान् समागम्य स्नानं कुर्याद्विचक्षणः । मलस्नानम् ॥”) With the five Mantras, Īśāna, etc., the devotee should sprinkle with Bhasma on the limbs of the body in order: with 'Īśānamantra' on the head, with 'Tatpuruṣamantra' on the face, with 'Aghoramantra' on the chest region, with 'Vāmadevamantra' on the private parts, with 'Sadyojātamantra' on the feet and with 'Omkāra' on all the limbs. After sprinkling

(smearing) with Bhasma on all the limbs from head to feet and sipping water (ācamya), he should put on washed and dried white garments. This is 'Vidhisnāna'. This is called 'Mantrasnāna' in Kāraṇāgama. (See Kā. Ā., kri. pā., 3.42-43; this is exactly the same in S.S.).

It may be noted here that all the procedure and Mantras given in the Br. Jā. U., have been taken up in the S.S. in respect of 'Bhasmasnāna'. Candra J. Ā. gives the same account with regard to 'Bhasmasnāna': "भस्मस्नानविधिं वक्ष्याम्यशेषाघौघनाशनम्। भस्ममुष्टिं समादाय संहितामन्त्रमन्त्रितम्।। मस्तकात् पादपर्यन्तं भस्मस्नानं समाचरेत्।। ईशेन पञ्चाधा भस्म विकिरेन्मूष्णि यत्नतः। मुखे चतुस्तत्पुरुषेणाघोरेणाष्टधा हृदि।। वामेन गुह्यदेशे तु त्रिदशधा ततः पुनः। अष्टधा सद्यमन्त्रेण पादमुद्बल्य यत्नतः।। सर्वाङ्गोद्बलनं कुर्यात् पञ्चभिर्ब्रह्मभिः पुनः।।" (Candra J. Ā., kri. pā., 6. 37-39) — "I shall tell you the procedure of 'Bhasmasnāna', which can eradicate the entire multitude of sins. The devotee should take a handful of Bhasma which is sanctified by 'Samhitā-mantras' and then take 'Bhasmasnāna' from head to feet. He should sprinkle (smear) Bhasma on the head five times by muttering the 'Īśāna-mantra', on the face four times by muttering the 'Tatpuruṣa-mantra', on the chest eight times with 'Aghora-mantra', on the private parts thirteen times with 'Vāmadeva-mantra', on the feet eight times with 'Sadyojāta-mantra' and on all the limbs again with all the five 'Pañcabrahma-mantras.'" It may be noted here that Br. Jā. U., has the same account, with a few variations. (See Br. Jā. U., 4. 4-7). Candra. J. Ā. makes a distinction between 'uddhūlana' and 'snāna' (which is called as 'avaṅṅṭhana') : "पञ्चभिर्ब्रह्मभिर्वाऽपि मूलमन्त्रेण वा पुनः। संमन्त्र्य निर्जलं भस्म तेन लिम्पेत् सुसंयतः।। सर्वाङ्गमापादशिखमुद्बलनमिदं स्मृतम्।। भस्मना मन्त्रितेनैव सजलेनानुलेपनम्। अवगुण्ठनमाख्यातं त्रिपुण्ड्रमथ कथ्यते।।" (Candra J. Ā., kri. pā., 6.41-42) — "When the dry Bhasma, which is consecrated by 'Pañcabrahma-mantras' or 'Mūlamantra', is smeared to the body from the head to feet, it is called 'uddhūlana'. But when the Bhasma mixed with water and consecrated with Mantras is smeared in the same way to all the limbs of the body, it is called 'avaṅṅṭhana'. Then 'tripuṅdra' will be told." (See also Kā. Ā., kri. pā., 3.44).

व्याख्या— अथेदं जलस्नानादुत्कृष्टमित्याह —

Then it is said that this (Bhasmasnāna) is superior to bath taken with water—

भस्मना विहितं स्नानमिदमाग्नेयमुत्तमम्।

स्नानेषु वारुणाद्येषु मुख्यमेतन्मलापहम्।।२३।।

The bath taken with Bhasma is the Āgenya and it is the best. Among the baths, Vāruṇa, etc., this is the foremost as it removes all impurities. (23)

व्याख्या— गङ्गोदकदिव्यवायव्यादिस्नानेषु भस्मना विहितं स्नानमिदमाग्नेयमुत्तमम्, अग्नेः सर्वभस्मकत्वेनैतदाग्नेयस्नानम्, सकलमलापहमिति मुख्यमित्यर्थः।।२३।।

Among the baths by Gaṅgā water, ethereal water, wind, etc., the bath taken with Bhasma is the 'Āgenya' bath and it is the best. Since Agni is such as to digest everything in a short time, this 'Āgenya' bath is the destroyer of all impurities and hence, it is the foremost. (23)

Notes : भस्मक is a kind of disease consisting in the digestion of anything in a short time. Kā. Ā., kri. pā., 3.44 says "भस्मना विहितं स्नानमिदमाग्नेयमुत्तमम्।" Six or seven kinds of 'snāna' are told in the Śāstras. (See Kūrmapurāṇa, 2.18.10-16; Vijñānabhairava, P.134).

व्याख्या— ननु जलादिस्नानस्य सकलमलनिवर्तकत्वं नास्ति वेत्यत्राह —

If it is asked as to whether there is no power of removing all impurities in bath by water, etc., the answer is given here —

भस्मस्नानवतां पुंसां यथायोगं दिनेदिने।

वारुणाद्यैरलं स्नानैर्बाह्यदोषापहारिभिः।।२४।।

In the case of those persons who take bath with Bhasma according of Śāstras everyday, enough of the baths with water, etc., which remove only external impurities. (24)

व्याख्या— यथायोगं शास्त्रोक्तप्रकारमनतिक्रम्य प्रतिदिनं भस्मस्नान-
वतां पुंसां बाह्याभ्यन्तरमलक्षयाद्भस्मनो ज्ञानाङ्गत्वाद् बाह्यमलमात्रनिवर्तकै-
र्जलादिस्नानैरलं किं प्रयोजनमित्यर्थः ॥२४॥

In the case of those persons who perform ‘Bhasma-
snāna’ everyday according to the teaching of the Śāstras,
what is the use of the baths by water, etc., which remove
only external impurity, because Bhasma, which is connected
with knowledge, removes both external and internal
impurities? (24)

व्याख्या— अत एव यतिभिर्जलस्नानादाग्नेयमेव श्रेष्ठमिति भस्म-
स्नानमेव विधीयत इत्याह—

That is why Bhasma-snāna alone is prescribed by
sanyāsins with the conviction that ‘Āgneya-snāna’ is superior
to water bath: This is said here —

आग्नेयं भस्मना स्नानं यतिभिस्तु विधीयते ।

आर्द्रस्नानात्परं भस्म आर्द्रं जन्तुवधो ध्रुवम् ॥२५॥

The bath with Bhasma is the ‘Āgneya-snāna’ prescribed
by the sanyāsins. Smearing with Bhasma is superior to wet
bath. In the wet bath there is bound to be the killing of
beings. (25)

व्याख्या— भस्मना स्नानमाग्नेयमिति यतिभिर्विधीयते, वह्नेः प्रकाश-
कत्वेन ज्ञानप्रदत्वात् । भस्मस्नानं (यतिभिः ?) आर्द्रस्नानात्परं श्रेष्ठम् । आर्द्रं
जलस्नाने जन्तुवध इति ध्रुवं निश्चयः, जलचरप्राणिपीडनया शैत्येन च ।
प्राणिहिंसाकरमित्यर्थः, अत्र तादृशदोषाभावाच्च ॥२५॥

The bath with Bhasma is prescribed by the sanyāsins
as Āgneya-snāna, because fire (Agni) being the illuminator,
has been giver of knowledge. The bath with Bhasma is

superior to wet bath. In wet bath, i.e., water bath, the
killing of beings is certain. It means that it causes pain to
the beings through injuries inflicted on aquatic beings
or through cold. Here (in the case ‘Bhasmasnāna’) there is
no such defect. (25)

व्याख्या— अथ जलस्य दोषान्तरमुद्भावयति —

Further other defects of water are shown here —

आर्द्रं तु प्रकृतिं विद्यात् प्रकृतिं बन्धनं विदुः ।

प्रकृतेस्तु प्रहाणार्थं भस्मना स्नानमिष्यते ॥२६॥

The ‘wet’ (water) should be known as Prakṛti and
Prakṛti means bondage. In order to eradicate Prakṛti
(bondage), the bath with Bhasma is prescribed. (26)

व्याख्या— आर्द्रं जलं प्रकृतिं गर्भवासप्रकृतिं विद्यात्, रक्तशुक्ल-
योर्जलमयत्वात्, “स वा एष पुरुषोऽन्नरसमयः” इति श्रुतेः । प्रकृतिं बन्धनं
भोज्यभोजनरूपेण पुरुषस्य पाशरूपं विदुः अभिज्ञा जानन्ति, “पुरुषः प्रकृतिस्थो
हि भुङ्क्ते प्रकृतिजान् गुणान्” इति भगवदुक्तेः पुरुषस्य प्रकृतिबद्धत्वात्;
प्रकृतेस्तु प्रहाणार्थं जलस्नानोत्थदोषनिवृत्त्यर्थं भस्मना स्नानमिच्छाविषयीक्रियत
इत्यर्थः ॥२६॥

What is wet, i.e., water, is Prakṛti, i.e., the root cause
of the being’s stay in the womb, because blood and semen
are made up of water, in accordance with the Śruti
statement, “Sa vā eṣa puruṣo’nnarasamayāḥ,” meaning that
‘this being is made up of the essence of food’. Prakṛti is
bondage, as it is known as the fetters of the being in the
form of the enjoyed and the enjoyment. Thus the wise know.
In accordance with the statement of Bhagavān, viz, “Puruṣaḥ
prakṛtiṣtho hi bhūṅkte prakṛtijān guṇān” meaning ‘Puruṣa

(being) associated with Prakṛti enjoys the guṇas evolved from Prakṛti, the being is bound by Prakṛti. Hence, in order to eradicate the Prakṛti or to remove the defects of water bath, the bath with Bhasma is necessary. (26)

Notes : “स वा एष पुरुषोऽन्नरसमयः” (Tai. U., 2-1); “पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान्” (Bhag. G., 13.31)

व्याख्या— अथेदं भस्मना स्नानं कैरङ्गीकृतमित्यत्राह —

Then, if it is asked as to who have accepted bath with ‘Bhasma’, the answer is given here —

ब्रह्माद्या विबुधाः सर्वे मुनयो नारदादयः ।

योगिनः सनकाद्याश्च बाणाद्या दानवा अपि ॥२७॥

भस्मस्नानयुताः सर्वे शिवभक्तिपरायणाः ।

निर्मुक्तदोषकलिला नित्यशुद्धा भवन्ति हि ॥२८॥

All the gods, Brahman, etc., sages, Nārada, etc., Yogins, Sanaka, etc., and demons, Bāṇa, etc., all having been undergone ‘Bhasmasnāna’, have been absorbed in devotion towards Śiva and freed from the masses (all kinds) of defects and ever pure. (27-28)

