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Collected works of Dr. M. Sivakumara Swamy

Volume - I : Part – 2 : Paricchedas 8-14

(Dvitiyam Paricchedasaptakam)

of

Śrī Śivayogi Śivācārya's
Śrī Siddhāntaśikhāmaṇi
with Śrī Maritoṅṭadārya'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 Mahaswamiji 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 Vīraśaiva

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

religion and philosophy as delineated in Śrī Siddhāntasīkhāmaṇi.

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 second part here covers Paricchedas 8 to 14 (Dvitiya Paricchedasaptaka). *Paricchedas 8th and 9th* give an account of the rest of the eight Aṅgasthalas coming under Bhaktasthala (8th-1 and 9th-7). The *tenth Pariccheda* deals with nine Aṅgasthalas of the Māheśvarasthala. The *eleventh Pariccheda* has details of seven Aṅgasthalas coming under Prasādīsthala. The *twelfth Pariccheda* gives an account of five Aṅgasthalas belonging to Prāṇaliṅgi-sthala. The *thirteenth Pariccheda* contains details about four Aṅgasthalas of the Śaraṇasthala. The *fourteenth Pariccheda* covers four Aṅgasthalas of the Aikyasthala.

I offer my salutations to His Holiness Jagadguru Dr. Chandrasekhara Shivacharya Mahaswami 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> Sādākhya	Ki. Ā. - <i>Kiraṇa Āgama</i>
Ajit. Ā - <i>Ajita Āgama</i>	Kūrma P. - <i>Kūrma Purāṇa</i>
Atha. V. - <i>Atharva Veda</i>	Kai. U. - <i>Kaivalya Upaniṣad</i>
Atha. Śikh. U. - <i>Atharva Śikhā</i> Upaniṣad	Kri. Sā. - <i>Kriyā Sāra</i>
Atha. Śiras. - <i>Artharva Śira-</i> Upaniṣad	Gu. Vaṃ. Kā. - <i>Guru Vaṃśa</i> Kāvya
Atha. Śru. - <i>Artharvaśruti</i>	Gau. Kā. (Māṇḍūkya Kā) - Gaudapāda Kārikā (Māṇḍūkya Kārikā)
Anu. S.(Śiva. Sū) - <i>Anubhava</i> sūtra (Śivanubhava-sūtra)	Ca. Ba. Va. - <i>Cannabasavaṇṇa-</i> navara Vacanagaḷu
Abhi. va. - <i>Abhiyuktavacana</i>	Candra J.Ā. - <i>Candra Jñāna</i> Āgama
Amṛta B. U. (Bra. B.U.) - Amṛta Bindu Upaniṣad (Brahma Bindu Upaniṣad)	Chānd. U. - <i>Chāndogya</i> Upaniṣad
Allama Va. Saṃ - <i>Allamaprabhu-</i> devara Vacana Saṃpuṭa	Jā. U. - <i>Jābāli Upaniṣad</i>
Ā. - <i>Āgama</i>	Jai. Brā. - <i>Jaimiṇiya Brāhmaṇa</i>
Ātma. U. - <i>Ātmaprabodha</i> Upaniṣad	Jñānottara Ā. - <i>Jñānottara</i> Āgama
Īśa. U. - <i>Īśāvāsya Upaniṣad</i>	Tattva P. - <i>Tattva Prakāśa</i>
Īśāna. Pa. - <i>Īśānaguru Paddhati</i>	Ta. Pra. - <i>Tattva Pradīpikā</i>
Īśvara Pra. - <i>Īśvara Pratyabhijñā</i>	Tejo. U. - <i>Tejobindu Upaniṣad</i>
Ṛv. - <i>Ṛgveda</i>	Tai. Ā. - <i>Taittirīya Āraṇyaka</i>
Ṛ. Bhā. Bhu - <i>Ṛg Bhāṣya</i> Bhūmika (Kapāli Śāstrin)	Tai. U. - <i>Taittirīya Upaniṣad</i>
Ai. Ā. - <i>Aitareya Āraṇyaka</i>	Tai. Saṃ. - <i>Taittirīya Saṃhitā</i>
Ai. U. - <i>Aitareya Upaniṣad</i>	Tra. Ta. - <i>Trayī Tantra</i>
Ka. Ka. Ca. - <i>Kamāṭaka Kavi</i> Carite-2	Tripād. V. Mahā. - <i>Tripād</i> Vibhūti Mahānārāyanopaniṣad
Kaṭha U. - <i>Kaṭha Upaniṣad</i>	D. K. - <i>Devī Kālottara</i>
Kaṭha Ru. U. - <i>Kaṭha Rudra</i> Upaniṣad	Dakṣiṇā. U. - <i>Dakṣiṇāmūrti</i> Upaniṣad
Kā. Ā. - <i>Kāraṇa Āgama</i>	Dvā. - <i>Dvādaśa Sāhasrī</i>
Kā. Ku. Saṃ. - <i>Kālidāsa's</i> Kumara Sambhava	Dha. Gu. - <i>Dharma</i> Guptābhyudaya
	Nāda. U. - <i>Nādhabindu</i> Upaniṣad
	Niḥśvāsa Kā. - <i>Niḥśvāsa Kārikā</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>Bhāṣya 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 Nārāyaṇa</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>Bṛhadārāṇyaka</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 Sārōttara</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>	

अष्टमः परिच्छेदः

पञ्चाक्षरीजपप्रसङ्गः

अथ पञ्चाक्षरीजपस्थलम् - (८)

व्याख्या— अथैवं शिवलिङ्गभस्मरुद्राक्षधारणसंपन्नः शिवतत्त्वप्रकाशार्थं पञ्चाक्षरीं जपेदिति पञ्चाक्षरीजपस्थलमगस्त्याय निरूपयति श्रीरेणुकः—

Pañcākṣarījapasthala – (8)

Then Śrī Reṇuka explains Pañcākṣarījapasthala to Agastya saying that he who has been wearing the Śivaliṅga (Iṣṭaliṅga), Bhasma and Rudrākṣas, should perform the 'Japa' (muttering in a low tone or cherishing mentally) of Pañcākṣarīmantra (Five-lettered Mantra) in order to get the revelation of the Śivatattva (Principle of Śiva) —

धृतश्रीभूतिरुद्राक्षः प्रयतो लिङ्गधारकः ।

जपेत्पञ्चाक्षरीविद्यां शिवतत्त्वप्रबोधिनीम् ॥१॥

He who has worn Bhasma and Rudrākṣas, who has been endowed with self-restraint and who has borne the Liṅga, should perform 'japa' of Pañcākṣarīmantra, which reveals the principle of Śiva (i.e., of his Self as Śiva). (1)

व्याख्या— धृतमाङ्गल्यभूतिरुद्राक्षपवित्रितः शिवलिङ्गधारकः शिव-तत्त्वप्रबोधिनीं परशिवतत्त्वप्रकाशिनीं पञ्चाक्षरीविद्यां नमश्शिवायेति श्रीरुद्र-मन्त्रप्रसिद्धपञ्चाक्षरीमन्त्रं जपेत् मानसोपांशुवाचिकस्वरूपेणोच्चरेत् 'जप अव्यक्तायां वाचि' इति धातोरित्यर्थः ॥१॥

He who is sanctified by the wearing of the auspicious Bhasma and Rudrākṣas and who has borne the Śivaliṅga (Iṣṭaliṅga), should perform 'japa' of the Pañcākṣarīmantra which reveals the principle of Paraśiva, i.e., the five-lettered Mantra "Namaḥ Śivāya", which is well known in Śrī Rudra (the Rudrādhyāya). As per the meaning of the root 'jap to speak or utter indistinctly', 'japet' means 'one should express it in the form of being mental, lip-movement or vocal' (Mānasa, Upāṁśu or Vācika). (1)

Notes : मानस, उपांशु and मानस are the three forms of Japa. They are subsequently explained in this chapter (vide stanzas 27-29).

व्याख्या— ननु शिवतत्त्वप्रकाशकानां मन्त्राणां बाहुल्यात् किमित्येष पञ्चाक्षरमन्त्र एव जप्य इत्यात्राह—

It may be contended as to why Pañcākṣaramantra alone should be muttered when there is the abundance of Mantras revealing the Śivatattva. Here the answer is given —

शिवतत्त्वात् परं नास्ति यथा तत्त्वान्तरं महत् ।

तथा पञ्चाक्षरीमन्त्रान्नास्ति मन्त्रान्तरं महत् ।।२ ।।

Just as there is no greater principle than the principle of Śiva, so is no greater Mantra than Pañcākṣara-mantra (2)

व्याख्या— “शिव एको ध्येयः” इत्यादि श्रुतेः शिवतत्त्वात् परं व्यतिरिक्तं महत् बृहत् तत्त्वान्तरं यथा नास्ति, तथा पञ्चाक्षरीमन्त्राद् नमश्शिवायेति पञ्चाक्षरीमन्त्रात्, महत् मन्त्रान्तरं नास्तीत्यर्थः, “विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ । तत्र पञ्चाक्षरी तस्यां शिव इत्यक्षद्वयम् ।।” इति पौराणिकोक्तेः शिव इत्यक्षरद्वयस्य वेदसारत्वात्, तत्रत्याकारस्य ऋक्सामसंग्रहरूपत्वात्, तयोरकाराद्यत्वात्, इकारस्य यजुःसंग्रहरूपत्वात्, तस्येकाराद्यत्वात्, शकारस्यार्थसंग्रहरूपत्वात्, तस्य शकाराद्यत्वात्, वकारस्य व्याकरणसंग्रहरूपत्वात्, तस्य वकाराद्यत्वात्, एवं वेदवेदाङ्गसाररूपत्वात् तादृक् शिवतत्त्वघटितत्वेनैष पञ्चाक्षरीमन्त्र एव सर्वमन्त्रोत्कृष्ट इत्यर्थः ।।२ ।।

In accordance with the Śruti statement “Śiva eko dhyeyaḥ” meaning that ‘Śiva alone should be meditated upon’, there is no greater principle other than the principle of Śiva. Similarly there is no greater Mantra than Pañcākṣarīmantra, i.e., the Mantra “Namaḥ śivāya”. According to a Purāṇa statement, “Vidyāsu śrutirutkrṣṭā, etc.,” meaning “Among the lores Śruti is the best, among the Śrutis the eleven Anuvākas (Lessons) of Rudrādhyāya are the best; among them Pañcākṣarīmantra is the best; in that Mantra, the syllabic pair ‘Śiva’ is supreme”, the syllabic pair ‘Śiva’ is the very quintessence of Veda. The ‘akāra’ therein is of the form of the epitome of Ṛgveda and Sāmaveda, as both of them start with ‘akāra’. The ‘ikāra’ is of the nature of the epitome of Yajurveda, as it begins with ‘ikāra’. The ‘śakāra’ is of the nature of the epitome of Atharvaveda, as it begins with ‘śakāra’. The ‘vakāra’ is of the form of the epitome of Vyākaraṇa, as it begins with ‘vakāra’. This Pañcākṣarīmantra with a constituent in the form of Śiva, which is thus the quintessence of Vedas and Vedāṅgas, is the best of all Mantras. (2)

Notes : “शिव एको ध्येयः” (Atha. śikhā U.,3.4). Sūkṣ. Ā. kri. pā., 3.75 refers to the fact that the Pañcākṣarīmantra is the substratum and source of all Vedās, Vedāṅgas, etc.: “वेदाः साङ्गा पुराणानि मन्त्राश्च बहवस्तथा । आगमा विविधा देवि विद्यास्थानानि यानि च । पञ्चाक्षरे प्रलीयन्ते निर्गच्छन्ति पुनस्ततः ।।” — “Veda, along with Vedāṅgas, Purāṇas, large number of Mantras, the different Āgamas, all these lores merge into Pañcākṣaramantra and emerge from it.” “विद्यासुइत्याक्षरद्वयम्” – In Kā .Ā., kri.pā.8.4, same statement occurs with the third Pāda reading ‘तत्र पञ्चाक्षरस्तत्र ।’

व्याख्या— एवं पञ्चाक्षरीमन्त्रे शिवे च ज्ञाते सति मन्त्रान्तरैर्देवतान्तरैः किं प्रयोजनमित्यत्राह—

It is said here that there is no use of other Mantras and other deities when Pañcākṣarīmantra and Śiva are known —

ज्ञाते पञ्चाक्षरीमन्त्रे किं वा मन्त्रान्तरैः फलम्।

ज्ञाते शिवे जगन्मूले किं फलं देवतान्तरैः ॥३॥

When the Pañcākṣarīmantra is known, what is the use of other Mantras? When Śiva, who is the source of the world, is known, what is the use of other deities? (3)

व्याख्या— “एको ह वै नारायण आसीत्” इति श्रुतेर्विष्ण्वादि-सकलविश्वमूलकत्वेन परशिवे ज्ञाते सति तदीयसृष्ट्यन्तर्गतत्वेन जनन-मनणपरिपीडितैर्विष्ण्वादिदेवतान्तरैः किं फलम्? न किञ्चित्फलमित्यर्थः। “नहि भिक्षुको भिक्षुकान्तरं याचयति, सत्यन्यस्मिन् भिक्षुके दातरि” इति न्यायात्। ननु “एको ह वै नारायण आसीत्” इत्यात्र “सदेव साम्येदमग्र आसीत्” इत्यादिब्रह्मप्रतिपादकवाक्यसाम्यताश्रवणात् कथमुत्पत्तिपरत्वमिति चेन्न, “रोहितो लोहितादासीच्छक्तेरासीत् पराशरः” इतिवदुत्पत्तिपरतोपपत्तेः। न च तद्वद् हेतुश्रवणाभावात् कथमुत्पत्तिपरत्वमिति वाच्यम्, “ब्रह्मविष्णुरुद्रेन्द्रास्ते संप्रसूयन्ते” इति शिखोपनिषद्वचनाद् विष्णोरुत्पत्तेः श्रूयमाणत्वात् तदनुसारेणोत्पत्तिपरतासंभवात्। न चात्र नारायणस्योत्पत्तिर्न श्रूयते, किन्तु विष्णोरेव, तस्य नारायणांशीभूतत्वात्, “आदित्यानामहं विष्णुः” इति गीतत्वाद् अंशपरत्वमेवेति वाच्यम्, मुख्यब्रह्मरुद्रमध्यपठितविष्णुशब्दस्यांशपरत्वा-संभवात्, प्रायःपाठविरोधात्, “विष्णुरित्था परममस्य विद्वान् जातो बृहन्नभि पाति तृतीयम्” इति श्रुतेर्महाविष्णोरेवोत्पत्तिश्रवणाच्च, “अजात इत्येव कश्चिद्भीरुः प्रपद्यते। रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥” इति श्वेताश्वतरश्रुतेः कारणीभूतमहारुद्रस्याजातत्वश्रवणाच्चेति दिक् ॥३॥

When, in accordance with the Śruti, “Eko ha vai nārāyaṇa āsīt”, meaning ‘Nārāyaṇa alone came into being’, Paraśiva is known as the source of the universe including all Viṣṇu, etc., what is the use of other deities? It means that there is no use. This is according to the maxim – “Nahi bhikṣuko, etc.,” which means that ‘a beggar does not beg

before another beggar when there is another giver to the beggar’. It may be objected that since in the statement “Eko ha vai nārāyaṇa āsīt” there is a note of similarity with the statement expounding Brahman like “Sadeva somyeda-magra āsīt” meaning that “there was ‘Sat’ alone in the beginning”, how could it be taken in the sense of ‘coming into being’? Here the answer is that it is not tenable, because its meaning in favour of ‘existence in the form of birth’ is tenable as in “Lohito rohitādāsīt, etc.,” which means that ‘Lohita was born from Rohita and Parāśara from Śaktimuni.’ It cannot be asked as to how its meaning is in favour of ‘birth’ when there is no authority of Śruti stating the cause as in the case of “Lohito rohitād, etc.” This is because there is an authority of Śruti as regards the birth of Viṣṇu in the form of the statement of Śikhopaniṣad, viz., “Brahmaviṣṇu-rudrendrāste samprasūyante” which means that ‘Brahman, Viṣṇu, Rudra and Indra are born.’ In accordance with that, there is a possibility of taking the sense in favour ‘birth’. It should not be further contended that the ‘Śruti’ does not speak of the birth of Nārāyaṇa but of that of Viṣṇu alone and that its meaning is in favour of ‘kinship’ (amśa) as Viṣṇu is only a ‘kin’ of Nārāyaṇa in accordance with the Gitā saying “Ādityānāmahaṁ viṣṇuḥ”, meaning, ‘I was Viṣṇu among the Ādityas’. This is because there is no possibility of taking the meaning of ‘kinship’ in the case of Viṣṇu since he is mentioned along with the prime deities Brahman and Rudra and also because it would be contradictory to many other similar Śrutis. In accordance with the Śruti statement, “Viṣṇurithā paramamasya, etc.,” which means that ‘Viṣṇu who manifested as vast and wise defends his third manifestatation (birth)’, the birth of Mahāviṣṇu has been said in Veda. Again in accordance with another Śvetāśvataśruti statement, viz., “Ajāta ityeva, etc.,” meaning, “A certain timid one resorted to you thinking that you are unborn; O Rudra, let that which is your southern face protect me

always”, the Vedic authority declares that Mahārudra, who is cause of the world, is unborn. (3)

Notes : “एको ह वै नारायण आसीत्” (Ma. U., 1.1). “ब्रह्मविष्णुरुद्रेन्द्रास्ते संप्रसूयन्ते” (Atha. Śikh. U., 3.4). “आदित्यानामहं विष्णुः” (Bhag. G., 10.21). विष्णुरित्था परममस्य विद्वान् जातो बृहन्नभि पति तृतीयम्” (Rv. 10. 1.3) “अजात इत्येवं कश्चिद्भीरुः प्रपद्यते। रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम्।।” (Śve. U., 4.21).

व्याख्या— ननु सप्तकोटिमहामन्त्रेषु कोऽप्यस्य समानमन्त्रो नास्ति वा इत्यात्राह—

If it is asked as to whether there is no Mantra equal to this Mantra among seven crore great Mantras, the answer is given here —

सप्तकोटिषु मन्त्रेषु मन्त्रः पञ्चाक्षरो महान्।

ब्रह्मविष्णवादिदेवेषु यथा शम्भुर्महत्तरः।।४।।

Among the seven crore great Mantras, the Pañcākṣarī mantra is the best, just as Śambhu is the greatest among the gods, Brahman, Viṣṇu, etc. (4)

व्याख्या— “सर्वमन्यत् परित्यज्य हेयान् विष्णवादिकान् सुरान्। शिव एव सदा ध्येयः सर्वसंसारनाशनः।।” इति पिप्पलादश्रुतेः, “अजात” इत्युदाहृतश्रुतेश्च मुमुक्षूपास्यत्वादजातत्वेन ब्रह्मादिषु शिवो यथा महान्, तथा सप्तकोटिमहामन्त्रेषु वेदसारत्वात् पञ्चाक्षरमन्त्रो महानित्यर्थः।।४।।

Just as in accordance with the Pippalādaśruti, “Sarvamanyat parityajya, etc.,” which means, “discarding everything else, all the gods, Brahman, Viṣṇu, etc., who are fit to be abandoned, Śiva alone should be meditated upon; he is the destroyer of all transmigration,” and in accordance with another Śruti already quoted, i.e., “Ajāta, etc.,” Śiva is the best among all gods, Brahman, etc., as he is to be worshipped by the aspirants of emancipation and as he is unborn, so

among the seven crore great Mantras the Pañcākṣarīmantra is the greatest. (4)

Notes : “सर्वमन्यत् परित्यज्य, इत्यादि” – It is said to have been cited from Pippalādaśruti. The source is not traceable. But Atha. Śikh. U. has a passage bringing out the same idea: “शिव एको ध्येयः शिवंकरः सर्वमन्यत्परित्यज्य” (3.4) - “Śiva alone who brings auspiciousness, should be meditated upon, discarding everything else”. “अजात, इत्यादि” (Śve. U., 4.21). See transtation of the Sanskrit commentary on the previous stanza. “साम्बं सर्वदेवप्रकृष्टं शिवं वरेण्यं पक्वचित्ताः शिवस्य प्रसादतो ज्ञानमात्राद्विदन्ति” (Those with mature minds know through their knowledge by the grace of Śiva that Śiva who is coupled with mother (Śakti) is the foremost excelling all gods) - says Si.Śi.U. (Unpublished Upaniṣads, p.380). It is said that Śiva excels all gods and likewise the Pañcākṣarīmantra is the best among seven crore Mahāmantras. Pāra Ā. (10.90) speaks of the greatness of Pañcākṣaramantra : “नास्ति ज्ञानात् परं मित्रं न भक्तेः साधनं परम्। न शैवादधिको मर्त्यो मन्त्रः पञ्चाक्षरः परः।।” - “There is no friend better than knowledge, no means better than devotion and no human being better than a Śaiva. Pañcākṣaramantra is superior to all Mantras.”

व्याख्या— ननु विष्णवादिसकलविश्वमूलत्वात् शिवः सर्वोत्तमो भवतु, पञ्चाक्षरीमन्त्रस्य कथं सर्वोत्तमत्वमित्याशङ्क्याह —

Having anticipated an objection that Śiva could be superior to all as he is the root-cause of the entire world including Viṣṇu, etc., but how could the Pañcākṣarīmantra be superior to all, the author says —

अशेषजगतां हेतुः परमात्मा महेश्वरः।

तस्य वाचकमन्त्रोऽयं सर्वमन्त्रैककारणम्।।५।।

Maheśvara, the Supreme Soul, is the cause of the entire worlds and this Mantra expressive of him, is the sole cause of all Mantras. (5)

व्याख्या— शिवो यथा सकलजगत्कारणम्, तथा तद्वाचकमन्त्रोऽपि सकलमन्त्रकारणम् ॥५॥

Just as Śiva is the cause of all the worlds, so is this Mantra expressive of him is the cause of all Mantras. (5)

Notes : Two points are emphasised here : first, that the Pañcākṣarīmantra is expressive of Śiva and second, that this Mantra is the cause of all Mantras. The first point will be further explained in the next stanza. The second point is corroborated by the Āgama statement: “तस्मादपि श्रेष्ठतरा मम पञ्चाक्षरी शिवे। अस्य मन्त्रस्य चैवान्ये उपमन्त्राः प्रकीर्तिताः ॥” (Sūkṣ. Ā., kri. pā., 3.6) – “Above that (Aghoramantṛa) is my Pañcākṣarīmantra. Of this Mantra all the Mantras are the offshoots.” Candra J.Ā. says: “मन्त्रान्तरेषु सिद्धेषु मन्त्र एष न सिद्धयति। अस्मिन् सिद्धे महामन्त्रे तेऽपि सिद्धा भवन्ति हि ॥” (Kri. pā., 8.92) – “When other Mantras are spiritually achieved, this Mantra is not so achieved. But when this great Mantra is spiritually achieved, all other Mantras are so achieved”.

व्याख्या— तत्कथमित्यत्राह —

How is that? The answer is given here —

तस्याभिधानमन्त्रोऽयमभिधेयश्च स स्मृतः।

अभिधानाभिधेयत्वान्मन्त्रात् सिद्धः परः शिवः ॥६॥

This Mantra (Pañcākṣarī) is the one that denotes him (Śiva) and he (Śiva) is known to be denoted by it. Due to the relation of the denoted and the denotation, Paraśiva is evident from the Mantra. (6)

व्याख्या— अयं मन्त्रस्तस्य शिवस्य अभिधानमन्त्रः, नाम्नो मन्त्र इत्यर्थः, स शिवः अभिधेयश्च तन्मन्त्रेणाभिधातुं योग्य इति स्मृतः, अभिधानाभिधेयत्वात्, शिवाभिधानाभिधेयत्वात् मन्त्रादस्मान्मन्त्रात् परः शिवः सिद्धः प्रकाशितः, मन्त्राणां यजनीयदेवताप्रकाशकत्वेनैतन्मन्त्राभावे शिवस्य स्फूर्तिरिव न स्यात्। किं तावतेति नाशङ्कनीयम्, शिवस्य सकलतत्त्वोपादानकारणत्वात् तद्वाचक-

पञ्चाशद्वर्णमयत्वं च युक्तमिति तस्य सकलमन्त्रमूलत्वात् तत्प्रकाशकत्वेन सकलमन्त्रकारणत्वमिति। तत्कथमिति चेत्, उच्यते, “अथाद्यास्तित्थयः सर्वाः स्वरा बिन्दुवसानकाः। तदन्तः कालयोगेन सोमसूर्यौ प्रकीर्तितौ ॥ पृथिव्यादीनि तत्त्वानि पुरुषान्तानि पञ्चसु। क्रमात् कादिषु वर्गेषु मकारान्तेषु सुव्रते ॥ वाय्वग्निसलिलेन्द्राणां धारणानां चतुष्टयम् ॥ तदूर्ध्वेशादि विख्यातं पुरस्ताद् ब्रह्मपञ्चकम्। आमूलात्क्रमाज्जेया क्षान्ता सृष्टिरुदाहता ॥ सर्वेषां चैव मन्त्राणां विद्यानां च यशस्विनी। इयं योनिः समाख्याता सर्वतन्त्रेषु सर्वदा ॥” इति श्रीपरात्रिंशिकाशास्त्रस्थित्या शिव इत्यत्र शकारस्य ब्रह्मादिपञ्चब्रह्मवाचकत्वात्, एवं शकारवकारयोः षट्त्रिंशत्तत्त्ववाचकत्वात्, अकारस्य शिवतत्त्वकलारूपषोडशस्वरमयत्वात्, इकारस्येच्छाशक्तिवाचकत्वात्, एवं शब्दार्थमय-प्रपञ्चयोरन्तर्भावात् सकलमन्त्रकारणत्वम्, मातृकादेः सकलशब्दप्रपञ्चोपादानकारणत्वात्। “पञ्चाशन्नजदेहजाक्षरभवैर्नानाविधैर्धातुभिर्बह्वर्थैः पदवाक्यमानजनकैरर्थाविनाभावितैः। साभिप्रायसदर्थकर्मफलदानन्दैरनतैरिदं विश्वं व्याप्य चिदात्मनाहमहमित्युज्जृम्भसे मातृके ॥ पञ्चाशद्वर्णमाला-बहुविधनिनदोच्चारणात् तत्त्वजालव्यक्तिव्यापारसत्तानिरिशगुरुमुखाम्नाय-विद्यास्वरूपाः। धात्वाद्युत्पत्तिपूर्वं श्रुतिमुखविविधानेकसिद्धान्तविद्या नानाभाषाः क्रियाभिः प्रकटयति यतः सैव ते साङ्गवेदे ॥” इति दूर्वासभगवदुक्तेरिति ॥६॥

This Mantra is his, i.e., Śiva’s, designation Mantra; it means that the Mantra is that of his name. He, i.e., Śiva, is the designated; he is to be called by that name. Since it denotes the designation, i.e., denotes the designation of Śiva, it is Śiva who is denoted or revealed by it. Since the Mantras are those that reveal the deity to be worshipped, the revelation of Śiva is not at all possible without that Mantra. It should not be doubted that it is that much only. Since Śiva is the material cause for all the ‘Tattvas’, it is proper to say that his name is made up of all the fifty syllables. Since this Mantra reveals him, it is the source of

all Mantras and the cause of all Mantras. How is it? This is answered here : “The lunar days (tithis) such as pādya, vowels (svaras), anusvāra (bindu-am), visarga (avasāna-ah) – among these the moon and the sun are counted with the association of time. The (25) principles (Tattvas) from Pṛthivī (earth) to Puruṣa are respectively included in the letters belonging to the five ‘vargas’ from ‘ka’ to ‘ma’. Then come the four supports Vāyu, Agni, Salila (Varuṇa) and Indra. Above them, Śa, etc., are well known. In front of them are the five Brahmans (Sadyojāta, etc.). Thus from the beginning upto the end of ‘kṣa’, there is the creation. This Mantra has been said in all Tantras (Śāstras) to be the source of all Mantras and lores at all times.” In accordance with this statement of Śrīparātrimśikāśāstra, in the term Śiva, Śakāra (syllable ‘śa’) is the designation of five Brahmans, Vakāra (syllable ‘va’) means the principle of Māyā. The thirty principles from ‘Kalā’ to ‘Pṛthivī’ are the effects (kārya) of Māyā. Thus ‘Śa’ and ‘Va’ denote thirty-six principles. The ‘akāra’ (in va) stands for the sixteen vowels (svaras) which are the forms of the lustre of Śivatattva and ‘ikāra’ (in śi) denotes Icchāśakti. Thus this world which is made of word and sense (śabdārtha), is included in the term ‘Śiva’. Thus Śivapañcākṣarīmantra being the material cause of all this world made up of śabda, it is the source of all Mantras. This is stated by His Holiness Duvāsas: ‘Pañcāśannijadeha, etc;’ this means : “O Mother ! after having pervaded this universe with various roots (dhātus), which are born of the fifty letters arising from your body, which are endowed with many meanings, which give rise to words, sentences and means of knowledge, which are inseparable from their senses, which afford delight arising from the fruits of Karman and significant imports of words and which are infinite, you flourish with your nature of intelligence in

various forms. They are of the nature of many traditional lores which have come down through the heritage of Gurus and which are endowed with the function of manifesting the network of principles through the utterance of many sounds made up of the series of fifty syllables. She herself reveals through the birth of roots, etc., many doctrinal lores starting from Vedas and many languages; she herself reveals all through action in the Vedas along with their aṅgas (accessories – Vedāṅgas)”. (6)

Notes: “अथाद्यास्तितथयः सर्वाः, इत्यादिः— (Pa. tri.5). “पञ्चाक्षरिजदेहेजाक्षरभवेः, इत्यादि” – (Tripād. V. Mahā. U., 27). “पञ्चशद्वर्णमाला, इत्यादि” (source not known). This Mantra is the designation and Śiva is the designated. There is the relation of the denoted and the denotation (vācya-vācaka relation) : “मन्त्रस्त्वक्षरतः सूक्ष्मः पञ्चब्रह्मतनुः शिवः। वाच्यवाचकभावेन स्थितः साक्षात् स्वभावतः॥ वाच्यः शिवः प्रमेयत्वान्मन्त्रस्तद्वाचकः स्मृतः। वाच्यवाचकभावोऽयमनादिः संस्थितस्तयोः॥” (Pāra. Ā., 11.17-18) — “Śiva whose body is made up of Pañcabrahmamantras resides in his subtle form in the syllables of this Mantra in the relation of the expressed and the expression. Śiva is expressed because he is to be known and this Mantra is expressive of him. This relation of the expressed and the expression exists between them (Śiva and Mantra) from beginningless time”. Śiva’s body is made up of Pañcākṣarīmantra. Each of the syllables of the Pañcākṣarīmantra stands for each of the Pañcabrahmans: ‘ईशानाद्यानि सूक्ष्माणि ब्रह्माण्येकाक्षराणि तु। मन्त्रे नमःशिवयेति संस्थितानि यथाक्रमम्॥’ (Pāra. A., 11.16) – The five Brahmans Īśāna, etc., (Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta) respectively reside in their subtle form in the five syllables ‘na-maḥ-śi-vā-ya’.

व्याख्या— नन्वेवं चेद् द्व्यक्षरत्वमेव युक्तम्, किमिति पञ्चाक्षररूपेण सर्वश्रुतिशिरोगतः सन् मन्त्रोऽयं प्रतिभाति ? अत्र नमस्कारेण जीवत्वमित्यत्राह —

It may be objected saying that in that case the nature of being two-lettered (as Śiva) is appropriate and asked as to why this Mantra in its five-lettered form occurs at the

head of the Śruti. Here it is said that through ‘namaḥ’ the principle of ‘Jīva’ (Individual Soul) is indicated —

नमःशब्दं वदेत्पूर्वं शिवायेति ततः परम् ।

मन्त्रः पञ्चाक्षरो ह्येष सर्वश्रुतिशिरोगतः ॥७॥

The word ‘namaḥ’ (salutations) should be uttered first and then the word ‘śivāya’ (to Śiva). This is the Pañcākṣara (five-lettered) Mantra which is at the head of all Śrutis. (7)

व्याख्या— शिवजीवैक्यप्रकाशनार्थं नमः शब्दपूर्वकत्वेन चित्तत्वेन च पञ्चाक्षररूपेण सर्वश्रुतिशिरोगतः सन् मन्त्रोऽयं प्रतिभाति । अत्र नमस्कारेण जीवत्वं शिवशब्देन परब्रह्मत्वम् आयेत्यैक्यम्, अय गतौ इति धातोरिति भावः ॥७॥

In order to reveal the idea of union between Śiva and Jīva (the Supreme Soul and the Individual Soul), this mantra with the precedence of the word ‘namaḥ’ and with the principle of ‘cit’, occurs at the head of all Śrutis in its five-lettered form. Here the word ‘namaḥ’ means the principle of Jīva, the word Śiva means the principle of Paraśiva-brahman and ‘āya’ means union between them, as arising from the root ‘aya – to move.’ (7)

Notes : ‘Namaḥ Śivāya’ is the mantra in five letters. The Sanskrit commentator interprets this mantra as corresponding to the doctrine of Śivajīvaikya. He divides the mantra into three parts as ‘namaḥ’, ‘Śiva’ and ‘āya’ and takes them as signifying ‘Jīva’ (Individual Soul), ‘Paraśiva-brahman’ (Universal Soul) and union between the two (Aikya) respectively. The term ‘āya’ is said to have been derived from the root ‘ay – to go’. This interpretation is a symbolic representation of the Mantra, which has the support of the following Āgama statement – “अङ्गं नमःपदमिदं शिव एष लिङ्गं सम्बन्ध आयपदमेव तयोरभेदम् । लिङ्गाङ्गसङ्गमपदत्रयबोधनार्थं पञ्चाक्षरोऽयमभिधास्यति मन्त्रराजः ॥” (source not known). This is quoted as Āgamokti in Tātparyadīpika (Kannaḍa commentary) of N.R.

Karibasava Shastrin, Mysore, 1921, p.85. “The term ‘namaḥ’ signifies Jīva who is called ‘Aṅga’ and the term ‘Śiva’ means Paraśiva-brahman who is called Liṅga. By ‘āya’, the relation of identity between them is meant. This Pañcākṣara, the king among Mantras, teaches the idea of Śiva-Jīvaikya through the three words ‘namaḥ’ ‘Śiva’ and ‘āya’. Literally ‘namaḥ’ is an indeclinable (avyaya) meaning ‘salutation’ and ‘Śivāya’ is the dative case form meaning ‘to Śiva’. Compare with Anu. Sū., 6.45. ‘Namaḥ’ governs the dative case, as per the Paṇinian sūtra – “नमःस्वस्तिस्वाहास्वधाऽलं वषड्योगाच्च” (Aṣṭādhyāyī, 2.3.16). In saying that the word ‘namaḥ’ should be stated first and ‘Śivāya’ should be uttered later, what is emphasised is the order in which the words are to be uttered or cherished. It is this order that gives it the sanctity of Mantra, because it occurs in that order in the Rudrādhyāya of Yajurveda (8th Anuvāka) – “नमःशिवाय च शिवतराय च” (Tai. Saṁ. 4.5.8). This is prescribed in the Śaivāgamas : (1) “आदौ नमः प्रयोक्तव्यं शिवायेति ततः परम् । सैषा पञ्चाक्षरीविद्या सर्वश्रुतिशिरोगता ॥” (Candra J.Ā., kri. pā., 8.5); (2) नमःपदं वदेत्पूर्वं यान्तं शिवपदं ततः । प्रणवेन समायुक्तं षडक्षरमिति स्मृतम् ॥” (Sūkṣ. Ā., kri. pā., 3.13); (3) आदौ नमः प्रयोक्तव्यं शिवायेति ततः परम् । एषा पञ्चाक्षरीविद्या प्रणवाद्या षडक्षरी ॥” Pāra. Ā., 11. 30-31).

व्याख्या— ननु सच्चिद्घनस्य परब्रह्मणः शिव इत्यभिधानं कथमित्यत्राह —

If it is asked as to how the name Śiva is given to Parabrahman who is thick with existence and intelligence, the answer is given here —

आदितः परिशुद्धत्वान्मलत्रयवियोगतः ।

शिव इत्युच्यते शम्भुश्चिदानन्दघनः प्रभुः ॥८॥

The lord Śambhu (Brahman) who is thick with intelligence and bliss, is called Śiva because he is extremely pure from the beginning due to his separation from the three Malas (impurities). (8)

व्याख्या— चिदानन्दघनः सच्चिदानन्दस्वरूपः प्रभुः स्वतन्त्रः शम्भुः सुखभोक्तृत्वात् सुखप्रदत्वाच्च परब्रह्म आदितः कदापि मलत्रयवियोगतः आणवादिमलत्रयसम्बन्धाभावेन परिशुद्धत्वाद् निर्मलत्वात् शिव इत्युच्यते, “वश कान्तौ” इति धातोः स्वच्छप्रकाशरूपत्वादिति भावः ॥८॥

‘Cidānandaghanah’ means ‘one who is of the nature of existence, intelligence and bliss’. ‘Prabhuḥ’ means the lord who is ‘independent’. ‘Śambhu’ is the Parabrahman who is the enjoyer of joy and who is the giver of joy. ‘Āditaḥ’ means ‘at any time’ (at all times). Since he is always unassociated with three Malas, i.e., the impurities such as Āṇava, etc., he is extremely pure. Hence, he is called Śiva, as he is of the nature of pure lustre, as the name is derived from the root ‘vaś’ – to shine. (8)

Notes : It is noted here in the Sanskrit commentary that the term ‘Śiva’ means ‘that which shines’ as it is derived from the root ‘vaś’ – to shine. वशि इति शिवः, with the addition of ‘ac’ (पचाद्यच्), inversion of syllables (शव) which is the case of Pṛṣodarādigaṇa and substitution of ‘i’ for ‘a’ of the first syllable हिंसिधातोः सिंहशब्दे वशकान्तौ शिवः स्मृतः। वर्णव्यत्ययतः सिद्धे पश्यकः कश्यपो यथा ॥ This interpretation is supported by the following: (1) अनादिमलसंश्लेषप्रागभावात्स्वभावतः। अत्यन्तपरिशुद्धात्मेत्यतोऽयं शिव उच्यते ॥ (Vā. Saṁ) – “Because of his nature of being extremely pure due to his characteristic of pre-negation of association with beginningless Malas (impurities), he (Parabrahman) is called Śiva. (2) शुद्धत्वात् शिवमुद्दिष्टम् ॥ (Vā. Śu. Ā., 1.22) – “He is called Śiva because of purity.” (3) अनादिमलसंश्लेषप्रागभावाद्दिशेषतः। अत्यन्तपरिशुद्धात्मा शिव इत्युच्यते विभुः ॥ (Vā. Śu. Ā.) – “The lord is called Śiva, who is of the nature of being extremely pure due to the speciality of pre-negation of association with beginningless Malas.” In the Māṇḍūkya U., passage starts from “सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात्।” and ends with “शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ (2.7) – “All this is Brahman, this Ātman is Brahman, this Ātman is ‘catuspāt’ (having four feet, steps –

1. Vaiśvānara, 2. Taijasa, 3. Prājña and 4. Śiva)” – “The peaceful one is Śiva without a second; he is regarded as the fourth (pāda); he is to be known as the Ātman.” Since in Māṇḍūkya the beginning (upakrama) corresponds with the concluding passage (upasāmhāra), it is clear that Śiva is himself the Parabrahman.

व्याख्या— अथ सकलमङ्गलावासभूमित्वाच्च शिवशब्दाभिधेयं ब्रह्मेत्याह—

It is said here that Brahman is called by the name Śiva because he is the receptacle of all auspiciousness —

आस्पदत्वादशेषाणां मङ्गलानां विशेषतः ।

शिवशब्दाभिधेयो हि देवदेवस्त्रियम्बकः ॥९॥

The God of gods, Triyambaka, is denoted by the word Śiva because he is especially the shelter of all types of auspiciousness. (9)

व्याख्या— अत्र त्रियम्बकशब्देन सृष्टिस्थित्यादिकारणं परब्रह्मोच्यते, सूर्यादीनां सृष्ट्यादिकारणत्वात् “ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम्। ऊर्ध्वरेतं विरूपाक्षम्” इति श्रुतेः। त्रियम्बको देवदेवो ब्रह्मादीनामपि देवः परमेश्वरः, अशेषाणां समस्तानां मङ्गलानां विशेषतो विष्ण्वादिभ्योऽधिकत आस्पदत्वाद् आश्रयत्वात् शिवशब्दाभिधेयो हि, “कल्याणं मङ्गलं शिवम्” इति प्रसिद्धत्वात् ॥९॥

Here by the word ‘triyambaka’ Parabrahman who is the cause of creation, maintenance, etc., is meant, because he is the cause of creation, etc., of the sun, etc. This is in accordance with the Śruti statement “Rtam satyam, etc.,” which means : “The sacred principle, the supreme reality is Parabrahman who is the Puruṣa, who is reddish-brown, who is Śiva and who is three-eyed. Salutations to him who is of the form of universe.’ The God of gods, Triyambaka,

is the Great Lord of Brahman, etc. As he is the resort or the shelter of all auspiciousness especially superior in that respect to Viṣṇu, etc., he is indeed denoted by the term Śiva. It is well known that Śiva means auspiciousness, sacredness. (9)

Notes : Śiva is called Triyambaka because he has the sun, the moon and the fire as his eyes (sūryacandrāgninetraḥ). Since he is the cause for the creation, etc., of the sun, etc., he is the Parabrahman. Through his three eyes he is the cause for the creation, maintenance and annihilation of the world. He is called Triyambaka due to his threefold activity. As he is the shelter of all auspiciousness, he is called Śiva. “शिवं कल्याणम् विद्यते अस्य इति शिवः” — he is called Śiva because he is endowed with all auspiciousness. “ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् । ऊर्ध्वरितं विरूपाक्षं विश्वरूपाय ते नमः ॥ (Tai. Ā., 10.12.1). कल्याणं सततं चास्ति परमात्मा शिवो यतः ।” (Sū. Saṁ). “कल्याणं मङ्गलं शिवम्” (A. Ko., 1.4.25).

व्याख्या— नन्वेकनाम्नां विद्यमानत्वात् शिवशब्देन किमिति परब्रह्माभिधीयते, इत्यत्राह—

If it is asked as to why Parabrahman is called by the name Śiva in spite of the existence of many names, the answer is given here —

शिव इत्यक्षरद्वन्द्वं परब्रह्मप्रकाशकम् ।

मुख्यवृत्त्या तदन्येषां शब्दानां गुणवृत्तयः ॥१०॥

The dissyllabic form Śiva reveals the meaning of Parabrahman by primary function (Abhidhā) while words other than that convey that meaning through secondary function (Lakṣaṇā). (10)

व्याख्या— शिव इत्यक्षरद्वयं मुख्यवृत्त्या परब्रह्मप्रकाशकम्, तदन्येषां शब्दानां शिवशब्दातिरिक्तभवादिशब्दानां गुणवृत्त्या सिंहो माणवक इत्यादिवद् गुणयोगेन परब्रह्मप्रकाशकत्वम् इत्यर्थः ॥१०॥

The syllabic pair Śiva reveals the meaning of Parabrahman by primary function. But words other than that, i.e., the words such as Bhava, etc., which are other than Śiva, convey the meaning of Parabrahman through secondary function as, for instance, in “Siṁho māṇavakaḥ” (this boy is the lion). (10)

Notes: Guṇavṛtti is the secondary function of words based on the relation of qualities (guṇas). For instance in “Siṁho māṇavakaḥ” the term ‘Siṁha’ is applied to the boy on the basis of qualities such as bravery, etc. Śiva gives the meaning of Parabrahman through the primary function (Abhidhā), while words like Bhava, etc., convey that meaning through secondary function (Lakṣaṇā) which operates when the primary meaning is incompatible, there is relation between the primary meaning and the secondary meaning and there is the fulfilment of some purpose. That the term Śiva conveys the meaning of Parabrahman through primary function is supported by the following statements: (1) अयं शिवाभिमर्शनः । (Rv. 10. 60. 12); (2) नमःशिवाय च शिवतराय च । (Tai. saṁ., 4.5.8); (3) शिव एको ध्योयः शिवंकरः सर्वमन्यत्परित्यज्य । (Atha. Śikh. U., 3.4); (3) विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ । तत्र पञ्चाक्षरस्तत्र शिव इत्यक्षरद्वयम् ॥ (Kā. Ā., kri. pā., 8.4); (4) सर्वाननशिरोग्रीवः सर्वभूतगुह्यशयः । सर्वव्यापी स भगवान् तस्मात् सर्वगतः शिवः ॥ (Śve. U., 3.11).

व्याख्या— अथोक्तार्थमुपसंहरति—

Here the author concludes the topic on hand —

तस्मान्मुख्यतरं नाम शिव इत्यक्षरद्वयम् ।

सच्चिदानन्दरूपस्य शम्भोरमिततेजसः ॥११॥

एतन्नामावलम्बेन मन्त्रः पञ्चाक्षरः स्मृतः ।

Hence, the syllabic pair Śiva is the principal name of Śambhu, who is of the nature of existence, intelligence and bliss and who is of infinite lustre. Depending upon this name (Śiva), the Pañcākṣaramantra is regarded as great. (11-12)

व्याख्या— महानिति शेषः । शिव इत्यक्षरद्वयमपरिमितप्रकाशरूपस्य सच्चिदानन्दघनस्य शम्भोः परब्रह्मणः मुख्यमत्यन्तमुख्यं नाम । एतन्नामावलम्बेन एतन्नामघटितत्वेन पञ्चाक्षरो मन्त्रो महानिति स्मृत इत्यर्थः ॥११-१२॥

‘Mahān’, i.e., ‘is great’ should be added here. Śiva is the most important name of Parabrahman, the Śambhu, who is of limitless lustre and who is of the nature of existence, intelligence and bliss. As the Pañcākṣarīmantra is constituted by his name, it is regarded as the great. (11-12)

Notes : Āgamas declare the greatness of this Mantra : (1) मन्त्राणामपि शैवानां मुख्या एकादश स्मृताः । तत्राघोरो महामन्त्रः सर्वाभीष्टप्रदो नृणाम् । तस्मादपि श्रेष्ठतरा मम पञ्चाक्षरी शिवे । अस्य मन्त्रस्य चैवान्ये उपमन्त्राः प्रकीर्तिताः ॥ (Sukṣ. Ā., kri. pā., 3.5-6) — ‘Among the Śaiva Mantras, eleven are important; among those eleven (six Ṣaḍaṅgamantras plus five Brahmanmantras), Aghora is the great Mantra; it fulfils all the desires of people; greater than that is the Pañcākṣarīmantra; of this Mantra all other Mantras are subsidiaries.’ It is said in the Mahimnastotra (stanza 35) that there is no Mantra which is greater than Aghoramantra “अघोरान्नापरो मन्त्रः”; here Pañcākṣarīmantra is superior to Aghoramantra. (2) पञ्चाक्षरमनुं नित्यं भावयेच्छिववाचकम् । भुक्तिमुक्तिप्रदं दिव्यं प्रणवं च परं शिवम् ॥ (Pāra. Ā., 12.56) – ‘Pañcākṣaramantra should be regarded as the name of Śiva; it is giver of enjoyment and emancipation; Praṇava (Om̐kāra) stands for Paraśiva’. (3) पञ्चाक्षरात् परं नास्ति परित्राणं कलौ युगे । (Candra J.Ā., kri. pā., 8.83) – ‘There is no protection better than that by Pañcākṣaramantra in the Kali Age’.

व्याख्या— अथ किमनेन कर्तव्यं किं फलमित्यत्र दृष्टान्तपूर्वकमाह —

Then, what can be achieved through this (Mantra)? What is the reward from this? These questions are answered with an illustration —

यस्मादतः सदा जप्यो मोक्षकाङ्क्षिभिरादरात् ॥१२॥

यथाऽनादिर्महादेवः सिद्धः संसारमोचकः ।

तथा पञ्चाक्षरो मन्त्रः संसारक्षयकारकः ॥१३॥

That is why it has to be cherished with reverence by all those who are desirous of emancipation. Just as Mahādeva who is beginningless, is decided to be the liberator from transmigration, so is the Pañcākṣaramantra destroyer of transmigration . (12-13)

व्याख्या— यस्मात् शिवनामघटितत्वेन पञ्चाक्षरमन्त्रो महान्, अतः तस्मात् कारणाद् मोक्षकाङ्क्षिभिः पुरुषैरादरात् सदा जप्यः । अत्र दृष्टान्तः— “सर्वमन्यत् परित्यज्य हेयान् विष्णवादिकान् सुरान् । शिव एव सदा ध्येयः सर्वसंसारनाशनः ॥” इति पिप्पलादश्रुतेरनादिभूतः परशिवो यथा संसारपाशविमोचक इति प्रसिद्धः, तथा पञ्चाक्षरमन्त्रः संसारक्षयकारक इति प्रसिद्धः, “अशेषपाशविच्छित्त्यै शिव इत्यक्षरद्वयम् । अलं नमस्क्रियायुक्तो मुक्तये कल्पितो मनुः ॥” इति ब्रह्मोत्तरखण्डवचनादिति ॥१२-१३॥

It is because the Pañcākṣaramantra is constituted by the name Śiva that it is great. Hence, on account of that it should be muttered always with reverence by the human beings who aspire for emancipation. Here is an illustration: Just as the beginningless Paraśiva is well known to be the remover of fetters of transmigration in accordance with the Pippalādaśruti “Sarvamanyat parityajya, etc.,” which means “Leaving out everyone of the gods such as Viṣṇu who are negligible, Śiva who is the remover of all transmigration, should be always meditated upon”, so is Pañcākṣaramantra well known as the destroyer of transmigration. This is supported by the statement of Brahmottarakhaṇḍa, viz., “Aśeṣapāśavicchittiyai, etc.,” meaning that “The syllabic pair Śiva coupled with the saying of salutation is the Mantra (namaḥ Śivāya) meant for the eradication of all fetters and attainment of liberation.” (12-13)

Notes : Śiva is well known as the remover of all fetters of transmigration. Similarly Pañcākṣarīmantra is well known as the destroyer of transmigration. This ‘dṛṣṭānta’ (illustration) is given to establish the greatness of Pañcākṣarīmantra. Pañca B. U. states

the first part of the 'dr̥ṣṭānta' as: "अयं हृदि स्थितः साक्षी सर्वेषामविशेषतः। तेनायं हृदयं प्रोक्तः शिवः संसारमोचकः॥" (41) – 'He has stationed himself in the heart of all as the witness without any exception; hence, Śiva, who is said to be the heart itself, is the remover of transmigration'. The second part of the 'dr̥ṣṭānta' is presented in Bha. Jā. U. as: "तारकोऽयं पञ्चाक्षरः। कोऽयं शैवो मनुः। शैवस्तारकोऽयमुपदिश्यते मनुरविमुक्ते शैवेभ्यो जीवेभ्यः। शैवोऽयमेव मन्त्रस्तारयति। स एव ब्रह्मोपदेशः।" (2. 4) — "The Pañcākṣaramantra is the saviour. Which is this Mantra of Śiva? This saviour Mantra of Śiva is taught to the Śaiva devotees in the Avimuktakṣetra. This Mantra of Śiva saves. This constitutes Brahmapadeśa (inculcation of Brahman)." "सर्वमन्यत् परित्यज्य, इत्यादि" – This is said to be taken from Pippalādaśruti. A short version of it is: "शिव एको ध्येयः शिवंकरः सर्वमन्यत्परित्यज्य।" (Atha. Śikh. U., 3.4) and nearly corresponding statement is: "तस्मात् सर्वान् परित्यज्य ध्येयान् विष्ण्वादिकान् सुरान्। शिव एव सदा ध्येयः सर्वसंसारमोचकः॥" (Śarabha U., 30-31). "अशेषपाशविच्छिद्यै, इत्यादि।" (Bra. Uttara). This cannot be traced to its original source.

(व्या०) नन्वयं मन्त्रः शिववत् संसारक्षयकारकश्चेत्, विश्वकारणत्वं तद्वदस्ति किमित्यत्राह –

If it is asked as to whether this Mantra, which is regarded as the destroyer of transmigration like Śiva, is also likewise the cause of the world, the answer is given here —

पञ्चभूतानि सर्वाणि पञ्चतन्मात्रकाणि च।

ज्ञानेन्द्रियाणि पञ्चापि पञ्चकर्मन्द्रियाणि च॥१४॥

पञ्चब्रह्माणि पञ्चापि कृत्यानि सह कारणैः।

बोध्यानि पञ्चभिर्वर्णैः पञ्चाक्षरमहामनोः॥१५॥

All the five gross elements, the five subtle elements, the five sensory organs, the five motor organs, the five Brahmins, the five activities along with causes — all these are understood through the five syllables of the great Pañcākṣaramantra. (14-15)

व्याख्या — पृथिव्यादिपञ्चभूतानि, गन्धादिपञ्चतन्मात्राः, ज्ञान-शक्तिरूपघ्राणादिपञ्चज्ञानेन्द्रियाणि, क्रियाशक्तिरूपोपस्थादिपञ्चकर्मन्द्रियाणि, पञ्चसादाख्यपञ्चब्रह्मपर्यायाचारादिपञ्चलिङ्गानि, भवमृडहरादिकारणेशैः सह सृष्ट्यादिपञ्चकृत्यानि पञ्चविधानि सर्वाण्यपि पञ्चाक्षरमहामन्त्रस्य पञ्चभिर्वर्णैर्बोध्यानि प्रकाशयानीत्यर्थः॥१४-१५॥

The five gross elements, Pṛthvī, Ap, Tejas, Vāyu and Ākāśa (earth, water, fire, wind and ether); the five subtle elements (Tanmātras): Gandha, Rasa, Rūpa, Sparśa and Śabda (odour, taste, form, touch and sound); the five sensory organs which are of the nature of Jñānaśakti: Ghrāṇa, Rasanā, Cakṣuṣ, Tvak and Śrotra (nose, tongue, eyes, skin and ears), the five motor organs, which are of the nature of Kriyāśakti: Vāk, Pāṇi, Pāda, Pāyu and Upasthā (speech, hands, feet, anus and genitals); the five Liṅgas, Ācāraliṅga, Guruliṅga, Śivaliṅga, Caraliṅga and Prasādaliṅga, which are the synonyms of the Pañcabrahmins, Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna (the five faces of Śiva); these five Brahmins are represented by the five Sādākhyas: Śiva, Amūrta, Mūrta, Kartṛ and Karman; the five actions of Śiva: Sṛṣṭi, Sthiti, Laya, Tirodhāna and Anugraha (creation, maintenance, absorption, covering and conferring grace) and their five Kāraṇeśas: Bhava, Śarva, Mṛḍa, Rudra and Hara – all these in the sets of five each are revealed through the five syllables Na-Maḥ-Śi-Vā-Ya which constitute the Pañcākṣaramantra.

Notes : It is stated in the Sanskrit commentary that the five Liṅgas are the forms of Pañcabrahmins, the five faces of Śiva. This is supported by the following statement: "आचारलिङ्गमाख्यातं सद्योजातमुखात्मकम्। गुरुलिङ्गं तथा वामदेववक्त्रात्मकं भवेत्। शिवलिङ्गं तथाऽघोरमुखरूपं भवेत् पुनः। चरलिङ्गं भवत्येव तत्पूरुषमुखरूपम्। प्रसादलिङ्गं कथितमीशानमुखसंज्ञकम्।" (महालिङ्गं तथाखण्डशिवरूपं प्रकीर्तितम्॥) (Candra J.Ā., kri. pā., 3.28-30).

Vide Sūkṣ. Ā., kri.pā., 1.23-26 and 33-51 for enumeration of the names of five Sādākhya and the description of their nature in detail. The five kṛtyas of Śiva are: जगज्जन्मस्थितिध्वंसतिरोभावविमुक्तयः। कृत्यं सकारकफलं ज्ञेयमस्यैतदेव हि।।” (Mṛ. Ā., 2.3). Here the stanzas corresponding to the stanzas of the text are: “सर्वाणि सर्वभूतानि तन्मात्राणां च पञ्चकम्। ज्ञानेन्द्रियाणि पञ्चापि तथा कमेन्द्रियाणि च।। पञ्चब्रह्माणि कृत्यानि पञ्च पञ्चात्मकानि च। तानि सर्वाणि बोध्यानि पञ्चवर्णैर्महामनोः।।” (Sūkṣ. Ā., kri. pā., 4.58-59).

व्याख्या— नन्वालोकेन घटादिवत् प्रकाश्यानि वा स्वर्णकुण्डलादिवत् प्रकाश्यानि वेत्यत्राह—

If it is asked as to whether they are revealed like pot, etc., by light or they are manifested like golden ear-ring, etc., the answer is given here —

पञ्चधा पञ्चधा यानि प्रसिद्धानि विशेषतः।

तानि सर्वाणि वस्तूनि पञ्चाक्षरमयानि हि।।१६।।

Those objects which are especially known as sets of five are all manifestations of Pañcākṣaramantra itself. (16)

व्याख्या— पञ्चशक्तिपञ्चाङ्गुलिवचनदानादिपञ्चकमेन्द्रियार्थाः मनो-बुद्ध्यहङ्कारप्रकृतिपुरुषादीनि पञ्च पञ्च प्रकारेण यानि विशेषतः प्रसिद्धानि, तानि सर्वाणि स्वर्णकुण्डलन्यायेन पञ्चाक्षरमयानि पञ्चाक्षरकार्याणि तत्प्रकाश्यानि चेत्यर्थः, वर्णानां शक्तिरूपत्वादिति।।१६।।

The five Śaktis, the five fingers, the five objects of motor senses such as speech, giving - taking, etc., the five, namely, mind, intellect, I-notion, Prakṛti and Puruṣa, and so on, which are especially well known as consisting of five kinds each, are all made up of Pañcākṣaramantra or manifested by it, since Varṇas (syllables) are of the nature of Śaktis. The manifestation is like gold as ear-ring. (16)

Notes : This idea has been found in the following stanza: “लोके हि पञ्चधा यानि प्रसिद्धानि विशेषतः। ज्ञेयानि तानि सर्वाणि पञ्चाक्षरमयानि हि।।” (Sūkṣ. Ā., kri. pā., 4.60).

व्याख्या— ननु मोक्षकारणं प्रणवः, पञ्चाक्षर्या तदभावात् कथं मोक्ष-प्रदत्वमित्यत्राह —

If it is asked as to how Pañcākṣarīmantra could bring liberation, because ‘Om̐kāra’ which is the cause of liberation, is absent in it, the answer is given here—

ओंकारपूर्वो मन्त्रोऽयं पञ्चाक्षरमयः परः।

शैवागमेषु वेदेषु षडक्षर इति स्मृतः।।१७।।

This supreme Mantra consisting of five syllables is regarded in Śaivāgamas and Vedas as Ṣaḍakṣara (six-lettered) with the precedence of ‘Om̐kāra’ (om̐-syllable). (17)

व्याख्या— पर उक्तप्रकारेण सर्वोत्कृष्टः पञ्चाक्षरमयो मन्त्रः ओंकारपूर्वः षडक्षर इति शैवागमेषु वेदेषु स्मृतः। श्रीरुद्रे “नमस्ताराय नमः शम्भवे च” इति, ईशानमन्त्रान्ते “मे अस्तु सदाशिवोम्” इति च श्रूयमाणत्वात्। “ओंकारात्मतया भाति शान्त्यतीतः परः शिवः” इत्यागमोक्तेः, “शिवो वा प्रणवः प्रोक्तः प्रणवो वा शिवः स्मृतः। वाच्यवाचकयोर्भेदो नात्यन्तं विद्यते क्वचित्।।” इति पौराणिकोक्तेश्च शिवप्रणवयोरभेदाद् ओंकारपूर्वत्वेन षडक्षर इत्यर्थः।।१७।।

‘Paraḥ’ means that which is supreme as already told. Such a supreme Mantra made up of five letters is called in the Śaivāgamas and Vedas as ‘Ṣaḍakṣara’ (six - lettered) with the precedence of ‘Om̐’-syllable. In the Śrīrudra, it is said ‘Namastarāya namaḥ Śambhave ca’ — ‘Salutations to Om̐kāra (Tāra) and Salutations to Śambhu (Śiva)’. Again at the end of Īśānamantra, the phrase “me astu sadāśivom” – ‘let auspiciousness be to me, om̐ Sadaśiva’ occurs. The stanza “Om̐kārātmatayā, etc.,” which means ‘Śiva who is beyond Śāntyatītakalā shines as of the nature of Om̐kāra’, is an Āgama statement. Again the stanza “Śivo vā praṇavaḥ, etc.,” which means ‘Śiva is said to be Praṇava and Praṇava is said to be Śiva, there is not much of a difference between

what denotes (vācaka) and what is denoted (vācyā) —’ is a statement of the Paurāṇikas. Thus as there is no difference between Śiva and Omkāra, the Mantra (Pañcākṣara) is Ṣaḍakṣara with the precedence of Om-syllable. This is the substance. (17)

Notes : “नमस्ताराय नमः शम्भवे च” (Tai. Saṁ., 4.5.8). “मे अस्तु सदाशिवोम्” (Tai. Ā., 7. 47) – it is one of the Mantras dedicated to Pañcābrahmans. “ओंकारात्मतया भाति, इत्यादि” (आगमोक्तिः) and “शिवो वा प्रणवः, इत्यादि” (पौराणिकोक्ति) cannot be traced to their sources. Śaivāgamas speak of the Ṣaḍakṣara mantra thus: (1) “एषा पञ्चाक्षरी विद्या प्रणवाद्या षडक्षरी।” (Pāra. Ā., 11.31) (2) “पञ्चाक्षरो महामन्त्रः प्रणवेन युतः शिवे। षडक्षर इति प्रोक्तो मन्त्रराजाह्वयः परः।।” (Sūkṣ. Ā., kri. pā., 4.35). Praṇava and Śiva have Vācyā-Vācaka relation is supported by Śaiva-gamas : “शिवरुद्रादिशब्दानां प्रणवादिपरः स्मृतः। शम्भोः प्रणववाच्यस्य भावनात् तज्जपादिपि।। या सिद्धिश्च परा प्राप्या भवत्येव न संशयः। तस्मदेकाक्षरं देवमाहुरागमवादिनः।। वाच्यवाचकयोरैक्यं मन्यमाना मनस्विनः।।” (Pāra. Ā., 11. 13-15) – ‘Śiva, Rudra, etc., are regarded as standing for Praṇava. Better result can be achieved through meditating on Śiva through Praṇava than muttering merely Praṇava. Hence the most accomplished persons well versed in Āgamas regard that single syllable ‘Om’ as Śiva himself on the basis of identity between what is denoted and what denotes.”

व्याख्या— अथ “प्रथमं तारकरूपं द्वितीयं दण्ड उच्यते। तृतीयं कुण्डलाकारं चतुर्थं चार्धचन्द्रकम्।। पञ्चमं दर्पणाकारं षष्ठं ज्योतिस्वरूपकम्। नकारस्तारकारूपं मकारो दण्ड उच्यते।। शिकारः कुण्डलाकारो वकारश्चार्धचन्द्रकः। यकारो दर्पणाकारो ओंकारः पञ्चवर्णराट्।।” इति शिवागमवचनात् पञ्चाक्षरकल्पतरोर्बीजभूतस्य ओंकारस्य माहात्म्यं सूत्रत्रयेण निरूपयति—

Then in accordance with the Āgama statement “Prathamam tārakārūpam, etc.,” which means – “The first syllable is of the form of star, the second of the form of staff, the third of the form of ear-ring, the fourth of the

form of crescent moon, the fifth one of the form of mirror and the sixth of the form of lustre; ‘Na’ is of the form of star, ‘ma’ of staff, ‘śi’ of ear-ring, ‘vā’ of crescent moon, ‘ya’ of mirror and ‘om’ is the king of the five syllables,” the author speaks of the greatness of Omkāra, which is the seed of the Kalpa tree in the form of Pañcākṣaramantra in three stanzas — (This Āgama quotation cannot be traced to its source).

मन्त्रस्यास्यादिभूतेन प्रणवेन महामनोः।

प्रबोध्यते महादेवः केवलश्चित्सुखात्मकः।।१८।।

Mahādeva (the Great Lord) who is of the nature of existence, intelligence and bliss, is revealed by this Praṇava (Om-syllable) which comes in the beginning of this Pañcākṣarīmantra, the great Mantra. (18)

व्याख्या— महामन्त्ररूपस्यास्य पञ्चाक्षरमन्त्रस्यादिभूतेन प्रणवेन सच्चिदानन्दात्मकः परशिवः प्रकाशयत इत्यर्थः, “यो वै रूद्रः स भगवान्” इत्युपक्रम्य “य ओंकारः स प्रणवो यः प्रणवः स सर्वव्यापी यः सर्वव्यापी सोऽनन्तो योऽनन्तस्तत्तारं यत्तारं तत्सूक्ष्मं यत्सूक्ष्मं तच्छुक्लं यच्छुक्लं तद्वैद्युतं यद्वैद्युतं तत्परं ब्रह्म स एकः स एको रूद्रः स ईशानः स भगवान् स महेश्वरः स महादेवः” इत्यथर्वशिरःश्रुत्या प्रणव एव सच्चिदानन्दात्मकं परब्रह्मेति श्रूयमाणत्वादिति।।१८।।

Paraśiva who is of the nature of existence, intelligence and bliss, is revealed by the Praṇava which happens to be in the beginning of the Pañcākṣarīmantra, that is, the Great Mantra. In accordance with the statement of Atharvaśiras Upaniṣad which commences with “Yo vai rudraḥ, etc.,” meaning that ‘he who is Rudra, is the Supreme Divinity’ and continues saying “Ya Omkāraḥ sa praṇavaḥ, etc.,” which means “That which is omkāra is Praṇava, that which is

Praṇava is all-pervasive, that which is all-pervasive is infinite, that which is infinite is the Tāraka (saviour), that which is the saviour is subtle, that which is subtle is Śukla (white), that which is Śukla is the lightning, that which is the lightning is Parabrahman; it is one; the same is Rudra without a second; he is Īśāna; he is the Divine Lord; he is the Great Lord and he is the Great God,” Praṇava which is of the nature of existence, intelligence and bliss, is Parabrahman, because it is heard from Śruti. (18)

Notes : “प्रथमं तारकरूपं...” (Śi. Ā., ?). “यो वै रुद्रः स भगवान्” (Atha. Śiras U., 6). “य ओंकारः स प्रणवः, इत्यादि” (Atha. Śiras U., 44). ओंकार is consisting of three letters as अ+उ+म; each of these letters mean सत्, चित् and आनन्द respectively. Thus omkāra means Śiva who is of the nature of existence (सत्), intelligence (चित्) and bliss (आनन्द). With this Omkāra the Pañcākṣaramantra is called Ṣaḍakṣaramantra. Each of the syllables and Omkāra are respectively of the forms of Satya, Cit, Ānada, Nitya, Pūrṇatā and combination of all (Mīśra): “यकारः पूर्णतायुक्तो वाकारो नित्यवाचकः।। आनन्दः स्याच्छिकारस्तु चिद्रूपो हि मकारकः। सत्यरूपो नकारः स्यान्मिश्रात्मा प्रणवो भवेत्।।” (Sūkṣ. Ā., kri. pā., 4. 38-39).

व्याख्या— ननु शिवः प्रणवेन विना न केनापि प्रकाश्यते वेत्यत्राह —

If it is asked, whether Śiva is not revealed by anything other than Praṇava, the answer is given here —

प्रणवेनैकवर्णेन परब्रह्म प्रकाश्यते।

अद्वितीयं परानन्दं शिवाख्यं निष्प्रपञ्चकम्।।१९।।

Through the single syllable called Praṇava (Om̐), Parabrahman, which is without a second, which is Supreme Bliss, which is called Śiva and which is free from all worldly differences, is revealed. (19)

व्याख्या— “शिवं परात्परं सूक्ष्मं नित्यं सर्वगमव्ययम्” इति शिवागमोक्तेः शिवाख्यं परानन्दं सच्चिदानन्दलक्षणम् अद्वितीयम् “एकमेवाद्वितीयम्” इति श्रुतेर्द्वितीयशून्यम्, “नेह नानास्ति किञ्चन” इति श्रुतेर्निष्प्रपञ्चकम्, अत एव प्रापञ्चिकभेदशून्यं परं ब्रह्म प्रणवेनैकवर्णेन प्रणवरूपैकवर्णेन, प्रणवेनैवेत्यर्थः, प्रकाश्यते प्रबोध्यते, प्रणवांशीभूताकारोकारमकाराणां सच्चिदानन्दवाचकत्वादिति। एवं च नमः शिवायेति पञ्चाक्षराण्याचारगुरुशिवचरप्रसादलिङ्गबीजाक्षराणि, ओंकारो महालिङ्गबीजमिति बीजवृक्षरूपप्रणवपञ्चाक्षर एव षट्स्थलबीजमिति तात्पर्यम्।।१९।।

According to the Śivāgama statement “Śivam parāt-param, etc.,” meaning that ‘Śiva is the most supreme among the supreme, subtle, eternal, residing in all and immutable’, Parabrahman is called Śiva; he is the supreme bliss, characterised by existence, intelligence and bliss; he is without a second, i.e., without another as the Śruti says “Ekamevādviṭīam” – ‘one without a second;’ he is free from worldly differences according to the Śruti statement ‘Neha nānāsti kiñcana’, meaning that ‘there is nothing amounting to difference here.’ That is why he is free from mundane variety of things. Such Parabrahman is known, realised through the single Om̐-syllable, i.e., the syllable in the form of Praṇava, Praṇava alone, because the three constituents of Om̐, viz., ‘A’ ‘U’ ‘M’ denote existence, intelligence and bliss respectively. Further the five syllables of the Mantra ‘Namaḥ śivāya’ are the sources (bījākṣarāṇi) of the five Liṅgas, viz., Ācara, Guru, Śiva, Cara and Prasāda and Omkāra is the source of Mahāliṅga. Hence, the Praṇava and Pañcākṣara, which happen to be in the relation of the seed and the tree, are the source of six Sthalas. This is the substance. (19)

Notes : “शिवं परात्परं, इत्यादि” (Śivāgama, source not known). There is a corresponding Āgama statement as: “अस्ति कश्चित् स्वतःसिद्धः

सच्चिदानन्दलक्षणः। नित्यो निरञ्जनः शुद्धो निर्मलो निरुपप्लवः॥ निर्गुणो नित्यसम्पन्नो निर्मायो निरुपाधिकः। अकायो भक्तकायश्च परात्परतरः शिवः॥” (Sūkṣ. Ā., kri. pā., 1.14-15). It is said that the five syllables of the Mantra and Praṇava are the sources of the five Liṅgas, Ācāraliṅga, etc., and of Mahāliṅga, so also of the six Sthalas, Bhakta, etc. The whole idea here is corresponding with the following Āgama statement: “प्रसादश्च चरश्चैव शिवलिङ्गं गुरुस्तथा। आचारश्च महालिङ्गं यादितारान्तगोचरम्॥ ऐक्यश्च शरणश्चैव प्राणलिङ्गी प्रसादकः। महेश्वरश्च भक्तश्च षट्स्थलात्मा षडक्षरः॥” (Sūkṣ. Ā., kri. pā., 4.44-45). “एकमेवाद्वितीयम्” (Chand. U., 6.2.1). “नेह नानास्ति किञ्चन” (Br. U., 4. 14.9).

व्याख्या— नन्वस्य लिङ्गाङ्गषट्स्थलयोगकारणस्य प्रणवस्य सच्चिदानन्दलक्षणब्रह्मप्रकाशकत्वमस्तु, निष्प्रपञ्चब्रह्मप्रतिपादकत्वं कथम् इत्यत्राजपागायत्रीमन्त्रयोगपूर्वकं तत्स्वरूपं प्रदर्शयति—

It may be objected thus : Let the ‘Praṇava’ (Om̐kāra), which is the cause for the communion of the Liṅgasthalas and Aṅgasthalas, be that which can reveal Brahman who is of the nature of existence, intelligence and bliss. How can it be that which can reveal Brahman who is bereft of the world? Here the nature of ‘Om̐kāra’ is exposed through the use of ‘Ajapāgāyātrīmantra’—

परमात्ममनुर्ज्ञेयः सोऽहंरूपः सनातनः।

जायते हसयोर्लोपादोमित्येकाक्षरो मनुः॥२०॥

The Mantra of Paramātman (Paraśiva) which is of the form of “So’ ham” (He is myself – Śivajīvaikya), is known to be ancient. It becomes the monosyllabic Mantra as “Om” with the elision of ‘ha’ and ‘sa’. (20)

व्याख्या— परमात्ममनुः परमात्ममन्त्रः सोऽहंरूपः प्रत्यभिज्ञानरूप इति ज्ञेयः, “योऽसौ पुरुषः सोऽहम्” इति श्रुतिगुरूपदेशस्वानुभववैज्ञातुं योग्यः, एवं प्रतिदिनं षट्शताधिकमेकमेकविंशतिसहस्रसंख्यातं जपित्वाथास्य भेदघटितत्वात् केवलकुम्भकेन सकारहकारयोस्त्यागात् सनातनो नित्यःओमि-

त्येकाक्षरमनुर्जायते। ततः किमिति चेत्, उच्यते, सकारस्य चन्द्रबीजत्वेन वेद्यरूपत्वात्, हकारस्यार्कबीजत्वेन वेदनरूपत्वात्, एवरूपसकारहकारयोस्त्यागाद् वृत्तिशून्यवेदकमात्रप्रकाशकरूप ओंकार एवावशिष्यत इति निष्प्रपञ्चब्रह्मप्रतिपादकः प्रणव इत्युक्तं भवति। तेन शिवजीवैक्यलक्षणलिङ्गाङ्गसामरस्यरूपश्रुत्यागमप्रसिद्धपरमुक्तिरिति बोध्यम्॥२०॥

The Mantra of Paramātman in the form of “So’ham” (He is myself) should be known as of the nature of recognition (Pratyabhijñā). In accordance with the statement “Yo’ sau puruṣaḥ so’ham” (He who is the Puruṣa, is myself), it can be known through Śruti, Guru and self – experience. This Mantra “So’ham” should be muttered twenty-one thousand and six hundred times everyday. Since this mantra is consisting in difference (bheda), ‘sakāra’ and ‘hakāra’ (syllables ‘sa’ ‘ha’) are elided through ‘Kumbhaka – Prāṇāyama’ (restraint of the breath inside). Through this, the ancient and eternal monosyllabic Mantra ‘Om’ arises. Then what? The answer is given. Since ‘sakāra’ is the seed of moon, it is of the nature of something to be known and since ‘hakāra’ is the seed of sun it is of the nature of knowledge. Through the elision of ‘sakāra’ and ‘hakāra’ of this nature, ‘Om̐kāra’ which is of the nature of lustre, i.e., which can be realised without the operation of senses, alone remains. Thus it is said here that ‘Om̐kāra’ denotes the Brahman who is not associated with the world. It should be realised that through this, there is the attainment of Supreme Mukti (liberation) of the nature of communion between Liṅga (Śiva) and Aṅga (Jīva), which is well known in Śruti and Āgamas. (20)

Notes : “योऽसौ पुरुषः सोऽहम्” (Śi. Ā.). Man’s inhalation and exhalation (ucchvāsa and niḥśvāsa) go on for 21,600 times in a day. Throughout this process, the Mantra ‘Hamsaḥ’ which is of the nature of self-serenity passes through man’s breath as the

natural (prākṛta) Prāṇāyāma' according to Śiva's ordination. The same becomes "So'ham" through modified (vaikṛta) Prāṇāyāma due to the knowledge of Śruti, Guru's teaching and self-experience. Here 'sa' is the seed of moon and 'ha' is the seed of sun. The moon and the sun are of the nature of what is to be known (vedya) and what is known (vedana). When 'sa' and 'ha' which are the seeds of the adjuncts of Vṛtti (operation of senses) are dropped through 'Kumbhaka – Prāṇāyāma', "O" following 'sakāra' and "m" following 'hakāra' combine to form the monosyllabic Mantra "Om", which is called Praṇava and Prakāśa. It is called 'Praṇava' because it infuses all 'prāṇas' into Paramātman – "प्राणान् सर्वान् परमात्मनि प्रणामयतीत्येतस्मात् प्रणवः।" (Atha. Śikh. U., 1.10). It is called 'Prakāśa' because it shines like a lamp distinctly from all the internal regions to be meditated upon, i.e., like a lamp which reveals itself when there is nothing else to reveal – "सर्वेभ्योऽन्तःस्थानेभ्यो ध्येयेभ्यः प्रदीपवत्प्रकाशयतीति प्रकाशः।" (Atha. Śikh. U., 2.4). It is that "Om" which denotes Niṣprapañca brahman. Through meditation on "Om", Mukti in the form of 'Śivajīvaikya' is attained.

व्याख्या— एवंस्थिते प्रणवेन निष्कलज्ञानं पञ्चाक्षर्या सकलज्ञानं प्रणवसहितपञ्चाक्षर्या सकलनिष्कल (ज्ञानम्) इति सूत्रद्वयेन प्रतिपादयति —

Such being the case, the author propounds in two stanzas that the knowledge of Niṣkala Śiva (the Absolute, one without parts) arises through 'Praṇava', that of Sakala Śiva (in the form of Pañcabrahman, etc.) arises through Pañcākṣarī and that of Sakala – Nikala Śiva arises through Ṣaḍākṣarī (pañcākṣarī with Om) —

प्रणवेनैव मन्त्रेण बोध्यते निष्कलः शिवः।

पञ्चाक्षरेण मन्त्रेण पञ्चब्रह्मतनुस्तथा।।२१।।

निष्कलः संविदाकारः सकलो विश्वमूर्तिः।

उभयात्मा शिवो मन्त्रे षडक्षरमये स्थितः।।२२।।

The Niṣkala Śiva is realised through the Mantra 'Om'. The form of Pañcabrahmans (Sakala Śiva) is revealed through

the Pañcākṣaramantra. Niṣkala is of the nature of consciousness (Samvit) and Sakala is of the nature of Śiva in the form of the universe. Śiva who is of the nature of both Niṣkala and Sakala resides in the Mantra made up of six syllables. (21-22)

व्याख्या— अत्र निष्कलशब्देन शुद्धचिद्रूपत्वमुच्यते, सकलशब्देन प्रपञ्चविशिष्टत्वमुच्यते। एवं च प्रणवमन्त्रेणैव निष्कलः शिवः सच्चिदानन्दात्मकः परशिवः बोध्यते, प्रकाशयते। पञ्चाक्षरेण मन्त्रेण पञ्चब्रह्मतनुः पञ्चब्रह्ममयः शिवस्तथा बोध्यते, "सर्वं खल्विदं ब्रह्म" इति श्रुतेः, प्रकाशयत इत्यर्थः। उभयात्मा शिवः सकलनिष्कलरूपः परमात्मा षडक्षरमये मन्त्रे प्रणवयुक्त-पञ्चाक्षर्या स्थितः प्रकाशत इत्यर्थः। अत्र यद्यपि — "अकारं ब्रह्माणं नाभौ उकारं विष्णुं हृदये, मकारं रुद्रं भूमध्ये ओंकारं सर्वेश्वरं द्वादशान्ते" इति तापनीयश्रुतेः प्रणवस्यापि सप्रपञ्चब्रह्ममयत्वमेव, तथापि वेद्यसंस्कारात्मक-बिन्दुघटितत्वेन सूक्ष्मप्रपञ्चमयत्वान्निष्कलत्वव्यपदेशः। स्थूलप्रपञ्चमयस्य पञ्चाक्षरमन्त्रद्रुमस्य प्रणवो बीजम्, तस्य अकारोकारमकरबिन्दुनादलक्षण-पञ्चावयवसम्पन्नत्वादिति संक्षेपः।।२१-२२।।

Here by the word 'Niṣkala', the form of pure consciousness is meant and by the word 'Sakala', the state of being characterised by the world is meant. Thus through the Mantra 'Om', Niṣkala Śiva, i.e., Paraśiva who is of the nature of existence, intelligence and bliss, is known or revealed. Through the Pañcākṣara – mantra, Śiva who is of the form of Pañcabrahmans, i.e., who is endowed with Pañcabrahmans, is known. It means that Śiva manifests as the world in accordance with the Śruti statement "Sarvaṁ khalvidaṁ brahma" (all this is Brahman). Śiva of both forms, i.e., the Paramātman who is of the nature of both 'Sakala' and 'Niṣkala' is residing or shining in the Mantra made up of six syllables, i.e., Pañcākṣaramantra associated with 'Praṇava'. Here although, in accordance with the Tāpanīyaśruti "Akāraṁ brahmāṇam, etc.",

meaning that one should cherish “Brahman in the form of ‘akāra’ in the navel, Viṣṇu in the form of ‘ukāra’ in the heart, Rudra in the form of ‘makāra’ in the region between the eye-brows and Sarveśvara in the form of ‘Om̐kāra’ in the Dvādaśānta”, ‘Praṇava’ also stands for Brahman endowed with the world, yet it has the name of ‘Niṣkala’ which is of the nature of subtle world, because it is associated with the ‘bindu’(anusvāra) which is of the nature of impression to be realised. ‘Praṇava’ is the seed of the tree in the form of Pañcākṣaramantra, as it has five parts as ‘akāra, ukāra, makāra, bindu and nāda’. (21-22)

Notes : “सर्वं खल्विदं ब्रह्म” (Chand. U., 3.14.1) “अकारं ब्रह्माणं नाभौ, इत्यादि” (Nṛ. Tā.U., 3.4). Sūkṣ.Ā. brings out the significance of अ-उ-म thus: अकारो ब्रह्मबीजं स्यादुकारो विष्णुबीजकम्। मकारो रुद्रबीजं च तेषां देहात्मकः शिवः॥ अकारो ब्रह्मरूपः स्यादुकारो विष्णुरूपकः। रुद्रात्मको मकारः स्यादोकारस्तु सदाशिवः॥ (Kri.pā.,4.10,15) – “Akāra is the seed of Brahman, ukāra is that of Viṣṇu, makāra is that of Rudra and the body (i.e., ‘Om̐’) made up of them is Śiva”. “Akāra is of the form of Brahman, ukāra is of the form of Visnu, makāra is of the form of Rudra and Om̐kāra is Sadāśiva”. It is said here that the Paramātman of both ‘Sakala’ and ‘Niṣkala’ forms, resides in the Ṣaḍakṣaramantra, i.e., Pañcākṣarīmantra preceded by ‘Om̐kāra’, ‘Om̐kāra’ stands for ‘Niṣkala’ form and ‘Pañcākṣaras’ stands for ‘Sakala’ form, which is the form of ‘Pañcabrahmans’. This idea has been brought out by the following statement of Sūkṣ.Ā. (Kri.pā., 4.36-37): ओंकारो मम देहः स्यान्नकाराद्यस्तथैव च। सद्यादिपञ्चवक्त्राणि क्रमादेवं वरानने॥ पञ्चब्रह्मात्मको मन्त्रः प्रणवाद्यः षडक्षरः। — “Om̐kāra is my (Śiva’s) form; nakāra, etc., (the five syllables) stand for Śiva’s five faces, Sadyojāta, etc., respectively. The Ṣaḍakṣaramantra beginning with Om̐kāra is of the nature of Pañcabrahmans.”

(व्या०) अथस्य पञ्चाक्षरमन्त्रस्य पर्यायनामानि कथयति —

Then the author speaks of the synonyms of this Mantra –

मूलं विद्या शिवः शैवं सूत्रं पञ्चाक्षरस्तथा।
एतानि नामधेयानि कीर्तितानि महामनोः॥२३॥

Mūla, Vidyā, Śiva, Śaivasūtra and Pañcākṣara – these are the names of the Great Mantra that are spoken of. (23)

व्याख्या— महामनोः पञ्चाक्षरमहामन्त्रस्य मूलं विद्या शिवः शैवसूत्रं तथा पञ्चाक्षर इत्येतानि नामधेयानि वर्णसंख्यया कीर्तितानीत्यर्थः॥२३॥

These are the names (synonyms) of the Great Mantra, i.e., the Great Pañcākṣaramantra: Mūla, Vidyā, Śiva, Śaivasūtra and Pañcākṣara. These are told as five in accordance with the number of syllables. (23)

Notes : Pāra. Ā. gives six names, adding Ṣaḍakṣara as the sixth name : मूलं विद्या शिवः शैवं सूत्रं पञ्चाक्षरं तथा। षडक्षरं च तस्याहुर्नामानि मुनयो मनोः॥(11.44). ‘Mūla’ means the source, origin, root. This Mantra is called ‘Mūla’ because it is the source of all Mantras. ‘Vidyā’ means ‘Knowledge’; this mantra is called ‘Vidyā’ because it reveals pure knowledge (Śuddhavidyā) when cherished or muttered. ‘Śiva’ means ‘what is auspicious’, this mantra is called ‘Śiva’ because it grants all auspiciousness. ‘Śaivasūtra’ means ‘Śiva’s formula’; this mantra is called ‘Śaivasūtra’ because it reveals all the principles connected with Śiva. It is ‘Pañcākṣara’ because it has five syllables. Candra J.Ā. (kri.pā., 8.17) gives the same synonyms: मूलं विद्या शिवं चैव सूत्रं पञ्चाक्षरस्तथा।

व्याख्या— अथैतादृशीं पञ्चाक्षरीं प्रणवेन सह षडक्षरीं विद्यां जपेदित्याह —

It is said here that such Pañcākṣarīmantra which is Ṣaḍakṣarī with Praṇava, should be cherished or muttered —

पञ्चाक्षरीमिमां विद्यां प्रणवेन षडक्षरीम्।
जपेत् समाहितो भूत्वा शिवपूजापरायणः॥२४॥

He who is engrossed in the worship of Śiva should mutter with concentration this Pañcākṣarīmantra which becomes Ṣaḍakṣarī with ‘Omkāra’. (24)

व्याख्या— समाहित एकाग्रचितः सन्नित्यर्थः । शिष्टं स्पष्टम् ॥२४॥

‘Samāhitaḥ’ means ‘with the mind full of concentration’. The rest is clear. (24)

व्याख्या— कथं जपेदित्यत्राह —

How should one do the muttering? The answer is given here –

प्राणायामत्रयं कृत्वा प्राङ्मुखोदङ्मुखोऽपि वा ।
चिन्तयन् हृदयाम्भोजे देवदेवं त्रियम्बकम् ॥२५॥
सर्वालङ्कारसंयुक्तं साम्बं चन्द्रार्धशेखरम् ।
जपेदेतां महाविद्यां शिवरूपामनन्यधीः ॥२६॥

After doing Prāṇāyāma three times, sitting in such a way as facing the east or the north and cherishing in the lotus of the heart Śiva, who is the god of gods, who is three-eyed, who is endowed with all ornaments, who is accompanied with Ambā (Mother Pārvatī) and who has the crescent moon as his crest-ornament, the devotee should mutter with deep concentration this great Mantra, which is of Śiva’s form (auspicious in form). (25-26)

व्याख्या— शुद्धे स्थले मृगाजिनचित्रकम्बलाद्यास्तरणे सिद्धपद्माद्यासने प्राङ्मुखोदङ्मुखो वोपविश्य भस्मरुद्राक्षालङ्कृतः सन् शिवलिङ्गपूजको भूत्वा “असंपूज्य शिवं स्तोत्रजपात् फलमुदीरितम् । संपूज्य च शिवं पश्चात् फलं वक्तुं न शक्यते ॥ सहस्रं वा तदर्धं वा तदर्धं वा शताष्टकम् । अष्टोत्तरसहस्रं वा जपं कुर्यादतन्द्रधीः ॥ पूजाकोटिसमं स्तोत्रं स्तोत्रकोटिसमो जपः । जपकोटिसमं ध्यानं ध्यानकोटिसमो लयः ॥” इति शिवागमवचनात् शिवपूजानन्तरं

पुनः प्राणायामं कृत्वा करषडङ्गं विन्यस्य हृदयकमले त्रियम्बकं मण्डलत्रय-गुणत्रयदेवत्रयादित्रिविधवस्तुकारणीभूतं देवदेवं भवानीपतिं सर्वालङ्कारसंयुक्तं चन्द्रार्धशेखरं शिवम् अनन्यधीः परिचिन्तयन्, एकां महाविद्योक्तविधेष्वेक-प्रकारेण गुरुपदिष्टमार्गेण सगर्भजपं कुर्यादित्यर्थः ॥२५-२६॥

Sitting in a pure place, on a carpet in the form of deer’s skin, woollen mat, etc., in Siddhāsana or Padmāsana posture, facing east or north, the devotee should adorn himself with Bhasma marks and Rudrākṣas and worship the Śivaliṅga (Iṣṭaliṅga). There is a Śaivāgama statement, viz., “Asaṁpūjya śivam stotrajapāt, etc.,” meaning that: “The reward for prayer and muttering without worshipping Śiva has been told. It is beyond anybody’s power to speak of the reward of that after worshipping Śiva. One should mutter with concentration the Mantra one thousand times, or half of that (five hundred times) or half of that (two hundred and fifty times) or one hundred and eight times or one thousand and eight times. One prayer is equal to worship for one crore times; muttering of Mantra once is equal to prayer for one crore times; meditation once is equal to muttering of Mantra for one crore times; absorption of mind in god once is equal to meditation for one crore times.” Accordingly the devotee should do ‘Prāṇāyāma’ (breath control) after worshipping Śiva (Iṣṭaliṅga) and perform ‘Karanyāsa’ and ‘Aṅganyāsa’. Then he should mutter with concentration the Mantra in one of the prescribed manners, i.e., in the manner of ‘Sagarbha-japa’ as taught by the Guru, cherishing in mind Śiva, who is the cause of triads such as those of worlds (maṇḍalatraya), Guṇas (guṇatraya), gods (devatraya), etc., who is the God of gods, who is the Lord of Bhavānī, who is adorned with all ornaments and who has the crescent moon as his crest-ornament. (25-26)

Notes : “असंपूज्य शिवं स्तोत्रजपात्, इत्यादि” (the Āgama source is not known). In the available portions of the other Śaivāgamas, the same procedure with some more details is described: (1) स्थानं कृत्वा शुचौ देशे बद्ध्वा रुचिरमासनम् । शङ्करं हृदि संचिन्त्य स्वगुरुं तदगुरुंस्तथा ॥ प्राङ्मुखोदङ्मुखो वापि मौनी चैकाग्रमानसः । विशोध्य पञ्चतत्त्वानि दहनप्लावनादिभिः ॥ मन्त्रन्यासादिकं कृत्वा सकलीकृतविग्रहः । देवं देवायुतं ध्यायेत् प्राणापानौ नियम्य च ॥ विद्यां स्थानं स्वरं रूपं ऋषिं छन्दोऽधिदैवतम् । बीजं शक्तिं तथा वाच्यं स्मृत्वा पञ्चाक्षरं जपेत् ॥ (Candra J. Ā., kri. pā., 8. 52-55; Pāra. Ā., 11.79-83 – same except “शिवभक्त्या शिवं ध्यात्वा स्वगुरोः सन्निधौ हृदि” as different reading for the second half of the first stanza) – “After taking bath, having seated in a posture of choice in a pure place, the devotee should cherish in his mind Śaṅkara, the Guru and his predecessors (should meditate in his heart on Śiva with Śaiva devotion in the presence of the Guru). He should sit facing the east or the north, silently with deep concentration and purify the five elements (of the body) with ‘Dahana’, ‘Plāvana’, etc. Then he should make his body associated with Śiva’s Kalās doing Mantranyāsa, etc., restrain vital airs (Prāṇa and Apāna) and meditate on God Śiva coupled with Devī (Śakti). Thereafter he should mutter Pañcākṣaramantra remembering the Vidyā, Sthāna, Svara, Rūpa, Ṛṣi, Chandas, Devatā, Bija, Śakti and Vācya Īśvara”. (2) पद्मासने समासीनः प्राङ्मुखोदङ्मुखोऽपि वा । समकायशिरोग्रीवस्त्रपालस्यादिवर्जितः । शिवं ध्यायन् जपेद्देवि जीवन्मुक्तो न संशयः ॥ (Sūkṣ.Ā., kri.pā.,3.40) – “Sitting in Padmāsana posture facing the east or the north, holding the body, head and neck straight and giving up hesitation and laziness, the devotee should do ‘Japa’ after meditating on Śiva. Such a devotee is no doubt liberated while alive (Jīvanmukta).” Doing Japa with Prāṇāyama is called Sagarbhajapa which is distinguished from Agarbhajapa which does not involve Prāṇāyama: प्राणायामसमायुक्तः सगर्भो जप उच्यते । प्रणायामेन रहितो ह्यगर्भो जप उच्यते ॥ (Candra J. Ā., kri.pā., 8.61). Accordingly S.S. is speaking of Sagarbhajapa as rightly pointed out in the Sanskrit commentary. Compare with Pāra. Ā., 11.89 – कुम्भकेन समायुक्तः सगर्भो जप उच्यते । आद्यान्तयोरगर्भोऽपि प्राणायामः प्रशस्यते ॥ — “The Japa with Kumbhaka (holding the breath) is called Sagarbhajapa. The other Japa with the first (Pūraka – drawing the breath in) and the last (Recaka – releasing the breath out) is called Agarbha. It is also commended.”

“विशोध्य पञ्चतत्त्वानि दहनप्लावनादिभिः” — It is often said that “शिवो भूत्वा शिवं यजेत्” (One should worship Śiva by becoming Śiva). In order to acquire this ‘Śivabhāva’ (the state of Śiva), the processes of Bhūtaśuddhi and Prāṇapratīṣṭhā are prescribed in the Śāstras. Through Prāṇāyama (Pūraka, Kumbhaka and Recaka), three of inner processes called Śoṣaṇa, Dāha and Āpyāyana (drying, burning and satiety) go on in order to eradicate the ‘Pāpapurūṣa’ from the gross body (sthūla-śarīra) and infuse the knowledge body (Vidyāśarīra) in it. (See note no. 3 on p. 78 of Candra J. Ā. edited by Pandit Vrajavallabha Dvivedi).

व्याख्या— अथ जपभेदं प्रदर्शयति —

Then the author speaks of types of Japa –

जपस्तु त्रिविधः प्रोक्तो वाचिकोपांशुमानसः ।

श्रूयते यस्तु पार्श्वस्थैर्यथावर्णसमन्वयम् ॥२७॥

वाचिकः च तु विज्ञेयः सर्वपाशप्रभञ्जनः ।

ईषत्स्पृष्ट्वाधरपुटं यो मन्दमभिधीयते ॥२८॥

पार्श्वस्थैरश्रुतः सोऽयमुपांशुः परिकीर्तितः ।

अस्पृष्ट्वाधरमस्पन्दि जिह्वाग्रं योऽन्तरात्मना ॥

भाव्यते वर्णरूपेण स मानस इति स्मृतः ॥२९॥

Japa is said to be threefold as Vācika (Vocal), Upāṁśu (Lip-movement) and Mānasa (Mental). That Japa which is heard by those who are on either side clearly with the syllabic structure, is known to be Vācika. It is the destroyer of all fetters. That Japa which is faintly uttered with the slight touching of the lips in such away as it is not heard by those who are on either side, is stated as Upāṁśu. That Japa which is cherished in the form of the letters of the Mantra in the inner soul without the touching of lips and without the movement of the tip of tongue, is known as Mānasa. (27-29)

व्याख्या— जपो मन्त्रोच्चारस्तु वाचिक इति, उपांशुरिति, मानस इति त्रिविधः। तत्र यस्तु मन्त्रोच्चारो यथावर्णसमन्वयं वर्णसन्तानमनतिक्रम्य पार्श्वस्थैः श्रूयते, स मन्त्रोच्चारो मनोवचनकायजन्यसर्वपापनिवारको वाचिकजप इति विज्ञातुं योग्य इत्यर्थः। यः यो मन्त्रोच्चारः किञ्चिदधरपुटं स्पृष्ट्वा पार्श्वस्थैरश्रुतः सन् मन्दमभिधीयते, सोयमुपांशुजप इति परिकीर्तितः। यः यो मन्त्रोच्चारः अधरमस्पृष्ट्वा अस्पन्दिजिह्वाग्रं स्पन्दनरहितजिह्वाग्रं यथा भवति तथा वर्णरूपेणान्तरात्मना मन्त्राक्षरस्वरूपवता चित्तेन भाव्यते, सः स मन्त्रोच्चारो मानस इति मानसजप इति स्मृत इत्यर्थः।।२७-२९।।

‘Japa’ which means the muttering of Mantra, is threefold as Vācika, Upāṁśu and Mānasa. Among them, that muttering of Mantra which is heard by those who are standing by the side in such a way as the combination of syllables is clear and which is the remover of all sins caused by mind, speech and body, is fit to be known as Vācikajapa. Again that muttering of Mantra which involves a light touching of lips and which is faintly expressed in such a way as it is not audible to those who are standing by the side, is mentioned as Upāṁśujapa. Then that muttering of Mantra which does not involve the touching of lips and the movement of the tongue and which is cherished by the inner soul in the form of syllables or, in other words, which is cherished by the mind which itself assumes the form of syllables (of the Mantra), is regarded as Mānasa, i.e., as Mānasajapa. (27-29)

Notes : The threefoldness of Japa is referred to in the Manu. 2.85 – विधियज्ञाज्जपयज्ञो विशिष्टो दशभिर्गुणैः। उपांशु स्याच्छतगुणः सहस्रो मानसः स्मृतः।। (Vācika is understood here) “Japayajña is ten times better than vidhiyajña (New Moon Day sacrifice, etc). Upāṁśujapa is hundred times better than that and Mānasajapa is thousand times better than that.” Sūkṣ. Ā. enumerates the three kinds of Japa and explains them: स जपस्त्रिविधः प्रोक्तो वाचिकोपांशुमानसैः। उच्चैस्ताल्वादिकस्पशाज्जपेत् स्पष्टपदाक्षरम्। सम्यक् क्षोत्रगतश्चैव स जपो वाचिकः स्मृतः।। शनैस्ताल्वादिकस्पशात् किञ्चित् स्पष्टपदाक्षरम्। जपेदीषत्कर्णगतमुपांशुः स जपो भवेत्।। मन्त्रार्थं मनसा ध्यायन् वर्णाद्वर्णं पदात्पदम्।

आवृत्य गणनात् पूर्वं जपेन्मानस उच्यते।। त्रयाणामपि चैतेषां वरं स्यादुत्तरोत्तरम्।। (kri. pā., 3.41-43) – “The Japa is threefold as Vācika, Upāṁśu and Mānasa. That Japa which is made aloud with the touching of the palate, etc., in which the words and letters are clear and which is well heard of, is regarded as Vācikajapa. Then that Japa which is made in a low voice with the touching of the palate, etc., in which the words and letters are clear and which is faintly heard of, is Upāṁśujapa. When the meaning of the Mantra is cherished in mind and the Mantra is repeated mentally letter by letter and word by word, it is called Mānasajapa. Among these three types, each following one is better than each preceding one.” Candra J. Ā. gives an account of three kinds of Japa with a few variations: उत्तमो मानस प्रोक्त उपांशुर्मध्यमस्तथा। अधमो वाचिकः प्रोक्त इत्येतच्छिवशासनम्।। यदुच्चनीचस्वरितैः शब्दैः स्पष्टपदाक्षरैः। मन्त्रमुच्चारयेद्वा वाचिकोऽयं जपः स्मृतः।। जिह्वामात्रपरिस्पन्दादीषदुच्चारितोऽपि वा। अपरैरश्रुतः स्वेन श्रुतश्चोपांशुरुच्यते।। धिया यदक्षरश्रेण्या वर्णाद्वर्णं पदात्पदम्। शब्दार्थचिन्तनं भूयः कथ्यते मानसो जपः।। (Kri. pā., 8.56 - 59) – Mānasajapa is said to be of the best type ; Upāṁśujapa is of middle type; and Vācikajapa is of low type. This is the ordination of Śiva. If the Mantra is uttered (recited) in such way as the letters of words are clearly audible with accents, Udātta, Anudātta and Svarita, it is regarded as Vācikajapa. If it is faintly uttered with the movement of the tongue only in such way as it is not heard by others and audible only to oneself, it is said to be Upāṁśujapa. When its word and sense are cherished in mind letter after letter in due order of letters and word after word, it is spoken as Mānasajapa.” The account about the three types of Japa found in Pāra. Ā., (11.83-88) is the same as that in Candra J. Ā. (given above) with a few variations in reading. It may be noted here that the account of the three types of Japa in S. S. corresponds with that found in Candra J. Ā. and Pāra. Ā.

व्याख्या— अथास्य जपयज्ञस्य माहात्म्यमुद्भावयति —

Then the author brings out the greatness of this Japayajña –

यावन्तः कर्मयज्ञाद्या व्रतदानतपांसि च।

सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोडशीम्।।३०।।

As many as are the Karmayajñas and as many as are the vows, donations and penances, so many of them all are not equal to one-sixteenth part of the Japayajña. (30)

व्याख्या— यावन्तः कर्मयज्ञाद्या ज्योतिष्टोमादयः सन्ति, व्रतदानतपांसि यावन्ति सन्ति, ते सर्वे जपयज्ञस्य षोडशीं कलां प्रति षोडशभागेष्वेकभागं प्रति, नार्हन्ति न समाना भवन्तीत्यर्थः ॥३०॥

As many as are the Karmayajñas such as Jyotiṣṭoma, etc., and as many as are the vows, donations and penances, so many of them are all not equal to one-sixteenth part, i.e., to one part among the sixteen parts of the Japayajña. (30)

Notes : See the stanza (2.85) quoted from Manu in the notes under stanzas 27-29 above. Manu calls the Karmayajñas as Vidhiyajñas and says that Japayajña is ten times superior to the sacrifices such as Jyotiṣṭoma, etc.

व्याख्या— अथोक्तत्रिविधजपानां माहात्म्यमेकप्रकारं किमित्यत्राह —

If it is asked as to whether the greatness of all the three Japas mentioned above is uniform, then the answer is given here—

माहात्म्यं वाचिकस्यैतज्जपयज्ञस्य कीर्तितम् ।

तस्माच्छतगुणोपांशुः सहस्रो मानसः स्मृतः ॥३१॥

What is told above about the greatness of the Japayajña, is applicable to Vācīkajapa. Upāṁśujapa is hundred times superior to that (Vācīkajapa) and Mānasajapa is thousand times superior to that (Upāṁśujapa). (31)

व्याख्या— वाचिकजपस्य यदेतन्माहात्म्यं कीर्तितं तस्मात् वाचिक-जपाद् उपांशुजपः शतगुणः तस्मादुपांशोमानसः सहस्रः सहस्रगुण इति स्मृत इत्यर्थः ॥३१॥

Beyond what is told as the greatness of Vācīkajapa, Upāṁśujapa is hundred times superior and further than that Mānasajapa is thousand times superior. (31)

Notes : See the stanza (2.85) quoted from Manu in the notes under stanzas 27-29 above, particularly the second half .

व्याख्या— तर्हि तेषु को वा जपः कर्तव्य इत्यत्र मोक्षार्थिभिर्मानस एव जपः कर्तव्य इत्याह—

Then among these which Japa should be done? It is said here that Mānasajapa alone should be done by the aspirants of liberation —

वाचिकात् तदुपांशोश्च जपादस्य महामनोः ।

मानसो हि जपः श्रेष्ठ घोरसंसारनाशकः ॥३२॥

The Mānasajapa of this great mantra (Pañcākṣarī) which is the destroyer of the terrible transmigration, is superior to Vācīkajapa and Upāṁśujapa. (32)

व्याख्या— अस्य महामनोः वाचिकाज्जपादुपांशोश्च जपात्, मानसो जपः क्रूरसंसारनाशकः सन् श्रेष्ठ इत्यर्थः ॥३२॥

Of this great Mantra, Mānasajapa which destroys the cruel transmigration, is superior to Vācīkajapa and Upāṁśujapa. (32)

Notes : see notes under stanzas 27-29 for Āgama statements quoted. While Suṣ., Ā. speaks of the superiority of each following type of Japa to each preceding type of Japa (Varam syāduttarottaram – kri. pā. 3.43) and while Candra J. Ā and Pāra. Ā. regard them as uttama, madhyama and adhama (kri. pā., 8.56; 11.83), S.S. draws the logical conclusion that Mānasajapa is superior to both Vācīkajapa and Upāṁśujapa because it involves highest degree of concentration.