व्याख्या— कलिलाः समूहा इत्यर्थः । शिष्टं स्पष्टम् ॥२७-२८॥

‘Kalila’ means ‘masses’. The rest is clear. (27-28)

व्याख्या— अथ भस्मोद्धूलनं त्रिपुण्ड्रधारणं च कर्तव्यमित्याह —

Then it is said that ‘Bhasmoddhūlana’ and ‘Bhasma-tripuṇḍradhāraṇa’ should be done—

नमश्शिवायेति भस्म कृत्वा सप्ताभिमन्त्रितम् ।

उद्धूलयेत्तेन देहं त्रिपुण्ड्रं चापि धारयेत् ॥२९॥

After consecrating the Bhasma seven times with ‘Namaḥ Śivāya’, the devotee should sprinkle (smear) his body with Bhasma and ‘tripuṇḍra’ also should be applied. (29)

व्याख्या— भस्म नमश्शिवायेति मन्त्रेण सप्ताभिमन्त्रितं सप्तजन्म-कृतदोषनिवृत्त्यर्थं सप्तवारमभिमन्त्रितं कृत्वा तेन भस्मना देहमुद्धूलयेत्, त्रिपुण्ड्रं चापि देहे रचयेदित्यर्थः ॥२९॥

Bhasma should be consecrated seven times by the Mantra ‘Namaḥ Śivāya’. In other words it should be consecrated seven times in order to get rid of sins committed in seven lives. With that Bhasma, the devotee should sprinkle his body and ‘tripuṇḍra’ should be marked. (29)

व्याख्या— अत्रोद्धूलनापेक्षया त्रिपुण्ड्रस्याधिक्यमाह —

It is said here that ‘tripuṇḍra’ is superior to ‘uddhūlana’—

सर्वाङ्गोद्धूलनं चापि न समानं त्रिपुण्ड्रकैः ।

तस्मात् त्रिपुण्ड्रमेवैकं लिखेदुद्धूलनं विना ॥३०॥

The ‘uddhūlana’ to the entire body, is not equal to ‘tripuṇḍra’. Hence, without ‘uddhūlana’, ‘tripuṇḍra’ should be applied. (30)

व्याख्या— स्पष्टम् ॥३०॥ It is clear. (30)

व्याख्या— अथ त्रिपुण्ड्रं कदा कथं कुत्र धारणीयमित्यत्राह —

Then it is said here as to when, how and where the ‘tripuṇḍra’ should be applied —

त्रिपुण्ड्रं धारयेन्नित्यं भस्मना सलिलेन च ।

स्थानेषु पञ्चदशसु शरीरे साधकोत्तमः ॥३१॥

The best aspirant of Mokṣa should apply ‘tripuṇḍra’ with Bhasma mixed with water at fifteen places on the body. (31)

व्याख्या— स्पष्टम् ॥३२॥ It is clear. (31)

व्याख्या— तानि कानीत्यत्राह —

Which are those places? The answer is given here —

उत्तमाङ्गे ललाटे च श्रवणद्वितये तथा ।

गले भुजद्वये चैव हृदि नाभौ च पृष्ठके ॥३२॥

बाहुयुग्मे ककुद्देशे मणिबन्धद्वये तथा ।

त्रिपुण्ड्रं भस्मना धार्यं मूलमन्त्रेण साधकैः ॥३३॥

‘Tripuṇḍra’ with Bhasma should be marked by the aspirants of Mokṣa (devotees) muttering the ‘Mūlamantra’, on the head, forehead, two ears, neck, two shoulders, chest, navel, back, two arms, hump region and two forearms.(32-33)

व्याख्या— त्रियायुषत्रियम्बकप्रणवपञ्चाक्षरमन्त्रैर्धारयेत्, “शिरोललाट-कण्ठस्कन्धवक्षःस्थलेषु त्रियायुषत्रियम्बकैस्तिस्त्रो रेखाः कुर्वीत। व्रतमेतच्छाम्भवम्” इति श्रुतेः ॥३२-३३॥

With Mantras ‘Triyāyusaṃ’, ‘Triyambakam’, ‘Om̐kāra’ and ‘Pañcākṣara’, ‘Bhasmatripuṇḍra’ should be applied (to the body), in accordance with the Śruti statement, “Śirolatātakaṅṭhaskandhavakṣaṣṭhaleṣu, etc.,” meaning “on the head, forehead, neck, shoulder and chest region, three lines (tripuṇḍra) of Bhasma should be marked with Mantras ‘Triyāyusaṃ’ and ‘Triyambakam’” (32-33)

Notes : “शिरोललाटकण्ठ....” (Śru. ?). “त्रियायुषम् = त्रियायुषं जमदग्ने” (Vā. Saṁ., Rudrādhyāya 6.7). “त्रियम्बकम्” = “त्र्यम्बकं यजामहे” (Ṛv. 5.4.30). As regards the number of places (limbs) on the body, Br. Jā. U., speaks of thirty-two, sixteen, eight or five : “द्वात्रिंशत्स्थानके चार्थं (चाथ) षोडशस्थानकेऽपि वा। अष्टस्थाने तथा चैव पञ्चस्थानेऽपि योजयेत् ॥” (Br. Jā.U., 4.16). The thirty two places for applying ‘tripuṇḍra’ are mentioned there : “उत्तमाङ्गे ललाटे च कर्णयोर्नेत्रयोस्तथा। नासावक्त्रे गले चैवमंसद्वयमतः परम् ॥ कूपरे मणिबन्धे च हृदये पार्श्वयोर्द्वयोः। नाभौ गुह्यद्वये चैवमूर्धोः स्फिग्बिम्बजानुनी ॥

जङ्घाद्वये च पादौ च द्वात्रिंशत्स्थानमुत्तमम् ॥” (Ibid., 4.17-19, 11.13-15) — (1.Head, 2. fore-head, 3-4. ears, 5-6. eyes, 7-8. nostrils, 9. face, 10. neck, 11-12. shoulders, 13-14. elbows, 15-16. forearms, 17. chest, 18-19. sides, 10. navel, 21-22. private parts, 23-24. thighs, 25-26. buttocks, 27-28. knees, 29-30, shanks and 31-32. feet). The sixteen places are : “शीर्षके ललाटे च कण्ठे चांसद्वये तथा। कूपरे मणिबन्धे च हृदये नाभिपाश्र्वयोः ॥ पृष्ठे चैकं प्रतिस्थानं (प्रतिष्ठायां) जपेत्तत्राधिदेवताः ॥ (Ibid., 4.22-23) — (1. Head, 2. fore-head, 3. neck, 4-5. shoulders, 6-7. elbows, 8-9. forearms, 10. chest, 11. navel, 12-13. sides, 14. back and 15-16. buttocks). Or – अथवा मूर्ध्न्यलीके च कर्णयोः श्रसने तथा। बाहुद्वये च हृदये नाभ्यामूर्वोयुगे तथा ॥ जानुद्वये च पदयोः पृष्ठभागे च षोडश ॥” (Ibid., 4.24-26) — (1.Head, 2. fore-head, 3-4. ears, 5. nose, 6-7. arms, 8.chest, 9.navel, 10-11. thighs, 12-13. knees, 14-15. feet and 16. back). The eight places are : “गुरुस्थानं (शिरःस्थानं) ललाटं च कर्णद्वयमनन्तरम्। अंसयुग्मं च हृदयं नाभिरित्यष्टमं भवेत् ॥” (Ibid., 4.29) — (1. Head, 2. fore-head, 3-4. ears, 5-6. shoulders, 7. chest and 8. navel). The five places are : “अथवा मस्तकं बाहू हृदयं नाभिरेव च” (Ibid., 4.30) 1. Fore-head, 2-3. arms, 4. chest and 5. navel).

It may be noted here that in applying ‘Bhasmatripuṇḍra’ at thirty-two places, thirty-two deities are to be remembered (Ibid., 4.19). They are: 8-Śiva’s forms (Bhava, Śarva, Rudra, Paśupati, Ugra, Mahān, Bhīma and Īśāna — Mah. S., 5.28) or Pañcabhūtas, Candra, Sūrya and Yajamāna), 8-Vidyēśas (Ananta, Sūkṣma, Śivottama, Ekanetra, Ekarudra, Trimūrti, Śrīkaṅṭha and Śikhāṅḍin), 8-Dikpālas (Indra, Agni, Yama, Nirṛta, Varuṇa, Vāyu, Kubera and Īśāna) and 8-Vasus (according to Mahābhārata: Dhara, Dhruva, Soma, Viṣṇu, Anila, Anala, Pratyūṣa and Prabhāsa; the list in Br. Jā.U., 4.20 agrees with this except for ‘Kṛpa’ in the place of ‘Viṣṇu’; according to Bhāgavata : Droṇa, Prāṇa, Dhruva, Arka, Agni, Doṣa, Vastu and Vibhāvasu). In applying ‘Bhasmatripuṇḍra’ in sixteen places, the sixteen devatās to be remembered are; Śiva, Śakti, Sadāśiva (Sādākhyā), Īśa, Vidyā (Rudra), Nāsatya and Dasra (two Aśvins) and nine Śaktis (Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kalavikaraṇī, Balavikaraṇī, Balapramathanī, Sarvabhūṭadamanī and Manonmanī) (Ibid., 4.23-24). Or the sixteen deities could be: Śiva, Indra (Skanda),

Rudra (Candra), Arka, Vighneśa, Viṣṇu, Śrī, Hṛdayeśa, Prajāpati, Nāgagaṇa, Nāgakanyās, Rṣigaṇa, two Rṣikanyās, Samudras and Tirtha (Ibid., 4.26-28). Then the eight deities in respect of eight places are : Brahman and seven Rṣis (of Vaivasvata-manvantara: Vasiṣṭha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvāmitra and Bhāradvāja) – (Ibid., 4.30). Bṛ. Jā.U. does not mention names of the five deities in respect of five places.

Candra. J.Ā. and other Āgamas mention uniformly thirty-two places on the body to which ‘Bhasmatripuṇḍra’ should be applied. (Candra J.Ā., kri-pā., 6.44; Kā. Ā., kri. pā., 3.47-49; Ma. Ā., kri.pā., 2.13-16). Candra J.Ā., in particular, closely following Bṛ. Jā.U., speaks of thirty-two places, sixteen places, eight places and five places on the body where ‘Bhasmatripuṇḍra’ can be applied. As regards the deities of the thirty-two, sixteen and eight, Candra. J.Ā. closely follows Bṛ.Jā.U. While Bṛ Jā. U. does not mention the five deities in respect of five places of ‘tripuṇḍradhāraṇa’, Candra J.Ā. mentions Pañcabrahmans as the deities in that connection. (Vide Candra. J.Ā., kri.pā.,4.44-56).

S.S. has identified fifteen places for applying ‘Bhasmatripuṇḍra’. This can be compared with the list of sixteen found in Bṛ.Jā.U. and Candra J.Ā. S.S. has left out two elbows, two sides and buttocks from that list. It has eleven places common with that of Bṛ. Jā. U. and Candra J.Ā. and has added neck, humph region and two arms (bāhudvaya) to make up the number of places as fifteen. Another point to be noted is that S.S. in 7.30 above has said that ‘tripuṇḍra-dhāraṇa’ can be resorted to without ‘Uddhūlana’, thereby implying that ‘tripuṇḍradhāraṇa’ is superior to ‘uddhūlana’. But Bṛ.Jā.U. and Candra J.Ā. have said that ‘tripuṇḍra-dhāraṇa’ can be resorted to without ‘uddhūlana’ when the devotee is incapable of doing ‘uddhūlana’. “उद्धूलनेऽप्यशक्तश्चेत् त्रिपुण्ड्रादीनि कारयेत्” – say Bṛ. Jā. U. (4.32) and Candra J.Ā. (kri.pā.,6.57).

It may be further noted that Cannabasavaṇṇa has referred to eight, sixteen, thirtytwo, thirty-six, forty-four and forty-eight places for applying ‘Bhasmatripuṇḍra’: “Ayyā, vibhūtiya dharisuva bhedaventendaḍe, sahajaliṅgadhāraṅkaru eṅṭu sthānadalli dharisuvadayyā. Kriyādikṣānvarārāda upādhibhaktaru hadināru

sthānadalli dharisuvadayyā. Kriyādikṣe mantradikṣeyuktarāda nirupādhibhaktaru mūvatteraḍu sthānadalli dharisuvadayyā. Kriyādikṣemantradikṣe vedhādikṣe yuktavāda Sahajabhaktaru mūvattāru sthānadalli dharisuvadayyā. Kriyādikṣe mantradikṣe vedhādikṣe saccidānandadikṣāyuktavāda nirvañcakabhaktaru nālvattunāḷku sthānadalli dharisuvadayyā. Kriya-mantra-vedhā-saccidānanda-nirvāṇapadadikṣāsamanvitarāda sadbhakta Śaraṇa gaṇaṅgaḷu āpādamastaka pariyantara snānadhūlanava māḍi nālvattenṅṭu sthānadalli mantrasmaraneyinda tripuṇḍrava dhari-suvadayyā, Kūḍalacannasaṅgamadevā” (Canna.Va.,no.154)— “O revered one, the discrimination behind the application of Śrī Vibhūti is this : Those who wear the Liṅga without any Dikṣā (sahajaliṅgadhāraṅka), should apply in eight places. Those Upādhibhaktas who have undergone Kriyādikṣā, should apply in sixteen places. Those Nirupādhibhaktas who have undergone Kriyādikṣā and Mantradikṣā, should apply in thirty-two places. Those sahajabhaktas who have undergone Kriyādikṣa, Mantradikṣā and Vedhādikṣā, should apply in thirty-six places. Those Nirvañcakabhaktas who have undergone Kriyādikṣā, Mantradikṣā, Vedhādikṣā and Saccidānandadikṣā, should apply in forty four. Those Sadbhaktaśaraṇagaṇas who have undergone Kriyādikṣā, Mantradikṣā, Vedhādikṣā Saccidānandadikṣā and Nirvāṇapadadikṣā, should perform ‘snāna’ and ‘uddhūlana’ with Bhasma from head to feet and apply ‘tripuṇḍra’ in forty-eight places cherishing the Mantras, O Kūḍalacannasaṅgamadeva.”

Cannabasavaṇṇa has not mentioned the case of five places. He has mentioned the cases of thirty-eight, forty-four and forty-eight places in addition to those of eight, sixteen and thirty-two places. He has given a gradation of devotees from sahajaliṅgadhāraṅkas to sadbhaktaśaraṇas in order of merit showing the increase in the number of places for applying ‘Bhasmatripuṇḍra’ from eight to forty-eight according to that gradation of devotees.

(व्या०) अथ तदभिमन्त्रणप्रकारपूर्वकं समन्त्रकत्रिपुण्ड्रधारणस्य फलमाह —

Then the author speaks of the fruits of ‘tripuṇḍradhāraṇa’ with Mantras after duly consecrating it (Bhasma)—

वामहस्ततले भस्म क्षिप्त्वाच्छाद्यान्यपाणिना ।
 अग्निरित्यादिमन्त्रेण स्पृशन् वाराभिमन्त्र्य च ॥३४॥
 त्रिपुण्ड्रमुक्तस्थानेषु दध्यात् सजलभस्मना ।
 शिवं शिवङ्करं शान्तं स प्राप्नोति न संशयः ॥३५॥

Having placed the Bhasma on the left palm, covered it by the other (right) palm, touched it with water and consecrated it with the Mantra, “Agniriti bhasma”, the devotee should apply ‘tripuṇḍra’ of Bhasma mixed with water to the places already told. He attains Śiva, who is bringer of auspiciousness and who is peaceful; there is no doubt about it. (34-35)

व्याख्या— “अग्निरिति भस्म वायुरिति भस्म जलमिति भस्म स्थलमिति भस्म व्योमेति भस्म सर्वं ह वा इदं भस्म मन एतानि चक्षूषि भस्मानि” इति मन्त्रैः, स्पृशन् वारा उदकेन सप्तवारं मूलेनाभिमन्त्रयेदित्यर्थः ॥३४-३५॥

“Agniriti bhasma, etc.,” means “Bhasma is Agni, Vāyu, Jala, Sthala and Vyoma (fire, air, water, earth and sky—the five elements). All this is Bhasma. The mind and these eyes are Bhasma.” With this Mantra, the devotee should touch it with water and consecrate it seven times with ‘Mūlamantra’. (34-35)

Notes : “अग्निरिति भस्म, etc.,” as quoted in the commentary is taken from Atha. Śi.U. (67). Its version in Bha. Jā.U.is: “अग्निरिति भस्म वायुरिति भस्म जलमिति भस्म स्थलमिति भस्म व्योमेति भस्म देवा भस्म ऋषयो भस्म सर्वं ह वा एतदिदं भस्म ।” (1.5). The method has been taught in Br.Jā.U., Bha. Jā. U., Kā. Ā., Ru. U, Candra J.Ā., etc. “त्रिपुण्ड्रं कारयेत् पश्चाद् ब्रह्मविष्णुशिवात्मकम् । मध्याङ्गुलीभिरादाय तिसृभिर्मूलमन्त्रतः ॥” (Br. Jā. U., 4.14); “त्रिपुण्ड्रं कारयेद्दीमान् ब्रह्मविष्णुशिवात्मकम् । मध्याङ्गुलिभिरादाय तिसृभिर्मूलमन्त्रितम्” (Candra J.Ā., kri. pā., 6.43) – “Tripuṇḍra, which is of the nature of Brahman, Viṣṇu and Śiva and which is consecrated with the ‘Mūlamantra’, should be marked by taking it with the middle

fingers”. It may be noted here that the three lines of ‘tripuṇḍra’ represent Brahman, Viṣṇu and Śiva, who form the trinity (trimūrti) and others: “याऽस्य प्रथमा रेखा सा गार्हपत्यश्चाकारो रजो भूर्लोकः स्वात्मा क्रियाशक्तिः ऋग्वेदः प्रातःसवनं प्रजापतिर्देवो देवतेति । याऽस्य द्वितीया रेखा सा दक्षिणाग्निरुकारः सत्त्वमन्तरिक्षमन्तरात्मा चेच्छाशक्तिर्यजुर्वेदो माध्यन्दिनं सवनं विष्णुर्देवो देवतेति । याऽस्य तृतीया रेखा साऽऽहवनीयो मकारस्तमो द्यौर्लोकः परमात्मा ज्ञानशक्तिः सामवेदस्तृतीयसवनं महादेवो देवता ॥” (Jā.U.,21) – “That which is the first line, represents Gārhapatyāgni, A-kāra, Rajoguṇa, Bhūloka, Svātman, Kriyāśakti, Ṛgveda, morning Savana (sacrifice, extracting Soma) and God Brahman, the deity. That which is the second line represents Dakṣiṇāgni, U-kāra, Sattvaguṇa, Antarikṣaloka, Antarātman, Icchāśakti, Yajurveda, midday Savana and God Viṣṇu, the deity. That which is the third line represents Āhavanīyāgni, Ma-kāra, Tamoguṇa, Dyuloka, Paramātman, Jñānaśakti, Sāmaveda, evening Savana and God Śiva, the deity.” (See also Br.Jā.U., 7.14). The same account is found in Kā. A., Ru. U. (6-8) except for the names of the deities. The deities here are respectively Maheśvara, Sadāśiva and Mahādeva. For details of method of consecration, Mantras used, etc., this model statement can be seen: “..... सद्योजातादिपञ्चब्रह्ममन्त्रैर्भस्म संगृह्य ‘अग्निरिति भस्म’ इत्यनेनाभिमन्त्र्य ‘मानस्तोक’ इति समुद्धृत्य जलेन संसृज्य ‘त्र्यायुषम्’ इति शिरोललाटवक्षःस्कन्धेष्विति तिसृभिस्त्र्यायुषैस्त्र्यम्बकैस्तिस्रो रेखाः प्रकुर्वीत । व्रतमेतच्छाम्भवं सर्वेषु वेदेषु वेदवादिभिरुक्तं भवति । तत् समाचरेन्मुमुक्षुर्न पुनर्भवाय ॥” (Jā. U., 19) “Taking the Bhasma with ‘Pañcabrahma-mantras’ such as “Sadyojataṁ prapadyāmi, etc”., consecrating it with “Agniriti bhasma, etc.” and mixing it with water with “Mānastoke tanaye”, three lines (tripuṇḍra) should be marked with three middle fingers on the head, forehead, chest and shoulders by uttering the Mantras ‘Tryāyusaṁ’ and ‘Tryambakam’. This is told in all Vedas by the knowers of Veda. It should be practised by the aspirant of Mokṣa not to be born again.” (See also Kā. Ā., Ru U., 3; Br. Jā. U., 7.2; Bha. Jā. U., 1.5-6).