व्याख्या— तर्हि तयोः का गतिरित्यत्राह —

In that case, what is the scope of the other two? The answer is given here—

एतेष्वेतेन विधिना यथाभावं यथाक्रमम् ।

जपेत् पञ्चाक्षरीमेतां विद्यां पाशविमुक्तये ॥३३॥

In the manner already prescribed as regards these types (of Japas, Vācika, etc.), this Pañcākṣarīmantra should be cherished or muttered in its due sequence and according to the situation (with due devotion) in order to get released from fetters. (33)

व्याख्या— एतेषु विषयेषु वाचिकादिजपविषयेषु, एतेन विधिना एतदुक्तप्रकारेण, यथाक्रमं क्रममनतिक्रम्य यथाभावं यथासंभवम् एतां पञ्चाक्षरीं विद्यां पाशविमुक्तये मलमायादिपञ्चपाशविमुक्त्यर्थं जपेत्, उच्चरेदित्यर्थः ॥३३॥

As regards these, i.e., as regards these Japas, Vācika, etc., in this manner already told, in due sequence or without transgressing the sequence and according to the situation, this Pañcākṣarīmantra should be muttered, i.e., uttered or cherished in order to get released from fetters, i.e., the five fetters such as Mala, Māyā, etc. (33)

Notes : एतेन विधिना = in this manner prescribed ; this refers to the method of doing Japa of three types as told in S.S. 8. 28-29 above. यथाक्रमम् — In doing Japa the sequence of the Mantra should not be changed. For instance in the case of the Pañcākṣarīmantra, the sequence is “Namaḥ Śivāya” but not “Śivāya namaḥ”. The sequence is already fixed in the Rudrādhyāya, eighth Anuvāka – “नमः शिवाय च शिवतराय च ।” The sanctity of the Mantra (Śruti) lies in its sequence. यथाभावं — according to situation (यथासंभवम्); this is according to the Sanskrit commentary. What is intended here is perhaps the situation of being a beginner, a little experienced or fully experienced. The methods of Japa as

Vācika, Upāṁśu and Mānasa are to be followed by the beginners, those who are a little experienced and those who are deeply experienced respectively. The Pañcākṣarījapa is for the relief from the five kinds of fetters (Pāśas) – Ānavamala, Tirodhāyakaśakti, Bindu, Māyā and Karman. Ānavamala is the limiting impurity that makes the soul which is by nature ‘sarvajña’, a ‘kincijjña’, one of limited knowledge: आत्मा मलावृतः सर्वज्ञत्वे किञ्चिज्ज्ञता यतः । (Pauṣ. Ā., Paśupaṭala, 125). The Tirodhāyakaśakti of Śiva is also regarded as pāśa because it favours or promotes bondage : कमदिर्योग एतत्कृति-मनुकलिता रोधयित्रीशशक्तिः । (Si.Sā., 6) – ‘In respect of the association of Karman, etc., (bondage), Tirodhāyakaśakti of Śiva operates in accordance with his (Śiva’s) action (of binding the souls)’. Bindu is also known as Kuṇḍalinī. It is the assumed power (Parigrahaśakti) of Śiva. The laya (disappearance) and the other states of Śiva as well as the bondage, maintenance and liberation of the Rudrāṅṣus are in Bindu : लयादिभेदः प्रागुक्तो यदुपाधौ शिवस्य तु ॥ स बिन्दुरिति मन्तव्यः सैव कुण्डलिनी मता । किञ्च रुद्राणवो येन बध्यन्ते यत्र वा स्थिताः । विमुच्यन्ते यतो वायं स बिन्दुरिति गम्यताम् ॥ (Pauṣ. Ā., Bindupaṭala, 1-3). Māyā is the immanent cause of all Tattvas commencing from Kalā and ending with earth. It is called Māyā because the cosmos comes out of it and goes back into it : मयत्यस्माज्जगद्विश्वं माया तेन समीरिता । (Pauṣ. Ā., Māyāpaṭala, 1). It is one, eternal, all pervading, inert and the root cause of the world : नित्यैका व्यापिनी वस्तुरूपा कर्माश्रया शिवा । (Pauṣ. Ā., Māyāpaṭala, 2). It is the abode of Karman in Pralaya : प्रलये लीनदेहस्य कर्मिणोऽणोरहर्मुखे । देहादेः कारणं माया सूक्ष्मस्थूललात्मकस्य तु ॥ (Pauṣ. Ā., Māyāpaṭala, 2-3). Karman is that which makes the human souls enjoy pleasure and suffer pain. It is different from Prakṛti (Māyā) and its product, Buddhi which are only objects of enjoyment (Bhogyā) : न चात्र प्रकृतिर्हेतुर्भोग्यत्वेन विरोधतः यद्भोग्यं भोजकं नैकं तस्मात्कर्मान्यदिष्यताम् ॥ प्रकृतेः परिणामो यो बौद्धो भावाष्टकात्मकः ॥ (Pauṣ. Ā., Māyāpaṭala, 33-34). These five Pāśas are eradicated by the cherishing of Pañcākṣarīmantra.

व्याख्या— अथानेनैव मन्त्रेण शिवलिङ्गार्चनं च कर्तव्यमित्याह —

Then it is said here that the worship of Śivaliṅga (Iṣṭaliṅga) should be with this Mantra only —

अनेन मूलमन्त्रेण शिवलिङ्गं प्रपूजयेत् ।

नित्यं नियमसम्पन्नः प्रयतात्मा शिवात्मकः ॥३४॥

The devotee who is endowed with religious (yogic) discipline, who is of purified mind and who is of the nature of Śiva, should worship the Śivaliṅga (Iṣṭaliṅga) with this original Mantra, i.e., with the cherishing or muttering of this original Mantra. (34)

व्याख्या— नियमसम्पन्नः यमनियमादिसम्पन्नः सन्, प्रयतात्मा शुद्धान्तःकरणवान् सन्, शिवात्मकः “नारूद्रो रूद्रमर्चयेत्” इति श्रुतेः शिवभावसम्पन्नः, अनेन मूलमन्त्रेण एतत्प्रणवपञ्चाक्षरमन्त्रेण शिवलिङ्गं नित्यं सदा पूजयेद्विभवेन पूजयेदित्यर्थः ॥३४॥

‘Niyamasampannaḥ’ means ‘one who is endowed with yama (self-restraint) and niyama (keeping the mind in check)’; ‘Prayatātmā’ means ‘one who is endowed with pure mind’; ‘Śivātmaka’ means ‘one with the form of Śiva’ according to the Śruti statement – ‘Nārudro rudramarcayet’— meaning that ‘one should not worship Rudra without becoming Rudra.’ Such a devotee should worship the Śivaliṅga with this Mūlamantra, i.e., should worship with grandeur the Śivaliṅga with this Praṇava Pañcākṣaramantra. (34)

Notes : Pāra. Ā. says that he who worships the Liṅga by muttering the Śiva – Pañcākṣaramantra, is undoubtedly Śiva in human form: शिवपञ्चाक्षरं जप्त्वा लिङ्गपूजां करोति यः । सोऽपि मानुषदेहस्थः शिव एव न संशयः ॥ (10.97). Sūkṣ. Ā. says that he who duly worships with deep devotion the Liṅga with the Ṣaḍākṣaramantra, would come to me (Śiva) : षडक्षरेण मन्त्रेण भक्त्या परमया युतः । सम्यग् लिङ्गार्चनं कुर्यान्मत्समीप-मवाप्नुयात् ॥ (kri. pā., 3.55). Candra J. Ā. speaks of the method: यदिष्टलिङ्गं सम्पश्यन् वामहस्तस्थितं परम् । जपते तत्फलं वक्तुं न मया शक्यते गुरो ॥ (kri. pā., 8.74) – ‘O Guru Bṛhaspati, it is not possible for me to tell

you as to what fruit one can attain when one mutters this Mantra by fixing one’s eyes on the Iṣṭaliṅga placed on the left palm’. नारूद्रो रूद्रमर्चयेत् — The full statement is – “रूद्रो भूत्वा यजेद्रूद्रं नारूद्रो रूद्रमर्चयेत् ॥” (Śruti statement; source not known). Pāra. Ā., has two statements on the same lines : शिवभावं समाश्रित्य शिवयोगमथाचरेत् । (12.60); शिवभावं समभ्येत्य शिवयोगमथाचरेत् । (17.55). Candra. J.Ā. also says – नाशिवः शिवमभ्यस्येन्नाशिवः शिवमर्चयेत् । नाशिवस्तु शिवं ध्यायेन्नाशिवः शिवमाप्नुयात् ॥ (kri. pā., 11.38).

व्याख्या— नन्वस्य समन्त्रशिवपूजनस्य किं फलमित्यत्राह —

If it is asked as to what is the fruit of Śivapūjā with this Mantra, the answer is given here —

भक्त्या पञ्चाक्षरेणैव यः शिवं सकृदर्चयेत् ।

सोऽपि गच्छेच्छिवस्थानं मन्त्रस्यास्यैव गौरवात् ॥३५॥

He who worships Śiva, with devotion even once through the Pañcākṣaramantra, would attain Śiva’s domain due to the greatness of this Mantra itself. (35)

व्याख्या— स्पष्टम् ॥३५॥ It is clear. (35)

Notes : See “षडक्षरेण मन्त्रेण, इत्यादि” quoted from Suks. Ā., kri. pā., 3.55. in the notes under stanza 34 above.

व्याख्या— ननु व्रतनियमादिना सद्गतिसंभवात् पूजा किमर्थं विधेयेत्यत्राह —

If it is contended as to what is the use of doing worship when heaven (sadgati) can be attained through vows, religious practices, etc., the answer is given here –

अब्भक्षा वायुभक्षाश्च ये चान्ये व्रतकर्षिताः ।

तेषामेतैर्व्रतैर्नास्ति शिवलोकसमागमः ॥३६॥

In the case of those who subsist on water and air and of those who are emaciated by vows, there is no attainment of Śivaloka (Śiva's domain) through those vows. (36)

व्याख्या— अब्भक्षा जलाहारिणः, वायुभक्षाश्च वायुपर्णाहारिणः, ये चान्ये व्रतकर्षिताः कृच्छ्रचान्द्रायणादिव्रतकृशा ये सन्ति, तेषामेतैर्व्रतैः शिवलोक-प्राप्तिर्नास्तीत्यर्थः ॥३६॥

‘Abbhakṣāḥ’ means ‘those who take water as their food; ‘Vāyubhakṣāḥ’ means ‘those who take air and leaves as their food’ and others who are ‘Vratakarṣitāḥ’, i.e., emaciated by such rigorous vows such as Cāndrāyaṇa cannot attain Śivaloka through those vows. (36)

(व्या०) तस्माज्जपयज्ञादयः सर्वे लिङ्गार्चनस्य कोट्यंशेनापि नो समा इत्याह—

Hence, it is said here that (other) Japas, Yajñas, etc., are not equal to one in a crore portions of Liṅgārcana—

तस्मात्तपांसि यज्ञाश्च व्रतानि नियमास्तथा ।

पञ्चाक्षरार्चनस्यैते कोट्यंशेनापि नो समाः ॥३७॥

Hence all the penances, sacrifices, vows and religious ordinances are not equal to one in a crore parts of the Linga worship with Pañcākṣaramantra. (37)

(व्या०) स्पष्टम् ॥३७॥ It is clear. (37)

(व्या०) ननु शिवार्चने निर्मलज्ञानादिसम्पन्नोऽधिकारीत्युक्तत्वाद् अशुद्धबुद्धीनां का गतिरित्यत्राह—

If it is contended as to what is the plight of those who are impure-minded, since it is said that he who is endowed with pure knowledge, etc., is eligible for worshipping Śiva, the answer is given here –

अशुद्धो वा विशुद्धो वा सकृत् पञ्चाक्षरेण यः ।

पूजयेत् पतितो वापि मुच्यते नात्र संशयः ॥३८॥

If even he who is pure or not pure or he who is fallen, renders worship with Pañcākṣaramantra even once, he would undoubtedly attain release (from sins). (38)

व्याख्या— पतितो व्रतभ्रष्ट इत्यर्थः। मुच्यते सर्वपापैः प्रमुच्यत इत्यर्थः ॥३८॥

‘Patita’ means ‘he who has transgressed the vows’, ‘Mucyate’ means ‘he would be freed from all sins’. (38)

Notes : In the Pāra. Ā., it is said that Śivapañcākṣari should be muttered even without procedure whether one is calm or angry, pure or not pure : शान्तो वा कुपितो वापि शुद्धो वाऽशुद्ध एव वा । विधिनापि विना वाऽपि शैवं पञ्चाक्षरं जपेत् ॥ (10.87). The same Āgama continues to say that one who is devoted to Pañcākṣarajapa, whether one is lowly born or degraded, whether one is a fool or a learned man, is bound to get released from fetters: अन्त्यजो वाऽधमो वापि मूर्खो वा पण्डितोऽपि वा । पञ्चाक्षरजपे निष्ठो मुच्यते पाशबन्धनात् ॥ (11.26). See also Candra J.Ā., kri.pā., 8.83-84.

व्याख्या— अथ पञ्चाक्षरमन्त्रस्य सकृदुच्चारणादेव सर्वेषामपि सर्व-पापक्षयः स्यादित्याह—

Then it is said here that all sins of all people are eradicated when even once the Pañcākṣaramantra is muttered –

सकृदुच्चारमात्रेण पञ्चाक्षरमहामनोः ।

सर्वेषामपि जन्तूनां सर्वपापक्षयो भवेत् ॥३९॥

By the muttering of the great Pañcākṣaramantra even once all the sins of all beings are eradicated. (39)

व्याख्या— स्पष्टम् ॥३९॥ It is clear. (39)

व्याख्या— ननु शिवागमप्रसिद्धा मन्त्रा बहवः सन्ति, तेभ्यः कस्मादस्य वैशिष्ट्यमित्यत्राह —

If it is contended as what is the speciality of this Mantra when there are many Mantras which are well known in the Śaivāgamas, the answer is given here –

अन्येऽपि बहवो मन्त्रा विद्यन्ते सकलागमे ।

भूयो भूयः समभ्यासात् पुरुषार्थप्रदायिनः ॥४०॥

एष मन्त्रो महाशक्तिरीश्वरप्रतिपादकः ।

सकृदुच्चारणादेव सर्वसिद्धिप्रदायकः ॥४१॥

There are many Mantras found in all the Āgamas. They are prone to fulfil the aims of human life, when they are repeated again and again. This Mantra which propounds the greatness of the Lord and which is of great power, fulfils all achievements even if it is muttered only once. (40-41)

व्याख्या— सकलागमे समस्तशिवागमे, एतत्पञ्चाक्षरीव्यतिरिक्तमन्त्रा बहवः सन्ति, ते पुरश्चरणवाहुल्यात् पुरुषार्थप्रदायिनः । एष पञ्चाक्षरमन्त्रो महाशक्तिः महासामर्थ्यवान्, ईश्वरस्य विश्वमयविश्वोत्तीर्णसामरस्यलक्षणमाहात्म्यप्रतिपादकः । तस्मात् सकृदुच्चारणादेव सर्वसिद्धिप्रदायक इत्यस्य वैशिष्ट्यमित्यर्थः ॥४०-४१॥

‘Sakalāgame’ means ‘in all the Śivāgamas’. In them, there are many Mantras which are different from this Pañcākṣarīmantra. Those bring about the fulfilment of the aims of life when they are repeated again and again (Puraścaraṇa). This Pañcākṣarīmantra is of great power, i.e., one with great efficacy. It propounds the greatness of Īśvara as the Lord who is immanent in the world, who is above the world and who is one with the world. Hence, it brings all fulfilments when it is muttered even once. It is here that its speciality lies. (40-41)

Notes : Pāra. Ā., says : तस्मात् षडक्षरो मन्त्रः सर्वसिद्धिप्रदायकः । षडक्षरमयं देवं मां तु यो जपते भुवि ॥ तस्य मुक्तिः करस्था स्याद् वीरशैवरतस्य च । (11.27-28) – “Hence, Ṣaḍakṣaramantra (Pañcākṣarīmantra with Omkāra) is that which brings all accomplishments. He who cherishes me (Śiva) made up of Ṣaḍakṣaramantra on this earth and who is devoted to the Viraśaiva faith, has Mokṣa on his hands (near at hand).

व्याख्या— अथ समन्त्रपूजाफलं प्रकाशयति —

Then the author reveals the fruit of worship with this Mantra —

पञ्चाक्षरीं समुच्चार्य पुष्पं लिङ्गे विनिक्षिपेत् ।

यस्तस्य वाजपेयानां सहस्रफलमिष्यते ॥४२॥

He who offers the flower to the Liṅga by muttering the Pañcākṣarīmantra, would get a thousandfold fruit of Vajapeyas. (42)

व्याख्या— निक्षिपेत् समर्पयेदित्यर्थः । शिष्टं स्पष्टम् ॥४२॥

‘Nikṣipet’ means ‘should offer’. The rest is clear. (42)

Notes : Pāra.Ā. says : पञ्चाक्षरमयीं विद्यां जपन्नेकाग्रमानसः । प्रणवं जापयामास शङ्करं सम्यगर्चयेत् ॥ सोऽश्वमेधसहस्रस्य साधिकस्य महेश्वरि । लभते सुमहत्पुण्यं ज्ञानं शाङ्करमच्युतम् ॥ (12.57-58) – “He who duly worships Śaṅkara muttering with concentration the Pañcākṣarīmantra and uttering ‘Omkāra’, would get greater merit than that which he can obtain through a thousand Aśvamedha sacrifices and would obtain the knowledge of Śaṅkara which is imperishable”.

व्याख्या— अथ पञ्चाक्षरीजपफलं प्रकाशयति —

Then the author reveals the fruit of muttering the Pañcākṣarīmantra –

अग्निहोत्रं त्रयो वेदा यज्ञाश्च बहुदक्षिणाः ।

पञ्चाक्षरजपस्यैते कोट्यंशेनापि नो समाः ॥४३॥

The Agnihotra sacrifice, three Vedas and sacrifices involving profuse Dakṣiṇā (sacrificial fee) – all these are not equal to one in one crore parts of the merit of the muttering of Pañcākṣaramantra. (43)

व्याख्या— अग्निहोत्रं सायंप्रातर्विधीयमानाग्निहोत्रम्, त्रयो वेदा ऋग्यजुःसामाध्ययनम्, यज्ञा ज्योतिष्टोमाद्याः, बहुदक्षिणाः षोडशमहादानरूपाः, एते पञ्चाक्षरजपस्य कोट्यंशेनापि समाना न भवन्तीत्यर्थः ॥

‘Agnihotra’ is the offering of ghee into fire evening and morning. The ‘three Vedas’ means ‘the study of Ṛgveda, Yajurveda and Sāmaveda’, ‘Yajñas’ are the Jyotiṣṭoma and other sacrifices. ‘Bahudakṣiṇāḥ’ means the sixteen kinds of Dānas (generous deeds). All these are not equal even to one in one crore portions of the merit of the muttering of Pañcākṣaramantra. (43)

व्याख्या— अथैतन्मन्त्रसिद्धिमतां महापुरुषाणां माहात्म्यप्रतिपादनद्वारा तस्याधिक्यं वर्णयति—

Then the author describes the superiority of that Mantra through the delineation of the greatness of the noble persons who have attained accomplishments with this Mantra –

पुरा सानन्दयोगीन्द्रः शिवज्ञानपरायणः ।

पञ्चाक्षरं समुच्चार्य नारकानुदतारयत् ॥४४॥

सिद्ध्या पञ्चाक्षरस्यास्य शतानन्दः पुरा मुनिः ।

नरकं स्वर्गमकरोत् सङ्गिरस्यापि पापिनः ॥४५॥

उपमन्युः पुरा योगी मन्त्रेणानेन सिद्धिमान् ।

लब्धवान् परमेशानाच्छैवशास्त्रप्रवक्तृताम् ॥४६॥

वसिष्ठवामदेवाद्या मुनयो मुक्तकिल्बिषाः ।

मन्त्रेणानेन संसिद्धा महातेजस्विनोऽभवन् ॥४७॥

Once upon a time the lord of the Yogins Śānanda who was well-versed in the knowledge of Śiva, rescued those who were committed to hell by uttering the Pañcākṣarīmantra. Once the sage Śātānanda converted the hell into heaven for the sake a sinner called Saṅgira through his accomplishment with Pañcākṣaramantra. Again once the Yogin Upamanyu obtained the position of a propounder of Śaiva-śāstra from Parameśvara through his accomplishment with this Mantra. The sages Vasiṣṭha, Vāmadeva, etc., who were free from all defects, became brilliant with their accomplishments through this Mantra. (44-47)

व्याख्या— पुरा शिवज्ञानयोगनिष्ठः सानन्दगणेशः पञ्चाक्षरमन्त्रं वाचकरूपेणोच्चार्य अष्टाविंशतिकोटिनायकनरकस्थितान् पापिन उदतारयत् उद्धृतवान् इत्यर्थः ॥४४॥ पुरा शतानन्दः पञ्चाक्षरीजपस्य सिद्ध्या पापिनः सङ्गिरस्य नरकमपि स्वर्गमकरोदित्यर्थः ॥४५॥ शिवशास्त्राचार्यतां लब्धवानित्यर्थः ॥४६॥ मुक्तकिल्बिषा विमुक्तपापकर्माणः, वसिष्ठवामदेवाद्या ऋषयः, अनेन पञ्चाक्षरमन्त्रेण, सिद्धिमन्तः सन्तः, महातेजस्विनः शापानुग्रहसमर्था अभवन्नित्यर्थः ॥४७॥

In olden days Śānandagaṇeśa, who was well-versed in Śivajñānayoga (Yoga consisting in Śivajñāna) rescued the sinners who were condemned to twenty-eight crore types of severe hells by uttering aloud the Pañcākṣaramantra. Once Śātānanda converted the hell of Saṅgira into heaven through the accomplishment by the muttering of Pañcākṣarīmantra. It means that Upamanyu attained the status of a teacher of Śaivaśāstra. ‘Muktakilbiṣāḥ’ means ‘those who were freed from all effects of sinful deeds’. Such sages Vasiṣṭha, Vāmadeva, etc., became brilliant, i.e., powerful enough to

curse or show favour, by attaining accomplishments through this Pañcākṣarīmantra. (44-47)

व्याख्या— अथ ब्रह्मादयोऽप्येतन्मन्त्रसामर्थ्यादेव सृष्ट्यादिकृत्या-
धिकारिणो जाता इत्याह—

Then it is said that Brahman, etc., became fit to perform the duties of creation, etc., by the power derived from this Mantra —

ब्रह्मादीनां च देवानां जगत्सृष्ट्यादिकर्मणि ।

मन्त्रस्यास्यैव माहात्म्यात् सामर्थ्यमुपजायते ॥४८॥

The power of gods, Brahman, etc., in respect of creation, etc., of the world, arises by virtue of the greatness of this Mantra alone. (48)

व्याख्या— ब्रह्मविष्णुरुद्रादिदेवानां विश्वसृष्टिस्थितिसंहारादिकर्मणि
सामर्थ्यमस्य मन्त्रस्य प्रभावादेवेत्यर्थः ॥४८॥

In respect of creation, maintenance and annihilation, etc., of the world, the power of gods, Brahman, Viṣṇu, Rudra, etc., is by virtue of the efficacy of this Mantra only. (48)

Notes : Sūks. Ā. says : ब्रह्मा विष्णुश्च रुद्रश्च देवेन्द्रो देवतास्तथा । आदित्यादिग्रहाश्चैव
लोका वै भूर्भुवादयः ॥ गन्धर्वाः किन्नराः सिद्धा ये चान्ये देवयोनयः । पञ्चाक्षरप्रभावेण तिष्ठन्ति
हि सनातनाः ॥ (kri. pā., 3.8-9) – “Brahman, Viṣṇu, Rudra, Indra, so also gods, the planets Āditya, etc., the worlds Bhūḥ, Bhuvah, etc., Gandharvas, Kinnaras, Siddhas and other divinities – all these have remained at all times due to the power of Pañcākṣarīmantra”.

व्याख्या— किं बहुना, अस्य प्रणवसहितषडक्षरमन्त्रस्य जपेन तत्कृत-
शिवलिङ्गपूजनेन च मोक्षमेवाप्नोतीत्युक्त्वा पञ्चाक्षरीजपस्थलं समापयति —

What is the use of saying much? The author concludes the Pañcākṣarījapasthala saying that one attains Mokṣa alone through the muttering of the Ṣaḍakṣaramantra with ‘Om̐kara’ and the worship of the Śivaliṅga –

किमिह बहुभिरुक्तैर्मन्त्रमेवं महात्मा

प्रणवसहितमादौ यस्तु पञ्चाक्षराख्यम् ।

जपति परमभक्त्या पूजयन् देवदेवं

स गतदुरितबन्धो मोक्षलक्ष्मीं प्रयाति ॥४९॥

*इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना माहेश्वरेण विरचिते
श्रीसिद्धान्तशिखामणौ भक्तस्थले पञ्चाक्षरीजपप्रसङ्गे नाम
अष्टमः परिच्छेदः समाप्तः ॥८॥*

What is the use of saying much? He, the noble person, who mutters with devotion this Mantra called Pañcākṣara with ‘Om̐kāra’ in the beginning, while worshipping the God of gods, would be relieved of the bondage of sins and would attain the wealth of Mokṣa. (49)

*Here ends the eighth chapter in Śrī Siddhāntasikhāmaṇi
written by a Māheśvara called Śrī Śivayogin who is endowed
with Brahman realised through the path of Ṣaṣṭhalas,
dealing with Pañcākṣarījapasthala in the Bhaktasthala. (8)*

व्याख्या— स्पष्टम् ॥४९॥ It is clear (49)

व्याख्या— अत्र यादिसृष्टिषडक्षर्या शरीरन्यासम् नादिप्रणवान्तसंहार-
पञ्चाक्षर्याऽङ्गन्यासम्, शिवाय नम ओमिति स्थितिपञ्चाक्षर्या करन्यासं कृत्वा
गुरुपादिष्टमार्गेण प्रणवपञ्चाक्षरीं जपेत् । स्त्रीशूद्रादिजातीनां शिवाय नम इति
जपविधिः ।

इति पञ्चाक्षरीजपस्थलम् ॥

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीण-श्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां
भक्तस्थले पञ्चाक्षरीजपप्रसङ्गो नाम अष्टमः परिच्छेदः समाप्तः ॥८॥

Here the devotee should mutter Praṇavapañcākṣarī (Pañcākṣarī with ‘Om̐kāra’) after doing Śarīranyāsa with Sṛṣṭi - Ṣaḍākṣarī starting with ‘ya’, Aṅganyāsa with Saṃhāra-Pañcākṣarī starting with ‘na’ and ending with ‘Om̐kāra’ and Karanyāsa with Sthitīpañcākṣarī as ‘Śivāya nama Om̐’, in the manner taught by the Guru. The method of Japa for women and Śūdras should be in the order of ‘Śivāya namaḥ’.

Here ends the Eighth Chapter in the commentary called Tattvapradīpikā on Śrīsiddhāntasīkhāmaṇi dealing with Pañcākṣarījapasthala in the Bhaktasthala, written by Śrī Maritōṇṭadārya, who is foremost among the scholars in Vyākaraṇa, Mīmāṃsā and Nyāya. (8)

Pañcākṣarījapasthala ends

Notes : The Nyāsas mentioned in the Sanskrit commentory have been prescribed in the Śivāgamas. For instance, Suks. Ā., kri.pā., 3.31-33 speaks of Karanyāsa and Aṅganyāsa with Pañca Brahmans. The types of Nyāsas referred to in the commentary are : देहन्यासः (सृष्टिन्यासक्रमे) — ओं यं ओम् ईशानाय नमः (शिरसि) । ओं वां ओं तत्पुरुषाय नमः (मुखे) । ओं शिं ओम् अघोराय नमः (हृदये) । ओं मं ओं वामदेवाय नमः (गुह्ये) । ओं नं ओं सद्योजाताय नमः (पादद्वये) । ओं ओं ओं प्रणवाय नमः (सर्वाङ्गे) ॥ अङ्गन्यासः (संहारन्यासक्रमे) — ओं नं ओम् अलुप्तशक्तिधाम्ने अस्त्राय फट् । ओं मं ओं स्वतन्त्रशक्तिधाम्ने नेत्रत्रयाय वौषट् । ओं शिं ओम् अनादिबोधशक्तिधाम्ने कवचाय हुम् । ओं वां ओं नित्यतृप्तिशक्तिधाम्ने शिखायै वषट् । ओं यं ओं सर्वज्ञशक्तिधाम्ने शिरसे स्वाहा । ओं ओं ओम् अनन्तशक्तिधाम्ने हृदयाय नमः ॥ करन्यासः (स्थितिन्यासक्रमे) – ओं शिं ओम् अनादिबोधशक्तिधाम्ने मध्यमाभ्यां नमः ॥ ओं वां ओं नित्यतृप्तिशक्तिधाम्ने तर्जनीभ्यां नमः । ओं यं ओं सर्वज्ञशक्तिधाम्ने अङ्गुष्ठाभ्यां नमः । ओं नं ओम् अलुप्तशक्तिधाम्ने कनिष्ठिकाभ्यां नमः ॥ ओं मं ओं स्वतन्त्रशक्तिधाम्ने अनामिकाभ्यां नमः । ओम् ओम् ओम् अनन्तशक्तिधाम्ने

करतलकरपृष्ठाभ्यां नमः ॥ It is said that women and Śūdras should mutter “Śivāya namaḥ” as the Mantra. Sūks. Ā., kri.pā., 3.22, says: प्रणवेन विना दद्यात् स्त्रीशूद्राणामिमं मनुम् । — This Mantra should be given without ‘Om̐kāra’ to women and Śūdras. This restriction of the Āgama is not valid now, as S.S. does not make any restriction in this regard. The Sanskrit commentator has referred to the restriction expressed in the Āgamas. Yet he has mentioned “Śivāya namaḥ” as the Mantra for the women and Śūdras. The Āgama just says that the mantra should be given to them without ‘Om̐kāra’ and the order of the syllables should be ‘Namaḥ Śivāya’ in order that it can be regarded as Mantra. However this restriction can be ignored, as it is not relevant. All men and women without any difference in caste or sex are eligible to receive the same Praṇavapañcākṣarī. It may be noted that the followers of the Pañcapīṭhas of Vīraśaivas have different Pañcākṣarīs thus: (1) Rambhāpurīpīṭha : Vīragotra : Paḍviḍi-sūtra : Prasādapañcākṣarī : “ओं हां हीं हूं हैं हौं नमः शिवाय ।” (2) Ujjayinī-pīṭha : Nandigotra : Vṛṣṭisūtra : Māyāpañcākṣarī : “ओं हां हीं हूं हैं हौं नमः शिवाय ।” (3) Kedārapīṭha : Bhr̥ṅgigotra : Lambanasūtra : Sūksmapañcākṣarī : “ओं हां हीं हूं नमः शिवाय ।” (4) Śrīśailapīṭha : Vṛṣabha-gotra : Muktagucchasūtra : Sthūlapañcākṣarī : “ओं हां हीं नमः शिवाय ।” (5) Kāśīpīṭha : Skandagotra : Pañcavarṇasūtra : Mūlapañcākṣarī : “ओं हां नमः शिवाय ।” (Svāy. Ā., Viraśaivaprakāśika, 5th paṭala, Vī.S.S.).



नवमः परिच्छेदः

भक्तमार्गक्रिया-उभय-त्रिविधसंपत्ति- चतुर्विधसाराय-दानत्रयस्थलप्रसङ्गः

अथ भक्तमार्गक्रियास्थलम् - (९)

व्याख्या— अथ भक्तमार्गक्रियास्थलं निरूपयितुं पूर्वमुक्तमपि भक्त-
स्थलं विशेषतः स्मारयति श्रीरेणुकः —

Bhaktamārgakriyāsthala - (9)

Then in order to give an exposition of Bhaktamārga-
kriyāsthala, Śrī Reṇuka especially reminds us of the
Bhaktasthala, although it is already told earlier —

भूतिरुद्राक्षसंयुक्तो लिङ्गधारी सदाशिवः ।

पञ्चाक्षरजपोद्योगी शिवभक्त इति स्मृतः ॥१॥

He who is adorned with Vibhūti and Rudrākṣas,
who is wearing the Liṅga (Iṣṭaliṅga), who is always pure
and who is engaged in muttering the Pañcākṣaramantra,
is regarded as the Śivabhakta (devotee of Śiva). (1)

व्याख्या— स्पष्टम् ॥१॥ It is clear. (1)

Notes : This is the description of a Śivabhakta given as a
background for the exposition of Bhaktamārga-kriyāsthala, which
means 'the stage of depicting the actions of a devotee on his path
of devotion'. Bhasma and Rudrākṣa are the external characte-
ristics of a Śaiva devotee. They stand for certain influences of

purity, physical and mental health, etc. The Liṅga is borne on
the body. Pure and healthy mind can grasp its 'Kalā'. With this,
the devotee cherishes the Mantra to become one with Śiva.

व्याख्या— भक्तिभेदं निरूपयति —

The types of Bhakti are explained —

श्रवणं कीर्तनं शम्भोः स्मरणं पादसेवनम् ।

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥२॥

एवं नवविधा भक्तिः प्रोक्ता देवेन शम्भुना ।

दुर्लभा पापिनां लोके सुलभा पुण्यकर्मणाम् ॥३॥

Śravaṇa, Kīrtana, Smaraṇa, Pādasevana, Arcana,
Vandana, Dāsyā, Sakhya, Ātmanivedana – all these
pertaining to Śambhu are the nine types of devotion told
by Lord Śiva. These are rare in the case of the sinful,
while these are easy to get in the case of persons with
merits. (2-3)

व्याख्या— शम्भोः श्रवणं शिवकथाश्रवणम्, कीर्तनं स्तोत्रम्, स्मरणं
ध्यानम्, पादसेवनं पादमर्दनम्, अर्चनं पूजनम्, वन्दनं नतिः, दास्यं भृत्यत्वम्,
सख्यं मित्रत्वम्, आत्मनिवेदनं स्वात्मसमर्पणम् । एवं भक्तिर्नवविधेति
क्रीडाशीलेन देवेन प्रोक्ता । लोके पापिनां दुर्लभा, पुण्यकर्मणां धर्मशालिनां
सुलभेत्यर्थः ॥२-३॥

Śravaṇa of Śambhu means the hearing of Śiva's story;
Kīrtana is prayer; Smaraṇa is cherishing (Śiva) in the mind;
Pādasevana is the shampooing of feet; Arcana is worship;
Vandana is salutation; Dāsyā is servitude; Sakhya is
friendship; Ātmanivedana is self-surrender. Thus it is said
by the Lord who is of the habit of (cosmic) sport, that
Bhakti is of nine types. It (Bhakti) is hard to get in the case
of the sinners and easy to get in the case of those of

meritorious deeds, i.e., those who are devoted to religious duties. (2-3)

Notes: Among these nine forms of Bhakti, the first seven are instrumental to attain the last two, viz., Sakhya and Ātmanivedana. Ātmanivedana is the highest form of Bhakti and culmination and fulfilment of all Bhaktis. Duality is eradicated and the notion of oneness is realised.

व्याख्या— अथैवंविधभक्तिमानेव भक्त इत्याह —

It is said here that he who is endowed with such Bhakti (devotion) is the Bhakta (Devotee) —

अधमे चोत्तमे वापि यत्र कुत्रचिदूर्जिता ।

वर्तते शाङ्करी भक्तिः स भक्त इति गीयते ॥४॥

Whether a person of low caste or one of high caste, he in whom the devotion towards Śiva flourishes is extolled as a Bhakta. (4)

व्याख्या— स्पष्टम् ॥४॥ It is clear. (4)

व्याख्या— अथ भक्तिमानेव शिवप्रियः इत्याह —

It is said here that he who is endowed with Bhakti is dear to Śiva —

भक्तिः स्थिरीकृता यस्मिन् म्लेच्छे वा द्विजसत्तमे ।

शम्भोः प्रियः स विप्रश्च न प्रियो भक्तिवर्जितः ॥५॥

Whether a Brāhmaṇa or an outcaste, he in whom Bhakti is rendered firm, is dear to Śambhu and is a Brāhmaṇa; he who is without Bhakti is not dear. (5)

व्याख्या— स्पष्टम् ॥५॥ It is clear. (5)

Notes: See notes under 11.15 subsequently. Bhakti is the levelling force. It eradicates all caste-distinctions.

व्याख्या— अनेन पूर्वोक्तोत्तमाधमावपि स्फुटीकृतौ । अथ सा भक्ति-द्विविधेत्याह —

Through this the difference between the aforesaid superior person and inferior person is clearly shown. Then it is said that Bhakti is of two kinds—

सा भक्तिर्द्विविधा ज्ञेया बाह्याभ्यन्तरभेदतः ।

बाह्या स्थूलान्तरा सूक्ष्मा वीरमाहेश्वरादृता ॥६॥

That Bhakti is known to be twofold as external and internal. The external Bhakti is gross and the internal one is subtle and both are dear to the Vīramāheśvaras. (6)

व्याख्या— वीरमाहेश्वरप्रीतिविषयिणी भक्तिर्बाह्याभ्यन्तरलक्षण-स्थूलसूक्ष्मभेदेन द्विविधेत्यर्थः ॥६॥

Bhakti which is something dear to the Vīramāheśvaras, is twofold in the form of external and internal differing from each other on the ground of the former being gross and the latter being subtle. (6)

Notes: External Bhakti is reflected in the external worship of the Liṅga and internal Bhakti is in the form of Śivayoga. Both these are described in stanzas 7-9 subsequently.

व्याख्या— अथ का नाम बाह्येत्यत्राह —

Then it is said as to what is external Bhakti —

सिंहासने शुद्धदेशे सुरम्ये रत्नचित्रिते ।

शिवलिङ्गस्य पूजा या सा बाह्या भक्तिरुच्यते ॥७॥

That worship which is rendered to the Śivaliṅga in a sacred place on a charming throne made striking with gems, is said to be external Bhakti. (7)

व्याख्या— सुरम्ये अत्यन्तमनोहरे, शुद्धदेशे षट्संमार्जनपरिशुद्धस्थाने, रत्नचित्रिते नवरत्नैर्विचित्रकृते, सिंहासने सिंहविष्टरे, शिवलिङ्गस्य या पूजा, सा बाह्या भक्तिरित्युच्यत इत्यर्थः ॥७॥

‘Suramye’ means ‘in an extremely charming one’. ‘Śuddhadeśe’ means ‘in that place which is made sacred by rubbing it six times’. ‘Ratnacitrīta’ means ‘that which is looking variegated in colour with nine gems’. ‘Simhāsana’ means ‘throne’, ‘a seat of honour’. The worship of the Śivaliṅga done in such a place and on such a throne, is said to be external Bhakti. (7)

Notes: Even in external worship, the worship of the Liṅga on the left palm (karapīṭhārcana) is the best: तत्र सर्वोत्तमं देवि पीठार्थं करपङ्कजम्। (Pāra.Ā., 13.16).

व्याख्या— एवं शैवभक्तविधीयमानां बाह्यां भक्तिमुक्त्वाऽथ शिवयोगिविधीयमानामान्तरां भक्तिमुपपादयति—

Having thus told about the external Bhakti which is rendered by the Śaiva devotees, the author explains the internal Bhakti which is practised by the Śivayogin —

लिङ्गे प्राणं समाधाय प्राणे लिङ्गं तु शाम्भवम्।
स्वस्थं मनस्तथा कृत्वा न किञ्चिच्चिन्तयेद् यदि ॥८॥
साऽऽभ्यन्तरा भक्तिरिति प्रोच्यते शिवयोगिभिः।
सा यस्मिन् वर्तते तस्य जीवनं भ्रष्टबीजवत् ॥९॥

When one fixes one’s vital breath (prāṇa) in the Śivaliṅga and the Śivaliṅga in one’s vital breath, stations one’s mind in itself and does not think of anything else, it is said to be internal Bhakti by the Śivayogins. The life of him in whom such a Bhakti resides is like a decayed seed. (8-9)

व्याख्या— शिवलिङ्गे प्राणं समाधाय संस्थाप्य, प्राणे जीवकलारूपे प्राणे शाम्भवं लिङ्गं तु शिवकलारूपं लिङ्गं समाधाय संस्थाप्य, मनः स्वस्थं कृत्वा, य न किञ्चिच्चिन्तयेत्, सा लिङ्गप्राणसमरसरूपा चिन्ता, आभ्यन्तरा भक्तिरिति शिवयोगिभिः प्रोच्यते। साऽऽभ्यन्तरा भक्तिर्यस्मिन् वर्तते, तस्य जीवनं भ्रष्टबीजवद् भर्जितबीजवत् पुनर्न जननकारणमित्यर्थः ॥८-९॥

If one fixes or infuses one’s life principle (prāṇa) in the Śivaliṅga and the Śivaliṅga which is of the nature of Śiva’s Kalā (lustre or energy) in the life principle which is in the form of life’s energy, stations one’s mind in itself and does not think of anything else, it is said to be internal Bhakti by the Śivayogins. It is the meditation which is in the form of communion (samarasa) between the Liṅga and the Prāṇa. The life of him in whom that internal Bhakti resides, is like a broken or decayed seed which cannot be the cause for rebirth. (8-9)

Notes: This Ābhyantara-bhakti is described in terms of Nirbijadikṣā which leads to Mukti. That Dikṣā which removes (eradicates) the network of Karman of three types called Prārabdha (derived from past life), Sañcita (accumulated during present life) and Āgāmin (belonging to the future), is called Nirbijadikṣā. Pāra. Ā. says that the external Bhakti reflected in the worship of the Liṅga and the internal Bhakti reflected in the internal worship of the Prāṇaliṅga by the Śivayogin, arise due to the impressions of the previous life and that accordingly the worship of Śiva (Liṅga) should be performed: बाह्ये चाभ्यन्तरे वाऽत्र यदि स्यान्मनसो रतिः। प्राग्वासनावशादेव शिवे निष्ठां समाचरेत् ॥ (12.20). The same Āgama says that the internal Bhakti (worship) is hundred times superior to external Bhakti: बाह्यादाभ्यन्तरं श्रेष्ठं भवेच्छतगुणाधिकम्। (12.21). The Śivayogin practises this internal Bhakti starting his worship with the worship of the Iṣṭaliṅga by effecting ‘dṛṣṭiyoga’ in it and inwardly concentrating on the Prāṇaliṅga and the Bhāvaliṅga; this is stated briefly in the following statement of Candra J.Ā.: पूजयन्निष्टलिङ्गं तु निध्यायन् प्राणलिङ्गकम्। भावयन् भावलिङ्गं वै मृत्युपाशांश्छिनत्ति सः ॥kri.

pā., 3.48) — ‘He who worships the Iṣṭaliṅga, who cherishes in his mind the Prāṇaliṅga and who visualises the form of Bhāvaliṅga, cuts asunder the fetters of death’. The Iṣṭaliṅga should be worshipped after ablution (Abhiṣeka) with sandal paste, rice (akṣata), flowers, offerings (naivedya), betel nut and leaves (tāmbūla), etc. If the same worship is rendered through pure conceptions to the Prāṇaliṅga through meditation, it is called Prāṇaliṅgārcana; if the mind is fully absorbed in it, it is called Bhāvaliṅgārcana: एवं समर्चनं कुर्यादिष्टलिङ्गस्य पार्वति ।। तद्ध्यानं मनसा यत्र प्राणलिङ्गार्चनं मतम् ।। मनोवृत्तिलयस्त्रयं भावलिङ्गस्य पूजनम् ।। (Sūkṣ.Ā., kri.pā., 6.46-47; see also 45-46 above there). Attention is drawn to the same Āgama, kri. pā., 6.44, which says: भावप्राणेश्लिङ्गानि पूजयेदेकभावतः । पृथग्भावं न कुर्वीत प्राणलिङ्गपरो यतः ।।

व्याख्या— एवं निर्बीजदीक्षाप्रसिद्धाऽऽभ्यन्तरभक्तिमानेव मुक्त इत्याह —

Thus it is said that he who is endowed with Ābhyantarabhakti which is well known as ‘Nirbijadīkṣā’, is alone emancipated —

बहुनात्र किमुक्तेन गुह्यात् गुह्यतरा परा ।
शिवभक्तिर्न सन्देहस्तया युक्तो विमुच्यते ।।१० ।।

What is the use of saying more? Śivabhakti is supreme and is more esoteric than all esoteric things. He who is endowed with it gets emancipated. There is no doubt about it. (10)

व्याख्या— स्पष्टम् ।।१० ।। It is clear. (10)

व्याख्या— नन्वेतादृशी भक्तिः कस्माद्भवतीत्यत्राह —

If it is asked as to what causes such Bhakti, the answer is given here —

प्रसादादेव सा भक्तिः प्रसादो भक्तिसम्भवः ।
यथैवाङ्कुरतो बीजं बीजतो वा यथाङ्कुरः ।।११ ।।

It is through Śiva’s grace that Bhakti arises and Śiva’s grace arises due to Bhakti, just as the seed is born from sprouts and the sprouts are born from the seed. (11)

व्याख्या— स्पष्टम् ।।११ ।। It is clear. (11)

Notes: This Stanza is quoted in Basaveśvara’s saying (Vacana) starting with “Ninoliyitte puṇya nīnolladude pāpa” (vide Basavaṇṇanavara Ṣaṣṭhalada Vacanaḡaḡu, Ed. Dr. R.C. Hiremath, K.U.D., Dharwad, 1968, p.199, Vacana No. 505). The reading of the first Pāda in the Vacana is — प्रसादादेवताभक्तिः । The rest is the same as the above stanza.

व्याख्या— अथैवंरूपा भक्तिरेकेनैव जन्मना दुर्लभेत्याह —

Then it is said here that such Bhakti is difficult to attain by one birth —

प्रसादपूर्विका येयं भक्तिर्मुक्तिविधायिनी ।
नैव सा शक्यते प्राप्तुं नरैरेकेन जन्मना ।।१२ ।।

That Bhakti which is preceded by Śiva’s grace and which brings emancipation, is not possible to obtain by the human beings by one birth only. (12)

व्याख्या— स्पष्टम् ।।१२ ।। It is clear. (12)

व्याख्या— तर्हि कतिजन्मभिलभ्यत इत्यत्राह —

In how many births it (Śiva’s grace) can be obtained? The answer is given here —

अनेकजन्मशुद्धानां श्रौतस्मार्तानुवर्तिनाम् ।
विरक्तानां प्रबुद्धानां प्रसीदति महेश्वरः ।।१३ ।।

The Great Lord shows mercy towards those enlightened persons, who have become pure through many births, who

have been following the paths of Śruti and Smṛti and who have renounced the mundane attachments. (13)

व्याख्या— अनेकजन्मकृतशिवध्यानपूजादिपरिशुद्धचित्तानां श्रुति-स्मृत्युक्तनित्यनैमित्तिककर्मानुष्ठानानां काम्यकर्मनिस्पृहाणां सुज्ञानिनां शिवः प्रसन्नो भवति, तत्प्रसादात्तादृशी भक्तिर्लभ्यत इत्यर्थः। म्लेच्छादीनां श्रौतस्मार्त-कर्मनिष्ठत्वाभावेऽपि पूर्वजन्मनि शिवभक्तेभ्यः कृतोपकारवशात् शिवभक्ति-राविर्भवेदिति भावः ॥१३॥

Such a Bhakti is obtained by them through his (Śiva's) grace, as Śiva is pleased with those enlightened persons whose minds have been purified by the meditation, worship, etc., of Śiva rendered in several births, who have undertaken the daily and occasional rites prescribed in Śruti and Smṛti and who are not interested in rites for the fulfilment of desires. Although the Mlecchas (barbarians), etc., are not practising the rites prescribed by Śruti and Smṛti, devotion towards Śiva would arise in them due to their service to the devotees of Śiva in their previous births. This is the import. (13)

Notes: This stanza is quoted in Nīlakaṇṭha Śivācārya's Kriyāsāra (Vide Kri. Sā. vol.I., p.19, śl. 102).

व्याख्या— नन्वेकजन्मलभ्यशिवभक्त्या कतिजन्मभिर्मुक्तिः, सा कीदृशी स्यादित्यत्राह—

In how many births Mukti can be obtained through Śivabhakti, which is obtained through (the merit of) many births? Of what nature it is? Answers are given here —

प्रसन्ने सति मुक्तोऽभून्मुक्तः शिवसमो भवेत्।

अल्पभक्त्यापि यो मर्त्यस्तस्य जन्मत्रयात्परम् ॥१४॥

When Śiva is pleased man is liberated; he who is liberated, is equal to Śiva. The mortal who is endowed with a little devotion, gets liberated after three lives. (14)

व्याख्या— शिवे प्रसन्ने सति मुक्तो भवेत्, मुक्तः शिवसमो भवेत्, यो मर्त्यस्तस्य अल्पभक्त्या जन्मत्रयात्परं मुक्तिः, पूर्णभक्तिमत एकेनैव जन्मना मुक्तिरिति भावः। अत्र शिवसमानत्वं शिवाभेद एव “न तत्समश्चाभ्यधिकश्च दृश्यते” इति श्रुतेः शिवसमानत्वाभावात्, शिवान्निकृष्टस्य तत्समत्वासंभवात्। “गगनं गगनाकारम्” इत्याद्यनन्योपमैवाभेद इति भावः, “शिवस्वरूपो भवति शिवस्वरूपो भवति” इति वृद्धजाबालश्रुतेश्च। “एकेन जन्मना मुक्तिर्वीराणां तु महेश्वरि। इतरेषां तु शैवानां मुक्तिर्जन्मत्रयात्परम् ॥” इति वीरागमवचनाद् वीरशैवानामेकेनैव जन्मना मुक्तिः, इतरेषां शैवानां जन्मत्रयात्परं मुक्तिरिति भावः ॥१४॥

When Śiva is pleased, man is liberated; he who is liberated, is equal to Śiva. The mortal who is endowed with a little devotion, gets liberated after three lives. What is intended is that the mortal who is endowed with full devotion, gets liberated in one life only. Here the idea of equality with Śiva is nothing but non-duality with Śiva, because there is no possibility of equality with Śiva and because in the case of him who is inferior to Śiva, there cannot be equality with Śiva. This is in accordance with the Śruti statement “Na tatsamaścābhyadhikaśca drśyate” which means that “no one is seen to be equal to him; no one is seen to be superior to him.” Here ‘non-duality’ is no other than that of ‘Ananyopamā’ as in such cases as “gaganam gaganākāram” (the sky is like sky itself), as said in the statement of Bṛhajjābālaśruti, viz., “Śivasvarūpo bhavati Śivasvarūpo bhavati” (He is of the nature of Śiva; he is of the nature of Śiva). According to the Vīrāgama statement, viz., “Ekena janmanā muktiḥ, etc.,” meaning – “O Maheśvari, Vīraśaivas get liberated in one life itself, while other Śaivas get liberated after three lives”, liberation is possible in one life only in the case of Vīraśaivas, while it is possible after three lives in the case of other Śaivas. (14)

Notes : “न तत्समश्चाभ्यधिकश्च दृश्यते” (Śve.U., 6.8). “गगनं गगनाकारं, इत्यादि” (Source not known) – quoted as an example of Ananvaya-lānkāra in Appayya Dikṣita’s Kuvalayānanda. Ananvaya is a case of comparing one object with itself. The same is called Ananyopamā. Here the ‘abheda’ with itself in the case of Jīva is as in the case of Ananyopamā, where one object is compared with itself. Jīva is Śīva’s ‘amśa’ in bondage. When bondage is removed, Jīva is Śīva himself. “एकेन जन्मना, इत्यादि – Virāgama. (This is not traceable in the available text of Virāgama). “मुक्तः शिवसमो भवेत्” — The liberated person becomes one like Śīva. This is brought out through an analogy in a Śaivāgama: “गुरुदीक्षापरिप्राप्तशिव-लिङ्गाङ्गयोगतः। द्विरेफकीटन्यायेन शिवैक्यं प्राप्तवान् द्विजः॥” (Ma.Ā., ca.pā., 7.3) — ‘By virtue of the union of Liṅga and Aṅga achieved through Dikṣā given by Guru, the aspirant (Dvija) attains the form of Śīva through meditation on Śīva. This is on the analogy of a worm becoming the bee by incessantly remembering about the bee out of fear.’ Virāgama says: भ्रमद्भ्रमरचिन्तायां कीटोऽपि भ्रमरायते। मम चिन्तासमाक्रान्तो मम रूपो भवेद्भ्रुवम्॥ (not traceable in the available text of Virāgama) – ‘As even a worm becomes bee by cherishing the form of the hovering bee continuously, so does a man incessantly remembering about Śīva becomes Śīva himself in form.’

व्याख्या— ननु का नाम अल्पभक्तिः ? मुक्तस्य पुनरुत्पत्तिरस्ति वा न वेत्यत्राह —

It may be asked as to what is that ‘bit of devotion’ (alpa bhakti). It may be also asked as to whether the liberated person has rebirth or not. These questions are answered here —

न योनियन्त्रपीडा वै भवेन्नैवात्र संशयः ।

साङ्गाऽन्यूना च या सेवा सा भक्तिरिति

कथ्यते ॥१५॥

There would be absolutely no torment caused by the organ of birth. There is no doubt about it at all. That service

which is made up of these (nine) aspects and which is not lacking in any aspect, is called as Bhakti. (15)

व्याख्या— “न स पुनरावर्तते न स पुनरावर्तते” इति श्रुतेर्योनियन्त्रपीडा पुनरुत्पत्तिर्नास्ति। उक्तनवविधाङ्गयुक्ता सेवा पूर्णभक्तिः, किञ्चिन्न्यूनाऽल्प-भक्तिरित्यर्थः ॥१५॥

According to the Śruti statement “Na sa punarāvartate, na sa punarāvartate” (he will not come back, he will not come back), there would be no torment of passing through the organ of birth, which in other words is that there would be no rebirth. That service which is endowed with the nine aspects as told above, is full-fledged Bhakti; that which is lacking in any aspect is ‘a bit of devotion.’ This is the meaning. (15)

Notes : “न स पुनरावर्तते” (Bṛ.Jā.U., 7.2). He who is liberated would be totally free from the pangs of birth. This is the result of full-fledged Bhakti. Those whose Bhakti is lacking in any aspect, are ordained to undergo rebirth for three more times.

व्याख्या— अथ “यद्धि मनसा ध्यायति तद्वाचा वदति तत्कर्मणा करोति” इति श्रुतेः सा भक्तिस्त्रिविधेत्याह—

Then, according to the Śruti statement “Yaddhi manasā dhyāyati, etc.,” (that which is mentally cherished, is expressed through words and is practised through action), Bhakti is said to be threefold —

सा पुनर्भिद्यते त्रेधा मनोवाक्कायसाधनैः ।

शिवरूपादिचिन्ता या सा सेवा मानसी स्मृता ॥

जपादि वाचिकी सेवा कर्मपूजा च कायिकी ॥१६॥

That service is again threefold depending on the means as mind, speech and body. Meditation on the form, etc., of Śīva is regarded as mental service. Muttering of the Mantra,

etc., is vocal service and worship through actions is physical service. (16)

व्याख्या— सा साङ्गा भक्तिर्मनोवचनकायलक्षणकरणैस्त्रिधा भिन्ना भवति । तत्र शिवलिङ्गादिस्वरूपचिन्ता मानसी, शिवमन्त्रजपस्तुतिरूपा वाचिकी, कायेन विधीयमाना कायिकी सेवा इत्यर्थः ॥१६॥

That service means Bhakti in all its aspects. It is classified as threefold as depending on the means in the form of mind, speech and body. Here meditation on the form of Śivaliṅga, etc., is mental; that which is of the nature of muttering of Śivamantra, prayer, etc., is vocal; and the worship of Śivaliṅga which is rendered through the body is physical service. (16)

Notes : “यद्धि मनसा ध्यायति, इत्यादि” (Br.Jā.U., 1.1.). The actual form of the statement is – “तस्माद्यत् पुरुषो मनसाऽभिगच्छति, तद्वाचा वदति, तत् कर्मणा करोति।” What is quoted above may be another reading of the same statement.

व्याख्या— अथैवंविधरूपा सेवा बाह्यादिभेदेन त्रिविधेत्याह —

Then it is said that the service of that nature is threefold as external (bāhya), etc. —

बाह्यमाभ्यन्तरं चैव बाह्याभ्यन्तरमेव च ।

मनोवाक्कायभेदैश्च त्रिधा तद्भजनं विदुः ॥१७॥

That service (Bhajana) with the distinction as mental, vocal and physical, is said to be threefold as external (bāhya), internal (ābhyantara) and external-cum-internal (bāhyābhyantara). (17)

व्याख्या— दीक्षात्रययुक्तमनोवाक्कायभेदवत्पूर्वोक्तभजनं बाह्या-मित्याभ्यन्तरमिति बाह्याभ्यन्तरमिति त्रिधा विदुः अभिज्ञा जानन्तीत्यर्थः ॥१७॥

That Bhajana (service) which is already said to have the difference as mental, vocal and physical, in keeping with three kinds of Dīkṣā, is known as threefold as external, internal and external-cum-internal; it means that the wise know it (as threefold). (17)

Notes: After obtaining the Iṣṭaliṅga on the Sthūla-śarīra the devotee renders worship to the Iṣṭaliṅga with the external materials of worship and experiences delight through the vision and praise of the Iṣṭaliṅga. This is external service. Internal service consists in the meditation of the lustrous form of the Bhāvaliṅga in the Kāraṇaśarīra which is rendered pure by Vedhādīkṣā. The external-cum-internal service is in the form of mental cherishing of the Prāṇaliṅga in the Sūkṣma-śarīra which is rendered pure by Mantradīkṣā, and worshipping it through ‘dṛṣṭiyoga’ in the Iṣṭaliṅga and ‘mānasajapa’ of the Pañcākṣaramantra. These three forms of service are described subsequently in stanza 20. See also Pāra. Ā., 12.12.

व्याख्या— अथ किमेषां स्वरूपमित्यत्र मानसादिकथनपूर्वकमाह —

Then if it is asked as to what is their form, it is said by referring to Mānasa and other forms —

मनो महेशध्यानाढ्यं नान्यध्यानरतं मनः ।

शिवनामरता वाणी वाङ्मता चैव नेतरा ॥१८॥

लिङ्गैः शिवस्य चोद्दिष्टैस्त्रिपुण्ड्रादिभिरङ्कितः ।

शिवोपचारनिरतः कायः कायो न चेतः ॥१९॥

The mind which is abounding in meditation of the Great Lord (Śiva) is the mind, but not that which is engaged in meditation on others. That speech which is immersed in the name of Śiva is the speech, but not anything other than that. That body which is marked by the prescribed signs of Śiva such as ‘Tripuṇḍra’, etc., and which is engrossed in the

service (worship) of Śiva is the body, but not anything other than that. (18-19)

व्याख्या— उद्दिष्टैः शास्त्रोक्तैः, त्रिपुण्ड्रादिभिः भस्मत्रिपुण्ड्ररुद्राक्षाभरण-
रूपैः, शिवस्य लिङ्गैः चिह्नैः, अङ्कितः मुद्रितः सन् शिवोपचारनिरतः शिवलिङ्ग-
पूजातत्पर एव कायः, अन्यो न काय इत्यर्थः। शिष्टं स्पष्टम्॥१८-१९॥

‘Prescribed’ means ‘told by Śāstras’. ‘Tripuṇḍrādi’ means ‘the marks or signs of Śiva in the form of Bhasma and decoration with Rudrākṣas.’ That body which is engrossed in the service of Śiva or the worship of Śivaliṅga after having been marked with those, is the body. Any other one is not the body. The rest is clear. (18-19)

Notes : Also see Pāra.Ā., 12.15-16

व्याख्या— अथ बाह्यादिकं लक्षयति —

Then Bāhya, etc., are defined —

अन्यात्मविदितं बाह्यं शम्भोरभ्यर्चनादिकम्।

तदेव तु स्वसंवेद्यमाभ्यन्तरमुदाहृतम्॥

मनो महेशप्रवणं बाह्याभ्यन्तरमुच्यते॥२०॥

The worship of Śiva, etc., which are perceived by others, are external service. The same which are known to one’s self, are stated to be internal service. The mind engrossed in the Great Lord is said to be external-cum-internal service. (20)

व्याख्या— शम्भोरभ्यर्चनादिकं शिवपूजादिकर्म अन्यात्मविदितं
परदृष्टिगोचरीभूतं बाह्यम्, तदेव तु तदर्चनादिकं स्वसंवेद्यं परदृष्टिश्रुत्यगोचरत्वेन
स्वमात्रगोचरमाभ्यन्तरम्, मनो महेशप्रवणं शिवलिङ्गासक्तं मनो बाह्याभ्यन्तरम्,
काकाक्षिन्यायेनोभयत्र व्याप्तमिति शास्त्रज्ञैरुच्यत इत्यर्थः॥२०॥

The worship of Śambhu, etc., i.e., the action such as the worship of Śiva, which comes within the range of another’s sight, is external; the same, i.e., that worship, which is known to one’s self, which is, in other words, within one’s own range without being in the range of another’s sight or audibility, is internal; the mind which is engrossed in the Great Lord, i.e., attached to the Śivaliṅga only, is external-cum-internal service; in accordance with the maxim of ‘crow’s eyeball’ it is pervading both (external and internal); so the people learned in Śāstras say. This is the meaning. (20)

Notes : The first two types of service are clear. The third one, i.e., mental cherishing of Śiva, is explained as external-cum-internal with the analogy of ‘kākākṣigolaka’ (the crow’s eyeball). The crow is supposed to have but one eye and to move it, as occasion required, from the socket on one side to that on the other side. Similarly, the mind is but one and yet it pervades meditation internally and outer worship externally. This is what is known as ‘bāhyābhyantara-sthiti’ of the mind. See also Pāra. Ā., 12.14-15.

व्याख्या— अथैवंरूपमानसादिबाह्यादित्रिविधभजनमेव पञ्चधा
भवतीत्याह —

Then it is said that the same service which is thus threefold as mental, etc., and external, etc., is fivefold —

पञ्चधा कथ्यते सद्भिस्तदेव भजनं पुनः।

तपः कर्म जपो ध्यानं ज्ञानं चेत्यनुपूर्वकम्॥२१॥

That very service is again said to be fivefold as Tapas (penance), Karman (worship), Japa (muttering of Mantra), Dhyāna (meditation) and Jñāna (knowledge) in their due order. (21)

व्याख्या— स्पष्टम्॥२१॥ It is clear. (21)

व्याख्या— अथ किमेषां स्वरूपमित्यत्राह —

If it is asked as to what is their nature, the answer is given here —

शिवार्थे देहसंशोषस्तपः कृच्छ्रादि नो मतम् ।
 शिवार्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते ॥२२॥
 जपः पञ्चाक्षराभ्यासः प्रणवाभ्यास एव वा ।
 रुद्राध्यायादिकाभ्यासो न वेदाध्ययनादिकम् ॥२३॥
 ध्यानं शिवस्य रूपादिचिन्ता नात्मादिचिन्तनम् ।
 शिवागमार्थविज्ञानं ज्ञानं नान्यार्थवेदनम् ॥
 इति पञ्चप्रकारोऽयं शिवयज्ञः प्रकीर्तितः ॥२४॥

The emaciation of body for the sake of Śiva is Tapas (penance), but not physical mortification. The worship of Śiva should be known as Karman (action), but not the external sacrifice, etc. Japa (muttering of Mantra) consists in the repetition of Pañcākṣaramantra or the repetition of Omkāra or the repetition of Rudrādhyāya, etc., but not the study of Veda, etc. The cherishing of the form, etc., of Śiva, is Dhyāna (meditation), but not meditation on self, etc. Jñāna (knowledge) consists in the knowledge of Śivāgamas, but not that of other lores. Thus Śaiva sacrifice is lauded as fivefold. (22-24)

व्याख्या— शिवपूजार्थं सामग्रीसम्पादने शरीरसंशोष एव तपः, कुच्छ्रादि कुच्छ्रचान्द्रायणादिना देहशोषो न तप इति संमतम् । शिवार्चा शिवलिङ्गपूजैव कर्मेति विज्ञेयम्, तत्फलस्य शाश्वतत्वात् । बाह्यं यागादि तद्भिन्नबहुवित्तव्ययायाससाध्यज्योतिष्टोमयागादि कर्मेति नोच्यते, तत्फलस्य नश्वरत्वात् । वेदाध्ययनादिकं न जपः, “त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवाजुनः” इति भगवतैव

नियमितत्वादिति, किन्तु पञ्चाक्षराभ्यासः प्रणवाभ्यास एव वा रुद्राध्यायादिकाभ्यासः । आदिशब्देन अथर्वशिरशिखादि, एतेषामावृत्तिलक्षणोऽभ्यासो जप इत्यर्थः । नात्मादिचिन्तनं ध्यानं परिमितशरीरेन्द्रियाद्युपाधिसंवलित-हमात्मचिन्तनं न ध्यानमित्यर्थः, किन्तु शिवस्य रूपादिचिन्ता शिवलिङ्गचिन्ता चन्द्रशेखरत्वादिविशिष्टमूर्तिचिन्ता च ध्यानमित्यर्थः । नान्यार्थवेदनं ज्ञानं सांख्याद्यन्यशास्त्रार्थवेदनं न ज्ञानम्, किन्तु शिवागमार्थविज्ञानमित्यर्थः । एवं-विधकायवाङ्मानसलक्षणपूजातपोजपध्यानज्ञानरूपपञ्चप्रकारोऽयं शिवयज्ञ इति प्रकीर्तितः ॥२२-२४॥

The emaciation of body for the sake of Śiva's worship, i.e., in the effort of collecting the materials of worship, is alone regarded as Tapas. The physical mortification, i.e., the emaciation of body through Cāndrāyaṇa, etc., involving physical mortification, is not Tapas at all. The worship of Śiva, i.e., the worship of Śivaliṅga should alone be known as Karman, because its fruit is everlasting. The external sacrifice, etc., i.e., the sacrifice other than that such as Jyotiṣṭoma which can be performed by a lot of expenditure of wealth and efforts full of fatigue, is not said to be Karman, because their fruit is transitory. The study of Veda is not Japa, because it is ordained by Bhagavān that “Traiguṇyaviṣayā vedā, etc.,” (Vedas are connected with three Guṇas. Hence, Arjuna, rise above the three Guṇas); but the repetition of Pañcākṣaramantra or the repetition of Praṇava or the repetition of Rudrādhyāya is Japa. By the word ‘ādi’ (etc.), Atharvaśiras, Atharvaśikhā, etc, are included. The ‘abhyāsa’ in the form of repetition is Japa. This is what is meant here. Dhyāna does not consist in the meditation on the self. It means that Dhyāna does not consist in the meditation on ‘Aham ātmā’ (I am the self)

which covers what is associated with the adjuncts such as the restricted body, senses, etc. But the meditation on the form, etc., of Śiva, i.e., the meditation on the Śivaliṅga and on such forms as are endowed with the nature of one having the moon as the crest-ornament (candraśekharaṭva), etc., constitutes Dhyāna. The knowledge of other śāstras such as Sāṅkhya, etc., is not Jñāna. Thus Śaiva sacrifice is lauded as five-fold in the form of Pūjā (Karman), Tapas, Japa, Dhyāna and Jñāna which are of the nature of physical, vocal and mental services. (22-24)

Notes: Tapas consists in the emaciation of body for the sake of Śiva, but not the observance of vows such Cāndrāyaṇa. The vow of Cāndrāyaṇa is a religious observance regulated by the period of moon's waxing and waning. In it the daily quantity of food, which consists of fifteen mouthfuls on the full moon day, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero on the new moon day, and is increased in like manner during the bright fortnight. See: तिथिवृद्ध्या चरेत् पिण्डान् शुक्ले शिख्यण्डसंमितान्। ऐकैकं हासयेत्कृष्णे पिण्डं चान्द्रायणं चरन्॥ (Yā.S., 3.323) – 'He who observes Cāndrāyaṇa vow should partake food increasing it at the rate of one mouthful equal to the size of peahen's egg each day upto the full moon day and then decreasing it at the same rate upto the new moon day'. Karman is the worship of Śivaliṅga, but not the performance of Yāgas such as Jyotiṣṭoma which involve a lot of expenditure and require a lot of efforts. "त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन" (Bhag. G., 2.45). Vedas teach something connected with three Guṇas, Sattva, Rajas and Tamas, which is the same as 'saṁsara' with desires and efforts to fulfil them. One should rise above them. It means that one should be free from desire (niṣkāma). "त्रैगुण्यविषयस्त्रैगुण्यं संसारो विषयः प्रकाशयितव्यो येषां ते वेदास्त्रैगुण्यविषयाः। त्वं तु निस्त्रैगुण्यो भवार्जुन निष्कामो भवेत्यर्थः॥" (Śaṅkarācārya's Bhag. G. Bhā. on 2.45). Hence Japa consists in the cherishing (muttering) of Pañcākṣara-mantra continuously or repetition of Praṇava or repetition of Rudrādhyāya, but not the study of Veda. Meditation on Śiva, i.e., the form of Śiva such as Śivaliṅga, Candraśekhara, etc.,

constitutes Dhyāna, which is the mental function assuming the singular form of the divine— "तत्र प्रत्ययैकतानता ध्यानम्" (Yo. Sū., 3.2). It does not apply to thinking about the Self as associated with body, senses, etc. Jñāna consists in the knowledge of Śaivāgamas (and Upāgamas), but not the knowledge of other Śāstras. These are the five Śivayajñas for Vīraśaivas. Śaivāgamas give three versions of Pañcayajñas. First version is that of five Yajñas in the form of Devayajña, Pitryajña, Bhūtayajña, Manuṣyayajña and Brahmayajña. Candra J.Ā speaks of these along with Sandhyopāsanā after Bhasmasnāna and Tripuṇḍradhāraṇa: "संध्याद्वयमुपासीत सावित्रीमूलमन्त्रम्। कर्तव्याः पञ्चयज्ञाश्च गृहिणा स्वहितैषिणा ॥" (kri. pā., 11.61; see also Ma. Ā., kri.pā., 2.38). According to this prescription, Sandhyopāsanā should be performed with Sāvitrī(Gāyatrī)-mantra and five Yajñas should be performed by the householder who aspires for his good. Kā. Ā. mentions the five Yajñas as Devayajña, etc., (kri. pā., 3.68) and explains them (kri. pā., 3.69-70). Accordingly, Devayajña consists in the offering of sacred sticks (samit-s) into fire. The offering of libation (tarpaṇa), etc., to the ancestors constitute Pitryajña. The offering of a portion of daily meal to all creatures is Bhūtayajña. Feeding the Brāhmaṇas constitutes Manuṣyayajña (Nryajña). The study of Vedas (svādhyāya) is Brahmayajña. These are the remnants of the old practices that have lingered in the Vīraśaiva portions of the Śaivāgamas. Kā. Ā. further speaks of Japayajña as superior to all other Yajñas involving a variety of materials: "सर्वेभ्यो द्रव्ययज्ञेभ्यो जपयज्ञो विशिष्यते। जपयज्ञं समाप्यैव गुर्वादीनभिवादयेत्॥" (kri. pā., 3.62) – 'Japayajña is superior to all the sacrifices which involve many materials; only after doing Japayajña, one should offer salutations to Guru, etc. The Japayajña meant here is the muttering of Gāyatrīmantra. This form of Yajña is of knowledge. Another form of Japayajña is acceptable to the Vīraśaivas as told in S.S. The second version of Pañcayajñas is given in the Sūkṣ. Ā.: "कर्मयज्ञस्तपोयज्ञो जपयज्ञस्तथापरः। ध्यानयज्ञो ज्ञानयज्ञः पञ्चयज्ञा इमे स्मृताः॥" (kri. pā., 6.26). The same Āgama describes them thus: "कर्मयज्ञो द्विधा ज्ञेयः सकामाकामभेदतः। सकामे तु फलं भुक्त्वा जायते भुवि पूर्ववत्॥ निष्कामेऽपि वरं ज्ञानं लब्ध्वा मोक्षमवाप्नुयात्॥ हिंसादिदोषरहितो रागादिगुणवर्जितः। तपोयज्ञो महादेवि मोक्षैकफलसाधकः॥ अष्टैश्वर्यप्रदा पूजा योगाद्यं स्वर्गसाधनम्। पापहारी जपः प्रोक्तो

ज्ञानं ध्यानं च मोक्षदम्” (kri. pā. 6.27-29)— ‘Karmayajña is twofold as Sakāma (with desire) and Akāma (without desire). In Sakāma, one enjoys the fruit of Karman and takes birth again on the earth. In Niṣkāma, again, one gets supreme knowledge and attains emancipation. That which is free from the defects such as violence, etc., and which is free from qualities such as desire (rāga), etc., is the Tapoyajña and it is the means to liberation. The external worship and Yoga, etc., are the means to attain heaven, while Japa, Jñāna and Dhyāna which eradicate sin, bring liberation. The Japayajña is regarded as Antaryāga (internal sacrifice), while Karmayajña is Bahiryāga (external sacrifice). The internal sacrifice in the form of Japa is superior because “बहिर्यागरतानां तु देवाः पाषाणमृण्मयाः । अन्तर्यागवतां देवि हृदयस्थः सदाशिवः ॥” (Sūkṣ. Ā., kri. pā., 6.31)—‘In the case of those who are engaged in external sacrifice, gods are made up of stone or mud, while in the case of those who are engaged in internal sacrifice (like Japa), Sadāśiva is always in their hearts’. Jñāna and Dhyāna forms of Yajña are those that lead to the realisation that one’s self is Śiva: “ज्ञानं ध्यानं न यस्यास्ति स न वेत्ति परं शिवम् । यद्वदथास्तु जात्यन्धो न हि पश्यति पार्वति ॥” (Sūkṣ. Ā., kri. pā., 6.32) — ‘He who does not have Jñāna and who does not do Dhyāna, cannot realise Śiva, just as a born blind person cannot see the objects’. Therefore it is necessary to give up the external sacrifice, etc., which are the means of attaining heaven, etc., and take to meditation (dhyānayoga) after obtaining the supreme knowledge from the Guru — “तस्माद्यज्ञादिकं बाह्यं त्यक्त्वा स्वर्गादिसाधनम् । गुरोर्लब्ध्वा परं ज्ञानं ध्यानयोगरतो भवेत् ॥” (Sūkṣ. Ā., kri. pā., 6.33). This is Dhyānayajña. Jñānayajña is described thus: “शिवज्ञानामृतं पीत्वा भक्त्या परवशं गतः । निवेशयेच्छिवे चित्तं संयतात्मा निराकुलः ॥ पूजादौ तु शिवं ध्यात्वा जप्त्वा पञ्चाक्षरं मनुम् । ततः संपूजयेद् देवं वीरशैवक्रमो भवेत् ॥” (Sūkṣ. Ā., kri. pā., 6.35-36) – ‘One should drink the nectar of the knowledge of Śiva, become engrossed in devotion and fix one’s mind in Śiva, with self-control and without being agitated. At the commencement of worship one should meditate on Śiva, cherish the Pañcākṣara-mantra and worship the Lord (Śivaliṅga). This is the Viraśaiva method. This is Jñānayajña in Viraśaivism.’ The third version has been mentioned in Pāra Ā.: “तपः कर्म जपो ध्यानं ज्ञानं चेत्यनुपूर्वशः । पञ्चधा कथितं

रुद्रे तदेव कथितं पुनः ॥..... समर्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते ॥ शिवार्थे देहसंशोषस्तपः कृच्छ्रादि नो मतम् ॥ जपः पञ्चाक्षराभ्यासः प्रणवाभ्यास एव च । रुद्राध्यायादिकाभ्यासो न चान्याध्ययनादिकम् ॥ ध्यानं च शिवचिन्ता स्यान्नात्माद्यर्थं समाधयः । शिवागमार्थविज्ञानं ज्ञानं नान्यार्थवेदनम् ॥” (12.17-19) — ‘Tapas, Karman, Japa, Dhyāna and Jñāna, these in due order are the fivefold service told again..... The worship is known as Karman; the external sacrifice, etc., are not so. The emaciation of the body for the sake of Śiva is Tapas, but physical mortification is not so. Japa consists in the repetition of Pañcākṣaramantra, or that of Praṇava or that of Rudrādhyāya, but not of others. Dhyāna is meditation on Śiva (Śivaliṅga), but not trances for visualizing the self. The knowledge of the Śivāgamas is jñāna, but not anything else’. (See also Supra. Ā., 7.6-8). In ‘जपः’, etc., ‘न चान्याध्ययनादिकम्’ is better reading than what is found in the text – ‘न वेदाध्ययनादिकम्’

व्याख्या— अथानेन पञ्चयज्ञेन परया भक्त्या यः पूजयति स भक्त इत्याह—

Then it is said here that he who worships Śaṅkara through this pentad of sacrifices with deep devotion, is the Bhakta (devotee) —

अनेन पञ्चयज्ञेन यः पूजयति शङ्करम् ।

भक्त्या परमया युक्तः स वै भक्त इतीरितः ॥२५॥

He who worships Śaṅkara through this pentad of sacrifices with highest devotion, is, indeed, called the Bhakta (devotee). (25)

व्याख्या— स्पष्टम् ॥ (२५) ॥

It is clear. (25)

व्याख्या— अथैवंविधशिवभक्तपूजने सद्गतिरवमाने घोरनरक इत्याह —

Then, it is said that there would be beatitude if such a devotee of Śiva is worshipped and that there would be terrible hell if he is insulted —

पूजनाच्छिवभक्तस्य पुण्या गतिरवाप्यते ।
अवमानान्महाघोरो नरको नात्र संशयः ॥२६॥

By the worship of such a devotee of Śiva, one attains beatitude (state of merit). By doing insult to him, one undoubtedly goes to terrible hell. (26)

व्याख्या— स्पष्टम् ॥२६॥ It is clear. (26)

व्याख्या— अथ शिवभक्तस्य विधेयाविधेयमाह —

Then what ought to be and what ought not to be done by a devotee of Śiva, is told here —

शिवभक्तो महातेजाः शिवभक्तिपराङ्मुखान् ।
न स्पृशेन्नैव वीक्षेत न तैः सह वसेत् क्वचित् ॥२७॥

The devotee of Śiva who is of great power should not touch or look at those who are averse to devotion towards Śiva. Nowhere should he reside with them. (27)

व्याख्या— शिवभक्तो महतेजस्वी भवति । तस्मादशिवभक्तानां दर्शन-
स्पर्शनसहवासं सकृदपि न कुर्यात्, यदि कुर्यात्तेजोमान्द्यं भवेदिति भावः ॥२७॥

The devotee of Śiva is of great power. Hence, he should not even once have the sight of, touch of or co-existence with the non-devotees of Śiva. It is implied that if he does so his power would be diminished. (27)

Notes: S.S. does not use the term Pañcācāra, in the same way as it does not use the term Aṣṭāvaraṇa. Yet just as it gives all details about Aṣṭāvaraṇa, without using that term, it also gives the main details of Pañcācāra without using that term. It brings them under 'Svamāragācāra'. Saivāgamas in their latter parts, for the first time, deal with Pañcācāra. Among the available latter parts of Saivāgamas, the latter part of Kā. Ā. mentions the term Pañcācāra along with the term

Aṣṭāvaraṇa: “अष्टस्वावरणेषु त्वं श्रद्धां कुरु प्रयत्नतः । प्रवर्तस्व महाबुद्धे पञ्चाचारेष्वपि क्रमात् ॥” (kri. pā., 1.128). Candra J.Ā. gives the details about Pañcācāras : लिङ्गाचारः सदाचारः शिवाचारस्तथैव च । भृत्याचारो गणाचारः पञ्चाचाराः प्रकीर्तिताः ॥ गुरुणा दत्तलिङ्गाद्वै नास्ति दैवं महीतले । इति भावानुसन्धानं लिङ्गाचारः स उच्यते ॥ धर्माजितेन द्रव्येण यत्सन्तर्पणमन्वहम् । गुरुलिङ्गजङ्गमानां सदाचार इति स्मृतः ॥ शिव एव परं ब्रह्म पञ्चकृत्यपरायणम् । न ततोऽन्या गतिरिति शिवाचारो हि कीर्तितः ॥ शिवस्य शिवभक्तस्य शिवधर्मादिकस्य च । न शृणोति च यन्निन्दां स गणाचार उच्यते ॥ शिवभक्तजनाः सर्वे वरिष्ठाः पृथिवीतले । तेषां भृत्योऽहमिति यद् भृत्याचार इति स्मृतः ॥” (kri. pā., 9.4-9) – “Liṅgācāra, Sadācāra, Śivācāra, Gaṇācāra and Bhṛtyācāra – these are spoken as Pañcācāras. Liṅgācāra consists in the firm conviction that there is no divinity on the earth other than the Iṣṭaliṅga granted by the Guru. The daily gratification of Guru, Liṅga and Jaṅgama with wealth earned through righteous means is regarded as Sadācāra. The faith that there is no resort other than Śiva who is the Supreme Brahman and who is engrossed in his five activities, constitutes Śivācāra. When one does not hear any reproach of Śiva, devotees of Śiva or Śaiva religion, it constitutes Gaṇācāra. Bhṛtyācāra is regarded as the notion that all the devotees of Śiva are superior on this earth and that ‘I am their servant.’” Under Liṅgācāra come the twenty-one items at the rate of seven each of the three kinds of Dikṣā called Vedhā, Mantra and Kriyā. (For details about them, vide notes on S.S. 6.13-14). Sadācāra includes eight types of Śīla. They are: (1) Aṅkuraśīla consisting in the rise of a feeling that this my body, which has attained a divine form through the performance of Ṣaḍadhva-nyāsa due to the grace of Guru, is the source of all worship; (2) Dvidalaśīla consisting in the bearing of all the Śaiva marks such as Bhasma, etc., at all times without fail; (3) Pravṛddha-śīla which consists in thinking always about the greatness of Śaiva religion, as it causes the increase of Bhakti; (4) Utpanna-śīla consisting in living with the wife, children, etc., who have undergone Viraśaiva initiation; (5) Saprakāṇḍaśīla which lies in the absence of taking food without worshipping the Iṣṭaliṅga, as it is the means of Bhakti; (6) Praśākhaśīla consisting in not partaking anything that is not offered to the Iṣṭaliṅga; (7) Sapuṣpaśīla consisting in the absence of leaving the sacred

offering (prasāda) dedicated to Śiva (Śivaliṅga); (8) Saphala-śīla which consists in the conviction that Guru, Liṅga and Jaṅgama are one. (Candra J.Ā., kri.pā., 9.20-30). Under Sivācāra come the sixteen purifications (Śuddhi-s), namely, (i) Dravyaśuddhi – acceptance of only those materials such as fruits, roots, etc., which are either received from the hands of a devotee or which are sanctified by Bhasma; (ii) Kṣetraśuddhi – having the field, etc., which are endowed with the slabs of stone, wood, etc., that are sanctified by the stamp of Nandi (Nandimudrā); (iii) Gṛhaśuddhi – residing in a house marked by the form of Sivaliṅga; (iv) Bhāṇḍaśuddhi – acceptance of vessels which are either made by devotees or sanctified by Bhasma; (v) Tṛṇaśuddhi – using the grass, etc., which are either brought by devotees or sanctified by Bhasma; (vi) Kāṣṭhaśuddhi – using the fuel which is either brought by devotees or purified by Bhasma; (vii) Vīṭikāśuddhi – use of ‘tāmbūla’ (betel nut, betel leaves and lime) which is either brought by devotees or sanctified by Bhasma; (viii) Pākaśuddhi – taking the food which is prepared by the devotees and which is not seen by non-devotees; (ix) Rasaśuddhi – taking only the milk, curds, buttermilk and ghee of cows by avoiding those of buffalos or goats; (x) Bhavaśuddhi – not succumbing to rebirth by avoiding ‘kāmyakarmans’ which are the causes of rebirth; (xi) Bhūtaśuddhi – the acts of showing compassion towards all beings, purifying the five elements and keeping the five elements unpolluted; (xii) Bhāvaśuddhi – cherishing auspicious thoughts about Śiva by relinquishing all desires; (xiii) Mārḡaśuddhi – walking on a path or road in such way as there would be no violence or pain caused to ants, etc., by the feet; (xiv) Kālasuddhi – the worship of the Śivaliṅga at a time which is prescribed by Śāstras, which is free from noise and which is pleasing; (xv) Vākśuddhi – avoiding falsehood, harshness, meanness, loathsomeness and imperiousness in speech; (xvi) Janaśuddhi – keeping company with only devotees in sitting, sleeping, assembling and at all times. (Candra J. Ā., kri. pā., 9.33-49). Under Gaṇācāra are included sixty-four Śīlas : (1) The speaking of truth with devotion, (2) not to speak of unsalutary truth, untruth which

is pleasing and speaking of salutary truth, (3) reading of Vedas, Āgamas and Purāṇas daily as they bring the knowledge of one’s duties, (4) to praise Śiva, Śaiva devotees and especially the Guru, (5) avoiding the praise of other gods or other persons at any time, (6) not to indulge in self-praise at any time or any place, (7) avoiding censure of gods, men and even of those who are meritless – these seven are Vācikaśīlas (vocal Śīlas-habits); (8) salutation to Guru, Liṅga and Jaṅgama, (9) collection of materials of worship everyday, (10) Japa of the Mūlapañcākṣari daily with the help of Rudrākṣamālā, (11) feeding the Guru, Liṅga and Jaṅgama every day (samā-rādhana), (12) giving ‘dāna’ according to one’s capacity with devotion to the Guru and the Jaṅgama and for the Śaiva religion – these five are Pāṇigataśīlas (pure habits of hands); (13) taking journey to meet the Guru and the Jaṅgama, (14) circumambulation (pradakṣiṇa) of the Guru and Jaṅgama with devotion, (15) act of going to places for collecting materials of worship, (16) taking to a firm sitting posture for the worship of the Guru or the Iṣṭaliṅga – these four constitute Pādagataśīlas (pure habits of feet), (17) not to separate the Iṣṭaliṅga from one’s body so that its touch is established at all times, (18) the experience of horripulation due to the touch of Iṣṭaliṅga – these two happen to be Tvaksambaddhaśīlas (pure habits pertaining to skin); (19) looking at the Iṣṭaliṅga with affection and without fatigue, (20) flow of tears as a result of looking at the Iṣṭaliṅga without winking – these two are Cakṣuṣsambaddhaśīlas (śīlas pertaining to eyes); (21) the tasting of the prasāda (sacred food offered to Guru, Liṅga and Jaṅgama) everyday – this is Jihvāgataśīla (śīla pertaining to tongue); (22) to smell the fragrance of the flowers, etc., offered to the Iṣṭaliṅga – this is Ghrāṇagataśīla (śīla pertaining to nose); (23) listening to the praise of the Guru, Liṅga and Jaṅgama daily, (24) not to listen to the censure of the Guru, Liṅga and devotees – these two are Śrotragataśīlas (śīlas pertaining to ears); (25) purification of the body with the ‘prasāda’ of Guru, Liṅga and Jaṅgama, (26) prevention of the senses from prohibited objects, (27) taking bath with water or Bhasma

for purification when one touches an object which should not be touched, (28) not to have the company of a person who has not taken dikṣā, (29) application of Bhasma and Rudrākṣa and wearing the Liṅga on the body – these five are Kāyagata-śīlas (śīlas pertaining to the body); (30) Brahmacharya which consists in the absence of thoughts about the enjoyment of prohibited objects, (31) to be attached to Bhakti towards Śiva and to avoid desires for sensuous objects, (32) to be angry towards ‘adharma’ but not towards an enemy (akrodha), (33) to be inclined towards Śaiva worship but not towards money (alobha), (34) to be deeply attached to devotees, but not to wife, children, etc., (amoha), (35) to be averse towards one’s own senses but not towards anybody (amātsarya), (36) infatuation by the conquering of Māyā but not by practising religion or by earning money (amada), (37) not to think of merits or demerits of Guru and Jaṅgama, (38) not to think of injuring any being (ahimsā), (39) not to stand the sight of sorrow of any being (dayā), (40) hesitation in doing or saying anything with the fear of creating misunderstanding or pain to others, (41) absence of difference between an enemy or a son (ārjava), (42) faith in the Nigamas and Āgamas taught by the Guru (śraddhā), (43) not to give up righteous path even at times of adversity and danger (dhṛti), (44) not to blame the enemies even when they are prone to do great injustice (kṣamā), (45) the absence of desire for enjoyment and averseness towards it (bhogāsakticyuti), (46) the absence of negligence in doing anything or in keeping to one’s words, (47) not to cherish anything other than Śiva (dama), (48) not to give up any part of one’s duty and not to take another’s property (asteya), (49) not to pine for something which could not be acquired (santuṣṭi), (50) cherishing the names of Śiva and Śakti, which brings (Jīvanmukti), (51) remembering Śiva’s names and merits continuously, which removes the bondage, (52) cherishing mentally the act of shampooing the feet of Śiva (pādasevana), (53) mental worship of Śiva by inviting him (āvāhana) and doing different ‘upacāras’, (54) mental salutation to the feet of Śiva, (55) mental servitude towards Śiva

who is the doer of good to all (dāsyā), (56) having friendly disposition towards Śiva who is the doer of good to all (sakhya), (57) leaving the responsibility of everything, whether bondage or liberation, to Śiva (ātmārpaṇa), (58) mental Japa of Pañcākṣaramantra at all times, (59) meditation on the divine form of Śiva (dhyāna), (60) the same meditation continuously in the manner of the flow of oil (tailadhārā) (dhāraṇa), (61) the state of meditation of Śiva like a lamp without wind (samādhi), (62) meditation on Śiva with the notion of “Śivo’ham” and conception of all the actions of one’s senses as being rendered by Śiva, (63) continuous absorption in the form of Śiva and (64) the experience of total bliss by cherishing the different infinite forms of Śiva as one’s own forms and by forgetting one’s self – these thirty-five are Mānasikaśīlas (Śīlas pertaining to mind). (Candra J. Ā., Kri. pā., 9.53-122). Bhṛtyatva is two-fold as Bhṛtyatva and Vīrabhṛtyatva. Bhṛtyatva consists in the servitude towards Guru, Liṅga and Jaṅgama. Vīrabhṛtyatva consists in whatever service that is rendered with the aspiration for the highest good in the form liberation. What is stated in S.S., 9.27 above is covered by Janaśuddhi among the sixteen Śuddhis coming under Śivācāra.

व्याख्या— अथ विधेयमाह —

Then it is told as to what ought to be done —

यदा दीक्षाप्रवेशः स्याल्लिङ्गधारणपूर्वकः ।

तदाप्रभृति भक्तोऽसौ पूजयेत् स्वागमस्थितान् ॥२८॥

Right from the time when he has entrance into Dikṣā (initiation) which is preceded by the wearing of Iṣṭaliṅga, the devotee should worship those who are dedicated to the Āgamas of his tradition. (28)

व्याख्या— लिङ्गदीक्षानन्तरं भक्तः स्वागमस्थितान् वीरशैवागमस्थितान् प्रतिदिनं पूजयेदित्यर्थः ॥२८॥

After the Dīkṣā consisting in the conferring of Iṣṭaliṅga, the devotee should daily worship those who are devoted to the Āgamas of his tradition, i.e., who are devoted to the Vīraśaiva (latter parts of) Āgamas. (28)

Notes: Dīkṣā, as already explained in 6.11 and the notes thereunder, stands for a sacred ceremony in which the knowledge about Śiva is inculcated through the conferring of Iṣṭaliṅga and the removal of Pāśas in the form of Māyā, Mala, etc., is effected. Through Dīkṣā, the devotee becomes 'liṅgācārin'. Within the fold of this broad and liberal fraternity of Bhakti, all are equal. There is no discrimination on the grounds of caste, creed and sex. Anybody can enter this fold, provided he has devotion towards Śiva and admiration for the practices prescribed in the Vīraśaiva sections of the Śaivāgamas. In the next five stanzas, various prescriptions as to what should be the pure practices of a devotee to preserve his devotion and faith in tact without allowing his mind to waver from the path of devotion towards Śiva.

स्वमार्गाचारनिरताः सजातीया द्विजास्तु ये ।
 तेषां गृहेषु भुञ्जीत नेतरेषां कदाचन ॥२९॥

स्वमार्गाचारविमुखैर्भविभिः प्राकृतात्मभिः ।
 प्रेषितं सकलं द्रव्यमात्मलीनमपि त्यजेत् ॥३०॥

नार्चयेदन्यदेवांस्तु न स्मरेन्न च कीर्तयेत् ।
 न तन्निवेद्यमशनीयाच्छिवभक्तो दृढव्रतः ॥३१॥

यद्गृहेष्वन्यदेवोऽस्ति तद्गृहाणि परित्यजेत् ।
 नान्यदेवार्चकान् मर्त्यान् पूजाकाले निरीक्षयेत् ॥३२॥

सदा शिवैकनिष्ठानां वीरशैवाध्ववर्तिनाम् ।
 नहि स्थावरलिङ्गानां निर्माल्याद्युपयुज्यते ॥३३॥

The devotee should take food in the houses of those Dvijas who are engaged in the practices of his own tradition and who belong to the same fold as his, but not in those of others. (29) He should give up all those objects which are sent by those who are uninitiated, who are uncultured and who are averse to the practices of his own tradition, although they may be in his own possession. (30) He who is a devotee of Śiva and who is of firm resolve, should not worship other deities; nor should he cherish them in mind or praise them or eat what is offered to them. (31) He should avoid those houses which have other deities. At the time of worshipping Śiva, he should not see those persons who worship other deities. (32) The leftovers (objects that remain after being offered) of the Liṅgas installed in temples, are prohibited in the case of those who are devoted to Śiva only and who follow the path of Vīraśaivas. (33)

व्याख्या— “शिवोक्तां जातिमर्यादां योऽतीत्य भुवि वर्तते । स चण्डाल इति ज्ञेयः” इत्यादिवचनप्रामाण्यात् शिवदीक्षाग्निदग्धमलत्रयपूर्वकप्राप्तमन्त्र-पिण्डत्वाद् द्विजन्मनां वीरशैवमतोचिताचारनिष्ठानां स्वजातिसंभवानां भक्त-माहेश्वराणामालयेषु तेषां पङ्क्तौ च भुञ्जीयात्, नान्यत्रेति तात्पर्यम् ॥२९॥ आत्मलीनमपि स्वाधीनमपि त्यजेदित्यर्थः ॥३०॥ दृढव्रतो दृढतरशिवव्रती शिवभक्तः, अन्यदेवान् विष्णवाद्यन्यदेवान् नार्चयेद् हस्ताभ्यां न पूजयेत्, न च कीर्तयेत् न स्तुतिं कुर्यात्, न स्मरेत् मनसापि न ध्यायेत्, तदर्पितान्नाद्विद्रव्यं नाशनीयान्न भुञ्जीयादित्यर्थः ॥३१॥ पूजाकाले शिवलिङ्गपूजाकाल इत्यर्थः । शिष्टं स्पष्टम् ॥३२॥ सदा निरन्तरम्, शिवलिङ्गैकनिष्ठानां वीरशैव-मार्गवर्तनवतां देवर्षिमानवप्रतिष्ठितादिस्थावरलिङ्गनिर्माल्यमयोग्यम्, हि प्रसिद्धम् ॥३३॥

On the authority of the statement “Śivoktām jāti-maryādām, etc.,” (he who transgresses the limits of caste

restrictions laid down by Śiva, should be regarded as an outcaste), it is prescribed that the Vīraśaiva devotee should take food in the houses or in the row (company) of those Dvijas, i.e., Bhaktas and Māheśvaras, who are so-called because their bodies have become sanctified by the Mantra after the three Malas in them having been burnt by the fire in the form of Śivadīkṣā (Śaiva initiation), who are devoted to the practices that are appropriate to Vīraśaiva tradition and who are born in the same fold as his, but not in the houses or rows of others. (29) 'Ātmalīna' means 'svādhina', i.e., that which is in his own possession. Even such an object should be given up. (30) 'Dṛḍhavrata' means 'dṛḍhataraśivavratin', i.e., 'he who is firmly stationed in the Śaiva vow'. Such a devotee of Śiva should not worship through his hands other deities such as Viṣṇu. He should not praise them. He should not mentally cherish them. He should not partake things which are offered to them. (31) 'Pūjākāle' means 'Śivaliṅgapūjākāle', i.e., at the time of the worship of Śivaliṅga (Iṣṭaliṅga). The rest is clear. (32) In the case of those who are devoted to Śivaliṅga and who follow the path of Vīraśaivas, the leftovers or the prasāda (objects dedicated) of the Liṅgas installed in temples by divine sages or men, is prohibited for ever. 'Hi' stands for 'prasiddham', i.e., what is well known. (33)

Notes: "शिवोक्तां जातिमर्यादां, इत्यादि" – (Śa. Saṁ.; Vī. Dha. Śi). Dvijāḥ = twice-born; this term is used in the case of the Brāhmaṇas, Kṣatriyas and Vaiśyas in the Varṇa System. They are so called because they have two births, one from the mother's womb and the other through initiation (Upanayana) by the Guru. Śūdras and women are outside this fold of Dvijas because they do not undergo initiation in the Varṇa system. The term 'Dvija' is applied to all Vīraśaivas in the sense that they have a second birth through Śivadīkṣā by the Guru. But unlike the practice in the Varṇa system, the term

'Dvija' is applied in Vīraśaivism to all persons irrespective of caste, creed or sex, provided they undergo Vīraśaivadīkṣā which is common to all. Thus both the Bhaktas (devotees) and the Māheśvaras (Jaṅgamas, etc.) come under the scope of the term 'Dvija'. Thus S.S. teaches equality among all castes (varṇas) and between men and women in society. The prohibitions stated in stanzas 29 and 30 should be understood subject to this social condition. This equality apart, there is discrimination between devotees who are engaged in Vīraśaiva practices and non-devotees who follow other practices. The Vīraśaiva devotee is prohibited from taking food in the houses and company of such non-devotees. This prohibition applies to the Brāhmaṇas, etc., who have taken to Vīraśaivism through Dīkṣā. They are prohibited from dining in the houses and company of the Brāhmaṇas, etc., who are outside the fold of Vīraśaivism. All this is necessary to preserve one's faith in tact. Further there is prohibition regarding the worship of deities such as Viṣṇu, etc. The spirit of this prohibition should be understood properly subject to the spirit of the following statement of Bhagavān : "मन्मना भव मद्भक्तो महाजी मां नमस्कुरु। मामेवेष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे।। सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज। अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः।।" (Bhag. G., 18.65-66) — 'Keep your mind (thoughts) in me. Be my devotee. Worship me. Salute me. You will certainly come to me. This I assure you. You are dear to me. Forsaking all practices, take refuge in me alone. I shall relieve you from all sins. Do not grieve'. This is God's assurance of fearlessness. True to the spirit of this statement all beings should worship Paraśiva in the form of Iṣṭaliṅga which is not other than Parabrahman. The devotee of Śiva is one of firm resolve. His heart is pure due to pure practices. Devotion is springing in his heart. That devotion should not be allowed to go astray in multifarious ways. It is for this purpose the devotee is prohibited from worshipping other deities, from entering the houses where other deities are installed and from partaking the food, etc., offered to even the Liṅgas installed in temples, not to speak of that offered to other deities. The mind of the devotee should be fixed in Śiva only. Then he becomes one with Śiva. "Have singular faith in

Śiva. Worship Śiva only. Extol the name of Śiva only. You will become Śiva subject to the maxim of 'Bhramarakīṭa' (kīṭa becoming bramara by cherishing the latter in mind)": "गुरुदीक्षा-परिप्राप्तशिवलिङ्गयोगतः। द्विरेफकीटन्यायेन शिवैक्यं प्राप्तवान् द्विजः॥" (Ma. Ā., ca. pā., 7.3) – 'Due to the association of the Iṣṭaliṅga (Śiva) with the aṅga (Jīva) obtained through Dīkṣā done by the Guru, the Vīraśaiva becomes merged in Śiva according to the maxim of Bhramara-kīṭa'. See notes under 14 above.

व्याख्या— ननु वीरशैवानां स्थावरलिङ्गप्रसादमयोग्यं चेत्तल्लिङ्गस्यापाये प्राप्ते सत्यौदासीन्यं कर्तव्यं किमित्यत्राह —

If it is asked as to whether the Vīraśaiva should be negligent when some danger befalls the Sthāvaraliṅga, since its Prasāda is not acceptable to the Vīraśaivas, the answer is given here —

यत्र स्थावरलिङ्गनामपायः परिवर्तते ।

अथवा शिवभक्तानां शिवलाञ्छनधारिणाम् ॥३४॥

तत्र प्राणान् विहायापि परिहारं समाचरेत् ।

शिवार्थं मुक्तजीवश्चेच्छिवसायुज्यमाप्नुयात् ॥३५॥

Wherever danger occurs to the Liṅgas installed in temples (Sthāvaraliṅgas) or to the Śaiva devotees who bear the Śaiva marks (Bhasma, Rudrākṣa), the devotee should take preventive measures even at the cost of his life. If he gives up his life for Śiva's cause, he will get intimate union with Śiva. (34-35)

व्याख्या— यत्र स्थाने स्थावरलिङ्गानां प्रत्यूहः प्रवर्तते, अथवा गजाजिनगङ्गाकपालकङ्कालदग्धकामकालपुरभस्मनिभक्तन्थाकमण्डलुभिक्षा-पात्रदण्डभस्मधुटिकारूपशिवलाञ्छनधारिणां जङ्गमदेवानामुक्तनवविध-भक्तिमतां शिवभक्तानामपायो वा यत्र प्रवर्तते, तत्र पार्वत्याचारेण प्राणान्

विहायापि निवारणं कुर्यात्। ननु प्राणत्यागे दुर्मरणं किं न स्यादित्यत्राह — शिवार्थं मुक्तजीवश्चेच्छिवसायुज्यमाप्नुयात् ॥३४-३५॥

Wherever, i.e., in whichever place, there occurs danger to Sthāvaraliṅgas or to the gods in the form of Jaṅgamas who bear the emblems of Śiva such as elephant's hide, vessel filled with Gaṅgā (water), skull of Brahman, cloth-holder containing Bhasma reminiscent of the ashes of Kāma, Yama and Tripura (three aerial cities), vessel called Kamaṅḍalu, begging bowl, staff and tablet of Bhasma or to the devotees of Śiva who practise the aforesaid nine kinds of devotion, there the devotee should take up preventive measure even at the cost of his life as done by Pārvaṭī. If it is asked as to whether it would not amount to unnatural (prohibited) death, the answer is given thus – "Śivārtham, etc.," – "If one give up life for Śiva's cause, one attains intimate union with Śiva".(34-35)

Notes: पार्वत्याचार = This is 'arpaṇācāra', i.e., giving up one's body if one cannot prevent insult to Śiva or take any measure to retaliate it. Pārvaṭī, in her previous birth as Dākṣāyaṇī, offered herself into the sacrificial fire prepared by Dakṣa, her father, in the sacrifice which was intended to cause insult to Śiva. This is Gaṇācāra. This is further described in stanzas 36 and 37.