व्याख्या— अथ त्रिपुण्ड्रचनप्रकारमाह —

Then the author speaks of the method of drawing ‘tripuṇḍra’ —

मध्याङ्गुलित्रयेणैव स्वदक्षिणकरस्य तु ।
षडङ्गुलायतं मानमपि वाऽलिकमानकम् ॥३६॥
नेत्रयुग्मप्रमाणेन फाले दध्यात् त्रिपुण्ड्रकम् ।

With the three middle fingers of one's right hand, one should mark the 'tripuṇḍra' of six inches long or of the measurement of the forehead and on the forehead, or it should measure upto the ends of both eyes. (36-37)

व्याख्या— स्पष्टम् ॥३६-३७॥ It is clear. (36-37)

Notes : Kā. Ā., Ru. U. (5) speak of the measurement of lines : “त्रिधा रेखा आललाटादाचक्षुषोरामूर्ध्नोराधुवोर्मध्यतश्च ।” Accordingly the three lines should be of the length extending between the ends of the forehead, eyes, head or eyebrow. See also Jā.U., 20.

व्याख्या— अथ प्रकारान्तरेण त्रिपुण्ड्रीकरणमाह —

Then the author speaks of applying 'tripuṇḍra' in a different way —

मध्यमानामिकाङ्गुष्ठैरनुलोमविलोमतः ।
धारयेद्यस्त्रिपुण्ड्राङ्कं स रुद्रो नात्र संशयः ॥३७॥

He who makes 'tripuṇḍra' marks with the middle finger, ring finger and thumb from left to right and right to left, is indeed Rudra; there is no doubt about it. (37)

व्याख्या— मध्यमानामिकाभ्याम् अनुलोमतः प्रदक्षिणतो रेखाद्वयं तन्मध्ये अङ्गुष्ठेन विलोमतः अप्रदक्षिणतः एकां रेखां रचयेत् । एवं धृतत्रिपुण्ड्रो रुद्र इत्युक्तत्वात्, पूर्वापेक्षया विशेष इत्यर्थः ॥३७॥

Two lines are to be marked with the middle and ring fingers from left to right and one line between them should be drawn with the thumb from right to left. He who has put

on 'tripuṇḍra' in this way, is said to be Rudra. This has some speciality when compared to the previous one. (37)

व्याख्या— अथ तल्लक्षणं कथयति —

Then the author gives its (tripuṇḍra's) features —

ऋजु श्वेतमनुव्याप्तं स्निग्धं श्रोत्रप्रमाणकम् ।
एवं सल्लक्षणोपेतं त्रिपुण्ड्रं सर्वसिद्धिदम् ॥३८॥

The 'tripuṇḍra' which is straight, bright, unbroken, thick and of the length between the ears and which is thus endowed with good features, is the one which brings all welfare. (38)

व्याख्या— अथास्य त्रिपुण्ड्रस्य महत्त्वं सूचयति —

Then the author reveals through two verses the greatness of 'tripuṇḍra'—

प्रातःकाले च मध्याह्ने सायाह्ने च त्रिपुण्ड्रकम् ।
कदाचिद्भस्मना कुर्यात् स रुद्रो नात्र संशयः ॥३९॥
एवंविधं विभूत्या च कुरुते यस्त्रिपुण्ड्रकम् ।
स रौद्रधर्मसंयुक्तस्त्रयीमय इति श्रुतिः ॥४०॥

He who applies 'tripuṇḍra' with Bhasma once in the morning, midday and evening, is indeed Rudra; there is no doubt about it. He who marks 'tripuṇḍra' of this type by Bhasma, is associated with Rudra's religion and the Śruti says that he is made up of Veda. (39-40)

व्याख्या— यो विभूत्या च भस्मना एवंविधं ऋजुश्वेतादिसल्लक्षणोपेतं त्रिपुण्ड्रकं कुरुते, स रौद्रधर्मसंयुक्तो रुद्रसम्बन्धी यो धर्मः शिवाचारः तेन संयुक्तः सन् त्रयीमयो वेदत्रयस्वरूप इति श्रुतिः, “य इदं त्रिपुण्ड्रं धरते स वेदत्रयधारी भवति, स सन्ततं त्रेताग्निर्भवति स पुष्करत्रय स्नातो भवति । यस्त्रिपुण्ड्रधारी

पुरुषः स रुद्रः स परमेष्ठी, य इदं त्रिपुण्ड्रं धृतवन्तं पुरुषं पश्यति स सर्वपापेभ्यो विनिर्मुक्तो भवति स सर्ववेदाध्ययनजन्यफलवान्” इति वृद्धजाबालादिबहुश्रुति-सिद्धोऽयमर्थः। तस्मात् प्रातरादिकालत्रये कदाचित् त्रिपुण्ड्रं यः कुर्यात्, स रुद्रः शिव एव न संशयः इत्यर्थः।।३९-४०।।

He who with Bhasma marks ‘tripuṇḍra’ of such features, i.e., of such good features as straightness, brightness, etc., is associated with Rudra’s religion, that religion connected with Rudra in the sense of that which is connected with Śaiva practices. Being associated with that, he possesses the three Vedas, i.e., becomes one of the nature of three Vedas. This is the sense emerging from this statement of Vṛddhajābālaśruti, etc.: “Ya idam tripuṇḍram, etc.”, which means – “He who bears this ‘tripuṇḍra’ is the one who bears three Vedas, i.e., he becomes a regular nourisher of three fires; he gets the merit of taking bath in three holy places. That person who bears ‘tripuṇḍra’ is Rudra; he is Parameṣṭhin. He who sees a person bearing ‘tripuṇḍra’, becomes relieved of all sins; he gets the fruits of the study of all Vedas.” Hence, once in three times, morning, etc., if he applies ‘tripuṇḍra’, he is undoubtedly Rudra, Śiva himself. (39-40)

Notes : “य इदं त्रिपुण्ड्रं....” (Vṛ. Jā. U. ?). “त्रयीमयः” — It is said that he who marks himself with ‘tripuṇḍra’ becomes one of the nature of three Vedas. This is because ‘tripuṇḍra’ itself stands for three Vedas: “ऊर्ध्वपुण्ड्रं भवेत् साम मध्यपुण्ड्रं त्रियायुषम्।” (Bṛ. Jā. U., 5.1). Here त्रियायुषम् = याजुषमित्यर्थे यायुषमिति वर्णव्यत्ययः। मध्यस्थतिर्यक्पुण्ड्रं संहितापदक्रमविशिष्टं त्रियायुषं विद्धीत्यर्थः। अधःस्थतिर्यक्पुण्ड्रे तु ऋग्वेददृष्टिः कर्तव्येत्यध्याहार्यम्।। (Śrī Upaniṣad – Brahma – Yogin’s commentary on. Bṛ. Jā. U., P. 111). This is fully presented in the following Āgama statement: ऊर्ध्वपुण्ड्रं भवेत् साम मध्यपुण्ड्रं यजुषि च। अधःपुण्ड्रमृचः साक्षात्स्मात्पुण्ड्रं त्रियायुषम्।। (Candra J.Ā., kri. pā., 6.58) — “The upper ‘puṇḍra’ (line) stands for sāmaveda, the middle ‘puṇḍra’ for Yajurveda and the lower ‘puṇḍra’ for R̥gveda.” The statement from Vṛddhajābālopaniṣad

is not traceable to its original. Bhasma – (tripuṇḍra) – dhāranaphala has been presented more or less on the same lines in the following statements of Śruti : (1) तं प्रजापतिरब्रवीद् यथैवेश्वरस्य माहात्म्यं तथैव त्रिपुण्ड्रस्येति विष्णुराह।” (Bṛ. Jā.U., 7.10-12) - “Prajāpati told him (Janaka) that the greatness of ‘tripuṇḍra’ is the greatness of Íśvara”. The same is told by Viṣṇu to Paippalāda. (2) “त्रिपुण्ड्रं भस्मना करोति यो विद्वान् ब्रह्मचारी गृही वानप्रस्थो यतिर्वा स महापातकोपपातकेभ्यः पूतो भवति। स सर्वान् वेदानधीतो भवति। स सर्वान् देवान् ध्यातो भवति। स सर्वेषु तीर्थेषु स्नातो भवति। स सकलरुद्रमन्त्रजापी भवति। न स पुनरावर्तते न स पुनरावर्तते।।” (Jā. U., 22); See also Kā. Ā., Ru. U., 9; Bṛ. Jā. U., 7.14) — “The wise person who marks himself with ‘Bhasmatripuṇḍra’, be he a celebate, a householder, one retired to forest (vānaprastha) or a sanyāsin, becomes purified from major and minor sins. He gets the merit of the study of all Vedas. He attains the fruit of meditating upon all gods. He gets the merit of taking bath in all holy places (waters). He acquires the reward of muttering all the ‘Rudramantras’. He will never take birth again; he will never take birth again (he gets liberated)”. Candra J.Ā. speaks of the same rewards of ‘Bhasmatripuṇḍradhāraṇa’: “भस्मज्योतिः समाम्नातमवश्यं तस्य धारणात्। संसारसागरं तीर्त्वा कैवल्यफलमश्नुते।। भस्मसंधारणादेव सर्वतीर्थफलं भवेत्। भस्मसंधारणात् सर्वं भस्मीभवति किल्बिषम्।। भस्मेदं शाम्भवं ज्योतिस्तदध्यानाद् ध्यात ईश्वरः। भस्मसन्दर्शनादेव शिवदर्शनमश्नुते।।” (kri. pā., 6. 64-66) – “Bhasma is said to be lustre; through its application, the devotee attains the fruits of liberation by crossing over the ocean of transmigration. By virtue of the application of Bhasma itself, there would be the rewards of visiting all holy places. By virtue of the application of Bhasma all sins would be reduced to ashes. This Bhasma is the lustre of Śambhu. Through meditation on it Śiva himself is meditated upon. Through the sight of Bhasma the devotee gets the vision of Śiva.”

व्याख्या— अथैतादृशं त्रिपुण्ड्रं कैर्धृतमित्यत्राह —

If it is asked as to who are those that apply this kind of ‘tripuṇḍra’ the answer is given here

ब्रह्मा विष्णुश्च रुद्रश्च देवाः शक्रपुरोगमाः।

त्रिपुण्ड्रं धारयन्त्येव भस्मना परिकल्पितम्।।४१।।

वसिष्ठाद्या महाभागा मुनयः श्रुतिकोविदाः ।
धारयन्ति सदाकालं त्रिपुण्ड्रं भस्मना कृतम् ॥४२॥

Brahman, Viṣṇu, Rudra, gods headed by Indra apply ‘tripuṇḍra’ with Bhasma. The great souls, Vasiṣṭha, etc., and the sages who are well-versed in Vedic lore always apply ‘tripuṇḍra’ with Bhasma. (41-42)

व्याख्या— स्पष्टम् ॥४१-४२॥ It is clear. (41-42)

व्याख्या— अथेदं कुत्र विहितमित्यत्राह —

It is now said as to where it is prescribed —

शैवागमेषु वेदेषु पुराणेष्वखिलेषु च ।
स्मृतीतिहासकल्पेषु विहितं भस्मपुण्ड्रकम् ॥
धारणीयं समस्तानां शैवानां च विशेषतः ॥४३॥

‘Bhasmatripuṇḍra’ is prescribed in the Śaivāgamas, Vedas, all the Purāṇas, Smṛtis, Itihāsas and Kalpa. It is prescribed to be applied; it is for all and especially for the Śaivas. (43)

व्याख्या— कल्पेषु कल्पसूत्रेष्वित्यर्थः । शिष्टं स्पष्टम् ॥४३॥

‘Kalpas’ means ‘Kalpasūtras’. The rest is clear. (43)

Notes : Kalpasūtras is the name given to four types of works called Śrautasūtras, Gṛhyasūtras, Dharmasūtras and Sulvasūtras. ‘Kalpa’ is one of the six Vedāṅgas.

व्याख्या— अथानेन त्रिपुण्ड्रधारणेन सकलपापक्षय इत्युक्त्वा भस्मधारणस्थलं समापयति—

Then saying that all sins are exhausted by this ‘tripuṇḍra-dhāraṇa’, the author concludes the Bhasmadhāraṇasthala—

नास्तिको भिन्नमर्यादो दुराचारपरायणः ।
भस्मत्रिपुण्ड्रधारी चेन्मुच्यते सर्वकिल्बिषैः ॥४४॥

He who applies ‘tripuṇḍra’ with Bhasma, whether he is a heterodox person, has transgressed the limits of decency or has been engaged in bad conduct, becomes free from all sins. (44)

व्याख्या— वेदविरुद्धाचारनिष्ठो नास्तिकः शरीरेन्द्रियबुद्धिव्यतिरेकेण कश्चिदात्मा नास्तीति वदन् चार्वाकादिः । अत एव दुराचारपरायणस्तादृशोऽपि भस्मत्रिपुण्ड्रधारी चेत्, सर्वकिल्बिषैः समस्तपापैर्मुच्यते इत्यर्थः ॥४४॥

इति भस्मधारणस्थलम् ।

‘Nāstika’ (heterodox person) is he who is given to religious practices which are opposed to Veda. He is Cārvāka or the like who is of the view that there is no Ātman apart from the body, the senses or intellect. That is why he is absorbed in bad practices. Even such a person, provided he applies ‘tripuṇḍra’ with Bhasma, is relieved of all sins. (44)

Bhasmadhāraṇasthala ends

Notes : The very name ‘Bhasma’ is significant, as already explained earlier. This is emphasised in all the Śaiva lores: “भक्षणात् सर्वपापानां भस्मेति परिकीर्तितम्” (Śiva U., 5.12) “भस्मसन्धारणात् सर्वं भस्मीभवति किल्बिषम्” (Candra J.Ā., kri.pā.6.65).

अथ रुद्राक्षधारणस्थलम् - (७)

व्याख्या— अथ रुद्राक्षधारणस्थलं निरूपयति —

Rudrākṣadhāraṇasthala - (7)

Then the author presents Rudrākṣadhāraṇasthala —

भस्मना विहितस्नानस्त्रिपुण्ड्राङ्कितमस्तकः ।
शिवार्चनपरो नित्यं रुद्राक्षमपि धारयेत् ॥४५॥

The devotee who has taken bath with Bhasma, who has marked his forehead with Bhasmatripunḍra and who is engaged in the worship of Śiva, should always wear the Rudrākṣas (beads). (45)

व्याख्या— मस्तको ललाट इत्यर्थः। शिष्टं स्पष्टम् ॥४५॥

‘Mastaka’ means the forehead. The rest is clear. (45)

व्याख्या— किमनेन प्रयोजनमित्यत्राह –

It is said here as to what is use of this (Rudrākṣa-dhāraṇa) –

रुद्राक्षधारणादेव मुच्यन्ते सर्वपातकैः।

दुष्टचित्ता दुराचारा दुष्प्रज्ञा अपि मानवाः ॥४६॥

By wearing the Rudrākṣas, even those men who are of wicked mind, who are of wicked practices or who are of wicked intentions, are relieved of all sins. (46)

व्याख्या— स्पष्टम् ॥४६॥ It is clear. (46)

Notes : “भक्तानां धारणं पापं दिवारात्रिकृतं हरेत्।” (Ru. Jā. U., 6) – ‘The wearing (of Rudrākṣas) removes the sin committed day and night in the case of devotees.’ “रुद्राक्षधारणात् सद्यः सर्वपापैः प्रमुच्यते।” (Ru. Jā. U., 44) – ‘With the wearing of Rudrākṣas one becomes immediately relieved of all sins.’

व्याख्या— नन्वेते रुद्राक्षाः कथमुत्पन्नाः ? कुत एतादृक् सामर्थ्यमित्यत्राह –

If it is asked as to how the Rudrākṣas originated and whence arose such a power, the answer is given here —

पुरा त्रिपुरसंहारे त्रिनेत्रो जगतां पतिः।

उदपश्यत् पुरां योगमुन्मीलितविलोचनः ॥४७॥

निपेतुस्तस्य नेत्रेभ्यो बहवो जलबिन्दवः।

तेभ्यो जाता हि रुद्राक्षा रुद्राक्षा इति कीर्तिताः ॥४८॥

रुद्रनेत्रसमुत्पन्ना रुद्राक्षा लोकपावनाः।

Once in the past, on the occasion of destruction of three cities, Triṇetra (Śiva with three eyes), the Lord of worlds, opened widely the three eyes and gazed intently at the concord of the (three) cities. From his eyes profuse drops of tears fell. From them the Rudrākṣas were born and they are called Rudrākṣas because they originated from Rudra’s eyes; Rudrākṣas are such as to make the people sacred. (47-49)

व्याख्या— पूर्वं त्रिपुरसंहारे जगतां पतिः विश्वपतिः त्रिनेत्रः सोम-सूर्याग्निनयनः शिवः उन्मीलितविलोचनः संहारकाल एव ललाटनेत्रस्योन्मेषात् विकसितनेत्रत्रयः सन् पुरां त्रिपुराणां योगं सम्बन्धम् उदपश्यद् ऊर्ध्वं दृष्टवान्। तस्य नेत्रेभ्यो बहवो जलबिन्दवः उदककणाः निपेतुः भूमौ पतिताः। तेभ्यो जलबिन्दुभ्यो रुद्राक्षा जाताः। हि यस्मात् कारणाद् रुद्रनेत्रसमुत्पन्नास्तस्मात् कारणाद् रुद्राक्षा इति कीर्तितास्तत एव लोकपावना इत्यर्थः। “अत्र पुरा त्रिपुरवधायोन्मीलिताक्षोऽहं तेभ्यो जलबिन्दवो भूमौ पतितास्ते रुद्राक्षा जाताः सर्वानुग्रहार्थाय। तेषां नामोच्चारणेन दशशतगोदानफलं भवति, दर्शनस्पर्शनाभ्यां द्विगुणं त्रिगुणं फलं भवति। अत ऊर्ध्वं वक्तुं न शक्यम्” इति बृहज्जाबालादिश्रुतिः ॥४७-४९॥

In the past, on the occasion of destruction of three (aerial) cities, Triṇetra, ‘Śiva’ with three eyes in the form of the moon, sun and fire, opened his eyes, i.e., at the time of destruction (of cities) itself, he opened his eyes with his eye in the forehead also opened. ‘Purām yoga’ means the communion of three (aerial) cities. He looked up at them. Then from his (three) eyes, profuse drops of tears (jala-bindavaḥ) fell on the ground. From those drops of tears,

Rudrākṣas were born. It was because they originated from Rudra's eyes that they are spoken as 'Rudrākṣas'. That is why they are such as to make the people sacred. This is according to the Bṛhajjābāla and other Śrutis which say "Atra purā tripuravadhāyonmilitākṣo'ham, etc.," which means – "Here once upon a time, I opened my (three) eyes to destroy the three cities. From them tears fell on the ground. They became the Rudrākṣas for the favour of all. Through the uttering of their name, there arises the fruit of offering ten hundred cows. Through their sight and touch, the fruit will be twice and thrice more than that. It cannot be said beyond that." (47-49)

Notes : The Śruti statement quoted in the commentary (Bṛ.Jā. U.) is actually from Rudrākṣajābālopaniṣad. The statement is as follows: "त्रिपुरवधार्थमहं निमीलिताक्षोऽभवम्। तेभ्यो जलबिन्दवो भूमौ पतितास्ते रुद्राक्षा जाताः। सर्वानुग्रहार्थाय तेषां नामोच्चारणमात्रेण दशगोप्रदानफलं दर्शनस्पर्शानाभ्यां द्विगुणफलमत ऊर्ध्वं वक्तुं न शक्नोमि।" (Ru. Jā. U., 2). There is a second version of this account in Ru. Jā. U.: "दिव्यवर्षसहस्राणि चक्षुरुन्मीलितं मया। भूमावक्षिपुराभ्यां तु पतिता जलबिन्दवः। तत्राश्रुबिन्दवो जाता महारुद्राक्षवृक्षकाः। स्थावरत्वमनुप्राप्य भक्तानुग्रहकारणात्।" (4-5). Similar is the account of Candra J.Ā. (see below). In Bṛ. Jā. U., the account is very brief as : "रुद्रस्य नयनादुत्पन्ना रुद्राक्षा इति लोके ख्यायन्ते। सदाशिवः संहारं कृत्वा संहाराक्षं मुकुलीकरोति तन्नयनाज्जता रुद्राक्षा इति होवाच। तस्माद्रुद्राक्षत्वमिति।" (7. 16) – "Rudrākṣas are known in the world as born from the eyes of Rudra (Śiva). After destroying the cities, Sadāśiva closed his eye of destruction. From that eye, Rudrākṣas were born. So he (i.e., Kālāgnirudra) said. Hence is their 'Rudrākṣatva' (name Rudrākṣa)." Candra J.Ā. gives another version of this account : "त्रिपुराणां वधार्थाय विभुना शम्भुना पुरा। उन्मीलितानि चक्षूषि दिव्यं वर्षसहस्रकम्। उभाभ्यां चारुपक्ष्मभ्यां पतिता जलबिन्दवः। त एव बिन्दवो जाता महारुद्राक्षवृक्षकाः। स्थावरत्वमनुप्रापुर्भक्तानुग्रहकारणात्।" (kri. pā., 7.4-5) – "In order to destroy the three cities (of the demons), Lord Śambhu, once upon a time, opened his eyes for a thousand divine years. From both the charming lids of each of those eyes, drops of tears fell. Those drops of tears themselves became big Rudrākṣa trees. Then they (the trees) became regularly established for the favour

of the devotees." These accounts about the origin of Rudrākṣas differ in details. Ru. Jā. U. tells that the Rudrākṣas were born from the tears which fell from the closed eyes of Rudra when he was concentrating on the task of destroying the three aerial cities of the demons. Bṛ. Jā. U. speaks of the Rudrākṣas as born from the Samhārākṣa or the Agninetra (the third eye on the forehead) of Śiva, when he closed that eye after destroying the cities. According to the second account of the Ru. Jā. U. and the accounts of the Candra J.Ā., and S.S., Rudrākṣas were born from the tears which fell from the opened eyes (all the three eyes) of Śiva on the occasion of the destruction of the cities. The point to be noted is that Rudrākṣas are called so because they were born from Rudra's eyes (akṣiṇi). This accounts for the sacredness of the Rudrākṣas also.