व्याख्या— अथ वीरभद्राचारबसवेश्वराचारं सूचयन् भक्ताचारभेदं प्रतिपादयति—

Then indicating the step taken by Vīrabhadra and the step taken by Basaveśvara, the practice of a devotee is propounded —

शिवनिन्दाकरं दृष्ट्वा घातयेदथवा शपेत् ।

स्थानं वा तत्परित्यज्य गच्छेद्यद्यक्षमो भवेत् ॥३६॥

On coming across a person who blames Śiva, the devotee should kill him or curse him; if he is incapable of doing so, he should leave that place and go away. (36)

व्याख्या— हन्तुं शप्तुं यद्यसमर्थः, कर्णौ पिधाय तत् स्थानं परित्यज्य गच्छेदित्यर्थः ॥३६॥

If the devotee is not able to kill or curse, he should cover his ears and go away from the place. (36)

Notes: वीरभद्राचार = This refers to the killing of Dakṣa by Śiva assuming the terrible form of Vīrabhadra for the insult meted out by the former towards the latter. This is described as Vīrabhadravataraṇalīlā of Śiva in Sūkṣ. Ā. (kri. pā., 2.36-37):

“दक्षः प्रजापतिः पूर्वं शिवं त्यक्त्वातिमोहितः। हयमेधेन वै विष्णुं यष्टुं समुपचक्रमे॥ वीरभद्राकृतिर्भूत्वा भद्रकालीप्रियः शिवः। तथाविधस्य यज्ञस्य वैकल्यमकरोत्तदा। वीरभद्रावतरणं तस्मात् प्रोक्तं पिनाकिनः॥”

‘In the past Dakṣa Prajāpati became extremely haughty and started performing Aśvamedha sacrifice in honour of Viṣṇu without inviting Śiva. Śiva assumed the form of Vīrabhadra, the Lord of Bhadrakālī, and destroyed such a sacrifice. This was the incarnation of Śiva as Vīrabhadra’. According to this account Vīrabhadra merely destroyed the sacrifice of Dakṣa. There is no reference in it to the killing of Dakṣa by Vīrabhadra. ‘Vīrabhadra-cāra’ means ‘the killing of a person in retaliation of the insult meted out to Śiva or devotees of Śiva’. (M.Bhā, Śāntiparvan, 290, Vāyu P., 30). ‘Basaveśvarācāra’ consists in leaving the place where insult is caused to Śiva or devotees of Śiva. When a large scale agitation arose at Kalyāṇa, the Śaiva devotees were attacked and killed and their houses were looted by the agitators, Śrī Basaveśvara could not prevent it by any means. Hence, he left Kalyāṇa and went to Kūḍalasāṅgama. ‘Nandikeśvarācāra’ is another reading for ‘Basaveśvarācāra’ in this connection (Vide M.L. Nāgaṇṇa’s edition of S.S. with Sanskrit commentary in Kannaḍa script, Mysore, 1959, part I, P. 140). This refers to the curse of Nandikeśvara pronounced at Vyāsa on hearing insulting words about Śiva from him. As a result of that curse, Vyāsa’s arm was paralysed (Vyāsabhujastambhana). Vide also Sūkṣ. Ā., kri. pā., 6.67-70 – “ममापरावताराणां लिङ्गाङ्गानां विशेषतः। निन्दां कुर्वन्ति ये मोहात्तेषां तु निरयो गतिः॥ शक्तश्चेदसतां जिह्वां च्छिन्द्याद् यः स्वयमेव हि। न तस्य दोषलेशोऽस्ति शिवलोकं स गच्छति॥ अशक्तश्चेत्तदान्त्रं गच्छेत्तत्र न संवसेत्। तत्संसर्गान्महादोषं प्राप्नोति हि न संशयः॥

शिवनिन्दा भक्तनिन्दा निन्दा रुद्राक्षभस्मनोः। यत्र प्रवर्तते देवि न तत्र दिवसं वसेत्॥” — ‘For those who blame the Vīraśaivas (who bear the Liṅga on their bodies) out of infatuation, terrible hell is the final refuge. He who himself cuts off, if possible, the tongue of the wicked, does not incur any guilt, but goes to the world of Śiva. If he is not capable of doing it, he should go elsewhere and should not live there. He would obtain undoubtedly great sin through his association with such a place. Wherever there is the blame of Śiva, the blame of devotees and the blame of Rudrākṣa and Bhasma, there one should not spend even a day’.

यत्र चाचारनिन्दास्ति कदाचित्तत्र न व्रजेत्।

यद्गृहे शिवनिन्दास्ति तद्गृहं तु परित्यजेत्॥३७॥

Wherever there is condemnation of religious practices, there the devotee should never go. In whichever house there is condemnation of Śiva, such a house the devotee should avoid. (37)

व्याख्या— आचारनिन्दा शिवाचारनिन्देत्यर्थः। शिष्टं स्पष्टम्॥३७॥

The condemnation of ‘ācāra’ means the condemnation of Śaiva religious practices. The rest is clear. (37)

व्याख्या— ननु शिवनिन्दाकरस्य प्रायश्चित्तमस्ति वा न वेत्यत्राह —

It is asked as to whether there is any expiation for one who condemns Śiva or not, the answer is given here—

यः सर्वभूताधिपतिं विश्वेशानं विनिन्दति।

न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि॥३८॥

There is no atonement possible by even hundreds of years for him who condemns the Lord of all beings, the Lord of the universe. (38)

व्याख्या— “इश्वरः सर्वभूतानाम्” इति श्रुतेः सकलप्राण्यधिपतिं सर्वेश्वरं यो निन्दति, तस्य वर्षशतैरपि निष्कृतिः कर्तुं शक्या न भवतीत्यर्थः॥३८॥

He who condemns the Lord of the universe, who is the Lord of all beings according to the Śruti 'Īśvaraḥ sarvabhūtānām' (Lord of all beings), has no atonement possible for him even by hundreds of years. (38)

Notes: “इश्वरः सर्वभूतानाम्” is a part of Śruti statement “इशानः सर्वविद्यानामीश्वरः सर्वभूतानाम् इत्यादि” (Tai. Ā., 10.47). This is the last among the Pañcabrahmamantras. There is no end to sorrow without ‘Śivajñāna’: “यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः । तदा शिवमविज्ञाय दुःखस्यान्तो भविष्यति ॥” (Śve. U., 6.20) – ‘When men can cover themselves with the sky as with a hide, then there would be termination of sorrow without knowing Śiva’.

व्याख्या— नन्वेवं शिवभक्तस्यान्यदेवतास्मरणं चायोग्यं चेत् सन्ध्या-
वन्दनादिपूर्वकर्मणः का गतिः ? तस्य सूर्याद्युपासनारूपत्वादित्यत्राह —

It may be objected as to what is the position of the previous practices such as Sandhyāvandana, etc., as they are involving the worship of Sūrya, etc., in case the recollection of other deities is prohibited for the devotee of Śiva. The answer is given here —

शिवपूजापरो भूत्वा पूर्वकर्म विसर्जयेत् ।

अथवा पूर्वकर्म स्यात् सा पूजा निष्फलं भवेत् ॥३९॥

Being engaged in the worship of Śiva, the devotee should give up previous practices. Or else if previous practices continue, that worship (of Śiva) would become fruitless. (39)

व्याख्या— शिवपूजापरः शिवलिङ्गदीक्षायुक्तः सन् शिवपूजापर इत्यर्थः । शिष्टं स्पष्टम् ॥३९॥

‘He who is engaged in the worship of Śiva’ means ‘he who is engaged in the worship of Śiva on obtaining Śivaliṅga through Dikṣā’. The rest is clear. (39)

Notes: It may be noted here that Śaivāgamas, in their Viraśaiva parts, prescribe a Śaiva version of Sandhyopāsana. For instance, Kā. Ā. (kri. pā., 3.55) says: “ततः सन्ध्यामुपासीत प्राणायामपुरःसरम् । मदीयसांख्यकोपास्तिः सन्धयोपास्तिः प्रकीर्तिता ॥ सवितुर्मण्डलस्वामी सावित्रीदेवतास्म्यहम्” – ‘Then (after Bhasmoddhūlana, Bhasma-tripuṇḍraḍhāraṇa and Rudrākṣadhāraṇa), the devotee should perform Sandhyāvandana. The Sandhyopāsana is here Śiva’s Sandhyopāsana because Śiva is the Lord of sun’s orb and the deity of Sāvitrīmantra’. It consists in the mental worship of the sun in the form of Śaiva knowledge: “अन्तः प्रकाशमानस्य संवित्सूर्यस्य सन्ततम् । मनसा यदुपस्थानं तत्सन्ध्यावन्दनं विदुः ॥” (Supra. Ā., 7.10) – ‘The mental cherishing of the sun of consciousness which is shining inside, is said to be Sandhyāvandana’. But S.S. prohibits the usual form of Sandhyāvandana for those who have taken to Viraśaivism through Dikṣā. The Śaiva version of Sandhyopāsana, as described in Supra. Ā., becomes a part of the internal worship of Prāṇaliṅga. Hence it is not mentioned separately as Sandhyāvandana here. Besides the usual form of Sandhyāvandana performed by the ‘traivarnikas’ (Brāhmaṇas, Kṣatriyas and Vaiśyas), the other practices of them are also regarded as ‘pūrvakarman’ and prohibited for the Viraśaivas. If one performs ‘pūrvakarman’ even after taking to Viraśaivism through Dikṣā, one is called ‘ārūḍhapatita’ in the next stanza. The relinquishment of ‘pūrvakarman’ comes under Śivācāra.

व्याख्या— अथ नैतावन्मात्रम्, पातित्यं च स्यादित्याह —

Then it is said that this does not amount to this much only, but amounts to degradation also —

उत्तमां गतिमाश्रित्य नीचां वृत्तिं समाश्रितः ।

आरूढपतितो ज्ञेयः सर्वकर्मबहिष्कृतः ॥४०॥

He who resorts to lower state after having ascended to higher state, should be known as ‘ārūḍhapatita’; he is prohibited from all religious practices. (40)

व्याख्या— स्पष्टम् ॥४०॥ It is clear. (40)

Notes: आरूढपतितः = प्रथमम् आरूढः पश्चात् पतितः, he who climbs to a superior state and then descends to an inferior state. This is degradation.

व्याख्या— अथ तस्य प्रणवपञ्चाक्षरीजपशीलत्वाद् नरस्तुतिश्च गर्हितेत्याह —

Then it is said that for a devotee who is in the habit of doing ‘japa’ of Pañcākṣara with Omkāra, the praise of men is blameworthy —

पञ्चाक्षरोपदेशी च नरस्तुतिकरो यदि ।

सोऽलिङ्गी स दुराचारी कुकविः स तु विश्रुतः ॥४१॥

If the devotee who has received Pañcākṣaramantra (from the Guru), resorts to the praise of men, he is as good as one without Liṅga (aliṅgin); he is given to bad ways; he is a bad poet; he is as good as one without the knowledge of Śāstras. (41)

व्याख्या— पञ्चाक्षरोपदेशी प्रणवपञ्चाक्षरोपदेशी शिवभक्तो यदि नरस्तुतिकरः स्यात्, स अलिङ्गी शिवलिङ्गरहितः, दुराचारी कुकविः कुत्सित-कविः, विश्रुतो विगतशास्त्र इत्यर्थः ॥४१॥

‘One who has received instruction of Pañcākṣaramantra’ means ‘one who has received instruction of Pañcākṣaramantra along with Praṇava’. If such a devotee takes to the praise of men, he is ‘aliṅgin’, i.e., as good as one without Śivaliṅga; he is given to bad ways (or bad practices); he is bad or wicked poet; he is as good as one without the knowledge of Śāstras. (41)

Notes: पञ्चाक्षरोपदेशी = पञ्चाक्षरस्य उपदेशः अस्य अस्तीति, one who has received the instruction of Pañcākṣaramantra. विश्रुतः = विगतं श्रुतं (शास्त्रज्ञानं) यस्मात् सः । The devotee of Śiva who has received Pañcākṣaramantra from the Guru, should use his faculty of speech to

eulogise Śiva and devotees of Śiva, but not to praise men out of any greed for money or position. The praise of Śiva and Śiva’s devotees and non-indulgence in the praise of other deities and men constitute the fourth and the fifth Śīla among the sixty-four Śīlas which come under Gaṇācāra: “शिवस्य शिवभक्तानां गुरोरपि विशेषतः । प्रशंसनं यदश्रान्तं चतुर्थं शीलमुच्यते ॥ अन्येषां चैव देवानां मानुषाणां च जातुचित् । प्रशंसावर्जनं यत्तत् पञ्चमं शीलमुच्यते ॥” (Candra J.Ā., kri.pā., 9.56-57)– ‘The praise of Śiva and Śiva’s devotees and especially of Guru without break, constitutes the fourth Śīla. Giving up of the praise of other deities and men at all times constitutes the fifth Śīla. Harihara in his Pa. Śa. has expressed the same idea. (Pa. Śa., Dharwad, 1952, stanza 82).

चर्मपात्रे जलं तैलं न ग्राह्यं भक्तितत्परैः ।

गृह्यते यदि भक्तेन रौरवं नरकं व्रजेत् ॥४२॥

Water and oil should not be taken in a leather container by those who are immersed in devotion. If they are taken (in a leather container) by the devotee, he is bound to go to the terrible hell. (42)

व्याख्या— भक्तितत्परैः शिवभक्तितत्परैरित्यर्थः । शिष्टं स्पष्टम् ॥४२॥

‘By those who are immersed in devotion’ means ‘by those who are immersed in devotion towards Śiva’. The rest is clear. (42)

Notes: This is a warning against using leather container and such other impure vessels for carrying water, oil, ghee, etc. The preparation of such containers involves violence in killing animals such as cow, oxen, etc. If the devotee uses such containers, he will be indirectly indulging in the sinful act of killing animals.

व्याख्या— ननु लिङ्गिभिः पूर्वकर्म त्यजनीयमित्युक्तत्वात् तस्य जाताशौचादि कर्माचरणीयं वा न वेत्यत्राह —

If it is asked as to whether Āśauca (Aśauca also, which means impurity), due to birth, etc., should be observed or

not, since it is said that previous practices should be discarded, the answer is given here —

न तस्य सूतकं किञ्चित्प्राणलिङ्गाङ्गसङ्गिनः ।
जन्मनोऽत्थं मृतोत्थं च विद्यते परमार्थतः ॥४३॥

In the case of the devotee who is associated with the Prāṇaliṅga as his soul, there is no impurity (sūtaka) whatever arising from birth and that arising from death in the ultimate sense. (43)

व्याख्या— प्राणलिङ्गाङ्गसङ्गिनः शिवभक्तस्य जन्मनोत्थं मरणेनोत्थं किञ्चिदपि कुलोच्छिष्टसूतकं च परमार्थतो न विद्यत इत्यर्थः ॥४३॥

In the case of a Śaiva devotee who is associated with the Prāṇaliṅga as his soul, there is not the slightest tinge of impurity born of birth and those pertaining to caste (kula) and leftovers of food and that born of death in the ultimate sense. (43)

Notes: The term ‘paramārthataḥ’ means in the highest or ultimate sense. Āśauca, Aśauca and Sūtaka are the terms used for impurities of various kinds. Five impurities (pañcasūtakas) are recognised; they are: (i) Jananasūtaka (impurity due to birth), (ii) Maraṇasūtaka (impurity due to death), (iii) Rajas-sūtaka (impurity due to menstruation), (iv) Jātisūtaka (impurity due to association with a low-caste person) and (v) Ucchiṣṭa-sūtaka (impurity due to eating what is left out by others). These five sūtakas do not exist for the Vīraśaiva in the spiritual plane. But they do exist in all day-to-day activities in the ordinary sense. This is what is implied by the term ‘paramārthataḥ’ in the stanza. In the ordinary plane, Jananasūtaka should be observed for ten days, Maraṇasūtaka for twelve days and Rajas-sūtaka for three or four days. About the other two there is no time limit prescribed. The duration of Āśauca differs according to the mutual relationship of the persons. Śaivāgamas in their latter parts have a lot of discussion about the observance of Sūtakas. For instance, Ma. Ā. raises a question through Pārvatī who addressed Śiva: “शाश्वव्रतशुद्धेषु

कथमाशौचसंगतिः । भवद्भावनया त्यक्तगात्रेषु व्रतसेविषु ॥ अमृतेषु कथं नु स्यात् तनोराशौच-संगमः । एनं मे संशयं च्छिन्दि सर्वज्ञानैकसागर ॥” (ca.pā., 10.2-3) – ‘How can there be association with impurity in the case of those who are rendered pure by the Śāmbhavavrata (Vīraśaiva rites, Dikṣā, etc.), who give up their body cherishing you in their minds and who follow strict Śaiva vows? How can there be association with impurity of body in the case of those who have become immortal? O the ocean of knowledge, please remove this my doubt.’ Śiva answers saying: “शाश्वव्रतशुद्धानां मत्सेवाभिरतात्मताम् । मुक्ति-भाजां तनुत्यागहेतुकाशौचसंगमः । यद्यप्यसम्भाव्य एव प्राणिदोषप्रकशनात् । तथापि तेषां संसारसम्बद्धतनुयोगिनाम् । देहोत्पत्तिविनाशोत्थमाशौचमिह विद्यते । यतीनां तद्धि संसार-योगाभावान्न युज्यते ॥ तस्मात् संसारसंपर्को हेतुराशौचसंगतेः । तद्योगादस्ति व्रतिनामाशौचमिति निश्चिनु ॥” (Ma. Ā., ca. pā., 10.5-7) – ‘Although the association with impurity due to leaving the body (death) in the case of those who are purified by Śāmbhavavrata (Vīraśaiva practices), whose Soul is engaged in my (Śiva’s) worship and who are recipients of liberation, is impossible as the defects consequent upon animality are not evident in them, still there is impurity arising from birth and death of body in the case of those as they are endowed with bodies that are connected with mundane existence. But in the case of ‘Yatis’ (recluses), it does not exist as there is no association with mundane existence. Hence connection with mundane existence is the cause for association with impurity. Due to their mundane existence, it should be decided that impurity exists in the case of Vīraśaivas (Vratins = Śāmbhava-vratins)’. The argument here is that connection with mundane existence (cycle of birth and death) is the cause for association with impurity. Accordingly Śaivāgamas say: “नैष्टिकानां वनस्थानां यतीनां ब्रह्मचारिणाम् । न जन्ममरणोत्थमाशौचमिह विद्यते ॥” (Ma. Ā., ca. pā., 10.26); “यतीनां च वनस्थानां नैष्टिकानां च वर्णिनाम् । जनिजं मृतिजं वापि नाशौचमिह विद्यते ॥” (Candra. J.Ā., ca. pā., 6.13). According to the Śaivāgamas, Vānaprasthas, Sanyāsins and Naiṣṭhikabrahmacārins who are not connected with mundane existence, are free from any association with impurities consequent on birth, death, etc. Śaivāgamas also speak of the inapplicability of conditions of impurity in certain instances: “स्वकर्मकाले संशुद्धिः सर्वशास्त्रेषु चोदिता । अतः सन्ध्यामर्चनमप्याशौचे न परित्यजेत् ॥” (Candra. J. Ā., ca. pā., 6.16); “सूतके

मृतके चैव सन्ध्यां पूजां न सन्त्यजेत्। उपांशुसन्ध्यां पूजां तु कुर्यान् त्रिकरणैरपि।।” (Ma.Ā. ca., pā. 10.28)—‘Purity at the time of daily worship is prescribed in all the Śāstras. Hence during the period of Āśauca, Sandhyāvandana and worship of the Liṅga should not be discarded’. ‘During the impurity consequent on birth and death, one should not give up Sandhyāvandana and worship of the Liṅga. One should do Upamśu-Japa and worship with mind, speech and body’. Following this tradition, S.S. has stated that the Sūtakas are not applicable to Vīraśaivas in the spiritual plane by using the term ‘paramārthataḥ’. For all practical purposes Sūtakas are applicable to Vīraśaivas as they are applicable to all Hindus. As regards Sūtakas pertaining to women, S.S. clarifies in the next stanza.

व्याख्या— तर्हि स्त्रीणां रजःसूतकमस्ति किमित्यत्राह—

Then if it is asked as to whether there is impurity for women consequent on menses, the answer is given —

**लिङ्गार्चनरतायाश्च ऋतौ नार्या न सूतकम्।
तथा प्रसूतिकायाश्च सूतकं नैव विद्यते।।४४।।**

There is no impurity for a woman during menses so far as she is engaged in the worship of the Liṅga. Similarly there is no impurity for her during her post-delivery period. (44)

व्याख्या— शिवलिङ्गपूजानिष्ठायाः स्त्रियः, ऋतौ सूतकं मासिक-रजोदर्शनकृतसूतकम्, तथा प्रसूतिकायाः शिशुप्रसूतिप्रयुक्तायाश्च सूतकं च न विद्यत इत्यर्थः।।४४।।

In the case of a woman who is engaged in the worship of Śivaliṅga, there is no impurity during menses, i.e., impurity consequent on monthly course of menstruation, so also there is no impurity during post-delivery period, i.e., impurity consequent on the birth of a child. (44)

Notes: S.S. states this on the authority of Śaivāgamas and other pramāṇas. Kā.Ā. says: दीक्षापवित्रिताङ्गत्वाद् लिङ्गस्पर्शो न दुष्यते। रजोवत्त्वादिकालेषु कार्या पूजा प्रयत्नतः।।” (kri.pā.,2.77)— ‘Since the body is purified by Dikṣā, the Liṅga is not polluted by touch. The worship of the Liṅga should be necessarily rendered during the period of menstruation, etc.’ On the basis of these authorities along with S.S., Śrīpati Paṇḍitārādhyā has drawn a logical conclusion by discussing this point in detail: (Vide Śrīkara Bhā., Part I, 1.1.1 Pp 22-23): During the impurity due to birth and death (jātāśauca-mṛtāśauca), a person who is initiated (dikṣita) to perform Agnihotra throughout his life, has the permission to do his daily rites. Similarly he who has undergone Śaivadikṣā has the permission to do Liṅgapūjā only during pollutions of birth and death. That is why through the term, ‘pavitra’ (Pāṇimantraṁ pavitram) in the context of “सर्वलिङ्गं स्थापयति” (Tai.Ā., 10.16.1), it is indicated that he who has borne the Iṣṭaliṅga is eligible to bear it on the body and worship it at all times. In support of this, the following stanzas have been taken from Pārāśarasṁṛti and Virāgama.: “शैवं देवार्चनं यस्य यस्य चाग्निपरिग्रहः। ब्रह्मचारियतीनां च शरीरे नास्ति सूतकम्।। लिङ्गार्चनरता नारी सूतिका वा रजस्वला। रविरग्निर्यथा वायुस्तथा कोटिगुणो-ज्ज्वला।। जातके मृतके वापि न त्याज्यं शिवपूजनम्।।” ‘In the case of him who worships the Śivaliṅga, him who has taken the vow of maintaining Agni, the Brahmacārin (i.e., Naiṣṭhika Brahmacārin) and the Sanyāsin, there is no impurity in their body. A lady who is engaged in the worship of the Iṣṭaliṅga, whether in post-delivery state or in menstruation period, is brilliantly pure just like the sun, fire and wind. Śivapūjā should not be abandoned during impurity (of birth or death)’. The above authorities say that the person whose body carries the Iṣṭaliṅga is pure and hence there is no objection to carry the Liṅga. An objection is anticipated that although there are authorities and practices to that effect, it is contradictory to the actual situation (physical pollution being unavoidable). Hence, it may be contended that it is improper to wear the Liṅga and worship it during the times of menstruation, etc. This objection is overruled by some significant ‘dṛṣṭāntas’ on the authority of S.Ā.: “स्वेष्टलिङ्गैकपूजायां नैवाशौचं विधीयते। पौण्डरीके रजःस्त्रीणां स्वग्निहोत्रे यथा तथा।। अकरस्पर्शयोग्यापि यथा जिह्वा महेश्वरि। मन्त्रोच्चारणमात्रस्य

पूता भवति भूतले ॥ तथा सूतकिनः शैवाः पूजामात्रसुनिर्मलाः । नान्यस्पर्शानुकूला स्युरिति वेदानुशासनम् ॥ इति सिद्धान्तागमादिषु शिवपूजामात्रयोग्यताश्रवणात् ॥” – ‘With regard to the worship of the Iṣṭaliṅga alone, no impurity whatever is ordained, just as in the case of women in their monthly courses at the time of the sacrifices like Paunḍarīka, in one’s own Agnihotra, etc. Just as, O Pārvati, the tongue which is unfit to be touched by hands, is pure as far as the pronunciation of the Mantra is alone concerned, similarly, the Śaiva devotees (Vīraśaivas) during the days of impurity (sūtaka) are pure in so far as the worship of the Liṅga is concerned, but not fit for other contacts (like touching the food, etc.). This is the verdict of the Veda’. Thus during the days of Sūtakas, Vīraśaivas are eligible to do their Iṣṭaliṅgapūja. They should follow the restrictions of pañcasūtakas in all other respects. This is the conclusion drawn by Śripati Paṇḍitārādya in his Śrikara Bhā. But Śrī Nandikeśvara Śivācārya in his Liṅgadhāraṇacandrikā uses the same evidences from Parāśarasmṛti and Vīrāgama (शैवं देवार्चनं यस्य, इत्यादि and लिङ्गार्जनरता नारी, इत्यादि) and two more additional authorities of Padmapurāṇa and Śivarahasya to prove that the Vīraśaiva woman is ever pure due to her Śivadīkṣā and hence, no sūtaka applies to her not only in respect of Liṅgapūjā but also in all other activities such as cooking: “रजस्वलानां धारणाद्यंशे परिशुद्धत्वे कर्मान्तरेऽपि परिशुद्धिः स्यादिति तुल्यम्” (Liṅga. Dhā.Ca., p.198) — ‘When there is the notion of purity in respect of wearing (and worshipping) the Liṅga in the case of women during their monthly course of menstruation, there is the sense of purity in all other activities for them as the case is the same.’ The additional authorities of Parāśara.P. and Śiva. Ra. quoted are respectively: (i) “यथा ह्यग्निसमावेशान्नायो भवति केवलम् । तथैव मम सान्निध्यात् ते प्रकृतिमानुषाः” ॥ (Liṅga. Dhā. Ca., p. 194) and (ii) “तैलयुक्तं तु कार्पासं ज्योतिस्पर्शात्तथैव तत् । स्नेहयुक्तस्यसद्भक्तेर्लिङ्गस्पर्शेन लिङ्गता ॥” (Liṅgadha. Ca., p. 194) — (i) ‘Just as due to association with fire the iron does not remain as mere iron (but as red hot iron), so the Vīraśaivas who have the presence of Śiva (Iṣṭaliṅga on their bodies) are not ordinary men (or women)’ and, (ii) ‘The cotton which is dipped in oil becomes the lamp due to association with lamp. Similarly the devotee who is endowed with love towards the Liṅga becomes the Liṅga

itself. Just as Sūrya, Agni and Vāyu are always pure, so a woman who is wearing and worshipping the Iṣṭaliṅga is always pure. Thus in the case of Vīraśaiva women, there is no Rajassūtaka and Jananasūtaka (Prasūtikāsūtaka) not only for Liṅgapūjā but also for all other day-to-day activities, according to Śrī Nandikeśvara Śivācārya. Similarly there is no Maraṇasūtaka for the Vīraśaivas. When somebody dies (Liṅgaikya) in the house, the dead body is decorated with Bhasma and Rudrākṣa and the Liṅga on his body is worshipped. Then the body is buried along with the Liṅga. The relatives who return from the burial ground take bath, clean the house, invite the Guru and arrange for his Liṅgapūjā and Pādapūja. These are certain measures involving the idea of cleanliness, but not the idea of sacredness. All participate in the Guru’s pūjā and partake his Pādodaka and Prasāda. Then the usual Liṅgapūjā, etc., go on in the house everyday without any memory of Sūtaka. Thus the Sūtaka of twelve days for death is not applicable to the Vīraśaivas. The other two sūtakas, namely, Ucchiṣṭasūtaka and Jātisūtaka are not applicable to Vīraśaivas under certain conditions. There is no Ucchiṣṭasūtaka in respect of partaking the Pādodaka and Prasāda of the Guru and Jaṅgama by many from the same vessel. There is no Jātisūtaka provided the person born in any caste takes to Vīraśaivism through Dīkṣā. Vīraśaiva-dīkṣā removes all caste distinctions and prevents all discrimination on the grounds of caste, age or sex (vide S.S. 11.55 subsequently).

व्याख्या— स्पष्टम् ॥४४॥ It is clear. (44)

व्याख्या— तर्हि गृहसूतकस्य का गतिरित्यत्राह —

In that case what is case about the pollution of the house? The answer is given here —

गृहे यस्मिन् प्रसूता स्त्री सूतकं नात्र विद्यते ।

शिवपादाम्बुसंस्पर्शात् सर्वपापं प्रणश्यति ॥४५॥

There is no pollution in that house in which a woman has delivered a child, due to the fact that the water sanctified by the feet of Śiva (i.e., the Guru). (45)

व्याख्या— तद्गृहे त-॥ शिवपूजादिकरणे शिवपादाम्बुपतनात् सर्वपापं सकलसूतकोत्थपापं नश-तीति गृहसूतकं च नास्तीत्-र्थः । “लिङ्गार्चरता नारी सूतकी तु रजस्वला । रविरग्नि-र्था वा-पुस्तद्वत् कोटिशुचिर्भवेत् ॥” इति शिवागमवचनात् शिवभक्तानां न किमपि सूतकमस्तीति भावः ॥४५॥

Due to the falling of the water sanctified by the feet of Śiva in that house in the process of the Śiva's worship by her, eradicates all pollution, there is no pollution of the house. As per the statement of a Śivāgama, viz., “Liṅgārcanaratā nārī, etc.,” which means : “A woman engaged in the Liṅga-worship, whether she has delivered a child or she is in the menstruation period, is a crore-times pure like Ravi, Agni and Vāyu”, there is no pollution whatever for the Śaiva devotees. This is the import. (45)

Notes: “लिङ्गार्चनरता नारी....” (Śi. Ā. ?).

व्याख्या— ननु पुरा विधीयमानशिवक्षेत्रतीर्थयात्रादिकं च परित्यजनीयं किमित्यत्राह—

If it is asked as to whether the pilgrimages, etc., to the holy places of Śiva, which are prescribed earlier, should be discarded, the answer is given here —

शिवस्थानानि तीर्थानि विशिष्टानि शिवार्चकः ।

शिवयात्रोत्सवं नित्यं सेवेत परया मुदा ॥४६॥

शिवक्षेत्रोत्सवमहायात्रादर्शनकाङ्क्षिणाम् ।

मार्गेऽन्नपानदानं च कुर्यान्माहेश्वरो जनः ॥४७॥

The worshipper of Śiva (Viraśaiva) should always with great delight resort to the most distinguished holy places dedicated to Śiva and participate in festivals in honour of Śiva. (46) The Māheśvaras should offer food

and water on the way to the people who travel with the aspiration of visiting places of pilgrimage and who participate in festive occasions in honour of Śiva. (47)

व्याख्या— शिवार्चक इष्टलिङ्गपूजकः शिवभक्तो विशिष्टानि श्रेष्ठानि शिवस्थानानि श्रीपर्वतादिस्थानानि, तीर्थानि त्रिमकुटादितीर्थानि, शिवयात्रोत्सवं च नित्यं सेवेतेत्यर्थः ॥४६॥ शिवक्षेत्रोत्सवोद्भूतयात्रादर्शनकाङ्क्षिणां सर्वेषां च माहेश्वरो जनः शिवभक्तजनो मार्गेऽन्नोदकदानं च कुर्यादित्यर्थः ॥४७॥

The worshipper of Śiva is the devotee of Śiva who worships the Iṣṭaliṅga. He should always resort to the most distinguished sacred places of Śiva such as Śrīśaila and the holy places such as Trimakūṭa and participate in the festivals in honour of Śiva. (46) For those who are desirous of travelling to holy places of Śiva and who participate in festivals in honour of Śiva, the Māheśvaras, i.e., the devotees of Śiva, should offer food and water on the way. (47)

Notes: Visit to holy places and participation in festivals in honour of Śiva such as rathotsava, etc., are prescribed for Viraśaivas without prejudice to the worship of the Iṣṭaliṅga. The Viraśaiva devotees can visit the holy places such as Śrīśaila, Vārāṇasī, Ujjayinī, Kedāra, etc., take bath in the holy rivers and participate in the car festivals (rathotsava), etc., of the Śaiva deities. They can offer services to the deities of the holy places and experience the delight resulting from those. Even on their visit to the holy places and in their participation in the festivals, their primary duty is to perform the pūjā of the Iṣṭaliṅga. Doing worship of the Iṣṭaliṅga in the holy places adds to the merit of worship due to the holy atmosphere prevailing in them.

व्याख्या— ननु वस्त्रादिदानं विहाय अन्नतोयदानमेव किमित्यत्राह —

If it is asked as to why only food and water are to be offered, leaving out the offering of cloths, etc., the answer is given here —

नान्नतोयसमं दानं न चाहिसापरं तपः ।

तस्मान्माहेश्वरो नित्यमन्नतोयप्रदो भवेत् ॥४८॥

There is no gift equal to food and water; there is no penance equal to non-violence. Hence, the Māheśvara should always offer food and water. (48)

व्याख्या— ननु नहि कन्यादानं च कस्माद्यापि दातुं योग्यं किम् इत्यत्राह—

If it is asked as to whether it is proper to give a virgin in marriage to anybody, the answer is given here—

स्वमार्गाचारवर्तिभ्यः स्वजातिभ्यः सदाव्रती ।

दद्यात्तेभ्यः समादद्यात् कन्यां कुलसमुद्भवाम् ॥४९॥

He who has undertaken the vow of Śivārcāra should give and take in marriage the virgin born in the Vīraśaiva family to and from those who follow the same religious path as his and who belong to the same order as his. (49)

व्याख्या— सदाव्रती नित्यशिवाचारव्रती शिवभक्तः स्वमार्गाचारवर्तिभ्यः वीरशैवाचारमार्गवर्तिभ्यः स्वजातीयशिवभक्तेभ्यः कुलसमुद्भवां स्वकीयकुलसमुत्पन्नां कन्यां दद्यात्, तेभ्यः समादद्यात्, आनयेदित्यर्थः ॥४९॥

He who is ever devoted to the religious vow, i.e., the devotee who has undertaken the regular vow of Śivārcāra, should give in marriage the virgins born in his family to those devotees of Śiva who follow the same path of Vīraśaiva practices as his and who belong to the same order of Śaiva devotees as his and take in marriage from them the virgins born in their families. (49)

Notes: When the occasion of giving the daughter in marriage arises, the Vīraśaiva devotee should think of a bridegroom who belongs to a family which follows the same religious path, i.e.,

the Vīraśaiva path. The same should be the consideration when a Vīraśaiva devotee seeks a bride for his son. Matrimonial relations should be within the fold of Vīraśaiva faith so that the religious practices of both the families are not at logger-heads and do not create tension. It is desirable that the couple should be of the same refinement (saṃskāra) and culture (saṃskṛti). The 'saṃskāra' and 'saṃskṛti' depend upon the upbringing in a family situation. Then only there will be amicable relationship between the couple on the one hand and between the two families on the other. The children of such couples will imbibe the same refinement and culture. Thus the family heritage of the Vīraśaiva devotees continues unimpaired. It is necessary to note here that in this regard the Vīraśaivas of all professions are equal. The professional differences which have given rise to different names such as Baṇajiga (Baṇajaka = merchant), Cimpiga (tailor), Kumbāra (potter), etc., are only internal differences and they should not stand in the way of matrimonial relations. The matrimonial relations of Vīraśaivas are prohibited with non-Vīraśaivas, but not with those of different professions.

व्याख्या— एवं बहुविधशिवाचारसम्पन्नो वीरव्रती शिवभक्तः श्रीगुरुं लिङ्गं च पूजयेदित्युभयस्थलं सूचयन् भक्तस्थलं समापयति—

The author ends the Bhakta (mārgakriyā) sthala after indicating the subsequent 'Ubhayasthala' by saying that the Śaiva devotee who has undertaken the Vīraśaiva vow and who is endowed with various forms of Śivārcāra as mentioned above, should do the worship of the Guru and the Liṅga —

एवमाचारसंयुक्तो वीरशैवो महाव्रती ।

पूजयेत्परया भक्त्या गुरुं लिङ्गं च सन्ततम् ॥५०॥

इति भक्तमार्गक्रियास्थलम् ।

The Vīraśaiva who is also called 'Mahāvratin' (one who has undertaken the great vow) and who is endowed

with the aforesaid Śaiva practices, should always worship the Guru and the Liṅga with extreme devotion.(50)

Bhaktamārgakriyāsthala ends

व्याख्या— स्पष्टम् ॥५०॥ It is clear.(50)

Notes: एवमाचारसंयुक्तः = This adjective refers to the five Ācāras (Pañcācāras) — Liṅgācāra, Sadācāra, Śivācāra, Gaṇācāra and Bhṛtyācāra. (See notes under 9.27 above). वीरशैवो महाव्रती = Vīra-śaiva is called Mahāvratin, because he has undertaken the vow of Iṣṭaliṅga-worship without anytime separating the Iṣṭaliṅga from his body. Vīraśaiva is also called Atyāśrama, Pāśupata, Sāmbhava-śirovrata: “अत्याश्रमं पाशुपतं शाम्भवं तच्छिरोव्रतम्। इत्येवं नामभिः पुण्यैर्निगमान्तेषु गीयते॥” (Kā.Ā., kri.pā., 1.9). It is Mahāvratā in this sense. Vīraśaiva is called so because of ‘Vīravratā’. See S.S., 5. 15,16,17 and 18 for the derivation (niṣpatti) of the term ‘Vīra’. He is ‘Vīra’ not because of wealth, strength or efficiency but because of firm devotion in Śiva. Since Śiva says that ‘Vīra’ is one who is in the ‘turiya’ state, no one is superior to the follower of Vīraśaivism: “वीरत्वमस्य न धनेन न वा बलेन, नो कार्यतश्च विहितं दृढशाम्भुभक्त्या। वीरस्तुरीय इति शङ्करभाषणेन, श्रीवीरशैवमतगात्र परोऽस्ति कश्चित्॥” (Vi.Dha.Śi., 1.16). ‘Vīra’ also means ‘one who is without doubt or uncertainly (vikalpa)’— “विशब्दो वा विकल्पार्थो रशब्दो रहितार्थकः॥” (Kri.Sā., part 1, p.11). He is called Vīraśaiva because he is ‘vikalaparāhita’: “विकल्परहितं शैवं वीरशैवं प्रचक्षते॥” (Ibid., Part 1, p.11). The definition of Vīraśaiva is well-given through the exposition of the meaning of the term ‘Vīra’ in the Pāra.Ā.: “वीरत्वं नाम देवेशि यथा वीरो रणे भटः। तथा मते च सद्भक्त्या वीरो वैराग्यतो दृढात्॥ ईषणत्रयनिर्मुक्ता ज्ञानविज्ञानतत्परः। दृढवैराग्यसम्पन्ना वीरास्ते शिवयोगिनः॥ अन्धा ये लिङ्गिनो देवि परस्त्रीरूपदर्शने। युवानश्चापि पटवस्ते वीराः शिवयोगिनः॥ ये मूका लिङ्गिनो देवि परदोषानुवादाने। सर्वज्ञा अपि वा बालास्ते वीराः शिवयोगिनः॥ ये षण्ढाः परकान्तासु पङ्गवोऽन्यपीडने। अजिह्वा ये रसास्वादे वीरास्ते शिवयोगिनः॥ अमानिनोऽदम्बिनश्चाहिंसाक्षान्त्यार्जवान्चिताः। आचार्योपासनपरा वीरास्ते शिवयोगिनः॥ शौचात्मनिग्रहस्थैर्यैरनहङ्कारशालिनः। सर्वत्र समचिन्ता ये वीरास्ते शिवयोगिनः॥ विशुद्धभक्ता मयि ये ये च वैकान्तसेविनः। मम ध्यानरता नित्यं वीरास्ते शिवयोगिनः॥ स्मरणं

कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम्। सङ्कल्पोऽध्यवसायश्च क्रियानिर्वृतिरेव च॥ एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः। विपरीतं ब्रह्मचर्यमेतदेवाष्टलक्षणम्॥ तदुक्तलक्षणब्रह्मचर्यव्रतपरा हि ये॥ योगिनो ये महात्मानस्ते वीराः शिवयोगिनः॥ सत्यव्रतोक्तिनिरता अस्तेयधनतत्परः। अपरिग्रहशीला ये वीरस्ते शिवयोगिनः॥ अद्वेषारोऽधिके स्वस्मात् स्वसमेष्वनसूयवः॥ अतिरस्कारिणो न्यूनं वीरास्ते शिवयोगिनः॥ स्पर्धासूयातिस्कारवर्जिताः शान्तचेतसः। मम ध्यानपरा नित्यं वीरास्ते शिवयोगिनः॥” (8.7-20)—“O Goddess of Gods, this is the heroism: Just as a soldier is a hero on the battleground, so in my faith, the devotee is hero by noble devotion and by firm renunciation. The Śivayogins who are free from three desires (Iṣaṇatraya = Putreṣaṇa, Vitteṣaṇa and Lokeṣaṇa), who are adept in knowledge and super-knowledge, who are endowed with firm renunciation, who are blind in looking at the beauty of the wives of others in spite of their youth and physical fitness, who are dumb in referring to the defects of others, who are like children in spite of their omniscience, who are eunuchs in the case of other’s wives, who are lame in troubling others, who are without tongues in respect of tasting, who are without pride, who are without deceit, who are endowed with qualities of non-violence, forgiveness and uprightness, who are bent upon worshipping the Guru, who are known for purity, self-restraint, firmness and absence of arrogance, who are mentally equipoised everywhere, who are of pure devotion in me (Śiva), who are retired to loneliness and who are ever engrossed in meditation on me (Śiva), are the real Vīras. Smaraṇa (cherishing in mind), Kīrtana (praising), Keli (sport), Prekṣaṇa (gazing at), Guhya-bhāṣaṇa (secret talk), Saṅkalpa (determination), Adhyavasāya (perseverance) and Kriyānirvṛti (bliss of union) are the eight aspects of sexual enjoyment as told by the learned. The variations of these constitute the eight characteristics of celibacy. Those Śivayogins who have undertaken the vow of celibacy of aforesaid characteristics, who are engrossed in Yoga, who are the noble souls, whose speech is subject to the vow of speaking truth, who are endowed with the wealth in the form of non-stealing, who are committed to non-acceptance, who do not hate those who are better-placed, who do not have jealousy towards those who are equal, who do not show disregard towards those who are

inferior, who are bereft of hatred, jealousy and disregard, whose minds are tranquil and who are engrossed in meditation on me are the real Viras.” This is an ideal presentation of ‘Viratva’. He who is endowed with such ‘Viratva’, is the Viraśaiva. His duty is to worship the Iṣṭalinga and the Guru with equal reverence. He is thus called ‘Ubhayasthalin’. “परापरात्मके लिङ्गे तदात्मनि महागुरौ। भक्तियोगस्समो यस्य स भवेदुभयस्थली॥” (Nirvacana — quoted in N.R. Karibasava Śāstrin’s Kannaḍa Commentary).

अथोभयस्थलम् - (१०)

व्याख्या— “यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ” इति श्वेताश्वतरश्रुत्यनुसारेण शिवगुरोरभेदं सूत्रद्वयेन कथयति —

Ubhayasthala – (10)

The author speaks of non-difference between Śiva and Guru in two stanzas according to Śvetāśvatara statement, viz., ‘Yasya deve parā bhaktiḥ, etc’, which means ‘Whose highest devotion is in God and as in God so in the Guru also’ —

गुरोरभ्यर्चनेनापि साक्षादभ्यर्चितः शिवः।

तयोर्नास्ति भिदा किञ्चिदेकत्वात्तत्त्वरूपतः॥५१॥

Through the worship of the Guru, Śiva is actually worshipped. There is no difference at all between them because they are spiritually of one form. (51)

व्याख्या— गुरोः पूजनेन शिवः साक्षात् प्रत्यक्षेण पूजितः, तयोः शिवगुरोः तत्त्वरूपतः परमार्थतः, एकत्वात् एकरूपत्वात्, किञ्चिदपि भिदा भेदो नास्तीत्यर्थः॥५१॥

Through the worship of the Guru, Śiva is actually, i.e., directly, worshipped. Between them, i.e., Śiva and Guru, there is no difference at all, because they are spiritually, i.e., in the ultimate sense, are one, i.e., are of one form. (51)

Notes: “यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ। तस्यैते कथिताः ह्यर्थाः प्रकाशन्ते महात्मनः॥” (Śve.U., 6.23) — ‘To him who has the highest devotion in God (Śiva), as in God so in the Guru, these aforesaid things of the great march towards fruition’. Those who worship Śiva and Guru with equal devotional veneration, will get the highest good. There is no difference between Śiva and Guru: “नित्यानन्दं परमसुखदं केवलं ज्ञानमूर्तिं, विश्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम्। एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं, भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि॥” (Śu.Ra.U, 1-Dhyāna). This prayer describes both Śiva and Guru in similar terms: Both are ever blissful, givers of supreme delight, knowledge incarnate, beyond the world, similar to sky, to be known through ‘Tat tvam asi’, etc., without a second, eternal, pure, firm, witness of all, beyond conception, free from three guṇas and noble preceptors. Thus there is absolutely no difference between Śiva and Guru. The Guru is Śiva incarnate; he is one who is the visible form of the formless Śiva. Śiva is well known as the remover of the Pāśas (bonds) of transmigration of the beings. Guru is also Śiva because he too removes the bonds of transmigration of the devotees: “पाशमोक्षं पशूनां हि प्रत्याक्रियत इत्यतः। पाशमोक्षकरः श्रीमान् स गुरुः शिव इष्यते॥” (Skanda P.).

व्याख्या— तस्मात् — Hence —

यथा देवे जगन्नाथे सर्वानुग्रहकारके।

तथा गुरुवरे कुर्यादुपचारान् दिने दिने॥५२॥

Just as in the case of the Divine Lord of the Universe, who does favour to all, so in the case of the great Guru, the devotee should offer all forms of worship every day. (52)

व्याख्या— उपचारान् भक्त्याद्युपचारानित्यर्थः। शिष्टं स्पष्टम्॥५२॥

‘Upacārān’ means all forms of worship such as devotion, etc. The rest is clear. (52)

Notes: ‘Upacāra’ stands for all forms and articles of worship. Candra J.Ā speaks of these ‘Upacāras’: “गुरुं स्वगृहमायान्तं

दृष्ट्वा भक्तियुतो जनः। नत्वा तदासनं दत्त्वा चासीत् तदनुज्ञया॥ स्वाचार्यचरणद्वन्द्व-
प्रक्षालितजलं सदा। यः पिबेद् धारयेद्भक्त्या सर्वपापैः प्रमुच्यते॥ चन्दनं चाक्षतं पुष्पं स्वर्णं
ताम्बूलमम्बरम्॥ पात्रे निधाय गुरुवे शिष्यो दद्यान्न पाणिना॥ संभोजयित्वा स्वगुरुं पश्चाद् भञ्जीत
बुद्धिमान्। गुरोः पुरस्ताद्यो भुङ्क्ते गुरुद्रोही स उच्यते॥ ताम्बूलमुत्तमं तस्मै ततः पात्रेण
दापयेत्॥ पश्चादिष्टानि वस्तूनि दत्त्वा नत्वा क्षमापयेत्॥” (kri. pā., 2.21-25) —
“The devotee should with devotion look at the Guru who comes to his house, offer salutations and offer a seat to him and then he
should sit with his permission. He who drinks and sprinkles with the water used for washing the feet of the Guru, will be freed
from all sins. The disciple should offer to the Guru in a vessel, but not by hand, the sandal paste, rice (akṣata), flowers, gold
coins, betel leaves and betel nut (tāmbūla) and cloth. He should first feed the Guru and then take his food. He who takes his
food before feeding the Guru, is regarded as one who has done offence against the Guru. He should offer ‘tāmbūla’ to the Guru
and then should please him by offering objects of his liking. All forms and articles of worship which are offered to Lord Śiva
should be offered to the Guru. Yoga Śi.U. eulogises the Guru as unsurpassed and prescribes that the devotees should worship the
Guru with the same devotion as shown towards Śiva: न गुरोरधिकः कश्चित् त्रिषु लोकेषु विद्यते॥ दिव्यज्ञानोपदेष्टारं देशिकं परमेश्वरम्॥ पूजयेत्परया भक्त्या तस्य
ज्ञानफलं भवेत्॥ यथा गुरुस्तथैवेशो यथैवेशस्तथा गुरुः॥ पूजनीयो महाभक्त्या न भेदो विद्यते
तयोः॥” (5.56-58) — “There is no one who is superior to the Guru in three worlds. The devotee should worship the Guru,
who imparts the divine knowledge, with supreme devotion. To him comes the knowledge of the divine as the reward. As is the
Guru so is Śiva and as is Śiva so is the Guru. He should be worshipped with great devotion. There is no difference between
them.”

व्याख्या— ननु शिवगुरोरभेदे शिववद् गुरुरप्यप्रत्यक्षः स्यादित्यत्राह—

If it is contended that the Guru should be regarded as invisible like Śiva when it is said that there is no difference between Śiva and Guru, the answer is given here —

अप्रत्यक्षो महादेवः सर्वेषामात्ममायया।

प्रत्यक्षो गुरुरूपेण वर्तते भक्तिसिद्धये॥५३॥

The Great Lord (Śiva) remains invisible to all by virtue of his Māyāśakti (elusive power). He is visible in the form of Guru for the fulfilment of devotion (of the devotees). (53)

व्याख्या— महादेवः परमेश्वरः सर्वेषामात्ममायया शक्त्या अप्रत्यक्षोऽपि भक्तिसिद्धये ललाटेनेत्रचन्द्रकलाभुजद्वयतिरोधानं कृत्वा गुरुरूपेण प्रत्यक्षः सन् वर्तते इत्यर्थः॥५३॥

Although ‘Mahādeva’ the Great Lord, is not visible to all by virtue of his Māyā, which is his Śakti, he becomes visible in the form of Guru by concealing his third eye in the forehead, the crescent moon and two of his (four) arms.(53)

Notes: Śiva is ‘māyāśaktiviśiṣṭaḥ’, endowed with the obscuring power. It is because of this, he is not visible to anybody. Śve.U. calls him as ‘Māyin’ (4.10). The ‘Māyin’ creates us all, all this world and remains in us (invisible to us) all by covering himself with his Māyā: “अस्मान् मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया सन्निरुद्धः॥” (Śve. U., 4.9). The same Śiva takes the visible form as Guru, who is ‘Jñānaśaktiviśiṣṭaḥ’, endowed with illuminating power. This is stated emphatically by Candra J.Ā: “यो गुरुः स शिवः प्रोक्तो यः शिवः स गुरुः स्मृतः। गुरुर्वा शिव एवाथ विद्याकारेण संस्थितः॥” (kri., pā., 2.7) — “Guru is Śiva and Śiva is Guru. Guru or Śiva, he stands as knowledge incarnate.” According to Dvā., Guru is the visible Mahādeva to all human beings, just as Paraśiva is the actual Lord of all the gods: “यथा सर्वामराणां हि महादेवो महात्मकः। तथा समस्तलोकानां गुरुरेव महात्मकः॥” The same idea is contained in the statement — “साक्षाद् भर्गो नराकृतिः” (Guru is the actual Śiva in human form).

व्याख्या— ननु शिववद् गुरोरिष्टार्थप्रदत्वादर्शनात् किमर्थं पूजनीय इत्यत्राह —

If it is asked as to why should one worship the Guru since he does not appear to grant the desired objects like Śiva, the answer is given here —

शिवज्ञानं महाघोरसंसारार्णवतारकम् ।

दीयते येन स गुरुः कस्य वन्द्यो न जायते ॥५४॥

To whom is the Guru not worthy of salutation? It is he by whom the knowledge of Śiva that helps men to cross over the terrible ocean of transmigration, is given. (54)

व्याख्या— येन गुरुणा महाभयङ्करसंसारसमुद्रतारकं शिवज्ञानं दीयते उपदिश्यते, स गुरुः कस्य केन वन्द्यो न भवति, जननमरणपरिपीडितैः सर्वैरपि वन्द्य इत्यर्थः ॥५४॥

To whom is the Guru by whom the knowledge of Śiva that helps to cross over the great fear-inspiring ocean of transmigration is given, not worthy of salutation? It means that he is worthy of salutation to all those who are suffering from the sorrow of birth and death. (54)

Notes: It is the Guru who reveals the path to Mokṣa, which means the termination of the cycle of birth and death (Saṁsāra). Saṁsāra is compared to a terrible ocean. The Guru gives the Dikṣā consisting in the granting of the Iṣṭaliṅga externally to the gross body after installing the internal Liṅgas called Prāṇaliṅga and Bhāvaliṅga in the subtle and the causal bodies respectively. He gives through Dikṣā the Śivajñāna along with the Iṣṭaliṅga by infusing into it the ‘Citkalā’ (the spark of knowledge) drawn from the devotee’s brain. All this is hinted by the following statement of Candra J. Ā.: ‘‘मोक्षस्य दीक्षासंप्राप्त्यै गुरुः स्यान्मूलकारणम् । न विना गुरुणा सिद्ध्यै साधनानि भवन्त्यलम् ॥’’ (kri. pā., 2.5) — ‘‘For obtaining Dikṣā which leads to Mokṣa (cessation of transmigration), Guru is the root-cause. Without the Guru, the means to Mokṣa are incapable of attaining fulfilment.’’

व्याख्या— ननु तादृशशिवज्ञानं कीदृशमिति तत्तन्माहात्म्यपूर्वकं प्रकाशयति—

If it is asked as to what is the nature of such a knowledge of Śiva, the answer is revealed by showing its greatness —

यत्कटाक्षकलामात्रात् परमानन्दलक्षणम् ।

लभ्यते शिवरूपत्वं स गुरुः केन नार्चितः ॥५५॥

He is the Guru by a mere spark of whose gracious sight the spiritual form of Śiva, which is characterised by supreme bliss, is obtained (realised). By whom is he not worshipped? (55)

व्याख्या— यत्कटाक्षकलामात्रादिति । अयं भावः — अत्र बन्धमोक्ष-दशयोरप्यहमिति धर्मिणः प्रसिद्धत्वेनान्धजात्यन्धबधिरमूकादेरपि स्वात्मनि संशयविपर्ययाभावात् ‘‘सर्वं ज्ञानं धर्मिण्यभ्रान्तं प्रकारे तु विपर्ययः’’ इति सर्वसंमतत्वेनाण्डरसन्यायेन स्वात्मतादात्म्यापन्नस्य पुरुषस्य विभागपरामर्शमहिम्ना वहेर्विस्फुलिङ्गा इव विच्छिन्नत्वात्, अथैवं स्वातन्त्र्यापरपर्याय-मायाशक्तिपरिकल्पितव्यामोहवशादविज्ञातपरमानन्दलक्षणस्वात्मशिवत्वं दशमदृष्टान्तेन लभ्यते प्रकाशयते, स गुरुः केन नार्च्यते, सर्वेणापि मुमुक्षुणाऽर्चनीय एवेत्यर्थः ॥५५॥

‘By a mere spark of his sight, etc’. This is the import: Here since the substratum (dharmin) in the form of ‘I’ in the states of both bondage and liberation is well known, there is neither doubt nor contradiction as regards the nature of self even in the case of the blind, the born blind, the deaf and the dumb. Hence, in the case of the Puruṣa who has assumed identity with the Self according to the maxim of ‘the liquid in the egg of peacock’, there arises the notion of difference between fire and sparks by virtue of the consideration of difference (vibhāgaparāmarśa), although there is actually no difference between them. Similarly the nature of the Self as Śiva does not reveal itself

due to infatuation created by Māyāśakti who is otherwise known for freedom; it gets revealed afresh as characterised by supreme bliss (through the Guru) on the analogy of ‘the tenth one’ (daśama). By whom is such Guru not worshipped? It means that such a Guru should be worshipped by all those who aspire for liberation. (55)

Notes: “सर्वं ज्ञानं धर्मिण्यभ्रान्तं....” (?). It is through the gracious guidance of the Guru that the devotee attains liberation. Hence it is said that liberation is attained by the mere spark of gracious sight of the Guru. Here the analogy of ‘daśama’ (the tenth one) is given. The analogy of ‘daśama’ is this: Ten disciples of a Guru went to a lake for taking bath. After taking bath each of them counted the members of the group. Each found that there were only nine persons in the group. They came to the conclusion that one of them was missing. Returning to the hermitage they informed the Guru that one of the disciples was missing. The Guru could understand the mistake in counting. He demonstrated it by asking one of them to count others. The disciple who counted again said that according to his count there were only nine persons. Then the Guru pointed out that you are the tenth one (daśamaḥ tvam asi). Hence, due to confusion the person who counted only others did not count himself. Similar due to infatuation created by Māyāśakti the person does not count his Self as Śiva. One that is characterised by ‘I’ is the Self. There is neither doubt nor contradiction regarding that one which persists through both bondage and liberation. Even the born blind, the deaf or the dumb does not have either doubt or contradiction regarding that. Yet it is not revealed to him due to infatuation created by Māyāśakti. The Guru inculcates in him the realisation that his Self is Śiva characterised by supreme bliss in the manner of “daśamaḥ tvam asi”. This is what is taught in the Śve. U. “भावग्राह्यमनीडाख्यं भावाभावकरं शिवम्। कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम्।” (6.14) — “Those who know God Śiva, who is called ‘Anīḍa’ (aśarīra), the bodiless one, who is yet realised in one’s

pure mind (śuddhāntaḥkaraṇa) and who is the doer of creation and annihilation through his Śakti, give up their body, which is the sign of transmigration. This realisation of the bodiless one (Śiva) within the pure mind as one’s blissful Self is through the instruction of the Guru in the form of the Mahāvākyas “Tat tvam asi”, “Aham brahmāsmi”. Realising Śiva, they become Śiva himself. This cannot happen without the gracious instruction of the Guru. Nothing is rare to obtain and everything is of easy access both here and hereafter in the case of one who is an ardent devotee of the Guru: “गुरावत्यन्तभक्तस्य शिष्यस्येह परत्र च। न किञ्चिद् दुर्लभं विद्वन् समस्तं सुलभं सदा।।” (Candra J. Ā., kri.pā., 2.46). Sūkṣ.Ā. glorifies the Guru on the same lines: “संसारदावदहनज्वाला येन विनाशिता। कटाक्षामृतवर्षेण को हि तत्सदृशो भवेत्।।” (kri.pā. 5.14) — ‘By him (Guru) the submarine fire in the form of transmigration is pacified through the shower of gracious glances, who can be equal to him?’”

व्याख्या— एवरूपश्रीगुरोर्हितमेवाचरणीयम्, तदाज्ञोल्लङ्घनं न कर्तव्यमित्युक्तवोभयस्थलं समापयति सूत्रद्वयेन—

Having thus said in two stanzas that one should render what is salutary to the Guru and that one should not transgress the order of the Guru, the author concludes the Ubhayasthala—

हितमेव चरेन्नित्यं शरीरेण धनेन च।

आचार्यस्योपशान्तस्य शिवज्ञानमहानिधेः।।५६।।

गुरोरज्ञां न लङ्घेत सिद्धिकामी महामतिः।

तदाज्ञालङ्घनेनापि शिवाज्ञाच्छेदको भवेत्।।५७।।

The wise devotee who aspires for the accomplishment of liberation should always render what is salutary with his body and wealth to the Guru, who is tranquil and who is the

great ocean of knowledge of Śiva and should not transgress Śrī Guru's order. Even through the transgression of Guru's order, he would be breaking the order of Śiva. (56-57)

व्याख्या— उपशान्तस्य रागद्वेषरहितस्येत्यर्थः। शिष्टं स्पष्टम्॥५६॥ महामतिः विवेकी सन् सिद्धिकामी मोक्षार्थी गुरोराज्ञां न लङ्घेत, यदि लङ्घेत शिवाज्ञाभङ्गकृद्भवेदित्यर्थः॥५७॥

इत्युभयस्थलम्

'Upaśānta' means 'one who is free from attachment and hatred'. The rest is clear. (56) 'Mahāmatih' means 'one who is endowed with discrimination'. The devotee who is endowed with discretion and who is aspiring for the attainment of liberation, should never transgress the order of the Guru. If he transgresses it, it is as good as transgressing the order of Śiva. (57)

Ubhayasthala ends

Notes: Candra J. Ā. speaks of doing good to the Guru: "गुरोर्हितं प्रियं कुर्याददिष्टो वा नरः सदा। असमक्षं समक्षं वा तस्य कार्यं समाचरेत्॥" (kri.pā., 2.20) — "Man should always render according to Guru's order what is salutary and what is dear to the Guru both in his presence and in his absence". "गुरुप्रियकरः शिष्यः सर्वान् धर्मास्तथाहर्ति॥" (Ibid., kri.pā., 2.47) — "The disciple who renders what is dear to the Guru, becomes eligible for all religious practices". The devotee should please the Guru with his mind, action and speech: "तोषयेत् तं प्रयत्नेन मनसा कर्मणा गिरा॥" (Ibid., kri.pā., 2.68). He should offer with devotion and according to his resources. But he should never act deceitfully regarding his wealth, if he aspires for the highest end: "तस्माद्धनानि रत्नानि क्षेत्राणि च गृहाणि च। भूषणानि च वासांसि यानशय्यासनानि च॥ एतानि गुरवे दद्याद् भक्त्या वित्तानुसारतः। वित्तशाठ्यं न कुर्वीत यदीच्छेत् परमां गतिम्॥" (Ibid., kri.pā., 2.70-71). (Vide also Kā.Ā., kri.pā., 1.132). Again it is ordained that the devotee should never transgress the order of the Guru. Candra J.Ā. states as

to why his order should not be transgressed and as to what accrues when Guru's order is followed — "सर्वदेवात्मकश्चासौ सर्वमन्त्रमयो गुरुः। तस्मात्सर्वप्रयत्नेन तस्याज्ञां शिरसा वहेत्॥ श्रेयोऽर्थी यदि गुर्वाज्ञां मनसाऽपि न लङ्घयेत्। गुर्वाज्ञापालको यस्माद् ज्ञानसम्पत्तिमश्नुते॥" (kri.pā., 2.9-10) — "The Guru is of the nature of all gods and is the incarnation of all Mantras. Hence the devotee should carry out his order with bent head (reverence). He who aspires for the highest good should not even mentally transgress his order. He who carries out the order of the Guru attains the wealth of knowledge." The teaching of the Guru is like fire that burns all bonds of transmigration. Guru's compassion acts like nectar which gives permanent immortality. The lustre of Guru's teaching puts away the darkness of ignorance: "गुरुबोधाम्निना दग्धा यस्य पाशा ह्यशेषतः। तस्य निर्दग्धबन्धस्य पुनर्बन्धः कथं भवेत्॥ गुरुकारुण्यपीयूषरसास्वादविनोदिनः। अमृतस्यास्य निकटं कथं मृत्युः प्रयास्यति॥ गुरुदत्तपरज्ञानप्रकाशविलसद्गुणः। भास्वतस्तस्य तु तमः सकाशं कथमेष्यति॥" (Kā.Ā., kri.pā., 1.138-140) — "How can bondage again occur to him whose bondage is burnt and whose bonds of transmigration have been completely burnt by the fire in the form of Guru's teaching? How can death move to the vicinity of him who is immortal and who is delighted through the relish of the taste of nectar in the form of Guru's compassion? How can darkness approach him who is shining with the sight illumined by the lustre of knowledge of the Supreme given by the Guru?"

अथ त्रिविधसम्पत्तिस्थलम् — (११)

यथा गुरौ यथा लिङ्गे भक्तिमान् परिवर्तते।

जङ्गमे च तथा नित्यं भक्तिं कुर्याद्विचक्षणः॥५८॥

Trividhasampattisthala – (11)

Just as the wise devotee acts with devotion towards the Guru and towards the Liṅga, so should he render devotion always towards the Jaṅgama. (58)

व्याख्या— विचक्षणः प्रवीणशिवभक्त इत्यर्थः। शिष्टं स्पष्टम्॥५८॥

‘Vicakṣaṇa’ means ‘an efficient devotee of Śiva’. The rest is clear. (58)

Notes : ‘Trividhasampat’ means ‘threefold wealth’. It is in the form of Guru, Liṅga and Jaṅgama — the three ārādhyā-āvaraṇas of Vīraśaivism. The worship of Guru, Liṅga and Jaṅgama with equal veneration constitutes ‘Trividhasampatti-sthala’ — “गुरौ लिङ्गे जङ्गमे च भक्तिभावनपूजनैः। समताभजनं यस्य स भवेत् त्रिविधस्थली ॥” (Nirvacana). Vīrāgama says that Parameśvara moves in the form of the Guest for doing favour to all the people and salutations should be offered to such Śiva in Jaṅgama form: सर्वलोकोपकाराय यो देवः परमेश्वरः। चरत्यतिथिरूपेण नमस्ते जङ्गमात्मने ॥ (Vi.Ā. quoted in N.R. Karibasava Śāstrin’s Kannada commentary). Hence Jaṅgama should be worshipped with the same veneration as towards Guru and Liṅga.

व्याख्या— ननु भक्तिसिद्धयर्थं शिव एव गुरुरूपेणावतीर्ण इत्युक्तत्वेन शिववद् गुरौ भक्तिः कर्तुमुचिता, जङ्गमे च तथा भक्तिः किमर्थं विधेयेत्यत्राह—

If it is contended that it is proper to render devotion towards the Guru as towards Śiva since it is said that Śiva has incarnated himself as Guru for the fulfilment of the devotee’s devotion and asked as to why devotion should be shown towards the Jaṅgama, the answer is given here —

एक एव शिवः साक्षात् सर्वानुग्रहकारकः।

गुरुजङ्गमलिङ्गात्मा वर्तते भुक्तिमुक्तिदः ॥५९॥

Śiva, who is one and only actual doer of favour to all, acts as the giver of enjoyment and liberation (to devotees) in the form of Guru, Liṅga and Jaṅgama. (59)

व्याख्या— साक्षात् “अतोऽस्मिन् लोके वेदे च प्रथितः पुरुषोत्तमः” इति भगवदुक्तेर्लोकवेदप्रसिद्धः सन् सकलभक्तानुग्रहकरः प्रभुः स्वतन्त्रः परमेश्वर एक एव गुरुजङ्गमलिङ्गात्मा गुरुलिङ्गजङ्गमात्मकः सन् वर्तते इति शिववज्जङ्गमेऽपि भक्तिः कर्तव्येत्यर्थः ॥५९॥

‘Sākṣāt’ means ‘well known in the world and Veda’ according to the statement of Bhāgavān “Ato’smin, etc.”, meaning ‘the supreme Puruṣa who is well known in this world and Veda’. Being so well known, he extends his favour on all his devotees and stands as the Lord, the overlord enjoying freedom. He who is one and only one and who is the giver of enjoyment and liberation, is of the nature of Guru, Liṅga and Jaṅgama, i.e., Guru, Liṅga and Jaṅgama in spirit. Hence, devotion should be shown towards the Jaṅgama as towards Śiva. (59)

Notes : “अतोऽस्मिन्, etc.” = The full stanza is: “यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः। अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥” (Bhag.G. 15.18) — “Since I am above ‘Kṣara’ (the aśvattha or fig tree or tree of mundane existence — with roots upwards and branches downwards – Kaṭha U.6.1; Bhag. G.15.1) and beyond the ‘Akṣara’ (the root of that tree of mundane existence), I am well known in the world and Veda as Puruṣottama, the Supreme Soul”. Thus Śiva is well known in the world as one and without a second — एकमेवाद्वितीयम्। (Chānd. U.6.2.1); एको हि रुद्रो न द्वितीयाय तस्थुः (Śve. U., 3.2). Yet he assumes three forms as Guru, Liṅga and Jaṅgama for extending favour to all. In fact Guru, Liṅga and Jaṅgama are the three aspects of the same form — “एकमूर्तेस्त्रयो भागा गुरुलिङ्गं च जङ्गमः।” (Candra J. Ā., kri.pā. 5.15)

व्याख्या— अथ लिङ्गापेक्षया जङ्गमस्याधिक्यं वक्तुं लिङ्गस्वरूपं प्रथममुपादयति—

Then in order to speak of the superiority of Jaṅgama over the Liṅga, the author first propounds the nature of the Liṅga —

लिङ्गं च द्विविधं प्रोक्तं जङ्गमाजङ्गमात्मना।

अजङ्गमे यथा भक्तिर्जङ्गमे च तथा स्मृता ॥६०॥

The Liṅga is said to be twofold as Jaṅgama (movable) and Ajaṅgama (immovable). It is prescribed that devotion

towards the Jaṅgamaliṅga should be the same as towards the Ajaṅgamaliṅga. (60)

व्याख्या— जङ्गमाजङ्गमात्मना चरस्थिरभेदेन लिङ्गं शिवलिङ्गं द्विविधमिति प्रोक्तम्। अजङ्गमे स्थिरलिङ्गे यथा भक्तिर्विधीयते, तथा जङ्गमेऽपि चरलिङ्गेऽपि भक्तिः कर्तव्येत्यर्थः ॥६०॥

The Liṅga, i.e., the Śivaliṅga, is twofold as Jaṅgama and Ajaṅgama, i.e., Cara and Sthira. Just as devotion is ordained towards the Ajaṅgama or Sthiraliṅga, so is it ordained towards the Jaṅgama or Caraliṅga. (60)

Notes: Here Jaṅgama stands for the wandering mendicant of Vīraśaiva faith. He is one aspect of the Liṅga or Śiva. Ajaṅgama stands for the Liṅga installed in the temples. Jaṅgama is called Caraliṅga and Ajaṅgama is called Sthiraliṅga (Sthāvaraliṅga). Candra J.Ā. speaks of the twofoldness of Liṅga in terms of Jaṅgama and Sthāvara: “जङ्गमं स्थावरं चेति शम्भो रूपद्वयं स्मृतम्।” (kri.pā., 4.4). Ajaṅgama or Sthāvaraliṅga is here called as Sthira. It is clear from the fact that Candra J.Ā. classifies Sthāvaraliṅga as Svayaṁvyakta and Pratiṣṭhita, the former being self-born (svayāmbhū) from the earth like Kāśī Viśveśvara and the latter being installed by ‘karṣādipratiṣṭhānta’ – process by the Ācāryas: “स्थावरं च स्वयं व्यक्तं प्रतिष्ठितमिति द्विधा।। स्वयं व्यक्तं तत्र भवेत् काशीविश्वेश्वरादिकम्। प्रतिष्ठितं कर्षणाद्यैः संस्कृतं मानुषैर्भवेत्।।” (Ibid., kri.pā., 4.4-5). It may be also noted here that the Iṣṭaliṅga is also Jaṅgamaliṅga as explained by the Śaivāgamas. For instance, Candra J.Ā. says : “जङ्गमं द्विविधं प्रोक्तं मान्त्रिकं सहजं त्विति। मान्त्रिकं मन्त्रसामर्थ्यादावाहितमुदीरितम्।। ध्वियमाणं महाशैवैश्चरलिङ्गादिकं मुने। सहजं जङ्गमं माहेश्वर इत्यभिधीयते।।” (kri.pā. 4.6-7) — “Jaṅgamaliṅga is said to be twofold as Māntrika and Sahaja. Māntrikaliṅga is said to be one with Śivabhāva infused through Mantras and which is borne as Caraliṅga (Iṣṭaliṅga) by the great Śaivas (Vīraśaivas). Sahaja-jaṅgamaliṅga is called Māheśvara”. Here Jaṅgama should be understood as Sahajajaṅgama.

व्याख्या— ननु किमनयोः स्वरूपमित्यत्राह —

If it is asked as to what is the nature of those two, the answer is given here—

**अजङ्गमं तु यल्लिङ्गं मृच्छिलादिविनिर्मितम्।
तद्वरं जङ्गमं लिङ्गं शिवयोगीति विश्रुतम् ॥६१॥**

The Ajaṅgamaliṅga is that which is made out of clay, stone, etc. Better than that is the Jaṅgamaliṅga which is well known as ‘Śivayogin’. (61)

व्याख्या— मृच्छिलादिविनिर्मितं यल्लिङ्गमस्ति, तदजङ्गमं स्थिर-
लिङ्गमित्यर्थः ॥६१॥

That Liṅga which is made out of clay, stone, etc, is the Ajaṅgamaliṅga. It means Sthiraliṅga. (61)

Notes: Caraliṅga or Jaṅgama (Sahaja) is called by different names in the Śaivāgamas. For instance, Candra J.Ā. calls him Māheśvara, Cara, Bhakta, Śaiva, Jaṅgama: “माहेश्वरश्चरो भक्तः शैवो जङ्गम इत्यपि। सहजस्याभिधानानि भवन्तीश्वरशासनात्।।” (kri.pā., 4.7). S.S. calls him as Śivayogin. This is the same as “Nijaliṅgaikya”, the term used in Sūkṣ. Ā — “जङ्गमे निजलिङ्गैक्ये” (kri. pā., 5.49, 7.33).

व्याख्या— तत्कथमित्यत्राह —

How is that? The answer is given here —

**अचरे मन्त्रसंस्काराल्लिङ्गे वसति शङ्करः।
सदाकालं वसत्येव चरलिङ्गे महेश्वरः ॥६२॥**

In the Acaraliṅga (Ajaṅgama), Śaṅkara resides through the influence of Mantra. In the Caraliṅga (Jaṅgama), he, the Great Lord, resides at all times. (62)

व्याख्या— स्पष्टम् ॥६२॥ It is clear. (62)

Notes: This is the reason why Jaṅgama is superior to the Liṅga, i.e., Sthiraliṅga. Śaivāgamas speak of this superiority of Jaṅgama in clear terms. For instance, Candra J.Ā. says that the worship of Jaṅgama is greater than bath in all holy rivers, performance of all sacrifices and worship of all deities: “सर्वतीर्थाभिषेकाच्च सर्वयज्ञविधानतः। सर्वदेवाराधनाच्च चरपूजा गरीयसी॥” (kri.pā., 4.33). The same is the implication when the same Āgama classifies Bhakti as best (uttama), mediocre (madhyama) and low (adhama) and upholds the first one because it pertains to the Jaṅgama vis-a-vis the Liṅga (Iṣṭaliṅga): “चरेऽधिका स्वेष्टलिङ्गादुत्तमा भक्तिरुच्यते। चरेष्टलिङ्गोस्तुल्या मध्यमेति निगद्यते॥ चरे न्यूना स्वेष्टलिङ्गात् कनिष्ठा भक्तिरुच्यते। तस्माद्धि कुशलो नित्यमुत्तमां भक्तिमाश्रयेत्॥” (kri.pā., 4.31-32) — “That devotion which is greater in the Jaṅgama compared to that in his Iṣṭaliṅga, is said to be the best. It is regarded as of middle type when it is equal towards both the Jaṅgama and the Iṣṭaliṅga. The devotion is said to be inferior when it is greater in the Iṣṭaliṅga compared to that in the Jaṅgama”. Here this should be taken as an Arthavāda. Its purpose is to highlight the greatness of the Jaṅgama and to prescribe that the worship of Jaṅgama should be given priority. It does not undermine the worship of the Iṣṭaliṅga. Since the Jaṅgama, who is the incarnation of Śaiva knowledge, imparts the secret of spirituality to the devotee and the devotee’s spiritual fulfilment depends upon that, the Jaṅgama should be held in great esteem and worshipped first. That is the implication of Candra J.Ā. which says that the worship of the Liṅga (Iṣṭaliṅga) without the worship of the Jaṅgama goes in vain: “जङ्गमानसमर्चयैव मत्पूजा क्रियते यदि। सा पूजा विफलैव स्यादित्येतच्छिवशासनम्॥” (kri. pā., 4.36) — “If my worship (worship of Śiva, the Iṣṭaliṅga) is done without worshipping the Jaṅgamas, that worship would be in vain. Such is the ordinance of Śiva”. This is also implied in the next two stanzas.

व्याख्या— तस्माच्छिवयोगिनं प्रति कृतदानपूजाफलं सूत्रद्वयेन विशेषयति —

The author speaks of the fruits of making gifts to and doing worship of the Śivayogin in two stanzas —

शिवयोगिनि यद्दत्तं तदक्षयफलं भवेत्।
तस्मात् सर्वप्रयत्नेन तस्मै देयं महात्मने॥६३॥
यत्फलं लभते जन्तुः पूजया शिवयोगिनः।
तदक्षयमिति प्रोक्तं सकलागमपारगैः॥६४॥

Whatever that is given as gift to the Śivayogin bears inexhaustible fruits. Hence, gifts should be made to him with all efforts. The reward which a being obtains through the worship of the Śivayogin, is said to be inexhaustible by all the experts in Āgamas. (63-64)

व्याख्या— अस्मिन्नर्थे आगमः प्रमाणमिति सूचितम्। अत्र — “दर्शनादर्चनात्तस्य त्रिसप्तकुलसंयुताः। जना मुक्तिपदं यान्ति किं पुनस्त-त्परायणाः॥” इति योगजागमवचनमनुसन्धेयम्॥६३-६४॥

It is indicated here that in this regard the Āgama is the authority. Here the statement of the Yogajāgama, viz., ‘Darśanādarcanāttasya, etc.,’ meaning ‘those persons who belong to twenty-one generations attain to the state of liberation by a mere sight or worship of him (Jaṅgama); then what to speak of those who have totally surrendered to him?’, should be drawn in support of this teaching. (63-64)

Notes: “दर्शनादर्चनात्तस्य, इत्यादि” – quoted from Yogajāgama. This portion of Yogajāgama is not available. Candra J.Ā. brings out the fact that the fruits of Jaṅgama-worship are inexhaustible by saying: “ऐहिकामुष्मिका भोगा मोक्षस्तत्संगतो भवेत्। चरसंगस्तु सर्वेषां सर्वकाम-फलप्रदः॥” (kri. pā., 4.29) – “The pleasures here and hereafter and liberation accrue to the devotees by their association with the Jaṅgama; an association with him will fulfil all the desires of all people”. What is more significant is, as Pāra.Ā. says, that he who worships the Jaṅgama, worships Śiva himself and he is Śiva himself without doubt: “जङ्गमं पूजयेद्यस्तु साक्षान्मद्रूपमीश्वरम्। स मां पूजितवानेव सोऽहं देवि न संशयः॥ ... यो गुरुक्तेन मार्गेण लिङ्गपूजारतः सदा। जङ्गमानर्चयेच्छक्त्या स हि

माहेश्वरः स्मृतः ॥” (6.11,13) – “He who has worshipped the Jaṅgama, Īśvara in actual form, has in fact worshipped me (Śiva) only and he is undoubtedly myself (Śiva).... He who is engaged in the worship of Iṣṭaliṅga in the manner instructed by the Guru should worship the Jaṅgamas according to his ability. Such a person is regarded as Māheśvara (Śiva)”.

व्याख्या— एवं तत्पूजाफलमुक्त्वा तदवमानफलं च प्रकाशयति —

After having thus told the fruits of worshipping him (Jaṅgama), the author reveals the results of doing insult to him—

नावमन्येत कुत्रापि शिवयोगिनमागतम् ।

अवमानाद्भवेत्तस्य दुर्गतिश्च न संशयः ॥६५॥

Nowhere should one cause insult to the Śivayogin (Jaṅgama) who has come. Doing insult to him will undoubtedly result in hell. (65)

व्याख्या— कुत्रापि अन्तर्बहिः क्वापि समागतमित्यर्थः ॥६५॥

“Kutrāpi” (wherever) means ‘wherever it might be, whether he is inside or outside (the house)’. (65)

Notes: To remember one’s God is prosperity and to forget one’s God is adversity. The same is the case with holy Jaṅgamas. Respecting the Jaṅgamas one attains the highest good, while causing insult to them one goes to hell.

व्याख्या— तस्माच्छिवयोगी पूजनीय इति वदन् त्रिविधसम्पत्तिस्थलं समापयति—

Hence, after saying that Śivayogin should be worshipped, the author concludes Trividhasampattisthala—

शिवयोगी शिवः साक्षादिति कैङ्कर्यभक्तितः ।

पूजयेदादरेणैव यथा लिङ्गं यथा गुरुः ॥६६॥

With devotion in the form of total servitude thinking that the Śivayogin is Śiva himself, the devotee should worship him (Śivayogin or Jaṅgama) as he worships the Liṅga and as he worships the Guru. (66)

व्याख्या— कैङ्कर्यभक्तिर्भृत्याचाररूपा भक्तिरित्यर्थः । शिष्टं स्पष्टम् ॥६६॥

इति त्रिविधसम्पत्तिस्थलम्

“Kainkaryabhakti” means ‘the devotion of the type of Bhṛtyācāra’. The rest is clear. (66)

Trividhasampattisthala ends

Notes : For details about Pañcācāras of which Bhṛtyācāra is one, see notes under 9.27. The author says here that the Jaṅgama should be worshipped on par with Liṅga and Guru. This is what is meant when Candra J.Ā. says — “एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः ॥” (kri. pā., 5.15). Vātulāgama also hits upon the same point saying that in the case of those whose kingdom is in the form of the knowledge of Śiva, threefold wealth lies in the notion of equality of the Śivayogin (Jaṅgama) with the Guru and the Liṅga: “गुरौ देवे समा बुद्धिर्यथाऽसौ शिवयोगिनि । सैषा त्रिविधसम्पत्तिः संवित्साम्राज्यशालिनाम् ॥” (Quoted in N.R. Karibasavaśāstrin’s Kannaḍa commentary). Rendering service to Guru, Liṅga and Jaṅgama with equal respect is ‘Trividhasampatti’.

अथ चतुर्विधसारायस्थलम् - (१२)

पादोदकं यथा भक्त्या स्वीकरोति महेशितुः ।

तथा शिवात्मनोर्नित्यं गुरुजङ्गमयोरपि ॥६७॥

Caturvidhasārāyasthala - (12)

Just as the devotee partakes the Pādodaka of the Lord, so should he partake that of Guru and Jaṅgama who are of the nature of Śiva. (67)

व्याख्या— अत्र महेशितुः शिवलिङ्गस्येत्यर्थः । शिष्टं स्पष्टम् ॥६७॥

Here ‘of the Lord’ means ‘of the Śivaliṅga (Iṣṭaliṅga)’. The rest is clear. (67)

Notes: In the term ‘Caturvidhasārāya’, the word ‘sārāya’ stands for ‘sāra’, the essential thing. In the present Sthala, four essential practices are prescribed for the devotees. The four essential practices are: 1. Worship of the Guru, 2. Worship of the Liṅga (Iṣṭaliṅga), 3. Worship of the Jaṅgama and 4. the partaking of the Pādodaka and Prasāda of Guru, Liṅga and Jaṅgama. Candra J.Ā. prescribes the worship of Guru, Liṅga and Jaṅgama and the partaking of Pādodaka and Prasāda of Guru, Liṅga and Jaṅgama. The worship of the Guru is in reality the worship of Śiva the Paramātman and the Prasāda of the Guru purifies one’s self: “गुरुपूजैव पूजा स्याच्छिवस्य परमात्मनः । गुरुशेषं तु तत्सर्वमात्मशुद्धिकरं भवेत् ॥” (Candra J. Ā., kri.pā., 2.94). The devotee gets relieved of the tethers of death by worshipping the Iṣṭaliṅga, meditating on the Prāṇaliṅga and concentrating on the Bhāvaliṅga. The Liṅga is all divinity put together and Śiva himself resides actually in it for favouring the devotees. All the holy waters on the earth and the sacred temples are merged in the root of the Liṅga. Hence the Liṅga should be worshipped: “पूजयन्निष्टलिङ्गं तु निश्चयान् प्राणलिङ्गकम् । भावयन् भावलिङ्गं वै मुत्युपाशांश्छिनत्ति सः ॥ सर्वदेवमयं लिङ्गं तस्मिन् साक्षाच्छिवः स्वयम् । अनुग्रहाय वसति तस्माल्लिङ्गं प्रपूजयेत् ॥ पृथिव्या यानि तीर्थानि पुण्यान्यायतनानि च । लीयन्ते लिङ्गमूले तु तस्माल्लिङ्गं प्रपूजयेत् ॥” (Ibid, kri, pā., 3.48-50). The Jaṅgama is desirous of the good of the world (people) and Śiva is bent upon doing good to the Jaṅgama. With this idea in mind, the devotee should worship the Jaṅgamas. This is the ordination of Śiva: “चरो लोकहितार्थी स्यादहं चरहिते रतः । इति चरान् सुयष्ट्यमित्येतच्छिवशासनम् ॥” (Ibid, kri.pā., 4.35). The Pādodaka of the Guru, of the Liṅga and also of the Jaṅgama should always be partaken by all those who aspire for liberation: “पादतीर्थं सदा पेयं भवबन्धमुमुक्षुभिः । गुरोरपीष्टलिङ्गस्य चरस्यापि विशेषतः ॥” (Ibid., kri.pā., 5.6). The Prasāda when offered to the Liṅga (Iṣṭaliṅga = Maheśvara) is the singular cause of contentment; hence it is well known as Prasāda; it creates supreme bliss. The Prasāda

(ucchiṣṭa) of the Guru is like Puroḍāśa and that of the Jaṅgama does certainly bring sacredness to the devotee: “समर्पितं प्रसादैक-कारणत्वान्महेशितुः । प्रसादत्वेन विख्यातः परमानन्ददायकः ॥ गुरुच्छिष्टं पुरोडाशं चरस्यापि विशेषतः । चरगुर्वोः प्रसादस्तु ध्रुवं पावित्र्यदायकः ॥” (Ibid., kri.pā., 5.33, 35). (Puroḍāśa is cake made of rice flour and it is the sacred food used in the sacrifices). It may be noted here that the Candra J.Ā. calls the Pādodakas of the Guru, the Liṅga and the Jaṅgama respectively as Dikṣāpādodaka, Śikṣāpādodaka and Jñānapādodaka: “पादतीर्थं त्रिधा शम्भोगुरुजङ्गमयोरपि । दीक्षा शिक्षा ज्ञानमिति त्रिसंज्ञं तद्भवत्यहो ॥” (kri.pā., 5.6). These names are not mentioned in S.S. here. But they are mentioned as Sthalas among the Liṅgasthalas coming under Śaraṇasthala (S.S.19.6-28). They are explained in their spiritual sense. (S.S.19.6, 12,19). Prasādas of the Guru, the Liṅga and the Jaṅgama are respectively called Śuddhaprasāda, Siddhaprasāda and Prasiddhaprasāda: “गुरुलिङ्गजङ्गमानां भुक्तशेषः प्रसादकः । शुद्धसिद्धप्रसिद्धाख्यः स हि मुक्त्येकसाधनः ॥” (Candra J.Ā., kri.pā., 5.20-21)— “What is left over after being eaten by or offered to the Guru, the Liṅga and the Jaṅgama, is Prasāda. It is called Śuddha, Siddha and Prasiddha and is the sole means to liberation”. S.S. does not refer to this classification. It may be noted here that by saying that the Pādodaka of the Guru and the Jaṅgama should be taken with the same devotion with which the Pādodaka of Śiva (Iṣṭaliṅga) is taken, the S.S. is reminding us of the teaching of the Śaivāgamas that the Pādodaka of the three, Guru, Liṅga and Jaṅgama, should be partaken everyday. Candra J.Ā. says as to how this requirement is fulfilled at all times: “पादतीर्थं सदा पेयं भवबन्धमुमुक्षुभिः । गुरोरपीष्टलिङ्गस्य चरस्यापि विशेषतः ॥ गुरोश्चरस्य चालाभे इष्टलिङ्ग-पदोदकम् । लब्ध्वा गुर्वादिपादोदं भावयेन्मनसैव तत् ॥ चरवर्जं गुरोर्लाभे लब्ध्वा गुरुपदोदकम् । गुरुजङ्गमपादोदं लब्ध्वानिति भावयेत् ॥ गुरुवर्जं चरप्राप्तौ लब्ध्वा चरपदोदकम् । तदेव गुरुपादोदमिति मत्वा पिबेत्तदा ॥” (kri.pa. 5.6-9) — “Those who aspire to get relieved from the fetters of transmigration, should always drink the Pādodaka of the Guru, the Iṣṭaliṅga and the Jaṅgama. When the Guru and the Jaṅgama are not available, the Pādodaka of the Iṣṭaliṅga should be taken by cherishing mentally that it is the Pādodaka of Guru and Jaṅgama also. When the Guru is available without the Jaṅgama, the Pādodaka of the Guru should be taken by the devotee thinking that it is the Pādodaka

of both the Guru and the Jaṅgama. When the Jaṅgama is available without the Guru, the Pādodaka of the Jaṅgama should be taken by the devotee thinking that it is the Pādodaka of the Guru also”. The same idea is later taught by Srī Cannabasavaṅṅa in one of his Vacanas, (Vide Cannabasavaṅṅanavara Vacanagalu, K.U.D., Vacana No. 167).

व्याख्या— अथ पादोदकधारणस्वरूपकथनपूर्वकं तत्फलमाह—

Then the author speaks of the fruits of bearing (sprinkling or partaking of) the Pādodaka, after saying about its nature —

सर्वमङ्गलमाङ्गल्यं सर्वपावनपावनम् ।

सर्वसिद्धिकरं पुंसां शम्भोः पादाम्बुधारणम् ॥६८॥

The bearing (sprinkling) of the Pādodaka of Śiva (Śivaliṅga) on the head, is auspicious to all auspicious things, sanctifying to sanctifying things and the bringer of all fulfilments to human beings. (68)

व्याख्या— शिवलिङ्गचरणतीर्थधारणं समस्तमङ्गलानां मङ्गलं सत् सकलपावनानां पावनं सत् पुरुषाणां सर्वसिद्धिकरं भवतीत्यर्थः ॥६८॥

The bearing (sprinkling) of the Pādodaka of Śivaliṅga, which brings auspiciousness to all auspicious things and which imparts sanctity to all sanctifying things, is the bringer of all fulfilments to all human beings. (68)

Notes : Candra J.Ā. speaks of these qualities of the Pādodaka thus: “धृत्वा शिरसि पादाम्बु महत्फलमवाप्नुयात् । ऋतं सत्यमिति प्राश्य चाऽनन्तफलमश्नुते । अकालमृत्युमथनं सर्वव्याधिविनाशनम् । सर्वपापोपशमनं शम्भोः पादोदकं शुभम् । मङ्गलं मङ्गलानां च सर्वपावनपावनम् । दुष्टग्रहोपशमनम् इष्टसिद्धिप्रदायकम् । सर्वदुःखप्रशमनं सर्वोपद्रवनाशनम् । सर्वसिद्धिप्रदं सद्यः सर्वेषां मुक्तिदायकम् ।” (kri.pā. 5.11-14) — “The devotee can get great reward by bearing (sprinkling) the Pādodaka on the head. By drinking it with Mantra ‘Rtam satyam, etc.’, he attains infinite fruits. The auspicious Pādodaka of Śiva (Śivaliṅga)

eradicates untimely death, destroys all ailments and pacifies all sins. It is auspicious to all auspicious things, purifier of all pure things, nullifies the evil spirits, fulfils all desires, pacifies all afflictions, eradicates all calamities, brings all fulfilments and gives liberation to all instantaneously”. The same is true of the Pādodaka of the Guru and the Jaṅgama, because Guru, Liṅga and Jaṅgama are the three aspects of the same form of Śiva: “एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः । तदेवगुणकं ग्राह्यं गुरुजङ्गमयोरपि ॥” (Candra J.Ā., kri.pā., 5.15) — “Guru, Liṅga and Jaṅgama are the three aspects of the same form of Śiva. Hence, the Pādodaka of the Guru and the Jaṅgama should be grasped as having the same properties”.

व्याख्या— अथ निर्माल्यपत्रपुष्पधारणफलं निरूपयति —

Then the author speaks of the fruits of bearing the Bilva leaves (patra) and flowers (offered to Guru, Liṅga and Jaṅgama) —

शिरसा धारयेद्यस्तु पत्रं पुष्पं शिवार्पितम् ।

प्रतिक्षणं भवेत्तस्य पौण्डरीकक्रियाफलम् ॥६९॥

The fruits of Pauṇḍarika sacrifice accrue every moment to him who wears on his head the leaf or the flower which is dedicated to Śiva. (69)

व्याख्या— स्पष्टम् ॥६९॥ It is clear. (69)

व्याख्या— ननु शिवनिर्माल्यमग्राह्यमिति पुराणादौ श्रूयते, कथं ग्राह्यमित्यत्राह —

If it is objected as to how can it be accepted when it is known from the Purāṇas that the remains of the offerings to Śiva should not be accepted, the answer is given here —

भुञ्जीयाद् रुद्रभुक्तान्नं रुद्रपीतं जलं पिबेत् ।

रुद्राघ्रातं सदा जिघ्रेदिति जाबालिकी श्रुतिः ॥७०॥

अर्पयित्वा निजे लिङ्गे पत्रं पुष्पं फलं जलम् ।

अन्नाद्यं सर्वभोज्यं च स्वीकुर्याद् भक्तिमान्नरः ॥७१॥

The devotee should eat the food offered to Rudra, drink the water dedicated to Rudra and smell what is offered to Rudra. Such is the teaching of Jābālopaniṣad. (70) He who is endowed with devotion should partake all eatables such as food after offering them to his Iṣṭaliṅga, all that whether it is a leaf, a flower, fruit or water. (71)

व्याख्या— रुद्रभुक्तान्नं रुद्रसमर्पितप्रसादान्नं भुञ्जीयाद् भक्षयेत्, रुद्रपीतं रुद्रप्रसादोदकं पिबेत्, रुद्राघ्रातं रुद्रसमर्पितकुसुमं जिघ्रेत्, इति जाबालिकी श्रुतिराहेत्यर्थः। “रुद्रेणात्तमश्नन्ति रुद्रेण पीतं पिबन्ति रुद्रेणाघ्रातं जिघ्रन्ति” इति जाबालश्रुतिः। तस्मात्पुराणादिषु श्रूयमाणतन्निषेधस्तु चण्डाधिकार-विशिष्टस्थावरलिङ्गपरो न तु बाणादिलिङ्गपरः, “बाणलिङ्गे स्वयंभूते चन्द्रकान्ते हृदि स्थिते। शालग्रामशिलोद्भूते शम्भोर्नैवेद्यभक्षणम्।।” इति वचनात्। अन्यथा श्रुतिविरुद्धपुराणवचनमप्रमाणमेव भवेदिति न सार्वत्रिक इति संक्षेपः, एवं श्रुतिसिद्धत्वात्॥७०॥ स्पष्टम्॥७१॥

‘The food eaten by Rudra’ means that food which is offered to Rudra and taken as Prasāda. Such a food should be partaken. ‘What is drunk by Rudra’ means that water which is the Prasāda of Rudra. Such a water the devotee should drink. ‘What is smelt by Rudra’ means that flower which is dedicated to Rudra. Such a flower the devotee should smell. Thus the Jābālopaniṣad has said. The Jābālaśruti is “Rudreṅāttaṃ aśnanti, etc.” It means : “The devotees eat what is offered to Rudra, drink what is offered to Rudra and smell what is dedicated to Rudra”. Hence, the prohibition stated in the Purāṇas is applicable to the Sthāvaraliṅga (the Liṅga installed in the temple) which is connected with Caṇḍādādhikara, i.e., associated with the Gaṇadevatā, but not to ‘Bāṇaliṅga, etc.’ (Liṅga made of

Narmadābāṇa, etc.). The supporting statement is: “Bāṇaliṅge svayambhūte, etc.”; it means : “The offering to Śambhu in the Bāṇaliṅga, the Svayambhūliṅga (Liṅga which has emerged from the earth), the Liṅga made of Candrakānta stone, the Prāṇaliṅga (which resides in the heart) and the Liṅga made out of Śālagrāma stone, can be partaken.” Otherwise the Purāṇa statement opposed to Śruti, is not authoritative. Hence it is not of universal application, since what is prescribed here is supported by Śruti. (70) — It is clear. (71)

Notes: “रुद्रेणात्तमश्नन्ति, इत्यादि” (Jā.U., not traced in the available Jābālyupaniṣad; “बाणलिङ्गे स्वयंभूते; इत्यादि” source not known). “भुञ्जीयाद् रुद्रभुक्तान्नं, इत्यादि” — this is a modified version of the following stanza of Candra J.Ā: “शिवेन भुक्तं भुञ्जीयान् तत्पीतं हि जलं पिबेत्। शिवाघ्रातं सदा जिघ्रेदेष धर्मः सनातनः।।” (kri. pā., 5.22). The devotee should partake only that which is offered to the Iṣṭaliṅga (Guru or Jaṅgama). The rule is that nothing should be taken without dedicating it to Śiva (Śivaliṅga). Candra J.Ā. gives a beautiful presentation of this rule: “पत्रं पुष्पं फलं तोयमन्नपानाद्यमौषधम्। असमर्प्यं न भुञ्जीत भगवन्तं सदाशिवम्।। शब्दस्पर्शरूपरसगन्धतन्मात्रपञ्चकम्। असमर्प्यं न भुञ्जीत भगवन्तमुपापतिम्।। यदिन्द्रियागतं किञ्चिद् यन्सुखं तच्छिवापितम्। तत्प्रसादं च भोक्तव्यं तदिन्द्रियमुखेन च।। संयोगेषु वियोगेषु चाणुमात्रसुखानि च। इष्टलिङ्गे समर्प्येव भुञ्जीयात्तानि सन्ततम्।।” (kri. pā., 5.24-27) — “Be it a leaf, a flower, a fruit, water, food, a drink or a medicine, nothing should be partaken without offering to Lord Sadāśiva. The five subtle forms of sound, touch, form (beauty), taste and odour should not be experienced without offering them to the revered Lord of Umā. Whatever joy that comes from whatever sense organ, all that should be dedicated to Śiva and then it should be experienced as Śiva’s Prasāda (favour) through the respective senses. Whatever bit of joy that is got at the times of getting what is desirable and at the times of getting relieved from what is not desirable (‘iṣṭasāmyoga’ and ‘aniṣṭa-viyoga’), that should be always offered to the Iṣṭaliṅga and then should be experienced”. In this connection, the same Śaivāgama speaks of ‘Samarpaṇa’ (dedication) as of two kinds: “समर्पणं द्विधा प्रोक्तं स्थूलसूक्ष्मविभेदतः। यच्छब्दाद्यविभागेनैवेष्टलिङ्गे समर्प्यते। द्रव्यं तत्स्थूलमित्युक्तमर्चाङ्गं

तत्परिकीर्तितम्।। शब्दादिविषया यत्र भावेनैव न चान्यथा। समर्प्यते रूपमेव तद्धि स्थूलं प्रकीर्तितम्।। अर्चाङ्गं स्थूलमित्युक्तं सूक्ष्मं स्यादौपभोगिकम्। पदार्थभोगावसरे शब्दादीनां विभागतः। समर्पणं हि तत्सूक्ष्ममिदं स्यात् सार्वकालिकम्।। यदा येनेन्द्रियेणैव विषयो ह्युपभुज्यते। तदिन्द्रियगते लिङ्गे ह्यर्पणं सूक्ष्ममीरितम्।।” (Ibid., kri. pā., 5.28-31) — “Samarpaṇa (offering) is twofold as Sthūla (gross) and Sūkṣma (subtle). When some object is offered to the Iṣṭaliṅga without making any differentiation as sound, etc., then it is called Sthūla; it is stated as forming a part of worship (arcāṅga). When the objects such as sound, etc., are offered in the form of abstractions, but not in any other form, then it is called Sthūla. Sthūla is said to be a part of worship and Sūkṣma is in the form of experience. At the time of experiencing the objects, the offering of sound, etc., should be separately made; that offering is Sūkṣma. It should be at all times. When an object which is enjoyed through a particular sense is offered to the Liṅga in the respective sense, then it is called Sūkṣma”. This Sūkṣma-samarpaṇa is very well described in Kā. Ā. in connection with the six Sthalas, Bhaktasthala, etc.: १. “भक्तस्थले क्रियाशक्तियुते वै नासिकाङ्गके। आचारलिङ्गसंज्ञेऽस्मिन् सद्योजातमुखात्मके।। गन्धप्रसादं सद्भक्त्या चित्तहस्तेन चार्पयेत्।।” २. “माहेश्वरस्थले ज्ञानशक्तिके रसनाङ्गके गुरुलिङ्गाभिधे वामदेववक्त्रे विशेषतः। बुद्धिहस्तेन तु रुचिं निष्ठाभक्त्या समर्पयेत्।।” ३. “स्थले प्रसादसंज्ञेऽस्मिन् इच्छाशक्तिसमन्विते। दृग्ङ्गकेऽधोरमुखे शिवलिङ्गाभिधे पुनः।। भक्त्याऽवधानया रूपमहंकारेण चार्पयेत्।।” ४. “प्राणलिङ्गस्थले त्वादिशक्तियुते त्वगङ्गके। चरलिङ्गाभिधे तत्पुरुषवक्त्रे दृढव्रतः। भक्त्याऽनुभवया मनोहस्तेन स्पर्शमर्पयेत्।।” ५. “शरणस्थले तु परया शक्त्या युक्ते श्रवोऽङ्गके। प्रसादलिङ्गे त्वीशानमुखे शब्दप्रसादकम्।। आनन्दभक्त्या सुज्ञानहस्तेनैव समर्पयेत्।।” ६. “ऐक्यस्थले तु चिच्छक्तियुते वै मानसाङ्गके। महालिङ्गे परशिवमुखे सङ्कल्पमर्पयेत्।। सद्भावाभिख्यहस्तेन भक्त्या समरसाख्यया।।” (Kā. Ā., kri.pā., (1) 7.60, (2) 7.61, (3) 7.62, (4) 7.63, (5) 7.64 and (6) 7.65) — 1. “In the Bhaktasthala, the Prasāda in the form of ‘gandha’ (smell) should be offered with the hand in the form of ‘citta’ (mind) through Sadbhakti (Śraddhābhakti) to the Ācāraliṅga of the nature of Sadyojāta face (of Śiva) in the nose which is associated with Kriyāśakti”. 2. “In the Māheśvarasthala, the Prasāda in the form of ‘ruci’ (rasa = taste) should be offered with the hand in the form of ‘buddhi’ (intellect) through Niṣṭhābhakti to the Guruliṅga of the nature of Vāmadeva face in the tongue which is associated with Jñānaśakti”. 3. “In the Prasādīsthala, the Prasāda in the form of ‘rūpa’ (form) should be

offered with the hand in the form of ‘aham’ (I-notion) through Avadhānabhakti to the Śivaliṅga of the nature of Aghora face in the eye which is associated with Icchāśakti”. 4. “In the Prāṇaliṅgīsthala, the Prasāda in the form of ‘sparśa’ (touch) should be offered with the hand in the form of ‘manas’ (mind) through Anubhavabhakti to the Caraliṅga of the nature of Tatpuruṣa face in the skin which is associated with Ādiśakti.” 5. “In the Śaraṇasthala, the Prasāda in the form of ‘śabda’ (sound) should be offered with the hand in the form of ‘sujñāna’ through Ānandabhakti to the Prasādaliṅga of the nature of Īśāna face in the ear which is associated with Parāśakti.” 6. “In the Aikya-sthala, the Prasāda in the form of ‘saṅkalpa’ (determination) should be offered with the hand in the form of ‘sadbhāva’ through Samarasabhakti to the Mahāliṅga of the nature of Paraśiva face in the ‘Mānasa’ which is associated with Cicchakti”. (Vide also Cannabasavaṅṅanavara Vacanagaḷu — Kannaḍa, K.U.D, Vacana no.s 247, 498, 681, 944, 1243, 1417).