व्याख्या— एवं रुद्रेत्रसमुत्पन्नत्वात् तत्कलाभेदेनाष्टत्रिंशत्प्रकारेणोत्पत्तिं भजन्त इत्याह—

It is said that Rudrākṣas get their birth as belonging to thirty-eight varieties in accordance with the difference in the 'Kalās' (digits) of those eyes of Rudra (sun, moon and fire – Sūrya, Candra and Agni), since they are said above as born from the eyes of Rudra —

अष्टत्रिंशत्प्रभेदेन भवन्त्युत्पत्तिभेदतः ॥४९॥

They (Rudrākṣas) are of thirty-eight varieties in accordance with the difference in their origin. (49)

व्याख्या— स्पष्टम् ॥४९॥ It is clear. (49)

व्याख्या— अथ कस्मात्त्रेतात् कियन्त उत्पन्ना इत्यात्राह —

It is said here as to from which eye how many of them were born —

नेत्रात्सूर्यात्मनः शम्भोः कपिला द्वादशोदिताः ।

श्वेताः षोडश सञ्जाताः सोमरूपाद्विलोचनात् ॥५०॥

**कृष्णा दशविधा जाता वह्निरूपाद्विलोचनात् ।
एवमुत्पत्तिभेदेन रुद्राक्षा बहुधा स्मृता ॥५१॥**

From Śambhu's eye of the form of Sūrya twelve tawny varieties were born. Sixteen white varieties originated from his eye of the form of Candra. Ten black varieties arose from his eye of form of Agni. Thus Rudrākṣas are regarded as multifarious in accordance with the difference in their origin. (50-51)

व्याख्या— शिवस्य सूर्यात्मनो नेत्रात् कपिलाः कपिलवर्णा द्वादश द्वादशभेदवन्तो रुद्राक्षा उदिता, उत्पन्ना इत्यर्थः, सूर्यनेत्रस्य तपिन्यादि-द्वादशकलात्मकत्वात् । सोमरूपाद्विलोचनात् चन्द्रनयनात् श्वेताः शुभ्रवर्णाः षोडश षोडशभेदवन्तः सञ्जाता उत्पन्नाः, तन्नेत्रस्यामृतादिषोडशकलात्मकत्वात् । वह्निरूपाद्विलोचनाद् वह्निनयनात् कृष्णाः कृष्णवर्णाः दशविधाः दशभेदवन्तः जाता उत्पन्नाः, तन्नेत्रस्य धूम्रार्चिःप्रभृतिदशकलात्मकत्वात् । एवमुत्पत्तिभेदेन रुद्राक्षा बहुधा बहुविधाः स्मृता इत्यर्थः ॥५०-५१॥

From Śiva's eye of the form of Sūrya, twelve tawny-coloured varieties of Rudrākṣas arose, i.e., were born, because the eye in the form of Sūrya is made up of twelve digits, Tapinī, etc. From the eye in the form of Soma (Candra), sixteen white-coloured varieties of Rudrākṣas originated, because the eye in the form of Candra is consisting in sixteen digits, Amṛtā, etc. From the eye in the form of Agni, ten black coloured varieties of Rudrākṣas were born, because the eye in the form of Agni is made up of ten digits, Dhūmrā' etc. Thus in accordance with the difference in their origin, Rudrākṣas are multifarious. (50-51)

Notes : The twelve 'kalās' of Sūrya-netra are : 1. Tapinī 2. Tāpinī, 3. Dhūmrā, 4. Marīcī, 5. Jvalinī, 6. Rucī, 7. Suṣumnā, 8. Bhogadā, 9. Viśvā, 10. Bodhinī, 11. Dhāriṇī and 12. Kṣamā. The sixteen 'kalās' of Candra-netra are : 1. Amṛtā, 2. Mānadā, 3. Pūṣā, 4. Tuṣṭi, 5. Puṣṭi, 6. Rati, 7. Dhṛti, 8. Śālinī, 9. Candrikā,

10. Kānti, 11. Jyotsnā, 12. Śrī, 13. Pṛiti, 14. Agadā, 15. Pūrṇā and 16. Pūrṇāmṛtā. The ten 'kalās' of Agni-netra are: 1. Dhūmrā, 2. Arciṣ, 3. Ūṣman, 4. Jvalinī, 5. Jvālinī, 6. Viṣhulīnginī, 7. Suśrī, 8. Surūpā, 9. Kapilā and 10. Havyakavyavahā. It may be noted here that this account about the thirty-eight varieties of Rudrākṣas depending on the difference in the number of 'kalās' of Sūrya-netra, etc., of Rudra cannot be traced to any earlier sources, either the available Upaniṣads or Śaivāgamas. There are other accounts of varieties in Śrutis and Āgamas. For instance Ru. Jā. U. gives two classifications of Rudrākṣas; according to the first classification they are threefold as Śreṣṭha (Uttama), Madhyama and Adhama depending on their sizes; according to the second, they are fourfold as Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra depending on their colours: (1) "धत्रीफलप्रमाणं यच्छ्रेष्ठमेतदुदाहृतम् ॥ बदरीफलमात्रं तु मध्यमं प्रोच्यते बुधैः । अधमं चणमात्रं स्यात् प्रक्रियैषा मयोच्यते ॥" (Ru. Jā. U., 8-9) — "That Rudrākṣa which is of the size of Āmalaka (Āvalā, Nelli in Kannaḍa – Emblic Myrobalan) fruit, is Uttama (best). That which is of the size of Badari (Ber, Bāri in Kannaḍa - Jujube) fruit, is Madhyama (middle variety). Adhama (low variety) is that which is of the size of Caṇaka (caṇā, kaḍale in Kannaḍa – chickgram)". (2) "ब्राह्मणा क्षत्रिया वैश्याः शूद्राश्चेति शिवाज्ञया । वृक्षा जाताः पृथव्यां तु तज्जातीयः शुभाक्षिकः ॥ श्वेतास्तु ब्राह्मणा ज्ञेयाः क्षत्रिया रक्तवर्णकाः । पीता वैश्यास्तु विज्ञेयाः कृष्णाः शूद्रा उदाहृताः ॥" (Ru. Jā. U., 10-11) — "On Śiva's ordination, four kinds of (Rudrakṣa) trees called Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra were born on the earth. To their species belong the auspicious Rudrākṣas. The white ones are known as Brāhmaṇas, the red coloured ones are Kṣatriyas, the yellow ones are Vaiśyas and the black ones Śūdras." Both these accounts are found in Candra J.Ā.; they verbally agree with the account found in Ru. Jā. U. (Vide, kri.pā., 7.9-12). There is another classification of Rudrākṣas both in Ru.Jā.U. and Candra J.Ā. as Uttama and Madhyama on the basis of having respectively a natural hole and a man-made hole: "स्वयमेव कृतद्वारं रुद्राक्षं स्यादिहोत्तमम् । यत्तु पौरुषयत्नेन कृतं तन्मध्यमं भवेत् ॥" (Ru. Jā. U., 14-15; Candra J.Ā., kri. pā. 7.15)

(व्या०) अथ धार्यरुद्राक्षलक्षणमाह —

Then the author says about the characteristics of the Rudrākṣas which are fit to be worn —

अच्छिद्रं कनकप्रख्यमनन्यधृतमुत्तमम् ।

रुद्राक्षं धारयेत् पाज्ञः शिवपूजापरायणः ॥५२॥

A wise person who is engaged in the worship of Śiva should wear a good Rudrākṣa which is free from holes, which has golden hue and which is not worn by others. (52)

व्याख्या— अच्छिद्रमकृमिचुम्बितमित्यर्थः । शिष्टं स्पष्टम् ॥५१॥

‘Free from holes’ (acchidram) means ‘not eaten by worms’. The rest is clear. (52)

Notes : Ru. Jā. U. and Candra J.Ā. speak of the Rudrākṣas which are fit to be worn and those which are to be rejected: “समाः (ताम्राः) स्निग्धा दृढाः स्थूला कण्टकैः संयुता शुभाः । क्रिमिदष्टं छिन्नभिन्नं कण्टकैर्हीनमेव च । व्रणयुक्तमयुक्तं (मवृत्तं) च षड् रुद्राक्षान् विवर्जयेत् ॥” (Ru. Jā. U., 13-14, Candra J.Ā., kri. pā., 7.14) – “Equal all round (coppery red), charming, hard, big-sized and thorny Rudrākṣas are auspicious. Those that are bitten by worms, broken, cleaven, not endowed with thorns, bruised and not round – these six kinds of Rudrākṣas are to be rejected.”

व्याख्या— अत्र कुत्र कथं कति धारणीया इत्यत्राह —

Here it is said as to where, how and how many are to be worn —

यथास्थानं यथावक्त्रं यथायोगं यथाविधि ।

रुद्राक्षधारणं वक्ष्ये रुद्रसायुज्यसिद्धये ॥५३॥

In accordance with the place (limb) of the body, with the number of faces of them, with the relation and with the Śāstra, I tell you about the wearing of Rudrākṣas for the attainment of union with Rudra. (53)

व्याख्या— स्पष्टम् ॥५३॥ It is clear (53)

व्याख्या— प्रतिज्ञाय स्थानं संख्यां चाह —

Having thus made the promise, the author speaks of the place and number (of Rudrākṣas) —

शिखायामेकमेकास्यं रुद्राक्षं धारयेद् बुधः ।

द्वित्रिद्विदशवक्त्राणि शिरसि त्रीणि धारयेत् ॥५४॥

षट्त्रिंशद्धारयेन्मूर्ध्नि नित्यमेकादशानान् ।

दशसप्तपञ्चवक्त्रान् षट् षट् कर्णद्वये वहेत् ॥५५॥

षडष्टवदनान् कण्ठे द्वात्रिंशद्धारयेत् सदा ।

पञ्चाशद्धारयेद् विद्वान् चतुर्वक्त्राणि वक्षसि ॥५६॥

त्रयोदशमुखान् बाह्वोर्धरेत् षोडश षोडश ।

प्रत्येकं द्वादश वहेन्नवास्यान् मणिबन्धयोः ॥५७॥

चतुर्दशमुखं यज्ञसूत्रमष्टोत्तरं शतम् ।

धारयेत् सर्वकालं तु रुद्राक्षं शिवपूजकः ॥५८॥

In the lock of hair on the crown of head (śikhāyām), one Rudrākṣa of one face should a wise man wear. On the head three Rudrākṣas of two, three and twelve faces should be worn. On the crest thirty-six Rudrākṣas of eleven faces should be worn. In both the ears six Rudrākṣas each of ten, seven and five faces should be worn. In the neck, thirty-two Rudrākṣas of six and eight faces should be borne. On the chest, fifty Rudrākṣas of four faces should be put on. In each of the arms, sixteen Rudrākṣas of thirteen faces should be tied. In each of fore-arms, twelve Rudrākṣas of nine faces should be worn. One hundred and eight Rudrākṣas of fourteen faces should be the Yajñasūtra (Yajñopavīta). Thus the Rudrākṣas should a devotee of Śiva wear at all times. (54-58)