व्याख्या— अथ गुरुप्रसादविमुखानां मुक्तिर्नास्तीति सर्वसंमतत्वेनापरिमिततेजसः शिवस्य “ईशानः सर्वविद्यानाम्” इति श्रुतेः सकलविद्याधीश्वरत्वात्, तत्रैव “मे अस्तु सदाशिवोम्” इति तारकब्रह्मरूपप्रणवाभेदेन श्रूयमाणत्वाच्च सकललोकगुरुत्वात् तत्प्रसादोऽवश्यं ग्राह्य इत्याह —

Then since it is accepted by all that there is no liberation for those who are averse to Guru’s Prasāda, since Śiva of immeasurable splendour is the overlord of all lores as told in the Śruti statement “Īśānaḥ sarvavidyānām”, (i.e., the Lord of all lores), since in that very Śruti statement the saying “me astu sadāśivom” speaks of him (Śiva) as not different from Praṇava (Omkāra) in the form of Tārakabrahman and since he is the Guru of all beings, it is said that his Prasāda should be necessarily partaken —

गुरुत्वात् सर्वभूतानां शम्भोरमिततेजसः ।

तस्मै निवेदितं सर्वं स्वीकार्यं तत्परायणैः ।।७२।।

Since Śambhu of immeasurable splendour is the Guru of all beings, all that is dedicated to him should be partaken by those who are devoted to him. (72)

व्याख्या— स्पष्टम् ॥७२॥ It is clear. (72)

Notes: “ईशानः सर्वविद्यानां, इत्यादि” — the full Mantra is : “ईशानः सर्वविद्यानाम् ईश्वरः सर्वभूतानां, ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदाशिवोम् ॥” (Tai. Ā., 7.47); it may be noted here that the statement “मे अस्तु सदाशिवोम्” occurs at the end of this Mantra. “ईशानो भूतभव्यस्य” — says Kāṭha U. (4.13) and Bhag.G. Says — “ईश्वरः सर्वभूतानाम्” (18.61). Śve. U. says: “ततः परं ब्रह्म परं बृहन्तं यथा निकायं सर्वभूतेषु गुह्यम्। विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति ॥” (3.7) — “Beyond that is the Supreme Brahman, which is complete in every respect, which is residing in all beings (from Brahman to reed) as not different from them (like fire in the iron ball) and which is the singular cover of the entire universe. Knowing that Lord the beings become immortal.” “स्वीकार्यं तत्परायणैः” — this will be explained in the next stanza.

(व्या०) तर्ह्यस्य शिवलिङ्गप्रसादस्य कोऽधिकारीत्यत्राह —

If it is asked as to who is the eligible person to partake this Prasāda of the Śivaliṅga, the answer is given here —

ये लिङ्गधारिणो लोके ये शिवैकपरायणाः ।

तेषां तु शिवनिर्माल्यमुचितं नान्यजन्तुषु ॥७३॥

It is for those who are wearing the Liṅga and who are devoted to Śiva only that the Prasāda (nirmālya) of Śiva is fit to be used, but not for all beings. (73)

व्याख्या— स्पष्टम् ॥७३॥ It is clear. (73)

व्याख्या— तर्हि शिवप्रसादान्नभोजनस्य किं फलमित्यत्राह —

If it is asked as to what is the use of partaking the food in the form of the Prasāda of Śiva, the answer is given here —

अन्नजाते तु भक्तेन भुज्यमाने शिवार्पिते ।

सिक्थे सिक्थेऽश्वमेधस्य यत्फलं तदवाप्यते ॥७४॥

When each of the fully baked grain of food offered to Śiva is eaten by the devotee, that reward which comes through the Aśvamedha sacrifice accrues to him. (74)

व्याख्या— परिपक्वतण्डुलव्यक्तिः सिक्थशब्देनोच्यते । शिष्टं स्पष्टम् ॥७४॥

By the word ‘siktha’, rice grain that is fully baked is meant. The rest is clear. (74)

Notes: The partaking of the Prasāda of Śiva is prescribed in this Mantra: “त्वादत्तेभी रुद्र शंतमेभिः शतं हिमा अशीय भेषजेभिः। व्यस्मद्दूषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषूचीः ॥” (Rv. 2.33.2) — “O Rudra ! I would attain a hundred winters (years) by those that are granted by you and that are salutary medicines (for the disease of transmigration). Please drive away hatred, distress and diseases from us in all directions.” An interpretation of the Mantra is given in the dialogue between Vyāsa and Jaimini : “ऋक्सूत्रस्यास्य गूढार्थं कथयाम्यहमादरात्। हे रुद्र त्वा त्वयाशीय्य भक्त्यादत्तेभिरादरात् ॥ दत्तैः प्रसादितैश्शान्तमेभिस्सुखतमैस्तथा ॥ व्यासंसारखरोगस्य भेषजेभिस्तदौषदैः। संसारस्य विरोधित्वात्त्रोक्तैस्संसारभेषजैः ॥ इत्थंभूतैस्तत्प्रसादैरतिशुद्धैश्शतं हिमाः। शतं समा अनितरमनन्यं स्वीयमुन्नतम् ॥ वीरशैवं भक्तजनं चाशीय्य स्वात्मना सह। योऽयं यदग्नियादस्मद्दूषोऽहंकृतिवर्जितः। व्यंहो विगतपापौघोऽप्यमीवा भक्तिसंयुतः। अविषूचिस्सुमेधावी भवेत्तद्वत्कृपानिधे ॥” (quoted in the Kannaḍa commentary of N.R. Karibasavashastrin) — “I shall with great regard tell you the hidden meaning of this Mantra of Ṛgveda: O Rudra, with those medicines of the disease of transmigration, which are first attained by you, which are accepted through devotion, which are granted by you, which are said to be medicines of transmigration, because they are opposed to

transmigration, which are the Prasādas of the aforesaid characteristics and which are extremely pure, I would attain hundred winters, i.e., years, with my own excellent Viraśaiva devotees along with me without any egoism, without sins, with devotion and with wisdom.” The greatness of Rudraprasāda is extolled in the Yajurveda also: “रुद्रेणात्तममृतं देवा वै भोक्तुकामा वेदाः कामयन्ते।” (quoted in the Kannada commentary of N.R. Karibasava-shastrin) — “What is partaken by Rudra is nectar. Gods have the desire to eat it and Vedas too desire to do so.”

व्याख्या— अथास्यानाधिकारिणः सूचयति —

Then the author indicates as to who are not eligible to receive this (Prasāda)—

निर्माल्यं निर्मलं शुद्धं शिवेन स्वीकृतं यतः ।

निर्मलैस्तत्परैर्धार्म्यैः प्राकृतजन्तुभिः ॥७५॥

The ‘Prasāda’ is sacred and pure because it is received by Śiva. It should be taken by refined persons who are devoted to Śivaliṅga, but not by others who are unrefined persons. (75)

व्याख्या— शिवलिङ्गदीक्षारहिताः प्राकृताः, तेऽनधिकारिणः, तैर्न धार्म्यमित्यर्थः । शिवदीक्षया निर्मलैः, तत्परैः शिवलिङ्गनिष्ठैर्धार्म्यमित्यर्थः ॥७५॥

‘Prākṛtas’ or unrefined persons are those who have not undergone ‘dikṣā’ which gives them the Iṣṭaliṅga. Those persons are not eligible. They should not take it. It should be taken by those who are refined by Śivadikṣā and who are firmly devoted to the Śivaliṅga. (75)

Notes: It may be noted here that the devotees are not discriminated on the grounds of caste, but done so on the grounds of culture derived from devotional faith, which is symbolised by Śivadikṣā. Those who are purified by such a culture are the refined ones called Bhaktas, while those who have not undergone that culture are called Prākṛtas, unrefined persons.

व्याख्या— तदेव स्फुटयति — The same idea is made clear—

शिवभक्तिविहीनानां जन्तूनां पापकर्मणाम् ।

विशुद्धे शिवनिर्माल्ये नाऽधिकारोऽस्ति कुत्रचित् ॥७६॥

There is no eligibility anywhere to receive the sacred ‘Prasāda’ of Śiva for those beings who are without devotion towards Śiva and who are engaged in sinful activities. (76)

व्याख्या— अयं भावः — व्यापकीभूतशिवस्याष्टतनुपरिकल्पितत्वेन साधारणीभूतदेवतान्तरपूजायां शिवसम्बन्धिपुष्पोदकीभूतचन्द्रगङ्गाभ्यां परिपुष्टस्य धान्यस्याग्निरूपरुद्रजिह्वया परिपच्यमानत्वाद् एतदुभयत्र सर्वप्राणिनामप्यधिकारोऽस्ति, तथाप्यसाधारणशिवलिङ्गपूजायां शिवलिङ्गप्रसादस्वीकारे च शिवदीक्षासम्पन्न एवाधिकारीति सर्वशास्त्रप्रसिद्धम् ॥७६॥

This is the import—Since Śiva who is all pervasive has been conceived as having eight forms and since the grain which is nourished by the moon and the Gaṅgā who happen to be the flower and water in relation to Śiva, gets ripened by the tongue of Rudra in the form of Agni (fire, heat), in the two cases, viz., the worship of other deities who are the generalised forms of Śiva and the partaking of Prasāda of those deities, all the beings have the eligibility. Yet in the case of the worship of the Śivaliṅga (Iṣṭaliṅga) which is the special form of Śiva and in the case of partaking the Prasāda of the Śivaliṅga, he who is endowed with Dikṣā alone has the eligibility. This is well known in the Śāstras. (76)

Notes: Śiva is all-pervasive. He pervades the universe with his eight forms, viz., Pṛthivi (earth), Ap (water), Tejas (light), Vāyu (wind) and Ākāśa (ether) — the five elements plus the three, namely, Sūrya (sun), Candra (moon) and Yajamāna (sacrificer = Ātman). All the deities who are worshipped, have the spark of Śiva in them. All the objects which are produced by

the association of the five elements and which are nourished by the sun and the moon, are indeed the Prasāda of Śiva. Hence, in the worship of all deities who are the generalised forms of Śiva and in partaking the Prasāda of those deities, all the beings in general have the eligibility. But in the workshop of the Śivaliṅga (Iṣṭaliṅga) which is the special form of Śiva and in the case of partaking Prasāda of the Śivaliṅga, only those persons who are of special category due to their Dikṣā, have the eligibility.

व्याख्या— अथ प्रसादमहत्त्वं संसूच्यैतत्स्थलं समापयति सूत्रद्वयेन —

Then the author indicates the greatness of the Prasāda and concludes this Sthala with two stanzas —

शिवलिङ्गप्रसादस्य स्वीकाराद् यत्फलं भवेत् ।
तथा प्रसादस्वीकाराद् गुरुजङ्गमयोरपि ॥७७॥
तस्माद् गुरुं महादेवं शिवयोगिनमेव च ।
पूजयेत् प्रसादान्नं भुञ्जीयात् प्रतिवासरम् ॥७८॥

इति चतुर्विधसारायस्थलम्

Whatever reward one gets by partaking the Prasāda of the Śivaliṅga (Iṣṭaliṅga), the same one gets by partaking the Prasāda of the Guru and the Jaṅgama. Hence, one should worship the Guru, the Liṅga (the Great Lord) and the Jaṅgama (Śivayogin) and eat the food in the form of their Prasāda everyday. (77-78)

व्याख्या— पूजयेत् तनुमनोधनैः पूजयेदित्यर्थः । तत्प्रसादान्नमेव प्रतिवासरं भुञ्जीयात् ॥७७-७८॥

‘One should worship’ (the Guru, the Liṅga and the Jaṅgama) means ‘One should worship them through body, mind and money’. One should everyday eat their Prasāda only. (77-78)

Caturvidhasārāyasthala ends

Notes: The Prasāda of the Guru and the Jaṅgama is as sacred as the Prasāda of the Śivaliṅga (Iṣṭaliṅga). Prasādas of the Guru, the Liṅga and the Jaṅgama are equal because those three are the three forms of Śiva as already noted : “एकमूर्तेस्त्रयो भागा गुरुलिङ्गं च जङ्गमः ।” (Candra J.Ā., kri. pā., 5.15). Like the Pādodaka, the Prasāda of the Guru, the Liṅga and the Jaṅgama should also be taken everyday. When the Guru or the Jaṅgama is not available or when both the Guru and the Jaṅgama are not available, the devotee should follow what is stated regarding the Pādodaka : “द्वयोस्त्रयाणां वाऽलाभे ग्राह्योऽयं पादतीर्थवत् ।” (Candra J. Ā. kri.pā 5.21; see notes under 9.67 above to know about the Pādodaka).

अथ सोपाधि - निरुपाधि - सहजदानस्थलानि — (१३, १४, १५)

व्याख्या— अथ “देहदानात् सत्यसिद्धिरर्थदानाच्च निर्वृतिः । प्राणदानाज्ज्ञानसिद्धिरेवं सर्वं स्थिरं भवेत् ॥” इति योगजागमवचनानुसारेण गुरुलिङ्गजङ्गमोद्देशेन यथाशक्ति दानं कुर्यादित्याह—

Sopādhi - Nirupādhi - Sahajadānasthalas – (13,14,15)

According to the statement of Yogajāgama, viz, “Dehadānāt, etc.” which means that “by offering one’s body, one attains the supreme truth, by offering one’s wealth, one gets supreme bliss and by offering one’s life, one gets knowledge; through donations all accomplishments are possible”, it is prescribed that donation should be given to the Guru, the Liṅga and the Jaṅgama according to one’s ability —

शिवलिङ्गे शिवाचार्ये शिवयोगिनि भक्तिमान् ।
दानं कुर्याद्यथाशक्ति तत्प्रसादयुतः सदा ॥७९॥

A devotee who is endowed with Prasāda, should offer gifts to the Śivaliṅga, the Śivācārya (Guru) and the Śivayogin (Jaṅgama) always according to his ability. (79)

व्याख्या— तद्विषय इति शेषः । शिष्टं स्पष्टम् ॥७९॥

It should be understood that the donation (dāna) should be with reference to them (the three mentioned in the first half). The rest is clear. (79)

Notes: “देहदानात्...” (Yogaja Ā.). ‘Yathāśakti’ — according to one’s ability; honestly according to one’s ability. Candra J.Ā. warns: “वित्तशाठ्यं न कर्तव्यं यदीच्छेत् परमां गतिम्।” (kri. pā., 2.71) — “If one aspires for the highest state, one should never deceive in respect of money”. This is said with reference to making gifts to the Guru, the Liṅga and the Jaṅgama.

व्याख्या— अथ तद्दानस्वरूपं विशदयति —

Then the author elucidates the nature of Dāna —

दानं च त्रिविधं प्रोक्तं सोपाधिनिरुपाधिकम्।

सहजं चेति सर्वेषां सर्वतन्त्रविशारदैः ॥८०॥

Dāna is threefold as Sopādhikadāna, Nirupādhikadāna and Sahajadāna. These are told for all (the devotees) by the experts in all Āgamas. (80)

व्याख्या— दानं च प्राणदेहार्थरूपदानत्रयं सोपाधिकं निरुपाधिकं सहजं चेति त्रिरूपवदिति समस्तागमप्रवीणैः सर्वेषां शिवभक्तानां प्रोक्तमित्यर्थः ॥८०॥

Dāna which is of three types as Prāṇadāna, Dehadāna and Arthadāna, is threefold as Sopādhikadāna, Nirupādhikadāna and Sahajadāna. These are told for all the devotees of Śiva by those who are well-versed in all the Āgamas. (80)

Notes: The three types of Dāna as Prāṇadāna, Dehadāna and Arthadāna, referred to in the Sanskrit commentary, should be understood in relation to what is said in 9.79 and the statement of the Yogajāgama quoted in the preamble to it. Each of these Dānas is again threefold as Sopādhika, Nirupādhika and Sahaja. These are explained here in stanzas 81, 82 and 83 subsequently.

व्याख्या— तत्र सोपधिदानस्थलं निरूपयति —

Then the author explains Sopādhidānasthala —

फलाभिसान्धिसंयुक्तं दानं यद्विहितं भवेत्।

तत् सोपाधिकमाख्यातं मुमुक्षुभिरनादृतम् ॥८१॥

That Dāna which is made with the purpose of getting a reward, is said to be Sopādhikadāna. It is not undertaken by those who aspire for liberation. (81)

व्याख्या— तुच्छफलाभिलाषसंयुक्तमत एव मुमुक्षुभिरुपेक्षितं यद्दानं विहितं स्यात्, तत्सोपाधिकमित्युक्तमित्यर्थः ॥८१॥

That Dāna which is made as connected with some petty reward and which is, therefore, disregarded by those who aspire for liberation, is said to be Sopādhikadāna. (81)

Notes: That Dāna which is offered with a view to getting some reward in the end, is Sopādhikadāna. This can be otherwise called as ‘Sakāmadāna’. Giving up the body fighting in the battleground with the desire for ‘Svarga’, offering one’s life into Gaṅgā, etc, with a desire to attain ‘Kailāsa’ and spending a lot of money in sacrifices with a desire to enjoy the pleasures of ‘Svarga’ – these three forms of Dehadāna, Prāṇadāna and Arthadāna constitute Sopādhikadāna. Although these indicate great amount of courage and spirit of renunciation, these are not conducive to Mukti, which consists in the total cessation of transmigration. Hence those who are engaged in Sakāmakarma (dāna) of any type, are considered as short-sighted persons: “यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः। वेदवादरताः पार्थ नान्यदस्तीतिवादिनः॥ कामात्मानः स्वर्गपरा जन्म-कर्मफलप्रदाम्। क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति॥ भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम्। व्यवसायात्मिका बुद्धिः समधौ न विधीयते॥” (Bhag. G., 2. 42-44) — “Those persons who keep trust in the statements of Veda, who argue that there is nothing beyond (what is taught by) them, who are full of desires, who keep ‘Svarga’(heaven) as their *summum bonum* and who speak in favour of getting enjoyment and wealth with a language which is flowery (pleasing), which

promises the fruits of deeds consequent on birth and which mentions the abundance of special rites, are, indeed, dull-witted. In the case of those who are deeply interested in enjoyments and wealth and whose minds are carried away by that interest (prasakti), they cannot have a determined mind in meditation. Since they do not have such a mind, they do everything including the worship of gods only with the aim of fulfilling a desire". "प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते" ('Even a dull man does not proceed to do anything without a purpose in mind')— this is the policy of such a situation as "पुनरपि जननं पुनरपि मरणम्, पुनरपि जननी जठरे शयनम्।" (Bhaj.8) — "Again the birth and again the death; again the sleeping in the mother's womb". Hence, those who aspire for liberation, do not have interest in Sopādhikadāna.

व्याख्या— अथ निरुपाधिदानस्थलं लक्षयति—

Then the author defines Nirupādhidānasthala —

फलाभिसन्धिनिर्मुक्तमीश्वरार्पितकाङ्क्षितम् ।

निरुपाधिकमाख्यातं दानं दानविशारदैः ॥८२॥

That Dāna which is free from any association with a desire for reward and which is made with the idea of dedicating to the Lord (Śiva), is said to be 'Nirupādhikadāna' by those who are experts in Dāna. (82)

व्याख्या— तुच्छफलेच्छारहितमीश्वरार्पणाभिवाञ्छया विहितं यद्दानं तद् दानतत्त्वस्वरूपज्ञैर्निरुपाधिकदानमित्याख्यातमित्यर्थः ॥८२॥

That Dāna which is without the desire for any petty reward and which is made with the desire of dedicating it to the Lord (Śiva), is said to be 'Nirupādhikadāna' by those who are aware of the nature of the principle of Dāna. (82)

Notes: 'Nirupādhikadāna' is otherwise known as 'Niṣkāmadāna'. Bhag. G. teaches this in terms of 'Niṣkāmakarma': "कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥" (2.47) — "Your right lies in doing your duty, but not in the rewards. Do not have the motive of reward in doing your duty. Let there no

inclination towards inaction". Whatever duty we may perform, whether it is 'Dhyāna' or 'Pūjā', doing and completing it are within our right. He who is desirous of liberation, performs his duty without any desire for a reward. He attains liberation because such a duty leads him to it. He should always do his duty with a pure heart in a sense of dedication to the Lord. S.S. goes a step further and states about another kind of Dāna called 'Sahajadāna' in which the 'tripuṭī' of the giver, the recipient and the object given (dātṛ, ādātṛ and deya) are lost sight of. See the nature of that Dāna in the next stanza.

व्याख्या— सहजदानस्थलं निरूपयति —

The author speaks of Sahajadānasthala —

आदातृदातृदेयानां शिवभावं विचिन्तयन् ।

आत्मनोऽकर्तृभावं च यद्दत्तं सहजं भवेत् ॥८३॥

That Dāna which is given with the notion that the recipient, the giver and the object given are Śiva and with the idea that one's self is not the doer, is Sahajadāna. (83)

व्याख्या— परिग्रहीतृप्रदातृदेयानां शिवत्वं चिन्तयन्, आत्मनः स्वस्याकर्तृत्वं भावयन् यद्दानं दत्तं, तत् सहजदानं स्यादित्यर्थः ॥ "भोक्ता भोज्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेकम्" इति श्वेताश्वतरश्रुत्योपक्रमगतपिण्डस्थलरहस्यमत्रोपसंहाररूपसहजदानस्थलेऽपि बोध्यम् ॥८३॥

That Dāna which is given thinking that the recipient, the giver and the object given are Śiva and assuming that one's self is not the giver, is Sahajadāna. The secret of the starting stage in the form of Piṇḍasthala in accordance with the Śvetāśvatara statement, viz, "Bhoktā bhojyam, etc" meaning "with the conception of the enjoyer, the object of enjoyment and the impeller, all that is told about Brahman is that it is threefold", is to be understood also in the Sahajadānasthala which happens to be concluding stage (of Bhaktasthala). (83)

Notes: The stand of ‘Sahajadānin’ is that he is not the giver and that the giver who is himself, the recipient and the object given are Śiva. It is that Dāna in which the ‘tripuṭī’ of the ‘dātṛ’, ādātṛ and ‘deya’ does not exist. Everything belongs to Śiva— “ईशावास्यमिदं सर्वम्” (Īśa. U., 1); everything is Śiva— “सर्वं खल्विदं ब्रह्म” (Chand. U., 3.14.1). When there is such a notion of ‘oneness’, who gives to whom and what? The action of “Dāna” becomes so natural as the right hand giving its own object to the left hand or the vice versa. The lofty conception is here in the form of “dātā bhoktā deyaṃ ca svayaṃ Śivaḥ”. The notion of oneness exhibited here is like the notion of ‘who should know whom and what’ in a state where the ‘tripuṭī’ of the knower, the known, and the knowledge is completely absent. The Śve. U. says that the ‘tripuṭī’ of the Bhoktṛ, Bhojya and Preritṛ is Brahman— “भोक्ता भोज्यं, इत्यादि” (1.12).

व्याख्या— एषु किं श्रेष्ठमित्यत्राह—

Which of these is the best? The answer is given here—

सहजं दानमुत्कृष्टं सर्वदानोत्तमोत्तमम् ।

शिवज्ञानप्रदं पुंसां जन्मरोगनिवर्तकम् ॥८४॥

Sahajadāna is excellent. It is the best among the best of all Dānas. It brings to all men the knowledge of Śiva which in return removes their disease in the form of transmigration. (84)

व्याख्या— सहजं दानं सर्वदानोत्तमानामुत्तममिति, उत्कृष्टं श्रेष्ठमित्यर्थः । कथमित्यत्र पुंसां जननमरणलक्षणमहारोगनिवारकीभूतशिवतादात्म्यज्ञानप्रदमित्यर्थः ॥८४॥

‘Sahajadāna’ is the best among the best Dānas; it is excellent in the sense that it is superior (to every Dāna). How is that? It is said that it gives the knowledge of identity of one’s self with Śiva, which happens to be the cure of the great disease of the nature of birth and death. (84)

Notes: Through the lofty feeling that the giver, the recipient and the object given are Śiva (“दाता भोक्ता देयं च स्वयं शिवः”), the devotee gets a firm knowledge of Śiva as his Self. He discovers and visualises Śiva both within and without. It is this realisation that acts as the medicine for the great disease in the form of transmigration. Thus through Sahajadāna, the devotee realises Śiva in his Self.

व्याख्या— ननु गुरुलिङ्गजङ्गमोदेशेनैवंभावनया दत्तमेव सहजं वेत्यत्राह—

If it is asked as to whether that Dāna alone which is given to the Guru, the Liṅga and Jaṅgama, is Sahaja, the answer is given here—

शिवाय शिवभक्ताय दीयते यदि किञ्चन ।

भक्त्या तदपि विख्यातं सहजं दानमुत्तमम् ॥८५॥

If even a little is given with devotion to Śiva and to any devotee of Śiva, even that is well known as the best Sahajadāna. (85)

व्याख्या— शिवाय इष्टलिङ्गातिरिक्तस्थावरलिङ्गरूपिणे शिवाय दत्तं क्षेत्रादिदानम्, विरक्तमूर्तिव्यतिरिक्तशिवभक्तेभ्यश्च दत्तमपि सहजं दानमित्यर्थः ॥८५॥

‘To Śiva’ means ‘to Śiva in the form of Sthāvaraliṅga (Liṅga installed in temples) which is other than the Iṣṭaliṅga’. The donation of field, etc., to that form of Śiva and that given to the devotees of Śiva other than the viraktas, i.e., those who have renounced worldly attachments, are also Sahajadāna. (85)

Notes: Even a little ‘Dāna’ that is made to Śiva or the devotees of Śiva with devotion, is regarded as Sahajadāna. The best form of Dāna is ‘self-surrender’ (ātmārpaṇa) to Śiva. This is Sahajadāna par excellence. It is ‘samaṣṭidāna’ of the body, mind

and money which is looked upon as Śiva. Through this 'ātmārpaṇa' or 'sarvārpaṇa' the devotee looks upon his Self as Śiva, who it truly is. This is the truth which is taught in the following Upaniṣadic statement which occurs in Kaṭha U. (2.23) and Muṇḍ. U. (3.2.3): "नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन। यमेवैष वुणुते तेन लभ्यस्तस्यैष अत्मा विवृणुते तन्नू स्वाम्"— "This Ātman is not realised through discourses, nor through intelligence nor through wide scholarship. Whomsoever it chooses, it is realised by him only; Ātman reveals itself to him."

व्याख्या— अथ तद्दानफलमाह—

Then the author speaks of the reward of that Dāna—

दानात् स्वर्णसहस्रस्य सत्पात्रे यत्फलं भवेत्।
एकपुष्पप्रदानेन शिवे तत्फलमिष्यते ॥८६॥

Whatever reward that accrues by making a donation of a thousand golden coins to a deserving person, the same reward accrues by offering a single flower to Śiva. (86)

व्याख्या— स्पष्टम् ॥८६॥ It is clear. (86)

व्याख्या— तत्कथमित्यत्राह – "ईशानः सर्वविद्यानाम्" इति श्रुतेः सकलविद्यानिधित्वाज्जगद्गुरुत्वेन सत्पात्रतमत्वादित्यभिप्रायेणाह—

How is that? An answer to this is given to the effect that it is so because Śiva is the worthiest recipient by virtue of his being the Guru of the universe (Jagadguru) as he is the treasure of all lores according to the Śruti statement "Īśānaḥ sarvavidyānām", which means that 'he is the lord of all lores'—

शिव एव परं पात्रं सर्वविद्यानिधिर्गुरुः।
तस्मै दत्तं तु यत्किञ्चित्तदनन्तफलं भवेत् ॥८७॥

Śiva who is the treasure of all lores and who is the Guru, is the worthiest recipient. Whatever little that is given to him would be of infinite reward. (87)

व्याख्या— अयमप्येकोऽर्थः— शिव एव परं पात्रं तथा सर्वविद्या-निधिर्गुरुश्च परं पात्रम्। तस्मै शिवाय गुरवे च दत्तमनन्तफलमिति ॥८७॥

This is another meaning — Śiva is the worthiest recipient. Besides the Guru is the worthiest recipient as he is the treasure of all lores. What is given to him, i.e., to Śiva, to the Guru, would be of infinite reward. (87)

Notes: "ईशानः सर्वविद्यानाम्" (Tai. Ā., 7.47)

व्याख्या— एवं शिवयोगिनेऽपि दत्तमपीत्याह—

Similarly it is said that what is given to the Śivayogin is also such—

शिवयोगी शिवः साक्षाच्छिवज्ञानमहोदधिः।
यत्किञ्चिद्दीयते तस्मै तद्दानं पारमार्थिकम् ॥८८॥

The Śivayogin, who is the ocean of the knowledge of Śiva, is actually Śiva himself. Whatever 'Dāna' that is given to him, is of the highest reward. (88)

(व्या०) पारमार्थिकम् अपरिमितफलदं सहजदानमित्यर्थः ॥८८॥

'Pāramārthikam' (the best one) means that 'it is the Sahajadāna which brings limitless reward.' (88)

Notes: Śiva is the lord of all lores and the Śivayogin is the ocean of Śaiva knowledge. Thus the Śivayogin is Śiva himself.

व्याख्या— अथ शिवयोगीश्वरमहत्त्वमेव विशेषयति—

Then the author brings out the greatness of the Śivayogin—

शिवयोगी महापात्रं सर्वेषां दानकर्मणि।
तस्मान्नास्ति परं किञ्चित्पात्रं शास्त्रविचारतः ॥८९॥

The Śivayogin is highly worthy recipient among the recipients in the context of the act of Dāna. Hence, there is no one superior to him in being a worthy recipient. This is what the Śāstras say. (89)

व्याख्या— दानकर्मणि दानकर्मविषये सर्वेषां सत्पत्राणां शिवयोगी महापात्रम्, तस्मात्परं श्रेष्ठं पात्रं शास्त्रविचारतः किञ्चिदपि नास्तीत्यर्थः ॥८९॥

In the case of doing Dāna, i.e., in respect of the action of doing Dāna, the Śivayogin is the worthiest recipient among all the worthy recipients. Hence, in the opinion of Śāstras no one is worthier than him.

Notes: The Śivayogin is the worthiest among the worthy recipients of Dāna, because he is engaged in doing good to the people and Śiva is in favour of doing good to the Śivayogin: “चरो लोकहितार्थी स्यादहं चरहिते रतः।” (Candra J.Ā., 4.35).

व्याख्या— अथ तद्दानफलमाह—

Then the author speaks of the reward of doing Dāna to him (Jaṅgama)—

भिक्षामात्रप्रदानेन शान्ताय शिवयोगिने ।

यत्फलं लभ्यते नैतद् यज्ञकोटिशतैरपि ॥९०॥

What reward one gets by offering a mouthful of food to the Śivayogin who is tranquil, it is not got even by performing thousands of crores of sacrifices. (90)

व्याख्या— भिक्षामात्रं कवलमात्रमित्यर्थः । शिष्टं स्पष्टम् ॥९०॥

‘Bikṣāmātra’ (a little alms) means ‘a mouthful of food.’ The rest is clear. (90)

व्याख्या— तत्कथमित्यात्राह—

How is that? The answer is given here—

शिवयोगिनि संतृप्ते तृप्तो भवति शङ्करः ।

तत्तृप्त्या तन्मयं विश्वं तृप्तिमेति चराचरम् ॥९१॥

When the Śivayogin is satisfied, Śiva is satisfied. Through the satisfaction of Śiva, the entire world of the movable and the immovable, which is pervaded by him, becomes satisfied. (91)

व्याख्या— “ब्रह्मविद् ब्रह्मैव भवति” इति श्रुतेः शिवयोगिनः साक्षाच्छिवस्वरूपत्वात् तत्तृप्त्या शिवस्तृप्तो भवति, तत्तृप्त्या “सर्वो वै रुद्रः” इति श्रुतेस्तन्मयं विश्वं तृप्तिमेतीत्यर्थः ॥९१॥

According to the Śruti statement, viz., “Brahmavid brahmaiva bhavati”, which means that ‘the knower of Brahman becomes Brahman himself’, the Śivayogin is actually of the nature of Śiva. Hence through his satisfaction, Śiva becomes satisfied. Then according to another Śruti statement, viz., “Sarvo vai rudraḥ”, which means that ‘all this is Rudra’, through Śiva’s satisfaction the world which is one with him, becomes satisfied. (91)

Notes: “ब्रह्मविद् ब्रह्मैव भवति”— This Śruti statement is not traceable to any Upaniṣad, is found in Muṇḍ. U. in this form: “ब्रह्म वेद ब्रह्मैव भवति” (3.2.9). Tai. U. (2.1) says: “ब्रह्मविदाप्नोति परम्” (the knower of Brahman attains the Supreme, i.e., Brahman). Attaining Brahman is not different from becoming Brahman. It consists in the realisation that one’s Self is Brahman (जीवो ब्रह्मैव). On this ground the Śivayogin is Śiva himself. Hence the satisfaction of the Śivayogin is in turn the satisfaction of Śiva. Through Śiva’s satisfaction, the entire world is satisfied because all this world is Rudra (Śiva)— “सर्वो वै रुद्रः” (Ma. Nā. U., 13.2). This idea is found in “सर्वं खल्विदं ब्रह्म” (Chānd. U., 3.14.1). Hence the reward of Dāna made to a Śivayogin excels the reward acquired through the performance of thousands of crores of sacrifices.

व्याख्या— तस्मात् सर्वप्रयत्नेन शिवयोगिन एव तृप्तिं कुर्यादित्यह—

Hence, it is said here that the Śivayogin should be made satisfied through all efforts—

तस्मात् सर्वप्रयत्नेन येन केनापि कर्मणा ।
तृप्तिं कुर्यात् सदाकालमन्नाद्यैः शिवयोगिनः ॥९२॥

Hence with all efforts and by any kind of action, the devotee should always satisfy the Śivayogin with food, etc. (92)

व्याख्या— सर्वप्रयत्नेन यया कयाचित्क्रियया सदाकालमन्नपानादिना शिवयोगिनस्तृप्तिं कुर्यादित्यर्थः ॥९२॥

With all efforts and by one or the other action, the devotee should always satisfy the Śivayogin with food, water, etc. (92)

व्याख्या— अथैवंरूपसत्पात्रेषु सहजदानसम्पन्नः साक्षाच्छिव एवेत्याह—

Then it is said that he who is efficient in Sahajadāna to the worthy recipients of the aforesaid nature, is Śiva himself—

निरुपाधिकचिद्रूपपरानन्दात्मवस्तुनि ।
समाप्तं सकलं यस्य स दानी शङ्करः स्वयम् ॥९३॥

That giver (Sahajadānin), everything of whom has been surrendered to the Supreme which is characterised by adjunctless intelligence and highest bliss, is, indeed, Śiva himself. (93)

व्याख्या— सम्पूर्णसच्चिदानन्दलक्षणगुरुलिङ्गजङ्गमात्मनि परमशिवे यस्य शिवभक्तस्य शरीरार्थप्राणरूपं सकलं वस्तु समाप्तं समर्पितं भवेत्, स सहजदानी स्वयमेव शिव इत्यर्थः ॥९३॥

That Sahajadānin, everything of whom such as the body, wealth and life, has been surrendered to Paraśiva Brahman who is of the nature of Guru, Liṅga and Jaṅgama and who is of the nature of complete existence, intelligence and bliss, is himself Śiva. (93)

Notes: The highest form of Sahajadāna is 'ātma-samarpaṇa' (sarvasamarpaṇa). See notes under 9.85 above.

व्याख्या— अथैवमुक्ताखिलाचारसम्पन्नः सहजदानी शिवभक्त एव माहेश्वरतामुपैतीति वृत्तेनाह—

It is said by a stanza in Vṛtta metre that the devotee of Śiva who is a Sahajadānin endowed with all the aforesaid practices, would attain to the status of the Māheśvara—

उक्ताखिलाचारपरायणोऽसौ सदा वितन्वन् सहजं तु दानम् ।
ब्रह्मादिसम्पत्सु विरक्तचित्तो भक्तो हि माहेश्वरतामुपैति ॥९४॥

इति श्रीमत्त्वट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते
श्रीसिद्धान्तशिखामणौ भक्तस्थले भक्तमार्गक्रियादिप्रसङ्गे
नाम नवमपरिच्छेदः समाप्तः ॥९१॥

The devotee who is absorbed in all the aforesaid practices doing always the Sahajadāna and whose mind is averse to the wealth of Brahman, etc., would attain to the status of a Māheśvara. (94)

*Here ends the ninth chapter dealing with
Bhaktamārgakriyāsthala, etc., coming under Bhaktasthala
in the Śrīsidhāntāśikhāmaṇi written by Śivayogin
who is endowed with the experience of Brahman realised
through the path of Śaṭsthala. (9)*

व्याख्या— अक्षरार्थस्य स्पष्टत्वाद् भावार्थो लिख्यते—देहद्रव्यक्षेत्राणि गुरुलिङ्गजङ्गमेषु समर्प्य श्रीगुरुकरकमले समुत्पत्य जङ्गमदेवतीर्थप्रसादेनैव शरीरं

धृत्वा महलिङ्गैक्यापेक्षी शिवभक्तो माहेश्वरीयसदाचारवान् सन् माहेश्वर इति प्रसिद्धो भवेत् ॥९४॥

इति दानत्रयस्थलम्

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणि-
व्याख्यायां नवमः परिच्छेदः समाप्तः ॥९॥

Since the meaning of the words is clear, the import is here written— Having offered the body, material and fields to the Guru, the Liṅga and the Jaṅgama, having taken (spiritual)birth in the hand-lotus of the Guru and having nourished his body with the Pādodaka and the Prasāda of the Jaṅgama and the Liṅga (Deva), the devotee of Śiva who aspires for union with the Mahāliṅga, should become known as Māheśvara by following the practices of the Māheśvarasthala. (94)

Three Dānasthalas end.

Here ends the ninth chapter in the commentary on Śrīsidhantaśikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṅṭadārya who is foremost among the scholars in Grammar, Mīmāṃsā and Nyāya. (9)



दशमः परिच्छेदः

माहेश्वरस्य नवविधस्थलप्रसङ्गः

व्याख्या— अथ भक्तस्थलनिरूपणानन्तरमगस्त्यः श्रीरेणुकं परि-
पृच्छति —

Then after the exposition of the Bhaktasthala, Agastya
asks Śrī Reṇuka—

अगस्त्य उवाच—

भक्तस्थलं समाख्यातं भवता गणनायक।

केन वा धर्मभेदेन भक्तो माहेश्वरो भवेत् ॥१॥

Agastya asked—

O Lord of Gaṇas (devotees of Śiva), Bhaktasthala is
expounded by you. By what special practices the Bhakta
would become Māheśvara. (1)

व्याख्या— भक्तः शिवभक्तः केन धर्मभेदेन आचारभेदेनेत्यर्थः,
माहेश्वरः स्यादिति प्रश्नार्थः ॥१॥

‘Bhakta’ means the Śivabhakta. By what special duties,
i.e., by what special practices the Bhakta would become
Māheśvara? (1)

रेणुक उवाच—

केवले सहजे दाने निष्णातः शिवतत्परः।

ब्रह्मादिस्थानविमुखो भक्तो माहेश्वरः स्मृतः ॥२॥

Reṇuka said—

The Bhakta who is adept in Sahajadāna itself, who is devoted to Śiva and who is averse to the positions of Brahman, etc., is regarded as Māheśvara. (2)

Notes : Sahajadāna is a mark of intense renunciation (paramavairāgya). The devotee who is adept in Sahajadāna is the one who perceives Śiva in everything. Whatever he does is the worship of Śiva. The attitude of the Māheśvara can be best represented by what Śaṅkara says as “यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्” (Śivamānasapūjāstotra,4). Hence he is ‘śivatatpara’ in the highest sense of the term.

व्याख्या— तदेव स्फुटयति —

The same idea is made clear —

भक्तेर्यदा समुत्कर्षो भवेद्वैराग्यगौरवात्।

तदा माहेश्वरः प्रोक्तो भक्तः स्थिरविवेकवान्॥३॥

When there is the enhancement of devotion due to the depth of renunciation, then the devotee with firm discrimination is called the Māheśvara. (3)

व्याख्या— भक्तेः शिवभक्तेः समुत्कर्षः समुचितोत्कर्षः वैराग्य-गौरवाद् वैराग्यमहत्त्वाद् यदा यस्मिन् काले भवेत्, तदा तस्मिन् काले स्थिरविवेकवान् स्थिरीभूतनित्यानित्यवस्तुविवेकवान् शिवभक्तो माहेश्वर इति प्रोक्त इत्यर्थः॥३॥

‘Of devotion’ means ‘of devotion towards Śiva’. ‘Samutkarṣa’ (enhancement) means ‘proper intensity’. ‘The depth of renunciation’ means ‘the greatness of renunciation’. ‘When’ refers to that time when it (i.e., the intensity of devotion towards Śiva due to the depth of renunciation) occurs. Then, at that time, the devotee of Śiva who is endowed with firm discrimination, i.e., firm

discrimination between what is eternal and what is non-eternal, is called Māheśvara. (3)

Notes : Sūks. Ā. defines Māheśvara as “तच्चित्तममलं यस्य स वै माहेश्वरः स्मृतः”— “He whose mind is pure is regarded as Māheśvara”. The experience derived from the devotional practices in the Bhaktasthala gives full confidence in the efficacy of Liṅgapūjā and enhances the depth of devotion which in turn removes all the doubts and misgivings from the mind and makes it pure. This purity characterises the Māheśvarasthala. Three factors contribute to that; they are — (i) intensity of devotion, (ii) depth of renunciation and (iii) firm discrimination.

व्याख्या— नन्वस्यापि स्थलभेदाः सन्ति किमित्यत्र तद्भेदमुपदिशति —

If it is asked as to whether there are any sub-Sthalas of this (Māheśvarasthala) also, the answer is given by way of teaching its sub-Sthalas —

माहेश्वरस्थलं वक्ष्ये यथोक्तं शम्भुना पुरा।

माहेश्वरप्रशंसादौ लिङ्गनिष्ठा ततः परम्॥४॥

पूर्वाश्रयनिरासश्च तथाद्वैतनिराकृतिः।

आह्वानवर्जनं पश्चादष्टमूर्तिनिराकृतिः॥५॥

सर्वगत्वनिरासश्च शिवत्वं शिवभक्तयोः।

एवं नवविधं प्रोक्तं माहेश्वरमहास्थलम्॥६॥

I shall tell about the (sub-Sthalas of) Māheśvarasthala as told by Śiva long ago: 1. Maheśvaraprasāmsāsthala, 2. Liṅganiṣṭhāsthala, 3. Pūrvāśrayanirasanasthala, 4. Advaitanirasanasthala, 5. Āhvānanirasanasthala, 6. Aṣṭamūrtinirasanasthala 7. Sarvagatvanirasanasthala, 8. Śivajaganmayasthala and 9. Bhaktadehikaliṅgasthala. Thus the great Māheśvarasthala is said to be nine-fold, i.e., of nine sub-Sthalas. (4-6)

व्याख्या— पुरा पूर्वकाले शिवेन यथोक्तं तथा माहेश्वरस्थलभेदं वक्ष्ये शृण्विति शेषः। आदौ माहेश्वरप्रशंसास्थलम्, ततः परं तदनन्तरं लिङ्गनिष्ठास्थलम्, तदनन्तरं पूर्वाश्रयनिरसनस्थलम्, तथा तदनन्तरम् अद्वैत-निरसनस्थलम्, पश्चादाह्वाननिरसनस्थलम्, अनन्तरमष्टमूर्तिनिरसनस्थलम्, अनन्तरं सर्वगत्वनिरासस्थलम्, अनन्तरं शिवजगन्मयस्थलम्, अथ भक्त-देहिकलिङ्गस्थलम्। पुरा शम्भुना यथोक्तं तथा वक्ष्ये इत्यनेनोक्तं वक्ष्यमाणं च सर्वं न स्वकपोलकल्पितमिति सूचितम्। अथाष्टमूर्तिवन्निरसनानन्तर-माह्वाननिरसनं वक्तुमुचितमिति केषाञ्चिदाशयः परास्तः, शिवोक्तक्रम-विरोधादिति, तथापि शिवस्य व्यापकत्वादाह्वानं न सम्भवतीति नोक्तम्, किन्तु स्वेषुलिङ्गे प्रतिपत्तिविरोधात् पुनराह्वानं न सम्भवतीति कथितत्वात् शङ्कावकाशः ॥४-६॥

I shall tell you about the sub-Sthalas of Māheśvara-
sthala as told by Śiva long ago, at very ancient times. Listen
to it. This is to be understood. The first one is Māheśvara-
praśamsāsthala. Then, thereafter, there is Liṅganiṣṭhāsthala.
After that there is Pūrvāśrayanirasanasthala. Then follows
Advaitanirasanasthala. Thereafter Āhvānanirasanasthala
comes. Then there is Aṣṭamūrtinirasanasthala. After that
comes Sarvagatvanirasanasthala. Then comes Śivajagan-
mayasthala and then there is Bhaktadehikaliṅgasthala.
Thus the great Māheśvarasthala is ninefold, i.e., consisting
of nine sub-Sthalas. So it is said. Here through the
statement that ‘I shall tell as told by Śambhu long ago’, it is
indicated that there is nothing concocted in what is told and
in what is to be told. The view of some persons that it is
proper to speak of Āhvānanirasanasthala after Aṣṭamūrti-
nirasanasthala, is rejected, because it would be against the
order set by Śiva. Yet it is not said that ‘āhvāna’ (invocation
or summoning) is not possible because of Śiva’s pervasive-
ness, but it is said that ‘āhvāna’ is not possible because it
goes against the very trust that is associated with the

concept of one’s own Iṣṭaliṅga. Hence, there is no scope
for any doubt. (4-6)

Notes : ‘शिवत्वं शिवभक्तयोः’ — This quarter of the sixth stanza
is taken as containing reference to two sub-Sthalas of the
Māheśvarasthala called Śivajaganmayasthala and Bhakta-
dehikaliṅgasthala. The quarter in question literally means that
both Śiva and Bhakta are Śiva. It is possible to understand how
‘Śivatva of Bhakta’ can lead to the conception of ‘Bhakta-
dehikaliṅgatva’. But it is difficult to understand how ‘Śivatva
of Śiva’ can lead to the conception of ‘Śivajaganmayatva’.
Śrī M. L. Naganna has kept the reading ‘शिवत्वं शिवभक्तयोः’ and
given ‘विश्वरूपत्वमीशितुः’ and ‘भक्तदेहिकलिङ्गं च प्रोक्तं नवविधं मुने’ in brackets.
It is not possible to say whether the two readings in brackets
have any manuscript basis or not because the manuscript
materials used by Śrī M. L. Naganna are not known. In the
edition of Śrī Siddhāntaśikhāmaṇi with Ujjiniśa’s Kannaḍa
commentary in Kannaḍa script (Ed. Śrī G. G. Manjunathan,
Pub. by Kannaḍa Sāhitya Pariṣat Bangalore, 1998), the reading
is ‘शिवत्वं भक्तविश्वयोः’. This seems to be correct reading which
is missing in other editions. This is the reading found in
Śrī Kashinatha Śastrin’s edition in Kannaḍa script with this
change in order of words as ‘शिवत्वं विश्वभक्तयोः’. Both these readings
are apt to give rise to the names of two Sthalas, viz., Śiva-
jaganmayasthala and Bhaktadehikaliṅgasthala.

व्याख्या— अथोद्देशक्रमेण तदवान्तरस्थलानां लक्षणं वक्ष्ये, श्रूय-
तामित्याह —

Then, it is said (by Reṇuka) that he would tell him
about the nature of its sub-ordinate Sthalas in their due
order and that the sage should listen to what is said —

आदितः क्रमशो वक्ष्ये स्थलभेदस्य लक्षणम्।

समाहितेन मनसा श्रूयतां भवता मुने ॥७॥

I shall tell you in due order from the beginning the
definitions of the different Sthalas of Māheśvarasthala. O
Sage, you should listen to them with an attentive mind. (7)

व्याख्या— स्पष्टम् ॥७॥ It is clear. (7)

अथ माहेश्वरप्रशंसास्थलम् — (१६)

व्याख्या— अत्र “विश्वाधिको रुद्रो महर्षिः। हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥” इति श्वेताश्वतरादिश्रुत्यनुसारेण सप्तभिः सूत्रैर्महेश्वरप्रशंसापूर्वकं माहेश्वरस्वरूपं प्रपञ्चेन प्रकाशयति —

Māheśvarapraśamsāsthala —(16)

Here in accordance with the Śvetāśvataraśruti statement, viz., “Viśvādhiko rudro maharṣiḥ, etc.”, which means ‘Rudra, the great sage, is greater than the Universe; he gave birth to Hiranyagarbha before creation; let him associate us with an auspicious intellect’, the author depicts in detail the nature of Māheśvara starting with the praise of Maheśvara in seven stanzas—

विश्वस्मादधिको रुद्रो विश्वानुग्रहकारकः।

इति यस्य स्थिरा बुद्धिः स वै माहेश्वरः स्मृतः॥८॥

He whose mind is firm in its faith that Rudra is greater than everyone and that he is the doer of favour to all, is indeed regarded as the Māheśvara. (8)

व्याख्या— समस्तदेवदानवादिश्वानुग्रहकः रुद्रः “एक एव रुद्रो न द्वितीयोऽवतस्थे” इति श्रुतिप्रसिद्धरुद्रः, विश्वस्मात् “विश्वं नारायणं हरिम्” इति श्रुतिप्रसिद्धनारायणाद् अधिक इति यस्य बुद्धिर्दृढा, स वै माहेश्वर इति स्मृत इत्यर्थः॥८॥

Rudra is the doer of favour to the universe consisting of all gods, demons, etc. Rudra here is the same Rudra who is well known in the Śrutis as “Eka eva rudro” etc., which means “One and only one is Rudra; there is no second to him.” He is ‘viśvādhika’ (greater than the world) in the sense that he

is greater than Nārāyaṇa who is well known as ‘Viśva’ in the Śruti statement “Viśvam nārāyaṇam harim” (the universe is Nārāyaṇa, the Hari). He whose mind is firm in this, is regarded as Māheśvara. (8).

Notes : “विश्वाधिको रुद्रो महर्षिः। इत्यादि” — This begins with “यो देवानां प्रभवश्चोद्भवश्च” (Śve.U., 3.4). “एक एव रुद्रो इत्यादि” (Śve. U. 3.2) — the reading therein is ‘न द्वितीयाय तस्थुः।’ ‘विश्वं नारायणं हरिम्’ (Ma.Nā.U., 13.1). ‘In reply to the question of gods as to who he was, Rudra said — “अहमेकः प्रथममासं वर्तामि भविष्यामि च नान्यः कश्चिन्मतो व्यतिरिक्त इति” (Atha. Śiras. U., 1-2) — “I alone existed before creation, I am existing (now) and I will exist (in future); there is no one other than me.”

व्याख्या— अथ “न तत्समश्चाभ्याधिकश्च दृश्यते” इति श्रुत्यर्थ-मनुसरन् माहेश्वरस्वरूपमाह—

Following the meaning of the Śruti statement, viz., “Na tatsamaścābhyadhikaśca dṛśyate” (none is found as equal to him or greater than him), the author speaks of the nature of the Māheśvara —

ब्रह्माद्यैर्मलिनप्रायैर्निर्मले परमेश्वरे।

साम्योक्तिं यो न सहते स वै माहेश्वराभिधः॥९॥

He who does not tolerate any statement equating the Great Maheśvara, who is pure, with Brahman and others, who are full of impurity, is indeed the one who deserves the name of Māheśvara. (9)

व्याख्या— “ब्रह्मविष्णुरुद्रेन्द्रास्ते सम्प्रसूयन्ते” इति श्रुतेर्ब्रह्मादीनां जननमरणपरिपीडितत्वेन समलत्वात्, “न कारणम्” इति श्रुतेरेतत्कारणी-भूतशिवस्याजातत्वेन निर्मलत्वात्, “कारणं तु ध्येयः सर्वैश्वर्यसम्पन्नः सर्वेश्वरश्च शम्भुराकाशमध्ये” इत्यग्रे श्रूयमाणत्वात् तैः सह साम्योक्तिं यो न सहते, स माहेश्वराख्य इत्यर्थः॥९॥

According to the Śruti statement “Brahmaviṣṇu, etc.”, which means “Brahman, Viṣṇu and Rudra are born, Brahman etc., are endowed with impurity as they are tormented by birth and death. But Śiva who is the cause of all these is unborn and hence, is free from impurity, as the Śruti statement “Na kāraṇam” goes. As the Śruti statement, “Kāraṇam tu dhyeyaḥ, etc.” which means “That kāraṇa (the cause) should be meditated upon; it is endowed with all wealth; it is the Lord of all; it is the Śambhu residing in the sky”, further goes, he who does not tolerate the statement equating it with them (Brahman, etc.), is the Māheśvara. (9)

Notes : “न तत्समश्चाभ्याधिकश्च दृश्यते —” This statement comes as a part of the following Śruti statement: “न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्याधिकश्च दृश्यते । पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ न तस्य कश्चित्पतिरस्ति लोके न चेतिता नैव च तस्य लिङ्गम् । न कारणं करणाधिपाधिपो न चास्य काश्चिज्जनिता न चाधिपः ॥” (Śve. U., 6.8-9) — “Brahman does not have a body which is in the form of an effect (kārya) and inner senses and external senses which are instruments of knowledge (karaṇa); nobody is seen equal to him and superior to him. His Supreme Śakti is heard to be manifold; she is in the form of Jñānaśakti, Balaśakti (Icchāśakti) and Kriyāśakti. He has no one as his lord, no one as his ruler and nothing as his identifying sign. He is the cause of all and the overlord of the presiding deities of (all) instruments of knowledge. No one is his father and no one is his master”. There is no possibility of anybody being equal to Paraśivabrahman. It is impossible to find anybody surpassing him. This is the foundation of Māheśvara’s faith. He can never tolerate any comparison with Paraśivabrahman or any statement of equality with him. “ब्रह्मविष्णुरुद्रेन्द्रास्ते” (Atha. Śikh., 3.4); “न कारणम्”; “कारणं तु ध्येयः” (Atha. Śikh., 3.4).

व्याख्या— अथ “इशानः सर्वविद्यानामीश्वरः सर्वभूतानां ब्रह्माधिपति-
ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदाशिवोम्” इतीशानमन्त्रार्थम्, “ईश्वरः

सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ।
तमेव शरणं गच्छ सर्वभावेन भारत ॥” इति भगवद्गीतार्थं चानुस्मरन्
माहेश्वरस्वरूपं प्रकाशयति —

Then the author reveals the nature of Māheśvara by remembering the meaning of the Isānamantra, viz, “Īśānaḥ sarvavidyānām, etc.”, which means that “He is the master of all lores (Vedas, Āgamas, etc.,) and the lord of all beings; he is the overlord of the creator Brahman and the controller of all this Brahman’s creation; he is the Para-brahman; let him be auspicious to me; he is the Sadāśiva of the nature of Om” and the meaning of the statement of the Bhagavadgītā, viz., “Īśvaraḥ sarvabhūtānām, etc.”, which means that “O Arjuna, the Lord resides in the hearts of all beings and makes all of them to revolve through his Māyāśakti as if they are caught in a machine; O scion of Bharata dynasty, surrender yourself to him with all your dispositions” —

ईश्वरः सर्वभूतानां ब्रह्मादीनां महानिति ।

बुद्धियोगात्तदासक्तो भक्तो माहेश्वरः स्मृतः ॥१०॥

The devotee (Bhakta) who is attached to Śiva with the firm conviction that he is the Great Lord of all the beings such as Brahman, etc., is regarded as the Māheśvara. (10)

व्याख्या— ब्रह्मादीनां चतुर्मखप्रभृतीनां सर्वभूतानां समस्तपशुप्राणि-
नाम् ईश्वरः प्रेरकीभूतपरमेश्वर एक एव महान् श्रेष्ठ इति बुद्धियोगात् तदासक्तः
माहेश्वरासक्तो भक्तः शिवभक्तो माहेश्वर इति स्मृत इत्यर्थः ॥१०॥

‘Brahma, etc.’, means ‘the four-faced creator Brahman, etc.’ ‘All the beings’ means ‘all kinds of beings such as Brahman, etc.’ Of all those beings such as birds and animals, he is the Lord, the Great Overlord, who inspires

all of them; he alone is the Supreme Lord. The devotee, i.e., the devotee of Śiva who is deeply attached to him with such a firm conviction, is regarded as the Māheśvara. (10)

Notes : “ईशानः सर्वविद्यानां इत्यादि” — One of the Pañcabrahma-mantras (Ma.Nā. U., 10.8). “ईश्वरःसर्वभूतानां इत्यादि” (Bhag. G. 18.61). The same idea is contained in the following Śruti statement : “एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेत्ता केवलो निर्गुणश्च ॥” (Śve.U., 6.11) — “He is one without a second, who shines, who resides in all beings, who is all-pervasive, who is the inner soul of all the beings, who is the presiding deity of the fund of Karman of all beings, who is the controller of all beings, who is the witness of all, who is endowed with consciousness, who is all alone and who is without attributes”. All the beings including Brahman, etc., are regarded as ‘Paśus’ while Śiva is their ‘Pati’; Karman, Mala, etc., are the ‘Pāśas’ that bind the ‘Paśus’: “ब्रह्मादिस्तम्बपर्यन्तं पशवः परिकीर्तिताः । शिवः पतिरिति प्रोक्तः पाशः कर्ममलादिकम् ॥ (Sūks.Ā., kri.pā., 5.20). In other words the Paśus are the enjoyers of pleasures and sorrows (Bhoktārah) consequent on their ‘Karma’; the Pāśas are objects of enjoyment (Bhogyāni) and Śiva is the impeller (Preraka). These are the three forms of Brahman (Śiva) — “भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं पोक्तं त्रिविधं ब्रह्ममेतत् ॥” (Śve. U., 1.12). The firm conviction of the Māheśvara is that Śiva is the Lord of the lores and all beings and that everything in this world is Śiva. It is this firm conviction that is fundamental to the Māheśvara. His ‘Niṣṭhābhakti’ is rooted in this conviction.

व्याख्या— अथ शिव एक एव मुक्तिद इति यो जानाति स माहेश्वर इति सूत्रद्वयेन कथयति—

Then the author says in two stanzas that Śiva alone is the giver of liberation and that he who knows it is the Māheśvara —

ब्रह्मादिदेवताजालं मोहितं मायया सदा ।

अशक्तं मुक्तिदाने तु क्षयातिशयसंयुतम् ॥११॥

अनादिमुक्तो भगवानेक एव माहेश्वरः ।

मुक्तिदश्चेति यो वेद स वै माहेश्वरः स्मृतः ॥१२॥

The net-work of gods such as Brahman, etc., which is ever infatuated by Māyāśakti and which is endowed with the states of waning and waxing, is incapable of conferring liberation. (11) He who knows that Maheśvara, who is free from bondage from beginningless times, is alone the giver of liberation, is regarded as the Māheśvara. (12)

व्याख्या— क्षयातिशयसंयुतं जननमरणातिशयेन संयुक्तं ब्रह्म-विष्णवादिदेवतानीकं निरन्तरं मायया परमेश्वरस्वातन्त्र्यापरपर्यायमायाशक्त्या मोहितम् अन्धीकृतं सन्मुक्तिदाने तु परापरमुक्तिप्रदाने अशक्तम् असमर्थम् । अनादिमुक्तो नित्यमुक्तो भगवान् षड्गुणैश्वर्यसम्पन्नो माहेश्वरः “तत्परं ब्रह्म स एकः स एको रुद्रः स ईशानः स भगवान् स माहेश्वरः स महादेवः” इत्यथर्व-शिरःप्रसिद्धपरमेश्वर एक एव मुक्तिदश्चेति परापरमुक्तिप्रद इति यो वेद जानाति स वै माहेश्वर इति स्मृत इत्यर्थः ॥११-१२॥

‘That which is endowed with the states of waning and waxing’ means ‘that which is associated with the excess of birth and death’. This is an adjective of ‘the host of gods such as Brahman, Viṣṇu, etc.’ This host is ever infatuated or blinded by the Māyā, i.e., the Māyāśakti’ which is the corresponding synonym of Parameśvara’s freedom. Such a host is incapable of or unable for extending liberation which is of two kinds as higher and lower. The Bhagavān (Lord) who is endowed with sixfold divine faculties, is the Maheśvara, he is endowed with liberation from beginningless times, i.e., he is ever free from bondage. He is the Supreme Lord (Parameśvara) who is well known as eulogised in the statement of Atharvaśira Upaniṣad, meaning “That Brahman, who is the only one, who is the one and only Rudra, who is the Lord, who is the Bhagavān, etc.”; “He is the Supreme Brahman, who is the Great

Lord and who is the Great God.” Such a Parameśvara is alone the giver of liberation, i.e., the higher and the lower liberation. He who knows this is indeed regarded as the Māheśvara. (11-12)

Notes: Bhagavān – One who is endowed with divine faculties (affluences). ‘Bhaga’ means ‘divine affluence’. The Sanskrit commentator and Ujjiniśa (Kannaḍa commentator) have explained it as ‘षड्गुणैश्वर्यसम्पन्न’, i.e., one endowed with sixfold divine affluences. The sixfold divine affluences (bhaga-s) are lordship (aiśvarya), knowledge (Omniscience-sarvajñatva), glory (yaśas, śrīḥ), renunciation (vairāgya) and Dharma – “ऐश्वर्यस्य समग्रस्य ज्ञानस्य यशसः वैराग्यस्य च धर्मस्य षण्णां भग इतीरितः।।” (quoted in his Kannaḍa Saṁskṛta, Śabdakośa by Cakravarti Śrīnivāsa Gopālācārya, Vol.5, p.2042 pub. Bangalore Press, Bangalore, 2007). ‘भगशशीकाममाहात्म्यवीर्ययत्नार्ककीर्तिषु’ (Amara. 3.183); “तत् परं ब्रह्म इत्यादि” (Atha. Śiras. U., 44). Such Bhagavān Śiva alone is the giver of liberation (muktida). This is supported by the Kai. U., 9 – “स एव सर्वं यद्भूतो यच्च भव्यं सनातनम्। ज्ञात्वा तं मृत्युमत्येति नान्यः पन्था विमुक्तये।।” – “He is all this, all that which was in the past, all that which will be in future and all that which is eternal. Knowing him one transgresses death (transmigration) and there is no way other than this for liberation”. Brahman, Viṣṇu, etc., on the other hand, are themselves caught in the net of transmigration due to the infatuation created by the Māyāśakti of Śiva. Those who are themselves bound cannot remove the bondage of others. Śiva who is ever free from bondage can alone remove the bondage of others. He who knows this and who fixes his devotion in the Maheśvara is the Māheśvara.

व्याख्या— अथ ब्रह्मादिमाहैश्वर्यं तृणवज्जात्वा शिवानन्दतत्परो वीरमाहेश्वर इत्याह सूत्रद्वयेन –

Then the author says in two stanzas that he who thinks the overlordship of Brahman, etc., as similar to a straw of grass and who is engrossed in the bliss of Śiva, is Vīramāheśvara —

क्षयातिशययुक्ता ब्रह्मविष्णवादिसम्पदः।

तृणवन्मन्यते युक्त्या वीरमाहेश्वरः सदा।।१३।।

शब्दस्पर्शादिसम्पन्ने सुखलेशे तु निःस्पृहः।

शिवानन्दे समुत्कण्ठो वीरमाहेश्वरो भवेत्।।१४।।

The Vīramāheśvara always considers with reason the affluences of Brahman, Viṣṇu, etc., which are subject to waning and waxing, as similar to a straw of grass. (13) The Vīramāheśvara is indeed indifferent towards the small bit of pleasure arising from the objects of senses such as sound, touch, etc., and is full of longing for the bliss of Śiva. (14)

व्याख्या— विनाशातिशयेन संयुक्ता ब्रह्मविष्णवादिसम्पदो वीरमाहेश्वरः शिवभक्तो युक्त्या अनित्यमिति बुद्ध्या तृणवत् सदा जानाति। तस्मात् शब्दस्पर्शादिसम्पन्ने सोपधिके सुखलेशे तुच्छसुखे निःस्पृहः सन् शिवानन्दे नित्यसुखे समुत्कण्ठः प्रीतिमान् वीरमाहेश्वरो भवेत् स्यादित्यर्थः।। (१३-१४)

The Vīramāheśvara who is a devotee of Śiva always considers or knows the wealth of Brahman, Viṣṇu, etc., which is subject to excessive loss as equal to a straw of grass with reason, i.e., with his idea that it is not eternal. Hence, the Vīramāheśvara who is not interested in the small bit of happiness, i.e., negligible happiness which depends on external factors as provided by the objects of senses such as sound, touch, etc., and who is deeply engrossed in the bliss of Śiva which is the eternal bliss. (13-14)

Notes: The affluences of Brahman, Viṣṇu, etc., depend upon the merit acquired by them. When once that merit is exhausted their power and position are reduced to naught. Māheśvara does not aspire for such affluences. Māheśvara’s determination is that Śiva alone should be meditated upon as he alone extends auspiciousness, by giving up everything else – “शिव एको ध्येयः शिवंकरः सर्वमन्यत् परित्यज्य” (Atha. Śikh. U., 3.4).

व्याख्या— अथ तदाचारभेदस्थितिं च षड्भिः सूत्रैः प्रतिपादयति —

Then the author expounds in six stanzas the state of the pure practices of his —

परस्त्रीसङ्गनिर्मुक्तः परद्रव्यपराड्मुखः ।
 शिवार्थकार्यसम्पन्नः शिवागमपरायणः ॥१५॥
 शिवस्तुतिरसास्वादमोदमानमनाः शुचिः ।
 शिवोत्कर्षप्रमाणानां सम्पादनसमुद्यतः ॥१६॥
 निर्ममो निरहङ्कारो निरस्तक्लेशपञ्जरः ।
 अस्पृष्टमदसम्बन्धो मात्सर्यावेशवर्जितः ॥१७॥
 निरस्तमदनोन्मेषो निर्धूतक्रोधविप्लवः ।
 सदा सन्तुष्टहृदयः सर्वप्राणिहिते रतः ॥१८॥
 निवारणसमुद्योगी शिवकार्यविरोधिनाम् ।
 सहचारी सदाकालं शिवोत्कर्षाभिधायिभिः ॥१९॥
 शिवापकर्षसम्प्राप्तौ प्राणत्यागेऽप्यशङ्कितः ।
 शिवैकनिष्ठः सर्वात्मा वीरमाहेश्वरो भवेत् ॥२०॥

The Vīramāheśvara is averse to association with other's wives, not interested in other's wealth, engaged in an activity for the sake of Śiva, well-versed in Śivāgamas, endowed with a mind which takes delight in relishing the sweetness of Śiva's praise, pure, engaged in collecting the evidences to prove the the greatness of Śiva, without the notion of 'me and mine', free from egoism, bereft of the cage of afflictions, untouched by the tinge of infatuation, bereft of the influence of jealousy, without the manifestation of eroticism, free from the agitation due to anger, ever endowed with contented heart, engaged in doing good

to all beings, busy in the act of averting those who are apposed to actions dedicated to Śiva, always a close associate of those who speak of the greatness of Śiva, not having any hesitation in giving up his life when some insult is caused to Śiva, devoted to Śiva only and having the notion of all as his soul. (15-20)

व्याख्या— निरस्तक्लेशपञ्जरो निवारिताविद्यादिक्लेशसमूहवान्, निर्धूतक्रोधविप्लवः निवारितक्रोधबाधावान्, शिवैकनिष्ठः शिवलिङ्गैकनिष्ठः सर्वात्मा पूर्णाहंभाववान्, निरहङ्कारः परिच्छिन्नशरीराद्यहंभावशून्यः । शिष्टं स्पष्टम् । एवमादिविशेषणविशिष्टः श्रीवीरशैवो माहेश्वरः स्यादित्यर्थः । अत्र निरस्तक्लेशपञ्जक इति पाठान्तरम् ॥१५-२०॥

इति माहेश्वरप्रशंसास्थलम् ।

'He who has the net-work of afflictions eradicated' is 'one who has the host of afflictions such as Avidyā removed'. 'He who has agitation of anger shaken off' is 'one who has the torment of anger removed'. 'He who is devoted to Śiva only' means 'one who is deeply devoted to Śivaliṅga'. 'He who has the notion of all as his soul' means 'one who has the notion of indivisible Selfhood.' 'Absence of egotism' means 'absence of egotism pertaining to the individual body, etc., as I and mine.' The rest is clear. The illustrious Vīraśaiva who is endowed with such attributes is the Māheśvara. This is what is meant. Here there is change of reading as 'निरस्तक्लेशपञ्जकः' (in the place of 'निरस्तक्लेशपञ्जरः'). (15-20)

Māheśvaraprasāmsāsthala ends

Notes : The five Kleśas (afflictions) are Avidyā (ignorance), Aśmitā (egoism), Rāga (attachment) Dveṣa (aversion) and Abhiniveśa (clinging to life and instinctive fear of death). (Yo.

Sū.2.3). The first one called Avidyā is a Kleśa and the root cause for the other four Kleśas. When this is eradicated, the other four are automatically eradicated. The Vīramāheśvara realises the existence of Śiva in himself and becomes free from Avidyā. Hence the other Kleśas ‘Asmitā’, etc., in him are eradicated. Association with ‘Mada’(infatuation) is an enemy of spiritual progress. When one is possessed of ‘Mada’, one cannot realise the nature of Self or the sign of divinity within.

अथ लिङ्गनिष्ठास्थलम् – (१७)

व्याख्या— अथानेन माहेश्वरेण विधीयमानां लिङ्गनिष्ठां नवभिः सूत्रैः प्रदिपादयति —

Liṅganiṣṭhāsthala – (17)

Then the author expounds in nine stanzas the Liṅganiṣṭhā (firm devotion in the Liṅga) rendered by this Māheśvara —

अस्य माहेश्वरस्योक्तं लिङ्गनिष्ठामहास्थलम् ।

प्राणात्ययेऽपि सम्पन्ने यदत्याज्यं विधीयते ॥२१॥

Liṅganiṣṭhāsthala which ordains that it (Liṅganiṣṭhā) should not be abandoned even when the occasion of death arises, is prescribed for the Māheśvara.(21)

व्याख्या— यद् यल्लिङ्गनिष्ठास्थलं प्राणात्यये सम्पन्नेऽपि प्राणसङ्कटे प्राप्ते सत्यपि अत्याज्यं त्यक्तुमयोग्यं विधीयते, तल्लिङ्गनिष्ठामहास्थलम् अस्य माहेश्वरस्य शिवलिङ्गैकतत्परस्य माहेश्वरस्य उक्तं कथितमित्यर्थः ॥२१॥

That Liṅganiṣṭhāsthala should not be abandoned, i.e., should not be discarded, even when an occasion of giving up one’s life or danger to life dawns. Such a Liṅganiṣṭhāsthala is told in the case of the Māheśvara who is engrossed in the Śivaliṅga alone. (21)

Notes: ‘Liṅganiṣṭhā’ here refers to Niṣṭhābhakti pertaining to Iṣṭaliṅga in its second aspect as the Guruliṅga. What is Śakti in Śiva (Liṅga) is Bhakti in the Jīva. The Bhakti in the case of Bhakta in Bhaktasthala is called Śraddhā Bhakti. It consists in the faith about the greatness of Guru, Liṅga and Jaṅgama and about the efficacy of their Pādodaka and Prasāda in removing one’s sins and leading one to Mukti. When this Śraddhā Bhakti grows in intensity and firmness, it is called Niṣṭhā Bhakti. This type of devotion is the mark of Māheśvara. The next stanza describes the Liṅganiṣṭhā of Māheśvara.

व्याख्या— कीदृशोऽयं प्राणसङ्कट इत्यत्र — “भवेत्प्राणपरित्याग-श्लेदनं शिरसोऽपि वा । न त्वनभ्यर्च्य भुञ्जीयाद्भगवन्तं त्रियम्बकम् ॥” इति शिवधर्मवचनानुसारेण कथयति —

What is the nature of the danger to life? Here in accordance with a statement of Śivadharmottara, viz., “Bhavet prāṇaparityāgaḥ, etc.,” which means that “one should not eat without worshipping Śiva (Liṅga) even when one’s life is departing or when one’s head is to be cut off”, the author replies —

अपगच्छतु सर्वस्वं शिरश्छेदनमस्तु वा ।

माहेश्वरो न मुञ्चेत लिङ्गपूजामहाव्रतम् ॥२२॥

Let everything go. Let the head be cut off. Yet the Māheśvara does not give up the great vow of Liṅgapūjā or the worship of Liṅga. (22)

व्याख्या— स्पष्टम् ॥२२॥ It is clear. (22)

Notes: “भवेत्प्राणपरित्यागः” (Śiva. Dha. P.). It is this determination that amounts to Liṅganiṣṭhā. Liṅgapūjā is a great vow. It should never be given up. It is a ‘Nityavrata’. Hence it should never be discarded under any circumstances. Sūkṣ. Ā says — “अनभ्यर्च्य न भुञ्जीत लिङ्गरूपं सदाशिवम्” (kri.pā., 6.53) — “One should not eat without worshipping Sadāśiva in the form of the Liṅga.”

व्याख्या— अथ ये शिवपूजाव्यतिरेकेण न भुञ्जन्ति, तेषां हस्ते करतलामलकवन्मोक्षलक्ष्मीरुल्लसतीत्याह—

Then it is said that those who do not eat without rendering the worship of Śiva, will have the wealth of Mokṣa (liberation) at their disposal like Āmalaka on their palm (Āmalaka= Emblic Myrobalan, Nellikāyi in Kannāḍa. Āvalā in Marāṭhi) —

लिङ्गपूजामकृत्वा तु ये न भुञ्जन्ति मानवाः।

तेषां महात्मनां हस्ते मोक्षलक्ष्मीरुपस्थिता ॥२३॥

Those great men who do not eat without worshipping Śiva, will have the wealth of Mokṣa readily at their disposal (literally, stationed in their hand). (23)

व्याख्या— मोक्षलक्ष्मीरुपस्थिता वर्तत इत्यर्थः। इदं लिङ्गनिष्ठायाः फलमित्युक्तं भवति ॥२३॥

When it is said that ‘the wealth of Mokṣa is stationed’ it means that ‘it is there at one’s disposal’. This is meant to be the fruit of Liṅgaṣṭhā. (23)

व्याख्या— अथेममर्थमेव सूत्रद्वयेन विशेषयति —

Then the author specially explains this idea only in two stanzas —

किमन्यैर्धर्मकलिलैः कीकषार्थप्रदायिभिः।

साक्षान्मोक्षप्रदः शम्भोर्धर्मो लिङ्गार्चनात्मकः ॥२४॥

What is the use of other petty duties which procure negligible results? It is the duty towards Śiva in the form of Liṅgapūjā (the worship of Liṅga) that actually brings liberation. (24)

व्याख्या— शम्भोः शिवस्य लिङ्गार्चनात्मको धर्मः साक्षान्मोक्षप्रदः। तस्मादन्यैः शिवलिङ्गपूजातिरिक्तैः कुत्सितार्थदायिभिः धर्मकलिलैः क्षुद्रधर्मैः किम्? किं प्रयोजनमित्यर्थः ॥२४॥

The duty towards Śambhu (i.e., Śiva) which is of the nature of Liṅgapūjā, actually brings liberation. Hence, what of (i.e., what is the use of) other duties, i.e., those that are other than the Śivaliṅgapūjā, which bring only negligible fruits and which are thus petty in nature? (24)

Notes: The devotional activity in the form of Liṅgapūjā brings Mokṣa. All other practices are petty and they bring petty results. The worship of the Iṣṭaliṅga is like the holy Gaṅgā which serves all purposes including the removal of all sins and the bringing of all merits. Other practices are like small ponds which are not fit for ablution and other religious rites. The Liṅgapūjā actually brings emancipation while other petty practices have trivial and transitory results. Those who resort to the Liṅga will never experience the painful rebirth; they will attain Mokṣa in due course: “न ते भूयः प्रपश्यन्ति योनिमार्गं सुसङ्कटम्। क्रमान्मोक्षं च गच्छन्ति ये नरा लिङ्गमाश्रिताः ॥ (Liṅgya P.). He who is engaged in the Liṅga worship, becomes pure in body, shines like pure crystal and gets the lustre of pure gold: “शुद्धस्फटिकसंकाशः शुद्धचामीकरद्युतिः। शुद्धदेहे भवेद्देवि नरो लिङ्गार्चने रतः ॥” (source mentioned as Śivāgama; source not known; quoted by N.R. Karibasavaśāstrin in his Kannāḍa commentary). Whether he is a scholar, whether he is a Brāhmaṇa or somebody else, he who is dedicated to the worship of Śivaliṅga, is indeed as worthy of respect as is Śiva: “मूर्खो वा पण्डितो वापि ब्राह्मणो वाऽन्य एव वा । शिवलिङ्गार्चनानिष्ठः शिववन्मान्य एव सः ॥” (Śivadharmottara quoted by N. R. Karibhasava Śāstrin in his Kannāḍa commentary). He who is singularly devoted to Śivaliṅga with his mind full of concentration and everything of whom is merged in Śiva, is undoubtedly Śiva: “यश्चैकान्तेन मनसा शिवलिङ्गैकतत्परः। लिङ्गे विलीनसर्वार्थः शिव एव न संशयः ॥” (Skānda P., quoted by N.R. Karibasavaśāstrin in his Kannāḍa commentary). The devotion to knowledge coupled with the practices of Śaṅkaravrata

(Vīraśaivavrata) in the form of Liṅgapūjā, is sure to lead to Mokṣa (emancipation): “ज्ञाननिष्ठा हि यस्य स्याच्छम्भवव्रतपूर्विका। कोऽपि वा भवताल्लोके स हि बन्धाद्विमुच्यते॥” (Kā. Ā., 2.42). The same idea is reflected in: “तस्मादिदं व्रतं प्रोक्तं परमं मोक्षसाधनम्” (Kā. Ā. 2.42). Hence this Vrata in the form of Liṅgapūjā is the only means to Mokṣa.

व्याख्या— अथ लिङ्गार्पितान्नपानप्राशनमहत्त्वमाह —

Then the author tells about the greatness of partaking food and drink offered to the Liṅga —

अर्पितेनान्नपानेन लिङ्गे नियमपूजिते।

ये देहवृत्तिं कुर्वन्ति महामाहेश्वरा हि ते॥२५॥

Those who nourish themselves with food and water offered to the Liṅga which is duly worshipped, are, indeed, the great Māheśvaras. (25)

व्याख्या— हि प्रसिद्धम्। शिष्टं स्पष्टम्॥२५॥

‘Hi’ means ‘well known’; the rest is clear.(25)

Notes: नियमपूजिते — duly worshipped, i.e., according to the prescriptions (by the Guru), as told regarding a Māheśvara, who is a Guruvīra: “गुरूपदिष्टमेवाथ समाचरणमाचरन्। यश्च त्यक्तेतराचारो गुरुवीरः स उच्यते॥” (Sūkṣ. Ā. kri. pā., 8. 48) — He who renders the practices prescribed by the Guru and who gives up all other practices is said to be Guruvīra, i.e., a steadfast devotee of the Guruliṅga which is connected with the Māheśvarasthala.

व्याख्या— अथ — “यद्धि मनसा ध्यायति तद्वाचा वदति तत्कर्मणा करोति” इति श्रुत्यनुसारेण त्रिकरणपूर्वकं शिवलिङ्गनिष्ठाः शिवा एवेत्याह —

Then it is said that those who are deeply devoted to the Śivaliṅga with their three instruments of action (viz., mind, speech and body) in accordance with a Śruti statement, viz., “Yaddhi manasā dhyāyati, etc.,” which

means that “whatever that is contemplated in mind, the same is expressed in words and the same is rendered into action,” are, indeed, Śivas only —

चिन्मये शाङ्करे लिङ्गे स्थिरं येषां मनः सदा।

विमुक्तेतरसर्वार्थं ते शिवा नात्र संशयः॥२६॥

Those whose mind is firmly fixed always in the Śivaliṅga which is consisting of pure intelligence, in such a way as all other ideas are sublated, are, indeed, Śivas. There is no doubt about this. (26)

व्याख्या— येषां मनो विमुक्तेतरसर्वार्थं त्यक्तस्वर्गादितुच्छफला-भिलाषं सत् चिद्रूपे शिवलिङ्गे सदा स्थिरं ते शिवा भूरुद्राः, अत्र अस्मिन्नर्थे न संशय इत्यर्थः॥२६॥

Those whose mind is deeply devoted to the Śivaliṅga of the nature of pure intelligence in such a way as all other ideas are sublated in the sense that all the petty desires such as heaven are relinquished, are indeed Śivas, i.e., Rudras on the earth. Here, i.e., in this matter, there is no doubt. (26)

Notes: यद्धि मनसा ध्यायति, इत्यादि — (Bṛ. Jā. U. 1.1). चिन्मये शाङ्करे लिङ्गे = The Iṣṭaliṅga that is granted to the disciple is consisting of pure intelligence. It is called ‘Citkalā’ or ‘Śāmbhavī Kalā’ or ‘Śivakalā’. It is said to pervade the body, life principle and Ātman (self) and stands out like the drop of oil at the top of the pot filled with water. The Kalā which burns like Kālāgni and which has the lustre equal to a crore lightnings, shines at the top like a flame and that is the subtle supreme Kalā which is of the nature of pure intelligence: जलकुम्भाग्रसद्व्याप्ततैलबिन्दुर्यथा तथा। देहप्राणात्मसु व्याप्ता संस्थिता शाम्भवी कला॥ ज्वलन्कालानलाभासा तटित्कोटिसमप्रभा। तस्योर्ध्वे तु शिखा सूक्ष्मा चिद्रूपा परमा कला॥ (Sūkṣ. Ā. kri.pā., 1.122-123). That ‘Citkalā’ which resides in the disciple is drawn by the Guru through the hand placed on the disciple’s head and infused into

the Iṣṭaliṅga on the left palm of the disciple. This is the method told here: “या कला परमा सूक्ष्मा तत्त्वानां बोधिनी परा। तामाकृष्य यथान्यायं लिङ्गे समुपवेशयेत्॥” (Sūks. Ā., kri. pā., 1.124) — “That supreme Kalā which is subtle and which is revealer of all principles, should be duly drawn and infused into the Liṅga”. Thus the Iṣṭaliṅga granted to the disciple is ‘Cinmaya-Śivaliṅga’. The Māheśvara is one who has fixed his mind firmly in the Iṣṭaliṅga which is consisting of pure intelligence. The mind can have firm concentration on the Liṅga through ‘dṛṣṭiyoga’ and can realise and worship the Prāṇaliṅga and Bhavaliṅga though introspection provided it controls the thought-waves (Vṛttis). It is the control of thought-waves in the mind that is yoga: योगश्चित्तवृत्तिनिरोधः। (Yo. Sū. 1.2). The five thought-waves of mind (Cittavṛttis) are Pramāṇa (right knowledge), Viparyaya (wrong knowledge), Vikalpa (verbal delusion), Nidrā (sleep) and Smṛti (memory). (Yo. Sū., 1.6). Perception, etc., are **Pramāṇas**. (Yo. Sū., 1.7). Whatever our senses perceive is right knowledge. This is Pratyakṣa (perception). It is right knowledge provided that there is no element of delusion (bhramā). Whatever we infer from our direct perception is also right knowledge. This is called Anumāna (Inference). The scriptures which are based on the superconscious knowledge obtained by the sages (Ṛsis, etc.), also constitute right knowledge. They are called Āgama (or Śabda) (Verbal testimony). There are other Pramāṇas also. The second Vṛtti is **Viparyaya**, which consists in false knowledge, as for instance the mistaking of rope for a serpent. (Yo. Sū. 1.8). The third Vṛtti is **Vikalpa** which arises when words do not correspond to reality (Yo. Sū., 1.9). A common form of Vikalpa is jumping to conclusions. **Nidrā** is a wave of thought about nothingness. (Yo. Sū., 1.10). This is the fourth Vṛtti. The fifth Vṛtti is **Smṛti** which occurs when perceived objects are not forgotten, but come back to consciousness. (Yo. Sū., 1.11).

These five thought-waves (Vṛttis) are twofold each as painful (kliṣṭa) and not painful (akliṣṭa). (Yo. Sū., 1.5). A painful thought wave may not appear painful when it first arises in the mind. It is painful because it brings with it an increased degree of ignorance, addiction and bondage. A non-painful thought-wave

may appear painful, but may not be so actually because it may impel the mind towards greater freedom and knowledge. For example, a lustful thought-wave is not painful at first, but turns out to be painful because lust, even when pleasantly satisfied, causes addiction, jealousy and bondage. A thought-wave, in the form of pity, on the other hand, is painful at first, but ceases to be so because it is an unselfish emotion which loosens the bonds of our own egotism. These thought-waves cannot all be controlled at once. First we have to overcome the painful thought-waves by raising thought-waves which are not painful. Thus we have to overcome our thoughts of anger, desire and delusion by raising thoughts of love, generosity and truth. When the painful thought waves are completely stilled, we can proceed to still the not painful thought-waves which we have intentionally created. The idea is that we must overcome even those thought-waves which are good, pure and truthful, because they belong to the external world and on that score, are superficial and transient. They do not constitute the basic reality. We must look through them, but not at them. It is only when these thought-waves are stilled that mind becomes trained to concentrate on the Liṅga (Iṣṭaliṅga) through ‘dṛṣṭiyoga’ and go internal through introspection and then realise and worship the internal Liṅgas, viz., Prāṇaliṅga and Bhāvaliṅga. The whole process of controlling the thought-waves depends on practice and renunciation (non-attachment) — “अभ्यासवैराग्याभ्यां तन्निरोधः।” (Yo. Sū., 1.12).

व्याख्या— नन्वस्मिन् चिद्रूपलिङ्गे मनोमात्रविश्रान्तिरुक्तेत्याशङ्क्य सूत्रान्तरेण करणत्रयविश्रान्तिं च दर्शयति —

Anticipating an objection that only the culmination of the mind in the Liṅga has been told, the author shows the culmination of all the three instruments of action in the Liṅga through another stanza —

लिङ्गे यस्य मनो लीनं लिङ्गस्तुतिपरा च वाक्।

लिङ्गार्चनपरौ हस्तौ स रुद्रो नात्र संशयः॥२७॥

He whose mind is merged in the Liṅga, whose speech is dedicated to the praise of the Liṅga and whose hands are engaged in the worship of the Liṅga, is Rudra. There is no doubt about it. (27)

व्याख्या— इति स्पष्टम् ॥२७॥ It is clear. (27)

Notes : Here the three karaṇas, mind, speech and body (hands), are dedicated to the service of the Iṣṭaliṅga. The mind is merged in the Liṅga. See notes under the previous stanza for the details regarding the merging of the mind in the Liṅga. The speech is dedicated to the praise of the Liṅga. It should not be used for other purposes like blaming, cursing, etc. The body (which is the totality of sensory and motor organs) should be dedicated to the service of the Liṅga. This is a fine depiction of 'Liṅganiṣṭhā'. Sūkṣ. Ā. gives a full portrayal of Liṅganiṣṭhā in the case of a Viśeṣavīraśaiva : “लिङ्गभक्तिर्लिङ्गपूजा लिङ्गसेवा तथा शिवे । लिङ्गध्यानं लिङ्गमनो लिङ्गार्चनपरौ करौ । लिङ्गश्रुतिपरे श्रोत्रे लिङ्गर्पितरसादयः । लिङ्गनिर्माल्य-सुरभिलाभो घ्राणस्य पार्वति ॥ लिङ्गालङ्कारसन्दर्शनासक्ते लोचनेऽपि च । लिङ्गप्रदक्षिणपरौ पादौ च गिरिसम्भवे ॥ लिङ्गस्य पुरतो नित्यं तदर्थं चाङ्गचेष्टनम् । लिङ्गार्थं दत्तसर्वस्वं लिङ्गनिष्ठेति गीयते ॥ (kri.pā., 7.48-51) — “O Śivā (Pārvati), attachment to the Liṅga, worship of the Liṅga, service of the Liṅga, dedication of hands to the worship of the Liṅga, engagement of the ears in hearing the praise of the Liṅga, tasting of only those that are offered to the Liṅga, obtaining for the nose the fragrance of the flowers, Bilva leaves, etc., offered to the Liṅga, the interest of the eyes in seeing the decoration of the Liṅga, dedication of the feet for the circumambulation of the Liṅga and engagement of all activities of limbs in front of the Liṅga — thus the surrendering of everything to the service of the Liṅga constitutes what is praised as 'Liṅganiṣṭhā' (firm devotion in the Liṅga)”. See also — “द्रष्टुं रूपान्तरं तस्य वीक्षणे न विचक्षणे । रसयेत्तस्य रसना हरनामाक्षरामृतम् ॥ शिवाङ्घ्रिकमलामोदान्नान्यत्तद्घ्राणमिच्छति । करौ तत्कौतुककरौ मनुते नापरं मनः ॥” (Liṅga Pu.) — “His eyes are not interested in looking at any other form. His tongue relishes only the nectar of the letters forming Śiva's name. His nose does not want to smell anything other than the fragrance of the feet-lotuses of Śiva. His hands

are engaged in decorating the Liṅga and his mind cherishes no one else”. This corresponds to the 'Liṅganiṣṭhā' of the Māheśvara. Such a Māheśvara is extolled as Rudra himself. See also Para. Ā., 17.83-86.

व्याख्या— एवं लिङ्गनिष्ठस्याग्निहोत्रादिकर्मणा प्रयोजनं नास्ती-
त्याह —

It is said here that in the case of such a person who is dedicated to the Liṅga, there is no use of Agnihotra and other sacrificial rites —

लिङ्गनिष्ठस्य किं तस्य कर्मणा स्वर्गहेतुना ।

नित्यानन्दशिवप्राप्तिर्यस्य शास्त्रेषु निश्चिता ॥२८॥

What is the use of actions aiming to attain heaven in the case of a devotee who is firmly dedicated to the Liṅga and in whose case the attainment of Śiva consisting of eternal bliss has been ordained in the Śāstras? (28)

व्याख्या— यस्य लिङ्गनिष्ठस्य नित्यानन्दशिवप्राप्तिः शास्त्रेषु वेदा-
गमपुराणेषु निश्चिता तस्य स्वर्गहेतुना अग्निहोत्रादिकर्मणा किम्? किं
प्रयोजनम्? न किञ्चित्प्रयोजनमित्यर्थः ॥२८॥

What is the use of or what is the purpose served by the sacrificial rites such as Agnihotra, which are the means of attaining heaven only, in the case of a person dedicated firmly to the Liṅga and for whom the attainment of Śiva of the nature of eternal bliss has been declared as certain in the Śāstras such as Veda, Āgama and Purāṇas? It is implied that there is no use. (28)

Notes : See verse 24 above, which gives the reason as to why the Māheśvara does not aspire for svarga through Agnihotra, etc. The Heaven is nothing before 'Śivānandaprāpti'.

व्याख्या— अथास्य महत्त्वं प्रतिपादयति —

Then the author advocates the greatness of the Māheśvara who is firmly devoted to the Liṅga —

लिङ्गनिष्ठापरं शान्तं भूतिरुद्राक्षसंयुतम् ।
प्रशंसन्ति सदाकालं ब्रह्माद्या देवता मुदा ॥२९॥

The gods, Brahman, etc., always with delight praise him who is deeply engrossed in firm devotion to the Liṅga, who is tranquil and who is endowed with Bhasma and Rudrākṣas. (29)

व्याख्या— स्पष्टम् ॥२९॥

It is clear (29)

इति लिङ्गनिष्ठास्थलम् ।

Liṅganiṣṭhāsthala ends

Notes : Bhasma and Rudrākṣa are the ornaments of Śiva. The Māheśvara decks himself with them. He is engrossed in firm devotion to the Liṅga. He is free from attachment and hatred (rāga and dveṣa). Hence he is tranquil (śānta). Such a Māheśvara is praised with delight by the gods.

अथ पूर्वाश्रयनिरसनस्थलम् — (१८)

व्याख्या— अथ “गुरुसंस्कृतभावः सन् गुरुनिर्मितदेहवान् । विस्मृत्य पूर्वदुर्भावं तदधीनः समाचरेत् ।” इति योगजागमवचनानुसारेण तस्य लिङ्गनिष्ठस्य प्रातिकूल्येन प्राप्तपूर्वाश्रयनिरसनस्थलं सप्तभिः सूतैः प्रतिपादयति—

Pūrvāśrayanirasanasthala — (18)

Then as per the statement of Yogajāgama, viz., “Gurusamskr̥tabhāvaḥ san, etc.,” which means that “the devotee whose mind is purified by the Guru and who has his body sanctified by the Guru, should forget about the

previous bad state and should act under his guidance”, the author expounds in seven stanzas what is known as Pūrvāśrayanirasanasthala which comes as a prevention of what is opposed to the devotee’s deep devotion to the Liṅga—

लिङ्गैकनिष्ठहृदयः सदा माहेश्वरो जनः ।
पूर्वाश्रयगतान् धर्मास्त्यजेत्स्वाचाररोधकान् ॥३०॥

The person called Māheśvara whose mind is deeply devoted to the Liṅga alone should discard the practices that go with the previous faith which are opposed to his own current practices. (30)

व्याख्या— निरन्तरं शिवलिङ्गैकनिष्ठचित्तो वीरमाहेश्वरः स्वाचाररोधकान् स्वसमयाचारविरोधिनः पूर्वाश्रयनिष्ठान् धर्मान् प्राकृताचारान् त्यजेदित्यर्थः ॥३०॥

The Vīramāheśvara whose mind is firmly fixed in the Liṅga should give up the unrefined practices in the form of the religious rites connected with the previous faith which are opposed to current refined practices. (30)

Notes : The stanza quoted in the preamble to the 30th stanza is noted as from Yogajāgama, which is now not available. The term ‘Pūrvāśrayanirasanasthala’ means ‘the stage in which the previous faith has to be discarded’. ‘Previous faith’ means ‘the practices of the previous faith’. It was the state before the devotee got the favour of Vīraśaiva-dikṣā from the Guru. Before this favour is conferred on him, he might be following various types of practices out of ignorance and blind belief. It was a period of ignorance. The stanza quoted from the Yogajāgama clearly shows the transformation brought about by Vīraśaiva-dikṣā (Śivasamskāra) in the devotee. Firstly, his thinking undergoes change due to the knowledge of Śiva (i.e., the knowledge that one’s Self is Śiva) given by the Guru. Secondly, he has his body reconstituted by the Guru (gurunirmitadehavān). This reconstitution is not in its physical sense,

but in its sense of spiritual transformation. This is done by the Guru through the three types of Dikṣā called Vedhā, Māntrī and Kriyā, which bring about the sanctification of the three bodies called Kāraṇadeha (causal body), Sūkṣmadeha (subtle body) and Sthūladeha (gross body) respectively through the establishment of Bhāvaliṅga, Prāṇaliṅga and Iṣṭaliṅga and removal of Āṇavamala, Māyīyamala and Kārmikamala. (See the notes under 6.23-24 above). Thirdly, he forgets ‘Prākṛtācāras’ (unrefined practices) as opposed to ‘Samayācāras’ (refined practices) which are guided by Śivajñāna. This total transformation is called ‘Pūrvāśrayanirasana’. This is a new birth for the devotee. The previous faith is the previous birth to him. How can he have anything to do with the previous birth? This ‘Pūrvāśrayanirasana’ refers evidently to those who are converted into Vīraśaiva faith from other faiths. We know of the seven or eight sects of Śaivism as Anādiśaiva, Ādiśaiva, Pūrvaśaiva, Miśraśaiva, Śuddhaśaiva, Mārgaśaiva, Sāmānyaśaiva and Vīraśaiva. (Candra J.Ā. kri.pā.,10.4-5). It is quite possible to think that conversions from one Śaiva sect to the other was in vogue from times immemorial. On the evidence of the present text, we know of Agastya himself whom Śrī Reṇuka taught the tenets of Vīraśaivism, was a great Śaiva saint before he took lively interest in the Vīraśaiva faith. It is interesting to note that the Pāra. Ā. speaks of ‘sopānakrama’ (following the flight of steps) in the case of the seven Śaivas spoken by it (7.23-27; 37-39) with the indication that the final step is that of the Vīraśaiva and the warning that he who cannot follow the Śaiva faith of the higher step and who continues to follow the practices of the Śaiva faith of the lower steps would meet with degradation : “एवं क्रमेण सोपानं मतभेदं समाश्रयेत्। यदि व्युत्क्रमतो गच्छेत् स पतेन्नान्न संशयः।। यदश्रित्योत्तरं भेदमशक्त्या तदनुष्ठितौ। पूर्वभेदानुसरणात् स पतेन्नान्न संशयः।।” (7.28-29)— “Thus following the method of mounting the steps, one should follow these Śaiva faiths. If one follows the reverse order one is bound to fall. There is no doubt about it. If, on the other hand, one who resorts to the higher faith and who follows the practices of the lower faith on being unable to follow the practices of the higher faith, will also fall. There no doubt about this also.” This warning is also sounded specifically by the S.Śe. which says : “यो दीक्षितस्तु श्राद्धादौ

स्वपूर्वं विधिमाचरेत्। तस्य तन्निष्फलं सर्वं समयेन च लङ्घ्यते।।”— “He who is sanctified by the Śaiva initiation and yet who follows the practices of Śrāddha, etc., belonging to the previous faith, will not have any fruits out of those practices as they all stand cancelled by the prescriptions of the present faith.” This is the implication of the assurance which the Bhagavān gives in the Bhag. G., 18.66 : “सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज। अहं त्वां सर्वपापेभ्यो मोचयिष्यामि मा शुचः।।” — “Give up all other practices and resort to me only. I shall relieve you from all sins. Do not grieve.” This does not lead to any break of the procedure; there is no sin resulting from this; a little of this dedicated practice will save you from great fear: “नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते। स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्।। (Bhag. G., 2.40). Here ‘great fear’ is nothing but ‘the fear of transmigration’ (punarbhava). It is also said that ignorance is the previous state, that the beginningless plight of rebirth is due to that and that a wise man should discard all that (ignorance) with efforts: “अज्ञानं पूर्वमित्याहुर्भवोऽनादिस्तदश्रयः। सर्वं निरसितव्यं तत्प्रयत्नेन विपश्चिता।।” (Skānda p., quoted in the Kannaḍa commentary of Śrī N.R. Karibasava Śāstrin). It may be asked here as to why this ‘pūrvāśrayanirasana’ is insisted at the stage of the Māheśvarasthala when the devotee has already passed through the stages of the fifteen sub-Sthalas of the Bhaktasthala. The answer is that this is only a specific mention of discarding the practices of the previous faith at this stage again after the restrictions prescribed in the Bhaktamārgakriyāsthala which comes under the Bhaktasthala (vide 9.28-33 above).

व्याख्या— तर्ह्ययं कीदृश इत्यत्राह —

If it is asked as to how he is regarded, the answer is given here —

स्वजातिकुलजान् धर्मान् लिङ्गनिष्ठाविरोधिनः।

त्यजन् माहेश्वरो ज्ञेयः पूर्वाश्रयनिरासकः।।३१।।

Having given up the practices consequent on his (previous) caste and profession which are opposed to Liṅganiṣṭhā, the Māheśvara is regarded as ‘pūrvāśrayanirā-

saka', one who has given up the practices of the previous faith. (31)

व्याख्या— लिङ्गनिष्ठाविरोधिनः लिङ्गनिष्ठाप्रतिकूलान् स्वजाति-कुलजान् ब्राह्मणत्वादिजातिकुलालादिकुलप्राप्तान् धर्मान् जातप्रेताशौचादीन् त्यजन् वीरमाहेश्वरः पूर्वाश्रयनिरासक इति ज्ञातुं योग्य इत्यर्थः ॥३१॥

Having given up the practices such as the observance of impurities (āśauca—sūtaka) consequent on birth and death, which are consequent on his caste (Jāti) such as Brāhmaṇa, etc., and professional groups such as potter, etc., and which are opposed to the Liṅganiṣṭhā in the sense that they come in the way of Liṅganiṣṭhā, the Vīra-māheśvara deserves to be called 'Pūrvāśrayanirāsaka', one who has given up the practices of the previous faith. (31)

Notes : The Sanskrit commentator has explained 'dharmān' (practices) as the impurities (Sūtakas), etc. See notes under 9.43 and 9.44 above for details about Sūtakas and discussion of the views on them. The performance of Śrāddha, etc., are opposed to the Liṅganiṣṭhā in the sense that they come in the way of Liṅga-worship. The best example of Pūrvāśrayanirāsaka is Basaveśvara who got Viraśaivadikṣā from Śrī Jātaveda muni (Saṅgameśvara Swāmiji) of Sāraṅgmāth at Kūḍala Saṅgama, discarded all the practices consequent on his previously belonging to the Brahmin caste.

व्याख्या— ननु पूर्वाश्रयप्राप्तनित्यनैमित्तिककर्मपरित्यागे प्रत्यवाय-श्रवणात् कथं तद्धर्मास्त्यजनीया इत्यत्राह —

If it is objected as to how those practices are to be discarded since it is said that there would be sin if the daily and occasional rites consequent on previous faith are given up, the answer is given here —

शिवसंस्कारयोगेन विशुद्धानां महात्मनाम्।

किं पूर्वकालिकैर्धर्मैः प्राकृतानां हि ते मताः ॥३२॥

What is the purpose served by the practices of the previous times in the case of the great souls who have become sanctified by the process of Śivadikṣā? They are meant for the unrefined persons. (32)

व्याख्या — पूर्वोक्तदानक्षपणलक्षणदीक्षारूपशिवसंस्कारसम्बन्धेन लिङ्गनिष्ठया च विधूतवृत्तवर्तिष्यमाणसकलकल्मषत्वेन निर्मलानां पूर्वाश्रय-प्राप्तनित्यनैमित्तिकादिकर्मभिः किम्, किं प्रयोजनम्? न किञ्चित् प्रयोजन-मित्यर्थः। ननु प्रत्यवायनवृत्तिरेव प्रयोजनमिति चैन्न, “नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते। स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥” इति भगवतैव भाषितत्वात्। अस्यायमर्थः — “अत्याश्रमिभ्यः परमं पवित्रम्” इति श्रुतिसिद्धान्तितवर्णाश्रमे इह अभिक्रम आत्माभिमुखीकरणप्रवीणगुरु-कारुण्यप्राप्तभूतिधारणाद्याचारक्रमः, तस्य नाशो नास्ति विस्मृतिशून्यत्वेन तदेकनिष्ठया सदा विधीयमानत्वेन विच्छेदो नास्तीत्यर्थः। नन्वेवं चेत् नित्यनैमित्तिककर्मलोपात् प्रत्यवायः स्यादित्यत्राह — प्रत्यवायो न विद्यत इति। कृत इत्यत्राह — अस्य धर्मस्य शिवानुसंधानाङ्गभूतभूतिधारणादिधर्मस्य स्वल्पमपि लेशमात्रमपि महतो भयाद् महापातकादिभयात् त्रायत इति यथा पूर्वाश्रमधर्मपरित्यागे संन्यासिनां प्रत्यवायो नास्ति, तथा शिवाश्रयनिष्ठानां पूर्वाश्रयधर्मपरित्यागे प्रत्यवायो नास्तीति भावः। ते पूर्वाश्रयधर्माः प्राकृतानां हि मायासम्बन्धिनामेव मताः प्रोक्ता इति हि प्रसिद्धम् ॥३२॥

In the case of the Śaiva devotees who are pure as they are relieved of all the past and present impurities due to the Śivasamṣkāra (Śaiva purificatory rite) in the form of Dikṣā which is characterised by 'dāna' (dīyate, giving) and 'kṣapaṇa' (kṣiyate, destroying) and due to firm devotion towards the Liṅga, what is the use of the daily and occasional rites consequent on the previous faith? It means that there is absolutely no use at all. If it is argued that the avoidance of sin is itself the use, then the answer is that it is not so. This is because the Bhagavān himself has said

“Nehābhikramanāśo’sti, etc.,” which means that “there is no transgression of the procedure, nor is there any sin; even a little of this practice would save a devotee from great fear.” What is meant here is this: In this ‘varṇāśrama’ state which is determined by the Śruti saying “Atyāśramibhyaḥ paramaṁ pavitram” which means that “the state of those who are above āśramas is extremely sacred”, the due procedure (abhikrama) is consisting of the practices such as the application of Bhasma on the body, etc., which are obtained through the compassion of the Guru. This procedure is not lost or transgressed. It means that there is no break always in that procedure as it is being carried out without any scope for forgetting and with singular attachment. It may be objected that in that case there would be sin due to the non-performance of daily and occasional rites. The answer is that “pratyavāyo na vidyate”, that “there is no sin whatever”. Why is it so? The answer is that even a little of this practice in the form of application of Vibhūti, etc., which is subservient to the concentration on Śiva, saves the devotee from a great danger in the form of the fear of great sins. Just as there is no sin in the case of the Sanyāsins (mendicants) when they give up the practices of the previous āśramas (orders of life, Brahmacharya, Gārhastya and Vānaprastha), so there is no sin at all in the case of those who are firmly devoted to Vīraśaiva faith due to the non-performance of the practices of the previous faith. Those practices of the previous faith are said to be those intended for those unrefined persons who are caught with Māyā (nescience). ‘Hi’ means that ‘this is well known’. (32)

Notes : Dikṣā : See 6.11 for its ‘lakṣaṇa’. See notes under stanza 30 above. Here it is insisted that the practices of the previous faith should be discarded. The Bhag.G. quotation (2.40) is intended to show that there is neither transgression of any procedure nor sin consequent on the non-performance of

the daily and occasional rites in the case of an ‘atyāśramin’. What is said about the Sanyāsin applies to the Vīramāheśvara who is also an ‘atyāśramin’. (The source of “अत्याश्रमिभ्यः परमं पवित्रम्” is not known).