व्याख्या— अत्र दशसप्तपञ्चवक्त्रान् षट् षट् कर्णद्वय इत्यत्र दशमुखं द्वयं पञ्चमुखं द्वयं सप्तमुखं द्वयम् एवं षट् षट् कर्णद्वये धारणीयमित्यर्थः, “समं स्यादश्रुतत्वात्” इति न्यायात्, “षट् षट् कर्णयोरेकमेकम्” इति रुद्राक्ष-जाबालश्रुतेः। एकमेकं वा कर्णद्वये धारयेत्। एवं कण्ठेऽपि षडष्टवदनान् समत्वेन धारयेदिति। शिष्टं स्पष्टम्। अयं भावः – शुद्धमिश्रसंकीर्णभुवनाधीश-शिवाष्टविद्येश्वरशतरुद्रसंख्यातयज्ञोपवीतधारणेन भुवनाध्वशुद्धिः; वर्णसंख्यात-वक्षोमालया वर्णाध्वशुद्धिः, पदसंख्यातमणिबन्धबाहुकण्ठमालया पदाध्वशुद्धिः, षडङ्गपञ्चब्रह्मप्रणवमन्त्रसंख्यातकर्णाभरणेन मन्त्राध्वशुद्धिः, शिवशक्त्यात्मक कर्णाभरणेन वा तत्त्वसंख्यातमस्तकमालया तत्त्वाध्वशुद्धिः, अष्टत्रिंशत्कलापूर्ण-सोमसूर्याग्निलक्षणशिरोरन्ध्रमालया कलाध्वशुद्धिः। एवंपरिषडध्वकारणीभूत-परशिवब्रह्ममयशिखागतैकरुद्राक्षधारणेन परशिवस्वरूप एव, “यो रुद्राक्षं धत्ते स सत्यं परमः शिवः स सत्यं परमः शिवः” इति श्रुतेः॥५४-५८॥

Here when it is said that six Rudrākṣas of ten, seven and five faces should be worn in the two ears, it means that two Rudrākṣas of ten faces, two of seven faces and two of five faces, in all six should be worn in each of the ears. This is according to the maxim, “Samam syādaśrutatvāt” meaning “Equal, if otherwise not prescribed.” According to the Rudrākṣajābālaśruti, “Ṣaṭ ṣaṭ karṇayorekamekam”, optionally one Rudrākṣa each can be worn in the ears. Similarly in the neck, the Rudrākṣas of six and eight faces should be equally worn. The rest is clear. This is the import: Through the wearing of Yajñopavīta with Rudrākṣas of the pure, mixed and intermingled sets of numbers of Bhuvanādhiśa, Śiva, eight Vidyeśvaras, hundred Rudras, there would be purification of Bhuvanādhvan. Through the garland (of Rudrākṣas) of the number of Varṇas (56 letters in the alphabet) on the chest, there would be purification of ‘Varṇādhvan’. Through the garlands of the number of words (4 categories of word – Nāma, Ākhyāta, Upasarga and

Nipāta) worn on the fore-arm, arms and neck, there would be purification of ‘Padādhvan’. Through the garlands of Rudrākṣas of the numbers of six Aṅgas (Vedāṅgas), five Brahmans (Sadyojāta, Vāmadeva, etc.) and Praṇava worn as ornaments of ears, there would be purification of ‘Mantrādhvan’. Through ornaments of Rudrākṣas for the ears made up of numbers of Śiva and Śaktis or through the garlands of numbers of principles (Tattvas, either twenty-five or thirty six), there would be purification of ‘Tattvādhvan’. Through the garland of Rudrākṣas which is made up of numbers equal to thirty-eight digits (kalās) of the three eyes of Rudra in the form of Soma, Sūrya and Agni and which is worn on ‘Śīrorandhra’ (Brahmarandra), there would be purification of ‘Kalādhvan’. Through the wearing of one Rudrākṣa in the ‘śikhā’ which is the station of Paraśivabrahman who is the cause for the six Adhvans of the aforesaid nature, one becomes Śiva in form, according to the Śruti statements, “Yo rudrākṣam dhatte sa satyam paramaḥ śivaḥ”, meaning, “he who wears the Rudrākṣa is, indeed the Supreme Śiva”. (54-58)

Notes : “षट् षट् कर्णयोरेकमेकम्” – This is not found in the available text of Ru. Jā. U. “यो रुद्राक्षं धत्ते स सत्यं परमः शिवः स सत्यं परमः शिवः” – the source is not known. Br. Jā.U., Ru. Jā. U., Si. Śi. U., Candra J.Ā and Kā. Ā. give details as regards the places on the body and number of Rudrākṣas to be worn in those places. The accounts agree in some details and vary in some details. When compared with these, still more differences are noticed. Ru. Jā. U. speaks of one Rudrākṣa in the Śikhā, sixteen in each of the arms and twelve each in the fore-arms. In these cases Candra J.Ā., Kā. Ā., Ma. Ā. and S. S. agree with Ru. Jā. U. As regards the garland of one hundred and eight Rudrākṣas to be worn as Yajñopavīta, Ru.Jā. U., Candra J.Ā., Kā. Ā., Ma. Ā and S.S. agree. The differences are: Ru. Jā. U., Candra J.Ā., Kā. Ā. and Ma.Ā. speak of thirty Rudrākṣas to be worn on the head, while S.S. speaks of only three. ‘Mūrdhanya’ (crest) is mentioned in S.S. and thirty-

six Rudrākṣas are to be worn there. Ru. Jā. U. does not mention this place; nor do Candra J.Ā., Ma. Ā and Kā. Ā.; Br. Jā. U. mentions this place and prescribes forty Rudrākṣas to be worn there. As regards 'Kaṅṭha' (gala), Ru. Jā. U., Kā. Ā. and Ma. Ā. prescribe thirty-six Rudrākṣas, while Br. Jā. U., Candra J.Ā. and S.S. prescribe thirty-two. While Br. Jā. U., Ru. Jā. U., Si. Śi. U. and Candra J.Ā. do not mention chest in this connection, S.S. mentions fifty Rudrākṣas to be worn on the chest. Ru. Jā. U. and Candra J.Ā. speak of two, three or five garlands of Rudrākṣas to be worn from the neck downwards. Naturally these Rudrākṣas occupy the region of chest also. While Br. Jā. U. mentions twelve Rudrākṣas each for the two ears, S.S. mentions six each. Ru. Jā. U. and Candra J.Ā. do not mention this at all. While Ru. Jā. U., Ma. Ā., Candra J.Ā. and Kā. Ā. speak of five hundred Rudrākṣas for the 'skandha' (shoulders), S.S. does not refer to this item. Br. Jā. U. mentions six Rudrākṣas each in connection with thumbs (aṅguṣṭhas), while other sources do not mention. (See Br. Jā. U., 17.17; Ru. Jā. U., 17-22; Si. Śi. U., p. 382; Candra J.Ā., kri. pā., 7.18-22; Kā. Ā., kri. pā., 3.50-54; Ma. Ā. kri. pā., 2.17-18).

It may be noted here that Rudrākṣas of one to fourteen faces are mentioned in S.S. in connection with the places on the body where they are to be worn. In this connection, other sources do not mention the faces of the Rudrākṣas. But Ru. Jā. U. and Candra J.Ā. mention them in connection with the places on the body where they are to be worn. In this connection other sources do not mention the faces of the Rudrākṣas. But Ru. Jā. U. and Candra J.Ā. mention them in connection with their respective fruits (phala). (Vide Ru. Jā. U., 27-42 and Candra J.Ā., kri. pā., 7.25-38).

व्याख्या— अथैवं रुद्राक्षधारणात् सर्वपापक्षय इत्याह —

Then it is said that all sins are exhausted by the wearing of Rudrākṣas —

एवं रुद्राक्षधारी यः सर्वकाले तु वर्तते ।

तस्य पापकथा नास्ति मूढस्यापि न संशयः ॥५९॥

Thus in the case of him who wears Rudrākṣas at all times, be he even a fool, there is no occasion for sin. There is no doubt about it. (59)

(व्या०) एवमुक्तप्रकारेण एषु स्थानेषु सदा रुद्राक्षधारिणो मूढस्यापि पापवार्ता नास्ति, कुतः पापसम्बन्ध इत्यर्थः ॥५९॥

Thus in the manner as told above, in the case of him who has worn the Rudrākṣas always in the places mentioned, be he even a fool, there is no occasion of sin at all. Whence can there be any relation with sin? (59)

Notes : “रुद्राक्षधारणात् सद्यः सर्वपापैः प्रमुच्यते” – says Ru. Jā. U., (44); also see Candra J.Ā., kri. pā. 7.39. This is explained in the next stanza.

व्याख्या— ननु क्षुद्रपापसम्बन्धो नास्तीत्युच्यते वा महापातकसम्बन्धो नास्तीत्युच्यते वेत्यत्राह—

If it is asked as to whether there would be no association with minor sin or there would be no association with great sins also, the answer is given here —

ब्रह्महा मद्यपायी च स्वर्णहृद् गुरुतल्पगः ।

मातृहा पितृहा चैव भ्रूणहा कृतघातकः ॥

रुद्राक्षधारणादेव मुच्यते सर्वपातकैः ॥६०॥

He who has killed a Brāhmaṇa, who is a drunkard, who has stolen gold, who has seduced Guru's wife, who has killed his mother, who has killed his father, who has killed the baby in the womb or who has killed his benefactor, is relieved of all his great sins by the mere wearing of Rudrākṣas. (60)

व्याख्या— अत्र सर्वशब्देनानुक्तपातकानि संगृहीतानीति बोध्यम् ॥ ६० ॥

Here by the word 'sarva' (all), it should be deemed that even the great sins which are not mentioned are understood. (60)

Notes : Ru. Jā. U. says: “सायं प्रातः प्रयुञ्जानोऽनेकजन्मकृतपापं नाशयति षट्सहस्रलक्षगायत्रीजपफलमवाप्नोति ब्रह्महत्यासुरापानस्वर्णस्तेयगुरुदारगमनतत्संयोगपात-केभ्यः पूतो भवति सर्वतीर्थफलमश्नुते....।” (49) —“He who uses (wears) the Rudrākṣas day and night gets the sins committed in several lives destroyed, attains the fruit of the ‘japa’ (muttering) of ‘Gāyatri-mantra’ six thousand lakh times, gets purified from the great sins like killing the Brāhmaṇa, drinking wine, stealing gold, seducing Guru’s wife, and related sins, gets the fruits of visiting all holy places....”