व्याख्या— तस्मात् —

Hence —

शिवसंस्कारयोगेन शिवधर्मानुषङ्गिणाम् ।
प्राकृतानां न धर्मेषु प्रवृत्तिरुपपद्यते ॥३३॥

In the case of those who are engrossed in the Vīraśaiva practices consequent on their sanctification by the Śaiva-dikṣā, any inclination towards the practices of the unrefined persons would be incompatible. (33)

व्याख्या— नोपपद्यते, न जायत इत्यर्थः ॥३३॥

‘It is not compatible’ means that ‘it does not arise’. (33)

व्याख्या— ननु मर्त्येषु द्वैविध्यं कथमित्यत्राह —

If it is contended as to how there is twofold division among men, the answer is given here —

विशुद्धाः प्राकृताश्चेति द्विविधा मानुषा स्मृताः ।
शिवसंस्कारिणः शुद्धाः प्राकृता इतरे मताः ॥३४॥

Men are twofold as Viśuddha (refined) and Prākṛta (unrefined). Those who have undergone the Śaiva-dikṣā are Viśuddhas, while others are regarded as Prākṛtas. (34)

व्याख्या— स्पष्टम् ॥३४॥ It is clear. (34)

Notes : Śivasamskāra — Śivadikṣā; vide notes under 6.23-24 above for details. This is a process of making the body (aṅga) charged with the Liṅga (Liṅgamaya). With this process the

devotees becomes Śuddhas. Others without that process are Prākṛtas.

व्याख्या— ननु वर्णाश्रमधर्मेषु द्वैविध्यं न दृश्यत इत्यत्राह —

If it is contended that there is no two-fold division in the duties of Varṇas and Āśramas, the answer is given here —

वर्णाश्रमधर्माणां व्यवस्था हि द्विधा मता ।

एका शिवेन निर्दिष्टा ब्रह्मणा कथिताऽपरा ॥३५॥

The very arrangement of the duties of Varṇas (castes) and Āśramas (orders of life) is regarded as twofold. One is ordained by Śiva and the other is told by Brahman. (35)

व्याख्या— स्पष्टम् ॥३५॥ It is clear. (35)

Notes : The 'Varṇāśramadharmas' are twofold as ordained by Śiva (Śivanirdiṣṭa) and as ordained by Brahman (Brahmanirdiṣṭa). The Varṇāśramadharmas ordained by Śiva are bound by the spirit of equality of castes and creeds and of nobility of all professions. The Vīraśaivadikṣā is the levelling force in the Varṇāśrama order of Śiva. Those that are ordained by Brahman are guided by the spirit of superiority and inferiority among the castes, creeds and professions. Thus the Varṇāśrama order ordained by Brahman divides the society into classes.

व्याख्या— तर्हि को धर्मः कस्येत्यत्राह —

Then if it asked as to which 'dharma' should be followed by whom, the answer is given here —

शिवोक्तधर्मनिष्ठा तु शिवाश्रमनिषेविणाम् ।

शिवसंस्कारहीनानां धर्मः पैतामहः स्मृतः ॥३६॥

The firm devotion to the Dharmas ordained by Śiva is in the case of those who resort to the Śaiva order. In the

case of those who are without Śaiva initiation, the Dharmas are those ordained by Pitāmaha (Brahman). (36)

व्याख्या— स्पष्टम् ॥३६॥ It is clear. (36)

शिवसंस्कारयुक्तेषु जातिभेदो न विद्यते ।

काष्ठेतु वह्निदग्धेषु यथा रूपं न विद्यते ॥३७॥

तस्मात्सर्वप्रयत्नेन शिवसंस्कारसंयुतः ।

जातिभेदं न कुर्वीत शिवभक्ते कदाचन ॥३८॥

इति पूर्वाश्रयनिरसनस्थलम्

There is no caste discrimination among those who are subjected to Śaiva-dikṣā, as there is no distinction in form among the sticks that are burnt in fire. (37) Hence he who is endowed with Śaiva-dikṣā, should never make caste-discrimination in the case of a devotee of Śiva with all efforts. (38)

Pūrvāśrayanirasanasthala ends

Notes : These two stanzas are not found in the text of Śrīsiddhāntaśikhāmaṇi with the Sanskrit commentary of Maritoṇṭadārya (Varanasi edn., 1993). These are also not found in the text edited by Śrī Kāshinathaśāstrin. The same is the case with the text with Maritoṇṭadāryas commentary edited by Śrī P.R. Karibasavaśāstrin (Pub: Virasangappa, Vanivilasa Press, Teugu Script). But these are found in the text with the Kannaḍa commentary of Śrī Ujjiniśa (Pub. Kannaḍa Sāhitya Pariṣat, Bangalore, 1998). The text with the Kannaḍa commentary of Śrī N.R. Karibasavaśāstrin (Mysore, 1921) has these two stanzas. The same is the case with the text edited by Śrī M.L. Naganna (Atmavichara Granthamala, 1959) and the text with Kannaḍa commentary by Śrī Siddheshwara Swamiji (Śrī Śivarātrīśvara Granthamālā, Mysore 1999). Stanza 37 corresponds ideologically with 11.55 later.

अथ सर्वाद्वैतनिरसनस्थलम् — (१९)

व्याख्या— अथ माहेश्वरो यथा लिङ्गनिष्ठाविरोधित्वात् पूर्वाश्रय-
निरासकः, तथा लिङ्गनिष्ठाविरोधित्वात् सर्वाद्वैतनिरासकोऽपि भवेदिति तेन
विधीयमानसर्वाद्वैतनिरसनस्थलं प्रतिपादयति—

Sarvādvaitanirasanasthala — (19)

Then with the impression that just as the Māheśvara is one who discards the practices of his previous faith because they are opposed to the Liṅganiṣṭhā, so should he also be one who rejects the conception of total non-duality because it would also be opposed to the Liṅganiṣṭhā, the author propounds the Sarvādvaitanirasanasthala which should be followed by him (the Māheśvara) —

पूज्यपूजकयोर्लिङ्गजीवयोर्भेदवर्जने ।

पूजाकर्माद्यसम्पत्तेर्लिङ्गनिष्ठाविरोधतः ॥३९॥

सर्वाद्वैतविचारस्य ज्ञानाभावे व्यवस्थितेः ।

भवेन्माहेश्वरः कर्मी सर्वाद्वैतनिरासकः ॥४०॥

A Māheśvara, who is engaged in religious practices, should discard the idea of total non-duality (between Śiva and Jīva), because to discard the distinction between the Liṅga (Śiva) and the Jīva, who stand in the relation of the worshipped and the worshipper, would contradict the devotion to the Liṅga and make the rites of its worship out of place and because the concept of total non-duality would result in the absence of knowledge (that he is the worshipper and the Liṅga is the worshipped). (39-40)

व्याख्या— पूज्यपूजकयोः शिवलिङ्गभक्तयोः, भेदाभावे सति लिङ्ग-
निष्ठाविरोधात् पूजाकर्मादिसम्पत्त्यभावात् सर्वाद्वैतविचारस्य व्यवस्थितेः वर्तनस्य
ज्ञानाभावेऽनुपपन्ने सति कर्मी माहेश्वरः शिवलिङ्गपूजादिकर्मनिष्ठवीरमाहेश्वरः

सर्वाद्वैतनिरासकः स्यात्, “यावदायुस्त्रयो वन्द्या वेदान्तो गुरुरीश्वरः” इति वेदान्तवचनात्, “क्रियाद्वैतं न कर्तव्यम्” इति सिद्धान्तवचनाच्च लिङ्गनिष्ठो माहेश्वरः सर्वाद्वैतं न कुर्यादिति भावः ॥३९-४०॥

Since when there is no distinction between the worshipped and the worshipper, viz., between the Śivaliṅga and the Bhakta (devotee), it would be opposed to Liṅganiṣṭhā and the actions (practices) such as worship would be out of place and since the concept of total non-duality would result in the absence of knowledge and incompatibility, the Māheśvara who is engaged in actions, i.e., the Vīramāheśvara who is engaged in such practices as the worship of the Śivaliṅga, should, discard total non-duality. The idea is that the Māheśvara who is firmly devoted to the Liṅga should discard total non-duality because according to a Vedānta statement “Yāvādāyuh, etc.,” the three, viz., the Vedānta, the Guru and the Lord (Śiva) are to be revered and because according to a Siddhānta (Śaivāgama) statement, “Kriyādvaitam na kartavyam”, non-duality in action should not be practised. (39-40)

Notes : “यावदायुस्त्रयो इत्यादि” and “क्रियाद्वैतं इत्यादि”— the sources of these are not known. They are noted as Vedānta-vacana and Siddhānta-vacana respectively. The arguments against ‘Sarvādvaita’ (total non-duality) are two. Firstly, when there is no distinction as the worshipped and the worshipper between the Śivaliṅga (Śiva) and the devotee (Jīva), it would be opposed to Liṅganiṣṭhā and on that score the religious practices such as the worship of the Liṅga would be incompatible. Secondly, when total non-duality between the Liṅga and the Jīva is accepted, it would result in the absence of knowledge that the Liṅga before you is to be worshipped and that you are its worshipper. The concept of total non-duality comes to the experience of the Śivayogin in his Aikya stage (Aikyasthala). That is the stage which is described by the Bhagavān in the Bhag. G. as — “ये त्वक्षरमनिर्देश्य-
मव्यक्तं पर्युपासते। सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम्॥ सन्नियम्येन्द्रियग्रामं सर्वत्र

समबुद्धयः। ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः।।” (12.3-4) — “It is only those who establish control over the host of their senses, who look upon all with the notion of equality and who are engaged in doing good to all beings, that can meditate upon the immutable one which cannot be pointed out, which is unmanifest, which is all-pervasive, which is unthinkable and which is eternal and they can only attain me.” But such an idea of non-duality is out of place in the case of the Māheśvara who is only an immature aspirant, a learner. That is why he is called ‘Karmin’, one who is engaged in the religious practices such as the worship of the Liṅga. In the case of such a Māheśvara, the idea of total non-duality would create confusion as to what he should do. Such a confusion should not be created in his mind as the Bhagavān says : “न बुद्धिभेदं जनयेदज्ञानं कर्मसङ्गिनाम्। जोषयेत्सर्वकर्माणि विद्वान्मुक्तः समाचरन्।।” (Bhag. G., 3.26) — “The wise person should not create confusion in the minds of the aspirants who are engaged in religious practices (Karman) and who are still immature. He should perform actions himself remaining in a state of emancipation and urge others to perform actions.” Even the Śivayogin should perform actions for the guidance of others (lokasaṅgraha), although he has nothing to get out of them, as the Bhagavān says : “सक्ताः कर्माण्यविद्वान् सो यथा कुर्वन्ति भारत। कुर्याद्विद्वान्स्तथासक्तश्चिकीर्षुर्लोक-सङ्ग्रहम्।।” — “Just as immature aspirants perform actions with interest, so should the wise perform actions without attachment with the intention of guiding other persons.” The Yo.Vā. (quoted in the Kannada Commentary of N.R. Karibasava Śāstrin) directly warns that it is unbecoming of any wise man to teach ‘advaita’ to an immature aspirant : “अज्ञस्याल्पप्रयत्नस्य सर्वं ब्रह्मेति यो वदेत्। महानरकजालेषु स तेन विनियोजितः।।” — “He who gives the advice that ‘everything is Brahman’ to a person who is immature and whose efforts are of a small measure, would be caught in the net-work of hells along with the latter.” Sva.La.Bhai. (quoted in the same Commentary) sounds the same warning : “अविदित्वा परं तत्त्वं शिवत्वं जल्पितं तु यैः। ते चात्मोपसकाश्चैव न गच्छन्ति शिवं पदम्।।” — “Those who prattle that everything is Śiva (Śivatva) without realising the Supreme Principle and others who are engaged in false concentration on the Self on their advice will not reach the

auspicious end (Śiva’s state).” Hence, at the stage of the Māheśvara, the required practices such as Liṅgapūja should be resorted to. It is from the stage of the Prasādisthala onwards that he will be able to divine gradually the secrets of Dvaita-cum-advaita to end finally with the total Advaita in the Aikyasthala. There is absolutely no short-cut to Mukti. The Viraśaiva Śaṣṭhala path begins with ‘Dvaita’ in the first two stages of Bhaktasthala and Māheśvarasthala, marches on to ‘Dvaitādvaita’ in the next two stages of Prasādisthala and Prāṇaliṅgisthala and culminates in ‘Advaita’ at the stage of Aikyasthala after passing through the stage of self-surrender in the stage called Śaraṇasthala. There is no scope for total non-duality at the initial stages of the Māheśvarasthala. Hence the Śaivāgama says “क्रियाद्वैतं न कर्तव्यम्” — “do not practise non-duality in action”. The same is told by Nijaguna Śivayogin in Kannada as “Baḷasadiradvaitavanu bāhyadali” — “Do not make use of ‘Advaita’ outside (in actions).”

व्याख्या— अथ भेदेन क्रियमाणपूजाप्रकारः कथमित्यत्राह —

If it is asked as what is the nature of the worship rendered with the notion of duality, the answer is given here —

प्रेरकं शङ्करं बुद्ध्वा प्रेर्यमात्मानमेव च।

भेदात् स पूजयेन्नित्यं न चाद्वैतपरो भवेत् ॥४१॥

Worshipping with the notion of duality that Śaṅkara is the impeller and himself is the impelled, he (the Māheśvara) should not be in favour of non-duality. (41)

व्याख्या— जीवानां धर्माधर्मगोचरीभूतबुद्धिवृत्तिप्रेरकः परमेश्वरः, तत्प्रेर्या जीवा इति बुद्ध्वा एवंविधभेदात् तं परमेश्वरं नित्यं पूजयेत्, अद्वैतपरो न भवेत्, पूजाविरोधादिति ॥४१॥

Parameśvara is the impeller of the intellectual process concerning what is ‘dharma’ (right) and what is ‘adharma’

(wrong) and the Jīvas (beings) are those who are impelled. Having known this, he should ever worship the Para-meśvara (Liṅga) with such a knowledge of duality and should not be in favour of non-duality, because it would be opposed to worship. (41)

Notes : In keeping with a statement of Śve.U., viz, भोक्ता भोग्यं प्रेरितारं च मत्वा (1.12), S.S. has explained three-fold nature of reality as Bhoktr, Bhojya and Preraka. See notes under 5.38 above. The Gāyatrī Mantra says “धियो यो नः प्रचोदयेत्” (inspire my intellect) with reference to Śiva who is the presiding deity of Savitrmaṇḍala. “सवितुर्मण्डलस्वामी सावित्री देवतास्म्यहम्” (Kā.Ā., kri.pā. 3.55) — thus says Śiva.

व्याख्या— अथ प्रकारान्तरेण भेदमुपपादयति —

Then the author justifies duality in another way —

पतिः साक्षान्महादेवः पशुरेष तदाश्रयः ।

अनयोः स्वामिभृत्यत्वमभेदे कथमिष्यते ॥४२॥

Mahādeva is the actual Pati (Lord) and this Jīva who depends upon him is the Paśu (bound soul). How can this distinction between these two as the master and servant be compatible when there is non-duality? (42)

व्याख्या— महादेवः परमेश्वरः “पतिः विश्वस्य” इति स्मृतेः पतिः जगत्पतिः, तदाश्रयः एष जीवः पशुः, अनयोः शिवजीवरूपपतिपश्वोः, अभेदे भेदाभावे स्वामिभृत्यत्वं कथमिष्यते ? न कथञ्चिदपीति स्वामिभृत्यत्वभेदेनैव पूजनीय इत्यर्थः ॥४२॥

Mahādeva, the Great Lord is the Pati, the lord of the world and this Jīva who is dependent on him is the Paśu; when there is no distinction, i.e., no difference, between those two who are the Pati and Paśu in the form of Śiva and Jīva, how can the relation of the master and servant be possible between them? Thinking that such a thing is

not in any way possible, the worship should be done with the notion of duality in the form of the master and the servant. This is the meaning. (42)

Notes : “पतिः विश्वस्य” (Smṛ.). See notes under 5.42 above. There should be the relation of the master and servant (Śvāmi-bhṛtyatva) between the Pati (Śiva) and Paśu (Jīva). Then only the worship becomes compatible and Liṅgaṅiṣṭhā is possible. This is the notion of duality that is taught here in the Śve.U. Statements : “ज्ञाज्ञौ द्वावजावीशानीशावजा ह्येका भोक्तृभोगार्थयुक्ता । अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥ द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् । पतिं पतीनां परमं परस्ताद्धिदाम देवं भुवनेशमीड्यम् ॥” (1.9,4.6, 6.7) — “The enlightened and the unenlightened are the two who are unborn. One unborn (i.e., Prakṛti) is ordained to be the object of enjoyment for the enjoyer. The Ātman (Jivātman) who is of many forms, is the non-doer, when Brahman assumes three forms (as bhoktr, bhogya and preritr). The two birds of fine feathers who are twins and who are friends, are residing in the same tree. One of them tastes (enjoys) the berry of the holy fig-tree (in the form of the fund of Karman, i.e., merits and sins) and the other looks on without eating anything. Paraśiva is the Supreme Ruler of all rulers of the world; he is the Supreme God of all gods; he is the Supreme Lord of all lords; we meditate on him as the worthy sovereign of the universe.”

व्याख्या— नन्वयं भेदभावः कियत्पर्यन्तमनुवर्तत इत्यत्राह —

If it is asked as to how long this state of duality continues, the answer is given here —

साक्षात्कृतं परं तत्त्वं यदा भवति बोधतः ।

तदाद्वैतसमापत्तिर्ज्ञानहीनस्य न क्वचित् ॥४३॥

When the Supreme Principle (Śiva) is realised through enlightenment, then comes the state of non-duality. It never occurs to anybody who is ignorant. (43)

व्याख्या— बोधतः श्रुतिगुरुस्वानुभवबोधतः परं तत्त्वं परशिवपर-
ब्रह्माख्यमहालिङ्गतत्त्वं यदा साक्षात्कृतं भवति, दशमदृष्टान्तेन स्वात्माभेदेन
प्रत्यक्षीकृतं भवति, तदाऽद्वैतसमापत्तिरद्वैतस्फूर्तिः, ज्ञानहीनस्य श्रुतिगुरु-
स्वानुभवरहितस्य केवलकर्मयुतस्य क्वचित् कदाचित् किञ्चिदपि नास्ती-
त्यर्थः ॥४३॥

‘Enlightenment’ means the knowledge derived through the Śruti, Guru and Svānubhava (own experience). ‘The Supreme Principle’ means ‘the Principle of Mahāliṅga which is known as Paraśiva, Parabrahman’. When such a Principle is realised or mentally perceived as not different from one’s own Self on the analogy of ‘the tenth person’ then occurs the state of non-duality, i.e., arises the flash of non-duality. But in the case of an ignorant person who is without the knowledge of the Śruti, Guru’s guidance and self-experience, who is engaged in mere action, it can never occur anywhere and any time. (43)

Notes : Śruti (Śāstra), Guru and Svānubhava are necessary for the realisation of the Supreme Principle in the form of Paraśivabrahman. In other words it is the realisation that ‘You are Brahman’ (tat tvam asi). Without counting one’s Self as Brahman, each feels grieved like the ten students each of whom counted nine persons without counting himself as the ‘tenth one’. See notes under 9.55 above for the explanation of the analogy. It is only when one realises one’s self as Paraśivabrahman on the analogy of the ‘tenth one’ that one gets the awareness of non-duality. He who is dedicated to action without this guidance of the Śruti and Guru and without this realisation through Svānubhava, will not get this knowledge.

व्याख्या— ननु कर्मिणः कस्मान्नाद्वैतसिद्धिरित्यत्राह —

If it is asked as to why there is no realisation of non-duality in the case of a person who is dedicated to action, the answer is given here —

भेदस्य कर्महेतुत्वाद् व्यवहारः प्रवर्तते ।

लिङ्गपूजादिकर्मस्थो न चाद्वैतं समाचरेत् ॥४४॥

Since the consideration of duality proceeds for the sake of action (in the form of worship), he who is dedicated to actions such as the worship of the Liṅga should not practice non-duality. (44)

व्याख्या— भेदस्य व्यवहारो जीवेश्वरभेदव्यवहारः, कर्महेतुत्वात्
शिवपूजादिक्रियाहेतुत्वेन प्रवर्तते, अतः शिवलिङ्गपूजादिकर्मनिष्ठः, अद्वैतं
न समाचरेत् । तस्माल्लिङ्गपूजादिकर्मनिष्ठस्य अद्वैतबोधाविर्भावो नास्ती-
त्यर्थः ॥४४॥

The consideration of duality is that between Jīva and Īśvara. Since it proceeds for the sake of actions in the form of the worship of the Liṅga, etc., he who is dedicated to the actions such as the worship of the Liṅga, etc., should not adopt non-duality. Hence, he who is dedicated to the actions such as the worship of the Liṅga, etc., does not have the realisation of the idea of non-duality. (44)

व्याख्या— अथोक्तार्थमुपसंहरति —

Then the author concludes what is stated above —

पूजादिव्यवहारः स्याद्भेदाश्रयतया सदा ।

लिङ्गपूजापरस्तस्मान्नाद्वैते निरतो भवेत् ॥४५॥

Since the activities such as worship are always based on the idea of duality, he who is inclined to the worship of the Liṅga, should not get committed to non-duality. (45)

व्याख्या— लिङ्गपूजानिष्ठो वीरमाहेश्वरः, अद्वैते निरत आसक्तो न
भवेत्, न स्यादित्यर्थः ॥४५॥

इति सर्वाद्वैतनिरसनस्थलम् ।

“Vīramāheśvara” who is deeply devoted to Liṅgapūjā should not have interest in Advaita.

Sarvādvaitanirasanasthala ends.

Notes : External practice of the worship of the Liṅga, etc., is the means to internal purity. The impression of this will have its impact on the mind. Then the mind begins to reflect internally the inner Śivabhāva in the form of the Prāṇaliṅga and the Bhāvaliṅga and proceeds to cut off the fetters of death, as said in the Candra J.Ā.: “पूजयन्निष्टलिङ्गं तु निश्चयायन् प्राणलिङ्गकम्। भावयन् भावलिङ्गं वै मृत्युपशांश्छिनत्ति सः॥” That is the end in view. But at this stage, the Māheśvara has to practise the worship of the Liṅga with firm devotion and attain the purity of mind to attain to the next stage.

अथाह्वाननिरसनस्थलम् — (२०)

व्याख्या— अथ शिवलिङ्गपूजार्थमद्वैतं निरस्य द्वैताङ्गीकारवान् माहेश्वरः शैव इव पूजार्थं शिवलिङ्गे शिवं नावाहयेदित्याह्वाननिरसनस्थलं कथयति —

Āhvānanirasanasthala — (20)

Then with the idea that the Māheśvara who has accepted duality by discarding non-duality for the sake of the worship of the Śivaliṅga, should not invoke Śiva in the Śivaliṅga for the purpose of worship as the Śaivas do, the author speaks of the ‘Āhvānanirasanasthala’ —

लिङ्गार्चनपरः शुद्धः सर्वाद्वैतनिरासकः।

स्वेष्टलिङ्गे शिवाकारे न तमाह्वयेच्छिवम् ॥४६॥

He who is dedicated to Liṅga-worship, who is pure and who has discarded all considerations of total non-duality (between Śiva and Jīva), should not invoke Śiva into his Iṣṭaliṅga which is of the form of Śiva. (46)

व्याख्या— लिङ्गार्चनपरः शिवलिङ्गपूजातत्परः सन् सर्वाद्वैतनिरासकः शुद्धः नित्यशुद्धवीरमाहेश्वरः शिवाकारे शिवस्वरूपवति स्वेष्टलिङ्गे तं प्रसिद्धं शिवं नावाहयेदित्यर्थः ॥४६॥

He who, being devoted to Liṅga-worship, i.e., being engrossed in the worship of the Śivaliṅga, is the pure Vīra Māheśvara and who discards total non-duality, should not invoke the well known Śiva into the Śivaliṅga which is of the nature of Śiva. (46)

Notes : In all image worship there are two procedures called ‘āvāhana’ and ‘visarjana’. ‘Āvāhana’ is the invocation (summoning) of gods into the image to accept the worship and ‘visarjana’ is requesting the gods to retire after the worship is over. But in Liṅga-worship, no ‘āvāhana’ is necessary; consequently, there is no ‘visarjana’.

व्याख्या— अथ कस्मादित्यत्र कारणमाह —

If it is asked as to why it is so, the reason is told here—

यदा शिवकलायुक्तं लिङ्गं दद्यान्महागुरुः।

तदारभ्य शिवस्तत्र तिष्ठत्याह्वानमत्र किम् ॥४७॥

Right from the time the Great Guru confers the Liṅga which is infused with the lustre of Śiva (Śivakalā), Śiva resides in it. Then why should there be invoking? (47)

व्याख्या— अत्र शिवलिङ्गे आह्वानं किं प्रयोजनम्? न किञ्चित्प्रयोजनमित्यर्थः। शिष्टं स्पष्टम् ॥४७॥

What is the use of ‘āvāhana’ (āhvāna) in the case of the Śivaliṅga? It means that there is no use at all. The rest is clear. (47)

Notes : Before the Guru confers the Liṅga on the palm of the hand of the disciple, he infuses it with Śivakalā. It is nothing

but the 'citkalā' in the brain of the disciple. Kā.Ā. calls this as "Sāmbhavī kalā" (Śivakalā) and says that it pervades the body, vital air and Ātman like the drop of oil at the top of a pitcher filled with water : "जलकुम्भाग्रसद्व्याप्ततैलबिन्दुर्यथा तथा । देहप्राणात्मसु व्याप्ता संस्थिता शाम्भवी कला ॥" (kri. pā., 1.122). The Guru attracts this into his right palm and infuses it into Iṣṭaliṅga by placing the palm on it, as told in the Kā.A. : "या कला परमा सूक्ष्मा तत्त्वानां बोधिनी परा । तामाकृष्य यथान्यायं लिङ्गे समुपवेशयेत् ॥" (kri. pā., 1.124) — "That 'kalā' which is the most subtle one and which is the revealer of the principles, should be attracted and infused into the Liṅga according to the procedure." This stanza and the next two stanzas (i.e., S.S. 10.47-49) are quoted in one of the Vacanas of Cannabasavaṅṅa. (See Cannabasavaṅṅanavara Vacanagaḷu, Ed. R.C. Hiremath, K.U.D. 1971, Heccina Vacana No. 33, P. 774; Cannabasavaṅṅanavara Vacanasamputa, Kannaḍa Pustaka Prādhikāra, Bangalore, 2001, Vacana No. 1494, P. 546).

व्याख्या— पुनश्च कारणान्तरमाह —

Again another reason is stated —

ससंस्कारेषु लिङ्गेषु सदा सन्निहितः शिवः ।
तत्राह्वानं न कर्तव्यं प्रतिपत्तिविरोधकम् ॥४८॥

Śiva resides always in the Liṅgas which are sanctified (by the Guru). Invocation should not be done as it is against propriety. (48)

व्याख्या— पुनराह्वानं पूर्वाह्वानविरोधि तद्विसर्जनानन्तरभावित्वादिति भावः ॥४८॥

Invocation again is opposed to the earlier invocation because it is possible after the retirement of what is invoked earlier. This is the intended sense. (48)

Notes : See notes under the previous stanza (47) for the procedure of sanctification of the Liṅga. It consists in the infusion

of 'Śivakalā' into the Liṅga. When once it is invoked and infused into the Liṅga, there is no question of invoking it again, because it is not made to retire by any procedure. In the case of other deities, say, for instance, Gaṇapati, 'āhvāna' becomes necessary everytime because 'visarjana' is made everytime after the worship.

व्याख्या— अथाह्वानासम्भवादेव विसर्जनं च नास्तीत्याह —

Then it is said that retirement is not there because invocation is out of place —

नाह्वानं न विसर्गं च स्वेष्टलिङ्गे तु कारयेत् ।
लिङ्गनिष्ठापरो नित्यमिति शास्त्रस्य निश्चयः ॥४९॥

He who is firm in his devotion to the Liṅga should neither do invocation (of Śiva) nor do retirement (of Śiva) in the case of the Iṣṭaliṅga. This is the ordination of the Śāstra. (49)

व्याख्या— स्पष्टम् ॥४९॥ It is clear (49)

इत्याह्वाननिरसनस्थलम्

Āhvānanirasanasthala ends

अथाऽष्टमूर्तिनिरसनस्थलम् — (२१)

व्याख्या— अथ शिवलिङ्गमेव शिव इत्यभिप्रायेणाह्वानं निराकृत्य पृथव्याद्यष्टमूर्तित्वं च न सम्भवति, भेदादिति तेन माहेश्वरेण विधीयमानाष्टमूर्तिनिरसनस्थलं प्रदर्शयति —

Aṣṭamūrtinirasanasthala — (21)

Having rejected the case of invocation with the idea that the Śivaliṅga itself is Śiva, the author shows the nature of Aṣṭamūrtinirasanasthala which is being practised by the Māheśvara with the idea that the conception of eight forms

of Śiva such as Pṛthivī, etc., is also incompatible because they are different from the Liṅga —

यथात्मशिवयोरैक्यं न मतं कर्मसङ्गिनः ।

तथा शिवात्पृथिव्यादेरद्वैतमपि नेष्यते ॥५०॥

Just as the identity of Jīva and Śiva is not acceptable to him who is associated with the rites of worship, so is also identity of earth, etc., with Śiva not acceptable to him. (50)

व्याख्या—कर्मसङ्गिन शिवपूजादिकर्मनिष्ठस्य माहेश्वरस्य आत्म-शिवयोर्जीवलिङ्गयोरैक्यमेकत्वं यथा न मतं न संमतम्, पूज्यपूजक-विवेकासम्भवात्, तथा शिवाद्भूम्यादेरद्वैतमभेदोऽपि नेष्यते, भूम्याद्यष्टमूर्ति-ष्वात्मनोऽपि प्रविष्टत्वादिति भावः ॥५०॥

Just as in the case of the Māheśvara who is associated with rites of worship, i.e., who is engaged in the rites such as the worship of Śiva, etc., the idea of identity between the Self and Śiva, i.e., Jīva and Liṅga, is not acceptable, because of the contingency of the difference between the worshipped and the worshipper being not possible, so is also the non-duality or identity of the earth, etc., with Śiva not acceptable, because the Ātman has been included among the eight forms. (50)

Notes : Śiva is said to have eight forms as Pṛthivī (earth), Ap (water), Tejas (fire), Vāyu (wind), Ākāśa (ether), Sūrya (sun), Candra (moon) and Ātman (yajamāna). Since the relation of the worshipped and the worshipper would be incompatible, the identity between the Jīva and Śiva is not acceptable. In the same way the Identity of earth, etc., with Śiva is not acceptable to the Māheśvara who is devoted to Liṅga-worship. Self (Ātman) is also one of the eight forms of Śiva. When the identity between the Self and Śiva is not accepted, the identity of other seven forms with Śiva is automatically rejected. The next stanza explains with some analogies how the identity of earth, etc., with Śiva is only metaphorical.

व्याख्या—अथ शिवस्य पृथिव्यादेरभेदोऽपि न सम्भवतीत्यत्राह —

Then the author says that even the non-duality between Śiva, on the one hand, and earth, etc., on the other hand, is not possible —

पृथिव्याद्यष्टमूर्तित्वमीश्वरस्य प्रकीर्तितम् ।

तदधिष्ठातृभावेन न साक्षादेकभावतः ॥५१॥

The state of having eight forms such as earth, etc., in the case of Lord Śiva is with the idea that he is their presiding deity, but not in the sense of their actual identity with him. (51)

व्याख्या—“यस्य पृथिवी शरीरम्” इत्यारभ्य “यस्यात्मा शरीरम्” इत्यन्तबृहदारण्यक-श्रुतिप्रोक्ताष्टमूर्तित्वं तदाधिष्ठातृभावेन पृथिव्याद्यष्टमूर्त्य-धिष्ठातृत्वभावेन प्रकीर्तितम्, “विश्वं महेश्वर भवानधितिष्ठतीति विश्वात्मता-मुपचरन्ति यदागमास्ते” इत्यभियुक्तोक्तेः । यथा स्तनस्तन्ययोर्भेदोऽपि स्तनं पिबन्तीति व्यवहारः, तथाऽभेदव्यवहार औपचारिकः, साक्षादेकभावतो न, “द्वयमुष्णं द्वयं शीतमनुष्णाशीतलं द्वयम् । द्वयमस्पर्शमित्यष्टौ पान्तु वो हरमूर्तयः ॥” इति तासां परस्परभिन्नत्वात् शरीरशरीरिभावस्य भेदघटितत्वाच्चेति ॥५१॥

The state of Śiva's having eight forms has been stated with the idea that he is the presiding deity of the eight forms such as the earth, etc., in the statement of Br. U. which starts with “Yasya pṛthivī śarīram” meaning “of which the earth is the body” and which ends with “Yasyātmā śarīram” meaning “of which the Ātman is the body.” This is supported by the words of the learned persons who say “Viśvaṁ maheśvara, etc.” which means that “O Maheśvara, your Āgamas metaphorically consider you as the ‘world-soul’ on the ground that you are its presiding deity.” Just

as there is a usage as “they (children) drink breasts” (stanam pibanti) although there is difference between the breast-milk and the breasts, so is the usage of non-duality only metaphorical here, but not in the sense of actual identity. This is because they are mutually different from one another as said in this benediction, viz., “Dvaya-muṣṇam, etc.”, which means — “Let the eight forms of Śiva protect you — the eight forms being the two hot (warm) ones, the two cold ones, the two which are neither hot (warm) nor cold and the two which cannot be touched,” and because the relation of the ‘śarīra’ (body) and the ‘śarīrin’ (possessor of the body, the soul) is constituted by the idea of difference. (51)

Notes : Br. U. Statement in full is — “यः पृथिव्यां तिष्ठन्पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्माऽन्त-र्याम्यमृतः॥” (3.7.3) — “He who residing in the earth is different from the earth, whom the earth does not know, of whom the earth is the body and who controls the earth from within, is your in-dwelling and immortal Self (Ātman)”. What is said about the earth is said about water, fire, atmosphere, wind, heaven, sun, quarters, moon and stars, sky, darkness and light. (See Br. U., 3.7.4-14). The Sanskrit commentator, Śrī Marīṇṇāḍārya, takes it as revealing the ‘aṣṭamūrtitva’ of Śiva in the sense that he is their presiding deity, but not in the sense that he is identical with them. By referring to the words of Abhiyuktas (learned persons), he says that Śiva is called the world-soul in the sense that he is the presiding deity of the world. ‘Abheda’ is only metaphorical here, but not actual. An analogy is given to bring home this point. The breast-milk and the breast are different. Yet there is a usage like “Śiśavaḥ stanam pibanti” (the children drink the breasts). Here what the children drink is the breast-milk (stanya). Yet the children are said to drink the breasts. Here the ‘abheda’ (non-difference) is only metaphorical, but not actual. In the same way, the ‘abheda’ between the eight forms such as earth, etc., on the one hand, and Śiva, on the other hand, is only metaphorical but not actual. Further in support of this

point a benediction is quoted — “Dvayam uṣṇam, etc.” Kālidāsa has revealed the same idea in the Nāndī stanza in the beginning of his Abhijñānaśākuntala : “या सृष्टिः स्रष्टुराद्या वहति विधिहुतं या हविर्या च होत्री, ये द्वे कालं विधत्तः श्रुतिविषयगुणा या स्थिता व्याप्य विश्वम्। यामाहुः सर्वबीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः, प्रत्यक्षाभिः प्रपन्नस्तनुभिरवतु वस्ताभिरष्टाभिरीशः” — “May Śiva protect you — Śiva who is manifested in the eight visible forms, viz., that which was the first creation of the creator (water), that which bears the oblation offered according to the prescribed rule (fire), that which is the sacrificer (Ātman, Yajamāna), the two that mark time (the sun and the moon), that which has the object of hearing for its property (ether), that which they call as the origin of all seeds (earth) and that by which living beings are possessed of breath (air).” In “द्वयमुष्णं, इत्यादि,” the two hot (warm) ones are Agni and Sūrya, the two cold ones are Ap and Candra, the two which are neither hot nor cold are Pṛthivī and Vāyu and the two which cannot be touched are Ākāśa and Ātman. All these are the ‘Śarīras’ and Śiva is the ‘Śarīrin’. This ‘Śarīra-śarīri-bhāva’ between ‘pṛthivyādi’ and Śiva’ is based on difference. “विश्वं महेश्वर” (Abhi. va.).

व्याख्या— अथ कार्यकारणभावाच्च तयोरैक्यं न संभवतीत्याह —

Then it is said that identity between them is not compatible because they are related as the cause and effect—

पृथ्व्यादिकमिदं सर्वं कार्यं कर्ता महेश्वरः ।

नैतत्साक्षान्महेशोऽयं कुलालो मृत्तिका यथा ॥५२॥

All this consisting of Pṛthivī, etc., is the effect and the creator is Maheśvara. This is not actually Maheśa just as the potter is not the clay. (52)

व्याख्या— “ब्रह्मविष्णुरुद्रेन्द्रास्ते सम्प्रसूयन्ते सर्वाणि चेन्द्रियाणि सह भूतैर्न कारणम्। कारणं तु ध्येयः शम्भुराकाशमध्ये” इति श्रुतेः पृथिव्यादेः कार्यकोटिप्रविष्टत्वाच्छिवस्य कारणरूपत्वात्। एवं च मृच्छब्दोपलक्षित-

घटादेः कुलालस्य च यथैक्यं न सम्भवति, तथा कार्यरूपभूम्यादेः कारणात्मनः शिवस्य चाभेदो न सम्भवतीत्यर्थः ॥५२॥

According to the Śruti statement, viz., “Brahmaviṣṇurudrendrāḥ, etc.”, which means that “Brahman, Viṣṇu, Rudra and Indra are born and all the senses along with the elements are not the cause, the cause should be contemplated as Śambhu in the ether,” Pṛthivī, etc., come within the fold of effects and Śiva is of the nature of the cause. Just as there is no identity between the pot, etc., which are indicated by the words clay, etc., and the potter, so there is no possibility of non-difference between the earth, etc., which are of the nature of effects and Śiva who is of the nature of the cause. (52)

Notes : “.....ब्रह्माविष्णुरुद्रेन्द्रास्ते शम्भुराकाशमध्ये” — Atha. Sikh. U., 3.4. See notes under 10.50 above for the names of the eight forms of Śiva. All this world from ‘Brahman’ to ‘Stamba’ (reed) is the effect and Śiva is the cause. Just the potter is the cause (instrumental cause = Nimitta kāraṇa) of pot, so is Paraśiva Brahman the cause of this universe. Just as the potter, the cause, and the pot, the effect, are not identical, so are Śiva, the cause, and the world consisting of Pṛthivī, etc., which are effects, not identical. Hence Pṛthivī, etc., are not actually Śiva.

व्याख्या — ननु घटकुलालयोरिवेश्वरस्य भूम्यादेरात्यन्तिकभेदः किमित्यत्राह —

If it is asked as to whether there is absolute difference between the Īśvara and the earth, etc., as between the potter and the pot, the answer is given here —

पृथिव्याद्यात्मपर्यन्तप्रपञ्चो ह्यष्टधा स्थितः ।

तनुरीशस्य चात्मायं सर्वतत्त्वनियामकः ॥५३॥

The world which stands eightfold from the earth (Pṛthivī) to the sacrificer (Yajamāna = Ātman), is the

body of the Lord (Īśvara). This Ātman is the controller of all the principles (tattvas). (53)

व्याख्या — पृथिव्यप्तेजोवाय्वाकाशचन्द्रसूर्याग्निहोत्रिरूपेणात्मपर्यन्तमष्टधा स्थितः प्रपञ्चः सर्वोऽपीशस्य शरीरम् । अयमीशः सर्वतत्त्वनियामकः सर्वतत्त्वात्मकशरीरप्रेरकीभूत आत्मा शरीरीत्यर्थः । एवं च घटकुलालयोर्देहदेहिभावशून्यत्वात् ततो विशेष इत्यर्थः ॥५३॥

This world which stands eightfold with Pṛthivī (earth), Ap (water), Tejas (fire), Vāyu (air), Ākāśa (ether), Candra (moon) and Sūrya including Atman in the form of the sacrificer, is the body (Śarīra) of the Lord. This Lord who is the controller of all principles in the sense that he is the impeller of the body which is of the nature of all principles, is the Ātman who is the sentient being residing in the body (Śarīrin). Thus since there is no relation of the śarīra and the śarīrin between the pot and the potter this is different, from that analogy.

Notes : The analogy of the pot and the potter is given above to point out that there is no ‘non-duality’ between the world consisting of eight forms and Śiva. The five elements (pañca-bhūtas), the moon, the sun and the Yajamāna (Ātman) are described as the eight forms (aṣṭatanu = aṣṭamūrti). Yet they are not identical with Śiva, but are the body of Śiva. Thus the relation between the world consisting of eight forms and Śiva is of the nature of the śarīra (body) and the śarīrin (the embodied soul). Since there is no such relation between the pot and the potter, the analogy does not fully correspond with the case of the world and Śiva. Lord Śiva is said to be the controller of thirty-six principles (Ṣaṭtrimśattattvāni) in the sense that he resides as the Preraka in the body which is of the nature of thirty-six principles. See notes on S.S., 1.3 for the details about the thirty-six principles.

व्याख्या — तर्ह्यभेदः किमित्यत्राह —

If it is asked as to whether there is 'non-duality', the answer is given here —

शरीरभूतादेतस्मात् प्रपञ्चात्परमेष्ठिनः।

आत्मभूतस्य देवस्य नाभेदो न पृथक्स्थितिः।।५४।।

There is neither absolute non-difference nor absolute separateness of Paraśivabrahman, who is the God assuming the form of the Soul, from this world which happens to be his body. (54)

व्याख्या— परमेष्ठिनः शिवस्य शरीरभूताद् एतस्माद् इदमित्यङ्गुलि-निर्देश्यत्वेन प्रतीयमानात् प्रपञ्चाद् अभेदो न, भेद एवेत्यर्थः। तथाप्यत्म-भूतस्य विश्वशरीरिणो देवस्य न पृथक्स्थितिः, घटपटयोरिव परस्परबाह्यत्वे स्थितिर्नास्ति, शिवस्य व्यापकत्वादिति भावः।।५४।।

Of the Brahman who is Śiva, there is no non-difference, i.e., there is difference only, from this world which happens to be his body and which is referred to as 'this' as it is to be pointed out by fingers as 'this'. Even then the God who has the world as his body, cannot have a separate existence; he cannot exist in a state of mutual separateness from the body like pot and cloth. It is because Śiva is all-pervasive. (54)

Notes : There is neither absolute non-difference nor absolute difference between Paraśivabrahman and the world, because they stand in the relation of the 'śarīrin' (dehin) and the 'śarīra' (deha). This is the basis for calling Vīraśaiva philosophy as Bhedābhedavāda or Dvaitādvaitamata. See notes under S.S., 2.13 and 5.33-35 for the explanaton of Bhedābhedavāda.

व्याख्या— तर्हि भेदः कथमित्यत्राह —

In that case how can difference exist? The answer is given here —

अचेतनात्वात् पृथ्व्यादेरज्ञत्वाद् आत्मनस्तथा।

सर्वज्ञस्य महेशस्य नैकरूपत्वमिष्यते।।५५।।

Since Pṛthvī (earth), etc., are insentient and since Ātman (the embodied soul) is of a little knowledge, they cannot have identity with Maheśvara who is the Omniscient one. (55)

व्याख्या— भूम्यादेर्जडत्वाद् आत्मनः अग्निहोत्रिणो यजमानस्याज्ञ-त्वात्, किञ्चिज्ज्ञत्वादित्यर्थः, महेशस्य चराचरलक्षणविश्वशरीरस्य शिवस्य सर्वज्ञत्वादित्यर्थः, एकरूपत्वं रूपशरीरशरीरिणोरैक्यं नेष्यते नेच्छाविषयी-क्रियते। तस्माद्भेद एवेत्यर्थः।।५५।।

Since Bhūmi (earth), etc., are insentient (dull), since the Ātman who is the sacrificer performing Agnihotra, is without knowledge in the sense that he is endowed with a little (limited) knowledge and since Śiva the Maheśvara who has the world of the movable and the immovable as his body, is omniscient, there is no identity between the physical form and the spirit residing in it. Therefore there is difference only between them. (55)

Notes : There cannot be identity between the 'śarīra' and 'śarīrin'. Hence there is difference between pṛthivī etc., which are the body and Śiva who is the Preraka residing in the body.

व्याख्या— नन्वेवं भेदज्ञानवान् कोऽसावित्यत्राह —

If it is asked as to who is this knower of the notion of difference, the answer is given here —

इति यश्चिन्तयेन्नित्यं पृथिव्यादेरष्टमूर्तितः।

विलक्षणं महादेवं सोऽष्टमूर्तिनिरासकः।।५६।।

Thus he who thinks always that the Mahādeva (Śiva, the Great Lord) is different from the eight forms such as

pr̥thivī (earth), etc., is called 'Aṣṭamūrtinirāsaka' (one who rejects the view that the eight forms are Śiva). (56)

व्याख्या— स्पष्टम् ॥५६॥ It is clear (56)

इत्यष्टमूर्तिनिरसनस्थलम्।

Aṣṭamūrtinirasanasthala ends.

अथ सर्वगत्वनिरसनस्थलम् — (२२)

व्याख्या— अथ माहेश्वरस्य लिङ्गनिष्ठाविरोधिसर्वगतत्वनिरसनस्थलं प्रकाशयति —

Then the author reveals Sarvagattvanirasanasthala (the stage of rejecting the conception of omnipresence of Śiva) as the idea of omnipresence is not conducive to 'Liṅganiṣṭhā', the firm devotion to the Liṅga —

Sarvagattvanirasanasthala — (22)

सर्वगत्वे महेशस्य सर्वत्राराधनं भवेत्।

न लिङ्गमात्रे तन्निष्ठो न शिवं सर्वगं स्मरेत् ॥५७॥

If Maheśvara is deemed as omnipresent, his worship should be rendered everywhere, not merely in the Liṅga. Hence, he who is firmly devoted to the Liṅga should not consider Śiva as omnipresent. (57)

व्याख्या— महेश्वरस्य सर्वगत्वे सर्वत्राराधनं स्यात्, लिङ्गमात्रे न स्यात्, तस्माल्लिङ्गनिष्ठः शिवं सर्वगतं न स्मरेदित्यर्थः ॥५७॥

If Maheśvara is taken as omnipresent, his worship should be rendered everywhere, but not merely in the Liṅga. Hence he who is deeply devoted to the Liṅga should not think of Śiva as omnipresent. (57)

Notes : The author, here, points out the danger if Śiva's omnipresence is accepted at this stage, in which 'Liṅganiṣṭhā' alone is emphasised. The consideration that Śiva is everywhere, not necessarily in the Iṣṭaliṅga, distracts the mind of the devotee from his faith. The Māheśvara is 'sarvagattvanirāsaka' because he rejects the idea of Śiva's omnipresence out of his firm devotion towards his Iṣṭaliṅga — “लिङ्गैकनिष्ठया त्यागी सर्वगत्वनिरासकः ॥” (Nirvacana). The vow of the Māheśvara is to worship the Iṣṭaliṅga thinking that Śiva is in his Iṣṭaliṅga. To think of Śiva as omnipresent goes against this vow. His concentration should be in the Iṣṭaliṅgapūjā. The idea of omnipresence of Śiva would break his concentration and distract him from his vow.

व्याख्या— ननु शिवस्य सर्वगतत्वाभावे परिच्छिन्नत्वेन लोके भक्त-बाहुल्यात् तत्तच्छरीरसङ्गतेष्टलिङ्गानां च बाहुल्यादेकत्र विश्रमिताशेषशरीर-भारस्यान्यत्रावस्थानासम्भवात् कथं तत्र तत्र स्थितिः सम्भवतीत्यत्राह —

It may be objected that if there is no omnipresence in the case of Śiva, it amounts to saying that he is divided (limited to the Iṣṭaliṅga). Since the number of devotes in the world is large, since the number of Iṣṭaliṅgas as related to so many bodies is also large and since he whose entire bulk of body is stationed in one place cannot exist in another place, how can he exist in so many places (Iṣṭaliṅgas)? Here the answer is given —

सर्वगोऽपि स्थितः शम्भुः स्वाधारे हि विशेषतः।

तस्मादन्यत्र विमुखः स्वेष्टलिङ्गे यजेच्छिवम् ॥५८॥

Although Śiva remains omnipresent, he exists especially in the Iṣṭaliṅga which happens to be his resort. Hence the devotee should worship him in his Iṣṭaliṅga by remaining averse to Śiva's presence elsewhere. (58)

व्याख्या— शम्भुः सर्वगोऽपि व्यापकोऽपि स्वाधारे स्वाश्रयीभूतलिङ्गे विशेषतः अतिशयेन स्थितो भवति । तस्मान् अन्यत्र विमुखः सन् स्वेष्टलिङ्गे शिवं पूजयेदित्यर्थः ॥५८॥

Although Śiva is omnipresent or all-pervasive, he especially very much exists in the Iṣṭaliṅga, which is his resort. Hence, the devotee should turn away from other objects and worship him in his Iṣṭaliṅga only. (58)

Notes : In the philosophical plane, it is held that Śiva is omnipresent and all-pervasive. This is what is expressed in the following Śruti statements : “ततः परं ब्रह्म परं बृहन्तं यथा निकायं सर्वभूतेषु गूढम् । विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति ॥ सर्वाननशिरोग्रीवः सर्वभूत-गुहाशयः । सर्वव्यापी स भगवान् तस्मात्सर्वगतश्शिवः ॥” Śve. U., 3.7, 11) — “The Yogins become immortal by realising one and only Śiva who alone encloses the universe, who is hidden in all the beings in accordance with the respective bodies, who is the Supreme Brahman and who is complete in all respects. The Lord Śiva is omnipresent because he is all-pervasive, possessing all faces, heads and necks and because he resides in the caves in the form of the hearts of all beings.” Although he is thus omnipresent, he resides especially in the Iṣṭaliṅga which happens to be his resort (svādhāra). Just as the sunshine which spreads everywhere, manifests especially in the mirror, so does Śiva who is everywhere, manifest himself especially in the Iṣṭaliṅga (Guru and Jaṅgama also). That is why the Māheśvara finds the form of Śiva limited to the Guru, the Iṣṭaliṅga and the Jaṅgama and worships them. Another beautiful analogy is given in the next stanza to explain this.

व्याख्या— ननु सर्वगतः शिवस्तत्र तत्र लिङ्गे कथं विशेषेण तिष्ठ-
तीत्यत्राह —

If it is asked as to how Śiva who is omnipresent resides in the respective Liṅgas, the answer is given here —

**शिवः सर्वगतश्चापि स्वाधारे व्यज्यते भृशम् ।
शमीगर्भे यथा वह्निर्विशेषेण विभाव्यते ॥५९॥**

Although Śiva is omnipresent, he is especially manifested in the Iṣṭaliṅga which is his resort, just as fire is especially found in the womb of the Śamī tree. (59)

व्याख्या— वृक्षस्थितो वह्निः शमीवृक्षे यथा विशेषेण भासते, तथा शिवः सर्वगतोऽपि स्वाधारे लिङ्गे भृशम् अतिशयेन व्यज्यते प्रकाशत इत्यर्थः ॥५९॥

Just as the fire which exists in all trees, is especially evident in the Śamī tree, so does Śiva who is omnipresent predominantly evident in the Iṣṭaliṅga which is his resort. (59)

Notes : Śamī is a kind of tree which is well known as the tree in which fire is residing — अग्निगर्भा शमीमिव । (Śā.4.2); see also Ma. Smṛ., 8.247; Yā. Smṛ., 1.302. Śamī is called ‘Banni’ in Kannaḍa. Just as fire is manifested by the mutual rubbing of the Śamī sticks, so is Śiva manifested in the Iṣṭaliṅga by the devotee’s concentration on the Iṣṭaliṅga.

व्याख्या— ननु लिङ्गे किमर्थं विशेषेण तिष्ठतीत्यत्राह —

If it is asked as to why Śiva resides especially in the Iṣṭaliṅga, the answer is given here —

**सर्वगत्वं महेशस्य सर्वशास्त्रविनिश्चितम् ।
तथाप्याश्रयलिङ्गादौ पूजार्थमधिका स्थितिः ॥६०॥**

The omnipresence of Maheśvara is decided in all the Śāstras. Even then his stay is predominantly found in the Iṣṭaliṅga, etc., which are his resorts to receive worship. (60)

व्याख्या— अत्रादिशब्देन गुरुचरमूर्तिर्लक्ष्यते । शिष्टं स्पष्टम् ॥६०॥

Here by the word ‘ādi’ (etc.) Guru and Jaṅgama are indicated. The rest is clear.

Notes : तथाप्याश्रयलिङ्गादौ is a better reading than तथाप्याश्रयलिङ्गेन; the latter reading is found in Varāṇasī edition (1993) with Marāṭhi translation and in the Telugu script edition with Marīṭṇatādārya’s Sanskrit commentary, edited by Śrī P.R. Karibasava Śāstrin and

published by Virasaṅgappa (Vanivilas press, Mysore). Other editions have the same reading as retained in the text here. [Kashinath Shastrin's edition, 1998, M.L. Naganna's edition, 1959, N.R. Karibasavaśāstrin's edition, 1921, Siddheshwara Swamiji's edition, 1999, G.G. Manjunathan's edition (Kannāḍa Sāhitya Pariṣad) with Ujjiniśa's Kannāḍa commentary, 1998]. Maritoṅṭadārya prefers this reading, as it is evident from his commentary. All Śāstras (Śruti and Smṛti) declare Śiva's 'sarvagatva'. Muṅḍ. U. (1.6) says — “यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णम् अचक्षुःश्रोत्रं तदपाणिपादम् । नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं, यद्भूतयोनिं परिपश्यन्ति धीराः ॥” — “The wise visualise (realise) that Paraśivabrahman, who is beyond the scope of the sensory organs (adreśyam), who is beyond the grasp of the motor organs (agrāhyam), who does not belong to any Gotra (lineage), who does not belong to any Varṇa (caste), who is not endowed with eyes and ears, who does not have hands and feet, who is eternal, who is all-pervasive, who is omnipresent, who is extremely subtle, who is immutable and who is the origin of all animate and inanimate objects.” Such Śiva especially resides in the Iṣṭaliṅga (Guru and Jaṅgama) for the purpose of receiving worship. This is already stated in S.S., 6.36 — “अपरिच्छिन्नमव्यक्तं लिङ्गं ब्रह्म सनातनम् ॥ उपासनार्थमन्तःस्थं परिच्छिन्नं स्वमायया ॥” See notes under the same.

व्याख्या— अस्मिन्नर्थे — “या ते रुद्र” इति श्रुत्यर्थमेव श्लोकमुखेनोपन्यस्यति —

In this sense, the author presents the meaning of the Śruti statement “Yā te rudra, etc.,” through the next stanza —

नित्यं भासि तदीयस्त्वं या ते रुद्र शिवा तनूः ।
अघोराऽपापकाशीति श्रुतिराह सनातनी ॥६१॥

The ancient lore (Śruti) says — “O Rudra, you shine eternally as related to that auspicious body in the form of the Iṣṭaliṅga, which is peaceful and which is untouched by any sin.” (61)

व्याख्या— “भो रुद्र ते तव या तनूः शिवलिङ्गमूर्तिः, शिवा मङ्गला, अघोरा अभयङ्करा, अपापकाशी दोषरहिता । त्वं तदीयो लिङ्गसम्बन्धी सन् नित्यं भासि” इति सनातनी नित्या श्रुतिराह कथयतीत्यर्थः ॥६१॥

“O Rudra, that your body in the form of the Śivaliṅga (Iṣṭaliṅga) is auspicious (śivā), without creating any fear (aghorā) and without any blemish (apāpakāśi). You shine eternally as related to that Liṅga”— this is what an ancient (eternal) Śruti says. (61)

Notes : “या ते रुद्र शिवा तनूः, इत्यादि” — Tai.Sam., 4.5.1.1; Śve.U., 3.5. See the Sanskrit commentary and English notes under S.S., 6.62. नित्यं भासि तदीयस्त्वम् — Śiva resides eternally in the Iṣṭaliṅga borne on the body of the devotee.

व्याख्या— तस्मादिष्टलिङ्गमेव पूजयेदित्याह —

Hence, it is said that the Iṣṭaliṅga alone should be worshipped —

तस्मात्सर्वप्रयत्नेन सर्वस्थानपराङ्मुखः ।
स्वेष्टलिङ्गे महादेवं पूजयेत्पूजकोत्तमः ॥६२॥

Hence, the Māheśvara, who is the worshipper par excellence, should with all efforts worship the Great Lord in his own Iṣṭaliṅga by discarding all other places. (62)

व्याख्या— तस्मात् श्रुतिप्रसिद्धत्वात् पूजकोत्तमो माहेश्वरः सर्वप्रयत्नेन सर्वस्थानविमुखः सन् स्वेष्वलिङ्गे स्वसम्बन्धवतीष्टलिङ्गे महादेवं पूजयेदित्यर्थः ॥६२॥

Hence, i.e., since it is well known in the Śruti, the worshipper *par excellence*, who is none other than the Māheśvara, should with all efforts avoid all other places and worship the Great Lord in his own Iṣṭaliṅga, i.e., in the Iṣṭaliṅga belonging to him. (62)

Notes : Māheśvara worships the Iṣṭaliṅga with the firm faith that it is Śiva himself who is believed to be omnipresent, all-pervasive and the resort of all. This is the Liṅganiṣṭhā which characterises the Māheśvara.

व्याख्या— एवं बुद्ध्वा स्वेष्टलिङ्गे यजन्नेव सर्वगत्वनिरासक इत्याह —

It is said that he who worships Śiva in his own Iṣṭaliṅga after knowing this, is regarded as ‘Sarvagatvanirāsaka’ —

शिवस्य सर्वगत्वेऽपि सर्वत्र रतिवर्जितः ।

स्वेष्टलिङ्गे यजन् देवं सर्वगत्वनिरासकः ॥६३॥

Although Śiva is omnipresent, he who worships Śiva in his own Iṣṭaliṅga without attachment elsewhere, is the ‘Sarvagatvanirāsaka’. (63)

व्याख्या— स्पष्टम् ॥६३॥ It is clear. (63)

इति सर्वगत्वनिरसनस्थलम् ।

Sarvagatvanirasanasthala ends.

Notes : It is true, as stated in all Śāstras, that Śiva is omnipresent and all-pervasive. But to the Māheśvara, he resides only in his Iṣṭaliṅga. This firm faith prevents his mind from going astray. The Māheśvara should worship the Iṣṭaliṅga without diverting his attention to any thing else. He should forget himself in the grandeur of Iṣṭaliṅga-worship. Through this single-minded devotion to the Liṅga, the Māheśvara becomes ripe in thinking. His inner vision becomes widened. Thus he steps on to the next stage.

अथ शिवजगन्मयस्थलम् — (२३)

व्याख्या— अथ माहेश्वरस्य पूजार्थं सर्वगत्वे निराकृतेऽपि प्रमाण-बलात् सर्वगत्वं यथाऽङ्गीक्रियते, तथा प्रमाणबलात् सर्वमयत्वं चाङ्गी-करणीयमिति शिवजगन्मयस्थलं निरूपयति —

Sivajaganmayasthala — (23)

Then the author propounds ‘Sivajaganmayasthala’ (the stage reflecting the conception of Śiva as pervading the world) with the idea that Śiva’s all-pervasiveness should be accepted on the strength of authorities in the same way as Maheśvara’s omnipresence is admitted on the basis of valid means although his omnipresence is rejected for the purpose of worship —

पूजाविधौ नियम्यत्वान्लिङ्गमात्रे स्थितं शिवम् ।

पूजयन्नपि देवस्य सर्वगत्वं विभावयेत् ॥६४॥

Even while worshipping Śiva as residing in the Liṅga (Iṣṭaliṅga) only as he should be restricted that way in the process of worship, the Māheśvara should mentally cherish the Lord’s omnipresence. (64)

व्याख्या— शिवस्य सर्वनियामकत्वेऽपि पूजाकाले भक्तनियम्य-त्वाद् भक्ताधीनत्वान्लिङ्गमात्रे स्थितं शिवं भक्तः पूजयन्नपि देवस्य लिङ्ग-स्थितस्य प्रकाशात्मनः शिवस्य सर्वगत्वं विभावयेत्, अन्यथा कुम्भकारवत् परिच्छिन्नत्वप्रसङ्गादिति ॥६४॥

Although Śiva has the power of controlling all, he assumes subservience to the devotee as he is under the control of the devotee at the time of worship. Hence while rendering worship to Śiva as residing in the Iṣṭaliṅga alone, the devotee should mentally cherish the omnipresence of the God, i.e., of Śiva who is of the nature of brilliance and who resides in the Iṣṭaliṅga. Otherwise, Śiva will have to be assumed as separate like the potter who is making the pot. (64)

Notes : कुम्भकारवत् — In the preparation of pot, the clay serves as the material cause (Upādānakāraṇa) and the potter is the instrumental cause (Nimittakāraṇa). As the Nimittakāraṇa,

the potter is separate from the pot. But Śiva is not so. He is not separate from the world because he is both the Upādānakāraṇa and the Nimittakāraṇa. This point will be explained with analogies in the next three stanzas.

व्याख्या— एवं सर्वगत्वे सिद्धे विश्वस्य “आत्मन आकाशः संभूतः, आकाशाद्वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यः पृथ्वी” इति श्रुतेरभिन्ननिमित्तोपादानकारणत्वश्रवणाद् बहुदृष्टान्तपूर्वकं शिवजगन्मयत्वं प्रतिपादयति —

After Śiva’s omnipresence is thus established, according to the Śruti statement “Ātmana ākāśaḥ sambhūtaḥ, etc.,” which means that ‘Ether was born from the Ātman (Brahman), air from the ether, fire from the air, water from the fire and earth from the water,’ it is known that Śiva is the combined material-cum-instrumental cause of this world. Hence, the author propounds Śiva as pervading the world (Śivajaganmayatva) with many analogies —

यस्मादेतत् समुत्पन्नं महादेवाच्चराचरम् ।
 तस्मादेतन्न भिद्येत यथा कुम्भादिकं मृदः ॥६५॥
 शिवतत्त्वात्समुत्पन्नं जगदस्मान्न भिद्यते ।
 फेनोर्मिबुद्बुदाकारं यथा सिन्धोर्न भिद्यते ॥६६॥
 यथा तन्तुभिरुत्पन्नः पटस्तन्तुमयः स्मृतः ॥
 तथा शिवात्समुत्पन्नं शिव एव चराचरम् ॥६७॥

Since this world consisting of the movable and the immovable is born from the Great God (Śiva), it cannot differ from him, just as pot, etc., cannot differ from clay. (65) The world which is born from the principle of Śiva, does not differ from that, just as the forms of foam, waves, etc., do not differ from the ocean. (66) Just as the cloth which is born from threads is regarded as made up of threads, so is the world consisting of the movable and the

immovable which is born from Śiva regarded as Śiva himself (made up of Śiva—Śivamaya). (67)

व्याख्या— स्पष्टम् ॥६५॥ यस्मान्महादेवादिति सम्बन्धः । शिष्टं स्पष्टम् ॥६६॥

It is clear. (65) “Yasmāt” should be taken with “Mahādevāt”. The rest is clear. (66)

Notes : “आत्मन आकाशः संभूतः, इत्यादि” — Tai.U., 2.1. Here this Śruti statement is quoted to show that Śiva is the Upādānakāraṇa as well as Abhinna-nimittakāraṇa. The potter is ‘Bhinnanimitakāraṇa’ of pot because he stands separate from the pot while making it out of clay which is again external to him. Śiva is not so. He is like the spider which weaves its web through the fibre drawn from its own body. In the analogy the fibre of the web is drawn from the spider. Hence the spider is the Upādānakāraṇa of the web. The spider itself is the Abhinna-nimittakāraṇa also. See — “यथोर्णनाभिः सृजते गृह्णते च” (Muṇḍ.U., 1.1.7) — ‘Just as the spider creates its web and withdraws it’. Similarly Śiva is both the Upādānakāraṇa and Abhinna-nimittakāraṇa of the world. Hence he is not separate from the world. The fact that he is ‘abhinna’ (not different) from the world is established here through three analogies, viz., (i) of the pot and the clay, (ii) of the foam, etc., and the ocean and (iii) of the cloth and the threads. In the first analogy, the pot is the transformation (pariṇāma) of the clay. In the second analogy, the foam, etc., are the transformations (pariṇāma) of the ocean. Both these analogies are from the point-of-view of Pariṇāmavāda. In the third analogy, the cloth is the ultimate form of the threads. Hence this is an analogy on the basis of Ārambhavāda (like that of the world and the atoms). All the three have the idea of ‘abhinna’ between the Upādānakāraṇa and its Kārya as common to them. Just as the effects in the form of pot, etc., foam, etc., and cloth are not different from their material causes in the form of clay, ocean and threads respectively, so is this effect in the form of the world not different from the material cause in the form of Śiva. This is the teaching of the Bra.Sū. —

“तदनन्यत्वम् आरम्भणशब्दादिभ्यः” (2.1.14). This sūtra speaks of “kārya-kāraṇānanyatva’ (non-difference between the effect and the cause), the world being the ‘kārya’ and Paraśivabrahman being the ‘kāraṇa’. The reference is here to this Śruti statement and others that follow it : “यथा सोम्येकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्याद् वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्।” (Chā.U., 6.1.4) — “Just as, O somya, the entire lot made up of clay is known through one lump of clay, (so is this world known through Brahman); the modifications with different names as pot, etc., are but verbal manifestations, they are in reality the clay only” — Just as the pot, etc., are ‘mṛṇṇmaya’ (made up of clay), the foam, etc., ‘sindhujalamaya’ (made up of water of the ocean) and the cloth is ‘tantumaya’ (made up of threads), so is this world ‘Śivamaya’. This is the teaching of this ‘Śivajaganmayasthala’.

व्याख्या— ननु मृदादीनां विकारित्वात् शिवस्य निर्विकारित्वाद् उक्तदृष्टान्तो विषम इत्याह—

It may be objected that the analogy is not corresponding with the matter on hand because clay, etc., are objects that undergo modifications, while Śiva does not undergo modifications. Here the answer is hinted —

आत्मशक्तिविकासेन शिवो विश्वात्मना स्थितः ।

कुटीभावाद् यथा भाति पटः स्वस्य प्रसारणात् ॥६८॥

Śiva stands in the form of the world through the expansion of his own Śakti, just as the cloth appears in the form of the tent through its expansion. (68)

व्याख्या— पटः स्वतादात्म्यापन्नप्रसरणशक्त्या कुटीभावात् प्रस्थान-कुटीभावाद् यथा भाति, तथा शिवोऽपि स्वात्मशक्तिविकासेन विश्वात्मना स्थितः सन् भातीत्यर्थः ॥६८॥

Just as the cloth appears in the form of a tent for the travellers by the power of expansion which is inherent in

it, so does Śiva shine standing in the form of the world by the expansion of the Śakti who is inherent in him. (68)

Notes : Śiva’s Śakti which makes him stand as the world is called Parigrahaśakti. He stands himself in the form of the world through the expansion of his Parigrahaśakti. The analogy is that of the cloth which assumes the form of a tent through the power of expansion inherent in it. Whether the cloth is in its folded state or it is in its state of a tent, it does not undergo any modification. The folded state is its contracted form, while the state of tent is its expanded form. Similarly whether Śiva is with his contracted Śakti or with his expanded Śakti he does not undergo any modification. The expansion of his Śakti is creation and the contraction of his Śakti is annihilation.

व्याख्या— ननु प्रसरणशक्तिद्वारा यथा पटस्यापि विकारभाक्त्वम्, तथा शिवस्यापि स्वसमवेतशक्तिद्वारा विकारिता स्यादित्यत्र दृष्टान्तान्तर-मुपन्यसन्ननुक्तार्थमुपसंहरति —

It may still be objected that just as the cloth has the nature of undergoing modification through its power of expansion, so should Śiva also have the nature of undergoing modification by the Śakti who is inherent in him. Here the author presents another analogy (to meet that objection) and concludes the matter on hand —

तस्माच्छिवमयं सर्वं जगदेतच्छराचरम् ।

तदभिन्नतया भाति सर्पत्वमिव रज्जुतः ॥६९॥

Hence all this world which is consisting of the movable and the immovable and which is pervaded by Śiva, does not stand different from him, just as serpentness does not appear different from the rope. (69)

व्याख्या— रज्जुः स्वनिष्ठदीर्घवृत्तगोधूमवर्णताशक्तिवशाद् विकार-राहित्येन यथा सर्पत्वेन भाति, तथा शिवोऽपि विकारराहित्येन स्वसमवेत-

मायाशक्त्या विश्वाभिन्नतया भाति, तस्मात् सर्वमेतच्चराचरं विश्वं शिवमयं न तद्व्यतिरिक्तमित्यर्थः ॥६९॥

Just as the rope appears in the form of a serpent by virtue of its inherent power consisting in its longness, roundness and colour of wheat without undergoing any change, so does Śiva also appear as not different from the world by virtue of his inherent Māyāśakti without himself undergoing any modification. Hence all this universe which is consisting of the movable and the immovable, is pervaded by Śiva and it is not different from him. (69)

Notes : The analogy of the rope and the serpent is given here to explain that Śiva appears as this world through his inherent Māyāśakti without himself undergoing any modification and that on that score he cannot be called 'vikārin' (one who undergoes change). Hence, it should not be urged that Śri S.S. is in favour of Adhyāsavāda. As presented here, the analogy does not reflect the idea of false conception or misconception of the rope as serpent. Hence there is no scope for urging Vivartavāda in this connection. It is only a case of conceiving the rope as the serpent without assigning the idea of false modification to it. The conception of the rope as serpent is by virtue of its inherent power consisting in its longness, roundness and colour of wheat. Thus on the basis of this analogy, it can be established that Śiva manifests himself as the world by virtue of his inherent Māyāśakti without undergoing any change. This leads to the conclusion that the world is 'Śivamaya' in the sense that it is pervaded by Śiva.

व्याख्या— अथ दाढ्यर्थमुदाहृतदृष्टान्तपूर्वकं बहुदृष्टान्तमाह —

Then in order to confirm the same idea, the author gives many analogies along with the analogies already given —

रज्जौ सर्पवद्भाति शुक्तौ तु रजतत्ववत् ।
चोरत्ववदपि स्थाणौ मरीच्यां च जलत्ववत् ॥७०॥

गन्धर्वपुरवद्व्योम्नि सच्चिदानन्दलक्षणे ।
निरस्तभेदसद्भावे शिवे विश्वं विराजते ॥७१॥

The world shines in Śiva who is of the nature of existence, intelligence and bliss and who is devoid of all differences, like the serpentness in the rope, the silverness in the conch-shell, the form of a thief in the post, the appearance of water in the mirage and the Gandharva cities in the sky. (70-71)

व्याख्या— रज्जौ गोधूमवर्णशक्त्या सर्पत्ववत्, शुक्तौ धावत्यशक्त्या रजतत्ववत्, स्थाणौ दीर्घताशक्त्या पुरुषत्ववत्, मरीच्यां स्वच्छतोद्रेकशक्त्या जलत्ववत्, कालशक्त्या व्योम्नि गन्धर्वनगरवत्, निरस्तसमस्तप्रापञ्चिकभेदवति निर्विकारे सच्चिदानन्दस्वरूपे परशिवब्रह्मणि, तत्समवेतविमर्शशक्तिप्रतिस्फुरणायमानमायाशक्त्या विश्वं तदभिन्नतया भातीत्यर्थः ॥७०-७१॥

The form of a serpent shines in the rope by virtue the latter's colour of wheat; the form of silver appears in the conch-shell by virtue of its shining whiteness; the form of a man appears in the post by virtue of its length; the form of water is found in the mirage by virtue of its clearness and shining nature; and the form of Gandharva cities appears in the sky by virtue of rainy season; likewise, the world shines as not different from him in the Paraśiva-brahman, who is devoid of all worldly differences, who is without any modification and who is of the nature of existence, intelligence and bliss; this is by virtue of his Māyāśakti which is the reflection of the Vimarśāśakti inherent in him. (70-71)

Notes : Here five analogies are given to illustrate the point that Paraśivabrahman does not undergo any modification and that although he is 'avikārin', he manifests himself as the world

through his Māyāśakti. The rope appears as serpent by virtue of its inherent colour of wheat, without itself undergoing any change. The same are the cases of conch-shell, wooden post, mirage and cloudy sky which appear as silver, man, water and gandharva cities by virtue of their inherent characteristics, viz., shining whiteness, length, brightness (sunshine) and rainy season respectively without themselves undergoing any change. This is what is taught in the following stanzas of Nīśvāsa Kā. quoted in the Kannaḍa commentary of Śrī P.R. Karibasava Śāstrin : “एकैव वस्तुतश्शैवी या शक्तिर्निर्मला परा। अविनाभाविनी शम्भोश्शुचेरुण-त्वत्प्रभो॥ ज्ञानक्रियात्मिका सापि सत्या नित्योदितप्रभा। सापराभिमुखी सर्वबन्धलेश-विवर्जिता॥ अनन्यान्या शिवात्सैव वस्तुतो मूर्तिरीश्वरी। प्रध्वस्तावरणा शान्ता वस्तु-मात्राऽतिलालसा। आद्यन्तोपरता साध्वी मूर्तित्वेनोपचर्यते॥ बिन्दुक्षोभो यतश्शम्भोश्शक्तिरेव प्रवर्तते। स बिन्दुः क्षुब्धतां प्राप्तस्समस्तं कर्तुमर्हति॥” — “Śiva’s Śakti is in reality one only. She is inseparable from Śiva and is pure, supreme and without a second like the heat of the sun. She assumes the forms of Jñānaśakti, Kriyāśakti and Satyaśakti. She is an ever-rising lustre, turned towards the Supreme and free from even the slightest touch of all bondage. Yet she is one with Śiva and different from Śiva. She is in reality of the form of Śiva. She is bereft of covers, peaceful, objective and ever active. She is without any beginning and any end. She is the goodness incarnate. She is known through all these. That very Śakti of Śiva creates the Bindu and that Bindu, when excited, becomes capable of creating everything.” Yet Śiva is without any ‘vikāra’ or change.

व्याख्या— नन्वेभिर्दृष्टान्तैर्विश्वं प्रातीतिकं स्यादित्यत्र दृष्टान्तान्तर-माह—

The author gives another analogy by anticipating an objection that the aforesaid analogies would project the world as an appearance or illusion —

पत्रशाखादिरूपेण यथा तिष्ठति पादपः।

तथा भूम्यादिरूपेण शिव एको विराजते॥७२॥

Just as the tree stands in the form of leaves, branches, etc., so does Śiva alone manifest himself in the form of the earth, etc. (72)

व्याख्या— वृक्षे यथा कालशक्त्या विकाराहित्येन स्वान्तर्लीनस्व-विजातीयपत्रपुष्पादिभेदविशिष्टत्वेन भाति, तथा शिव एव स्वसमवेतशक्ति-तादात्म्यक्रोडीकृतभूम्यादिरूपेण प्रतिस्फुरणगत्या भातीत्यर्थः। तत्र धृत्या धरणिः, करुणया जलम्, उज्ज्वलतया तेजः, परमानन्दस्पन्दनेन वायुः, चिद्व्याप्त्या व्योम, चितिसङ्कोचचित्तविशिष्टो जीव इति विवेकः। ननु वृक्षस्य सावयवत्वात्, तदाभाससंयुक्तशिवस्य निरवयवत्वात्, तत्समवेतशक्तेरपि तदभिन्नत्वेन तथात्वात्, कथं सावयवप्रपञ्चरूपेण भासनं संभवतीति नाशङ्कनीयम्, शक्तेः शिवाभिन्नत्वे सति दुर्घटकारित्वेन अहिकुण्डलन्यायेन स्वस्वातन्त्र्यपरिकल्पितभेदोपस्थितिपरमाणुकार्यभूतद्वयणुकादाविव तत्कार्य-रूपमायाशक्तेः सांशत्वे सम्भवतीत्युक्तत्वात्, “विष्टभ्याहमिदं कुत्सन्मेकांशेन स्थितो जगत्” इति भगवदुक्तेश्च। प्रातीतिकप्रपञ्चरूपेणापि स्वशक्तिन्यूनी-भावेन शिव एव भासते, शुक्तिरजतयोः परस्परसत्त्वाद् मेलकांशो नास्तीति वदता निषेधप्रतियोगित्वेन समानयोगेन च सोऽप्यङ्गीकरणीय एव, उत्तर-क्षणबाध्यमानत्वात् शक्तिन्यूनीभावनबन्धनेति सर्वं विश्वं शिवमयमेवेति संक्षेपः। वस्तुतस्तु बाध एव नास्ति, घटपटयोरिव शुक्तिरजतयोरपि वस्तुत्वात्। नापि शुक्तिज्ञानेन रजतज्ञानस्य बाधः, घटपटज्ञानयोरिव भिन्न-कालभिन्नविषयत्वात्। नन्वेकस्मिन्नेव धर्मिणि इदं रजतं नेदं रजतमिति विरुद्धावभासद्वयस्य प्रामाण्यासम्भवात्, अथोत्तरकालिकरजताभावज्ञानेन पूर्वो-त्पन्नरजतज्ञानस्य बाधोऽङ्गीक्रियत इति चेन्न, ज्ञानानां त्रिक्षणावस्थायित्व-नियमेन रजताभावज्ञानस्थितिकाले रजतज्ञानस्याभावात्। किञ्च, बाध्य-बाधकभावस्य दण्डभाण्डन्यायेन परस्परान्वयसापेक्षत्वेन ज्ञानानां गुणत्वेन परस्परसम्बन्धाभावात्। तस्माद् घटपटज्ञानयोरिवोन्मेषनिमेषयोरङ्गीकरणीय-त्वेन बाधस्यैवाभावादिति दिक्॥७२॥

इति शिवजगन्मयस्थलम्।

Just as the tree which remains the tree without undergoing any change while growing according to the power of time, appears as endowed with a variety of originally latent and yet dissimilar forms such as leaves, flowers, etc., so does Śiva himself appear, by way of his outward manifestation, in the form of earth, etc., through the operation of his Māyā which is an intimate aspect of his Śakti (Vimarśāśakti). The discernment here is that the earth (dharāṇi) is from his fortitude (dhṛti), the water from his compassion (karuṇā), the fire from his brilliance, the wind from the palpitation of his supreme bliss and the sky from the pervasion of his intelligence and that the individual soul (Jīva) is characterised by the mind with the contraction of understanding. It may be objected here thus : The tree is endowed with parts. But Śiva who is taken as analogous to it, is devoid of parts. Śakti who is inherent in him cannot be different from him and hence, she is also without parts. Then the question that arises here is as to how the world which is endowed with parts can possibly emerge from such Śiva with such Śakti. The answer is that such a doubt need not be raised because Śakti is not different from Śiva and she is at the same time capable of doing what is impossible. Hence, in accordance with the maxim of 'Ahikuṇḍala', i.e., the serpent's nature of remaining both stretched and circular, Śakti can with her freedom of will be both endowed with parts and without parts. Just as 'dvyāṇuka' (molecule of two atoms) which is the effect of atom, has parts, so does Māyāśakti who is the effect of Śiva (i.e., Śiva's Śakti) have parts. Thus it is possible for him (Śiva) to appear through his Māyāśakti as the world which is endowed with parts. The statement of the Bhagavān (Lord Kṛṣṇa), viz., "Viṣṭabhyāhamidam, etc.," which means that "I stand pervading the world consisting of the movable and the immovable with one of my parts", is in support of the above point. In the dream state, Śiva himself appears

as the imaginary world through the curtailment of his Śakti. He who holds that there is no point of association between the conch-shell and the silver on the ground that both of them are separately existent, should at least admit silver as the counter-part of denial (i.e., the object to be denied) and in common relation with the other (conch-shell). This is because the idea of silver is sublated in the very next moment. Since this depends upon the curtailment of Śiva's Śakti, the entire world is pervaded by Śiva only. In fact there is no sublation of the idea of silver at all, because the conch-shell and the silver are the existing objects like the pot and the cloth. Further there is no rule that the knowledge of silver is sublated by the knowledge of conch-shell, because these two forms of knowledge belong to different objects and different times. It may be argued here that since the two contradictory apprehensions as 'this is silver' and 'this is not silver' cannot be true in the case of the same qualified object (dharmin), the sublation of the earlier-born knowledge of silver by the later knowledge of the absence of silver, is admitted. This argument cannot stand, because there is no knowledge of silver at the time when there is the knowledge of the absence of silver since as a rule the duration of all apprehensions is three moments each. Further in accordance with the maxim of the stick and the pot which means that the stick is the destroyer (bādḥaka) and the pot is to be destroyed (bādḥya), there is the necessity of mutual relation. Since both the apprehensions as the existence of silver (bādḥya) and absence of silver (bādḥaka) are subordinate (to the knowledge of conch-shell), they cannot have mutual relation. Hence, just as there is no mutual nullification between the knowledge of pot and the knowledge of cloth, there is no mutual nullification between the rising (unmeṣa) and the closing (nimeṣa) of knowledge. (72)

Śivajaganmayasthala ends

Notes : Just as conch-shell appears as silver so does Brahman appear as the world. This is Vivartavāda. If this is accepted, it is as good as accepting the Adhyāsavāda. Then it will have to be admitted that the teaching of S.S. amounts to “ब्रह्म सत्यं जगन्मिथ्या” (Śaṅkara’s teaching). Here according to Adhyāsavāda, Māyāśakti is superimposed on Brahman and the world is a modification of Māyā and a false modification (vivarta) of Brahman. But according to S.S., Māyāśakti is only a modification or an aspect of Vimarśāśakti who is inherent in Paraśivabrahman. It is the thirty-first principle (tattva) among the thirty-six principles. Paraśivabrahman manifests himself as the world through the operation of that Śakti. Thus the Māheśvara, who is firmly devoted to the Iṣṭaliṅga, looks upon the world as pervaded by Śiva.

अथ भक्तदेहिकलिङ्गस्थलम् — (२४)

व्याख्या — अथैवं शिवजगन्मयत्वेऽपि — “वेदवेदान्तवाक्यार्थ-सन्धानातीतवर्तनः। भक्तभावपरानन्दो भक्तभावैकगोचरः।।” इति योग-जागमवचनानुसारेण भक्तहृदये प्रकाशत इति भक्तदेहिकलिङ्गस्थलं सप्तभिः सूत्रैः प्रतिपादयति —

Bhaktadehikaliṅgasthala — (24)

Although Śiva has pervaded the world, yet in accordance with the statement of Yogaja Ā., viz, “Vedavedāntavākyaṛtha, etc.”, which means that “Śiva who is beyond the context of the interpretation of Veda and Vedānta and who is the supreme bliss residing in the temperament of the devotees, is revealed to the heart of the devotee,” Śiva shines in the heart of the devotee. With this idea in mind, the author propounds Bhaktadehikaliṅgasthala in seven stanzas —

समस्तजगदात्मापि शङ्करः परमेश्वरः।

भक्तानां हृदयाम्भोजे विशेषेण विराजते।।७३।।

Although Śaṅkara, the Supreme Lord, resides in the entire world as its soul, yet he shines especially in the heart-lotus of the devotees. (73)

व्याख्या— शङ्करः सुखङ्करः परमेश्वरः परशिव समस्तजगदात्मापि भावाभावरूपप्रपञ्चमयोऽपि भक्तानां स्वभक्तानां हृदयाम्भोजे हृदयकमले विशेषेण विराजते आधिक्येन प्रकाशत इत्यर्थः।।७३।।

‘Śaṅkara’ means ‘one who gives joy’. Although such a Śaṅkara who is the Supreme Lord called Paraśiva, is pervading the entire world consisting of positive and negative objects as its soul, yet he especially, in a great measure, shines in the heart-lotus of the devotees. (73)

Notes : “वेदवेदान्तवाक्यार्थ, इत्यादि” — Yogaja Ā., which is not available now. Bhaktadehikaliṅgasthala is that stage in which the Liṅga (Śiva) is visualised as residing in his heart by the devotee. ‘Bhaktadehikaliṅga’ means the Liṅga residing in the body of the devotee, i.e., in the heart of the devotee. शं करोतीति शङ्करः। Śiva is everywhere. Hence he is ‘samastajagadātmā’. Yet he is revealed to the pure heart of the devotees as their supreme bliss. The heart of the Māheśvara is like a clear mirror. Śiva is reflected in it. He manifests in it as supreme bliss.

व्याख्या— तत्कथमित्यत्राह —

If it is asked as to how it is, the answer is given here —

कैलासे मन्दरे चैव हिमाद्रौ कनकाचले।

हृदयेषु च भक्तानां विशेषेण व्यवस्थितः।।७४।।

He (Śiva) is especially stationed in the Kailāsa, Mandara mountain, Himālaya mountain, Meru mountain and the hearts of the devotees. (74)

व्याख्या— एषु स्थानेषु यथा शिवो विशेषेण भासते, तथा स्वभक्तानां हृदये भासत इत्यर्थः।।७४।।

Just as Śiva resides especially in these places (Kailāsa, etc.), he resides especially in the hearts of the devotees. (74)

Notes : Kailāsa, etc., are the places where peace reigns supreme. Hence, Śiva resides in those places. Similarly he resides in the hearts of the devotees in which peace dwells. Allama-prabhu, who had this Sthala in mind has said— “Śāstrapuruṣarirā, nimma śāstrada mahāpatha honalalli hodalli, bhaktadehikadevanendariyade keṭṭiralla. ‘Yatra śivastatra māheśvara’ nendu heḷittu munna, antu bhakta, nitya satya sannihita Guheśvarā — nimma śaraṇa” — (Allamaprabhudevara vacana-samputa, Kannaḍa Pustaka Prādhikāra, Bangalore, 2001, Vacana no. 113, beginning — “Āgamapuruṣarirā nimma āgama”). Kāthā.U. says — “अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति।” (4.12) — “The Puruṣa (Ātman) who is of the size of a thumb, resides in the body (i.e., heart)”. Accordingly, Bhaga. G. says — “ईश्वरः सर्वभूतानां हृद्देशेऽर्जन तिष्ठति।” (18.61) — “The Lord of all beings resides, O Arjuna, in the region of the heart”. He is ‘Bhaktadehikaliṅga’.

व्याख्या— नन्वपरिच्छिन्नः परमेश्वरः कथं परिच्छिन्नः सन् भक्तदेहेषु राजत इत्यत्राह —

If it is objected as to how can the Great Lord who is undivided, reside in the bodies of devotees by dividing himself, the answer is given here —

सर्वात्मापि परिच्छिन्नो यथा देहेषु वर्तने।

तथा स्वकीयभक्तेषु शङ्करो भासते सदा।।७५।।

Just as Śaṅkara, although he is the Universal Self of all, stays in the bodies of all beings by dividing himself, so does he reside always in the hearts of his devotees. (75)

व्याख्या— सर्वात्मापि परमेश्वरो देवतिर्यङ्मनुष्यलक्षणसकलदेहेषु भिन्नान्तःकरणविशिष्टेषु प्रतिबिम्बगत्या यथा भासते, तथा स्वकीयभक्तेषु सदा प्रकाशत इत्यर्थः।।७५।।

Although the Great Lord is the Universal Soul, he resides as the reflection in the bodies of all beings such as gods, animals and men who are endowed with different inner senses. In the same way, he stays always in the hearts of his devotees. (75)

व्याख्या— अस्मिन्नर्थे प्रमाणगर्भितवचनमाह —

In this sense, the author makes a statement which is pregnant with authority —

नित्यं भाति त्वदीयेषु या ते रुद्र शिवा तनूः।

अधोराऽपापकाशीति श्रुतिराह सनातनी।।७६।।

The ancient Śruti says – “O Rudra, that your body in the form of the Liṅga which is peaceful and which is not touched any defect, ever shines in those who belong to you. (76)

व्याख्या— भो रुद्र ते तव या तनूः शिवलिङ्गमूर्तिः, अधोरा सौम्या, अपापकाशी दोषरहिता, सा लिङ्गमूर्तिः त्वदीयेषु त्वत्सम्बन्धिषु भक्तेषु नित्यं भातीति सनातनी नित्या श्रुतिराह ।।७६।।

“O Rudra, that your body, which is in the form of Śivaliṅga, which is peaceful and which is without any defects, ever resides in the bodies of your devotees” – thus says the ancient, eternal Śruti. (76)

Notes: “या ते रुद्र शिवा तनूः” (Śve. U. 3.5.; Tai.Sam, 4.5.11). See also S.S., 10.61 above.

व्याख्या— ननु शिवभक्तव्यतिरिक्तेषु न भासते किमित्यत्राह —

If it is objected as to whether he does not shine in those who are not the devotees of Śiva the answer is given here —

विशुद्धेषु विरक्तेषु विवेकिषु महात्मसु।

शिवस्तिष्ठति सर्वात्मा शिवलाञ्छनधारिषु।।७७।।

Śiva who is the universal soul, resides in the hearts of those who are pure and who are not attached to mundane life, of those great men who are endowed with discrimination and of those who are decked with the signs of Śiva. (77)

व्याख्या— विशुद्धेषु विरक्तेषु षट्स्थलज्ञानिषु चरमूर्तिष्वित्यर्थः विवेकिषु महात्मसु शुकादियोगिष्वित्यर्थः शिवलाञ्छनधारिषु भूतिरुद्राक्ष-मात्रधारिषु चेत्यर्थः, सर्वात्मा शिवः, नित्यं तिष्ठति प्रकाशत इत्यर्थः ॥७७॥

Śiva, who is the universal soul resides, i.e., shines, in the hearts of the pure persons who have renounced the world, i.e., those who are adept in the knowledge of six Sthalas and who are called the ‘Caramūrtis’ (Jaṅgamas, wandering mendicants of Vīraśaiva faith), of the great persons such as Śukayogin who are endowed with discrimination and of those persons who are adorned with signs of Śiva such as Bhasma, Rudrākṣa, etc. (77)

व्याख्या— नन्वेवं चेत् साधारणत्वात् शिवभक्तेषु को विशेष इत्यत्राह —

If it is asked as to what is the speciality of the devotees of Śiva since this is common to all, the answer is given here —

नित्यं सन्तोषयुक्तानां ज्ञाननिर्धूतकर्मणाम् ।
माहेश्वराणामन्तःस्थो विभाति परमेश्वरः ॥७८॥

The Great Lord shines in the hearts of the Māheśvaras who are always endowed with contentment and the blemishes of whose fruits of Karman (deeds) are eradicated by knowledge. (78)

व्याख्या— शिवज्ञानेन निर्धूतकल्मषवत्त्वात् शिवसुखानुभावानां परमेश्वराणां (माहेश्वराणां) निर्मलदर्पणे मुखादेःस्फुटतया भासनमिवातिस्फुट-तया तेषामन्तःस्थः सन् भातीत्यर्थः ॥७८॥

The Great Lord shines very clearly inside the hearts of the Māheśvaras like the face, etc., in the clear mirror, since they are experiencing the joy of Śiva due to the total washing away of all blemishes (of Karman) through the knowledge of Śiva. (78)

Notes: Those who are always contented with that which they get as ‘Prasāda’ from the Great Lord are called ‘nitya-santoṣins’. It is this continuous contentment that marks the ripeness of the Māheśvara and his eligibility to rise to the next major stage in spiritual ascent called Prasādīsthala. It is ‘Śivajñāna’ that brings them such a contentment. It is in the form of awareness of Śiva at all times. This awareness (Avadhāna) is the special feature of the next Sthala called Prasādīsthala. ‘Nityasantoṣatva’ and ‘jñānanirdhūtakarmatva’ are the characteristics of the Prasādin.

व्याख्या— अथ वक्ष्यमाणप्रसादिस्थलं सूचयति —

Then the author indicates the next sthala called Prasādīsthala —

अन्यत्र शम्भो रतिमात्रशून्यो निजेष्टलिङ्गे नियतान्तरात्मा ।
शिवात्मकं विश्वमिदं विबुध्यन् माहेश्वरोऽसौ भवति प्रसादी ॥७९॥

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते
श्रीसिद्धान्तशिखामणौ माहेश्वरस्य नवविधस्थलप्रसङ्गे
नाम दशमः परिच्छेदः समाप्तः ॥१०॥

This Māheśvara who has no attachment towards gods other than Śiva and whose mind is fully absorbed in his Iṣṭaliṅga, becomes the Prasādin by cherishing this world as Śiva in spirit. (79)

Here ends the tenth chapter dealing with the nine sthalas of the Māheśvarasthala in Śrīsiddhāntaśikhāmaṇi written by Śivayogi Śivācārya who has realised the Brahman through the path of six Sthalas. (10)

व्याख्या— शम्भोः शिवात् अन्यत्र देवतान्तरे रतिमात्रशून्यः प्रीति-
लेशेनापि रहितः सन् निजेष्टलिङ्गे नियतान्तरात्मा नियमितान्तःकरणवानसौ
माहेश्वर इदं विश्वम् इदमित्यङ्गुलिनिर्देश्यत्वेन भासमानं विश्वं शिवात्मक-
मुक्तदृष्टान्तैः शिवमयमिति विबुध्यन् सन् प्रसादी भवतीत्यर्थः । “शिव एको
ध्येयः शिवङ्करः सर्वमन्यत्परित्यज्य” इत्यत्र श्रुतिः ॥७९॥

इति भक्तदेहिकलिङ्गस्थलम् ।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीण-मरितोष्टदार्येण विरचितायां
तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां माहेश्वरस्य
नवविधस्थलप्रसङ्गे नाम दशमः परिच्छेदः समाप्तः ॥१०॥

The Māheśvara who is free from even the slightest attachment elsewhere, i.e., in gods other than Śiva and who is confined to his Iṣṭalinga, i.e., whose inner senses are concentrated in this Iṣṭalinga, becomes the Prasādin by understanding the world which is referred to as this because of pointing towards it by the finger as this, in the form of Śiva himself as demonstrated by the analogies (in the previous stanzas). The authority here is the Śruti statement “Śiva eko dhyeyaḥ, etc.,” which means that “Śiva alone who extends auspiciousness to all should be meditated upon, leaving out everything else.” (79)

Bhaktadehikaliṅgasthala ends.

Here ends the tenth chapter dealing with the nine Sthalas of Māheśvarasthala in the commentary on Śrisiddhāntasikhamāṇi called Tattvapradīpikā written by Śri Maritōṣṭadārya who is the foremost among those who are well-versed in Vyākaraṇa, Mīmāṃsā and Tarka. (10)

Notes: “शिव एको ध्येयः इत्यादि” Atha. Śikh. U., 3. Awareness of Śiva at all times is called Avadhana bhakti (Bhakti of the nature of vigilence). This is the characteristic of the Prasādin.



एकादशः परिच्छेदः

प्रसादिनः सप्तविधस्थलप्रसङ्गः

अगस्त्य उवाच —

उक्तो माहेश्वरः साक्षाल्लिङ्गनिष्ठादिधर्मवान् ।
कथमेष प्रसादीति कथ्यते गणनायक ॥१॥

Agastya says—

The Māheśvara is declared to be one whose piety consists actually of adherence to the Iṣṭaliṅga, etc. O Lord of the Gaṇas, how is he called Prasādin? (1)

व्याख्या— स्पष्टम् ॥१॥ It is clear. (1)

Notes : Agastya asks Reṇuka about the nature of the Prasādin. He is now fully aware of the nature of the Māheśvara and his religious practices as expounded in the nine Sthalas starting from Māhesvaraprasāmsāsthala and ending with Bhaktadehikaliṅgasthala. He is curious to know how he rises to the status of the Prasādin. What are his religious duties? What are the sub-Sthalas of Prāsadisthala? What is the nature of his Liṅga-worship? What is his mental culture and state of spiritual attainment? All these questions are in the mind of Agastya, when he asks as to how he is called Prasādin and as to what are his attainments and practices. For this purpose Śrī Reṇuka defines Prasādin and enumerates and elucidates seven Sthalas coming under Prasādisthala.

रेणुक उवाच —

लिङ्गनिष्ठादिभावेन ध्वस्तपापनिबन्धनः ।
मनःप्रसादयोगेन प्रसादीत्येष कथ्यते ॥२॥

Reṇuka says —

He, i.e., the Māheśvara, whose bonds of sin are destroyed through the state of remaining engrossed in the firm devotion to the Iṣṭaliṅga, is called Prasādin by virtue of his calmness of mind. (2)

व्याख्या— उक्तलिङ्गनिष्ठादिस्थलपरिज्ञानतदाचरणतो ध्वस्तपाप-समूह एष माहेश्वरो मनोनैर्मल्यसम्बन्धेनप्रसदीत्युच्यत इत्यर्थः ॥२॥

This Māheśvara whose bonds of sins are destroyed by the knowledge of the aforesaid Sthalas such as Liṅga-*niṣṭhāsthala*, etc., and their practice, is called as Prasādin due to his association with the serenity of mind. (2)

Notes: 'Prasāda' means calmness, tranquility, composure, purity, clearness, limpidness. The Māheśvara is called Prasādin because his mind has been rendered pure and calm due to the observance of the nine Sthalas of the Māheśvarasthala. Those practices have the capacity to eradicate all sins and render the mind of the devotee pure and calm. Thus the devotee rises to the higher stage significantly called Prasādisthala (*Prasādaḥ asya asti iti Prasādi; tasya sthalam*). Prasāda also means 'favour'. By this time due to the awareness of Śiva being always awake in the mind of the Prasādin, he is endowed with Śiva's favour. Hence, he is rightly called Prasādin.

व्याख्या— अथैतत्स्थलं कीदृशं कीदृग्विधमित्यत्राह —

If it is asked as to what is the nature of this Sthala and what are its kinds, the answer is given here —

प्रसादिस्थलमित्येतदस्य माहात्म्यबोधकम् ।

अन्तरस्थलभेदेन सप्तधा परिकीर्तितम् ॥३॥

This Prasādisthala which reveals his greatness, is said to be sevenfold by virtue of differences in its internal Sthalas. (3)

व्याख्या— एतत्प्रसादिस्थलमस्य भक्तमाहेश्वरस्थलोकतसदाचारसमूहस्य महत्त्वबोधकमवान्तरस्थलभेदेन सप्तविधमिति परिकीर्तितमित्यर्थः ॥३॥

This Prasādisthala which reveals the greatness of the Prasādin, who is endowed with all the good practices of the Bhakta and the Māheśvara Sthalas, is sevenfold by virtue of the differences in the internal Sthalas. (3)

व्याख्या— अथ तत्कथमित्यत्रोद्दिशति —

Then if it is asked as to how it is so, the author enumerates them —

प्रसादिस्थलमादौ तु गुरुमाहात्म्यकं ततः ।

ततो लिङ्गप्रशंसा च ततो जङ्गमगौरवम् ॥४॥

ततो भक्तस्य माहात्म्यं ततः शरणकीर्तनम् ।

शिवप्रसादमाहात्म्यमिति सप्तप्रकारकम् ॥५॥

It is sevenfold as — 1. Prasādisthala, 2. Gurumāhatmyasthala, 3. Liṅgaprasāmsāsthala (*Liṅgamāhatmyasthala*), 4. Jaṅmagauravasthala (*Jaṅgamamāhatmyasthala*), 5. Bhaktamāhatmyasthala, 6. Śaraṇakīrtanasthala (*Śaraṇamahattvasthala*) and 7. (Śiva) Prasādamāhatmyasthala (*Prasādamahattvasthala*). (4-5)

व्याख्या— शरणकीर्तनं तन्महत्त्वकीर्तनमित्यर्थः । एवं सप्तप्रकारकमित्युत्तरम् ॥४-५॥

'Śaraṇakīrtana' means 'Śaranamahattvakīrtana' the eulogy of the greatness of Śaraṇa. Thus the answer is that it is of seven kinds. (4-5)

व्याख्या— अथोद्दिष्टानां स्थलानां क्रमाल्लक्षणमुच्यत इत्यत्राह —

Then the author says that the characteristics of the Sthalas in the order in which they are enumerated are given here —

क्रमाल्लक्षणमेतेषां कथयामि महामुने ।

O Great Sage, I shall tell you the characteristics of them in their due order.

व्याख्या— स्पष्टम् ॥ It is clear.

अथ प्रसादिस्थलम् - (२५)

व्याख्या— अथ — “चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् । प्रसन्नात्माऽऽत्मनि स्थित्वा सुखमक्षयमश्नुते ॥” इति मैत्रेयश्रुत्यनुसारेण शिवप्रसादजायमानमनःप्रसन्नतां द्वादशसूत्रैः प्रतिपादयति—

Prasādīsthala — (25)

Then the author propounds in twelve stanzas the calmness of mind born of Śiva's favour in accordance with the statement of Maitreya Upaniṣad as “Cittasya hi prasādena, etc.”, which means that “the fruits of the auspicious and inauspicious deeds are eradicated by the calmness of mind. One who is endowed with such calmness of mind resides within himself and attains inexhaustible joy”—

नैर्मल्यं मनसो लिङ्गं प्रसाद इति कथ्यते ।

शिवस्य लिङ्गरूपस्य प्रसादादेव सिद्धयति ॥६॥

The mental sign in the form of purity is called Prasāda. It is accomplished through the favour (grace) of Śiva in the form of the Iṣṭaliṅga. (6)

व्याख्या— मनसश्चित्तस्य नैर्मल्यं लिङ्गं निर्मलत्वचिह्नं प्रसाद इति कथ्यत इत्यर्थः । एष मनोनिर्मलत्वरूपप्रसादो लिङ्गरूपस्य शिवस्य प्रसादात् सिद्धयतीत्यर्थः ॥६॥

The purity of the mind is the sign and that is the sign in the form of limpidness of mind. It is called Prasāda. This Prasāda in the form of purity of mind is accomplished through the grace of Śiva in the form of the Iṣṭaliṅga. (6)

Notes: “चित्तस्य हि प्रसादेन, इत्यादि” — Mai. U., 1.6. Therein it is said — “चित्तमेव हि संसारस्तत्प्रयत्नेन शोधयेत् । यच्चित्तस्तन्मयो भवति गुह्यमेतत्सना-तनम् ॥ (चित्तस्य हि प्रसादेन..... सुखमक्षयमश्नुते ॥) समासक्तं यदा चित्तं जन्तोर्विषय-गोचरम् । यद्येवं ब्रह्मणि स्यात्तत्को न मुच्येत बन्धनात् ॥” (Mai. U., 1.5,6,7) — “Mind is ‘saṁsāra’ (cause for transmigration). It must be purified with efforts. As is the mind so one becomes. This is the ancient secret. If the mind which is moving with interest within the scope of the objects of senses, gets attached to Brahman in the same way, who is not released from bondage? “मन एव मनुष्याणां कारणं बन्धमोक्षयोः” (Bra. B.U.,2) is a well known statement. Mind is the cause for both bondage and liberation of men. Impure mind is the cause for bondage and pure mind is the cause for liberation. Purity of mind is the characteristic of the Prasādin. Such a purity of mind can be attained by the grace of Śiva in the form of the Iṣṭaliṅga, if the devotee worships the Iṣṭaliṅga with full concentration by withdrawing his senses from all the objects of senses. It is possible only when the mind is controlled. If the mind is controlled, all the senses are under control like good horses : “यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा । तस्येन्द्रियाणि वश्यानि सदक्षा इव सारथेः ॥” (Katha. U., 3.6) — “When one is endowed with discrimination through controlled mind, one's senses are under control like good horses of a charioteer.” Such a person attains to the highest state: “विज्ञानसारथिर्यस्तु मनप्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥” (Katha U., 3.9) — “He who has discrimination as his charioteer (guide) and who has his mind as the reins (who has controlled mind), reaches the farther end of the path and it is the highest state of all-pervasive (viṣṇuḥ vyāpanaśiḥ) Paraśivabrahman.” The Prasādin is such a person with controlled mind who is on the spiritual pilgrimage.

व्याख्या— ननु कोऽयं चित्तनैर्मल्यलक्षणप्रसादकारणीभूतशिवप्रसाद इत्यत्राह —

If it is asked as what is that grace of Śiva which is the cause for the Prasāda in the form of mental purity, the answer is given here —

**शिवप्रसादं यद्द्रव्यं शिवाय विनिवेदितम् ।
निर्माल्यं तत्तु शैवानां मनोनेर्मल्यकारणम् ॥७॥**

That object which is offered to Śiva is the Prasāda (token of grace) of Śiva. That left over (after being offered to Śiva) is the cause for the mental purity of Śaiva devotees. (7)

व्याख्या— शिवाय विनिवेदितं समर्पितं यद् द्रव्यं तत् शिवप्रसादः, तन्निर्माल्यं तु विशेषशैवानां वीरशैवानां मनोनिर्माल्यकारणं भवतीत्यर्थः ॥७॥

Whatever object is offered to Śiva that is the Prasāda of Śiva. That left over is the cause of mental purity for the special Śaivas who are the Viraśaivas. (7)

Notes : ‘Dravya’ here stands for all the objects of enjoyment, nourishment, etc. When such objects as flower, fruit, any other eatable or potable, are offered to Śiva (the Iṣṭaliṅga, the Guru and the Jaṅgama, the three forms of Śiva) and received with devotion as his favour, they become the sacred Śivaprasāda. Such a Prasāda is called ‘nirmālya’ (remains of an offering) because it is the cause of mental purity.

व्याख्या— अथैवंरूपशिवप्रसादस्वीकारवान् प्रसादीत्याह—

Then the author says that he who partakes the Prasāda of this type, is the Prasādin—

**मनःप्रसादसिद्ध्यर्थं निर्मलज्ञानकारणम् ।
शिवप्रसादं स्वीकुर्वन् प्रसादीत्येष कथ्यते ॥८॥**

By partaking the Prasāda of Śiva which is the cause for the purity of mind, for achieving the tranquility of mind, he is called “Prasādin”. (8)

व्याख्या— ज्ञानकारणं शिवज्ञानकारणं शिवप्रसादं निर्माल्यं शिवलिङ्ग-प्रसादरूपशिवनिर्माल्यं मनःप्रसादसिद्ध्यर्थं चित्तनेर्मल्यसिद्ध्यर्थं स्वीकुर्वन् एष वीरमाहेश्वरः प्रसादीति कथ्यत इत्यर्थः ॥८॥

The Prasāda of Śiva is the cause for knowledge, i.e., the knowledge of Śiva. “Nirmālya” is the “Prasāda of the Liṅga” which is meant for the tranquility of mind. This Vīramāheśvara who partakes that Prasāda is called the “Prasādin”. (8)

Notes : This shows the sacredness of the Prasāda of the Guru, the Liṅga and the Jaṅgama. The subsequent stanzas further elucidate this point.

(व्या०) तस्मात् — “आहारशुद्ध्या तत्त्वशुद्धिः” इति छान्दोग्यश्रुतेः शुद्धशिवनिर्माल्यभक्षणेन सकलतत्त्वशुद्धिद्वारा मनोनेर्मल्यं लभते भक्त इत्याह —

Hence, in accordance with the Chānd. U statement, viz., “Āhāraśuddhyā tattvaśuddhiḥ”, meaning that “by the purity of food the principles are pure”, it is said that the devotee attains purity of mind through the purification of all principles by the partaking of the pure remains of the offering to Śiva —

**अन्नशुद्ध्या हि सर्वेषां तत्त्वशुद्धिरुदाहता ।
विशुद्धमन्नजातं हि यच्छिवाय समर्पितम् ॥९॥**

**तदेव सर्वकालं तु भुञ्जानो लिङ्गतत्परः ।
मनःप्रसादमतुलं लभते ज्ञानकारणम् ॥१०॥**

It is through the purity of food that the purity of principles is told in the case of all. Whatever that is offered to Śiva is the pure food article. (9) He who is devoted to

the Liṅga, partakes it at all times and attains immense calmness of mind which is in turn the cause of knowledge. (10)

व्याख्या— अन्नशुद्ध्या सर्वेषां प्राणिनां तत्त्वशुद्धिर् देहाक्षभुवन-
प्रपञ्चशुद्धिरिति शास्त्रज्ञैरुदाहृता। यच्छिवाय समर्पितमन्नजातं शुद्धं तदन्न-
जातमेव लिङ्गतत्परः सन् सदाकालं भुञ्जानः प्रसादी अतुलं शिवज्ञानकारणं
मनःप्रसादं मनोनैर्मल्यं लभत इत्यर्थः ॥९-१०॥

Through the purity of food there occurs purity of principles, i.e, the purity of the body, senses and the world consisting of regions. This is told by the Śāstras. Whatever food article is offered or dedicated to Śiva, is pure. Partaking such an article of food at all times, the Prasādin who is devoted to the Iṣṭaliṅga, attains immense purity of mind or calmness of mind which is in turn the cause of the knowledge about Śiva. (9-10)

Notes : “आहारशुद्धौ तत्त्वशुद्धिः” — The entire statement with some change of reading occurs thus : “आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्बे सर्वग्रन्थीनां विप्रमोक्षः” (Chānd. U., 7.26.2) — “Through the purity of food there is purity of internal senses (mind, etc.). Through the purity of internal senses (mind), there is continuous awareness (of Śiva). Through continuous awareness of Śiva, there is slackening of all knots of bondage.” Human body with its senses is constituted by thirty-six principles (ṣaṭ-triṁsat tattvāni) as the world is constituted by them. Hence it is a miniworld in itself. When pure food is partaken, all the principles constituting the body and the world around are rendered pure. When is the food rendered pure? Food is rendered pure when it is dedicated to the Iṣṭaliṅga (or the Guru or the Jaṅgama). If such food is partaken at all times, the mind of the devotee is rendered pure and calm. Such a calm and pure mind is fertile for the growth of Śivajñāna. Śivajñāna is nothing but the awareness of Śiva in the mind at all times. This is called Avadhānabhakti in the case of the Prasādin. It is Bhakti (devotion) in the form of awareness of Śiva. The Prasādin never for a moment forgets

Śiva. Everything that he gets for his maintenance and pleasure, is looked upon by him as the Prasāda or favour of Śiva. He never partakes anything which is not the Prasāda of Śiva. It is this divine awareness at all times that is the special feature of the Prasādin. Due to this awareness, he becomes Śiva himself according to the maxim of the bee and the worm (Bhramarakīṭa-nyāya).

व्याख्या— तस्मादात्मभोगार्थं नियमितं सद् यद्यद् द्रव्यं प्राप्तं भवति,
तत्सर्वं “यद्यदात्महितं वस्तु..... शिवार्पितम्” इति शिवरहस्यवचनानुसारेण
शिवाय समर्प्य भुञ्जीयादित्याह —

Hence, it is said that whatever object is obtained as meant for one’s enjoyment, all that should be dedicated to Śiva and then partaken in accordance with the Śivarahasya statement, viz., “Yadyadātmahitam vastu, etc.,” meaning that “whatever object is salutary for one’s self, that must be dedicated to Śiva”—

आत्मभोगाय नियतं यद्यद्द्रव्यं समाहितम् ।

तत्तत् समर्प्य देवाय भुञ्जीयादात्मशुद्धये ॥११॥

Whatever object is received as meant for one’s enjoyment, all that should be first dedicated to Śiva and then partaken for the purification of one’s self. (11)

व्याख्या— आत्मभोगाय नियमितं सत् समाहितं सम्पादितं तत्तत्
शिवलिङ्गदेवाय समर्प्यात्मविशुद्धये चित्तशुद्धयर्थं भुञ्जीयादित्यर्थः ॥११॥

Whatever object is meant for one’s enjoyment and received or obtained, all that should be offered to Śiva in the form of the Iṣṭaliṅga (Śivaliṅga) and then partaken for the purification of one’s self, i.e., for the purification of mind. (11)

Notes : “-यद्यदात्महितं” (Śiva R. ?). The commentator refers to ‘devāya’ in the sense of ‘Śivaliṅgadevāya’. Here it is incidentally

referred to the Śivaliṅga which is the form of Liṅga that is to be worshipped in the Prasādisthala. In other words, in the Prasādisthala, the Iṣṭaliṅga is looked upon as the Śivaliṅga and worshipped. In the Bhaktasthala it is the Acāraliṅga and in the Māheśvarasthala it is the Guruliṅga.

व्याख्या— अथास्य महत्त्वं प्रतिपादयति —

Then the author propounds the greatness of that (Prasāda) —

नित्यसिद्धेन देवेन भिषजा जन्मरोगिणाम् ।

यद्यत् प्रसादितं भुक्त्वा तत्तज्जन्मरसायनम् ॥१२॥

Whatever object that is granted as ‘Prasāda’ after having partaken it by the Lord, who is ever present (in the Iṣṭaliṅga or Śivaliṅga) and who is the physician for those suffering from the disease of transmigration, all that is the curing elixir for the disease of transmigration. (12)

व्याख्या— जन्मरोगिणां भवरोगिणां भिषजा वैद्येन नित्यसिद्धेन शिव-
लिङ्गे निरन्तरसिद्धेन देवेन परमेश्वरेण यद् द्रव्यं भुक्त्वा प्रसादितं प्रसादीकृतम्,
तत्तद् जन्मरसायनं संसारव्याधिरसायनमित्यर्थः ॥१२॥

Whatever object is first partaken and granted as Prasāda by the Great Lord, who is the physician for those suffering from transmigration (cycle of birth and death) and who is ever residing in the Śivaliṅga, all that is the elixir, which cures the disease of ‘saṃsāra’, the cycle of birth and death. (12)

Notes : Lord Śiva is the physician who gets rid of the disease in the form of transmigration. Hence, RV. 2.33.4 describes him as “भिषक्तमं त्वा भिषजां शृणोमि” (I hear of thee as the physician of physicians). Such a ‘bhavarogavaidya’ resides in the Iṣṭaliṅga (Śivaliṅga) of the Prasādin. With the partaking of Prasāda granted by the Great Lord, the Prasādin rises above the reach of

the bonds of transmigration. ‘Śivaprasāda’ is rightly called as the ‘rasāyana’, i.e., the elixir for curing the disease of transmigration.

व्याख्या— अथ ऐहिकारोग्यादिकारणं चेत्याह —

Then it is said that it (the Prasāda) is also the cause for health, etc., in mundane existence—

आरोग्यकारणं पुंसामन्तःकरणशुद्धिदम् ।

तापत्रयमहारोगसमुद्धरणभेषजम् ॥१३॥

विद्यावैशद्यकरणं विनिपातविघातनम् ।

द्वारं ज्ञानावतारस्य मोहोच्छेदस्य कारणम् ॥१४॥

वैराग्यसम्पदो मूलं महानन्दप्रवर्धनम् ।

दुर्लभं पापचित्तानां सुलभं शुद्धकर्मणाम् ॥१५॥

आदृतं ब्रह्मविष्णवाद्यैर्वसिष्ठाद्यैश्च तापसैः ।

शिवस्वीकृतमन्नाद्यं स्वीकार्यं सिद्धिकाङ्क्षिभिः ॥१६॥

The Prasāda (of Śiva) is the cause for health, the purifier of the internal senses of human beings, the medicine for raising the human beings from the great disease in the form of three afflictions, the instrument for clarity of knowledge, the means of preventing men from degradation, the door for the advent of knowledge, the cause for the eradication of delusion, the source for the wealth of renunciation, the enhancer of great bliss, that which is inaccessible to those with sinful minds, that which is accessible to those with pure minds and that which is accepted by Brahman, Viṣṇu, etc., and by the seers such as Vasiṣṭha, etc. The food, etc., which are partaken by Śiva should be taken by those who aspire for the highest good. (13-16)

व्याख्या— अत्र पुनस्तदित्यनुवर्तते। तत्प्रसादद्रव्यं पुंसामारोग्यकारणं
सद् अन्तःकरणशुद्धिदम् आध्यात्मिकादितापत्रयलक्षणमहारोगोन्मूलनौषधम्,

विद्याविशेषसिद्धिकारणम्, विनिपातः कृत्रिमदोषस्तस्य घातकम्, शिवज्ञाना-
वतारस्य द्वारम्, अज्ञानोच्छेदकारणम्, वैराग्यसम्पदो मूलकारणम्, नित्या-
नन्दप्रकाशकम्, पापिष्ठानां दुर्लभं पुण्यात्मनां सुलभं ब्रह्मादिदेवैर्वैसिष्ठादि-
मुनिभिः प्रीतिविषयीकृतम्। एवरूपं शिवस्वीकृतमन्नाद्यं शिवलिङ्गस्वीकृता-
न्नादिप्रसादद्रव्यं सिद्धिकाङ्क्षिभिर् इह परत्र भोगमोक्षलक्षणसिद्धिकाङ्क्षिभिः
प्रसादिभिः स्वीकार्यमित्यर्थः ॥१३-१६॥

Here 'tat' (it) should be taken from the previous stanza. That object in the form of Prasāda is the cause of the health of all human beings as well as the purifier of the inner senses. It is the original medicine for the great disease in the form of the three afflictions called Ādhyātmika, Ādhibhautika and Ādhidaivika and the cause for the accomplishment of special knowledge. Vinipāta (degradation) is an artificial defect; it prevents that. It is the entrance for the advent of the knowledge of Śiva and the cause for the uprooting of ignorance. It is the original source for the wealth of renunciation and the revealer of eternal bliss. It is hard to get for the sinners, while it is easy to get for the merited persons. It is an object of great liking for the gods such as Brahman, etc., and for the sages such as Vasiṣṭha, etc. Such a food dedicated to Śiva, i.e., the Prasāda such as the food offered to the Śivaliṅga, should be taken by the Prasādins who aspire for the highest good, i.e., the attainment of the good in the form of enjoyment here and liberation hereafter. (13-16)

Notes : Healthy body and healthy mind are the prerequisites of spiritual well-being. Both are achieved through the partaking of Śivaprasāda (Śivaliṅgaprasāda). In spite of physical and mental health, there is the danger of the three afflictions called Ādhyātmika, Ādhibhautika and Ādhidaivika. (See S.S. 5.67-70 and notes thereunder). The medicine par excellence for the removal of these three afflictions is the Śivaprasāda itself. The clarity of knowledge is the next higher thing aspired by man.

This is also provided by the Śivaprasāda. The delusion is not eradicated by any amount of penance or performance of vows such as Cāndrāyaṇa, etc. But it is easily destroyed by Śivaprasāda. The wealth of renunciation surpasses all wealth because it neither creates fear nor suffers stealing by others. Such a rare wealth can be obtained through Śivaprasāda only. The highest aspiration of man is the attainment of supreme bliss. This is also provided by Śivaprasāda. Thus Śivaprasāda is the most precious object which fulfils all the aspirations of human beings. Candra J. Ā. describes the greatness of Śivaprasāda in glorious terms : “समर्पितः प्रसादैककारणत्वान्महेशितुः। प्रसादत्वेन विख्यातः परमानन्ददायकः॥ ऋतं सत्यं परं ब्रह्मामृतमित्यपि गीयते। प्रसादस्तस्य महिमा केन वा वर्ण्यते कथम्॥” (kri.pā., 5.33-34) — “When it is offered, it is the cause for the Prasāda (grace) of Maheśvara. Hence it is well known as the Prasāda; it brings supreme bliss. It is the principle of Ṛta (cosmic, religious and moral order), the truth, the Supreme Brahman and the nectar. So is the Prasāda praised. Who can describe its greatness? How can it be described?”

व्याख्या— अथैतत्प्रसादस्वीकारेण सर्वपापक्षयश्च भवतीत्याह —

Then it is said that all sins are exhausted by the partaking of this Prasāda —

पत्रं पुष्पं फलं तोयं यच्छिवाय निवेदितम्।

तत्तत्स्वीकारयोगेन सर्वपापक्षयो भवेत्॥१७॥

Be it a leaf (Bilva leaf, etc.), a flower, a fruit or water, by the partaking of whatever that is dedicated to Śiva, there is bound to be the exhaustion of all sins. (17)

व्याख्या— यद्यद्द्रव्यमित्यर्थः। शिष्टं स्पष्टम्॥१७॥

‘Yat’ should be taken in the sense of ‘whatever object’ (that is offered). The rest is clear. (17)

Notes : Candra J.Ā. (kri.pā., 5.24) prescribes that nothing should be partaken without offering it to Lord Sadāśiva, be it a leaf, a flower, a fruit, water, food, a drink or a medicine: “पत्रं पुष्पं

फलं तोयमन्नपानाद्यमौषधम्। असमर्प्यं न भुञ्जीत भगवन्तं सदाशिवम्॥” Accordingly everything should be offered to Śiva and then it should be partaken as Prasāda. Through the partaking of Śivaprasāda, all sins are exhausted.

व्याख्या— अथ शिवलिङ्गप्रसादवदेव श्रीगुरुशिवयोगिनोरपि प्रसादः स्वीकार्य इत्युक्त्वा प्रसादिस्थलं समापयति —

Then the author concludes the Prasādīsthala by saying that the Prasāda of the Śrī Guru and the Jaṅgama should be partaken like that of the Śivaliṅga—

यथा शिवप्रसादान्नं स्वीकार्यं लिङ्गतत्परैः ।

तथा गुरोः प्रसादान्नं तथैव शिवयोगिनाम् ॥१८॥

Just as the food as the Prasāda of Śiva should be partaken, so should the food as the Prasāda of the Śrīguru and as that of the Jaṅgama be partaken by him who is devoted the Liṅga. (18)

व्याख्या— लिङ्गनिष्ठैः प्रसादिभिर्यथा शिवनिवेदितं प्रसादान्नं स्वीकार्यम्, तथा गुरुशिवयोगिनां चान्नप्रसादोऽपि स्वीकार्यमित्यर्थः ॥१८॥

इति प्रसादिस्थलम् ।

Just as the food which is offered to Śiva should be partaken, so should such food offered to the Guru and the Jaṅgama be partaken by the Prasādīns who are devoted to the Śivaliṅga. (18)

Prasādīsthala ends.

Notes : “एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः” — says Candra J.Ā. (kri.pā., 5.15). Further it says — “गरुच्छिष्टं पुरोडाशं चरस्यापि विशेषतः। चरगुर्वोः प्रसादस्तु ध्रुवं पवित्र्यदायकः॥” (kri.pā., 5.35)— “The residue of offering to the Guru is the Puroḍāśa (sacred cake of the sacrifice) and so is that of the Jaṅgama. The Prasāda of the Guru and the Jaṅgama is certainly that which gives sacredness. (see notes under 9.77-78)

अथ गुरुमाहात्म्यस्थलम् — (२६)

व्याख्या— अथ प्रसादिनिष्ठेन ज्ञातव्यं गुरुमाहात्म्यस्थलं निरूपयति—

Gurumāhātmyasthala — (26)

Then the author propounds the Gurumāhātmyasthala which should be known to the Prasādīn who is firmly devoted to Prasāda —

गुरुरेवात्र सर्वेषां कारणं सिद्धिकर्मणाम् ।

गुरुरूपो महादेवो यतः साक्षादुपस्थितः ॥१९॥

Guru alone is the cause for the fulfilment of desired objects, because the Great Lord Śiva actually appears in the form of the Guru. (19)

व्याख्या— अत्र लोके भोगमोक्षलक्षणसकलसिद्धिकर्मणां गुरुरेव कारणम्; “न गुरोरधिकं न गुरोरधिकम्” इति शिवरहस्यवचनात्। यतः परमेश्वर एव साक्षाद् गुरुरूपः सन् उपस्थितस्तिष्ठतीत्यर्थः ॥१९॥

Here, in this world, Guru is the cause for the accomplishment of desired objects in the form of enjoyment (here) and liberation (hereafter) as it is said in Śivarahasya — “Na guruoradhikam na guroradhikam”, which means that “nobody is superior to the Guru, no body is superior to the Guru”. This is because the Great Lord Śiva has stood having actually assumed the form of the Guru. (19)

Notes : “न गुरोरधिकं” (Śiva R.). Candra J.Ā. says that the Guru is the cause for liberation and for obtaining Dīkṣā. Without the favour of the Guru, none of the means can be apt to bring fulfilment— “मोक्षस्य दीक्षासम्प्राप्त्यै गुरुः स्यान्मूलकारणम्। न विना गुरुणा सिद्धये साधनानि भवन्त्यलम्॥” (kri. pā. 2.5). Such is the greatness of the Guru because he is Śiva in actual form.

व्याख्या— ननु निष्कलः शिवः किमर्थं सकलगुरुरूपेण प्रकाशत इत्यत्राह —

If it is asked as why Śiva who is 'niṣkala' (without parts) appears as the Guru who is 'sakala' (endowed with parts), the answer is given here —

निष्कलो हि महादेवो नित्यज्ञानमहोदधिः ।

सकलो गुरुरूपेण सर्वानुग्राहको भवेत् ॥२०॥

The Great Lord Śiva who is without parts (limbs) and who is the veritable ocean of eternal knowledge, does favour to all in the form of the Guru who is endowed with limbs.(20)

व्याख्या— नित्यज्ञानार्णवपरमेश्वरो निष्कलोऽपि निरवयवोऽपि गुरुरूपेण सकलः सन् करचरणादिविशिष्टः सन् सर्वानुग्राहको भवेत्, लोकानुग्रहार्थं भातीत्यर्थः ॥२०॥

Although the Great Lord who is the veritable ocean of knowledge, is without parts, i.e., without limbs, yet he is endowed with parts, i.e., with limbs such as hands, feet, etc., in his form as the Guru. In that form he does favour to all. In other words, he appears (in that form) for the purpose of doing favour to the world (people of the world). (20)

Notes : The formless Śiva takes the form of the Guru for doing favour to the devotees. No distinction should be made between Śiva and Guru.

व्याख्या— तस्माद् गुरुशिवयोर्भेदो नास्तीत्याह —

Hence, it is said that there is no difference between the Guru and Śiva—

यः शिवः स गुरुर्ज्ञेयो यो गुरुः स शिवः स्मृतः ।

न तयोरन्तरं कुर्याद् ज्ञानावाप्तौ महामतिः ॥२१॥

He who is Śiva should be known as the Guru and he who is the Guru should be regarded as Śiva. Wise man should not make any difference between them for the purpose of attaining knowledge. (21)

व्याख्या— गुरोर्मोक्षकारणीभूतज्ञानप्रदत्वेन शिवाभिन्नत्वात्, अन्यथा ज्ञानानुदयप्रसङ्गात् । तदर्थं सूक्ष्मदृक् तयोरन्तरं भेदं न कुर्यादित्यर्थः ॥२१॥

Since the Guru gives the knowledge which constitutes the cause for liberation, he is not different from Śiva. Otherwise it would give rise to a situation where the knowledge cannot arise. Hence, for its sake, the wise man, who is endowed with subtle insight, should not make any difference between them. (21)

Notes : ज्ञानावाप्त्यै and ज्ञानावाप्तौ are the other readings for ज्ञानावाप्तौ । If the reading is ज्ञानावाप्तौ, it should be taken with महामतिः । Candra J.Ā. has this statement : “यो गुरुः स शिवः प्रोक्तो यः शिवः स गुरुः स्मृतः । गुरुर्वा शिव एवाथ विद्याकारेण संस्थितः ॥ यथा शिवस्तथा विद्या यथा विद्या तथा गुरुः । शिवविद्यागुरुणां च पूजया सदृशं फलम् ॥ सर्वदेवात्मकश्चासौ सर्वमन्त्रमयो गुरुः ॥” (kri.pā., 2.7-9) — “He who is the Guru is said to be Śiva, he who is Śiva is known as the Guru. Whether it is Śiva or the Guru, he stands as knowledge incarnate. Śiva is the knowledge and the knowledge is the Guru. Similar are the fruits of worshipping Śiva, the Guru and the knowledge. The Guru is of the nature of all gods and is made up of all mantras.” Kā.Ā. kri.pā., 5.15. brings out the same idea : “गुरुर्गतेऽहं देवेशि नावयोर्विद्यते भिदा । अभेदभावात् ज्ञात्वा तदाज्ञां परिपालयेत् ॥” — “O Goddess of gods, the Guru is myself and there is no difference between us. Hence, his order should be carried out with the notion of identity.” Sūkṣ.Ā., kri.pā., 5.10-12, echoes the same idea : “गुरुरेव महादेवः साक्षात् सर्वजगत्प्रभुः । अन्यथा तं न जानीयात् परतत्त्वावबोधकम् ॥ अहमेव गुरुर्भूत्वा दीक्षाशिक्षाविधानतः । भक्तान् मदेकशरणांस्तारयामि भवाम्बुधेः ॥ गुरुरूपं समाश्रित्य सोऽहमेव महेश्वरि । गुह्यामि तत्कृतां पूजां यतस्ते मामुपाश्रिताः ॥” — “Guru is himself the Great Lord who is actually the lord of all the worlds. One should not think of the Guru who gives the knowledge of the supreme principle, as otherwise. I myself become the Guru and carry out the functions of initiation and

instruction. O Maheśvari, I shall help my devotees who have resorted to me only to cross over the ocean of transmigration. It is only I who assume the form of the Guru and receive the worship rendered to him by the devotees because they take resort to me". The devotee should have the firm faith that the Guru and the God (Śiva) are of one form गुरुदैवतयोरेकरूपं प्रत्ययवान् भवेत्। (Pāra. Ā., 14.66). This is well presented in Śiva. P. Vāyu Sam, Uttarabhāga, Chap. 13 and Laiṅgya..P, Uttarabhāga, Chap. 86 also.

व्याख्या— “यथाहं सर्वलोकानां गुरुरम्बिकया सह ” इत्यागमोक्तेः शिवसदृशं श्रीगुरुं प्राकृतैः सदृशमनुक्त्वा पूजयेदित्याह —

It is said that one should worship the Guru with the consideration that he is similar to Śiva but not similar to ordinary persons, in accordance with the Āgama statement “Yathāham sarva lokānām, etc.”, which means that “I along with Ambikā (Śakti), am the Guru of the world” —

हस्तपादादिसाम्येन नेतरैः सदृशं वदेत्।

आचार्यं ज्ञानदं शुद्धं शिवरूपतया स्थितम् ॥२२॥

One should not speak of the Guru, who is the teacher giving knowledge, who is pure and who stands as Śiva incarnate, as equal to others (ordinary persons) on the basis of the similarity of hands, feet, etc. (22)

व्याख्या— शुद्धं निर्मलान्तःकरणं शिवज्ञानप्रकाशकम् उमामहेश्वर-रूपेण स्थितं श्रीगुरुं हस्तपादादिसाम्येन प्राकृतैः सदृशं सन्तं न वदेत् ॥२२॥

One should not speak of the Guru, who is pure in the sense that his internal senses are pure, who is the revealer of the knowledge of Śiva and who stands in the form of Umā and Maheśvara (Śaktiviśiṣṭa-Śiva), as equal to ordinary persons on the similarity of hands, feet, etc. (22)

Notes : यथाहं सर्वलोकानां, इत्यादि — The source is not known. आचार्यः — शिवाचारस्थापकः, the founder of the Śaiva practices. See the definition of Ācārya in S.S., 15.9. Such a Śivācārya should not be considered as equal to ordinary persons on the similarity of hands, etc. He who considers the Guru as equal to himself would be bound by the Pāśas; he is ignorant, deluded and caught in the cycle of transmigration. In reality, Śrī Guru is Śiva who has incarnated for the purpose of uplifting the devotees and leading them on the path to liberation.

व्याख्या— तेन किं भवतीत्यत्राह —

If it is asked as to what happens by that, the answer is given here —

आचार्यस्यावमानेन श्रेयःप्राप्तिर्विहन्यते।

तस्मान्निःश्रेयसप्राप्त्यै पूजयेत्तं समाहितः ॥२३॥

When the Ācārya is insulted, the attainment of the highest good is prevented. Hence in order to attain the highest good, one should worship him with concentration. (23)

व्याख्या— आचार्यस्यावमानेन प्राकृतसमोक्त्या भोगमोक्षलक्षण-श्रेयःप्राप्तिर्विहन्यते। तस्मान्निःश्रेयसप्राप्त्यै भोगमोक्षाप्त्यै समाहित एकाग्रचित्तः सन् तं श्रीगुरुं पूजयेदित्यर्थः ॥२३॥

Through the insult caused to the Ācārya by calling him as equal to ordinary persons, the highest good in the form of enjoyment and liberation is eradicated. Hence in order to attain the highest good in the form of enjoyment and liberation, one should worship the Śrīguru with full concentration of mind. (23)

Notes : Here ‘Śreyas’ should mean the highest good which is liberation (Mokṣa). This is distinguished from ‘Preyas’ which stands for what is pleasant in life. Bhoga or enjoyment while

alive is nothing but Preyas : “श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः। श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद् वृणीते।।” (Kaṭha. U. 2.2) — “The good and the pleasant approach the man and the wise person discriminates well between the two. The wise person chooses the good instead of the pleasant. The ignorant person chooses the pleasant thinking that it brings him welfare and safety.” Hence it is not proper to explain Śreyas as ‘भोगमोक्षलक्षण’ as done by the Sanskrit commentator. In the case of the Prasādin who is progressing on the path to Mokṣa, there is no aspiration for what is ‘Bhoga’ or pleasant in life.

व्याख्या— अथ “यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ” इति श्रेताश्चतरश्रुत्यर्थं प्रकटयन् गुरुमहत्त्वस्थलं समापयति —

After revealing the meaning of a statement of Śve. U., viz., “Yasya deve parā bhaktir, etc.,” which means that “he who has supreme devotion towards God, has the same devotion towards the Guru which he has towards God, the author concludes the Gurumahattvasthala —

गुरुभक्तिविहीनस्य शिवभक्तिर्न जायते।

ततः शिवे यथा भक्तिस्तथा भक्तिर्गुरावपि।।२४।।

In the case of him who is devoid of devotion towards the Guru, the devotion towards Śiva does not arise. Hence just as he has devotion towards Śiva, so should he have devotion towards the Guru. (24)

व्याख्या— स्पष्टम्।।२४।। It is clear. (24)

इति गुरुमाहात्म्यस्थलम्

Gurumāhātmyasthala ends.

Notes : यस्य देवे परा भक्तिः, इत्यादि — Śve. U., 6.23. This is in accordance with the warning given in the Para Ā.: “गुरुभक्तिविहीनस्य समस्ता निष्फला क्रियाः। अनुष्ठिता अपि तथा स्वैरिणीव्रतवच्छिवे।।” (14.83) — “All the religious practices are fruitless in the case of a person who is

devoid of devotion towards the Guru. O Devi, they are so even when they are practised like the vow undertaken by a lady of wanton behaviour”. It is through devotion towards the Guru and through service at the feet of the Guru that the aspirant of Mukti like the Prasādin would progress on the path to Mukti : “सूर्योदये तमो यद्बद् विनाशमुपयाति हि। गुरुदर्शनतस्तद्वत् पापजालं प्रणश्यति।। संसारदावदहनज्वाला येन विनाशिता। कटाक्षामृतवर्षेण को हि तत्सद्गुणो भवेत्।। तस्मान्मुमुक्षुः सेवेत गुरुमेवातिभक्तिततः। स एव वन्दनीयश्च सर्वदा न हि संशयः।। अन्धो यथार्थजातं च द्रष्टुं समभिकाङ्क्षति। गुरुं विना तथा मुक्तिं प्राप्नुमिच्छति मूढधीः।।” (Sūkṣ. Ā., kri. pā., 5.23-26) — “Just as darkness gets destroyed at sunrise so does the network of sins get destroyed at the sight of the Guru. Who can be equal to him (the Guru) by the shower of nectar of whose side glances is destroyed the flame of sylvan fire in the form of transmigration? Hence he who aspires for liberation should serve the Guru alone; Guru alone is to be saluted always. There should be no doubt about it. Just as a blind person desires to see the variety of objects, so does a stupid person desire to attain liberation without the Guru.” It is through the favour of the Guru that the devotee gets the opportunity to follow this vow of Viraśaivas, and attain liberation : “देशिकस्य प्रसादेन येन लब्धमिदं व्रतम्। न तं मायाऽनुबन्धाति न स भूयोऽभिजायते।। गुरुबोधाम्निना दग्धा यस्य पाशा ह्यशेषतः। तस्य निर्दग्धबन्धस्य पुनर्बन्धः कथं भवेत्।। गुरुकारुण्यपीयूषरसास्वादविनोदिनः। अमृतस्यास्य निकटं कथं मृत्युः प्रयास्यति।।” (Kā. Ā., kri.pā. 1. 137-139) — “Him by whom this vow is obtained by the grace of the Guru, Māyā does not bind; nor does he take birth again. How can there be bondage again in the case of him whose bondage is fully burnt as his Pāśas are totally burnt by the fire of knowledge given by the Guru? How can death come near that immortal person who enjoys the taste of nectar fluid in the form of Guru’s compassion?”

अथ लिङ्गमाहात्म्यस्थलम् — (२७)

व्याख्या— अथ गुरुकृपाप्रकाशयलिङ्गमहत्त्वस्थलं निरूपयति —

Liṅgāhātmyasthala — (27)

Then the author propounds Liṅgāhātmyasthala which is revealed through the favour of the Guru —

गुरुमाहात्म्ययोगेन निजज्ञानातिरेकतः ।

लिङ्गस्यापि च माहात्म्यं सर्वोत्कृष्टं विभाव्यते ॥२५॥

As a result of the (knowledge of the) greatness of the Guru and by virtue of the abundance of one's knowledge, the greatness of the Liṅga also stands realised to the highest extent. (25)

व्याख्या— गुरुमाहात्म्यज्ञानयोगेन निजज्ञानाधिक्याल्लिङ्गस्य शिव-
लिङ्गस्य माहात्म्यमपि सर्वोत्कृष्टं सद् विभाव्यते विज्ञायत इत्यर्थः ॥२५॥

Due to the knowledge of the greatness of the Guru and due to predominance of one's own knowledge, the greatness of the Liṅga, i.e., the Śivaliṅga, which is of the highest grade, is realised, i.e., specially known. (25)

Notes : In the previous Sthala the greatness of the Guru is known. It is known that it is the Guru who alone is capable of removing the beginningless nescience (anādyajñāna), which cannot be removed by anybody else. With this conviction, if the devotee, in the stage of the Prasādin, serves the feet of the Guru, he is bound to get the knowledge of the Liṅga. This knowledge serves to bring to mind the supreme greatness of the Śivaliṅga. The Guru gives this knowledge of the greatness of Śivaliṅga, which is within. This intuition is given by the Guru through Dikṣā consisting in the inculcation of subtle knowledge : “दीक्षासंस्कृतिसंशुद्धे चित्ते जन्तोः समर्पितम् । लिङ्गाङ्गसामरस्याख्यं मन्त्रिष्ठागोपितं परम् ॥ भक्तिसिक्तं मम ज्ञानं मोक्षाय भवति ध्रुवम् ॥” (Kā.Ā., kri.pā., 2.9) — “That knowledge called the knowledge of harmony between the Liṅga and the Jīva which is hidden in the devotion to the Liṅga, which is inculcated in the mind purified by the culture of the initiation and which is drenched in devotion, is certainly intended for liberation.” That culture has gradually developed through the stages and at the stage of the Prasādin, the greatness of the Liṅga is being realised to be akin to the spirit (Jīva) inside.

व्याख्या— ननु लिङ्गज्ञानव्यतिरेकेण तन्माहात्म्यज्ञानासम्भवाद्
लिङ्गस्वरूपं केन ज्ञापितमित्यत्राह—

It may be asked that since the knowledge of the greatness of the Liṅga cannot arise without the knowledge of the Liṅga, what is it that gives the nature of the Liṅga. The answer is given here —

शिवस्य बोधलिङ्गं यद् गुरुबोधितचेतसा ।

तदेव लिङ्गं विज्ञेयं शाङ्करं सर्वकारणम् ॥२६॥

That which is the symbol of the awareness (bodha= intelligence) of Śiva, should be known as the Śivaliṅga which is the cause of all, through the mind illumined by the teaching of the Guru. (26)

व्याख्या— शिवस्य यद्बोधलिङ्गं चिन्मयलिङ्गमस्ति, तच्छाङ्करं लिङ्गं
सर्वकारणं विष्णवादिसर्वविश्वकारणं सद् गुरुबोधितचेतसैव विज्ञेयं ज्ञातुं
योग्यम् गुरुणैव ज्ञापितमित्यर्थः ॥२६॥

That which is the Liṅga in the form of the knowledge of Śiva, i.e., the Liṅga in the form of spiritual consciousness, is the Śivaliṅga. It is the cause of all in the sense that it is the cause of the universe including Viṣṇu, etc. That being so, it is possible to know it only through the mind illumined by the teaching of the Guru. It is inculcated by the Guru. (26)

Notes : It is through the flow of compassion of the Guru that the devotee gets the supreme knowledge of Śiva. This knowledge takes shape in the temple in the form of the devotee's heart. This is called ‘Cilliṅga’, Liṅga in the form of spiritual consciousness. It is the cause of all causes. It is the cause for the trinity, Brahman, Viṣṇu and Rudra who are entrusted with the tasks of creation, protection and annihilation of the world respectively. It is through the advice of the Guru that this awareness arises. Otherwise no force on earth can bring out that spiritual awareness. The greatness of the Liṅga can be known though the guidance of the Guru only.

व्याख्या— अथ तत्कीदृशमित्यत्राह —

Then if it is asked as to what is its nature, the answer is given here —

परं पवित्रममलं लिङ्गं ब्रह्म सनातनम् ।
 शिवाभिधानं चिन्मात्रं सदानन्दं निरङ्कुशम् ॥२७॥
 कारणं सर्वलोकानां वेदानामपि कारणम् ।
 पूरणं सर्वतत्त्वस्य तारणं जन्मवारिधेः ॥२८॥
 ज्योतिर्मयमनिर्देश्यं योगिनामात्मनि स्थितम् ।
 कथं विज्ञायते लोके महागुरुदयां विना ॥२९॥

How can the Liṅga which is the ancient Brahman, be known without the grace of the great Guru — the Liṅga, which is the supreme, which is sacred, which is pure, which is named Śiva, which is pure consciousness, which is ever blissful, which is without any restrictions, which is the cause of all worlds, which is the cause of even the Vedas, which is complementary to all the principles, which is the means of crossing over the ocean of transmigration, which is full of lustre, which cannot be pointed out and which is residing in the hearts of the Yogins? (27-29)

व्याख्या— अत्र सर्वतत्त्वस्य पूरणमित्यनेन “शिखण्ड्यण्डरसन्ध्या-येन” स्वात्मैकरसेन परिपूर्णविश्वमयत्वमुक्तम् । योगिनां शिवयोगिभिर-निर्देश्यं सद् आत्मनि निजस्वरूपे स्थितम् । ज्योतिर्मयं “स्थाणुवज्ज्वलति लिङ्गमदृश्यम्” इति याज्ञवल्क्यश्रुतेः स्वातिरिक्तमानान्तरागम्यत्वेन स्वयमेव भासमानं परशिवाख्यपरब्रह्ममहालिङ्गम् । “तज्ज्ञानं सदगुरोर्ज्ञेयं नान्यथा शास्त्रकोटिभिः” इति शिवरहस्यवचनमप्यस्तीति लोके महागुरुदयां विना कथं केन प्रकारेण विज्ञायते ? केनापि प्रकारेण ज्ञातुमशक्यमित्यर्थः । शिष्टं स्पष्टम् ॥२७-२९॥

Here by the statement “complementary to all the principles”, it is said that it (the Liṅga) is of the nature of the entire world by oneness of essence with itself on the analogy of “the liquid in the peahen’s egg.” It resides in the Soul of the Śivayogins in its real form without at the same time being not pointed out by them. By “full of lustre,” it is said that it is the Mahāliṅga which is called Paraśiva that shines by itself without being known through any means of knowledge other than itself, according to the Yājñavalkya-śruti, viz., “Sthāṇuvajjvalati liṅgamadṛśyam” which means that “the Liṅga shines like a post and is invisible.” On the authority of the Śivarahasya statement, viz., “Tajjñānam sadguroṛjñeyam, etc.,— which means that “its knowledge should be known from the noble Guru, but not from the study of crores of Śāstras”, it may be asked as to how, in what manner, can it be known without the grace of the Guru? It is to say that it is not possible to know it by any means. The rest is clear. (27-29)

Notes : “स्थाणुवज्ज्वलति, इत्यादि” and “तज्ज्ञानं सदगुरोर्ज्ञेयं, इत्यादि” — the sources cannot be traced. The greatness of the Liṅga is brought out by significant adjectives : (1) **Param** – It is the supreme principle. Among the principles starting from Indriyas (senses) and ending with Prakṛti, each following one is superior to each preceding one. The Liṅga which is Paraśivabrahman, is the supreme. There is nothing beyond it. Kaṭha.U. says : “इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः । महतः परमव्यक्तमव्यक्तात् पुरुषः परः । पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥” (3.10.11) — “The objects are superior to the senses, the mind is superior to the objects, the intellect is superior to the mind, the Great Ātman (Hiraṇyagarbha, the macro-cosmic soul) is superior to the intellect, the Unmanifest (Avyakta-Prakṛti) is superior to the Great Ātman and the Puruṣa (Paraśiva Brahman, the Mahāliṅga) is superior to Prakṛti. Nothing is superior to the Puruṣa — that is the end, that is the supreme goal.” Here superiority is ranged in the scale of subtlety. (2) **Pavitram** – It is free from all

pollutions. “पवित्रं ते विततं ब्रह्मणस्पते” — says the Rv. (9.83.1); see notes under S.S. 6.59. (3) **Amalam** – It is free from three Malas, viz., Āṅavamala, Māyīyamala and Kārmikamala. (4) **Śivābhidhānam** – It is designated as Paraśiva Brahman. It is auspicious. (5) **Cinmātram** – It is pure consciousness. It is called ‘Chinmaya’. It is of the form of intelligence (citsvarūpa). (6) **Sadānandam** – It is of the nature of limitless bliss. “आनन्दो ब्रह्मेति व्यजानात्” — says Tai. U. (3.6). (7) **Niraṅkuṣam** – It is without any restrictions such as those of kāla, karma and māyā. (8) **Kāraṇam sarvalokānām** – It is the cause of all worlds. It is the cause for the creation, protection and annihilation of the universe. “यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद् विजिज्ञासस्व । तद् ब्रह्म ।” (Tai. U.3.1). (9) **Vedānām kāraṇam** – It is the cause of Veda. “अस्य महतो भूतस्य निःश्वसितमेतद्भृग्वेदो यजुर्वेदो सामवेदोऽथर्वाङ्गीरसः” (Br. U., 2.4.10). The Vedas are the very breath of Brahman. (10) **Pūraṇam sarvatattvasya** – It is complementary to all principles. It pervades all the principles ending with Pṛthivi. “तत् सृष्ट्वा तदेवानुप्रविशत्” (Tai. U., 2.6). Having created the world consisting of the thirty-six principles, Brahman entered into it. For Mayurāṇḍarasanyāya (Śikhaṇḍyaṇḍarasanyāya)— see translation of the Sanskrit commentary under S.S.5 .39. (11) **Tāraṇam janmavāridheḥ** – It is the means of crossing over the ocean of transmigration. Kāṭha U. says — “अशब्दमस्पर्शमिरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् । अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मुत्युमुखात् प्रमुच्यते ।।” (3.15) — “Having realised that (Paraśivabrahman, the Mahāliṅga), which is soundless, touchless, formless, imperishable, and also without taste and smell, eternal, without beginning or end, even beyond the Mahat, immutable, one is released from the jaws of death (the bondage of birth and death).” See also तमेव विदित्वाऽतिमृत्युमेति” (Śve. U., 3.8). (12) **Jyotirmayam** – It is full of lustre. It is his lustre that illumines everything: “तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति” (Kāṭha U., 5.15; Śve. U., 6.14; Muṇḍ. U., 2.2.10) — “When that shines everything shines after that. By its lustre all this is illumined.” (13) **Anirdeśyam** – It cannot be pointed out as ‘this’ or ‘that’. “न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्” (Kāṭha U., 6.9 — His form is not within the field of vision. None can see him with the eyes); “नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा” (Kāṭha U.

6.12 — He can never be reached by speech, nor by eyes, nor even by mind). When such is the case with the Paraśivabrahman, how can anybody point out to it as this or that. (14) **Yoginām ātmani sthitam** – It is the Yogin who visualises him within through Yoga. Although he is omnipresent, yet he is especially found in the heart of the Śivayogin. Such a Liṅga can be realised through the grace of the Guru only. See S.S. 6.40 for the conception of internal Liṅga in the form lustre.

व्याख्या— नन्वस्मदादीनां गुरुदयाव्यतिरेकेण विज्ञातुमशक्यत्वेऽपि ब्रह्मादीनां सर्वज्ञत्वेन तदपेक्षा नास्तीति कथमुक्तार्थसिद्धिरित्यत्र “वराहो विष्णु-निर्ममज्ज भूमौ ब्रह्मोत्पपात दिवमाशु गृध्र” इति लिङ्गसूत्रा(क्ता)भिप्रायेणोक्तार्थं स्थापयति —

It may be argued that although in the case of persons like us it cannot be known without the grace of the Guru, there is no such necessity for Brahman, etc., who are omniscient. It may be then asked as to how this can be established? Here what is stated above (stanza 29) is established on the authority of Liṅgasūtra(क्ता) which says “Varaho viṣṇurnimamajja, etc.,” meaning that “Viṣṇu in the form of a boar dived below (into the netherworld) and Brahman in the form of an eagle jumped into the upper world” —

**ब्रह्मणा विष्णुना पूर्वं यल्लिङ्गं ज्योतिरात्मकम् ।
अपरिच्छेद्यमभवत् केन वा परिचोद्यते ।।३०।।**

Who can understand that Liṅga which is of the nature of lustre and which even Brhman and Viṣṇu could not decipher? (30)

व्याख्या— ज्योतिरात्मकं ज्योतिर्मयं यल्लिङ्गं ब्रह्मणा विष्णुना च पूर्वमपरिच्छेद्यं ज्ञातुमयोग्यमभवत् तन्महाशिवलिङ्गं केन वा परिचोद्यते । केन विज्ञायत इत्यर्थः ।।३०।।

That Liṅga of the nature of lustre could not be understood in the past by Brahman and Viṣṇu. Then who can understand that great Śivaliṅga? It means ‘who can know about it’ ? (30)

Notes : वराहो विष्णुर्निममज्ज, इत्यादि — The source cannot be traced. As per this reference, Viṣṇu dived deep into the netherworld by assuming the form of Varāha and Brahman flew up into the atmospheric region by assuming the form of an eagle with a view to discovering the root of the Liṅga and the top of the Liṅga respectively. Both could not discover what they sought after. According to another account Brahman assumed the form of a swan. (Vide Kannaḍa Commentary of Vidwan N.R. Karibasava Śāstrin). This account is found in the Liṅgapurāṇa, Chapter 17. This is meant to demonstrate the fact that the Liṅga cannot be deciphered even by Brahman and Viṣṇu. When such is the case how can others know it? Such a Liṅga can be known only through the grace of the Guru. This idea is very well brought out by Basaveśvara in his saying (Vacana) in Kannaḍa : Jagadagala mugilagala mige-yagala nimmagala; Pātāladinda-ttatta nimma śricaraṇa, brahmāṇḍadindattatta nimma śrīmukuṭa; apramāṇa agamyā agocara, apratimaliṅgave Kūḍalasaṅgama-devā! nivenna karasthalakke bandu cuḷukādirayyā. (Basavaṇṇa-ṇavara Vacanasamputa, Kannaḍa Pustaka Prādhikāra, Bangalore, No. 744) — “Your extent is as wide as the universe, as wide as the sky, as wide as even beyond the sky; your feet (roots) are beyond even the netherworld, your head (top) is beyond even the universe; you are immeasurable, beyond anybody’s grasp and beyond anybody’s range of sight; O Incomparable Liṅga, Kūḍalasaṅgamadeva (Śiva), You have come into my palm and have become imprisoned in my palm.” What Basaveśvara means is that such a Liṅga has assumed the form of the Iṣṭaliṅga through Guru’s grace.

व्याख्या— ननु ब्रह्माद्यगम्यं लिङ्गं कीदृशमित्यत्राह —

It may be asked as to what is the form that Liṅga which is beyond the grasp of even Brahman, etc. The answer is given here —

**बहुनात्र किमुक्तेन लिङ्गं ब्रह्म सनातनम् ।
योगिनो यत्र लीयन्ते मुक्तपाशनिबन्धनाः ॥३१॥**

What is the use of saying more? The Liṅga is the ancient Brahman into which the Yogins who are relieved of the bondage of fetters get merged. (31)

व्याख्या— अत्र बहुभाषणेन किम्? विश्वलयगमनकारणं नित्यं ब्रह्मैव लिङ्गं यत्र परब्रह्मात्मनि शिवलिङ्गे सनकादियोगिनो मुक्तपाश-निबन्धना विसृष्टाविद्यादिपञ्चक्लेशपाशबन्धनाः सन्तो लीयन्ते तादात्म्यं भजन्त इत्यर्थः ॥३१॥

What is the use of speaking more? The eternal Brahman which is the cause (receptacle) for the merging of the Universe, is itself the Liṅga. Into that Śivaliṅga which is the Parabrahman, the Yogins such as Sanaka who are freed from the bondage of fetters in the sense that they are relieved of the fetters in the form of the five afflictions such as Avidyā, get merged, i.e., they attain identity with it. (31)

Notes : Maritōṭadārya explains ‘yoginaḥ’ as ‘sanakādi-yoginaḥ’. Sanaka is mentioned with Sanatkumāra, Sanatsujāta and Sanandana as one of the mental sons (mānasaputras) of Brahman at the commencement of creation. Their special feature is that they are always in youthful state. They are known as great sages and as highly enlightened persons. The fetters are said to be in the form of five Kleśas, viz., Avidyā (ignorance), Asmitā (egoism), Rāga (attachment), Dveṣa (aversion) and Abhiniveśa (desire to cling to life) (Yo. Sū., 2.3). The Liṅga is the eternal Brahman : “तस्माल्लिङ्गं परं ब्रह्म” (Sūkṣ. Ā., kri.pā., 6.11), “ऋतं सत्यं परं ब्रह्म” (Cadra J. Ā., kri. pā., 3.21), “तद् ब्रह्म लिङ्गसंज्ञकम्” (Ibid., kri. pā., 3.8).

व्याख्या— ननु ब्रह्मैव लिङ्गं चेत् किमस्य पीठमित्यत्राह —

If it is asked as to what is the base in case Brahman is the Liṅga, the answer is given here —

**पीठिका परमा शक्तिर्लिङ्गं साक्षात्परः शिवः ।
शिवशक्तिसमायोगं विश्वं लिङ्गं तदुच्यते ॥३२॥**

The base is the Supreme Śakti and the Liṅga is actually the Supreme Śiva. The Liṅga which is the communion of Śiva and Śakti is said to be the universe. (32)

व्याख्या— “क्रियाशक्त्यात्मकं पीठं ज्ञानशक्त्यात्मनः प्रभोः” इति शिवागमवचनात् परमा शक्तिः सर्वोत्कृष्टा क्रियाशक्तिः पीठम्, साक्षात्परः शिवश्चिद्रूपपरमेश्वर एव लिङ्गम्। शिवशक्तिसमायोगं शिवशक्तिसम्बन्धवत्तल्लिङ्गं विश्वम्, “न वज्रचक्राङ्कसरोरुहाङ्कं लिङ्गाङ्कितं पश्य जगद्भ्रगाङ्कम्”, “ज्ञानकर्मेन्द्रियैर्विश्वं चित्क्रियालिङ्गरूपकम्” इति पुराणोक्तेः सर्वजगद्रूपमित्युच्यत इत्यर्थः ॥३२॥

According to the Śivāgama statement, viz., “Kriyāśaktyātmakam, etc.”, which means that “the base which is constituted by Kriyāśakti, belongs to the Lord who is of the nature of Jñānaśakti,” the Supreme Śakti who is the most Supreme Kriyāśakti, is the base and the actual Supreme Śiva, who is the Supreme Lord of the nature of consciousness, is himself the Liṅga. That Liṅga which is the communion of Śiva and Śakti, i.e., which has the relation consisting of the union of Śiva and Śakti, is the universe. It means that it is spoken of as of the form of the entire world, in accordance with the Purāṇa statements, viz., “Na vajracakrāṅkasaroruhāṅkam, etc.,” and “Jñānakarmendriyairviśvam, etc.,” which mean respectively that “Diamond, disc, lotus — they are not the signs of the world; look at it as marked by the Liṅga” and that “That which is endowed with sensory organs and motor organs is world and that which is of the nature of consciousness coupled with action is the Liṅga.” (32)

Notes : The statements quoted in the commentary are not traceable to their sources. P.N. Karibasavaśāstrin has noted

“ज्ञानकर्मेन्द्रियैर्विश्वं, इत्यादि” as quoted from the Liṅgapurāṇa. Sūkṣ. Ā. says — “नादरूपः शिवः साक्षाल्लिङ्गमित्यभिधीयते। तत्पीठिका महाशक्तिः सा च वै बिन्दुरूपिणी ॥ तयोः सम्मेलनाद्देवि कला तत्र प्रतिष्ठिता ॥” (kri.pā., 6.3) — “Śiva is of the form of Nāda; he is actually said to be the Liṅga. Māhāśakti is its base and she is of the form of Bindu. Through the communion of those two, Kalā is established in it.” Candra J. Ā. says — “बिन्दुनादात्मकं सर्वं जगत् स्थावरजङ्गमम्। बिन्दुः शक्तिः शिवो नादः शिवशक्त्यात्मकं जगत् ॥” (kri.pā., 3.12) — “The world consisting of the immovable and the movable is made up of Bindu and Nāda. Śiva is Nāda and Śakti is Bindu and the world is made up of Śiva and Śakti.”

व्याख्या— अथैवंरूपं लिङ्गं ब्रह्मादयः सम्पूज्य महदैश्वर्यं प्राप्तवन्त इत्याह —

Then it is said that Brahman, etc., worshipped the Liṅga of the aforesaid form and attained their great overlordship —

ब्रह्मादयः सुराः सर्वे मुनयः शौनकादयः ।

शिवलिङ्गार्चनादेव स्वं स्वं पदमवाप्नुयुः ॥३३॥

All the gods, Brahman, etc., and the sages, Śaunaka, etc., attained their respective status through the worship of the Śivaliṅga alone. (33)

व्याख्या— अत्र — “तव श्रियै मरुतोऽमर्जयन्त रुद्र यते जनिमं चारुचित्रम्। पदं यद्विष्णोरुपमं निधायि ॥” इति ऋग्वेदश्रुतिः। अयमर्थः — भो रुद्र मरुतो ब्रह्मादयो देवाः श्रियै विष्णोः पदं स्थानं वैकुण्ठादिकम् उपमं दृष्टान्तं निधायि मनसि निधाय चारुमनोहरं चित्रं विचित्रं जनिमम् आविर्भावस्थानं लिङ्गम् अमर्जयन्त अर्चितवन्त इत्यर्थः। वैकुण्ठादिस्थानं महदैश्वर्यं च विष्णुः शिवलिङ्गपूजामहिम्ना लब्धवानिति दुष्टान्तीकृत्य ब्रह्मादयो देवाः सर्वेऽपि शिवलिङ्गं श्रियै पूजितवन्त इति यावत् ॥३३॥

Here there is a statement of the R̥gveda as — “Tava śriyai, etc.,” which means that “O Rudra, the Maruts

(gods), keeping the status of Viṣṇu as the model in mind, worshipped the Liṅga which is the most charming place of birth with a desire for the highest good.” The meaning of this Śruti is — O Rudra, Maruts, i.e., the gods, Brahman, etc., keeping in mind the status of Viṣṇu, etc., such as Vaikuṅṭha, as the model, worshipped the Liṅga which is the charming birth-place, i.e., the source of emergence, for the sake of the highest good. It was Viṣṇu who attained the place like Vaikuṅṭha and the great wealth by the merit of worshipping the Śivaliṅga. Keeping this as the model, all the gods, Brahman, etc., worshipped the Śivaliṅga for the sake of the highest good. (33)

Notes: “तव श्रियै मरुतोऽमर्जयन्त, इत्यादि” (Rv., 5.3.3). This statement shows that all the gods took to the worship of the Śivaliṅga and attained their respective positions. This is supported by the statements of the Purāṇas. For instance, the Skānda P. says — “ब्रह्मविष्णवादयो देवास्सर्वे ब्रह्मर्षयस्तथा । शिवलिङ्गेज्यया सम्यक् स्वस्वरूपमवाप्नुयुः ॥” — “All the gods, Brahman, Viṣṇu, etc., and also the Brahmarṣis attained their respective positions, by duly worshipping the Śivaliṅga.” Parāśara P. says — “रौद्रं लिङ्गं महाविष्णुर्भक्त्या शुद्धं शिलामयम् । चारुचित्रं समभ्यर्च्य लब्धवान् परमं पदम् ॥ ब्रह्मा सर्वजगत्कर्ता यस्य लिङ्गार्चनेन तु । भारतीं प्राप्तवानाशु स पूज्यस्सर्वचेतनैः ॥ यस्य लिङ्गं समभ्यर्च्य मरुतस्सकला अपि । लब्धवन्तः श्रियं पूर्णमित्येषा शाश्वती श्रुतिः ॥” — “Mahāviṣṇu worshipped with devotion the Śivaliṅga which was pure, which was made up of stone and which was most charming and attained his highest position. Brahman, the creator of the world, obtained Sarasvatī (as his consort) through the worship of the Liṅga and he is worshipped by all the beings. Then all the Maruts attained all the wealth by worshipping the Liṅga. This is stated in an eternal Śruti.” The Śāśvatī Śruti referred to here is the one quoted in the Sanskrit commentary (Rv., 5.3.3). Padma P. says — “ब्रह्मणः सृष्टिकर्तृत्वं विष्णोर्दानवमर्दनम् । स्वर्गाधिपत्यमिन्द्रस्य शिवपूजाविधेः फलम् ॥” — Brahman’s position as the creator of the world, Viṣṇu’s capacity to crush the demons and Indra’s position as the lord of heaven are the fruits of the worship of Śiva.” (All the quotations of the Purāṇas are cited from Vidwan P. N. Karibasava śāstrin’s Kannaḍa commentary).

व्याख्या— ननु शिवस्यापि विश्वाधिकत्वादिमहदैश्वर्यं कस्यचिदुपासनया समागतः किमित्यत्राह —

If it is asked as to whether the great eminence as the Supreme Lord of the world, etc., in the case of Śiva also, has come through some kind of worship, then the answer is given here —

**विश्वाधिपत्वमीशस्य लिङ्गमूर्तेः स्वभावजम् ।
अनन्यदेवसादृश्यं श्रुतिराह सनातनी ॥३४॥**

The overlordship of the world on the part of the Parameśvara, who is of the form of the Liṅga, is natural. Hence, the ancient Śruti speaks of his greatness as not equalled by any other god. (34)

व्याख्या— “विश्वाधिको रुद्रो महर्षिः । हिरण्यगर्भं जनयामास पूर्वम्”, “न तत्समश्चाधिकश्च दृश्यते” इति श्वेताश्वतरश्रुतेर्लिङ्गमूर्तेरीशस्य परमेश्वरस्य अनन्यदेवसादृश्यं विश्वाधिपत्वं चराचारप्रपञ्चनियामकत्वं स्वभावजं स्वतः सिद्धमिति सनातनी श्रुतिराहेत्यर्थः ॥३४॥

इति लिङ्गमहत्त्वस्थलम् ।

According to the statements of the Śve. U., viz., “Viśvādhiko rudro, etc.” and “Na tatsamaḥ, etc.,” which respectively mean — “the Sage Rudra is the most supreme in the world; he created the Hiranyagarbha (Brahman) in the past” — and “there is no one who is either equal or superior to Śiva (Rudra)”, the uniqueness of having no similarity with other gods and the overlordship of the world consisting of the movable and the immovable, are natural to him in the sense that they are self-evident in him. This is what an ancient Śruti has said. (34)

Liṅgamahattvasthala ends.

Notes: “विश्वाधिको रुद्रो महर्षिः इत्यादि” — Śve. U., 3.4. “न तत्समश्चाभ्यधिकश्च दृश्यते” – (Śve. U., 6.8).

अथ जङ्गममाहात्म्यस्थलम् – (२८)

व्याख्या— अथ गुरुलिङ्गमहत्त्वात् संवेद्यं जङ्गमस्थलं प्रकाशयति—

Jaṅgamamāhātmyasthala — (28)

Then the author reveals the nature of the Jaṅgama-sthala which is indicated by the greatness of the Guru and the Liṅga —

गुरुशिष्यसमारूढलिङ्गमाहात्म्यसम्पदः ।

सर्वं चिद्रूपविज्ञानाज्जङ्गमाधिक्यमुच्यते ॥३५॥

The greatness of the Jaṅgama consists in the realisation of the Supreme Intelligence (Cit-Śiva) in everything, from out of the abundance of the greatness of Liṅga abiding in the link between the Guru and the Śiṣya (disciple). (35)

व्याख्या— “आचार्यः पूर्वरूपमन्तेवास्युत्तररूपं विद्या सन्धिः” इति श्रुतेर्गुरुशिष्यमध्यगत-शिवलिङ्गमहत्त्वसम्पदः सर्वं विश्वप्रपञ्चं चिद्रूपविज्ञानात् चित्क्रियारूपत्वेन विज्ञानाद् जङ्गमाधिक्यमुच्यते, गुरुशिष्ययोरिष्टप्राणभावेषु तादात्म्यभावनया समारूढलिङ्गमहत्त्वसम्पत्त्या सर्वं विश्वं शिवशक्त्यात्मक-मिति विज्ञानमेव जङ्गमाधिक्यमित्यर्थः ॥३५॥

According to the Śruti Statement, viz., “Ācāryaḥ pūrvarūpam, etc.”, which means that “the Guru is the former form, the disciple is the latter form and knowledge is the link”, due to the abundance of the greatness of the Liṅga which is existing between the Guru and the disciple, the entire world is known as having the form of intelligence, i.e., it is known as having the form of intelligence and action. This realisation is the greatness of the Jaṅgama. There is a notion of identity between the Guru and the

disciple in the conceptions of the Iṣṭaliṅga, the Prāṇaliṅga and the Bhāvaliṅga. Due to the abundance of this greatness of the Liṅga found in their relation, all this world is realised as of the form of Śiva and Śakti. This realisation is itself the greatness of the Jaṅgama. (35)

Notes : “आचार्यः पूर्वरूपम्, त्व्यादि” (Tai.U., 1.2-3). The Guru is the former form, because he has earlier realised the Brahman and has been always in a state of Śiva. The disciple or devotee, on the other hand, approaches the Guru after he is prompted by the inner urge to attain liberation due to ripening of the merit accumulated through several lives. Hence he is the latter form. The Guru inculcates the knowledge of the Liṅga to the devotee. This knowledge of the Liṅga (Vidyā) is the link between the Guru and the devotee. The Guru teaches the secret about the relation among the Iṣṭaliṅga on the gross body, the Prāṇaliṅga in the subtle body and the Bhāvaliṅga in the causal body. The devotee listens to it with great attention, understands it and realises it. This transference of the knowledge from the Guru to the devotee takes place in the sphere of the ‘cit-prakāśa’, the lustre of intelligence. The knowledge of the Liṅga which is of the nature of intelligence and action, binds them together. The Guru and the devotee get the realisation that this world is of the nature of the Liṅga which is characterised by intelligence and action (‘cit’ and ‘kriyā’). This realisation is itself the greatness of the Jaṅgama. As stated in the Candra J. Ā., the Guru, the Liṅga and the Jaṅgama are the three aspects of the same divinity – “एकमूर्तेस्त्रयो भागा गुरुलिङ्गं च जङ्गमः” (kri.pa., 5.15). The Guru confers Dikṣā (Liṅgadhāraṇa) on the devotee; the Liṅga remains on the body for receiving worship; and the Jaṅgama inculcates the knowledge of ‘liṅgāṅgasāmarasya’ and leads the devotee to Mukti. Each of the three has a separate role to play in the life of the devotee. The knowledge of the Liṅga binds the Guru and the devotee. The realisation that the world is of the nature of the Liṅga, which is constituted by Śiva and Śakti, constitutes the greatness of the Jaṅgama.

व्याख्या— अथ के ते जङ्गमा इत्यत्राह —

Then if it is asked as to who are those Jaṅgamas, the answer is given here —

जानन्त्यतिशयाद् ये तु शिवं विश्वप्रकाशकम् ।

स्वस्वरूपतया ते तु जङ्गमा इति कीर्तिताः ॥३६॥

Those who have immencely realised Śiva who is the revealer of the Universe, as their own inner nature (i.e., as their very Souls), are lauded as the Jaṅgamas. (36)

व्याख्या— “तस्य भासा सर्वमिदं विभाति” इति श्रुतेर्ये विश्वप्रकाशकं स्वकीयचित्क्रियाशक्तिभ्यां प्रपञ्चप्रकाशं शिवम् अतिशयेन सर्वासर्वशब्दार्थयोर्मायाकार्यकोटिप्रविष्टत्वेनाऽसनातनत्वाद् एतज्जीवनभूतज्ञत्वकर्तृत्वयोः सनातनत्वान् अन्यथा स्वविषयज्ञानशून्यत्वेन स्फटिकादिप्रकाशवज्जडत्वप्रसङ्गात् तयोर्जीवेश्वरसाधारणीभूतास्मद्रूपात्मतत्त्वनिजस्वभावत्वात् स्वस्य तदनतिरिक्त इति दृढतरनिश्चयेन स्वरूपतया जानन्ति, ते जङ्गमा इत्यर्थः ॥३६॥

According to the Śruti statement, viz, “Tasya bhāsā sarvamidam vibhāti”, which means that “all this shines by his shine,” Śiva is the revealer of this universe through his Cicchakti and Kriyāśakti. Those who realise Śiva, the revealer of the universe, as their own inner nature (self) with the determination that their self is not different from him, are the Jaṅgamas. They realise him immencely as their own inner nature in the form of the ‘I -notion’ which is the common principle of Ātman (Soul) to both the Individual Soul (Jīva) and the Universsal Soul (Īśvara). By the term ‘immencely’ (atiśayena), what is meant is the understanding that all the words such as ‘sarva’, ‘asarva’, etc., and all the objects denoted by them, are not permanent because they come within the fold of the creations of Māyā, that the notions of the knower and the doer which constitute the life-principle of words and

senses, are permanent and that otherwise there would arise the contingency of regarding Śiva as ‘dull’ like the crystal stone which shines without the knowledge of its own nature.

Notes : “तस्य भासा सर्वमिदं विभाति” (Kāṭha.U., 5.15; Muṇḍ. U., 2.2.10; Śve. U., 6.14). Every luminary in the universe derives its shine from the brilliance of the self-luminous Paraśiva-brahman. The entire world is a portion of the Supreme Śiva and it shines by a portion of his brilliance. Those persons who have realised that great divine brilliance as their inner nature, are the Jaṅgamas. जङ्गम्यन्ते अतिशयेन गच्छन्ति जानन्ति वा इति जङ्गमाः । They are called Jaṅgamas because they follow an extro-ordinary path or possess extra-ordinary knowledge. It is said that all the roots that give the meaning of ‘going’ would also convey the meaning of ‘knowing’ – (सर्वे गमनार्थका धातवो ज्ञानार्थका अपि).

व्याख्या— अथ शिवयोगित्वेन प्रसिद्धजङ्गममहत्त्वं पञ्चभिः सूत्रैः प्रतिपादयति —

Then the greatness of the Jaṅgamas, who are well known as ‘Śivayogins’, is advocated here in five stanzas –

ये पश्यन्ति जगज्जालं चिद्रूपं शिवयोगतः ।

निर्धूतमलसंस्पर्शास्ते स्मृताः शिवयोगिनः ॥३७॥

घोरसंसारतिमिरपरिध्वंसनकारणम् ।

येषामस्ति शिवज्ञानं ते मताः शिवयोगिनः ॥३८॥

Those who are totally free from the touch of all impurities and who look upon the net-work of the worlds as of the nature of Supreme Intelligence through its relation with Śiva, are called Śivayogins. (37) Those who have the knowledge of Śiva which is the cause for the eradication of the darkness in the form of the terrible transmigration (cycle of birth and death), are regarded as the Śivayogins. (38)

व्याख्या— ये जङ्गमा देवा विश्वं शिवयोगतो विश्वस्य शिवसम्बन्धाभावे चिद्बाह्यत्वेन सङ्कल्पतापत्तेः शिवसम्बन्धोऽङ्गीकरणीय एव। स च संयोगरूपो न भवति, तस्य क्रियापूर्वत्वेन भिन्नदेशस्थितयोरेवोपपद्यत इति ब्रह्मबाह्यदेशाभावेन तादात्म्यरूप एवेत्युपपादितत्वाच्चिद्रूपं चित्क्रियास्वरूपमिति पश्यन्ति जानन्ति, ते निर्धूतमलसंस्पर्शा निर्गताणवादिमलसम्बन्धिनः शिवयोगिन इति स्मृता इत्यर्थः॥३८॥ भयङ्करसंसारान्धकारनिवारकं शिवाधिक्यज्ञानं येषामस्ति, ते शिवयोगिन इति मताः स्मृता इत्यर्थः॥३९॥

Those Jaṅgamas who look upon or understand the universe as of the nature of Supreme Consciousness or as of the nature of the creation of Consciousness, are regarded as the Śivayogins. They are free from the touch of impurities, i.e., bereft of association with Malas such as Āṇavamala, etc. They look upon the world as related to Śiva (śivayogataḥ). If the universe is not related to Śiva, there arises the contingency of deeming the universe as external to the Supreme Consciousness. Hence, the relation of the universe with Śiva should be accepted. That relation is not of the nature of conjunction (saṁyoga), because it is possible between two objects that are existing in separate places as it is preceded by action. Since there is no space outside Brahman, it is established that the relation is identity (tādātmya) only. (37) Those who have the knowledge of the superiority of Śiva, which removes the terrible darkness of transmigration, are regarded as Śivayogins. (38).

Notes : निर्धूतमलसंस्पर्शाः – Jaṅgamas are free from the three kinds of impurities called Āṇavamala, Māyāmāla and Kārmikamala. (Vide notes under 6.13-14 for the nature of three Malas). They are not tormented by the three impurities because they are one with the great brilliance of Śiva which stands above the three bodies, Sthūla, Sūkṣma and Kāraṇa, the three residing places of Kārmikamala, Māyāmāla and Āṇavamala respectively.

व्याख्या— अथ ते कीदृशाः कथं तिष्ठन्तीत्यत्राह —

Then the answer is given to the question as to what is their nature and how they stand —

जितकामा जितक्रोधा मोहग्रन्थिविभेदिनः ।

समलोष्टाश्मकनकाः साधवः शिवयोगिनः॥३९॥

समाः शत्रौ च मित्रे च साक्षात्कृतशिवात्मकाः ।

निस्पृहा निरहङ्कारा वर्तन्ते शिवयोगिनः॥४०॥

The Śivayogins are the pious persons who have conquered the desires, who have conquered anger, who have broken the knot of delusion and who are of equal attitude towards a clod, a stone or gold. (39) The Śivayogins have been of equal attitude to the enemy and the friend, have realised Śiva in themselves and have been free from greed and free from egoism. (40)

व्याख्या— स्पष्टम्॥३९-४०॥

It is clear. (39-40)

Notes : The characteristics of the Jaṅgamas given here, conform to the characteristics of the Sthitaprajña given in the Bhag. G. (2.55-57) : “प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥ दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः। वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥ यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्। नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता॥” — “When a person relinquishes all desires stationed in the mind by remaining contented within himself, then he is said to be one of firm resolve. He who is not mentally agitated at times of sorrow, who is without longings at times of joy and who is without attachment, fear and anger, is said to be a sage with firm mind. He who is never attached to anything and who, after having attained the auspicious and the inauspicious, neither commends nor hates them, has his mind firmly stationed.”

व्याख्या— एवमुक्तलक्षणज्ञानसम्पन्नाः साक्षाच्छिवा एवेत्याह —

Thus it is said that those who are endowed with these characteristics are actually Śiva only –

दुर्लभं हि शिवज्ञानं दुर्लभं शिवचिन्तनम् ।
येषामेतद्द्वयं चास्ति ते हि साक्षाच्छिवात्मकाः ॥४१॥

Rare, indeed, is the knowledge of Śiva and rare, indeed, is the thought about Śiva. Those who have both these are, indeed, actually of the nature of Śiva. (41)

व्याख्या— शिवज्ञानं शिवाधिक्यज्ञानं शिवचिन्तनम् उक्तयुक्तिभिः स्वयमेव शिव इति मननं च दुर्लभम् । एतद्द्वयं येषामस्ति, ते साक्षाच्छिवरूपा इत्यर्थः ॥४२॥

‘The knowledge of Śiva’ means ‘the knowledge of the superiority of Śiva’. ‘The thought of Śiva’ means ‘the cherishing of Śiva as himself as per the aforesaid arguments’. Those who have both, viz., śivajñāna and śivacintana, are actually Śiva in nature. (41)

Notes : Both Śivajñāna and Śivacintana are indeed rare. But the Jaṅgama has acquired both with his ‘sādhanā’. Hence he is Śiva himself. His wealth consists in these two, while the wealth of ordinary persons is of the material kind. His wealth leads to Mukti from where he has no return, while the wealth of ordinary persons leads to Bhukti where they have to undergo the suffering of transmigration.

व्याख्या— अथ पुनस्तेषां महत्त्वं श्लोकद्वयेनाह —

Then in two stanzas, the greatness of the Jaṅgama is further told –

पादाग्ररेणवो यत्र पतन्ति शिवयोगिनाम् ।
तदेव सदनं पुण्यं पावनं गृहमेधिनाम् ॥४२॥

सर्वसिद्धिकरं पुंसां दर्शनं शिवयोगिनाम् ।
स्पर्शनं पापशमनं पूजनं मुक्तिसाधनम् ॥४३॥

That very home of the householders in which the dust of the feet of the Jaṅgamas falls, is sacred and sanctifying. The sight of the Jaṅgamas is such as leading to all accomplishments, their touch is such as destroying (all) sin and their worship is the means to liberation. (42-43)

व्याख्या— शिवयोगिनां जङ्गमदेवानामित्यर्थः गृहमेधिनां गृहस्थानामित्यर्थः । पुण्यं पुण्यक्षेत्रमित्यर्थः । पावनं पवित्रम् । शिष्टं स्पष्टम् ॥४२-४३॥

‘Śivayoginām’ means ‘Jaṅgamadevānām’ of gods in the form of Jaṅgamas. ‘Gṛhamedhinām’ means ‘gṛhasthānām’ (of the householders). ‘Puṇyam’ means ‘puṇyakṣetram’ (holy place). ‘Pāvanam’ means ‘pavitram’ (sacred or sanctifying). The rest is clear. (42-43).

Notes : These ideas about the greatness of the Jaṅgama are very well brought out in the following Āgama statements : “ऐहिकामुष्मिका भोगा मोक्षस्तत्सङ्गतो भवेत् । चरसङ्गस्तु सर्वेषां सर्वकामफलप्रदः ॥ तत्पादपांशुभिः पूतं भवनं चेतद्वनम् । तद्यथाशक्तिं संपूज्या जङ्गमा हि हितेषुना ॥ यदमी मानुषाकाराः प्रत्यक्षपरमेश्वराः ॥” (Candra J.Ā., kri.pā., 4.29-30) — “The enjoyments belonging to the world here and the world hereafter and liberation are due to association with him. The contact with the Jaṅgama procures all desired objects to all. That which is sanctified by the dust of his feet, is alone the home and other than that is wilderness. Hence, he who desires for this good, should worship the Jaṅgamas, since these are only the Lord Īśvara in human forms.”

व्याख्या— अथैवं तादृशशिवयोगिनां सम्पर्कात् सर्वेप्सितार्थसिद्धिरित्याह —

Then it is said that all desired objects are accomplished due to association with such Jaṅgamas —

महतां शिवतात्पर्यवेदिनामनुमोदिनाम् ।

किं वा फलं न सिद्धयेत् सम्पर्काच्छिवयोगिनाम् ॥४४॥

What is that fruit which is not accomplished through the association with the great Jaṅgamas who are the knowers of the secret about Śiva and who enjoy the bliss from the bliss of Śiva? (44)

व्याख्या — शिवरहस्याभिप्रायवेदिनां शिवसुखानुमोदिनां महतां सत्पुरुषाणां शिवयोगिनां सम्पर्कात् किं वा फलं न सिद्धयेत्? सर्वं सिद्धयेदित्यर्थः ॥४४॥

इति जङ्गममाहात्म्यस्थलम् ।

What is that fruit which is not accomplished through the association with the Jaṅgamas who have the view of the secret about Śiva, who enjoy the bliss from the bliss of Śiva and who are noble persons? It means that all fruits are accomplished. (44)

Jaṅgamamāhātmyasthala ends.

Notes : Śaiva R. speaks of the greatness of Jaṅgamas in glorious terms : निमिषं निमिषार्धं वा यत्र तिष्ठन्ति योगिनः । स देशो मङ्गलं पुण्यं तत्तीर्थं तत्तपोवनम् ॥” (Quoted in N.R. Karibasasāstrin’s Kannada Commentary) – “That place where the Yogins (Jaṅgamas) stay for a minute or half a minute, is the auspicious one, sacred; it is the holy place and it is the penance-grove.” Ne.U.says : “दर्शनात्स्पर्शनाद्वापि वितताद्भवसागरात् । तारयिष्यन्ति योगीन्द्राः सदाचारप्रतिष्ठिताः ॥” (Quoted in the same) – “Through their sight or through their touch, the lords among the Yogins, who are stationed firmly in pure practices, would ford us across this expansive ocean of transmigration.”

अथ भक्तमाहात्म्यस्थलम् — (२९)

व्याख्या— अथ गुरुलिङ्गजङ्गममहत्त्वलम्पटस्य भक्तस्य महत्त्वं द्वादशसूत्रैः प्रतिपादयति —

Bhaktamāhātmyasthala — (29)

Then the author expounds in twelve stanzas the greatness of the Bhakta (devotee) who is deeply attached to the greatness of the Guru, the Liṅga and the Jaṅgama —

गुरोर्लिङ्गस्य माहात्म्यकथनाच्छिवयोगिनाम् ।

सिद्धं भक्तस्य माहात्म्यं तथाप्येष प्रशस्यते ॥४५॥

The greatness of the Bhakta (devotee) is proved by the exposition of the greatness of the Guru, the Liṅga and the Jaṅgama. Yet he is extolled here. (45)

व्याख्या— गुरुलिङ्गजङ्गमेष्वेवंविधमाहात्म्यज्ञानपूर्वकं भक्तेः क्रियमाणत्वेन भक्तमाहात्म्यं सिद्धमिति । तथैवायं शास्त्रे प्रशस्यते उत्कर्षेण भण्यत इत्यर्थः ॥४५॥

The greatness of the Bhakta is accomplished through the practice of Bhakti towards the Guru, the Liṅga and the Jaṅgama after understanding the greatness of them as told above. Similarly this Bhakta is extolled here in this Śāstra, i.e., he is spoken with great respect. (45)

Notes : The greatness of Bhakta can be known from the very derivation of the word Bhakta : “भकाराद्भव इत्युक्तः ककारात् कलुषं भवेत् । ततः सन्नायते तस्माद्भक्त इत्युच्यते बुधैः ॥” (Sūkṣ.Ā., kri.pā., 9.40) — “By ‘bhakāra’ (letter ‘bha’) transmigration (bhava) is told, by ‘kakāra’ (letter ‘ka’) one should know impurity (kaluṣa). Since he saves from both of them, he is called Bhakta”. This capacity to save others from transmigration and its cause ignorance (kāluṣya - Avidyā) comes to the devotee through his deep attachment towards the Guru, the Liṅga and the Jaṅgama and their worship with the full realisation of their greatness. Hence, it is said that the greatness of the Bhakta is proved by the greatness the Guru, the Liṅga and the Jaṅgama.

व्याख्या— अथ के भक्ता इत्यत्र – “यद्धि मनसा ध्यायति तद्वाचा वदति तत्कर्मणा करोति” इति श्रुत्यर्थानुसारेण भक्तस्वरूपमाह —

Then who are the Bhaktas? Here according to the meaning of the Śruti statement “yaddhi manasā, etc.,” (that which is contemplated in mind, would be spoken in words and the same would be carried out in action), the nature of Bhakta is told —

ये भजन्ति महादेवं परमात्मानमव्ययम् ।

कर्मणा मनसा वाचा ते भक्ता इति कीर्तिताः ॥४६॥

Those who render service to the Supreme God, the immutable Supreme Soul, with their deeds, mind and speech, are extolled as the Bhaktas. (46)

व्याख्या— हस्ताभ्यामर्चनरूपकायिकक्रियया शिवमूर्तिध्यानरूप-
मानसक्रियया स्तुतिरूपवाचिकक्रियया च ये परमात्मानं लिङ्गरूपिणं महादेवं
भजन्ति ते भक्ता इत्यर्थः ॥४६॥

Those who serve the Great Lord, the Supreme Ātman in the form of the Liṅga with the physical action in the form of worship through hands, the mental action in the form of the contemplation on the form of Śiva and the vocal action in the form of eulogy, etc., are said to be Bhaktas. (46)

Notes : “यद्धि मनसा, इत्यादि” “भजन्ति इति भक्ताः” — here there is an indication that they are Bhaktas because they serve (bhaj – sevāyām) God and godly men. The term ‘bhakta’ is derived from the root “bhaj” – to serve.

व्याख्या— शिवभक्तेर्जातिभेदोऽस्ति किमित्यत्राह —

Is there discrimination regarding caste in devotion to Śiva? Here the answer is given —

दुर्लभा हि शिवे भक्तिः संसारभयतारिणी ।

सा यत्र वर्तते साक्षात् स भक्तः परिगीयते ॥४७॥

Rare, indeed, is the devotion to Śiva which rescues one from the fear of transmigration. He in whom it actually exists, is extolled as the Bhakta. (47)

व्याख्या— स्पष्टम् ॥४७॥ It is clear. (47)

Notes : There is no discrimination of caste and creed in the case of a Bhakta. Bhakti is the levelling force which rubs aside all discriminations. It is also a boat which takes man across the ocean of transmigration.

व्याख्या— तस्माज्जननमरणपरिपीडितानां जनानां शिवभक्तिव्यति-
रेकेण केनापि सत्कर्मणा प्रयोजनं नास्तीत्याह —

It is said here that there is no use of any good practice in the absence of devotion to Śiva for the people who are oppressed by the cycle of birth and death—

किं वेदैः किं ततः शास्त्रैः किं यज्ञैः किं तपोव्रतैः ।

नास्ति चेच्छाङ्करी भक्तिर्देहिनां जन्मरोगिणाम् ॥४८॥

If there is no devotion to Śiva, of what use are the Vedas, the Śāstras, the sacrifices or the vows of penance to the embodied Souls who are afflicted by the disease of birth (and death). (48)

व्याख्या— शास्त्रैर्वेदार्थानुगैः शिवागमसूत्रपुराणादिभिरित्यर्थः । शिष्टं
स्पष्टम् ॥४८॥

‘By Śāstras’ means ‘by those Śāstras which are in conformity with Vedas. It means that ‘by the Śaivāgamas, Sūtras and Purāṇas’. The rest is clear. (48)

Notes : When there is no “śāṅkarī bhakti”, nothing can be of any avail. It is the only remedy for the persons caught with the disease of rebirth (cycle of birth and death). Śiva says in the Kā.Ā. (kri. pā. 8.9) that he can be attained through devotion

only and that forms of worship without Bhakti are in vain :
“भक्तिरभ्योऽस्म्यहं यस्मादभक्त्या पूजनं वृथा ॥”

व्याख्या— अथ शिवभक्तिव्यतिरेकेण विधीयमानं सत्कर्म विफलं विपरीतफलं चेति दृष्टान्तपूर्वकमाह—

Then it is said with an analogy that even the good deed done without devotion to Śiva brings no fruit or opposite fruit —

शिवभक्तिविहीनस्य सुकृतं चापि निष्फलम् ।

विपरीतफलं च स्याद् दक्षस्यापि महाध्वरे ॥४९॥

Even the good deed of a person who is bereft of devotion to Śiva, is without fruit. In the great sacrifice of even Dakṣa, it had an opposite fruit. (49)

व्याख्या— स्यात्, अभवदित्यर्थः ॥४९॥

‘Should be’ (syāt), it means that ‘it happened’. (49)

Notes : दक्षस्यपि महाध्वरे – There are three Dakṣas; one of them is Dakṣa Sāvarni, who is the ninth Manu; the other two belong to the first (Svāyambhuva) and the sixth (Cākṣuṣa) Manvantaras. It is the Dakṣa of the Svāyambhuva Manvantara who is meant here. This Dakṣa married the daughter of Svāyambhuva Manu and obtained 24 daughters by her. Satīdevī, one of those 24, married Śiva. (Bhāga. P. 4.1, Viṣṇu P., 1.6). This Dakṣa performed a sacrifice without inviting Śiva with a view to insulting him for avenging what he thought as an insult caused by Śiva in the assembly of Gods. (Bhāga. P., 4.30). See notes on 9.36 for details. Even though the sacrifice is a ‘satkarma’, since it was bereft of Bhakti towards Śiva, it gave rise to an opposite fruit in the form of death for Dakṣa.

व्याख्या— अथ शिवभक्त्या दुष्कर्मापि सत्कर्म भवेदिति दृष्टान्त-पूर्वकमाह —

Then it is said with an analogy that even a bad deed with devotion to Śiva would become a good deed —

अत्यन्तपापकर्मापि शिवभक्त्या विशुद्ध्यति ।

चण्डो यथा पुरा भक्त्या पितृहाऽपि शिवोऽभवत् ॥५०॥

Even he who is of extremely sinful deed would be purified by devotion to Śiva. In the past even Caṇḍa who had killed his father, became Śiva himself due to devotion. (50)

व्याख्या— शिवः शिवगणाधीश इत्यर्थः । शिष्टं स्पष्टम् ॥५०॥

Śiva here means Śivagaṇādhīśa (Lord of the devotees of Śiva). The rest is clear. (50)

Notes : चण्डो यथा – Caṇḍa, who is otherwise known as Caṇḍeśa, was a very innocent devotee of Śiva. He was worshipping a piece of stone as Śiva with great devotion. Once his father saw him as engaged in such an activity. He became so angry as to kick the stone which was being worshipped by his son. The son Caṇḍa was roused to anger due to this act of his father and killed him at once. Although Caṇḍa performed a bad deed, it turned out to be a good deed due to the fact that it was done out of devotion to Śiva and as a reaction to the insult caused to Śiva. Śiva appeared before him and granted the position of “Gaṇādhīśa” to Caṇḍa.

व्याख्या— नन्वेवं चेत्, शिवभक्तानां पुण्यपापसम्बन्धोऽस्ति वा न वेत्यत्राह —

If it is asked as to whether in that case there is no relation of merit and sin in the case of devotees of Śiva, the answer is given here —

सुकृतं दृष्टकृतं वापि शिवभक्तस्य नास्ति हि ।

शिवभक्तिविहीनानां कर्मपाशनिबन्धनम् ॥५१॥

In the case of a devotee of Śiva, there is neither merit nor sin. For those who are without devotion to Śiva, there is bondage by the bonds of Karman. (51)

व्याख्या— स्पष्टम् ॥५१॥ It is clear. (51)

Notes : Pāra. Ā. speaks of Bhakti in glorious terms as the mother, the father, the Kāmadhetu (who gives all desires), the Kalpa tree (which fulfils all desires) and the mouthful of nectar in one's hand – “भक्तिर्माता पिता देवि कामधेनुः सुरद्रुमः ॥ करस्थममृतग्रासं विद्धि भक्तिं महेश्वरि ॥” (Pāra. Ā., 6.44). But the absence of Bhakti leads to disastrous results : “यो भक्तिरहितो मर्त्यः समस्ता निष्फलाः क्रियाः । न तस्य परलोकोऽस्ति मृतः श्वानो भविष्यति ॥ भक्तिहीनस्य कर्माणि वृथा पूजाजपादिकम् । धृतमङ्गलसूत्राणि विधवा न सुवासिनी ॥ तथा भक्तिर्वृथा यस्य तद्वशाद् गतजन्मसु । प्राप्तानि बन्धकर्माणि तेषां स्यात् संक्षयो लघु ॥” (Pāra. Ā., 6.45 - 47) – “In the case of the human being who is without Bhakti, all deeds are futile. He does not attain the other world (heaven). When dead, he is born as a dog. The religious deeds such as worship, muttering the mantra, etc., are futile. Just as a widow cannot become a ‘suvāsini’ (one bearing the auspicious marks of a lady with her husband alive) even when she puts on the sacred necklace (māṅgalya), so is devotion useless in the case of such persons. It is on account of this that he is caught in the binding fruits of deeds which are acquired in the past lives. Their destruction should take place at the earliest.” There is bondage for a non-devotee and no bondage for a devotee. Devotion is the greatest force that elevates man and brings him salvation. Whether it is merit or sin, both are bondage. A devotee is not interested in both.

व्याख्या— तत्कथमित्यत्र दृष्टान्तपूर्वकं सूत्रद्वयेनाह —

How is that? It is explained with analogies in two stanzas —

शिवाश्रितानां जन्तूनां कर्मणा नास्ति सङ्गमः ।

वाजिनां दिननाथस्य कथं तिमिरजं भयम् ॥५२॥

निरोद्धुं न क्षमं कर्म शिवभक्तान् विशृङ्खलान् ।
कथं मत्तगजान् रुन्धेच्छृङ्खला बिसतन्तुजा ॥५३॥

There is no association with Karman for the beings who are devoted to Śiva (have resorted to Śiva). How can there be any fear of darkness for the horses of the sun? The fruit of deed has no power to control the devotees of Śiva who are ever free from chains. How can the chain made of lotus fibre put a stop to the intoxicated elephants? (52-53)

व्याख्या— दिननाथस्य रवेर्वाजिनामश्वानां यथान्धकारप्रयुक्त-भीर्नास्ति, तथा शिवभक्तानां कर्मणा पुण्यपापमयेन कर्मणा सङ्गमः सम्बन्धो नास्तीत्यर्थः ॥ शिवदीक्षयाऽऽणवादिमलत्रयस्य निवृत्तत्वेन विशृङ्खलान् शिव-भक्तान् कर्म निरोद्धुं न क्षमं न समर्थम् । तत्र दृष्टान्तः — मृणालतन्तुनिर्मिता शृङ्खला यथा मत्तगजं न रुन्धेत् तथेत्यर्थः ॥५२-५३॥

Just as the horses of the lord of day, i.e., the sun, do not have any fear on account of darkness, so the devotees of Śiva do not have any relation with the fruits of Karman in the form of merits and sin. The devotees of Śiva are free from chains since the three impurities such as a “Āṇava”, etc., are removed in their case through (three kinds of) Śaiva initiation. The fruits of deeds have no power to control such devotees. The analogy here is that just as the chain made up of lotus fibres cannot bind an intoxicated elephant, so it is. (52-53).

Notes : Here both the analogies in the form of questions are apt to bring out the utter absence of effectiveness of Karman on the devotees of Śiva. There is no fear of darkness for the horses of the sun, which are always immersed in light and lustre of the sun. Similarly the devotees of Śiva who are immersed in the light of devotion cannot have the fear of the darkness in the form of “Karman”. The chain made up of tender lotus fibres is so weak that it cannot bind an intoxicated elephant (Madagaja =

an elephant in rut). Similarly the chain of Karman is so fragile as to be totally incapable of binding the devotees of Śiva.

व्याख्या— तस्माच्छिवभक्त एव पूज्य इत्याह —

It is said here that the devotee of Śiva is alone worthy of worship —

ब्राह्मणः क्षत्रियो वापि वैश्यो वा शूद्र एव वा ।

अन्त्यजो वा शिवे भक्तः शिववन्मान्य एव सः ॥५४॥

Whether he is a Brāhmaṇa or a Kṣatriya or a Vaiśya or a Śūdra, or even the lowest in society, he who is a devotee of Śiva is as respectable as Śiva himself. (54)

व्याख्या— स्पष्टम् ॥५४॥ It is clear (54)

Notes : Pāra. Ā. says : “ब्राह्मणा क्षत्रिया वैश्याः शूद्रा ये चान्यजातयः । लिङ्ग-धारणमात्रेण शिवा एव न संशयः ॥” (1.58) – “Whether they are Brāhmaṇas, or Kṣatriyas or Vaiśyas or Śūdras, whether they are belonging to other castes, they are like Śiva himself through their wearing of the Liṅga.”

व्याख्या— ननु शूद्रादीनां ब्राह्मणाद्यपेक्षया निकृष्टत्वात् कथं तेषां तत्समानत्वमित्यत्राह —

It may be objected as how the Śūdras can be regarded as equal to Brāhmaṇas, etc., since they are inferior when compared to brāhmaṇas, etc. Here the answer is —

शिवभक्तिसमावेशे क्व जातिपरिकल्पना ।

इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते ॥५५॥

Whence can there be any idea of castes when the devotion of Śiva has pervaded them? When the sticks (of various kinds) are burnt in fire, what difference can be pointed out among them? (55)

व्याख्या— स्पष्टम् ॥५५॥ It is clear. (55)

Notes : This stanza is quoted in a “Vacana” of Cannabasaṅga (No. 234 in K.U.D. edn.). In the second pāda, there is “na” in the place of “kva”. It is clear from the two stanzas 54 and 55, that Vīraśaivas do not make any discrimination on the grounds of caste, creed, profession or sex. The Vīraśaiva initiation removes all those discriminating factors and Śivabhakti is the levelling force. The analogy of the sticks and fire makes the point very clear. When the sticks belonging to different trees are burnt in fire, it is not possible to distinguish the ash of one kind of stick from that of another kind of stick. Similarly when Śivabhakti pervades all the people, the discrimination as regards caste is not possible among them.

व्याख्या— तस्माच्छिवभक्ता एव गणेश्वरा इत्युक्त्वा भक्तमाहात्म्यं समापयति —

Hence having said that the devotees of Śiva are the lords of Gaṇas, the Bhaktamāhātmyasthala is concluded —

शुद्धा नियमसंयुक्ताः शिवार्पितफलागमाः ।

अर्चयन्ति शिवं लोके विज्ञेयास्ते गणेश्वराः ॥५६॥

Those who are pure, who are endowed with śaiva practices, who dedicate the fruits of action to Śiva and who worship Śiva, should be regarded as the lords of Gaṇas (Rudras). (56)

व्याख्या— ये शद्धा दीक्षया परिपूता नियमसम्पन्नाः शिवव्रतिनः शिवार्पितफलागमाः तदर्पितपुण्यपापफलागमाः सन्तो लोके शिवलिङ्गमर्चयन्ति, ते “नाशिवस्य शिवोपास्तिः” “नारुद्रो रुद्रमर्चयेत्” इत्यादिवचनैर्गणेश्वरा इति रुद्रा इति विज्ञेया इत्यर्थः ॥५६॥

इति भक्तमाहात्म्यस्थलम् ।

Those who are pure, i.e., who are sanctified by the Dikṣā, who are endowed with Śaiva practices or who follow

the Śaiva vows, who dedicate the fruits of action to Śiva in the sense that they dedicate to Śiva the results of action such as merit and sin, and who worship the Śivaliṅga in accordance with the statements which mean “there is no worship of Śiva for one who is not a Śiva” and “one who is not a Rudra should not worship Rudra”, should be regarded as the lords of Gaṇas or Rudras. (56)

Bhaktamāhātmyasthala ends

Notes : “नाशिवस्य शिवोपास्तिः” and “नारुद्रो रूद्रमर्चयेत्” – Sources are not known. Śaiva R. extols the greatness of the devotee thus : मद्भक्तानां च माहात्म्यं को वा जानाति तत्त्वतः । जानेऽहं त्वं च जानासि नन्दी जानाति वा गुहः ।। – “Who knows actually the greatness of my devotees? I know, you know, Nandin knows or Guha (Ṣaṇmukha) knows.” Śiva, Pārvatī, Nandin or Ṣaṇmukha knows about the greatness of a Śivabhakta and nobody else knows about it. Kūrma P. says that even a low caste person is dear to Śiva provided he is a devotee but not a Caturvedī (one who is learned in four Vedas) who is not a devotee: “न मे प्रियश्चतुर्वेदी मद्भक्तः श्वपचोऽपि वा । तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा ह्यहम् ।।” – “A Caturvedī is not dear to me, but my devotee who is a low caste person is dear to me. To him gifts are to be given and from him one should receive gifts.”

अथ शरणमहत्त्वस्थलम् — (३०)

व्याख्या— अथ गुरुलिङ्गादिमहत्त्वं ज्ञात्वा शिव एक एव रक्षक इति प्रपद्यमानस्य शरणस्य महत्त्वं प्रतिपादयति—

Śaraṇamahattvasthala — (30)

Then the author expounds the greatness of the Śaraṇa who resorts to Śiva as the only protector after knowing the greatness of the Guru, the Liṅga and the Jaṅgama —

गुरुलिङ्गादिमाहात्म्यबोधान्वेषणसङ्गतः ।

सर्वात्मना शिवापत्तिः शरणस्थानमुच्यते ।।५७।।

The total surrender to Śiva through the association with the search leading to the realisation of the greatness of the Guru, the Liṅga and the Jaṅgama, is said to be the state of a Śaraṇa. (57)

व्याख्या— गुरुलिङ्गशिवयोगिशिवभक्तमहत्त्वज्ञानान्वेषणसम्बन्धात् सर्वात्मना नानाप्रकारेणापि शिवापत्तिः शिव एक एव रक्षक इति प्रपन्नता शरणस्थानमित्युच्यते ।।५७।।

Due to the association with the search leading to the knowledge of the greatness of the Guru, the Liṅga, the Jaṅgama and the Bhakta, one surrenders in all respects to Śiva as the only protector and that is known as the state of a Śaraṇa. (57)

व्याख्या— अथ तदेव विशदयति —

Then the same is elucidated —

ब्रह्मादिविबुधान् सर्वान् मुक्त्वा प्राकृतवैभवान् ।
प्रपद्यते शिवं यत्तु शरणं तदुदाहृतम् ।।५८।।

That total surrender to Śiva by rejecting all gods starting from Brahman as endowed with transitory wealth, is said to be Śaraṇasthala (the state of a Śaraṇa). (58)

व्याख्या— “शिव एको ध्येयः शिवङ्करः सर्वमन्यत्परित्यज्य” इति श्रुतेः प्राकृतवैभवान् प्रकृतिजन्यसम्पत्तिमतो ब्रह्माविष्णवादिदेवान् मुक्त्वा त्यक्त्वा शिवं यत्प्रपद्यते प्रपन्नत्वेनाश्रयते तत् शरणं शरणस्थलमित्युदाहृतं कथितमित्यर्थः ।।५८।।

That total surrender to Śiva as the only resort after rejecting all the gods, Brahman, Viṣṇu, etc., whose wealth is drawn from Prakṛti as per the Śruti statement “Śiva eko dhyeyaḥ, etc.,” which means that “Śiva should alone be contemplated as the doer of all good by leaving

everyone else,” is said to be the state of a Śaraṇa or Śaraṇasthala. (58)

Notes : “शिव एको ध्येयः इत्यादि” – Atha. Śikh. U., 3. प्राकृतवैभवान् – The wealth of other gods is derived from Prakṛti. Whatever that is derived from Prakṛti is transitory. Hence such a wealth is not aspired for by the devotees. They do not resort to gods who have only transitory wealth. They resort to Śiva because they can get the highest wealth in the form of liberation from him.

व्याख्या— अथ शरणागतस्य स्वरूपं विशदयति—

Then the author elucidates the nature of one who has resorted to Śiva (Śaraṇāgata) —

शरण्यः सर्वभूतानां शङ्करः शशिशेखरः ।

सर्वात्मना प्रपन्नस्तं शरणागत उच्यते ॥५९॥

Śaṅkara who has the moon as his crest-ornament, is the resort of all beings. He who has resorted to him in all ways is said to be ‘Śaraṇāgata.’ (59)

व्याख्या— शशिशेखरः शङ्करः परमेश्वरः सर्वभूतानां सकलप्रणिनां शरण्यः रक्षणे समर्थ इति तं सर्वात्मना सर्वप्रकारेण प्रपन्नः रक्षिष्यतीति प्रपन्नः शरणागत इत्युच्यते इत्यर्थः ॥५९॥

The Supreme Lord Śaṅkara who has the moon as his crest-ornament, is the resort of all the beings, i.e., he is capable of protecting all the beings. He who resorts to him in all respects with the faith that he would protect him, is said to be ‘Śaraṇāgata.’ (59)

व्याख्या— अथ शरणार्थिस्वरूपं कथयति —

Then the autor speaks of the nature of the Śaraṇārthin (one who aspires for protection) —

विमुक्तभोगलालस्यो देवतान्तरनिस्पृहः ।

शिवमभ्यर्थयन् मोक्षं शरणार्थीति गीयते ॥६०॥

He who is free from all desire for (mundane) enjoyments and who is not interested in any other gods, is called ‘Śaraṇārthin’ as he requests Śiva to grant liberation. (60)

व्याख्या— एवं शिवं प्रपन्नानां किमपि सत्कर्म मास्त्वित्याह—

Then the author says that there is no necessity of any good deed for him who has surrendered himself to Śiva —

ये प्रपन्ना महादेवं मनोवाक्कायकर्मभिः ।

तेषां तु कर्मजातेन किं वा देवादितर्पणैः ॥६१॥

For those who have resorted to the Mahādeva with their mental, vocal and physical actions, what is the use of any action? Of what use are the libations to gods, etc.? (61)

व्याख्या— ये महादेवं शिवं मनोवाक्कायकर्मभिः ध्यानस्तुतिपूजा-कर्मभी रक्षेति (रक्षिष्यतीति) प्रपन्नानां तेषां कर्मजातेषु यज्ञादिकर्मसमूहेन देवप्रभृतितर्पणेन च किं वा? किमपि प्रयोजनं नास्तीत्यर्थः ॥६१॥

In the case of those who have resorted to Śiva with their mental, vocal and physical action in the form of meditation, prayer and worship respectively, what of the various actions such as sacrifice, etc., and what of libations to gods, etc.? It means that there is no use of them. (61)

Notes : The Great Lord’s promise to the devotees is : सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज । अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि म शुचः ॥” (Bhag. G., 18.66) – “Give up all actions and take refuge in me. I shall release you from all sins. Do not grieve.” The devotee has nothing to do with sacrifices, offering libations, etc. Another assurance of the Lord is : “अनन्यांश्चिन्तयन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥” (Bhag. G., 9.22) – “In the case of

those who adore me thinking of themselves as not different from me and who are always devoted to me, I undertake the responsibility of their wealth and welfare.”