व्याख्या— अथ विशेषमाह —

Then some special points are told —

दर्शनात् स्पर्शनाच्चैव स्मरणादपि पूजनात्।

रुद्राक्षधारणाल्लोके मुच्यन्ते पातकैर्जनाः ॥६१॥

By the sight, touch, memory and worship of Rudrākṣas and by the wearing of Rudrākṣas, people in the world become freed from great sins. (61)

व्याख्या— स्पष्टम् ॥६१॥ It is clear. (61)

व्याख्या— अत्र जनशब्देन को वा विवक्षित इत्यत्राह —

Here it said as to who is intended by the word ‘jana’ (people) —

ब्राह्मणो वान्त्यजो वापि मूर्खो वा पण्डितोऽपि वा।

रुद्राक्षधारणादेव मुच्यते सर्वपातकैः ॥६२॥

The devotee, whether he is a Brāhmaṇa, a Śūdra, a fool or a learned person, is relieved of all great sins by the mere wearing of Rudrākṣas. (62)

व्याख्या— नन्वेन पापक्षयमात्रं वा, पुण्यमपि किञ्चिदस्ति वेत्यत्राह —

If it is asked as to whether there is only the exhaustion of sins or there is some merit also, the answer is given here —

गवां कोटिप्रदानस्य यत्फलं भुवि लभ्यते।

तत्फलं लभते मर्त्यो नित्यं रुद्राक्षधारणात् ॥६३॥

Whatever fruit that is obtained in the world in the case of offering a crore cows, that very fruit a human being attains certainly through the wearing of Rudrākṣas. (63)

व्याख्या— स्पष्टम् ॥६३॥ It is clear. (63)

Notes : This is delineated in Ru. Jā. U., Br. Jā. U. and Candra J.Ā. in different ways. For instance, it is said : “तद्गुद्राक्षे वाग्विषये कृते दशगोप्रदानेन यत्फलमवाप्नोति तत्फलमश्नुते। स एष भस्मज्योती रुद्राक्ष इति। यद्गुद्राक्षं करेण स्पृष्ट्वा धारणमात्रेण द्विसहस्रगोप्रदानफलं भवति एकादशरुद्रत्वं च गच्छति। तद्गुद्राक्षे शिरसि धार्यमाणे कोटिगोप्रदानफलं भवति।” (Br. Jā. U., 7.17) — “When Rudrākṣa is made the subject of speech, that fruit which can be obtained through the offer of ten cows can be obtained. That Rudrākṣa is the same as ‘Bhasmajyoti’. Through the wearing of Rudrākṣas by touching them with hand, the fruit will be equal to that fruit which is obtained through the offer of two thousand cows and the devotee could attain the state of eleven Rudras. When the Rudrākṣa is worn on the head, there will be the fruit equal to that which is obtained through the offer of a crore cows.” The same statement occurs in Ru. Jā. U., 48. The version in Candra J.Ā., (kri. pā. 7. 6-7) is : “श्रोत्रियाय सवत्साया धेनोर्दानेन यत्फलम्। तत्फलं लक्षगुणितं दर्शनाल्लभते नरः। पुनस्तु कोटिगुणितं फलं तत्स्पर्शनाद् भवेत्। तस्य कोटिशतं पुण्यं लभते धारणात् नरः।” — “Whatever fruit that accrues through the offer of a cow with its calf to a learned Brāhmaṇa, one lakh times the same accrues through the sight of Rudrākṣas. Through its touch again one crore times the same accrues. Further one crore times that accrues through the wearing of Rudrākṣas”.

व्याख्या— अस्यैतावन्मात्रमेव न, क्रियाभेदेनान्योऽपि चमत्कारोऽस्तीत्याह —

Not only this much about it, there is yet another miracle through a different action. This is told —

मृत्युकाले च रुद्राक्षं निष्पीड्य सह वारिणा ।
यः पिबेच्चिन्तयन् रुद्रं रुद्रलोकं स गच्छति ॥६४॥

He, who, at the time of death, squashes the Rudrākṣa and drinks it with water meditating on Rudra, would go to the world of Rudra. (64)

व्याख्या— एवं निश्चित्य ये भस्मरुद्राक्षधारिणः सन्ति, ते रुद्रा एवेत्याह —

Having thus decided, those who put on Bhasma and Rudrākṣa, are indeed Rudras. This is said —

भस्मोद्धूलितसर्वाङ्गा धृतरुद्राक्षमालिकाः ।
ये भवन्ति महात्मानस्ते रुद्रा नात्र संशयः ॥६५॥

Those great souls who have smeared themselves with Bhasma and who have worn the garlands of Rudrākṣas, are the Rudras. There is no doubt about this. (65)

व्याख्या— स्पष्टम् ॥६५॥ It is clear (65)

Notes : Compare “यस्य भस्म ललाटेऽस्ति कण्ठे लिङ्गं मदात्मकम् । रुद्राक्षधारणं देहे सोऽहं देवि न संशयः ॥” (Pāra. Ā., 1. 48) – “He who has Bhasma on his forehead, who wears the Śivaliṅga in his neck and who has the Rudrākṣas worn on his body, is myself (i.e. Śiva).”

व्याख्या— अथ भस्मरुद्राक्षधारणशून्येन द्विजेन विधीयमानं नित्यनैमित्तिकादिकं कर्मापि व्यर्थमित्याह —

Then it is said that the daily rites and occasional rites performed by a Dvija without wearing Bhasma and Rudrākṣa, are useless —

नित्यानि काम्यानि निमित्तजानि
कर्माणि सर्वाणि सदापि कुर्वन् ।
योऽभस्मरुद्राक्षधरो यदि स्याद्
द्विजो न तस्यास्ति फलोपपत्तिः ॥६६॥

For the Dvija, who, while always performing all the daily rites, rites for fulfilling desires and occasional rites, does not put on Bhasma and Rudrākṣas, there is no attainment of any fruit. (66)

व्याख्या— उपपत्तिः प्राप्तिरित्यर्थः ॥६६॥

‘Upapatti’ means ‘prāpti’, i.e., attainment. (66)

व्याख्या— तस्माद्वर्णाश्रमाचारनिष्ठेषु भस्मरुद्राक्षधर एक एव गरीयानित्याह —

Hence it said that among those who are devoted to the practices of Varṇas and Āśramas, he who puts on Bhasma and Rudrākṣas, is alone the best —

सर्वेषु वर्णाश्रमसंगतेषु
नित्यं सदाचारपरायणेषु ।
श्रुतिस्मृतिभ्यामिह चोद्यमानो
विभूतिरुद्राक्षधरः समानः ॥६७॥

इति श्रीषट्स्थलब्रह्मिणा शिवयोगिनाम्ना प्रणीते वीरशैवधर्मनिर्णये
श्रीसिद्धान्तशिखामणौ भक्तस्थले विभूतिरुद्राक्षधारणप्रसङ्गे
नाम सप्तमः परिच्छेदः समाप्तः ॥७॥

Among those who are devoted to Varṇas and Āśramas and who are engaged in religious practices, he who has put

on Bhasma and Rudrākṣas is alone praised by Śruti and Smṛti. (67)

Here ends the Seventh Chapter dealing with Vibhūtīdhāraṇasthala and Rudrākṣadhāraṇasthala coming under the Bhaktasthala in Śrī Siddhāntasīkhāmaṇi which declares Viraśaiva religion and which is composed by Śivayogin, who has attained Brahman through six Sthalas. (7)

व्याख्या— ब्राह्मणादिवर्णब्रह्मचर्याद्याश्रमसंयुतेषु सर्वेषु विषये इह लोके विभूतिरुद्राक्षधरः समानो भस्मरुद्राक्षधर एक एव श्रुतिस्मृतिभ्यां चोद्यमानः श्लाघनीयः ॥६७॥

इति रुद्राक्षधारणस्थलम् ।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीण-श्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां
सप्तमः परिच्छेदः समाप्तः ॥७॥

Among those who are devoted to Varṇas such as Brāhmaṇa, etc., and to Āśramas such as Brahmācārya, etc., he who is putting on Bhasma and Rudrākṣas, is alone praised by Śrutis and Smṛtis. (67)

Rudrākṣadhāraṇasthala ends

Here ends the Seventh Chapter in the commentary on Śrī Siddhāntasīkhāmaṇi called Tattvapradīpikā written by Śrī Maritoṇṭadārya, who is foremost among those who are learned in Vyākaraṇa, Mīmāṃsā and Nyāya. (7)



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 क्षेत्रक्षेत्रज्ञायोज्ञानं - (5.60) भ.गी. १३.२
 घृतकाठिन्यवन्मूर्तिः - (1.7) सू.गी.
 चत्वारि वाक्परिमिता - (5.39) ऋ. १.१६४.४५
 चन्द्रकान्ते यथा तोयं - (5.60) सि.शि. ५. ३६
 चन्द्रललाटाय कृत्ति - (5.77) अ.श्रु
 चातुर्वर्ण्यं मया सृष्टं - (5.40) भ.गी. ४.१३
 चिदात्मैव देवोऽन्तः - (5.39) ई.प्र. १.५७
 जीव ईशो विशुद्धा - (5.39)
 ज्ञाज्ञौ द्वावजावीशा - (5.47) श्वे.उ. १.९
 ज्ञानक्रियेच्छादि - (1.11) शि.सं.श्रु.
 ज्ञानं प्रधानं न तु कर्म - (5.21) अ.व.
 तत्सृष्ट्वा तदेवानुप्राविशत् - (5.39) तै.उ. २.६
 तथा शक्तिर्विमर्शात्मा - (5.39)
 सि.शि. २०.३८
 तदस्य तृतीयं जन्म - (5.54) ऐ.उ. ४.४
 तदा भवति शान्तात्मा - (5.60) दे.का. ५१
 तदिच्छयाऽभवत् - (5.39) सि.शि. २.१३
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 तम आसीत् - (5.39) ऋ. १०.१२९.३
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 तमेव शरणं गच्छ - (.....) भ.गी. २८.६२
 तस्माद् द्वयोरेव भवेत् - (5.21) अ.व.
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 न कर्माणि - (.....) अम.उ. २.१०३
 न क्रियारहितं ज्ञानं - (5.21) शि.र.
 नात्मनः परदेवता - (5.31) आ.
 नाभावो विद्यते सतः - (5.39) भ.गी. २.१६
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पुरा त्रिपुरवधायो - (7.47-48) रु.जा. १	शक्तो यया स शम्भु - (1.9) त.प्र. ३.
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