व्याख्या— कुत इत्यत्र तदर्थं सूत्रद्वयेन प्रतिपादयति—

Why? An answer to this is given in two stanzas—

सर्वेषामपि यज्ञानां क्षयः स्वर्गः फलायते।

अक्षयं फलमाप्नोति प्रपन्नः परमेश्वरम् ॥६२॥

Of all the sacrifices the reward is heaven which is exhaustive. But he who has taken refuge in the Supreme Lord will get inexhaustive reward. (62)

व्याख्या— अक्षयं फलं मोक्षमित्यर्थः। शिष्टं स्पष्टम् ॥६२॥

The inexhaustive reward is liberation. The rest is clear. (62)

Notes : The reward of all sacrifices is heaven. It is not a permanent reward. Its experience lasts as long as the fund of merit exists. It is said : “त्रैविद्या मां सोमपाः पूतपापाः यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते। ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान् दिवि देवभोगान् ॥ ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति। एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥” (Bhag. G., 9.20-21) “Those who have studied three Vedas (R̥gveda, Yajurveda and Sāmaveda), appeal to me through their sacrifices and drink Soma. They get relieved of sins and ask for heavenly abode. They earn merit, attain heaven and enjoy divine pleasures in heaven. Thus having enjoyed the pleasures of the expansive heaven, they enter the world of mortals again when the fund of merit is exhausted. Thus those who are full of desires and who resort to the duties prescribed by the Veda, attain to the state of moving from here to hereafter and back.” The Lord says – “क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति। कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥” (Bhag.G., 9.30)— “My devotee immediately becomes an elevated Soul and attains permanent peace. O Arjuna, know this for certain that my devotee will never meet with disaster.”

व्याख्या— पापिनां कथमित्यत्राह—

What about the sinners? The answer is given here—

प्रपन्नपारिजातस्य भवस्य परमात्मनः।

प्रपत्त्या किं न जायेत पापिनामपि देहिनाम् ॥६३॥

Even in the case of sinful beings, what is it that does not accrue through self-surrender to the Supreme Soul Śiva who is the veritable desire-yielding tree (Pārijāta = Kalpadruma) to those who take refuge under him? (63)

व्याख्या— शरणागतकल्पद्रुमस्य परमात्मनः शिवस्य प्रपत्त्या रक्षकत्वेन प्रपत्त्या पापिनां प्राणिनामपि किं न जायेत, सर्वं भवेदित्यर्थः ॥६३॥

Even in the case of the sinful beings, what is it that does not accrue through self-surrender as the protector to the Supreme Soul Śiva who is the Kalpa tree to those who take refuge under him? It means that everything will accrue. (63)

Notes : Prapatti is total surrender to Śiva. Once Śiva is pleased, the devotee gets everything from him. The highest that the devotee aspires for is the lasting peace of liberation. This peace is full of bliss. One should understand that the devotee does not take refuge in Śiva who is outside, but he takes refuge in that Īśvara who is residing in his heart : “ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति। भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ तमेव शरणं गच्छ सर्वभावेन भारत। तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥” (Bhag. G. 18.61-62) – “O Arjuna! Īśvara resides in the hearts of all beings, making all the beings revolve through his Māyā as if they were tied to a wheel. Take refuge in him in all respects and through his grace you will attain peace and a permanent status (of liberation).” That is the supreme state of the all-pervasive one = तद् विष्णोः परमं पदम्। (Kaṭha U. 3.9). It is in this highest state that there is a well of honey (bliss) - विष्णोः परमे पदे मध्व उत्सः। (R̥v. 1.154.5).

व्याख्या— तस्मात् शिवप्रपन्ना एव श्रेष्ठा इत्याह —

Hence, it is said that those who have taken refuge in Śiva are the best —

प्रपन्नानां महादेवं परिपक्वान्तरात्मनाम् ।

जन्मैव जन्म नान्येषां वृथा जननसङ्गिनाम् ॥६४॥

It is the birth of those who are of mature Souls after having taken refuge in the Great Lord that is the most blessed birth, but not that of others who have taken birth in vain. (64)

व्याख्या— महादेवं प्रपद्य परिपक्वान्तःकरणानां पुंसां जन्मैव जन्म-फलम्, वृथा जननभाजामप्रपन्नानां जन्मैव न, वृथेत्यर्थः ॥६४॥

It is the birth of those who, after having taken refuge in the Great Lord, are of mature souls that is the fruitful birth. But the birth of those who are just born but have not taken refuge in the Great Lord, is in vain. (64)

व्याख्या— अथ तदेव विशदयति —

Now the same is elucidated —

दुर्लभं मानुषं प्राप्य जननं ज्ञानसाधनम् ।

ये न जानन्ति देवेशं तेषामात्मा निरर्थकः ॥६५॥

Vain, indeed, is the embodied soul of those persons who do not realise the Lord of Gods (Śiva) after having taken the rare birth as human beings which is the means to attain knowledge. (65)

व्याख्या— दुर्लभं मानुषं जननं जन्म प्राप्य ज्ञानसाधनमात्मज्ञानप्रदं देवेशं परिशिवं ये न जानन्ति, तेषामात्मा जीवः निरर्थकः, अप्रयोजक इत्यर्थः ॥६५॥

In the case of those who do not realise the Lord of Gods, i.e., Paraśiva, after having taken the rare birth as human beings, which is the means to knowledge, i.e., the bringer of knowledge, their Soul, i.e., the embodied Soul, is in vain. It means that it is useless. (65)

Notes : Rare indeed is the human birth which opens an opportunity to exhaust all Karman and attain Mokṣa. This is not possible unless the Soul takes a human body which is the means to attain knowledge. The help of the body is inevitable until one gets the realisation of the Ātman (ātmasākṣātkāra). Japa, Tapas, Dhyāna, which are the means to it are possible only with the help of the body. That is way Kālidāsa says – “शरीरमाद्यं खलु धर्मसाधनम्” (Kā. Kum. Saṁ., 5.33) – “Body is the primary means of practising Dharma.” Man should understand this and make the best use of the body for Self-realisation.

व्याख्या— अथ “कुलं पवित्रं जननी कृतार्था” इति सूतसंहितानुसारेण शरणमहत्त्वं प्रकाशय तत्स्थलं समापयति—

Then after having revealed the greatness of the Śaraṇa in accordance with the Sū.Saṁ. statement “Kulaṁ pavitram”, etc., which means “the family is sacred, the mother is blessed, etc.”, the author concludes Śaraṇamahattvasthala.

तत्कुलं हि सदा शुद्धं सफलं तस्य जीवितम् ।

यस्य चित्तं शिवे साक्षाद् विलीनमबहिर्मुखम् ॥६६॥

Ever pure, indeed, is his family and fruitful, indeed, is his life whose mind, which is not turned outward, is actually merged in Śiva. (66)

व्याख्या— यस्य चित्तं सदा साक्षाच्छिवलिङ्गे, अबहिर्मुखं बहिर्मुखं यथा न भवति तथा, विलीनं विशेषेण लयं गतम्, तत्कुलं शुद्धं तस्य जीवितं जीवनं सफलमित्यर्थः ॥६६॥

इति शरणमहत्त्वस्थलम् ।

Pure, indeed, is his family and fruitful, indeed, is his life whose mind which is not turned outward, is actually merged in Śiva, i.e., in the Śivaliṅga. (66)

Śaraṇamahattvasthala ends.

Notes : “कुलं पवित्रं जननी कृतार्था,” etc. – Sū. Saṁ. The complete stanza is – “कुलं पवित्रं जननी कृतार्था विश्वभरा पुण्यवती च तेन। अपारसच्चित्सुख-सागरेऽस्मिन् लीनं परब्रह्मणि यस्य चेतः॥” – “Of him whose mind is fully merged in the Parabrahman who is the endless ocean of existence, intelligence and bliss, the family is rendered sacred and the mother is blessed and the earth is made meritorious by him.” The achievement of such a Śaraṇa brings credit to his family, his mother and even the earth as a whole.

अथ प्रसादमहत्त्वस्थलम् — (३१)

(व्या.) अथ पूर्वोक्तगुरुलिङ्गादिमहत्त्वानुभवस्थितेः शिवप्रसादलभ्यत्वात् तत्प्रसादमहत्त्वं कथयति —

Prasādamahattvasthala — (31)

Then, since the state of experience of the greatness of the Guru, the Liṅga, etc., is obtained through the favour of Śiva (Śiva-prasāda), the author speaks of Prasāda-mahattvasthala —

गुरुलिङ्गादिमाहात्म्यविशेषानुभवस्थितिः ।

यस्माच्छिवप्रसादात् स्यात्तदस्य महिमोच्यते ॥६७॥

The fact that the Prasāda of Śiva is that from which there arises the state of special experience of the greatness of the Guru, the Liṅga, etc., is said to be its greatness. (67)

व्याख्या — गुरुलिङ्गजङ्गमशिवभक्तशिवशरणमहत्त्वविशेषानुभव-स्थितिर्यस्मात् कारणात् शिवप्रसादात् स्यात्, तस्मात् कारणाद् शिवप्रसादस्य महिमा महत्त्वम् उच्यते कथ्यत इत्यर्थः ॥६७॥

It is on account of the Prasāda of Śiva that the state of special experience of the greatness of the Guru, the Liṅga, the Jaṅgama, the Śivabhakta and the Śivaśaraṇa, arises. Hence, the greatness of the Prasāda of Śiva is told here. (67)

Notes : The Prasāda of Śiva has the power to purify the heart. It is only the purified heart that can realise the greatness of the Guru, the Liṅga, the Jaṅgama, the Śivabhakta and the Śivaśaraṇa. Guru is Śiva incarnate; Liṅga is also Śiva in form; Jaṅgama is he who has realised the true nature of the Liṅga; Bhakta is he who worships the Guru, the Liṅga and the Jaṅgama with deep devotion; and Śaraṇa is he who has the discrimination between what is eternal and what is not eternal and who has surrendered himself to the eternal. The greatness of all of them is vast and immeasurable.

व्याख्या— ननु शिवप्रसादः कथं गुरुलिङ्गादिमहत्त्वविशेषानुभव-स्थितिहेतुरित्यत्राह —

If it is asked as to how the Prasāda of Śiva is the cause for the state of special experience of the greatness of the Guru, the Liṅga, etc., the answer is given here—

सदा लिङ्गैकनिष्ठानां गुरुपूजानुषङ्गिणाम् ।

प्रपन्नानां विशुद्धानां प्रसीदति महेश्वरः ॥६८॥

Maheśvara extends his favour only to those who are devoted to the Liṅga alone, who are deeply attached to the worship of the Guru, who have surrendered themselves (to Śiva) and who are pure. (68)

व्याख्या— स्पष्टम् ॥६८॥ It is clear. (68)

Notes : लिङ्गैकनिष्ठानाम् – For what constitutes “Liṅganiṣṭhā”, vide S.S., 10.27, notes thereon. “लिङ्गं पतिः सती चाहं भावोऽयं वीरशैविनाम्” (The Liṅga is my husband and I am his consort – this is the attitude of the Viraśaivas) – Sūkṣ. Ā, Kri. pā., 7.52. This is

“Liṅganiṣṭhā.” गुरुपूजानुष्ठानम् – As described by the Sūkṣ. Ā. (kri. pā., 5.10), the Guru is the Mahādeva who is actually the lord of all the worlds; he is the one who reveals the Supreme Reality; he should not be taken as otherwise – “गुरुरेव महादेवः साक्षात् सर्वजगत्प्रभुः । अन्यथा तं न जानीयात् परतत्त्वावबोधकम् ॥” It is the Guru who illumines the inner self. Those who worship him with devotion are called “Gurusevānūṣaṅgiṇaḥ.” प्रपन्नानाम् – Prapatti or self-surrender to Śiva is necessary to attain liberation. Once the devotee surrendered himself to Śiva, nothing remains as his. Everything of him belongs to Śiva. He himself is the property of Śiva, who is his only resort. Those who have the ripeness in thinking as above, are indeed “Prapannas.” Those who are devoted to the Liṅga and the Guru are rendered pure. Hence they are “viśuddhas”, because Śiva’s “caitanya” shines in them.

व्याख्या— स च शिवप्रसादः कीदृशस्तेन किं भवतीत्यत्राह –

If it is asked as to what is that nature of the “Śiva-prasāda” and as to what is the result of that, the answer is given here —

प्रसादोऽपि महेशस्य दुर्लभः परिकीर्त्यते ।

घोरसंसारसन्तापनिवृत्तिर्येन जायते ॥६९॥

The “Prasāda” of Śiva (Maheśa), by which there is the removal of the afflictions arising from the terrible transmigration, is said to be rare. (69)

व्याख्या— इतरेषामलिङ्गिनां दुर्लभः । तेन शिवप्रसादेन भयङ्कर-सांसारिकतापत्रयनिवृत्तिर्जायते इत्यर्थः ॥६९॥

It is rare for others who are not possessing the Liṅga. Through that Prasāda of Śiva, there is the removal of the three afflictions consequent on the terrible transmigration. (69)

Notes : दुर्लभः – “Rare”; this should be understood in the case of those who do not possess the Liṅga. The transmigration

is terrible because of the three afflictions designated together as “Tāpatraya”. (See Duḥkhatraya, 5.67-70 and notes thereunder).

व्याख्या— ननु “तमेवं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन” इति श्रुतेर्यज्ञादीनां शिवज्ञानसाधनत्वश्रवणात् तेनैव सांसारिकदुःखनिवृत्तेः किं माहेश्वरप्रसादेनेत्यत्राह—

Here it may be objected thus : There is a Śruti statement as “Tamevam vedānuvacanena, etc.”, which means – “According to the teaching of such a Śruti, the Brāhmaṇas aspire to get knowledge through sacrifice, generosity and penance without a break.” As per this Śruti statement, the sacrifice, etc., are declared as the means of the knowledge of Śiva. Since the afflictions are removed by such a knowledge only, what is the use of the Prasāda of Śiva? Here the answer is given—

यज्ञास्तपांसि मन्त्राणां जपश्चिन्ता प्रबोधनम् ।

प्रसादार्थं महेशस्य कीर्तितानि न संशयः ॥७०॥

The sacrifices, penances, the muttering of the Mantras, meditation and knowledge are described as meant for the Prasāda (favour) of the Great Lord. There is no doubt about this. (70)

व्याख्या— अत्र चिन्ता ध्यानम्, प्रबोधनं शिवाधिक्यज्ञानम् । शिष्टं स्पष्टम् ॥७०॥

Here “cintā” means “meditation”. “Prabodhana” means “the knowledge of supremacy of Śiva. The rest is clear. (70)

Notes : “तमेवं वेदानुवचनेन, इत्यादि” – Br. U., 4.4.22. It should be noted that sacrifice, etc., including the knowledge of Śiva’s supremacy are all the means of attaining the Prasāda of Śiva. They are not the end in themselves but are means to an end.

व्याख्या— ननु मोक्षस्य भक्तिमूलकत्वात् किं प्रसादेनेत्यत्राह—

It may be again objected as to what is the use of the Prasāda of Śiva when liberation is rooted in devotion. Here the answer is given —

प्रसादमूला सर्वेषां भक्तिरव्यभिचारिणी ।

शिवप्रसादहीनस्य भक्तिश्चापि न सिद्ध्यति ॥७१॥

The unfailing devotion of all is born of the Prasāda of Śiva. Bhakti does not arise in the case of a person who is bereft of the Prasāda of Śiva. (71)

व्याख्या— सर्वेषां समस्तजनानाम् अव्यभिचारिणी अनन्यगामीनी भक्तिः प्रसादमूला, शिवप्रसादशून्यस्य भक्तिरेव न सिद्ध्यतीत्यर्थः ॥७१॥

Of all, i.e., of all the people, Bhakti which is unfailing or which does not go to another, is rooted in the Prasāda of Śiva. In the case of a person who is bereft of the Prasāda of Śiva, Bhakti is not at all born. (71)

Notes : It is the Prasāda of Śiva that gives rise to Bhakti and without it Bhakti does not arise. Hence Prasāda of Śiva is necessary for Bhakti which gives rise to Mokṣa. See 9.11-12; this point is emphasised with an analogy.

व्याख्या— तस्मात् —

Hence —

गर्भस्थो जायमानो वा जातो वा ब्राह्मणोऽथवा ।

अन्त्यजो वापि मुच्येत प्रसादे सति शाङ्करे ॥७२॥

Provided there is the Prasāda of Śaṅkara, everyone is bound to get liberated, whether one is in the womb, in the process of taking birth or already born, whether one is a Brāhmaṇa or a Śūdra. (72)

व्याख्या— स्पष्टम् ॥७२॥ It is clear. (72)

Notes : “Śivaprasāda” has the greatest power. It can liberate anybody, irrespective of age, caste, etc. Some great souls like Śuka, Vāmadeva, etc., tasted the nectar in the form of “Śivajñāna”, when they were still in the womb. They were the great sages by birth. Kapila, Dhruva, etc., attained Śivaprasāda even when they were young boys and consequently attained Mokṣa.

व्याख्या— अथ ब्रह्मादयोऽपि शिवप्रसादेनैव नित्यसिद्धा इत्याह —

Then it is said that even Brahman, etc., became eternally accomplished in power due to the Prasāda of Śiva only —

ब्रह्माद्या विभुधाः सर्वे स्वस्वस्थाननिवासिनः ।

नित्यसिद्धा भवन्त्येव प्रसादात् पारमेश्वरात् ॥७३॥

All the gods starting from Brahman, etc., who reside in their respective dominions, become eternally accomplished in power due to the Prasāda of the Great Lord. (73)

व्याख्या— स्पष्टम् ॥७३॥ It is clear. (73)

Notes : Brahman, etc., are performing their respective functions such as creation, protection, etc., with their powers derived from the Parameśvara. It is through the Prasāda of the Parameśvara that they have the power to perform their respective functions.

व्याख्या— ननु सर्वशिववात्मकज्ञानेनैव सांसारिकदुःखनिवृत्तेः किं प्रसादेनेत्यत्र—“भोक्ता भोग्यं प्रेरयिता भोगोपकरणानि च । सर्वं शिवमयं भाति प्रसादात् पारमेश्वरात् ॥” इति सूतसंहितावचनानुसारेणाह —

It may be objected as to what is the use of Prasāda when the sorrow of transmigration is removed by the knowledge that everything is of the nature of Śiva. Here the answer is given in accordance with the statement of

Sūtasamhitā, viz., “Bhokta bhogyam, etc.”, which means that – “Due to the favour (Prasāda) of the Parameśvara, all things, i.e., the Bhoktṛ (enjoyer – the soul), Bhogya (the enjoyed – objects of enjoyment or experience), Prerayitr (the impeller – Īśvara) and the Bhogopakaraṇas, (instruments of enjoyment – indriyas, etc.), shine as made up of Śiva” —

प्रसादे शाम्भवे सिद्धे परमानन्दकारणे ।

सर्वं शिवमयं विश्वं दृश्यते नात्र संशयः ॥७४॥

When the Prasāda of Śiva which is the cause of supreme bliss, is attained, all this universe appears as made up of Śiva. There is no doubt about this. (74)

व्याख्या— स्पष्टम् ॥७४॥ It is clear. (74)

Notes : “भोक्ता भोग्यं प्रेरयिता, इत्यादि। (Sū. Sam.). This idea is originally found in the Śve. U. 1.12 – “भोक्ता भोज्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्मेतत् ॥” “Śivajaganmayatva” is described with suitable analogies in the Śivajaganmayasthala under the Māheśvara-sthala (S.S., 10. 65-68).

(व्या०) अथ शिवप्रसादमहत्त्वं पुनः सूत्रद्वयेन कथयति —

Then the author speaks of the greatness of the Prasāda of Śiva in two stanzas—

संसारचक्रनिर्वाहनिमित्तं कर्म केवलम् ।

प्रसादेन विना शाम्भोर्न कस्यापि निवर्तते ॥७५॥

बहुनात्र किमुक्तेन नास्ति नास्ति जगत्त्रये ।

समानमधिकं चापि प्रसादस्य महेशितुः ॥७६॥

It is the Karman (fruits of deeds) that is the cause for the movement of the wheel of transmigration. But without the Prasāda of Śiva, the Karman of anybody is not eradi-

cated. (75) What is the use of saying more? There is nothing and nothing at all which is either equal or superior to the Prasāda of the Great Lord in the three worlds. (76)

व्याख्या— संसारचक्रनिर्वाहकारणं कर्मैव, तत् यज्ञादिना न नश्यति, तस्यापि कर्मरूपत्वेन पुनः परिपोषकत्वात्। तस्मात् कस्यापि शिवप्रसादेन विना कर्म न नश्यतीति भावः ॥७५॥ स्पष्टम् ॥७६॥

Karman alone is the cause for the movement of the wheel of transmigration. It is not eradicated by sacrifice, etc; because the latter are also Karman and hence are the nourishers of Karman. Hence in the case of any person, Karman is not eradicated without the Prasāda of Śiva. This is the import. (75) It is clear. (76)

Notes : Transmigration (worldly existence) is a big wheel. It revolves incessantly. Man is caught in this wheel and has to revolve with it. This is the cycle of birth and death. The cause of this cycle is Karman, the fruits of deeds. The sacrifices, etc., do not save man, because they are also certain types of action leading to further Karman and further transmigration. It is only through the Prasāda of Śiva that man can be relieved of the clutches of Karman. Hence, there is nothing that is equal or superior to it.

व्याख्या— एवरूपशिवप्रसादसिद्धः प्रसाद्येव प्राणलिङ्गीत्याह —

It is said here that the Prasādin who has attained such a Prasāda of Śiva, is the Prāṇaliṅgin —

शिवप्रसादे सति योगभाजि सर्वं शिवैकात्मतया विभाति ।

स्वकर्ममुक्तः शिवभावितात्मा स प्राणलिङ्गीति

निगद्यतेऽसौ ॥७७॥

**इति श्रीमत्त्वट्स्थलब्रह्मिणा शिवयोगिनाम्नाप्रणीते
श्रीसिद्धान्तशिखामणौ प्रसादिनः सप्तविधस्थलप्रसङ्गो
नामैकादशः परिच्छेदः समाप्तः ॥११॥**

When the Prasāda of Śiva which consists in the union with Śiva, is attained, everything appears in the form of Śiva. The Prasādin who is deemed as not different from Śiva in view of relief from his Karman, is said to be Prāṇaliṅgin himself. (77)

Here ends the eleventh chapter dealing with the Nine Sthalas of the Prasādin, in the Śrī Siddhāntaśikhāmaṇi written by Śivayogin who is endowed with the experience of Brahman realised through the Path of Saṭsthala. (11)

व्याख्या— योगाभाजि स्वरूपहानिवृद्धिव्यतिरेकेण सजातीयसमरस-शिवयोगवति शिवप्रसादे सति सिद्धे सति सर्वं विश्वं कृत्स्नं जगत् शिवै-कात्मतया शिवाभेदेन विभाति । तस्मात् शिवभावितात्मा शिवभेदेन भावित-स्वरूपवान् सोऽसौ प्रसादी स्वकर्ममुक्तः कर्मणोऽपि शिवमयत्वेन स्वस्वरूप-तयाऽप्रतिबन्धकत्वात् स्वकर्मपाशविनिर्मुक्तः सन् प्राणलिङ्गीति निगद्यते कथ्यत इत्यर्थः ॥७७॥

इति प्रसादमहत्त्वस्थलम् ।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीण

श्रीमरितोष्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां

श्रीसिद्धान्तशिखामणिव्याख्यायां प्रसादिनः सप्तविधप्रसङ्गे

नामैकादशः परिच्छेदः समाप्तः ॥११॥

When the Prasāda of Śiva is accomplished, the entire universe appears as of the form of Śiva, i.e., as not different from Śiva. This Prasāda is endowed with the communion with Śiva which is of the nature of coalescence of objects of the same kind in such way as there would be neither decreasing nor increasing in the original nature. Hence he (Prasādin) is deemed as of the nature of Śiva. Such a Prasādin is free from his Karman. Since Karman is also of the nature of Śiva, it is of the nature of the Prasādin. As it

is of the nature of his form, it does not bind him. Thus the Prasādin who is so free from the bonds of his Karman, is called as the Prāṇaliṅgin. (77)

Prasādamahattvasthanala ends.

Here ends the eleventh chapter dealing with the seven Sthalas of Prasādisthala in the commentary on Śrīsiddhāntaśikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṇṭadārya who is the foremost among those who are well-versed in Vyākaraṇa, Mīmāṃsā and Tarka (11)

Notes: In the commentary, the word “Yogabhāji” which is the adjective of “Prasāde”, has been explained in terms of the communion of the Jiva with Śiva which is of the nature of mixing together of objects of the same kind like water with water, milk with milk. It is also noted that there will not be either decrease or increase in the original substance (Śiva) due to that merging as in the case of the ocean which neither increases nor decreases due to the flowing in of rivers and the evaporation of water. This is the nature of the “Śivayogasamādhi” in which the Jiva, which is free from the clutches of Karman, looks upon itself as Śiva. Here the Prasādin is free from the clutches of Karman, because whatever action he does is of the nature of Śiva and thus does not become the cause of bondage.



द्वादशः परिच्छेदः

प्राणलिङ्गिनः पञ्चविधस्थलप्रसङ्गः

अगस्त्य उवाच —

भक्तो माहेश्वरश्चेति प्रसादीति निबोधितः।

एक एव कथं चैव प्राणलिङ्गीति कथ्यते ॥१॥

Agastya said —

How is it that one and the same person who is called the Bhakta, Māheśvara and Prasādin, is called as the Prāṇaliṅgin? (1)

व्याख्या— एक एव भक्तो माहेश्वरः प्रसादीति निबोधितः। एष च कथं केन प्रकारेण प्राणलिङ्गीति कथ्यते ॥१॥

One and the same person is called the Bhakta, Māheśvara and Prasādin. How is it, in what manner, the same person is called as the Prāṇaliṅgin. (1)

Notes : In the preceding chapters the same person has been regarded as the Bhakta, Māheśvara and Prasādin. The names are given to the person on the merit of his spiritual progress in that order. He is Bhakta by his faith (Śraddhā); he rises to the status of the Māheśvara by the maturity of faith into firm resolve (Niṣṭhā) and to that of the Prasādin by the growth of his firm resolve into divine awareness (Avadhāna). His Bhakti is, therefore, called Śraddhābhakti, Niṣṭhābhakti and Avadhānabhakti in the Bhakta, Māheśvara and Prasādisthalas respectively. The three stages are marked by adherence to action

(Karmayoga) while the next stage is marked by adherence to knowledge (Jñānayoga). It is this that makes him the Prāṇaliṅgin, whose Bhakti is of the nature of mystic experience (Anubhāvabhakti). In the question of Agastya that “कथं प्राणलिङ्गीति कथ्यते” there is a keen desire on the part of Agastya to know as to what are the special features that mark the person who was earlier called Bhakta, Māheśvara and Prasādin, as the Prāṇaliṅgin. Śrī Reṇuka Answers the question by differentiating the person who was earlier called Bhakta, Māheśvara and Prasādin from the same person who is now called the Prāṇaliṅgin on the ground that importance was given to action (Karman – rites of worship) in the former stages while importance is given to knowledge (Jñāna—spiritual awareness) in the present stage. च बोधितः is the reading in the place of निबोधितः in the edition of S.S. with Ujjiniśa’s commentary (Ed. by G.G. Manjunathan: Kannada Sahitya Pariṣat, Bangalore, 1998).

श्री रेणुक उवाच—

भक्तो माहेश्वरश्चैष प्रसादीति च कीर्तितः।

कर्मप्राधान्ययोगेन ज्ञानयोगोऽस्य कथ्यते ॥२॥

Reṇuka says —

He was called Bhakta, Māheśvara and Prasādin by virtue of his adherence predominantly to action. Here the path of knowledge is told for him.(2)

व्याख्या— एष अयं शिवलिङ्गदीक्षासम्पन्नः कर्मप्राधान्ययोगेन एवं-रूपकर्मकाण्डोक्तक्रियाप्रधानयोगेन भक्त इति, माहेश्वर इति, प्रसादीति कीर्तितः। अस्य एवंविधरूपत्रयसम्पन्नस्य ज्ञानयोगो ज्ञानकाण्डोक्तज्ञानयोगः कथ्यते। अनेन ज्ञानयोगेन प्रसाद्येव प्राणलिङ्गीत्युच्यत इत्यर्थः ॥२॥

This person, i.e., the one who has received the initiation consisting in the conferring of the Śivaliṅga, is called as the Bhakta, as the Māheśvara and as the Prasādin by virtue of the predominance given by him to such actions

as taught in the respective sections devoted to action (in the Veda and Āgama). In the case of him who has been thus endowed with those three forms, an exposition has been given of his adherence to knowledge as taught in the sections devoted to knowledge (in the Upaniṣads and Āgamas). With such an adherence to knowledge the Prasādin himself is called the Prāṇaliṅgin.(2)

Notes : The Karmakāṇḍa here refers to those portions of the Śaivāgamas which emphasise the practices such as Bhasma-dhāraṇa, Rudrākṣadhāraṇa, Iṣṭaliṅgapūja, with Pañcākṣara or Ṣaḍakṣaramantrajapa, Jaṅgamapūjā, Guruliṅgajaṅgamapādo-dakaprasādasvīkāra, etc., accompanied with the recitation of Rudramantras drawn from the Ṛgveda and the Yajurveda, after receiving Trividhadikṣā from the Guru. In each of the stages of the Bhaktasthala, the Māheśvarasthala and the Prasādisthala, these practices have been abserved with growing intensity of devotion from mere faith to all-encompassing divine awareness. At the stage of the Prāṇaliṅgin the aspirant is in a state of mental maturity and Yogic attainment to turn inward and concentrate on the inner Liṅga called Prāṇaliṅga which can be worshiped only through abstract materials of worship. This is the Jñānayoga of the Prāṇaliṅgin, which is taught in the sections devoted to knowledge in the Upaniṣads and Śaivāgamas. Śve.U. says: “तत् कर्म कृत्वा विनिवृत्य भूयस्तत्त्वस्य तत्त्वेन समेत्य योगम्। एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः॥ आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान् विनियोजयेद्यः। तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्त्वतोऽन्यः॥” (6.3-4)– “Having performed the actions such as the worship of the Lord (through mind, speech and body), having then retired from them (i.e., fruits of actions) and having properly attained union of his Self, the principle that is denoted by “Tvam” (in Tat Tvam Asi), with the Supreme Self, the principle that is denoted by “Tat” at the ripe time through one, i.e., devotion to the God (Liṅga) or two, i.e., devotion to the Guru and the Liṅga or three, i.e., devotion to the Guru, the Liṅga and the Jaṅgama, by worshipping the latter with the eight subtle qualities of the self (such as dayā, kṣānti, śauca, maṅgala, aspr̥hā, akārpaṇya, anāyāsa and anasūyā), the aspirant should march on to Mukti. He who,

having started actions of quality (such as the worship of the Guru, the Liṅga and the Jaṅgama), surrenders all his feelings to the Lord, will attain spiritual unity with the Lord, when the fruits of Karman are eradicated as it is the case due to the absence of those mental distractions.”

व्याख्या— अथ कोऽयं प्राणलिङ्गीत्यत्र – “सर्वतत्त्वमयः प्राणः सर्वज्ञानमयः शिवः। अनयोर्योगमेवैतत् प्राणलिङ्गमिहोच्यते॥” इति वीरागमोक्तरूपप्राणलिङ्गवान् प्राणलिङ्गीत्याह—

Then in response to the question as to ‘who is this Prāṇaliṅgin’, the author says that the Prāṇaliṅgin is one who is endowed with the Prāṇaliṅga which is of such a nature as described in the Vīrāgama statement “sarva-tattvamayaḥ, etc.,” which means that “the life-principle (Prāṇa-Śakti) is made up of all principles and Śiva (Liṅga) is made up of all knowledge; the communion of these two is said to be the Prāṇaliṅga”—

**लिङ्गं चिदात्मकं ब्रह्म तच्छक्तिः प्राणरूपिणी।
तद्रूपलिङ्गविज्ञानी प्राणलिङ्गीति कथ्यते॥३॥**

The Liṅga is the Brahman which is of the nature of consciousness and its Śakti is of the nature of its life-principle. He who has the realisation of the Liṅga of that nature, is said to be the Prāṇaliṅgin. (3)

व्याख्या— चिद्रूपं ब्रह्मैव शिवलिङ्गम्, तच्छक्तिः शिवलिङ्गपीठशक्तिः प्राणरूपिणी प्रणवात्मकप्राणस्वरूपवती, प्रणवस्य वेद्यसंस्कारलक्षणबिन्दुघटितत्वत्, चित्क्रियासामरस्यलक्षणोन्मेषशक्तिघटित्वाच्च सर्वतत्त्वमयत्वमुक्तम्। तद्रूपलिङ्गविज्ञानी तत्प्रकारकलिङ्गविज्ञानवान् प्राणलिङ्गीति कथ्यत इत्यर्थः॥३॥

The Brahman which is of the nature of intelligence (Cit) is the Śivaliṅga, its Śakti, i.e., Śakti which is the base

(pīṭha) of the Śivaliṅga, is of the nature of its life-principle. It means that its Śakti is of the nature of the life-principle in the form of the Praṇava, because the Praṇava is said to be made up of all principles due to the fact that it is constituted by the Bindu which is characterised by the knowable impression and due to the fact that it is constituted by the Śakti of the nature of creative urge which is characterised by the communion of intelligence and action. He who is endowed with a special knowledge of such a Liṅga is said to be the Prāṇaliṅgin.(3)

Notes : The Prāṇaliṅga is a symbol of intelligence (Cit) and the “Prāṇa” which is made up of all principles. This “Prāṇa” is nothing but “Praṇava” which is constituted by the “Bindu” which in turn stands for knowable principles. This “Bindu” is again called Śakti which constitutes the “Pīṭha” (base) of the Śivaliṅga. This Śakti is the creative urge with the combination of intelligence (Cit) and action (Kriyā). She is made up of all knowable principles. The Prāṇaliṅga is the combination of the knowledge of Śiva as the inner Liṅga and Prāṇa (Śakti) as the sum-total of all knowable principles. Hence the Vi.Ā. says: “सर्वतत्त्वमयः प्राणः सर्वज्ञानमयः शिवः। अनयोर्योगमेवैतत्प्राणलिङ्गमिहोच्यते।” He who knows this is the Prāṇaliṅgin. Here “Prāṇarūpiṇī-Śakti” and “Liṅgarūpī Paraśiva” are inseparable and One. The path of the Prāṇaliṅgin is one of knowledge and his external worship is only a means of turning inwards and render inner worship with abstract materials.

व्याख्या— अथास्यापि स्थलभेदाः सन्ति किमित्यत्राह —

If it is asked as to whether there are subsidiary Sthalas of this also, the answer is given here —

प्राणलिङ्गिस्थलं चैतत् पञ्चस्थलसमन्वितम्।
प्राणलिङ्गिस्थलं चादौ प्राणलिङ्गार्चनं ततः॥४॥
शिवयोगसमाधिश्च ततो लिङ्गनिजस्थलम्।
अङ्गलिङ्गिस्थलं चाथ क्रमादेशं भिदोच्यते॥५॥

This Prāṇaliṅgīsthala has five sub-sthalas: 1. Prāṇaliṅgīsthala, 2. Prāṇaliṅgārcanāsthala, 3. Śivayogasamādhi-sthala, 4. Liṅganijasthala and 5. Aṅgaliṅgīsthala. The characteristics of these will be explained in due order. (4-5)

अथ प्राणलिङ्गिस्थलम् — (३२)

व्याख्या— अथ “प्राणेष्वन्तर्मनसो लिङ्गमाहुः”, “ऊर्ध्वं प्राणमुन्नमयत्यपानं प्रत्यगस्यति। मध्ये वामनमासीनं विश्वे देवा उपासते।।” इत्यथर्वशिरःकठवल्लीश्रुत्यनुसारेण प्राणलिङ्गिस्थलं पञ्चभिः सूत्रैः प्रतिपादयति—

Prāṇaliṅgīsthala — (32)

In accordance with the statements “Atha prāṇeṣu, etc.,” “Ūrdhvaṃ prāṇamunnamayati, etc.,” from the Atharvaśiras and Kaṭhavallī respectively, which respectively mean – “They say that the mind inside the ‘Prāṇa’ is the Liṅga” and “All gods worship that Supreme God in the form of ‘Vāmana’ stationed in the middle (heart) making the ‘Prāṇa’ to go upwards and the ‘Apāna’ to go downwards”, the author propounds the Prāṇaliṅgīsthala in five stanzas —

प्राणापानसमाघातात् कन्दमध्याद्यदुत्थितम्।

प्राणलिङ्गं तदाख्यातं प्राणापाननिरोधिभिः॥६॥

That which springs up from the (inner) navel centre through the collision of the Prāṇa and the Apāna, is said to be the Prāṇaliṅga by those who are adept in controlling Prāṇa and Apāna. (6)

व्याख्या— प्राणापानसमाघातात् देशिकोपदेशेन प्राणापानवायु-सङ्घट्टने सति कन्दमध्यात् नभिकन्दमध्यात् यज्ज्योतिरुत्थितम् उद्भूतं भवति, तत् तज्ज्योतिः प्राणलिङ्गमिति प्राणापानवायुनिरोधवद्भिः शिवयोगिभिराख्यातं कथितम् इत्यर्थः॥६॥

‘Prāṇāpānasamāghāta’ consists in the collision of the two vital airs called Prāṇa and Apāna to be done, under the guidance of the Guru. When this is done, some thing of the nature of a flame springs up. That flame is called as Prāṇaliṅga by the Śivayogins who have achieved control over the Prāṇa and the Apāna.

Notes: Prāṇa and Apāna are two of the five breaths (i.e., vital airs) functioning in the body, the other three being Samāna, Udāna and Vyāna. Prāṇa is situated in the breast, Apāna in the rectum, Samāna in the navel, Udāna in the throat and Vyāna all over the whole body: “हृदि प्राणो गुदेऽपानः समानो नाभिसंस्थितः। उदानः कण्ठदेशस्थो व्यानः सर्वशरीरगः॥” Prāṇa resides in the heart and functions through the nose as ‘śvāsa’ and ‘ucchvāsa’. The function of Apāna residing in the rectum (guda) is consisting in the pushing down of urine and excreta. Samāna residing in the navel helps in the digestion of food by flaring up the gastric fire and in the distribution of blood (born from food) equally to all the limbs. Udāna residing in the throat helps to discharge the unwanted elements through sneezing, belching, etc. Vyāna moves in all the veins of the body and controls the regular flow of blood through the body. Of these Prāṇa and Apāna are important in the context of Yoga. The collision between Prāṇa and Apāna is in the form of leading the Prāṇa upto the Apāna and torching it. It is like taking a burning match stick and lighting a tablet of camphor. This is done under the guidance of the Guru through Prāṇāyāma. The flame that rises from the inner navel region due to the torching of the Apāna by the Prāṇa, is regarded as the Prāṇaliṅga. “प्राणेष्वन्तर्मनसो लिङ्गमाहुः—” (Atha. Śi.U.,66). “ऊर्ध्वं प्राणम्, इत्यादि—” (Kaṭha U.,5.3). वामन – ‘a short one’ described in “अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः” (Kaṭha U.,4.13)— “The thumb-sized Puruṣa is like a flame without smoke.” कण्ठमध्याद् is the reading in the place of कन्दमध्याद् in the edition with Ujjinīśa’s commentary, Ed., G.G. Manjunathan, Kannaḍa Sāhitya Pariṣad, 1998. Ujjinīśa takes it in the sense हृदयकण्ठ।

व्याख्या— नचिदं केन विज्ञातमित्यत्राह —

If it is contended as to who knows it, the answer is given here —

प्राणो यत्र लयं याति भास्करे तुहिनं यथा ।

तत्प्राणलिङ्गमुद्दिष्टं तद्द्वारी स्यात् तदाकृतिः ॥७॥

That is said to be the Prāṇaliṅga in which the Prāṇa gets absorbed like the dew in the sun. He who has borne that Liṅga becomes that in form. (7)

व्याख्या— प्राणः प्राणवायुः यत्र यस्मिन् परब्रह्ममयशिवलिङ्गे लयं भास्करे तुहिनमिव याति, तस्मात् प्राणलिङ्गमित्युद्दिष्टम्, तद्द्वारी तत्परामर्शी तदाकृतिस्तत्स्वरूपः स्यादित्यर्थः। देशकालाद्युम्बितत्वेन सामान्याकारेण भासमानचिदहन्तैव प्राणलिङ्गमिति भावः॥७॥

That Śivaliṅga consisting of the Paraśivabrahman in which the vital air, i.e., the life-breath, gets absorbed, like the dew in the sun, is said to be the Prāṇaliṅga on account of that. He who bears it, i.e., who reflects on that, becomes that in form or becomes that in nature. The conception that ‘knowledge is my Self (cid-ahantā) appearing in its general form without being limited by spatio-temporal associations, is the Prāṇaliṅga.(7)

Notes : भास्करे तुहिनं यथा— this is the reading in all the editions, except in the edition with Ujjinīśa’s commentary (Kannaḍa) and the edition of Kashinatha Shastri. The reading in these two editions is – भास्करेन्दुविघट्टनात्। The meaning of the first half of the stanza according to these editions is : (That is said to be the Prāṇaliṅga) in which Prāṇa gets absorbed due to the collision of Idānāḍī (Bhāskara - Sūryanāḍī) and Piṅgalānāḍī (Indu or Candranāḍī). (See Siddhāntasīkhāmani, Ed.by G.G. Manjunathan, Kannaḍa Sāhitya Pariṣat, Bangalore, 1998, 12.10; S.S. Ed. by Kashinatha Shastri, Śrī Panchacharya Press, Mysore, 1998, 12.7). But the analogy given (भास्करे तुहिनं यथा) is very significant. The dew gets absorbed into sunshine and becomes one

with the sunshine; the Prāṇa of the aspirant gets absorbed into the great inner consciousness and becomes one with it. The intellect, mind, etc., (buddhyādi) which depend on Prāṇa, get absorbed into it along with Prāṇa. Since he is absorbed in the mystic experience of the inner spiritual consciousness, he is called the Prāṇaliṅgin. तद्वरी स्यात्तदाकृतिः— He who reflects on it as of the nature of his “Cit” (knowledge or consciousness) becomes that in form. In other words, he who concentrates on the Prāṇaliṅga within himself, assumes the form of the Prāṇaliṅga itself, i.e., he becomes the embodiment of spiritual knowledge which is not confined to spatio-temporal limitations. The reading भास्करेन्दुविषट्ठनात् refers to the Yoga practice. According to the Yogins, there are two nerve-currents (Nāḍīs) called Iḍā and Piṅgalā, and a hollow canal called Śuśumnā runs through the spinal cord. At the lower end of the hollow canal is what they call the “Kuṇḍalīnī”. When that coiled up Kuṇḍalīnī is awakened, it tries to force its way through this hollow canal, and as it rises up, step by step, as it were, layer after layer of the mind becomes open. All the different visions and mystic powers, then, come to the Yogin. The Iḍā and Piṅgalā are said to be the columns of sensory and motor fibres in the spinal cord. They are the main channels through which the ‘afferent’ and ‘efferent’ currents travel. By the rhythmical breathing, practised through Prāṇāyāma, the nerve currents change into a motion similar to electricity. The two currents collide and produce a light, which the Śivayogins call as the Prāṇaliṅga. All vital energy of the body merges into the Prāṇaliṅga in the case of the Prāṇaliṅgin.

व्याख्या— अथ तल्लिङ्गं केषां स्फुरतीत्यत्राह—

Then if it is asked as to the persons in whose case (in whom) that Liṅga flashes, the answer is given here—

ज्ञानिनां योगयुक्तानामन्तः स्फुरति दीपवत् ।

चिदाकारं परब्रह्मलिङ्गमज्ञैर्न भाव्यते ॥८॥

That Parabrahmaliṅga which is of the form of consciousness, flashes like a lamp in the hearts of those

enlightened persons who are absorbed in Yoga (meditation). It cannot be realised by the ignorant. (8)

व्याख्या— चिदाकारं स्फुरणरूपं परब्रह्मलिङ्गं योगयुक्तानां शिवयोग-युक्तानां ज्ञानिनां शिवज्ञानिनां अन्तः हृदयकमले दीपवत् स्फुरति प्रकाशते, अज्ञैर्गुरुपदेशरहितैः प्राकृतैर्न भाव्यते न हृदयङ्गमीक्रियते। हृदये वै ब्रह्मसोमसूर्याग्निमण्डले निवातदीपोपमस्थायि, “हृद्यन्तज्योतिः पुरुषः” इत्याद्युपनिषत्प्रसिद्धम् ॥८॥

The Parabrahmaliṅga is of the form of consciousness in the sense that it is of the nature of flashing. It flashes (shines) inside, i.e., in the heart-lotus, like a lamp, in the case of those enlightened persons, i.e., persons endowed with the knowledge of Śiva, who are absorbed in Yoga, i.e., the Śivayoga. It cannot be visualised by the ignorant, i.e., the unrefined persons who are without the instruction of the Guru. The visualisation means ‘making it a part of the heart’. It is, indeed, in the heart that the Brahman stands (calm) like a lamp which is not exposed to wind. This is well known in such Upaniṣadic statements like “Hṛḍyan-tarjyotiḥ, etc.”, which means that “the Puruṣa (The soul) is the inner lustre residing in the heart”.(8)

Notes: “हृद्यन्तज्योतिः पुरुषः”— The source is not known. The Yoga spoken here is the “Śivayoga.” This is described as अंगुष्ठ-मात्रः पुरुषो ज्योतिरिवाधूमकः। (Kaṭha U., 4.13). This is the Puruṣa who resides in the heart that is referred to in the Gītā thus: ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति। (Bhag. G., 18.61).

व्याख्या— अथैतादृशप्राणलिङ्गं विहाय बाह्यलिङ्गनिष्ठा मूढा इत्याह—

Then it is said that those who are deeply devoted to the external Liṅga leaving aside such a Prāṇaliṅga, are indeed, fools—

अन्तःस्थितं परं लिङ्गं ज्योतीरूपं शिवात्मकम् ।

विहाय बाह्यलिङ्गस्था विमूढा इति कीर्तिताः ॥९॥

Those who are devoted to the external Liṅga by leaving aside that Supreme Liṅga which resides inside, which is of the form of lustre and which is of the nature of Śiva, are described as fools. (9)

व्याख्या— अत्र बाह्यलिङ्गमिष्टलिङ्गातिरिक्तप्राकृतलिङ्गपरम्, इष्ट-
लिङ्गस्य चिदानन्दघनत्वेनान्तरत्वादिति भावः ॥९॥

Here Bāhyaliṅga (external Liṅga) means the ordinary Liṅga other than the Iṣṭaliṅga, (i.e., the Sthāvaraliṅga installed in a temple). Being of the nature of the depth of intelligence and bliss, the Iṣṭaliṅga is internal.(9)

Notes: Merely because it is borne on the external body (Sthūlaśarīra or gross body), the Iṣṭaliṅga should not be mistaken for external Liṅga. Through his mystic power, the Guru, who confers the Iṣṭaliṅga, does so after establishing a chord with the internal Liṅgas, the Bhāvaliṅga and the Prāṇaliṅga and after infusing it with the “Citkalā” of the disciple. Thus the Iṣṭaliṅga which is the embodiment of “Cit” and “Ānanda” cannot be regarded as external at all. Śrī Cannabasavaṇṇa hints at this when he says that the Iṣṭaliṅga is established in the five gross elements (gross body), the Prāṇaliṅga in the five subtle elements (subtle body) and the Trṭṭaliṅga (Bhāvaliṅga) in the five causal elements (causal body) and that on that score the gross, the subtle and the causal elements have become great. He concludes saying that the great lustre which resides permanently in the heart (centre) of that great combination, is seen by him in all the limbs of the Śaraṇa (one who has surrendered oneself to Śiva). (Vide Vacana No. 485 in CannabasavaṇṇanavaraVacansamputa, Kannaḍa Pustak Prādhikāra, Bangalore, 2001). It is through Śivayoga that the aspirant reaches to the internal Liṅga which is of the nature of lustre. The Śivayoga consists in fixing the gaze on the Iṣṭaliṅga and turning inwards through breath-control (Prāṇāyāma) to have a vision of the Prāṇaliṅga which is in the form of lamp in the absence of wind (Nirvātadīpa). This will be depicted in the next Sthala called Prāṇaliṅgārcanasthala. Without understanding

this secret, Śrī Siddheshwara Swamiji has mistaken this Bāhyaliṅga for the Iṣṭaliṅga and has taken pains to explain how important has been the Bāhyaliṅga in actual practice. What he has explained applies to the Iṣṭaliṅga but not to the Bāhyaliṅga meant by Śivayogi Śivācārya. This prāṇaliṅga has been already described in S.S., 6.40 above, on the same lines as Candra J.Ā., kri. pā., 3.33. Chandra J.Ā. further prescribes: “ज्योतिर्लिङ्गमिदं विद्वन् ध्यानस्थानं महेशितुः। ज्योतिर्लिङ्गं विभाव्यैव तत्र ध्येयः परः शिवः॥ प्राणेष्वन्तर्मनः स्थानं हृदयाब्जगतं शिवम्। लिङ्गं यत् तदिह ग्राह्यं प्राणलिङ्गसमाह्वयम्॥ ज्योतीरूपं तदेव स्यात् स्थानं मुख्यं महेशितुः। तत्र निध्यायमानं तु शम्भुर्मोचयतेऽचिरात्॥” (kri, pā., 3.34-36)— “O wise one! This is the Joytirlinga (Liṅga in the form of lustre), which is the centre for concentrating on the Great Lord. After having conceived the Jyotirlinga one should meditate on the Supreme Śiva in it. The auspicious centre of the mind lies in the vital airs residing in the heart. That Liṅga which is grasped in it is called the Prāṇaliṅga. That is the principal centre of the Great Lord which is of the form of lustre. The Śambhu who is meditated upon there, will release the Soul soon”.

व्याख्या— तस्माद् बाह्यलिङ्गविमुखः सन् चिल्लिङ्गपरामर्शेव
प्राणलिङ्गीत्याह—

Hence, it is said that he who realised the “cilinga”, i.e., the Liṅga in the form of intelligence, withdrawing himself from the external Liṅga, is the Prāṇaliṅgin—

संवल्लिङ्गपरामर्शी बाह्यवस्तुपराङ्मुखः।

यः सदा वर्तते योगी प्राणलिङ्गी स उच्यते॥१०॥

That Yogin who concentrates on the Liṅga of the nature of intelligence (consciousness), withdrawing himself from the external objects and who always remains in that state, is said to be the Prāṇaliṅgin. (10)

व्याख्या— बाह्यवस्तुशब्देन बाह्यलिङ्गं तत्पूजासाधनीभूतद्रव्यं च कथ्यते। तत्र विमुखः सन् सदा निरन्तरं संवल्लिङ्गपरामर्शी आभ्यन्तरे

चिद्रूपप्राणलिङ्गविचारवान् यः शिवयोगी वर्तते स शिवयोगी प्राणलिङ्गीति कथ्यते इत्यर्थः ॥१०॥

By “external objects” what is said is the external Liṅga and the materials of worship of that Liṅga. He who is ever averse to them and who thinks about the Liṅga is the Śivayogin. That Śivayogin is called the Prāṇaliṅgin.(10)

व्याख्या— ननु बाह्यलिङ्गादौ वैमुख्यं किंनिबन्धनमित्यत्राह—

If it is asked as to what is the ground for averseness towards the external Liṅga, the answer is given here—

मायाविकल्पजं विश्वं हेयं सञ्चिन्त्य नित्यशः ।

चिदानन्दमये लिङ्गे विलीनः प्राणलिङ्गवान् ॥११॥

He who is absorbed in the Liṅga which is made up of intelligence and bliss, always thinking that this world which is born of the variety of Māyā as something to be abandoned, is the Prāṇaliṅgin. (11)

व्याख्या— विश्वं मायाविकल्पजं मायिकगुणभेदसञ्जातमिति हेयं त्यजनीयमिति सञ्चिन्त्य सम्यग् विभाव्य नित्यशः सदा चिदानन्दमये सच्चिदानन्दरूपे लिङ्गे प्राणलिङ्गे विलीनो मनोलयवान् प्राणलिङ्गी प्राणलिङ्गवानिति कथ्यते इत्यर्थः ॥११॥

The world which is born of the variety of Māyā, i.e., has emerged from the interaction of the Guṇas of Māyā, should be abandoned. Having properly thought over this, a person who is absorbed in the Liṅga of the form of existence, intelligence and bliss, i.e., in the Prāṇaliṅga, with his mind fully merged in it, is the Prāṇaliṅgin. He is called one who possesses the Prāṇaliṅga. (11)

Notes: This world is a product of Māyāśakti, which is said to be Parigrahaśakti of Śiva. Māyā is so-called because it gives

the world (मयति ददाति विश्वम्), as said in the Pauṣ. Ā.: “मयत्यस्माज्जगद्-विश्वं माया तेन समीरिता। (Māyāpāṭala, 1). It is said to be the material cause of the products from Kalā to Pṛthivī. Māyātattva is the sixth in evolution after Śivatattva, Śaktitattva, Sādāśivatattva, Īśvaratattva and Śuddhavidyātattva. The rest of the 30 Tattvas from Kalā to Pṛthivī are the products of Māyātattva. Thus the entire world is said to be the product of Māyā. Its power is wonderful and its activities are also wonderful. The main effect of Māyā lies in creating Moha in objects that are not Ātman. It creates “mamatvabuddhi” as regards body, etc., which are not Ātman. This is the result if a person turns to external things. These should be discarded. An aspirant who turns inwards and merges his mind in the internal Liṅga through “dṛṣṭiyoga” in the Iṣṭaliṅga, would be free from Moha. Then he is the Prāṇaliṅgin.

व्याख्या— ननु चिल्लिङ्गस्य नादबिन्दुकलातीतत्वात् प्राणस्य नादबिन्दुकलारूपत्वात् कथं तस्य पीठरूपत्वं संभवतीति शङ्कं शमयन् प्राणलिङ्गस्थलं समापयति—

By pacifying the doubt as to how Prāṇa could be the substratum of the “Cilliṅga” because the former is of the form of Nāda, Bindu and Kalā while the latter is beyond Nāda, Bindu and Kalā, the author concludes the the Prāṇaliṅgisthala—

सत्ता प्राणमयी शक्तिः सद्वृत्तं प्राणलिङ्गकम् ।

तत्सामरस्यविज्ञानात् प्राणलिङ्गीति कथ्यते ॥१२॥

“Existence” is the Śakti made up of life-principle; its form is the Prāṇaliṅga. Due to that realisation of coexistence, one is called Prāṇaliṅgin.(12)

व्याख्या— सतो भावः सत्तेति, अस्मीत्युत्तमपुरुषान्तर्गतस्फूर्तिरिव चिल्लिङ्गस्य प्राणमयी जीवनभूता शक्तिः, तादृशस्फुरणाभावे जडत्वप्रसङ्गात्, सद्वृत्तं तादृशस्फुरणवदुत्तमपुरुषमयं प्राणलिङ्गमित्यर्थः । तत्साम-

रस्यविज्ञानात् तयोः शिवशक्त्योरन्योन्यसामरस्यविज्ञानात् प्राणलिङ्गीति कथ्यत इत्यर्थः ॥१२॥

इति प्राणलिङ्गस्थलम् ।

The idea of “Sat” is “Sattā” (existence). It means the notion that “I exist”, a manifestation or flash of what is contained in the first person (I), is the Śakti consisting of the very life-principle, of the “Ciliṅga”. In the absence of such a flash, there would be the contingency of dullness (jaḍatva). The form of such an existence, i.e., the manifestation of such a flash consisting in the first person (I), is the Prāṇaliṅga. Due to the realisation of the communion between the two, i.e., due to the knowledge that Śiva and Śakti are one, the aspirant is called the Prāṇaliṅgin.

Prāṇaliṅgasthala ends

Notes: नादबिन्दुकला are referred to in the commentary (preamble to the present stanza). Before “Sisṛkṣā” (desire to create), Praśivabrahman is in his “Nirguṇa” state. When once that desire arose there arose vibration in his Śakti. This is known as Nāda. Then his Śakti became concretised to become this and that (world). This is called Bindu. Paraśivabrahman created the universe from out of his Śakti. This Śiva-Śakti communion is called Kalā or Kalāśakti. Otherwise it is described that Śiva is Nāda (his “Sisṛkṣā” as reflected in his Śakti), Śakti the Bindu and the combination of Nāda and Bindu (Śiva and Śakti) is the Kalā (the material cause of the Universe). Thus prior to creation Śiva is ‘nādabindukalātīta’. He becomes metaphorically ‘nādabindukalāyukta’ after creation. Actually Prāṇa (Śakti) is said to be ‘Nādabindukalārūpa’, because it is the very life-principle of existence which is represented by the notion “I exist” in the self. When this life-principle is merged into the spiritual consciousness (Liṅga) inside it is called Prāṇaliṅga or “Ciliṅga”. In the spiritual attainment of the Prāṇaliṅgin, the most important thing is the realisation of the inner Liṅga of the nature of lustre

through “dṛṣṭiyoga” in the Iṣṭaliṅga and the worshipping of it with abstract materials of worship consisting of Bhāvas (mental states). This is the next Sthala called Prāṇaliṅgārcanasthala.

अथ प्राणलिङ्गार्चनस्थलम्—(३३)

व्याख्या— अथ प्राणलिङ्गिना विधीयमानसकलयोगशास्त्रप्रसिद्ध-प्राणलिङ्गार्चनप्रकारं सप्तभिः सूत्रैः प्रतिपादयति—

Prāṇaliṅgārcanasthala—(33)

Then the author expounds in seven stanzas the manner of worship of the Prāṇaliṅga which is well known in the entire Yogaśāstra, rendered by the Prāṇaliṅgin—

अन्तर्गतं चिदाकारं लिङ्गं शिवमयं परम् ।

पूज्यते भावपुष्पैर्यत् प्राणलिङ्गार्चनं हि तत् ॥१३॥

That worship with flowers in the form of pure mental states (concepts) that is rendered to the Supreme Liṅga which is the embodiment of Śiva, which resides inside and which is of the nature of intelligence (consciousness), is the Prāṇaliṅga-worship.(13)

व्याख्या— हृत्कमलगतं चिदाकारं घटस्य कम्बुग्रीवादिमत्त्वमिव चित्स्फुरणमाकारं स्वरूपं यस्य तादृशं परं सर्वोत्कृष्टं यत् शिवमयं लिङ्गं शिवस्वरूपविश्वप्राणलिङ्गं, भावपुष्पैर् अन्तःकरण-वृत्तिविशेषैः पूज्यत, तत् प्राणलिङ्गार्चनमिति हि प्रासिद्धमित्यर्थः ॥१३॥

It is in the lotus of the heart (antargata). It is of the nature of “Cit” (Cidākara) in the sense that it has the flash of “Cit” (spiritual consciousness) as its form, just as the pot with circular neck, etc., as its form. Such a Liṅga which is consisting of Śiva, in the sense that it is the Prāṇaliṅga of the nature of the universe which is Śiva, is the Supreme One. That worship which is rendered to such a Liṅga with

flowers in the form of mental states, is well known as worship of the Prāṇaliṅga. (13)

Notes : Prāṇaliṅgapūjā is Jñānaliṅgapūjā. Prāṇaliṅga is Jñānaliṅga, as it is realised as the spiritual consciousness inside, as the lustre in the heart. That lustre is nothing but the lustre of the spiritual knowledge that “I am the Liṅga”. Hence, it is said that this is Jñānaliṅgapūjā as indicated by this statement of Vāsiṣṭha— “अलौकिकज्ञानसिद्धये ज्ञानलिङ्गं तु भावयेत्। तत्रार्चा विविधा कार्या शीघ्रमिष्टस्य सिद्धये ॥” “One should meditate on the Jñānaliṅga for the accomplishment of supra-mundane knowledge and a variety of worship should be rendered to it for attaining the desired fruit (i.e., Mokṣa)” (Quoted in the Kannaḍa commentary of N.R. Karibasava Śāstrin, as a preamble to this Sthala). This Jñānaliṅga resides in the inner temple in the form of the heart. It is this Liṅga that makes the internal and the external objects known by shedding his light through the inner and outer senses.

व्याख्या— अथ कुत्र पूजनीयमित्यत्र प्राणलिङ्गाश्रयभूतोर्ध्वहृत्कमलं वर्णयित्वा भावपुष्पैः पूजनीयमित्याह —

Then where should it be worshipped? An answer to this question is given by describing the lotus of the heart which happens to be the substratum of the Prāṇaliṅga and prescribing that it should be worshipped with flowers in the form of mental states—

अन्तः पवनसंस्पृष्टे सुसूक्ष्माम्बरशोभिते ।
मूर्धन्यचंद्रविगलत्सुधासेकातिशीतले ॥१४॥
बद्धेन्द्रियनवद्वारे बोधदीपे हृदालये ।
पद्मपीठे समासीनं चिल्लिङ्गं शिवविग्रहम् ॥
भावयित्वा सदाकालं पूजयेद् भाववस्तुभिः ॥१५॥

The “Cilliṅga” (Prāṇaliṅga) which is of auspicious form should be conceived as seated on the lotus-seat in the

temple of the heart which is pervaded by the inner vital breath, which is adorned with an extremely subtle ether, which is cool with the sprinkling of nectar oozing from the moon in the crown of the head, which has its nine doors in the form of senses closed and which is lighted by the lamp of knowledge, and should be worshipped with mental objects. (14-15)

व्याख्या— अन्तःपवनसंस्पृष्टे प्राणवायुव्याप्ते सुसूक्ष्माम्बरशोभिते अतिसूक्ष्माकाशविलसिते ब्रह्मरन्ध्रगतपूर्णचंद्रमण्डलस्रवत्सुधासेकेनातिशीतले प्रतिबद्धश्रोत्रादिपञ्चेन्द्रियनवद्वारे शिवज्ञानप्रदीपे ऊर्ध्वहृदयसदने पद्मपीठे द्वादशदलकमलकर्णिकायां समासीनं विद्यमानं शिवविग्रहं मङ्गलमूर्तिं चिल्लिङ्गं प्राणलिङ्गं भावयित्वा गुरुपदिष्टप्रकारेण ध्यात्वा भाववस्तुभिर्मानसिकपदार्थैः सदा पूजयेदित्यर्थः ॥१४-१५॥

The abode of the upper heart is pervaded by the inner breath, i.e., the life breath. It is adorned with the extremely subtle ether. It is extremely cool by the sprinkling of the nectar oozing from the full orb of the moon residing in the Brahma-apperture (in the crown of head). It has its nine doors in the form of the five sense organs closed. It is lighted by the lamp of the knowledge of Śiva. In it there is a lotus seat in the form of the pericarp of the twelve-petalled lotus. Seated on that is the “Cilliṅga” which is the Prāṇaliṅga of the auspicious form. That Liṅga should be meditated upon there in the manner instructed by the Guru and worshipped always with materials in the form of the pure mental states (concepts). (14-15)

Notes : These two stanzas give an excellent portrayal of the temple in the form of the heart of the Yogin. The temple of the heart is the home of the Prāṇaliṅga, where it should be meditated upon and worshipped. This is highlighted in an Upaniṣad: “अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन् अन्तराकाशः, तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्भाव विजिज्ञासितव्यमिति ॥” (Chānd.U., 8.1.1.) —

“Then in that abode in the form of the innermost subtle ether and what is inside that, (i.e., the Prāṇaliṅga, Paraśivabrahman) should be sought after and known”. This body of the Śivayogin is the city of Brahman (Brahmapura) because it is the abode of realisation of Brahman. In that Brahmapura, there is an abode of Brahman in the form of the heart. Its innermost ether is the most subtle one and is called Daharākāśa. It is said that the aforesaid heart is adorned with that subtlest ether. It is pervaded by the inner life-breath. This is the effect of the controlling of the movement of Prāṇa and Apāna. It is cool by the flow of nectar oozing from the moon in the Brahma-randhra in the crown of head. It is illumined by the lamp of Śivajñāna. It has its nine doors in the form of senses closed. There is a lotus-seat in the subtle chamber of the heart. The “Cillīṅga” or “Prāṇaliṅga” is stationed on it. That lotus seat is nothing but the subtle pericap of the twelve-petalled lotus in the topmost chamber of that heart-temple. Thus the aspirant should conceptualise the Prāṇaliṅga there and worship it with the materials in the form of pure mental concepts. Bhāvas are the pure concepts here. It has been explained that Bhāvas are the “antaḥkaraṇavṛttiviśeṣāḥ”, i.e., the tendencies of the inner senses, citta, manas, ahaṁkāra and buddhi. These tendencies become pure concepts when their baser elements are completely burnt away by the heat of religious discipline enjoined for the aspirant right from the time of his initiation (Dīkṣā). This is an expansion in subtlety of what is grossly stated in the Kā. Ā.: “अथ वक्ष्ये महादेवि लिङ्गार्चनविधिं परम्। आदौ ध्यात्वा महादेवं त्रियम्बकमुपापतिम्। प्रसन्नवदनं शान्तं दिव्यलिङ्गोपरि स्थितम्॥ सर्वव्यापकमीशानं पवित्रं पुष्टिवर्धनम्। अर्चयेदान्तरैः पुष्पैर्मानसैरुपचारकैः॥” (kri. pā., 6.23-24) — “Now I tell you the supreme procedure of worshipping the Liṅga. First the Great Lord, who is three-eyed, who is the lord of Umā, who has a pleasing face, who is all pervading, who is the lord, who is sacred and who enhances spiritual vigour, should be meditated upon. Then he should be worshipped with inner flowers and mental services”. The materials of worship of the Prāṇaliṅga are drawn from inside, since the inner Liṅga cannot be worshipped through external materials of worship and external services.

व्याख्या— अथ तानि वस्तूनि कानीत्यत्राह—

Then if it is asked as to what are those materials, the answer is given here—

क्षमाऽभिषेकसलिलं विवेको वस्त्रमुच्यते।

सत्यमाभरणं प्रोक्तं वैराग्यं पुष्पमालिका॥१६॥

गन्धः समाधिसम्पत्तिरक्षतो निरहङ्कृतिः।

श्रद्धा धूपो महाज्ञानं जगद्धासि प्रदीपिका॥१७॥

भ्रान्तिमूलप्रपञ्चस्य निवेद्यं तन्निवेदनम्।

मौनं घण्टापरिस्पन्दस्ताम्बूलं विषयार्पणम्॥१८॥

विषयभ्रन्तिराहित्यं तत्प्रदक्षिणकल्पना।

बुद्धेस्तदात्मिका शक्तिर्नमस्कारक्रिया मता॥१९॥

एवंविधैर्भावशुद्धैरुपचारैरदूषितैः ।

प्रत्युन्मुखमना भूत्वा पूजयेल्लिङ्गमान्तरम्॥२०॥

Forbearance is the water for ablution (holy bathing); discrimination is the sacred cloth; truth is the adornment; renunciation is the garland of flowers; formation of trance is the sandal paste; non-egotism is the sacred rice (akṣata); faith is the incense; the great knowledge that reveals the world is the lamp; dedication of the world rooted in delusion is the offering; silence is the sound of the bell; dedication of the sense-objects is ‘tāmbūla’ the betel leaf, areca nut and lime; absence of illusion about the sense-objects forms the circumambulation; and the power of the intellect to be one with the Liṅga is the act of salutation;— by such modes of worship, pure in concepts, the aspirant should worship the inner Liṅga (Prāṇaliṅga) with his mind directed inwards. (16-20)

व्याख्या— क्षमैवाभिषेकोदकम्, नित्यानित्यवस्तुविवेक एव वसनम्, सत्यमननृतवचनमाभरणम्, वैराग्यम् इहामुत्रफलभोगविराग एव कुसुम-मालिका, चित्तैकाग्रतैव गन्धः, निरहङ्कार एवाक्षतः, विश्वास एव दूपः, विश्वप्रकाशकं महाज्ञानं दीपः। अत्र भ्रान्तिशब्देनाज्ञानं लक्ष्यते, नाहमीश्वर इत्यज्ञानस्य मूलप्रपञ्चस्य शरीराद्यहंकारवर्गस्य यन्निवेदनं तन्नैवेद्यम्, मौनं घण्टानादः, तस्य अनाहतनादानुसन्धानहेतुत्वात्। विषयाणां मातृमानमेया-त्माकानां फेनादेस्तरङ्गद्वारा समुद्र एव लोलीभाव इव मेयं माने मानं मातरि तं परमप्रमातरि ज्योतिर्लिङ्गे लयचिन्तनमेव पूगपर्णचूर्णात्मकताम्बूलसम-र्पणमित्यर्थः। विषयाणां शब्दादीनां शिवापेक्षया भेदभ्रान्तिराहित्यं प्रदक्षिणम्, बुद्धेस्तदात्मिका लिङ्गरूपताशक्तिः सामर्थ्यं बुद्धिवृत्तेर्लिङ्गे लय इत्यर्थः, स च नमस्कारः। एवंविधैरनिन्दितैरुपचारैरबहिर्मुखमनाः सन् आन्तरं चिल्लिङ्गं प्राणलिङ्गं पूजयेदित्यर्थः।।१६-२०।।

इति प्राणलिङ्गार्चनस्थलम्।

Forbearance is itself the water for holy bathing (abhiṣeka); discrimination between what is eternal and what is not eternal is alone the cloth (vastra); truth, i.e., not speaking falsehood is the ornament (ābharāṇa); renunciation, i.e., detachment from the enjoyment of fruits of karma here and hereafter, is itself the garland of flowers (puṣpamālikā); mental concentration is the sandal paste (gandha); absence of egotism is alone the sacred rice (akṣata); faith is itself the incense (dhūpa) and the great knowledge which reveals the world is alone the lamp (dīpa). Here delusion (bhrānti) means nescience (ajñāna) by indication. The nescience in the form of the notion that 'I am not Īśvara' is that. The dedication of the root of worldly life in the form of the collection of the pride of body, etc., is the offering (nivedya); silence is the sound of the bell, because it is the means of establishing link with Anāhatanāda. The objects of senses are in the form of the

knower, the means of knowing and the knowable. Just as the foam, etc., become merged into the ocean through waves, so does the knowable merge into the knower and that knower in the Jyotirlinga which is the Supreme Knower. The reflection on that is the offering of betel consisting of the areca nut, the betel leaf and lime (tāmbūla). The absence of delusion of difference between Śiva and the objects of senses such as sound, taste, etc., is itself the performance of circumambulation (pradakṣiṇa); the power of the intellect to assume the form of the Liṅga, i.e., the merging of all tendencies of the intellect in the Liṅga, is the salutation (namaskāra). The aspirant should worship the inner Cilliṅga, i.e., the Prāṇaliṅga through such pure- (faultless) services with his mind turned inwards. (16-20)

Prāṇaliṅgārcanasthala ends

Notes: The worship of the Liṅga is composed of many rites, in regular order, such as doing 'abhiṣeka', decking with a 'vastra', offering 'puṣpamālika', applying 'bhasma' and 'gandha', offering 'ākṣata', offering 'dhūpa' waving 'dīpa', offering 'naivedya', offering 'tāmbūla', ringing 'ghaṇṭā', doing 'pradakṣiṇa', etc., This is bāhyapūjā (external worship) which is a necessary practice for the other worship known as 'Āntarapūjā' or 'Ābhyantara-pūjā', otherwise known as Mānasapūjā (mental worship). This is the worship of the subtle Prāṇaliṅga which should be rendered through pure 'bhāvas', representing the materials of worship such as water for 'abhiṣeka', 'vastra', 'gandha', etc. **Kṣamā** is forbearance, which is the capacity to be unaffected by kāma, krodha, sukha, duḥkha, etc. This is water for '**abhiṣeka**'. **Viveka** consists in the discrimination as to what is eternal and what is not eternal. It is otherwise known as 'ātmānātmaviveka', discrimination between 'Ātman' and 'anātman'. It is the '**vastra**'. **Satya** is adherence to truth. The determination to be truthful is the '**ābharāṇa**'. **Vairāgya** consists in the absence of attachment to objects of senses. This is described as 'ihāmutraphalabhoga-virāgaḥ', averseness to the enjoyment of the fruits of action here and hereafter. This is conceived as '**puṣpamālikā**'. **Samādhi**

consists in the concentration of mind, i.e., fixing the mind on the object of adoration. This is the ‘**gandha**’ to be applied. **Nirahāṅkṛti** is the absence of egotism. Ahaṅkāra is the greatest enemy of spiritual progress, a formidable obstacle. It can be due to birth, wealth, physical charm, learning, penance, devotion or power, i.e., due to anything. It should be completely conquered. Then it amounts to ‘nirahāṅkāra’. This constitutes ‘**akṣata**’; whatever that is lacking is made good by it. **Śraddhā** is conscious faith in the greatness of the Guru, the Liṅga and the Jaṅgama. This is conceived as the ‘**dhūpa**’. **Mahājñāna** consists in the knowledge of the Supreme Śivabrahman; the knowledge of the Supreme is the Supreme Knowledge. It amounts to the knowledge of everything (sarvavijñāna). That knowledge is represented as the ‘**dīpa**’. **Bhrāntimūlaprapaṅca** is the world rooted in delusion. Here ‘bhrānti’ indicates the meaning of nescience (ajñāna) in the form of the wrong notion that ‘I am not Īśvara’. This is the root-cause of saṁsāra (prapaṅca). The ‘prapaṅca’ is the collection of the pride of body, etc. The dedication of all this is ‘**naivedya**’. **Mauna** is the observance of silence. This is the means of achieving union with the bliss of ‘Anāhatanāda’ (i.e., delight without any tinge of duḥkha). See सर्वचिन्तां समुत्सुज्य सर्वचेष्टा-विवर्जितः । नादमेवानुसन्ध्यान्नादे चित्तं विलीयते ॥ (Nāda. U. 41)— “Giving up all thoughts and free from all activities, one should concentrate on Nāda. Mind merges into that Nāda.” Such a **mauna** is the sound of the bell — (**ghaṅṭānāda**). **Viṣayārapaṅca** is the dedication of the triad (tripuṭi) of ‘mātr’ (the knower), ‘māna’ (means of knowing) and ‘meya’ (the knowable) to the feet of the Lord. Just as the foam, waves, etc., which appear different in form, merge into the Ocean and become one with it, so does the ‘tripuṭi’ of the knower, the means of knowing and the knowable become one with the Prāṇaliṅga. This reflection is the ‘**tāmbūla**’. **Viṣayabhrānti** is the misconception as regards the nature of the objects of the senses such as gandha, rasa, rūpa, etc., that they are different from Śiva. The absence of it is **Viṣayabhrāntirāhitya**, i.e., the absence of misconception that gandha, rasa, rūpa, etc., are not Śiva. This is conceived as the performance of ‘**pradakṣiṇa**’. **Buddhestadātmikā śaktiḥ**— this is the capacity of the intellect to become one with the Liṅga. This is represented

as ‘**namaskāra**’. **Buddhestadātmikāśaktiḥ** is another reading found in Śrī Kashinatha Shastrin’s edition (Pañcācārya Press, Mysore, 1998) and in Śrī G.G. Manjunathan’s edition (Kannaḍa Sāhitya Pariṣat, Bangalore, 1998). It means the same thing. Kā.Ā. mentions Ahimsā, etc., as the flowers for the worship of the Prāṇaliṅga: “अहिंसा चेन्द्रियजयः सर्वभूतदया परा। क्षमा ध्यानं तपो ज्ञानं सत्यं चैव तथा परम्। एभिः पुष्पैरहिंसाद्यैर्मानसैः शिवमर्चयेत्॥” (krī. pā., 6.25)— “Non-violence, conquering of the senses, the highest compassion towards all beings, forbearance, meditation, penance, knowledge, the supreme truth — with such mental flowers such as non-violence, etc., the aspirant should worship Śiva (Prāṇaliṅga)”.

अथ शिवयोगसमाधिस्थलम्—(३४)

व्याख्या— अथ “योगश्चित्तवृत्तिनिरोधः” इति योगसूत्रानुसारेण प्राणलिङ्गार्चनलभ्यशिवयोगिसमाधिस्थलं निरूपयति—

Then in accordance with the Yo. Sū. which means “Yoga is restraint over the thought-waves in the mind” the author expounds the Śivayogasamādhisthala (Sthala pertaining to Śivayogasamādhi) which is obtained through the worship of the Prāṇaliṅga—

Śivayogasamādhisthala—(34)

अन्तःक्रियारतस्यास्य प्राणलिङ्गार्चनक्रमैः ।

शिवात्मध्यानसम्पत्तिः समाधिरिति कथ्यते ॥२१॥

The accomplishment of contemplation on the unity of Śiva and Jīva on the part of the Yogin who is engaged in an internal activity through the manner of Prāṇaliṅga-worship, is called Samādhi (trance). (21)

व्याख्या— प्राणलिङ्गार्चनक्रमैः पूर्वोक्तप्राणलिङ्गार्चनप्रकारैः, अन्तः-रङ्गक्रियातत्परस्यास्य प्राणलिङ्गिनः शिवात्मध्यानसंपत्तिः लिङ्गाङ्गरूपशिव-जीवसमानसामरस्यानुसन्धानसम्पत्तिरेव समाधिरित्यर्थः ॥२१॥

The attainment of perfection in contemplation on the unity of Śiva and Jīva, i.e., the inner vision of the communion between Śiva and Jīva who are in the form of the Liṅga and the Aṅga on the part of the Prāṇaliṅgin who is engaged in the inner activity in the manner of the aforesaid worship of the Prāṇaliṅga, is itself the Samādhi.(21)

Notes: “योगश्चित्तवृत्तिनिरोधः” (Yo.Sū. 1.2). The “restraint over the thought-waves of the mind” does not mean, as some people understand, “making the mind a blank”, but means “unlearning of the false identification of the thought-waves” with ego-centric worldly objects and concentrating on the Self inside as identical with Śiva. Yo. Sū. 1.41 describes this as samādhi— “क्षीणवृत्तेरभिजातस्येव मणेर्रहीतुग्रहणग्राह्येषु तत्स्थितदञ्जनता समपत्तिः।” “Just as pure (abhijāta) crystal takes the colour from the object which is nearest to it, so the mind, when it is cleared of thought-waves, achieves the sameness or identity with the object of its concentration. This achievement of sameness or identity with the object of its concentration is known as Samādhi”. In the Śivayogasamādhi described here, the object of concentration is subtle and that is the subtle Prāṇaliṅga. This has been described in terms of बुद्धेस्तदात्मिका शक्तिः in verse 19 above. The same is put in terms of “शिवात्मध्यानसम्पत्तिः” in this stanza (No. 21). It is still a stage of Samādhi which is called in the words of Patañjali “Savicāra-samādhi” (Yo.Sū. 1.44). It is so as long as it is conceptualised as a lustrous inner Liṅga seated on the Padma-pīṭha in the upper chamber of the heart and worshipped with objects of worship in the form of pure concepts, kṣamā, viveka, etc. The “Śiva-Jīva sāmarasya” is in an ‘anusandhāna’ stage, in the process of accomplishment, but not fully accomplished (state of sādhyā, but not of ‘siddha’). Vide S.S., 10.26—notes thereon.

व्याख्या— तत्कथमित्यत्र—“योऽसावसौ पुरुषः सोऽहम्” इति श्रुत्यनुसारेणाऽजपागायत्रीरूपशिवयोगेन समाधिं कथयति—

How is that? In answer to this question, it is said that the Samādhi is in the form of the Śivayoga of the type of

Ajapāgāyatrī in accordance with the Śruti-statement which means—“He who is this Puruṣa is myself”—

सर्वतत्त्वोपरि गतं सच्चिदानन्दभासुरम्।

स्वप्रकाशमनिर्देश्यमवाङ्मानसगोचरम्॥२२॥

उमाख्यया महाशक्त्या दीपितं चित्स्वरूपया।

हंसरूपं परात्मानं सोहंभावेन भावयेत्॥

तदेकतानतासिद्धिः समाधिः परमो मतः॥२३॥

The aspirant should reflect on the Supreme Soul (Śiva) who is of the nature of “Hamsa”, who is beyond all [36] principles, who is shining with existence, intelligence and bliss, who is self-evident, who cannot be pointed out, who is not revealed through speech and mind and who is illumined by the Great Śakti called Umā of the nature of intelligence, as his Self with the notion of “So’ham” (He is my Self). The accomplishment of sameness or identity between Śiva and Jīva is the highest Samādhi. (22-23)

व्याख्या— सर्वतत्त्वोपरि गतं भूम्यादिशिवान्तषट्त्रिंशत्तत्त्वोत्तीर्णत्वेन विद्यमानं सच्चिदानन्दरूपेण प्रकाशमानम्, “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह” इति श्रुतेर्वाङ्मनोमार्गातीतम् अत एवेदमेतादृगिति लक्षितुमशक्यं प्रत्यक्षादिमानान्तरागम्यं शुक्लपटन्यायेन स्वसमवेतस्फुरणरूपो-माख्यमहाशक्तिप्रदीपितं हंसरूपं परमात्मानं सोऽहंभावेन स एवाहमिति भावेन भावयेत् तदेकतानतासिद्धिः तयोर्जीवेश्वरयोरेकत्वसिद्धिः, परमः समाधिः उत्कृष्टसमाधिरिति मतं संमतमित्यर्थः। तच्छब्दवाच्यस्य षडध्वोत्तीर्णत्वेन प्रसिद्धस्य परमात्मनः, “अहंशब्दस्य रूढत्वाल्लोके जीवात्मवस्तुनि” इति सूतसंहितोक्तेः, अकारदिहकारान्तवर्णाध्वपाशब्दस्य जीवात्मनश्च “अहमस्मि प्रथमजा” इति “अहमादिर्हि देवानाम्”, “अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते” इत्यदिप्रमाणबलात् “अकारः शिव आख्यातो हकारः

शक्तिरुच्यते” इति वक्ष्यमाणप्रकारेण षडध्वकारणीभूतानाहतनादलक्षण-
परावाक् शक्तिमयास्मद्रूपसमाविष्टात्मकत्वानतिरिक्तत्वेन तादात्म्यचिन्तनं
समाधिरिति भावः ॥२२-२३॥

The Paramātman is beyond all principles, i.e., beyond the thirty-six principles starting from Śiva and ending with Bhūmi (earth). He is shining with the form consisting of existence, intelligence and bliss. As stated in the Śruti which means “that from which words return (without being capable of depicting it) along with mind which cannot reach it”, he is beyond the reach of speech and mind. That is why he cannot be indicated as ‘he is like this’ and is beyond the reach of the other means of knowledge such as perception, etc. According to the maxim of white cloth, i.e., the absence of difference between whiteness and clothness, he is illumined by the Great Śakti called Umā who is of the nature of his own inherent flash. He is of the nature of “Haṁsa”. The aspirant Yogin should reflect on him as his own inner Self with the notion that “He is my Self”. The accomplishment of that sameness or identity between those two, the Jīva and the Īśvara, is the highest or excellent Samādhi. This is the accepted view. The Paramātman, who is denoted by “Tat” is well known as above the six “Adhvans”. In accordance with the Saṁhitā statement meaning that “the word ‘Aham’ is in worldly usage applicable to the Individual Soul”, the Individual Soul (Jīvātman) is bound by the fetter in the form of the ‘Varṇādhvan’ consisting of the letters from “अ” to “ह”. On the strength of the authority of the statements meaning that “I am the first-born”, “I am the origin of the gods” and “I am the origin of all and from me everything emerges” and in accordance with a subsequent statement (in the present work) meaning that “Akāra is said to be Śiva and Hakāra is described as Śakti”, the reflection of

sameness or identity of his Self by the Yogin with the Paramātman who is the cause of the six “adhvans” and who is endowed with a nature pervaded by “Aham” (asmadrūpa) which is consisting in the Parāvāk Śakti (Supreme Śakti in the form of Vāk) of the nature of Anāhatanāda, is the Samādhi. This is the import. (22-23)

Notes: योऽसाक्सौ पुरुषः सोऽहम्— (Br.U., 5.15.1). In the 14th Brāhmaṇa (section), meditation of Gāyatrī Chandas as Brahman is given. Each Pāda of Gayatrī is consisting of 8 syllables. Such octosyllabic pādas are three in Gāyatrī. The first of these pādas is represented by भूमिरन्तरिक्षं द्यौः, the second by ऋचो यजूषि सामानि and the third by प्राणोऽपानो व्यानः। (Vide Br.U., 5.14,1,2,3). In Br.U., 5.14.4, Gayathrī with three pādas is meditated upon as the life-principle (Prāṇa) of the three worlds and three Vidyās in the Turīya (fourth) state. Of that Gayatrī, Agni is the मुखम्—“तस्या अग्निरेव मुखम्।” (Br.U., 5.14.8). It is through this meditation that the aspirant realises his self as Śiva or the Prāṇaliṅga. This is called as Ajapāgāyatrī-Śivayoga by the Sanskrit commentator. Set with previous statements, this statement “योऽसाक्सौ, etc.,” would mean that “I (Jīva) am the same as that Puruṣa (Paraśiva-brahman) who is shining in the Ādityamaṇḍala.” See— “हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्। तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये। पूषन्नेकर्षे यम सूर्यं प्राजापत्य व्यूहं रश्मीन्। समूहं तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि। योऽसाक्सौ पुरुषः सोऽहमस्मि।” (Br. U.5.15.1) — “The face of Truth (real nature of Brahman) is covered by the golden vessel (by the attractive external garb of brilliant circle). O Pūṣan (Savitṛ-Sūrya) uncover that vessel so that I, who am devoted to that Satya (Truth) as my Dharma, can have a sight of that Principal Truth. O Pūṣan, O singular seer, O controller (Yama), O Sūrya (One who well absorbs the rasas—सुष्ठु ईरयते रसान्), O Hiraṇya-garbhā (Prajāpati), set aside the rays. Lessen your brightness, so that I can have a look at your most auspicious form. I am the same as that Puruṣa who is in the Sūryamaṇḍala (Solar Circle)”. As stated in the Kā.Ā., 3.55, Śiva is the Savitṛdevatā, the lord of the Savitṛ Maṇḍala — “सवितुर्मण्डलस्वमी सावित्रीदेवतास्यहम्।” That is the fourth pāda of Gāyatrī —

“अस्ति च प्रसंगो, गायत्र्यास्तुरीयः पादो हि सः” Śāṅkarabhāṣya on Br.Ā.5.15.1. The prayer is addressed to that.

That Puruṣa (Paraśivabrahman) is described in stanzas 22 and 23. Firstly he is सर्वतत्त्वोपरि गतम्—beyond all principles, i.e., the thirty-six principles from Śiva to Bhūmi. (भूम्यादिशिवान्तम् in the commentary should have been शिवादिभूम्यन्तम्). The details about the evolution of 36 Tattvas is given in the notes on S.S. 1.3. Śiva is both transcendent and immanent. When he is transcendent he is ‘sarvatattvopari sthita’. He is called “Viśvottīrṇa” in this state. (He is also “Viśvarūpa” in the form of 36 principles). The Yogin should unite his self with that Viśvottīrṇa Paraśiva. Then it is the state of Śivayogasamādhi. He is also “saccidānanda-bhāśura”, “svaprākāśa” and “anirdeśya”. He is further depicted as “Avāṅmānasagocara”, beyond the range of speech and mind. Thus the Śruti statement goes— “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह”. (Tai. U., 2.4.; Bra.U.,22). It should mean that he is beyond the reach of impure speech and impure mind. Pure speech can describe him and pure mind can reflect on him. Otherwise all efforts to reach him would be futile. It is true that he cannot be reached by ordinary Pratyakṣa and other means of knowledge. “Śuklapaṭanyāya” means non-difference between “śuklatva” (whiteness) and “paṭatva” (clothness). Similarly Śiva is inseparably associated with his Śakti called Umā. “Umā” is “Cicchakti”. This “Mahāliṅgatattva” (Śivatattva with Śaktitattva) with “Cicchakti” is called “Haṁsa” in the Yogaśāstra. This “Haṁsa” (in the form of the Mahāliṅga) resides in the lake in the form of the minds (mānasa) of the devotees. Those who have realised this “Haṁsa” are called “Paramahaṁsas” (those in Paramasamādhi). It is instructed here that this “Haṁsa” should be meditated upon as “So’ham” (I am he). Those persons who carry on their transactions in terms of “Aham, Aham”, are caught in the web of “saṁsāra”. But the Yogins escape from this web by reflecting on that “Haṁsa” as “So’ham” (I am He) with a notion of communion (“samarasabhāva”). Those who are caught in “saṁsāra” are bound by “Varṇādhvan” which is one of the six Adhvans, viz, Varṇādhvan, Padādhvan, Mantrādhvan, Bhuvanādhvan, Tattvādhvan and Kalādhvan. When

these Adhvans are impure, they subject the Jīva to saṁsāra. When these are pure, they become the means of Mukti.

The Paramātman transcends the six Adhvans. Hence he is called ‘śaḍadhvottīrṇa’. The Jīvātman is the ‘amśa’ of Śiva (Paramātman) which is caught in the net of the ‘Varṇādhvan’ starting from ‘akāra’ and ending with ‘hakāra’. The term ‘aham’ is ‘rūḍha’ in the senses of both the Paramātman and the Jīvātman. It is ‘rūḍha’ in the sense of the Paramātman in the ultimate sense, as stated in the Bhagavadgītā and the Upaniṣads. See- “अहमादिर्हि देवानाम्,” (Bhag. G., 10.2): “अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते” (Bhag. G., 10.8); “अहमस्मि प्रथमजा” (Tai.U., 3.10.6). It is ‘rūḍha’ in the sense of the Jīvātman in the worldly parlance, as said in the following statement of the Sūtasamhitā— “अहं शब्दस्य रूढत्वान्लोके जीवात्मवस्तुनि।” On the Authority of the statements of the Bhag.G.and the Tai., U., S.S. (20.39) states “अकारः शिव आख्यातो हकारः शक्तिरुच्यते।” Thus both the Paramātman and the Jīvātman are charged with the nature of “Aham” (asmadrūpa) which is constituted by Śakti in the form of Parā Vāk. This Vāk. is of the nature of ‘Anāhatanāda’ which is the cause of the six Adhvans. The continuous notion of identity of the Jīvātman with the Paramātman as shown above, is what is known as Śivayogasamādhi.

Vide notes on S.S., 10.26. It is pointed out there as to how the mind becomes trained to concentrate on the Iṣṭaliṅga and go internal through introspection by overcoming the thought-waves. Vide also notes on stanza 21 above. It is shown how the restraint over the thought-waves leads to concentration on the Self inside as identical with Śiva. The external thought-waves, viz., Pramāṇa, Viparyaya, Vikalpa, Nidrā and Smṛti, do not have the capacity to grasp the Paramātman. This divine experience is possible through the internal Vṛttis, viz., Dhyāna and Samādhi. The concentration of mind on the Ātman (as Paramātman) residing in the cave of the heart by withdrawing it from all the external objects, is the Dhyānavṛtti. The unwavering, firm stationing of the mind in that Ātman (as Paramātman), is called Samādhivṛtti. The suspension of Bāhyavṛttis is the first

stage of Śivayoga. When the mind is concentrated steadily on the Ātman as Śiva, it is the second stage. When the Jivātman (called the Aṅga) gets merged into the Paramātman (called Paraśivaliṅga), it is the Śivayogasamādhi.

व्याख्या— अथ— “प्राणरूप इह जीव उच्यते लिङ्गरूप इति शङ्करः स्मृतः। यस्तदैक्यमिति वेदितानयोः प्राणलिङ्गविदसौ शिवयोगी।” इति शङ्करसंहितावचनानुसारेण समाधिस्थस्य लक्षणमाह—

Then in accordance with the statement of Śa. Sam, viz., “Prāṇarūpa iha jīva, etc.,” which means that (in the word ‘Prāṇaliṅga’), “Prāṇa stands for Jīva, and Liṅga stands for Śiva; he who realises the identity between the two, is the Śivayogin, the knower of the Prāṇaliṅga”, the author tells about the characteristics of the Yogin who has resorted to Samādhi—

परब्रह्म महालिङ्गं प्राणो जीवः प्रकीर्तितः।

तदेकभावमननात् समाधिस्थः प्रकीर्तितः॥२४॥

The Mahāliṅga is itself the Parabrahman; the Prāṇa is the Jīva; through the cherishing of oneness between them, one is called ‘Samādhista’ (a person who is absorbed in a trance). (24)

व्याख्या— महालिङ्गमेव परब्रह्म परब्रह्माख्यपरशिवतत्त्वमिति प्रोक्तम्, “प्राणारूढो भवेज्जीव” इत्यागमोक्तेः प्राणः प्राण एव जीव इति प्रोक्तः। तदेकभावमननात् लिङ्गप्राणमधिकृत्य विद्यमानयोर्लिङ्गाङ्गिनोः शिवजीवयोः समानसमरसैक्यचिन्तावान् समाधिस्थः शिवयोगासमाधिनिष्ठ इति प्रकीर्तित इत्यर्थः॥२४॥

The Mahāliṅga is itself the Parabrahman, i.e., the Principle of Śiva which is otherwise called Parabrahman. As per the Āgama Statement, viz., “Prāṇārūḍho bhvejīvaḥ”,

which means that “Jīva is the one who is endowed with Prāṇa”, Prāṇa itself is Jīva. That ‘Tadekabhāvamānānāt’ (through the cherishing of oneness between them) means that he who cherishes the communion of the nature of equable flow into each other (samarasaikya), between Śiva and Jīva, who are otherwise known as Liṅga and Aṅga, is called Samādhista, one who is deeply immersed in the trance of Śivayoga (Unity of Ātman with Śiva). (24)

Notes : “प्राणरूप इह जीव उच्यते, इत्यादि।” (Śa.Sam.). Paramātman (Paraśivabrahman) is the Mahāliṅga. He is the “So’ham” in the ‘samaṣṭi’ (all-inclusive) state. Jīva is the prāṇa (life-principle) which is represented by “Aham” in the ‘vyaṣṭi’ (individual) state. He who realises his “Aham” as “So’ham”, is the Prāṇaliṅgin. ‘Manana’ is the continuous cherishing of one’s self as “So’ham”. In this state the individual notion of “Aham” does not arise at all, as it is totally subsided by the notion of “So’ham”. This is the state of ‘Śivayogasamādhi’. He who has attained that state is the ‘Śivayogasamādhista’, one who is in Śivayogasamādhi.

व्याख्या— अथ “गुदमवष्टभ्याधाराद्वायुमुत्थाप्य स्वाधिष्ठानं त्रिःप्रदक्षिणीकृत्य मणिपूरकं गत्वा अनाहतमतिक्रम्य विशुद्धौ प्राणलिङ्गं निरुध्य आज्ञामनुयाद् ब्रह्मरन्ध्रं ध्यायन् त्रिमात्रोऽहमिति सर्वदा ध्यायेत्” इति हंसोपनिषद्वचनानुसारेण सकलसमाधिं प्रकाशयित्—

Then, as per the statement of Haṁsa U., viz., “Gudamavaṣṭabhya, etc.,” which means that “the Prāṇaliṅgin should incessantly go into trance with the notion that ‘I am of the nature of ‘trimātra’ (three mātrās—a,u,m—Prāṇava)’, concentrating on the ‘Brahmarandhra’ (aperture in the crown of head) after proceeding to Ājñācakra from the Viśuddhacakra wherein the Prāṇaliṅga is held in check, crossing the Anāhatacakra from the Maṇipūrakacakra after passing the Svādhiṣṭhāna cakra around which the vital breath is made to circumambulate thrice, by drawing it up from its downward state at the Ādhāracakra through the

process of holding the lowermost aperture (anus) firmly closed”, the ‘Sakalāsamādhi’ is revealed—

अन्तः षट्चक्ररूढानि पङ्कजानि विभावयेत्।
 ब्रह्मादिस्थानभूतानि भूमध्यान्तानि मूलतः ॥२५॥
 भूमध्यादूर्ध्वभागे तु सहस्रदलमम्बुजम्।
 भावयेत्तत्र विमलं चन्द्रबिम्बं तदन्तरे ॥२६॥
 सूक्ष्मरन्ध्रं विजानीयात् तत्कैलासपदं विदुः।
 तत्रस्थं भावयेच्छम्भुं सर्वकारणकारणम् ॥२७॥

The Prāṇalingin should conceive the lotuses stationed in the six nerve-centres inside the body called wheels (cakras), starting from the nerve-centre at the anus and ending with that in the middle of the eye-brows. Those centres are the residing points of Brahman, etc. Just above the place in between the eye-brows, a thousand-petalled lotus is to be contemplated. In it, a clear orb of the moon should be conceived. At the centre of that moon, a subtle hole is to be visualised and that is known as the abode of Kailāsa. The Śambhu (Śiva), the cause of all causes, should be contemplated there intently. (25-27)

(व्या०) अन्तः जीवेश्वराश्रयीभूतसूक्ष्मशरीरमध्ये, षट्चक्ररूढानि षट्चक्रो-
 त्पन्नानि पङ्कजानि षट्कमलानि मूलतः आधारमारभ्य भूमध्यान्तानि
 आज्ञाचक्रान्तानि ब्रह्मादिस्थानभूतानि भावयेद् गुरूपदिष्टप्रकारेण
 चिन्तयेत्। भूमध्यादूर्ध्वभागे तु ब्रह्मरन्ध्रं इत्यर्थः, सहस्रदलमम्बुजं
 सहस्रशक्तिदलालङ्कृतकमलं भावयेत्। तत्र तत्कमलमध्ये विमलं
 निर्मलं चन्द्रबिम्बं सौममण्डलं भावयेत्। एतदन्तरे तच्चन्द्रमण्डल-
 मध्ये सूक्ष्मरन्ध्रं वालाग्रसमानातिसूक्ष्मरन्ध्रं विजानीयात् उपदेशा-
 ज्जानीयात्। तत् सूक्ष्मरन्ध्रं कैलासपदं कैलासस्थानं सद विदुः

शास्त्रज्ञा जानीयुः। तत्रस्थं शम्भुं शिवं सर्वकारणकारणं ब्रह्मादि-
 कारणेशानामपि कारणीभूतं सन्तं भावयेत् स्वात्माभेदेन ध्यायेदि-
 त्यर्थः ॥२५-२७॥

‘Inside the body’ (antaḥ) means ‘in the subtle body which is the abode of Jīva and Īśvara’. Therein starting from the lowest place which is the Ādhāracakra (in the anus) and ending with the place between the eye-brows, i.e., Ājñācakra, six lotuses are to be imagined as emerging from the six nerve-centres called wheels. They are to be contemplated on the guidance of the Guru. Just above the place between the eye-brows, i.e., in the ‘Brahmarandhra’, a thousand-petalled lotus, i.e., the lotus which is endowed with thousand petals in the form of Śaktis, should be conceived. Therein, i.e., in the middle of that lotus, a clear orb of the moon (Soma) should be contemplated. Then in the middle of that orb of the moon, a subtle hole, a hole as subtle as the tip of a hair, should be realised, i.e., known through the advice of the Guru. That subtle hole is known to the learned as the abode of Kailāsa. Therein the Śambhu (Śiva), who is the cause of all causes in the sense that he is the cause of all the causes in the form of lords, Brahman, etc., should be contemplated as not different from the Self. (25-27)

Notes: “गुदमवष्टभ्याधाराद्वायुमुत्थाप्य, इत्यदि।” (Haṁsa U.,1). The yogin conceives of six centres commencing from Mūlādhāra and ending with the place between the eye-brows. Those centres called Cakras (wheels, plexuses) are Ādhāracakra (pelvic plexus) Svādhīṣṭhānacakra (hypo-gastric plexus), Maṇipūra (epi-gastric plexus), Anāhatacakra (cardiac plexus), Viśuddhacakra (carotid plexus) and Ājñācakra (medulary plexus). They are respectively situated at ‘guda’ (anus), ‘guhya’ (genitals), ‘nābhi’ (navel), ‘hṛdaya’ (heart), ‘kaṇṭha’ (throat) and ‘bhrūmadhya’ (the place between the eye-brows). The cakras are said to be centres of Brahman, Viṣṇu, Rudra, Īśvara, Sadāśiva and Paraśiva

(Maheśavra) respectively. They are again said to have lotuses consisting of four, six, ten, twelve, sixteen and two petals respectively. Just above the place between the eye-brows, there is the Sahasrārācakra (cerebral plexus) in the head with thousand-petalled lotus. In the middle of that thousand-petalled lotus, the Yogins conceive a clear moon. In the centre of that moon, there is a subtle hole (Brahmarandhra). It is the seat of Kailāsa, the abode of Śambhu.

The first six cakras are contemplated by the Yogins in the subtle-body (sūkṣmaśarīra). They reveal their forms to the inner vision of the Yogin. When the Yogin ascends to the sixth cakra called Ājñā, he only reaches the nearest point to achieve 'Śivasāmarasya'. He has to ascend further to the Kailāsasthāna to merge into the bliss of Śiva. The process of ascending starts with the Yogin's turning inwards through 'dṛṣṭiyoga' in the Iṣṭaliṅga. The Yogin has to press the Mūlādhāra with his hinder feet joined together and make the vital energy to proceed upwards through Prāṇāyāma (recaka, pūraka and kumbhaka). Passing through the nerve-centres in the ascending order, he should reach the Ājñācakra. Then he should ascend to the subtle hole (Brahmarandra) and get merged into the bliss of Śambhu there.

In the symbolic language of Yoga, the vital energy is called Kuṇḍalinī. It is coiled up at the lower end of the Śuśumnā canal. This coiled up energy should be roused and made active by the practice of Yoga. When it is so roused and made active, that energy travels up the Śuśumnā canal. As it proceeds upwards, acting upon one centre after another, a tremendous reaction is said to set in. When that energy reaches the final centre, the Yogin achieves Samādhi contemplating the Śambhu as not different from his Self. This is the "Śivayoga-samādhi". Vide notes under st. 7 above also.

व्याख्या— अथाधारस्वाधिष्ठानगतपृथ्वीजलसङ्घट्टनेन मणिपूरकाख्यनाभिकन्दमुत्पत्य तदुद्भूतानाहताख्यहृदयद्वादशदलकमले तपिन्यादिद्वादशकलायुक्तसूर्यमण्डलं भाति। तदुपरि षोडशदलयुक्तविशुद्धिकमले अमृतादिषोडशकलायुक्तचन्द्रमण्डलं प्रकाशते। तदुपरि सहस्रदलालङ्कृत-

ब्रह्मचक्रे तदष्टात्रिंशकलोपेतकुण्डलीमण्डलोपरि लिङ्गाङ्गसामरस्यलक्षण-शिवयोगसमाधिसम्पन्नस्य प्राणलिङ्गिनः शिवानन्दव्यतिरेकेण मायिकसुखानुभवो नास्तीति सूत्रद्वयेनाह—

Then, the 'adhovāyu' (vital breath at the Ādhāra) jumps to the Maṇipūrakacakra at the navel-region through the friction between the Pṛthivīmaṇḍala and the Jalamaṇḍala residing in the Ādhāracakra and the Svādhiṣṭhānacakra respectively. In the twelve-petalled lotus born from it in the Anāhatacakra situated in the region of the heart, the Sūryamaṇḍala endowed with twelve 'Kalās' such as 'Tapinī', shines. Above that shines the Candramaṇḍala endowed with sixteen 'Kalās' such as Amṛtā in the lotus (sixteen-petalled lotus) in the Viśuddhicakra in the throat region. Still above that shines the Vahnimaṇḍala consisting in the ten 'Kalās' such as 'Jvalinī' in the two-petalled lotus of the Ājñācakra. Still further above that, in the Brahmācakra adorned with thousand-petalled totus, there is the Kuṇḍalī-maṇḍala endowed with thirty-eight 'Kalās'. It is on this maṇḍala that the Prāṇaliṅgin who is in the state of Śivayoga-samādhi (trance consisting in the merging of the Self with Śiva) characterised by the equable mingling of the Liṅga (Śiva) and the Aṅga (Jīva), experiences the bliss of Śiva alone and apart from that there is no experience of the joy born of Māyā (i.e., worldly pleasure) in his case. This is stated in two stanzas here—

बहिर्वासनया विश्वं विकल्पार्थं प्रकाशते।

अन्तर्वासितचित्तानामात्मानन्दः प्रकाशते।।२८।।

Due to the impression of the external objects, the universe appears as full of variety. In the case of those whose minds are inwardly inclined, the bliss of the Self alone comes to experience. (28)

व्याख्या— इदमिति बहिर्मुखेन संस्कारेण सर्वं जगत् सङ्कल्प-
विकल्पार्थं प्रकाशते। अहमित्यन्तर्मुखे परिमलितचित्तानाम् आत्मानन्दः
शिवानन्दः एव प्रकाशत इत्यर्थः ॥२८॥

Due to the impression of the outward objects as ‘this’, the entire world appears as consisting of determination and doubt. But in the case of those whose minds are turned inwards as ‘I’, the bliss of the Self as not different from Śiva, i.e., the bliss of Śiva (spiritual bliss) alone comes to experience. (28)

Notes: The Sanskrit commentator, in his preamble to the stanza, gives the process of ‘cakrabhedana’ leading to the experience of Śivānanda (spiritual bliss) by the Prāṇaliṅgin. When the mind is attached to the external objects, which is the case of ordinary persons, it is only the world of variety that comes to experience. But in the case of Śivayogins, the mind is turned inwards. Hence, they forget the external world and experience the bliss of Self. The natural tendency of the senses is to proceed outwards because the creator has opened them outwards: “पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन्। कश्चिद्धीरः प्रत्यात्मनमैक्षदावृत्तचक्षुरमृतत्वमिच्छन्।” (Kaṭha U., 2.1.1) — “The Self-born (creator) has made the openings of the senses outwards and hence they perceive outwards but not the inner Self; some wise person, aspiring for immortality, perceives his Self with his eyes turned inwards”. It is only such a wise man (the Śivayogin) that gets the experience of ‘Ātmānanda’ through Śivayoga.

There is a reference to Bahirvāsanā and Antarvāsanā. Vāsanā is the deep impression created by the experience of objects of senses such as rūpa, rasa, gandha, etc., which in turn is the knowledge arising from the contact of the senses with their objects. The deep impression of the experience of the external objects is called Bahirvāsanā. Due to this Vāsanā, the external world appears pleasant, unpleasant or neutral in accordance with the situation being beneficial, non-beneficial or neither. The mind becomes distracted due to the rising of the different waves of experience in it. This is what is meant by “बहिर्वासना

विश्वं विकल्पार्थं प्रकाशते।” Antarvāsanā consists in the deep impression of the “Śivo-’ham-bhāva” the experience of the Self as Śiva, which is the true state. This is possible through Śivayoga, which is the true state. This is to be attained by the Prāṇaliṅgin. Among the eight Aṅgas of Yoga, the first six, viz., Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra and Dhāraṇa are the means to achieve the states of Dhyāna and Samādhi. Yama consists in the worship of the Liṅga (Iṣṭaliṅga) by discarding all the baser tendencies of untruth, violence, avarice, greed, etc. Niyama is the worship of the Iṣṭaliṅga as the replica of the internal Liṅgas, Prāṇaliṅga and Bhāvaliṅga, through the practice of ‘dṛṣṭiyoga’, after becoming decked with Vibhūti, Rudrākṣa and practising the Mānasajapa of the Mantra inculcated by the Guru. Āsana is the sitting posture such as Siddhāsana, Padmāsana, Svastikāsana, etc., congenial to one’s ability. It should be convenient for the practice of Yoga. Prāṇāyāma is the systematic control of breath through Pūraka, Recaka, Kumbhaka; the breath which moves in the Iḍā and Piṅgalā, should be made steady through them in the heart wherein Prāṇavanāda should be made to emerge in tune with the feeling of the internal Liṅga. Pratyāhāra consists in the turning of the senses inwards and making them prone to the internal worship of the Prāṇaliṅga. Dhāraṇa consists in the conception of the internal Liṅga in the heart as stationed in different limbs of the body in different forms. Then comes Dhyāna which consists in the contemplation and worship of the Liṅga in the Ādhāra, Svādhiṣṭhāṇa, Maṇipūraka, Anāhata, Ājñā and the Brahmarandhra by achieving ‘anusandhāna’ through them. Samādhi is the final stage in which the Jivātman merges into the Prāṇaliṅga. This is the ‘Liṅgāṅgasāmarasya’ in the process of achievement. This becomes more and more incessant and more and more steady though the stages of Śaraṇasthala and Aikyasthala.

व्याख्या— ननु बहिर्वासना कथं गच्छतीति तत्राह—

If it is asked as to how the deep impression of the external objects subsides, the answer is given here—

आत्मारणिसमुत्थेन प्रमोदमथनात्सुधीः।

ज्ञानाग्निना दहेत्सर्वं पाशजालं जगन्मयम्॥२९॥

The wise person (Prāṇalingin) should burn the entire net-work of bondage consisting in the world through the fire of knowledge, which is born from the sacrificial fuel in the form of Ātman (as not different from Paramātman) through the friction of bliss. (29)

व्याख्या— सुधीः प्राणलिङ्गी प्रमोदमथनात् शिवसुखस्य विचाराद् आत्मारणिसमुत्थेन ज्ञानाग्निना शिवाभेदज्ञानाग्निना सर्वं जगन्मयं मलमाया-दिपाशसमूहं दहेद् भस्मीकुर्यादित्यर्थः॥२९॥

‘The wise person’ means ‘the Prāṇalingin’. He should burn, i.e., should reduce into ashes, the entire host of bonds such as Mala, Māyā, etc., which is in the form of the world (mundane existence) through the fire of knowledge which is born from the sacrificial fuel in the form of the Self by the friction of the bliss of Śiva applied on it. Here ‘Jñānāgni’ means ‘Śivābheda-jñānāgni’, i.e., the fire of knowledge of Ātman as not different from Śiva.(29)

Notes: Upaniṣads describe this ‘nirmathana’ (churning or friction) in different ways. For instance, Śve.U.says “स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम्। ध्याननिर्मथनाभ्यासादेवं पश्येन्निरगूढवत्॥ तिलेषु तैलं दधिनीव सर्पिरापः स्रोतःस्वर्णीषु चाम्निः। एवमात्मात्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति॥” (1.14-15)— “Making one’s body the lower stick (araṇi) and ‘Prajñava’ the upper stick, one should have the vision of the Lord as one’s hidden Self through the practice of the rubbing in the form of meditation. Like the oil in the sesamum seed, the ghee in the curds, the water in the streams and the fire in the sacrificial sticks, so does a seer grasp the Paramātman within his Self and visualises him through the penance in the form of truthfulness.” Here one’s body is the place wherein one’s Self is manifested. It should be made the lower stick (adharāraṇi). ‘Prajñava’ should be made the upper stick (Uttarāraṇi). The

meditation is in the form of the Brahman as one’s Self. Through the practice of this rubbing of the Prajñava against the receptacle of Ātman (the body), this meditation becomes perfect. This is the meditation in which the self-evident ‘Deva’ (the shining one —‘Div’-to shine) is realised as one’s Self. This is like the discovery of the hidden wealth of the parents which was earlier unknown due to ignorance and which was later known through knowledge. That the Ātman should be realised as separate from the ‘aggregate’ (of body, senses, mind, etc.,) is taught through certain analogies. The oil is hidden in the sesamum seed. It becomes manifest when it is squeezed by a machine. The ghee is obtained from its earlier form of butter got through the churning of curds. The butter represents the Saṅga Brahman. This butter relinquishes its form and assumes the form of the fragrant ghee due to the application of heat. This represents the Nirguṇa Brahman. Thus the analogy of the ghee in curds stands for the manifestation of Nirguṇa Brahman. This is nicely stated in the Bra.Bi.U., घृतमिव पयसि निगूढं भूते भूते वसति विज्ञानम्। सततं मन्थयितव्यं मनसा मन्थानभूतेन॥२०॥— “The Vijñāna (distinct awareness) resides hidden in all beings like ghee in milk. It should be continuously churned out through the mind which happens to be the churning instrument”. The distinct knowledge here is — “निष्कलं निर्मलं शान्तं तद्ब्रह्माहमिति स्मृतम्॥” (Bra.Bi.U.,21)— “That is known as the realisation that the partless, spotless and peaceful Brahman is my Self.” The ‘Ātmatattva’ is the lamp. Through that one should realise the ‘Brahmatattva’ through Yoga. That is the one which is without birth, which is eternal and which is pure with all the principles. Having known that Deva (as one’s Self), one becomes freed from all bondage: “यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत्। अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञत्वा देवं मुच्यते सर्वपाशैः॥” (Śve. U., 3.15). Kai.U. speaks of this ‘Mathana’ in a different way: आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम्। ज्ञाननिर्मथनाभ्यासात्पापं दहति पण्डितः॥ (१.११)— “The wise one burns all sin by the rubbing through knowledge between the Self as the lower stick and ‘Prajñava’ as the upper stick”. The burning of all bondage and sins results in self-realisation (Ātmasākṣātkāra). This is the ‘tātparya’ (purport) of the above stanza.

व्याख्या— अथ शिवध्यानमहत्त्वं सूत्रद्वयेन कथयन् शिवयोग-
समाधिस्थलं समापयति—

Then the author concludes the Śivayogasamādhisthala by speaking about the greatness of Śivadhyāna (meditation on Śiva) in two stanzas—

संसारविषवृक्षस्य पञ्चक्लेशपलाशिनः ।

छेदने कर्ममूलस्य परशुः शिवभावना ॥३०॥

अज्ञानराक्षसोन्मेषकारिणः संहतात्मनः ।

शिवध्यानं तु संसारतमसश्चण्डभास्करः ॥३१॥

The thought of Śiva is the axe to cut the poison tree in the form of transmigration, which has the five afflictions as its leaves and which has 'Karma' as its root. The meditation on Śiva is the brilliant sun for the darkness in the form of transmigration which makes the demon in the form of ignorance to open his eyes and which covers up the Self. (30-31)

व्याख्या— धर्माधर्मलक्षणकर्ममूलस्य अविद्यादिपञ्चक्लेशलक्षणपर्ण-
वतो जननमरण-लक्षणसंसार-विषवृक्षस्य छेदने शिवध्यानमेव परशुरित्यर्थः ।
अज्ञानलक्षणराक्षसनयनोन्मीलनकारिणो निबिडतरसंसारान्धकारस्य शिवध्यानं
चण्डभास्करः प्रचण्डमार्तण्ड इत्यर्थः ॥३०-३१॥

इति शिवयोगसमाधिस्थलम् ।

The meditation on Śiva is the axe for cutting off the tree of transmigration which is characterised by the cycle of birth and death. That tree has the 'Karman' which is of the nature of merit and demerit as its root and has the five afflictions such as Avidyā, etc., as its leaves. The meditation on Śiva is the brilliant sun, i.e., the terrible sun, for the thick darkness in the form of transmigration, which

makes the demon in the form of ignorance to open his eyes and which guards the Self. (30-31)

Śivayogasamādhisthala ends.

Notes: पञ्चक्लेशाः — Avidyā, Asmitā, Rāga, Dveṣa and Abhiniveśa. क्लिश्नाति इति क्लेशः—Affliction is called Kleśa because it torments the Self. **Avidyā** which is the first among the Kleśas, is said to be fourfold — “अविद्या चतुष्पदा” according to the Yo.Sū. Bhāṣya: अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ (Yo.Sū. 2.5)— Avidyā consists in (i) the notion of eternality (nityatva) in what is not eternal (anitya), (ii) the notion of purity (śucitva) in what is not pure (aśuci), (iii) the notion of happiness (sukhatva) in what is not joyful (duḥkha) and the notion of Self (Ātmatva) in what is not the self (anātman)”. That principle which is not sublated in all the times (trikālābādhitam tattvam) is nitya. Paramatattva in the form of Śiva is such a Nityatattva. All the objects of the world undergo six types of modification (ṣaḍ-bhāva-vikāras) as Asti, Jāyate, Vardhate, Vipariṇamate, Apakṣīyate and Vinaśyati. Ignorant persons consider such things as Nitya and consequently experience sorrow. Aśuci results from 'sthāna' (mother's womb), 'bija, (semen and blood), 'upaṣṭambha' (the seven dhātus-the sources), 'syandana', excreta, urine, sweat, phlegm, etc.), (Yo.Sū.Bhāṣya, 2.5). The entire body with these is itself impure. But the ignorant persons wash, apply fragrant anguents and feel that their bodies are pure. All objects of senses appear to give happiness to ignorant persons. They are ultimately sorrowful. All the principles starting from the gross body, etc., are not Ātman. They are mistaken by the ignorant as the Ātman and they look upon them in terms of 'me and mine'. It is this Avidyā which is the root cause of the other four Kleśas: अविद्याक्षेत्रमुत्तरेषाम् ॥ (Yo.Sū.Bhāṣya, 2.5). **Asmitā** is the second Kleśa. It consists in the 'ahaṅkāra' resulting from the notion of identity between the Ātman (dṛk) and Buddhi (darśana): दृक्दर्शनशक्त्योरेकात्मतैवास्मिता ॥ (Yo.Sū., 2.6). The feelings of 'ahaṁ sukḥī', 'ahaṁ duḥkhī', 'ahaṁ kartā', 'ahaṁ bhoktā', are the results of that 'ahaṅkāra'. **Rāga** is the third Kleśa. It is a remnant of the experience of joy in the form of thirst for pleasure

lingering in the mind: सुखानुशयी रागः। (Yo.Sū.2.7). It is because of the Rāga that the memory of the past experience of joy and the means of that arises. This memory leads to the desire to get that experience through those objects again and again. This ultimately leads to sorrow. **Dveṣa** is the fourth Kleśa. It consists in the hatred towards the causes of sorrow: दुःखानुशयी द्वेषः। (Yo. Sū. 2.8). Dveṣa arises when Rāga is snubbed by some impediments. It also leads to sorrow. **Abhiniveśa** is the fifth Kleśa. It is defined as: स्वरसवाही विदुषोऽपि तथा रुद्धोऽभिनिवेशः। (Yo.Sū., 2.9). ‘Svarasa’ stands for the impression of sorrow created by the death in many lives. The fear of death that is lingering even in the case of the learned, is what is known as Abhiniveśa (clinging to life). These pañca Kleśas are called as the sprouts of the poisonous tree in the form of Saṁsāra. “Śivo’ haṁbhāvanā” is the axe to cut asunder that poisonous tree. See also notes on S.S., 10.26 and 12.21.

अथ लिङ्गनिजस्थलम्—(३५)

व्याख्या— अथैवंविधशिवयोगसम्पन्नस्य प्रत्यक्षीभूतलिङ्गनिजस्थलं निरूपयति—

Liṅganijasthala—(35)

Then the Liṅganijasthala which is the state of direct experience of the Liṅga, is told for one (the Prāṇaliṅgin) who has the experience of such a Śivayoga—

स्वान्तस्थशिवलिङ्गस्य प्रत्यक्षानुभवस्थितिः।

यस्यैव परलिङ्गस्य निजमित्युच्यते बुधैः॥३२॥

The state of one’s personal realisation of the internal Śivaliṅga as the Universal Self, is what is considered by the wise as the true form of the Supreme Śivaliṅga. (32)

व्याख्या— स्वात्मनि तादात्म्येन स्थितस्य शिवलिङ्गस्य यया प्रत्यक्षानुभवस्थितिर्देशकालाकारकृतसङ्कोचाभावेन सामान्यतोऽहमिति प्रत्यक्षानु-

भवस्थितिरस्ति सैव परलिङ्गस्य महालिङ्गस्य निजमिति निजस्वरूपमिति बुधैरात्मतत्त्वज्ञानिभिरुच्यते कथ्यत इत्यर्थः॥३२॥

That state in which the Śivaliṅga residing in one’s Self in a relation of identity is directly realised as one’s own Self in such way as the ‘I’ in general without being restricted by the notions of place, time and form, is regarded by the wise, i.e., those who are endowed with the spiritual awareness, as the true form of the Supreme Liṅga. (32)

Notes: The word स्वान्तस्थ should be understood as that which resides in one’s Self in a state of essential identity. The internal Śivaliṅga (i.e., the Prāṇaliṅga) should be directly realised as one’s Self in a state of essential identity. Śivaliṅga is the ‘I-ness’ in its highest state without the delimiting consciousness of its relation to the narrow adjuncts like a particular place, time and form. This is the true state of the Supreme Śivaliṅga. This state of realisation is called ‘Ādhyātmikapratyakṣa’, as distinguished from the other two Pratyakṣas called Laukika and Yogaja. Laukikapratyakṣa has two forms as external and internal. The knowledge of the external objects (rūpa, rasa, gandha, etc.,) through sense contact is called the Laukikapratyakṣa of the external type. The knowledge of joys, sorrows, desires, etc., is the Laukikapratyakṣa of the internal type. Yogajapratyakṣa is the realisation of the inner bliss through the Yogic practice consisting in the piercing and taking the vital energy through the six cakras. Beyond this is the Ādhyātmikapratyakṣa as described in the Śivayogasamādhisthala. (Vide notes on 12.25-27 and 28). Thus Liṅganijasthala consists in the state of realisation of the inner Śivaliṅga which is in its essential identity with one’s own Self as the Supreme Śivaliṅga.

व्याख्या— अथ तत्स्वरूपं सूत्रद्वयेन प्रकटयति—

Then the author reveals the nature of that state in two stanzas—

ब्रह्मविष्णवादयो देवाः सर्वे वेदादयस्तथा।

लीयन्ते यत्र गम्यन्ते तल्लिङ्गं ब्रह्म शाश्वतम्॥३३॥

That in which all the gods commencing from Brahman and Viṣṇu and all the Vedas, etc., get absorbed (līyante) and from which they manifest themselves again (gamyante) is the Liṅga., which is none other than the eternal Brahman. (33)

व्याख्या— ब्रह्मविष्णुप्रभृतिदेवा वेदागमपुराणादिशब्दसमूहाश्च यत्र लयं गच्छन्ति पुनः प्रकाशयन्ति, तद् लिङ्गं लिङ्गशब्दाभिधेयं केवलं ब्रह्म ब्रह्मैवेत्यर्थः ॥३३॥

That in which all the gods commencing from Brahman and Viṣṇu and the groups of Verbal testimony such as Vedas, Āgamas, Purāṇas, etc., get merged and from which they once again manifest themselves, is the Liṅga (līyate gamyate iti Liṅgam) which is the eternal Brahman itself. (33)

Notes: This has been beautifully described in the Candra J.Ā.: पूर्वमेकार्णवे घोरे नष्टे स्थावरजङ्गमे। मध्ये समुत्थितं लिङ्गमैश्वरं तैजसं परम्॥ ज्वालामालावृतं दिव्यमप्रमेयमनामयम्। कल्पान्ते तत्र लीयन्ते वर्तन्ते सर्वदेवताः॥ हृदये चैव गायत्री सर्वदेवोत्तमोत्तमा। लीयन्ते मूर्ध्नि वै वेदाः षडङ्गपदक्रमाः॥ जठरे लीयते सर्वं जगत् स्थावरजङ्गमम्। पुनरुत्पद्यते यस्मात्तद्ब्रह्म लिङ्गसंज्ञकम्॥ (3.5-8)— “When the immovable and the movable were lost in one terrible ocean, there stood up the Śivaliṅga which was of the nature the Supreme Lustre. In that Liṅga, which is surrounded by the neclace of flames, which is the divine, which is immeasurable and which is free from all impurities, all the gods get merged and reside in it at the end of each creation. In the heart resides Gāyatrī the best among the best gods. All the Vedas along with their six Aṅgas, the Padapāṭha and the Kramapāṭha get absorbed into its head. The entire world consisting of the immovable and the movable merges into its belly. That from which all that is again produced is the Brahman which is designated as the Liṅga.” Śūkṣ. Ā. gives the details thus: देवदानवगन्धर्वा वेदाः साङ्गाः सनातनाः। उत्पद्यन्तेऽत्र कल्पादौ कल्पान्ते च लयं गताः॥ दक्षिणाङ्गात्ततो ब्रह्मा विष्णुर्वामाङ्गतस्तथा। समस्तवेदजननी गायत्री हृदयादभूत्॥ वेदाः शिरः-समुद्भूताः साङ्गोपाङ्गाः सहस्रशः। उत्पद्यते लीयते च लिङ्गेऽस्मिन् सचराचरम्॥ (6.13-15)

— “The gods, demons and gandharvas and the ancient Vedas along with their aids (aṅgas) are produced here at the beginning of every Kalpa and get merged into it at the end of the Kalpa. Brahman arose from its right side; Viṣṇu emerged from its left part; Gāyatrī, the mother of all the Vedas, arose from its heart; the Vedas in thousands with their aids and sub-aids were born from its head. It is from this Liṅga that the movables and the immovables are born and in it they are absorbed”. All this is inspired by the Śruti. Bṛ U. says: अस्य महतो भूतस्य निःश्रसितमेतद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि निःश्रसितानि। (2.4.10; 4.5.11)— “This R̥gveda, Yajurveda, Sāmaveda, Atharvāṅgirasa (Atharvaveda), Itihāsa, purāṇa, Vidyās, Upaniṣads, Ślokas, Sūtras, Anuvyākhyāna, Vyākhyāna, are the breath of that Great Being (Brahman)”. Śve.U. also says: यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै। तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये॥ (6.18)— “I who am desirous of liberation, would surrender myself to that God who first created Brahman, who imparted the Vedas to him (Brahman) and who shines in one’s intellect”. That God is Paraśiva Brahman. He is the Liṅga, who is the cause of ‘laya’ (लिं) and ‘gamana’ (ग) of everything.

व्याख्या— ननु लिङ्गशब्दाभिधेयं विश्वोत्पत्तिलयस्थानं ब्रह्मैव चेत्, तच्छिवस्वरूपं वा तद्व्यतिरिक्तं वेत्यत्राह—

It may be asked: If Brahman which is designated by the term ‘Liṅga’, is the source of this world, is it of the nature of Śiva or different from him? The answer is given here—

चिदानन्दमयः साक्षच्छिव एव निरञ्जनः।

लिङ्गमित्युच्यते नान्यद् यतः स्याद्विश्वसंभवः॥३४॥

The Liṅga alone which is of the nature of intelligence and bliss and which is free from all blemishes, is actually Śiva, but not anything else, because it is from that the world is born. (34)

व्याख्या— यतो ब्रह्मस्वरूपलिङ्गाद् विश्वसंभवो विश्वोत्पत्तिः स्यात्, तल्लिङ्गं ब्रह्मस्वरूपलिङ्गं निजानन्दमयः सच्चिदानन्दस्वरूपः निरञ्जनः दोषरहितः, साक्षात् प्रत्यक्षीभूतः शिव एवेत्युच्यते नान्यत्, अन्यद्वस्तु नोच्यत इत्यर्थः ॥३४॥

Since the emergence of the world. i.e., the birth of the world, is from the Liṅga of the nature of Brahman, that Liṅga, i.e., the Liṅga in the form Brahman, which is of the nature of intelligence and bliss, i.e., of the nature of existence, intelligence and bliss and which is unaffected in the sense that it is free from all blemishes, is actually said to be Śiva, but not anything else. It means that any other object is not told. (34)

Notes: Śiva who is ‘saccidānandasvarūpa’ and who is ‘nirañjana,’ is the Liṅga. Tai.U.tells this in these terms: आनन्दो ब्रह्मेति व्यजानात्। आनन्दाद्धरेव खल्विमानि भूतानि जायन्ते। आनन्देन जातानि जीवन्ति। आनन्दं प्रयन्त्यभिसंविशन्ति। (3.6)— “Bliss should be known as Brahman. It is from the Bliss that all these beings are born. By the Bliss those that are born live. They go and merge into the Bliss”. Saccidānandasvarūpa means ‘sadrūpa’ (in the form of existence, unlimited existence), ‘cidrūpa’ (in the form of intelligence, unlimited intelligence) and ‘ānandarūpa’ (in the form of bliss, unlimited bliss). This is inspired by the Candra J.Ā.: ऋतं सत्यं परं ब्रह्म सच्चिदानन्दलक्षणम्। अनन्यपरमं ब्रह्म तदतो ध्येयमास्तिकैः ॥ (3.21)— “That Liṅga is the ‘Rta’ (cosmic, moral and religious order), the Truth, the Supreme Brahman of the nature of existence, intelligence and bliss. It is the Brahman which is unsurpassed by anything. Hence it should be meditated upon by the orthodox people”. Thus the suffix ‘mayah’ in ‘cidānandamayah’ is in the sense of ‘svarūpa’, i.e., ‘of the nature of’ but not in the sense of ‘vikāra’ or ‘modification’. Śiva is also ‘nirañjana’. Añjana means something attached, sticking to it; it means a stigma, blemish (kalaṅka). Śiva is free from all blemishes. The Candra J.Ā. says: निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम्। प्रत्यस्तमितभेदं यत् सत्तामात्रमगोचरम्। वचसा-मात्मसंवेद्यं तन्महालिङ्गमुच्यते ॥ (3.20)— “That which is without parts,

which is without action, which is peaceful, which is free from all drawbacks, which is free from all the blemishes, which has all differences disappeared, which is pure existence, which is beyond senses and which being beyond words” could be known by one’s self, is said to be the Mahāliṅga”. That is nothing but Śiva, Paraśivabrahman.

व्याख्या— अथ निष्कर्षमाह—

Then the final conclusion is drawn—

बहुनात्र किमुक्तेन लिङ्गमित्युच्यते बुधैः।

शिवाभिदं परं ब्रह्म चिद्रूपं जगदास्पदम् ॥३५॥

What is the use of saying much? The Supreme Brahman which is designated as Śiva, which is of the nature of intelligence and which is the substratum of the world, is said to be the Liṅga. (35)

व्याख्या— अत्र अस्मिन् विषये बहुभाषणेन किम्? जगदाधार-भूतस्फुरणस्वभावपरब्रह्मैव शिवाभिधं परशिवाभिधानं लिङ्गं निजलिङ्गमिति बुधैः शास्त्रज्ञैरुच्यत इत्यर्थः ॥३५॥

Here, in this matter, what is the use of speaking much? The Supreme Brahman which is of the nature of manifestation as the substratum of the world and which is designated as Śiva, i.e., Paraśiva, is said to be the Liṅga, i.e., Nijaliṅga, by the persons learned in Śāstras. (35)

Notes: Not much need be told. The advocates of Āgamaśāstra propound that the Paraśivabrahman who is firstly of the nature of pure existence and who is secondly the substratum of the world, as the ‘Liṅga’. This is what is established in the Candra J.Ā.: आकाशं लिङ्गमित्याहुः पृथिवी तस्य पीठिका। आलयः सर्वभूतानां लयनाल्लिङ्गमुच्यते ॥ (3.51)— “The sky is said to be the Liṅga and the earth its platform. It is the resting place of all beings. It is called Liṅga because everything gets merged into it (layanāt

liṅgam; layana=merging). We are born in the Liṅga. We merge into the Liṅga. Yet due to the ignorance of the principle of Liṅga, we get into the clutches of transmigration (saṃsāra) and suffer. That principle of Liṅga is not external to us. It is within us. Yet we require somebody to tell us about it. This is discussed in the next two stanzas:

व्याख्या— मायिकवेदान्तमतसिद्धं लिङ्गं निजलिङ्गं न भवतीति सूत्रद्वयेन प्रतिपादयति—

It is propounded in the next two stanzas that the Liṅga which is grasped on the lines of Vedānta which propounds the theory of Māyā (illusion), is not the Nijaliṅga—

वेदान्तवाक्यजां विद्यां लिङ्गमाहुस्तथापरे ।

तदसज्ज्ञेयरूपत्वलिङ्गस्य ब्रह्मरूपिणः ।।३६।।

Others say that the knowledge born from Vedānta statements is the Liṅga. It is not correct, because the Liṅga which is of the form of Brahman is to be known.(36)

व्याख्या— वेदान्तवाक्यजां “प्रज्ञानं ब्रह्म, अहं ब्रह्मास्मि, तत्त्वमसि, अयमात्मा ब्रह्म” इत्यादिवेदान्तवाक्यप्रकाशितां विद्यां तथा तत्प्रकाशकं निजलिङ्गं सद् अपरे वेदान्तज्ञानिन आहुः, तत् तद्वेदान्तवाक्यप्रकाशित-ज्ञानलिङ्गं ब्रह्मरूपिणः परब्रह्मस्वरूपिणो लिङ्गस्य ज्ञेयरूपत्वाद् निजलिङ्ग-रूपचिदहंप्रकाशवेद्यत्वात्, असद् अप्रशस्तमित्यर्थः, प्रमाणानां प्रमातृभित्ति-लग्नत्वेनैव प्रमेयप्रकाशत्वनियमात्, अन्यथा बौद्धमतप्रवेशापत्तेः, ब्रह्म-लिङ्गस्य प्रमेयपदप्रविष्टत्वेन प्रमात्रन्तरसापेक्षत्वादिति ।।३६।।

‘Vedāntavākyaajā vidyā’ means the knowledge (vidyā) which is revealed through such Vedānta statements which mean—“the Supreme Knowledge is Brahman” (Prajñānam brahma), “I am Brahman” (Ahaṃ Brahmāsmi), “You are That” (Tattvam asi), “This Ātman is Brahman” (Ayamātmā

brahma), etc. Others, i.e., the Vedāntins, call that as the Nijaliṅga which is actually the revealer of that knowledge. Since the Liṅga which is in the form Parabrahman, is to be known, i.e., to be known through the light of intelligence in the form the Nijaliṅga as ‘I’, the above view is not tenable, i.e., not good. There is a rule that the means of valid knowledge (Pramāṇas) can have the capacity to reveal the things to be known provided they go closely with the knower (Pramātr). Otherwise there might arise a situation in which one will have to follow the Bauddha view. Since the Brahman in the form of Liṅga stands revealed in the fold of what is to be known, there might arise a contingency of *regres ad infinitum* in as much as there is the necessity of a knower to get an awareness of that and so on.

Notes: प्रज्ञानं ब्रह्म (Ai.U., 5.3); अहं ब्रह्मास्मि (Br.U., 1.4.10); तत्त्वमसि (Chānd. U., 6.8.7) अयमात्मा ब्रह्म (Br.U., 2.5.19). In the Vedānta-śāstra, knowledge itself is regarded as Brahman (i.e., the Liṅga). It is expressly stated in ‘Prajñānam brahma’, the other statements like ‘Ahaṃ Brahmāsmi’ etc., give the knowledge that our Self is Brahman (the Liṅga). This knowledge itself is not the Brahmalīṅga. It is only a means (sādhana) but not the end (sādhya). The end (sādhya) is the realisation of the Brahma-liṅga. It is not proper to speak of the ‘sādhana’ as the ‘sādhya’. In fact the knowledge of the Vedānta statements is the Pramāṇa called Śabdapramāṇa. Any Pramāṇa (knowledge) for that matter requires Pramātr (knower) to know what is to be known (Prameya or Jñeya). If that itself is the knowledge there should be another knower to know it. Like that everytime we have to think of the knower endlessly. This leads to the contingency of *regres ad infinitum* (anavasthā). We will have to go by the Buddhists who say that Buddhi (intellect or knowledge) is the Atman. Further if it is said that the Liṅga is revealed like an insentient object revealed to the eyes, it is not tenable, because the Mahāliṅga is not revealed like an insentient object to the eyes with the aid of external light. It reveals itself as it is ‘Svayam

Prakāśa' and does not stand in need of any external aid to be revealed. Bra. B.U. makes the point clear: द्वे विद्ये वेदितव्ये तु शब्दब्रह्म परं च यत् । शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ।। ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्त्वतः । पलालमिव धान्यर्थी त्यजेद्ग्रन्थमशेषतः ।। (१७-१८) — “Vidyā (knowledge) is of two types: Śabdabrahmavidyā (Śāstravidyā) and Parabrahmavidyā (Svarūpavidyā). When Śabdabrahmavidyā is grasped, the Svarūpavidyā comes with it. Just as a person aspiring for Dhānya (grain) takes the dhānya leaving the husk behind, so does an aspirant of liberation absorb the knowledge and leave behind the texts entirely”. The weights are meant for measurement and, hence, are the means of measuring the grain. They are not the grain themselves. Similarly Śabdabrahmalīṅga is meant for the realisation of Parabrahmalīṅga. That itself is not the Parabrahmalīṅga.

व्याख्या— अथ मतान्तरं निराकरोति—

Then another view is rejected—

अव्यक्तं लिङ्गमित्याहुर्जगतां मूलकारणम् ।

लिङ्गी महेश्वरश्चेति मतमेतदसङ्गतम् ।।३७।।

‘Avyakta’ (i.e., Prakṛti) which is the original cause of the worlds, is said to be the Liṅga and Maheśvara is said to be the ‘Liṅgin’. This view is not relevant. (37)

व्याख्या— जगतां मूलकारणमव्यक्तं मायातत्त्वं लिङ्गमित्याहुः, महेश्वरो लिङ्गी चेति लिङ्गवानित्यहुः । एतन्मतम् “मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्” इति श्वेताश्वतराणां मतम्, असङ्गतं प्राणलिङ्गिनामसम्मतम्, प्रकृतेर्जडत्वेन हेयकोटिप्रविष्टत्वादिति ।।३७।।

The original cause of the worlds is Avyakta or Māyātattva. That is called the Liṅga. Maheśvara is called the Liṅgin or Māyāvān. This view is expressed in the statement – “Māyāṁ tu, etc.,” which means “Māyā” is to be known as the Prakṛti and Maheśvara as the Māyin”.

This is the view of the Śvetāśvataras. This is not relevant, i.e., not acceptable to the Prāṇaliṅgins, because the Prakṛti being insentient, falls into the category of things that are fit to be rejected. (37)

Notes: Here we find the rejection of some Prakṛtikāraṇavāda. According to this view Prakṛti is the original cause of the world. As the original cause of the world the Prakṛti is the Liṅga. As the possessor of that Liṅga, Maheśvara is the Liṅgin. Prakṛti is the Liṅga because it is the “sign,” (“mark”) of world, i.e., it is the original source of the world. The same is called as the ‘Māyātattva’ in the Sanskrit commentary. Maheśvara is called the ‘Liṅgin’ in the sense that he is the ‘Liṅgavān’ or ‘Māyāvān’. The Sanskrit commentary relates this with the Śvetāśvataras statement— मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् । (Śve. U., 4.10). This statement is often interpreted in favour of the doctrine of ‘Śaktiviśiṣṭa Śiva’; Māyā is taken as the Śakti which vibrated when Śiva thought of creating the world and made him expand in the form of the world. ‘Māyin’ is taken in the sense of that Maheśvara who is inseparably related with Śakti. In the present context, the terms ‘Liṅga’ and ‘Liṅgin’ are taken as Māyātattva or Prakṛti and Māyin or Liṅgavān; Prakṛti is taken as the Liṅga and Maheśvara as the Liṅgin. This view is criticised on the ground that Prakṛti is ‘Jaḍa’ (insentient) and that it should be regarded as ‘heya’, something fit to be rejected. If this is taken as the rejection of the ‘Prakṛtikāraṇavāda’ of the Sāṅkhyas, it has to be explained as to how they could relate that Prakṛti with Maheśvara, as they do not accept Īśvara at all. If it is taken as the view of the Śvetāśvataras, the interpretation of the statement “Māyāṁ tu, etc.,” in favour of ‘Śaktiviśiṣṭa Śiva’ has to be discarded. It is unwarranted.

व्याख्या— अथ— “न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ।।” इति कठवल्लीश्रुत्यनुसारेण प्राणलिङ्गिनां सम्मतं निजलिङ्गस्वरूपं सूत्रद्वयेन प्रतिपादयति—

Then in accordance with the statement of Kaṭhopa-
niṣad (Kaṭhavallī), viz., “Na tatra sūryo bhāti, etc.”,
meaning that “the sun does not shine there, nor do the
moon and the stars; the lightnings do not flash, whence can
there be Agni? Everything (all luminaries) shine after him
who shines, the author speaks of the nature of the Nijaliṅga
which is acceptable to the Prāṇaliṅgins in two stanzas.

न सूर्यो भाति तत्रेन्दुर्न विद्युन्न च पावकः ।

न तारका महालिङ्गे द्योतमाने परात्मनि ॥३८॥

In that (brilliance) when the Mahāliṅga, the Para-
mātman, shines, the sun does not shine nor do the moon,
the lightning, the fire and stars shine. (38)

व्याख्या— परात्मनि परमात्मनि महालिङ्गे द्योतमाने सति, तत्र
तस्मिन् महाप्रकाशे न सूर्यः सूर्यो न भाति, नेन्दुः चन्द्रो न भाति, पावको न
भाति, विद्युच्च न भाति, नक्षत्राणि च न भान्ति ॥३८॥

In that great brilliance when the Paramātman, the
Supreme Soul, the Mahāliṅga, shines, the sun does not
shine, the moon does not shine, the fire does not shine, the
lightning does not shine and the stars do not shine. (38)

Notes: “न तत्र सूर्यो भाति, इत्यादि” — (Kaṭha U., 2.2.15; Muṇḍ.
U., 2.2.10; Śve. U., 6.14). Sūrya, Candra, Vidyut, Agni and
Tāraka are the luminaries which shed light and all our activities
go on in their light. The brilliance of the sun surpasses the
brightness of all the luminaries. Just as all luminaries lose their
brightness before the sun, so does even the sun lose his brilliance
before the great brilliance of the Mahāliṅga. All the luminaries
that brighten the world derive their light from the limitless
light of the Mahāliṅga. Such is the nature of the Nijaliṅga. It
does not need any other light to shine. It is ‘svayamprakāśa’ self-
luminous. Sūks Ā. brings this out : तस्यैव तेजसा देवि चन्द्रादिग्रहतारकाः ।
प्रकाशन्ते नियमिताः कालक्लृप्त्या दिवानिशम् ॥ (६.९)— “With his brilliance,

O Devi, the planets such as Candra and the stars shine subject
to the condition of time of day and night”.

व्याख्या— तर्हि तेषां भासनं कथमित्यत्राह—

If it is asked as to how they shine, the answer is given
here—

ज्योतिर्मयं परं लिङ्गं श्रुतिराह शिवात्मकम् ।

तस्य भासा सर्वमिदं प्रतिभाति न संशयः ॥३९॥

The Supreme Liṅga in the form of Śiva is of the nature
of lustre. The Śruti says that all these (all these luminaries)
shine with the light of that Great Lustre. (39)

व्याख्या— शिवात्मकं परं लिङ्गं महालिङ्गमेव ज्योतिर्मयमन्या-
नपेक्षप्रकाशरूपम् । तस्मात् तस्य भासा ज्योतिर्लीङ्गप्रकाशेनैव इदं सर्वं
सूर्यचन्द्रादिकं सर्वं प्रतिभाति । अत्र सन्देहो नास्तीति कठवल्लीश्रुतिराहेत्यर्थः ।
अयं भावः—वह्न्यर्कसोमानां मातृमानमेयात्मकत्रिपुटीमयप्रपञ्चरूपत्वाद् एतेषां
प्रकाशो महालिङ्गप्रकाशाधीन इति सिद्धत्वेन पुनस्तन्महालिङ्गं वेदान्त-
जन्यज्ञानप्रकाशमित्यङ्गीकृतं चेत्, पराधीनप्रकाशत्वेनात्यन्तजडत्वप्रसङ्गात् ।
अग्रमेयं स्वप्रकाशं वस्तु निजलिङ्गशब्दार्थः. अस्मन्मते निगमागमादिप्रमाणानां
स्वशक्तिमयत्वेन स्वसंवेद्यत्वान्न दोष इति ॥३९॥

The Supreme Liṅga in the form of Śiva is the
Mahāliṅga which is of the nature of lustre. Its brilliance
is not dependent on any thing else. Hence by its lustre,
i.e., by the lustre of the Jyotirlinga (Liṅga in the form of
brilliance), all this series of lustres such as the sun, the
moon and the stars, shines. The Śruti says that there is no
doubt about this. This is what is intended to be conveyed—
The Agni, Sūrya and Soma (Candra) are of the form of the
world consisting in the ‘tripuṭī’ of the knower, means of
knowledge and object to be known. It is proved that the

lustre of these depended upon the lustre of the Mahāliṅga. Hence, if it is accepted that this Mahāliṅga is revealed by the knowledge of the Vedānta statements, then it is open to the defect of being considered as extremely insentient on the ground that it is made to shine by other luminaries. The term 'Nijaliṅga' refers to something that is beyond grasp and self-luminous. In our view the means of valid knowledge such as Veda and Āgama constitute the Śakti of Śiva. Śiva shines himself, there is nothing wrong in our view. (39)

Notes: This stanza explains as to how the luminaries such as the sun, moon, stars, etc., shine. In other words, what is the source of their lustre? The answer is given here on the basis of the Kaṭha statement, 'Tasya bhāsā sarvamidaṁ vibhāti.' (2.2.15). The fire, the sun and the moon are a part of this physical world, which is made up of the triad (tripuṭī) of the knower, means of knowledge and objects of knowledge. Hence their shining depends upon the brilliance of the Mahāliṅga. The Mahāliṅga which is called Nijaliṅga here, is beyond grasp and self-luminous. Hence it does not need anything to reveal it. Sū. Saṁ. discusses a great deal about this: शिवस्य लिङ्गं प्रवदन्ति केचिद् बहुप्रकारं व्यवहारदृष्ट्या। न तत्त्वदृष्ट्या परमेश्वरस्य स्वयंप्रभस्यास्य न चास्ति लिङ्गम्।। शिवस्य लिङ्गं शिवलिङ्गमन्ये मुनीश्वरा वेदविदो वदन्ति। स्वयंप्रकाशस्य न युज्यते यत्तत्तश्च शम्भुस्वयमेव लिङ्गम्।। वेदन्तवाक्योत्थपरात्मविद्यां शिवस्य लिङ्गं कथयन्ति केचित्। विचारजन्यामपि सत्यविद्यां बुवन्ति चान्ये परमस्य लिङ्गम्।। स्वयंज्योतिरिति प्राह श्रुतिः साध्वी महेश्वरम्। तस्य भासा सर्वमिदं विभातीत्यपि चाह हि।। अतः सत्यचिदानन्दलक्षणः परमेश्वरः। स्वयमेव सदा लिङ्गं न लिङ्गं तस्य विद्यते।। अतश्शिवस्सर्वजगद्विभासकस्स्वयंप्रकाशस्वयमेव केवलः। मयोदितो लिङ्गमिति द्विजर्षभास्तदेव पूज्यं श्रुतिमस्तकस्थितम्।। (Quoted in the Kannada commentary by N.R.Karibasava Shastrin, 1921, under S.S.; 12.39)—
“Some people speak of the revealing sign (liṅga) of Śiva variously from the point of view of usage, but not from the point of view of spiritual concept. There is no revealing sign in the case of Parmaeśvara who is self-luminous. Other sages knowing Veda say that the Śivaliṅga is the 'liṅga' of Śiva. It does not apply to that which is self-luminous. Śambhu is himself the Liṅga. Some say that the spiritual knowledge (Parātmavidyā) arising from the

Vedānta (Upaniṣadic) statements, is the liṅga of Śiva. Others speak of the true knowledge born from spiritual deliberations as the 'liṅga' of the Parmaeśvara. The sacred Śruti (Sādhvī Śrutiḥ) calls the Parmaeśvara as 'Svayamjyoti'. It is also said that all this shines by his lustre. Hence, the Parmaeśvara who is of the nature of existence, intelligence and bliss, is himself forever the Liṅga. No 'liṅga' of him is found at all. Hence, Śiva who is the revealer of the world and who is self-luminous, is all by himself. O best of the Brāhmaṇas, the Liṅga has been told by me. That itself stands at the beginning of Śruti". The Mahāliṅga is the Paraśivabrahman. It is the Supreme. By meditating upon it as the real Ātman (One's Self), one attains the state of the Nijaliṅga. This realisation is the highest goal of man. This realisation can be achieved through Śivayoga. The Sādhvī Śruti referred to above is — “अत्रायं पुरुषः स्वयंज्योतिर्भवति।” (Br.U., 4.3.9). “तस्य भासा सर्वमिदं विभाति।”— (Kaṭha U., 2.2.15.; Muṇḍ. U. 2.2.10; Śve.U., 6.14).

व्याख्या— अथ सूत्रद्वयेन लिङ्गमहत्त्वमुक्त्वा निजलिङ्गस्थलं समा-
पयति—

Then the author concludes the Nijaliṅgasthala by speaking about the greatness of the Liṅga in two stanzas—

लिङ्गान्नास्ति परं तत्त्वं यदस्माज्जायते जगत्।

यदेतद्रूपतां धत्ते यदत्र लयमश्नुते।।४०।।

तस्माल्लिङ्गं परं ब्रह्म सच्चिदानन्दलक्षणम्।

निजरूपमिति ध्यानात् तदवस्था प्रजायते।।४१।।

There is no principle superior to the Liṅga since the world is born from it, since it assumes the form of this (world) and since the world merges into it. Hence, the Liṅga is the Supreme Brahman which is of the nature of existence, intelligence and bliss. Meditating on it (the Supreme Brahman) as one's nature (Self) one attains its state. (40-41)

व्याख्या— यत्र लिङ्गे यतो यस्मात्करणाद् यज्जगज्जायते उत्पद्यते, यज्जगद् एतद्रूपतां स्थितिरूपतां धत्ते दधाति, यज्जगल्लयं संहारम् अश्नुते अनुभवति तस्मात्कारणाद् अस्माल्लिङ्गाद् अन्यानपेक्षभासमानप्रकाशमय-निजलिङ्गात् परं तत्त्वं नास्ति ।। तस्मात् सच्चिदानन्दस्वरूपं परब्रह्मैव निजरूपं लिङ्गमिति ध्यानात् चिन्तनात् तदवस्था लिङ्गमेव निजमित्यवस्था प्रजायते प्रकाशत इत्यर्थः ।। ४०-४१ ।।

इति लिङ्गनिजस्थलम् ।

Since, i.e., for the reason that, this world is born, i.e., produced, from it, since the world attains its form, i.e., the form of existence and since the world merges into it, i.e., gets absorbed into it, there is no principle superior to this Liṅga, i.e., the Nijaliṅga (the Self as the Liṅga) which is endowed with a lustre that shines without the aid of anything else. Hence the Supreme Brahman which is of the nature of existence, intelligence and bliss, is the Liṅga in the form of one's own Self. Through the meditation of that Liṅga in that form, the state of that Liṅga as one, real Self is born or appears. (40-41)

Linganiasthala ends

Notes: These stanzas echo the idea contained in the Upaniṣadic statements “यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व तद्ब्रह्म।” (Tai. U.3.1) and “सर्वं खल्विदं ब्रह्म तज्जलान् इति शान्त उपासीत।” (Chand.U.3.14.1). “That from which these beings are born, that by which those that are born live and that to which they go and enter, is that which you should know. That is Brahman”; “All this is the Brahman; meditate peacefully that It is from this that this is born (tajja), that into which this enters (talla) and that in which this breathes or lives (tadan)” [tasmād jāyate = tajja; tasmin liyate=talla; tasmin aniti-tadan]. It is the Supreme Brahman : पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः। (Kaṭha U., 1.3.7)— “There is nothing superior to Puruṣa (Brahman); He is the ultimate, He is the goal.”

अथाङ्गलिङ्गिस्थलम्—(३६)

व्याख्या— अथ लिङ्गनिजाङ्गिनमङ्गलिङ्गिनं सूत्रद्वयेन निरूपयति—

Aṅgaliṅgisthala—(36)

The author explains how he who is adept in Liṅga-nijasthala becomes the Aṅgaliṅgin in two stanzas—

ज्ञानमङ्गमिति प्राहुर्ज्ञेयं लिङ्गं सनातनम् ।

विद्यते तद्व्ययं यस्य सोऽङ्गलिङ्गीति कीर्तितः ।। ४२ ।।

The Aṅga, i.e., the Jīva, is the knowledge and the Liṅga is what is to be known by him (the Prāṇaliṅgin). He who knows the ‘two’, is said to be the Aṅgaliṅgin. (42)

व्याख्या— ज्ञानं शिवज्ञानवान् जीवः अङ्गमिति प्राहुरित्यर्थः । ज्ञेयं तेन शिवज्ञानवतानेन साक्षात्करणीयं वस्तु सनातनं नित्यं लिङ्गमिति प्राहुः, “द्वा सूपर्णा सयुजा सखाया” इति श्रुतेः । एतद्व्ययम् अङ्गलिङ्गद्वयं यस्य प्राणलिङ्गिनो वर्तते, सोऽङ्गलिङ्गी कीर्तित इत्यर्थः ।। ४२ ।।

‘Knowledge’ stands for the Jīva who is endowed with the knowledge of Śiva’. Such a jīva is the ‘Aṅga’. So they say. ‘To be known’ (Jñeya) by him, i.e., the object to be realised by him who is endowed with the knowledge of Śiva, is the eternal ‘Liṅga’. So they say. This is in the light of the Śruti statement “Dvā suparṇā sayujā sakhāyā” which means “the two birds which are together and which are friends, etc.” He, the Prāṇaliṅgin, who has these two, the ‘Aṅga’ and the ‘Liṅga’ is described as the ‘Aṅgaliṅgin’. (42)

Notes: ‘Knowledge’ is to be taken as ‘the Jīva (Self) who is endowed with knowledge’. Such a ‘Jīvātman’ is called ‘Aṅga’. The term ‘aṅga’ is generally used in the sense of the body (Śarīra). But in the Viraśaiva tradition, ‘Aṅga’ is a technical term which stands for the Jīvātman who is endowed with a body (Śarīrin) and who is endowed with the knowledge that he is

originally a spark of consciousness and that he has been separated from Paraśivabrahman, who is the ocean of consciousness. This is what is already told by the statement of S.S. — “तदंशो जीवनामकः” (5.34). “अं शिवं गच्छतीति अङ्गः” — according to this derivation, Aṅga is that Jīva who attains to and becomes one with the Paramātman. He attains to the Paramātman and becomes one with Him through Śivayoga’. That Paramātman is called the Liṅga in Vīraśaivism. He who knows this nature of the relation between the Aṅga and the Liṅga is called the ‘Aṅgaliṅgin’. The Sanskrit commentator (Maritoṅṭadārya) has quoted a Śruti which is given in full here: “द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते। तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥” (Rv. 1.164.20; Muṇḍ. U., 3.1.1; Śve.U., 4.6)— “The two birds which are together and which are friends, are residing in the same tree. One of them eats the sweet Pippala (berry) fruit, while the other looks on without eating anything.” This quotation is rather misleading. It could have been dispensed with. But having quoted it, Maritoṅṭadārya is constrained to raise an objection and take the next stanza as an answer to it.

व्याख्या— अथैवं चेद् भेदवादिमतप्रवेशो जात इत्यत्राह—

Then if it is objected that in that case we will be entering into the portals of the Dvaita doctrine, the answer is given here—

अङ्गे लिङ्गं समारूढं लिङ्गे चाङ्गमुपस्थितम्।
एतदस्ति द्वयं यस्य स भवेदङ्गलिङ्गवान् ॥४३॥

In the Aṅga, the Liṅga resides and in the Liṅga, the Aṅga is stationed. He who has these two is the Aṅgaliṅgin, one who has his Aṅga as the Liṅga and the Liṅga as his Aṅga. (43)

व्याख्या— अङ्गे जीवात्मनि लिङ्गं शिवलिङ्गं समारूढं सामरस्ये-
नास्ति, लिङ्गे शिवलिङ्गे अङ्गं जीव उपस्थितं सामरस्येनास्ति। एतद्व्यं

यस्यास्ति बीजाङ्कुरन्यायेनैवंविधज्ञानद्वयं यस्य प्राणलिङ्गिनोऽस्ति, सोऽङ्ग-
लिङ्गवान् इत्यर्थः ॥४३॥

In the Aṅga, i.e., in the Jīvatman, the Liṅga, i.e., the Śivaliṅga, resides, i.e., exists in mutual harmony; in the Liṅga, i.e., in the Śivaliṅga, the Aṅga, i.e., the Jīva, resides, in other words, exists in mutual harmony. He, the Prāṇaliṅgin, who has these two, i.e., who has the knowledge of these two as conforming to the maxim of the seed and the sprout (bijāṅkuranyāya), is the Aṅgaliṅgin.(43)

Notes: There is no question of Dvaita at all here. ‘Sāmarasya’ means ‘the mutual flowing into each other’, ‘the harmony’, ‘the knowledge of each entering into the other like water into water, milk into milk’. This is the Liṅgāṅgsāmarasya’, ‘Śivajīvaikya-
bodha’ (S.S.5.16). As per the Śruti “तत् सृष्ट्वा तदेवानुप्रविशत् ॥ (Tai.U., 2.6)— “Having created it, the Brahman entered into it”, the Paramātman resides in the Jīvatman. See S.S., 5.36— Bijāṅkura-
nyāya is referred to there. ‘Bija’ is the Liṅga, the source and ‘Aṅkura’ is the Aṅga, manifestation. The ‘aṅkura’ exists in the ‘bija’ before it is manifested. This is the mutual harmony which exists between the Aṅga and the Liṅga. He who realises both in this mutual harmony, is the Aṅgaliṅgin. In order that this harmony becomes fast and steady, the aspirant should cherish that knowledge incessantly.

व्याख्या— नन्वत्र ज्ञानमात्रमेव विवक्षितं किमित्यत्राह—

If it is asked as to whether ‘knowledge’ alone is intended, the answer is given here—

ज्ञात्वा यः सततं लिङ्गं स्वान्तस्थं ज्योतिरात्मकम्।
पूजयेद्भावयन्नित्यं तं विद्यादङ्गलिङ्गिनम् ॥४४॥

He who always worships the Liṅga knowing and cherishing it incessantly as residing inside in the form of lustre, should be regarded as the ‘Aṅgaliṅgin’.(44)

व्याख्या— यः प्राणलिङ्गी स्वान्तस्थं स्वहृदयकमलस्थं ज्योतिरात्मकं ज्योतिर्मयं सततं नित्यं लिङ्गं ज्ञात्वा सामरस्यरूपं श्रुतिगुरुस्वानुभववैर्विदित्वा पूजयेत् ध्यायेत् तं अङ्गलिङ्गिनं विद्यात् जानीयादित्यर्थः ॥४४॥

The Prāṇaliṅgin who worships by cherishing the Nijaliṅga which resides inside, i.e., in the lotus of his heart, as of the nature of lustre or as made up of lustre, after knowing it as of the nature of harmony (between the Aṅga and the Liṅga) through the Śruti, the Guru and self-experience, should be known as the 'Aṅgaliṅgin'.(44)

Notes: विद्यात् is read in the place of विद्यात् and भावयेत् is read in the place of भावयन् in some texts. (See Jaṅgamavāḍī Maṭh, edn. of 1993 and N.R. Karibasavaśāstriṅs edn. of 1921). The worship of the Prāṇaliṅga is described in the Prāṇaliṅgārācanasthala (S.S.12.13-20). Here knowledge alone is not intended. What is intended is the cherishing of that knowledge in the form of the internal Liṅga consisting in lustre. The internal Liṅga is described in terms of the 'formless one', 'thumb-sized Puruṣa', etc., in the Śruti— See Kaṭha U. which says “अशरीरं शरीरेष्वनवस्थेष्ववस्थितम्”(1.2.22)— “The formless (bodiless) one resides in the bodies of beings, the stable among the unstable ones”, “अङ्गुष्ठमात्रः पुरुषो मध्ये आत्मनि तिष्ठति” (1.2.22) “The thumb-sized Puruṣa resides in the middle of the heart-lotus”. Also see अङ्गुष्ठमात्रः पुरुषो ज्योति-वाधूमकः (Kaṭha U., 2.1.13).

व्याख्या— अथ निजलिङ्गपर्यायनामान्युक्त्वा तत्र दृढचित्तवान् जीवन्मुक्त इति सूत्रत्रयेण (सूत्रद्वयेन ?) कथयति—

Then the author mentions the synonyms of the Nijaliṅga and tells in three (two?) stanzas that he whose mind is firmly rooted in it is the Jīvanmukta (liberated while alive) —

ज्ञायते लिङ्गमेवैकं सर्वैः शास्त्रैः सनातनैः ।

ब्रह्मेति विश्वधामेति विमुक्तेः पदमित्यपि ॥४५॥

मुक्तिरूपमिदं लिङ्गमिति यस्य मनःस्थितिः ।

स मुक्तो देहयोगेऽपि स ज्ञानी स महागुरुः ॥४६॥

The Liṅga is alone known from all the ancient lores as Brahman, the Viśvadhāma (the abode of the world), the place of emancipation. He whose mind is steadily concentrating on the Liṅga as of the nature of liberation, is indeed liberated even though he has the body. He is the enlightened one. He is the great Guru.(45-46)

व्याख्या— एकं निजलिङ्गमेव परब्रह्मेति, जगदाधारमिति, परमुक्ति-स्थानमिति, “वाचा विरूपनित्यया” इति श्रुतेर् आरम्भविवक्षाध्यवसायोक्ति-रूपेण शिवशक्तिमयात्वात् सनातनैः नित्यैः सर्वैः शास्त्रैः निगमागमादि-प्रमाणौर्ज्ञायते? इदं निजलिङ्गं मुक्तिरूपं परमुक्तिस्वरूपमिति यस्य प्राण-लिङ्गिनो मनःस्थितिः, स देहयोगेऽपि मुक्तः पूनर्जन्मान्तराभावाज्जीवन्मुक्तः, स ज्ञानी स एव शिवज्ञानवान् स महागुरुः श्रीगुरुरित्यर्थः ॥४५-४६॥

The one Nijaliṅga is the Parabrahman, the substratum of the world (Viśvadhāman=Jagadādhāra) and the abode of supreme liberation. As per the Śruti statement “Vācā virūpanityayā” (with speech which is variously eternal), that it is consisting in Śiva and Śakti is known through and explanation of the 'tātparya-liṅgas'—Ārambha (beginning) and Adhyavasāya (ascertainment) on the authority of all the ancient, eternal lores such as Veda, Āgama, etc. The Prāṇaliṅgin whose mind is firmly convinced that the Nijaliṅga is of the nature of supreme liberation, is liberated even when he is endowed with a body, i.e., even when he is alive, since he does not have rebirth. He alone has the true knowledge of Śiva and he is the great Guru, the illustrious Guru. (45-46)

Notes: The most sacred Prāṇaliṅga has been described in various ways in the Śāstras, Śruti, Āgama, etc. See S.S., 6.58-62;

6.34-37 and notes there on. “वाचा विरूपनित्यया” (Rv., 8.75.6). The Candra J.Ā. describes the Liṅga as बिन्दुनादात्मक (3.16), Śakti as Bindu and Śiva as Nāda. Speaking about the Prāṇaliṅga, it says that it is in the form of lustre and the prime resting place of Maheśvara and that Śambhu releases that person who is engaged in the meditation on it: ज्योतीरूपं तदेव स्यात् स्थानं मुख्यं महेशितुः । तत्र निध्यायमानं तु शम्भुर्मोचयतेऽचिरात् ॥ (3.36). The Aṅgaliṅgin is said to be Jīvanmukta; he is called the real enlightened one and a Guru who can enlighten the seeker of Śiva.

व्याख्या— अथैवं लिङ्गनिजज्ञानशून्यानां मुक्तिर्नास्तीत्याह—

Then the author says that those who do not have the real knowledge of the Prāṇaliṅga (Nijaliṅga), cannot attain liberation—

अनादिनिधनं लिङ्गं कारणं जगतामिह ।

ये न जानन्ति ते मूढा मोक्षमार्गबहिष्कृताः ॥४७॥

Those who do not know the Liṅga which is without a beginning and an end, which is the cause of the worlds, are the fools who are debarred from the path of liberation. (47)

व्याख्या— अनादिनिधनम् उत्पत्तिनाशरहितमित्यर्थः । शिष्टं स्पष्टम् ॥४७॥

‘Anādinidhanam’ means ‘that which is not subjected to production and destruction’. The rest is clear. (47)

Notes: The summum bonum of life is the attainment of liberation. It is possible only to those who know and meditate on the Nijaliṅga (Prāṇaliṅga). That Liṅga is without a beginning and an end. It is the Supreme Principle which is the cause of the world consisting of the movable and the immovable. It is the Parabrahmaliṅga which everybody should realise as one’s own Self. This can be done only before this body falls off. Otherwise, there will be no occasion for this realisation. This is the significance of what is called Jīvanmukti. Kaṭha U. has given a call to mankind — उत्तिष्ठत ! जाग्रत ! प्राप्य वरान्निबोधत (1.3.14)—

“Arise! Awake! Meet the enlightened and get enlightened”, with a warning “यथादर्शं तथात्मनि” (2.2.5) “Brahman can be realised in the Self as if it is seen in a mirror.” Brahman can be realised in the Ātman (embodied Soul) very clearly like some object which is seen in a mirror. This is possible before one dies. Do your best to realise this here and now. Otherwise it would be too late. Life is a waste, if this realisation is not attained.

व्याख्या— अथ प्राणलिङ्गार्चनादिधर्मवान् प्राणलिङ्गचेव ज्ञानपरिपाकवशात् शरण इत्यभिधानवानित्युक्त्वा प्राणलिङ्गस्थलं समापयति—

Then the author concludes the Prāṇaliṅgisthala after saying that the Prāṇaliṅgin himself who is adept in the practices such as the worship of the Prāṇaliṅga, gets the designation of Śaraṇa by virtue of his maturity in knowledge—

यः प्राणलिङ्गार्चनभावपूर्वै-धर्मैरुपेतः शिवभावितात्मा ।

स एव तुर्यः परिकीर्तितोऽसौ संविद्विपाकाच्छरणा-

भिधानः ॥४८॥

इति श्रीमत्त्वट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते

श्रीसिद्धान्तशिखामणौ प्राणलिङ्गिनः पञ्चस्थलप्रसङ्गो

नाम द्वादशः परिच्छेदः समाप्तः ॥१२॥

He (the Prāṇaliṅgin) himself who is endowed with the efficiency in the practices such as Prāṇaliṅgārcana (worship of the Prāṇaliṅga with abstract materials of worship) and who has a mature conception of Śiva as his Self, is called as the ‘Turya’, the fourth one (in the order from Bhakta, etc.), gets the designation of Śaraṇa by virtue of his maturity in spiritual experience. (48)

Here ends the twelfth chapter dealing with the five Sthalas of the Prāṇaliṅgin in the

Śrī Siddhāntasikhāmaṇi written by Śivayogin who is endowed with the experience of Brahman realised through the path of Ṣaṭsthala. (12)

व्याख्या— यः प्राणलिङ्गी प्राणलिङ्गपूजाचारप्रमुखैः धर्मैः शिवाचारैः समेतः सन् लिङ्गरूपेण भविताङ्गस्वरूपवान्, तुर्यः भक्तापेक्षया चतुर्थः, स एवासौ प्राणलिङ्गी ज्ञानपरिपाकवशात् शरणः इत्यभिधानवानित्यर्थः ॥४८॥

इत्यङ्गलिङ्गिस्थलम् ।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीण श्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणि-
व्याख्यायां द्वादशः परिच्छेदः ॥१२॥

He, the Prāṇaliṅgin, himself who is adept in the Śaiva practices such as the worship of the Prāṇaliṅga, etc., and who is the fourth in the order from Bhakta, gets the name of Śaraṇa by virtue of his maturity in spiritual experience. (48)

Angaliṅgīsthala ends.

Here ends the twelfth chapter dealing with the five sthalas of Prāṇaliṅgīsthala in the commentary on Śrīsiddhāntasikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṅṭadārya who is the foremost among those who are well-versed in Vyākaraṇa, Mīmāṃsā and Nyāya. (12)

Notes: संविद्धिपाकात्— maturity of experience consists in the maturity of Bhakti. It is the result of the realisation that ‘I am Śiva’ (Śivo’ham)— Śivabhāvitātmatva’. The Anubhāvabhakti of the Prāṇaliṅgin is ripened into Ānandabhakti in the Śaraṇa. It is in the form of unalloyed bliss resulting from the intimacy of the relation between the Śaraṇa (Ātman) and Śiva (Paramātman).



त्रयोदशः परिच्छेदः

शरणस्य चतुर्विधस्थलप्रसङ्गः

अथागस्त्यप्रश्नः । अगस्त्य उवाचेति —

माहेश्वरः प्रसादीति प्राणलिङ्गीति बोधितः ।

कथमेष समादिष्टः पुनः शरणसंज्ञकः ॥१॥

Then comes Agastya's question, i.e., Agastya says —

I am given an instruction about the Māheśvara and the Prasādin and about the Prāṇaliṅgin. How is it that this Prāṇaliṅgin is said to be Śaraṇa again? (1)

व्याख्या— माहेश्वरः प्रसादीति बोधितः । प्राणलिङ्ग्येव पुनः कथं केन प्रकारेण शरणाभिधानवान् इत्यर्थः ॥१॥

I am taught about the Māheśvara and the Prasādin. How that Prāṇaliṅgin himself comes to be called Śaraṇa?

व्याख्या— अथ प्रश्नस्योत्तरं निरूपयति रेणुक उवाचेति—

Then the author expounds an answer to the above question saying 'Reṇuka said'—

अङ्गलिङ्गी ज्ञानरूपः सती ज्ञेयः शिवः पतिः ।

यत्सौख्यं तत्समावेशे तद्वान् शरणनामवान् ॥२॥

The Prāṇaliṅgin who has realised the communion of Aṅga and Liṅga and whose natural state is that of Śiva's knowledge, should regard himself as a Satī (devoted wife)

and Śiva as Pati (lord or husband). He who experiences that bliss in such an intimacy, is called as Śaraṇa. (2)

व्याख्या— ज्ञानरूपः शिवज्ञानमेव स्वरूपं यस्य स तादृशः शिव-ज्ञानवानित्यर्थः । अङ्गलिङ्गी अङ्गलिङ्गसामरस्यवान् प्राणलिङ्गी सतीति ज्ञेयः । शिवः शिवलिङ्गमेव पतिः पतिरिति ज्ञेयः । तत्समावेशे तयोरङ्गलिङ्गरूपयोः स्त्रीपुरुषयोः समानसमरसरूपयोगे यत्सौख्यं “यथा स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्” इति बृहदारण्यकश्रुतिप्रसिद्धं यत्सौख्यमस्ति तद्वान् तादृशसौख्यवान् शरणनामवानित्यर्थः ॥२॥

Jñānarūpaḥ— here Jñāna (knowledge) is Śivajñāna (the knowledge of Śiva). He who has the knowledge of Śiva as his very nature is Jñānarūpa — one whose essential nature is the knowledge of Śiva. In other words he is endowed with the knowledge of Śiva. Aṅgaliṅgin is the Prāṇaliṅgin who has the experience of the communion between the Jivātman (Aṅga) and the Paramātman (Liṅga). Such a Prāṇaliṅgin should deem himself as the devoted wife and the Śivaliṅga as the husband. That joy which is in the communion of those two, the Aṅga and the Liṅga, the wife and the man, which exists in the communion of the nature of equable harmony between them, i.e., the bliss which is known as described in the Bṛhadāraṇyaka statement — “Yatha striyā saṁpariṣvaktāḥ, etc.,” — which means that it is “like the experience of a person who is closely embraced by his beloved, in which he is not conscious of either what is outside or what is inside”, is the great joy. He who has the joy similar to that is called Śaraṇa. (2)

Notes : Bṛ. U. statement in full is as follows : तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरमेवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम् । (14.3.21) — “Just as a person who is embraced by his beloved lady, does not know anything outside and anything inside, in the same way the Jivātman who is closely clasped by the wise Ātman (Paramātman) does not know anything outside and

anything inside”. This intimate relation is stated in the Sūkṣ. Ā. thus: लिङ्गं पतिः सती चाहं भावोऽयं वीरशैविनाम् । (7.52) “Liṅga is the husband and I am the wife — this is the feeling of the followers of Viraśaivism.” At the end of the Prasādisthala and the Prāṇaliṅgsthala, the identity (tādātmya) of the Jivātman (Aṅga) with the Paramātman (Liṅga) is realised and confirmed. Śaraṇa is one who surrenders himself to Śiva as a devoted wife to her husband and enjoys unalloyed bliss in his communion with Śiva. This is known as “Śaraṇa-sati-Liṅga-pati-bhāva”, indicating two significant features, viz., the relation between Jīva and Śīva, namely, total-surrender (sarvārpaṇabhāva) and pure and unalloyed bliss (ānanda). It is because of this the devotion of the Śaraṇa is said to be “Ānandabhakti”. Śaraṇa is in what Tai. U calls the “Ānandamayakośa”– अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः । (2.5) — “The Ātman who is inner than that (i.e., Vijñānamaya), is Ānandamaya (the blissful one – the Parabrahman). Then he is complete.” The innermost Ātman (among the five — **Annamaya, Manomaya, Prāṇamaya, Vijñānamaya and Ānandamaya**) is Ānandamaya. This is the stage to which the Śaraṇa has reached. Beyond all these Kośas is the state of Brahman into which he would enter and becomes one with Brahman in the next stage called Aikyasthala. This is what is hinted in the Śruti statement “ब्रह्म पुच्छं प्रतिष्ठा” (Tai. U., 2.5)— “Brahman is the end, the resort”. Śaṅkara says: : यस्य प्रतिपत्त्यर्थं पञ्चान्नादिमयाः कोशा उपन्यस्ताः, यच्च तेभ्यो आभ्यन्तरं, येन ते सर्व आत्मवन्तः तद्ब्रह्म पुच्छं प्रतिष्ठा । (Bhāṣya on Tai.U. 2.5) – “Brahman is that to understand which the five Kośas, Annamaya, etc., are told, which is innermost after them and by virtue of which all are endowed with Ātman. That Brahman is the end, the support, the final resort”.

व्याख्या— अथास्यापि स्थलभेदोस्ति किमित्यत्राह —

Then if it is asked as to whether this Sthala also has sub-Sthalas, the answer is given in the assertive here—

स्थलमेतत्समाख्यातं चतुर्धा धर्मभेदतः ।

आदौ शरणमाख्यातं ततस्तामसवर्जनम् ॥३॥

ततो निर्देशमुद्दिष्टं शीलसम्पादनं ततः ।

क्रमाल्लक्षणमेतेषां कथयामि निशाम्यताम् ॥४॥

This Sthala (Śaraṇasthala) is said to be fourfold on the basis of the differences in distinctive features in it. They are: 1. Śaraṇasthala, 2. Tāmasanirasanasthala, 3. Nirdeśasthala and 4. Śīlasampādanasthala. Listen, I shall tell you about their special features in due order.(3-4)

व्याख्या— एतत्स्थलं शरणस्थलं धर्मभेदेन आचारभेदेन चतुर्धा चतुर्विधमिति समाख्यातम्। आदौ शरणस्थलम्, तदनन्तरं तामसनिरसनस्थलम्, ततो निर्देशस्थलम्, अथ शीलसम्पादनस्थलम् उद्दिष्टमुपदिष्टम्। एषां चतुर्णां लक्षणं क्रमाद् वदिष्यामि, श्रूयतामित्यर्थः ॥३-४॥

This Sthala means the Śaraṇasthala. It is fourfold in accordance with the differences in the 'dharmas', i.e., practices. So it is said. The first one is Śaraṇasthala, then comes Tāmasanirasanasthala, thereafter Nirdeśasthala and then Śīlasampādanasthala. I shall tell the characteristics of these four in due order. Listen to them. (3-4)

अथ शरणस्थलम्—(३७)

व्याख्या— “सती चाहं पतिर्लिङ्गं हृदि युक्तः स्वयं प्रभुः। प्रापञ्चिकसुखं नास्ति शरणस्थलमुत्तमम् ॥” इति शङ्करसंहितावचनानुसारेण शरणस्थलं निरूपयति—

Śaraṇasthala—(37)

The author expounds the Śaraṇasthala in accordance with the saying of the Śaṅkarasāṃhitā, viz., “Satī cāham, etc.,” which means that “the excellent Śaraṇasthala consists in the firm faith – ‘I am the devoted wife and the Liṅga is the lord who is himself stationed in my heart’ and there is the absence of worldly pleasure” —

सतीव रमणे यस्तु शिवे शक्तिं विभावयन् ।

तदन्यविमुखः सोऽयं ज्ञातः शरणनामवान् ॥५॥

He who contemplates on his Self as Śakti (the spiritual spouse) to Śiva as a chaste wife to her beloved husband and who is averse to other deities, is known by the name of Śaraṇa. (5)

व्याख्या— रमणे प्राणकान्तविषये सतीव पतिव्रता स्त्रीव यस्तु शिवे शिवलिङ्गविषये शक्तिं स्वात्मानं स्त्रियं भावयन् तदन्यविमुखः शिवलिङ्गादन्यत्र देवतान्तरे तिर्यङ्मुखः सन् अस्ति, सोऽयं शरणवान् (शरणनामवान्?) शरणस्थलवानिति ज्ञातुं योग्य इत्यर्थः ॥५॥

He who contemplates on himself as the Śakti (the spiritual consort) in the case of Śiva, the Śivaliṅga, like a devoted wife in the case of a consort who is her beloved, and who turns his face away from the deities other than Śiva, the Śivaliṅga, is called Śaraṇa, who belongs to the Śaraṇasthala and is fit to be known like that.(5)

Notes : See notes on 13.2 above. “सती चाहं पतिर्लिङ्गं...” (Śa. Saṃ.).

व्याख्या— अथ बहुदृष्टान्तपूर्वकं शिवलिङ्गासक्त एव शरण इत्युपपादयति—

Then the author substantiates with many analogies the fact that he who is intimately attached to the Śivaliṅga is alone the Śaraṇa—

परिज्ञाते शिवे साक्षात् को वाऽन्यमभिकाङ्क्षति ।

निधाने महति प्राप्ते कः काचं याचतेऽन्यतः ॥६॥

शिवानन्दं समासाद्य को वाऽन्यमुपतिष्ठते ।

गङ्गामृतं परित्यज्य कः काङ्क्षेन्मृगतृष्णिकाम् ॥७॥

संसारतिमिरच्छेदे विना शङ्करभास्करम् ।
 प्रभवन्ति कथं देवाः खद्योता इव देहिनाम् ॥८॥
 संसारार्तः शिवं यायाद् ब्रह्माद्यैः किं फलं सुरैः ।
 चकोरस्तृषितः पश्येच्चन्द्रं किं तारका अपि ॥९॥
 शिव एव समस्तानां शरण्यः शरणार्थिनाम् ।
 संसारोरगदष्टानां सर्वज्ञः सर्वदोषहा ॥१०॥
 शिवज्ञाने समुत्पन्ने परानन्दः प्रकाशते ।
 तदासक्तमना योगी नान्यत्र रमते सुधीः ॥११॥

When Śiva is actually realised, who would desire to seek another deity? When a great treasure is obtained, who would beg for rosaries of glass from elsewhere? (6) Having attained the bliss of Śiva, who would take resort to another? Who would go after a mirage leaving aside the nectar of Gaṅgā? (7) How other gods who are like fire-moths leaving the sun in the form of Śaṅkara, would be efficient in removing the darkness in the form of transmigration (saṁsāra) of the embodied Souls? (8) He who is caught with the affliction of transmigration should approach Śiva. What is the use of other gods, Brahman, etc.? The thirsty cakora (bird) should see the moon. Should it see the stars also? (9) Śiva alone is the resort of all those seekers of refuge. The omniscient one is the remover of all defects in the case of those who are bitten by the serpent in the form of transmigration. (10) When the knowledge of Śiva arises, the supreme bliss reigns supreme. The enlightened Yogin whose mind is attuned to it, would not enjoy anywhere else. (11)

व्याख्या— शिवे परमशिवे साक्षात् प्रसिद्धश्रुत्यादिप्रमाणैः परिज्ञाते ब्रह्मादिभ्यो महानिति ज्ञाते सति को वाऽन्यं कङ्क्षति न काङ्क्षतीत्यर्थः । यथा

महति निधाने प्राप्ते सति, अन्यतः अन्यस्मात् काचं काचमणिं को याचते? न कोऽपि याचत इत्यर्थः, तदा शिवादन्वत्र देवतान्तरे विमुखः शरण इत्यर्थः ॥६॥ शिवानन्दं शिवलिङ्गसुखं समासाद्य प्राप्य को देवतान्तरम् उपतिष्ठते आश्रयति, नाश्रयतीत्यर्थः । गङ्गोदकं परित्यज्य को मृगतृष्णिकां मरीचिकाजलं काङ्क्षेत् इच्छेत्, तथा शिवादन्वत्र विमुखः शरण इत्यर्थः ॥७॥ खद्योता अल्पप्रकाशिनः प्रणिविशेषा यथान्धकारनिवारणे समर्था न भवन्ति, भास्करः समर्थो भवति, तथा संसारतिमिरच्छेदे शङ्कर-भास्करं विना ब्रह्मादयो देवाः समर्था न भवन्तीति शिवादन्वत्र विमुखः शरण इत्यर्थः ॥८॥ तृषितः पिपासार्दितश्चकोरः, चन्द्रं यथा पश्येत् तारका न पश्येत्, तथा संसारेण श्रमितो ब्रह्माद्यैः किंफलमिति शिवमेवाश्रयेत् । तादृशचकोरवदन्वत्र विमुखः शिवशरण इत्यर्थः ॥९॥ संसारसर्पदष्टानां समस्तानां शरणार्थिनां सर्वज्ञः सर्वदोषघ्नः शिव एव रक्षक इति शिव-माहात्म्यज्ञाने समुत्पन्ने सति परमानन्दाविर्भावो जायते । तदासक्तचित्तः शिवयोगी अन्यत्र देवतान्तरे न रमत इत्यर्थः ॥६-११॥

When Śiva is actually known through the well known authorities such as Śruti, etc., that he is greater than Brahman, etc., who would desire to seek any other deity? It means that nobody would desire to seek. It is like this: when a great treasure is obtained, who would ask for glass rosaries? It means that nobody would do so. Thus the Śaraṇa is averse to deities other than Śiva. (6) Having experienced the bliss of Śiva, who would take resort to any other deity? It means that nobody would do so. Giving up the water of Gaṅgā, who would desire to go after the mirage? Thus the Śaraṇa is averse to any deity other than Śiva. (7) 'Khadyotas' (fire-moths) are a kind of beings with a little lustre. Just as they are not able to remove darkness and the sun has been able to do so, so the deities such as Brahman, etc., are not able to remove the darkness of transmigration and the sun in the form of Śaṅkara has been

able to do so. Hence, the Śaraṇa is averse to gods other than Śiva. (8) Just as the cakora bird which is afflicted by thirst does not look to stars as it does look to the moon, so he who is afflicted by transmigration, should resort to Śiva alone thinking, that the Brahman, etc., are of no use. The Śaraṇa of Śiva who is like cakora, is averse to deities other than Śiva. (9) Only when the knowledge of Śiva's greatness that he alone is the omniscient one and the destroyer of all defects of all the seekers of refuge who are bitten by the serpent of transmigration, arises, there is the manifestation of the supreme bliss. The Śivayogin (Śaraṇa) whose mind is deeply attached to that (bliss), does not have any liking for any other deity. (6-11)

Notes: The common tone of all these stanzas is that the Śaraṇa is exclusively devoted to Śiva alone with a firm conviction in his greatness and grace. He who has realised the greatness and grace of Paraśiva - brahman, says with immense confidence that : वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्। तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय॥ (Śiva.U.3.8)— “I know this Puruṣa, the great one, who is of the brilliance of the sun, beyond all darkness (ignorance, transmigration). Having known him one goes beyond the reach of death (saṁsāra). There is no other path leading to liberation.” Apart from realising Paraśiva as one with one's Self, there is no other path leading to liberation. The Śaraṇa who has realised this never fears for anything from anywhere: आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन। (Tai.U., 2.9) —“He who has the bliss of Brahman (Śivānanda) does not have fear from anywhere.” He has realised him who is the cause of all causes. He has achieved the *summum bonum* of his life. He does not have any desire and need not seek anything from any deity. He who has obtained the great treasure cannot have attraction for glass rosaries. Compared to what is attained, everything else is a naught. ‘Śivānanda’ is the highest bliss, unalloyed and unlimited. With that bliss all thirst is quenched. ‘Mṛgajala’ (mirage) cannot quench the thirst which can be quenched by ‘Gaṅgajala’ only. The Śaraṇa who has drunk deep in the blissful nectar of Śiva,

cannot have any thirst or desire at all. It is Śiva who eradicates the ignorance of all. Śiva is the sun who removes all darkness. With the Śivajñāna inside, the Śaraṇa lives in the brightness of knowledge. He does not bother about the fire-moths for a semblance of light. He has surrendered himself to Śiva. Everything of him rests in Śiva. He need not bother about any other deity to relieve himself from bondage, for he has no bondage at all. The cakora looks towards the moon to quench its thirst. The Śaraṇa looks towards Śiva for the fulfilment of all his desires. Nay having realised Śiva, he has no desire at all. Śiva is the final resort. The Śaraṇa has realised Śiva as his Self. He is deeply drenched in the blissful ocean of Śiva- consciousness. He need not seek joy elsewhere. Thus the Śaraṇa has reached a stage where he has nothing else but Śiva, no desire except the communion with Śiva and no joy apart from Śivānanda.

व्याख्या— अथोक्तार्थमुपसंहरन् शरणस्थलं समापयति—

Then the author completes the matter on hand and concludes the Śaraṇasthala—

तस्मात्सर्वप्रयत्नेन शङ्करं शरणं गतः ।

तदनन्तसुखं प्राप्य मोदते नान्यचिन्तया ॥१२॥

Hence, he who has taken refuge in Śiva with all efforts, obtains infinite joy and experiences delight without thinking about any other deity. (12)

व्याख्या— तस्मात् कारणात् सर्वप्रयत्नेन मनोवाक्कायकर्मणा शिवं शरणं गतो रक्षणविचक्षण इति ज्ञात्वा प्रपन्नः, तदनन्तसुखं प्राप्य तस्माच्छिवाद् अनन्तसुखं लब्ध्वा मोदते, अन्यचिन्तया देवतान्तरचिन्तया न मोदत इत्यर्थः ॥१२॥

इति शरणस्थलम् ॥

Hence, on account of that, he who takes refuge in Śiva, thinking that he alone is efficient in extending protection,

with all efforts, i.e., through mind, speech and physical actions, experiences delight by obtaining infinite joy and does not get delight thinking about any other deity. (12)

Śaraṇasthala ends

Notes: This is the delight experienced by the Śaraṇa, who, is, in terms of the Māṇḍūkya U., called Prājña Ātman (the enlightened soul): यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम्। सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः। (1.5)— “That in which a person who is sleeping does not have desire and does not experience any dream, is the state of ‘Suṣupta’ (dreamless state). He who has become one with that Suṣupta state, who is dense with exquisite knowledge, who is made up of bliss, who enjoys bliss and who has his mind as entrance, is the Prājña Ātman, the third step.” The essential nature of the Prājña Ātman is unalloyed bliss. He enjoys that bliss. Śaraṇa is the Prājña Ātman. His is the Ānanda— एषोऽस्य आनन्दः। (Br.U., 4.3.32). What brings contentment to the Prājña Ātman is Ānanda only स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम्। आनन्दश्च तथा प्राज्ञं त्रिधा तृप्तिं निबोधत॥ (Māṇḍūkya Kā., 1.4)— “The gross gratifies the Viśvātman, the impression of awareness (Vāsanārūpā Prajñā— pravivikta) satisfies the Taijasātman and bliss satisfies the Prājñātman; know that contentment is threefold.” This is the contentment of the Śaraṇa. From this state of bliss of the intimacy with Śiva, the Śaraṇa ascends to the state of Tāmasanirāsaka.

अथ तामसनिरसनस्थलम्—(३८)

व्याख्या— अथ शरणेन विधीयमानतामसनिराकरणस्थलं निरूपयति—

Then the author expounds the Sthala pertaining to the expulsion of darkness (of ignorance) done by the Śaraṇa—

Tāmasanirasanasthala (38)

शिवासक्तपरानन्दमोदिना गुरुणा यतः ।

निरस्यन्ते तमोभावाः स तामसनिरासकः ॥१३॥

Since all the qualities of ignorance are expelled by the adorable one (Guru=Śaraṇa) who enjoys the supreme bliss of his intimacy with Śiva, he is called Tāmasanirāsaka. (13)

व्याख्या— शिवासक्तः सन् परानन्दानुमोदिना गुरुणा श्रेष्ठेन शरणेन तमोभावास्तमोविकारा यतः कारणाद् निरस्यन्ते निवार्यन्ते, ततः तस्मात् स तामसनिरासको भवेदित्यर्थः ॥१३॥

Since the dispositions of ignorance (darkness) or maladies of ignorance are eradicated by the excellent Śaraṇa with full attachment towards Śiva, he is called Tāmasanirāsaka. (13)

Notes: The Bhag. G. speaks of tamas as born of nescience and as the deluding force for all the beings. It also says that it binds men with pramāda (carelessness), ālasya (laziness) and nidrā (slumber): तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्। प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत॥ (14.80). Lack of discrimination between good and bad, right and wrong, essential and non-essential (aprakāśa= aviveka), total absence of inclination to do anything (apravṛtti), carelessness (pramāda) and delusion are the manifestations of intense tamas: अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च। तमस्येतानि जायन्ते विवृद्धे कुरुन्दन॥ (Bhag. G., 14.13). These are called Tamovikāras (Tamo-bhāvas) here. These are totally absent in the Śaraṇa who is totally absorbed in the bliss of Śiva. He is called the Guru, because he can be a guide to the other aspirants by his model. He is also called the Guru because his gracious look is enough to remove the effects of Māyā, Moha, etc., in the other aspirants. He is not a Guru by teaching, but by his model and example. Since he eradicates the effects of Tamas by his gracious look, he is called Tāmasanirāsaka.

व्याख्या— ननु तमोभावाः किमर्थं निराकरणीया इत्यत्राह—

If it is asked as to why the effects of Tamas are to be set aside, the answer is given here—

यस्य ज्ञानं तमोमिश्रं न तस्य गतिरिष्यते ।

सत्त्वं हि ज्ञानयोगस्य नैर्मल्यं विदुरुत्तमाः ॥१४॥

He whose knowledge is mixed with the darkness of ignorance, has no beatitude. The purity of mind (sattvaguna) is known by the wise persons as the sacred means of the Jñānayoga. (14)

व्याख्या— नैर्मल्यं निर्मलसाधनं सदित्यर्थः । शिष्टं स्पष्टम् । तस्मात् तमोविकारा निराकरणीया इति भावः ॥१४॥

‘Nairmalya’ means ‘nirmalasādhana’, i.e., the sacred means. The rest is clear. What is implied is that it is because of that the effects of darkness of ignorance has to be warded off. (14)

Notes : Śiva Dha. P. says: मलमज्ञानमित्युक्तं संसाराङ्कुरकारणम् । तत्तमस्तेन तमसा युक्तो यस्तामसः स्मृतः ॥ (Quoted in the Kannāḍa com. of N.R. Karibasava Śāstrin, 1921)— “Mala (impurity) is said to be nescience which is the seed for the sprouting of saṁsāra. That is the darkness. He who is associated with that darkness is called Tāmasa (One who is filled with darkness).” That tamas is not removed by worldly knowledge. It can be removed by spiritual knowledge only. He whose knowledge is mixed with such tamas, will be subjected to the cycle of birth and death. Freedom from such tamas through spiritual knowledge and practice, is necessary for achieving liberation. That is why the Śaraṇa should set aside the effects of tamas. Further it is spoken that Sattvaguna is the sacred means to Jñānayoga. Bhag. G. says : तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् । सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघम् ॥१४.६॥— “Among them (the three Guṇas), Sattvaguna is the revealer and free from impurity because it is by nature pure. It binds us to Jñānayoga with the association of joy”. It is to be noted here that it is a means to Jñānayoga. Yet it binds man. Hence, it is said “बध्नाति ।” Śaṅkara says: ज्ञानमिति सुखसाहचर्यात्क्षेत्रस्यैव विषयस्य अन्तःकरणस्य धर्मो, नात्मनः, आत्मधर्मत्वे सद्ज्ञानुपपत्तेर्बन्धानुपपत्तेश्च ।” (Bhāṣya on Bhag. G. 14.6)— “Here ‘knowledge’ due to its association with joy is the property of the

inner sense coming in the province of the ‘Kṣetra’ (body), but not the property of Ātman. If it were the property of the Ātman, association with anything and bondage would be incompatible” Thus at this stage the rise of Sattva as a means to Jñānayoga, is for the eradication Tamovikāras. Through the maturity of Bhakti at the Śaraṇa stage, the aspirant gets himself freed from the bondage of Sattva (and Rajas also).

व्याख्या— अथ— “सत्त्वात् सुखं ज्ञानं च वैराग्यं सौख्यमेव च । दुःखप्रवृत्तिरागौ च लौहित्यं रजसो भवेत् ॥ मोहो भ्रान्तिस्तथालस्यं काष्ण्यं च तमसो भवेत् ॥” इति सूतसंहितावचनानुसारेण गुणत्रययुक्तान् प्रकाशयति—

Then in accordance with the saying of Sū. Saṁ., viz., “Sattvāt sukhaṁ, etc.,” which means that “joy, knowledge, renunciation and happiness arise from Sattva; sorrow, activity, attachment and redness are from Rajas; delusion, confusion, laziness and blackness are born from Tamas”, the author explains the features of those who are endowed with three Guṇas—

शमो दमो विवेकश्च वैराग्यं पूर्णभावना ।

क्षान्तिः कारुण्यसम्पत्तिः श्रद्धा सत्यसमुद्भवा ॥१५॥

शिवभक्तिः परो धर्मः शिवज्ञानस्य बान्धवाः ।

एतैर्युक्तो महायोगी सत्त्विकः परिकीर्तितः ॥१६॥

Tranquility, restraint, discrimination, renunciation, unbroken meditation, forgiveness, wealth of compassion, faith born of truth, devotion to Śiva and the highest sense of righteousness are the kith and kin of the realisation of Śiva. The great Yogin who is endowed with these qualities is said to be ‘Sāttvika’. (15-16)

व्याख्या— शमः क्षान्तिः (शान्तिः ?) दमो बाहिन्द्रियनिग्रहः विवेको नित्यानित्यवस्तुविचारः, वैराग्यं विषयविरक्तिः, पूर्णभावना अखण्डध्यानम्,

क्षान्तिः क्षमा, कारुण्यसम्पत्तिः भूतदया, सत्यसमुद्भवा यथावस्तुसंभवा श्रद्धा विश्वासः, शिवभक्तिः, परो धर्मः उत्कृष्टशिवाचारः, शिवज्ञानस्य बान्धवाः एते शिवज्ञानस्य सम्बन्धिनः। एतैर्दशगुणैर्युक्तो महायोगी सात्त्विक इति सत्त्वगुणयुक्त इति प्रकीर्तितः।।१५-१६)

Tranquility is peace (restraint over the internal senses); restraint is control over external senses; discrimination is clear knowledge of what is eternal and what is not eternal; unbroken meditation is the continuous cherishing of Śiva; forgiveness is the pardoning of other's faults; the wealth of compassion is kindness towards all beings; faith of truth is the trust arising from the consideration of real nature of objects; the devotion to Śiva lies in genuine attachment to Śiva; the highest sense of righteousness means the exquisite Śaiva practices; these are the kith and kin, i.e., intimate relatives of the knowledge of Śiva. The great Yogin who is endowed with these ten qualities is said to be one who is endowed with Sattvaguṇa. (15-16)

Notes: “सत्त्वात्सुखं...” (Sū. Sam.). The ten Guṇas (qualities) are helpful in attaining the knowledge of Śiva (Śivajñāna) and the contemplation on Śiva (Śivayoga). Hence they are called the kith and kin of Śivajñāna. The Sādhaka who is endowed with these Guṇas is said to be Sāttvika. Such a Sāttvika is distinguished from the Rājasa and the Tāmasa types of persons who are not regarded as Yogins at all. Now turning to the qualities that make a Sāttvika, who is a Yogin, it may be noted that Śama is the control of the internal senses and that Dama is the control of the external senses. Dama depends upon Śama. The external senses such as eyes, ears, etc., operate in their field only when the mind is associated with them. If the mind is associated with the external senses, then only the latter operate in their respective fields. Otherwise they cannot operate and receive the knowledge of their respective objects. Unless the mind is averse, the external senses cannot have ‘Nivṛtti’ (abstinence) from the objects. That is the reason why Śama (antarindriyanigraha=

manonigraha) is taught first. Both these further depend on the third quality mentioned in the stanza and that is Viveka, which is twofold as ‘nityānityaviveka’ and ‘ātmānātmaviveka’. The first is the discrimination between what is eternal and what is non-eternal. The second refers to the discrimination between what is Ātman and what is non-Ātman. It is because of the Viveka that the mind desists from what are ‘anitya’ and what are ‘anātman’ and proceeds towards what is ‘nitya’ and what is ‘Ātman’. With that Viveka the mind becomes steady and firm in concentrating on the Ātman which alone is eternal. When the mind relinquishes what are anitya and anātman and sticks on to what is nitya and Ātman, the fourth quality is Vairāgya which consists in the absence of attachment to mundane objects and the mixed pleasure they afford. It is the renunciation of the pleasures here and the pleasures hereafter. Heaven to the Mahāyogin is as negligible as the mundane world. The fifth quality is Pūrṇabhāvanā which consists in the ‘akhaṇḍadhyāna’, i.e., concentration without break. It is ‘dhārāvāhikadhyāna’, concentration like a continuous flow of water through a hole from a suspended vessel (dhārāpātra). Kṣānti is forgiveness. It is the sixth quality, which is guided by a genuine intention of giving an opportunity to the guilty person to correct and improve himself. The seventh quality is Kāruṇyasampatti, the wealth of compassion towards beings. It consists in a genuine sense of feeling and helpful response to the sorrow of others. It is this wealth of compassion that makes man broad-minded. Śraddhā, which is the eighth quality, means faith, belief, attachment to duty, etc. Here the faith is in the greatness of the Guru, Liṅga and Jaṅgama and in the teaching of the Śāstras. It is Śraddhā that leads to knowledge: श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः। ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति।। (Bhag. G. 4.39) – “He who has faith gets knowledge; he who is prone to that knowledge and who has control over his senses, gets knowledge and attains supreme peace before long”. The ninth quality is Śivabhakti, devotion towards Śiva. Śaraṇa’s blissful experience in the intimacy of Śiva with ‘Aṅgasati-Liṅgapatibhāva’ is Śivabhakti here. The tenth quality is Paro Dharma, the excellent practices of Śiva’s devotees (Śivācāra). Pañcācāras are included in this ‘Paro Dharma’. These are the

ten chosen qualities from out of the qualities mentioned as coming under 'Daivī sampat' the wealth of divine qualities in the Bhag. G.: अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः। दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्॥ अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्। दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्॥ तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति सम्पदं दैवीमभिजातस्य भारत॥ (16.1-3) —“Fearlessness, purity of internal senses, dedication to the Yoga pertaining to the knowledge of the Ātman, etc., generosity, control over the external senses, sacrifice, study of Veda, penance, straightforwardness, non-violence, truthfulness, absence of anger, renunciation, peace, not finding fault with others, kindness towards the distressed, absence of agitation, softness, shyness, firmness of mind, physical glow, forbearance, boldness, purity, absence of hatred, absence of too much of arrogance, these constitute the wealth of divine qualities on the part of noble persons”. Śaraṇa is very close to the final stage called Aikyasthala; the ten qualities have been told in order to insist on the necessity that not even the slightest element of ignorance (tamas) should be present in him. This is the requirement. It does not mean that at that stage Śaraṇa could have the element of 'tamas' in him. Such a doubt is posed and answered in the next stanza.

व्याख्या— नन्वेतैर्गुणैर्युक्तस्य महायोगिनः कदाचिद् वा काम-क्रोधादयः सम्भवन्ति किमित्यत्राह—

If it is asked as to whether passion, anger, etc., could arise in the case of the great Yogin (i.e., Śaraṇa) who is endowed such qualities (as Śama, Dama, etc.), the answer is given here—

कामक्रोधमहामोहमदमात्सर्यवारणाः ।

शिवज्ञानमृगेन्द्रस्य कथं तिष्ठन्ति सन्निधौ ॥१७॥

How can the elephants in the form of passion, anger, great delusion, arrogance, jealousy and avarice— (i.e., the six enemies of spirit— Ariṣaḍvarga) stand before the lion in the form of the knowledge of Śiva (as one's Self)? (17)

व्याख्या— शिवज्ञानस्य मत्तमनोगजनिग्रहकरत्वेन सिंहरूपत्वात् तस्य सन्निधौ कामक्रोधादिगजस्थितेरवकाशो नास्तीत्यर्थः॥१७॥

Since the knowledge of Śiva (as one's Self) is of the form of a lion due to its capacity to control the elephant in the form of the arrogant mind, there is no place for the elephants in the form of passion, anger, etc., in its presence. (17)

Notes: Here through a Rūpaka (Metaphor) it is established that the elephants in the form the internal enemies of spirit, viz., *Kāma*, (passion), *Krodha* (anger), *Moha* (delusion), *Lobha* (avarice), *Mada* (haughtiness) and *Mātsarya* (jealousy) have no scope in the presence the lion in the form of Śivajñāna. Among these six, the three, viz., *Kāma*, *Krodha* and *Lobha*, are called the doors to hell — त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः। कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥ Bhag.G., 16.21) — “Threefold, indeed, is the door to hell, which destroys the Ātman (i.e., renders one's Self unfit for attaining any value of life, the highest being Mokṣa). They are *Kāma* (passion), *Krodha* (anger) and *Lobha* (avarice). Hence the three should be given up.” *Kāma* is the most basic weakness of man. It is such a strong urge as it cannot be pacified by the fulfilment of any number of desires; it flares up stronger like fire through the oblations (of ghee): न जातु कामः कामानामुपभोगेन शाम्यति। हविषा कृष्णवर्त्मव भूय एवाभिवर्धते॥ (M. Bhā.). This *Kāma* arises due to attachment; if it is not satiated it turns into *Krodha*; *Lobha* is an offshoot of *Kāma*; *Lobha* is a vice which prevents man from experiencing joy here, because it makes him go after material gains without finding any satisfaction. When man is caught with this vice, he forgets his life's aim and circulates in the cycle of birth and death. Due to the intensity of *Krodha*, *Moha* arises; it is *Moha* that leads to the agitation of memory; through the agitation of memory, the intellect loses its power of judgement and that leads to destruction: ध्यायतो विषयान् पुंसः संज्ञस्तेषूपजायते। सङ्गत्सङ्गायते कामः कामा-त्क्रोधोऽभिजायते॥ क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः। स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥ (Bhag. G. 2.62-63). The effects of these four related vices is clear from the above statements

of the Bhag. G. *Mada* is arrogance, a false sense of greatness. It pesters man in many ways. Kula (family), Chala (wickedness), Dhana (wealth), Rūpa (beauty), Yauvana (youth), Vidyā (learning), Rājya (power) and Tapas (penance), are the eight kinds of Mada. Once this vice overpowers man, it takes him along to a disastrous end; it abstracts the path to Mukti. *Mātsarya* is intolerance towards the achievements of others. He who has *Mātsarya* (jealousy) does not tolerate the prosperity and progress of others; nor can he have any personal achievements. These are the six vices which do not have any access to the Śaraṇa because he has achieved a spiritual state which is beyond the reach of those vices.

व्याख्या— अथ रजोगुणयुक्तं प्रदर्शयति—

Then the author reveals the nature of him who is endowed with Rajas—

यत्र कुत्रापि वा द्वेष्टि प्रपञ्चे शिवरूपिणि ।

शिवद्वेषी स विज्ञेयो रजसाविष्टमानसः ॥१८॥

That person who hates everything everywhere in this world which is of the form of Śiva, is indeed the Śiva-hater; he should be known as one whose mind is overpowered by Rajas. (18)

व्याख्या— यो रजसाविष्टमानसो रजोगुणकार्यभूतकामक्रोधाद्यावृत्तचित्तः सन् शिवरूपिणि प्रपञ्चे यत्र क्वापि द्वेष्टि स शिवद्वेषी राजस इति शेषः, विज्ञेयो ज्ञातुं योग्य इत्यर्थः ॥१८॥

He whose mind is influenced by Rajas, i.e., whose mind is pervaded by desire, anger, etc., which are the effects of the quality of Rajas, hates everything everywhere in the world which is the manifested form of Śiva. He is the Śiva-hater; he is Rājasa (one who is overpowered by Rajas). This is what is implied. He should be known as such. It means that he is fit to be known as such. (18)

Notes: The world is the manifested form of Śiva: इदं सर्वं यद्यमात्मा (Br. U., 2.4.6); सर्वं खल्विदं ब्रह्म (Chā. U., 3.14.1) — or “All this is what is Brahman”; “All this is indeed Brahman”. Thus the Upaiṣads describe the world as not different from Paraśiva-brahman. ब्रह्मैवेदं सर्वम्— says Muṇḍ. U. (2.2.11) — Brahman is all this. मया ततमिदं सर्वं जगदव्यक्तमूर्तिना— says the Bhag. G. (9.4)— “All this world has been pervaded by my unmanifested form.” It means that the world is the manifested form of Śiva himself. The cause of this hatred is the Rajoguṇa. He who hates the world and who consequently hates Śiva, is called Rājasa. Bhag. G. defines Rājasa thus: रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः । हर्षशोकचित्तः कर्ता राजसः परिकीर्तितः ॥ (18.27) — “He who is full of passion, who seeks the fruits of deeds, who is violent, who is impure and who is endowed with joys and sorrows, is described as Rājasa”. Thus the passionate, violent and impure Rājasa person experiences the mixed joys and sorrows due to his past deeds. His outstanding feature is hatred at everything everywhere. His hatred towards the world is the hatred directed at Śiva himself because the world is the manifested form of Śiva. As apposed to the Rājasa, the Śaraṇas, who are Śivayogins, look upon the net-work of the world as the manifested form of Śiva (Cit) through Śiva-yoga; those Śivayogins are not touched by the malas – ये पश्यन्ति जगज्जालं चिद्रूपं शिवयोगतः । निर्भूतमलसंस्पर्शास्ते स्मृताः शिवयोगिनः ॥ (S.S.11.37). The entire world appears to the Śaraṇa as the Paramaśiva, who is solid with knowledge (Jñānaghana). Looking upon the entire world as belonging to Śiva — ईशावास्यमिदं सर्वम् (Īśa. U., 1), his heart which is a mirror of Sattva, reflects the world as of the form of Śiva. To him the world is ‘Śivamaya’, i.e., the manifestation of Śaktiviśiṣṭa Śiva.

व्याख्या— अथ तमोगुणयुक्तं लक्षयति—

Then the author characterises the person who is filled with Tamoguṇa—

यो द्वेष्टि सकलान् लोकान् यो वाऽहङ्कुरुते सदा ।

योऽसत्यभावानायुक्तः स तामस इति स्मृतः ॥१९॥

He who hates all the beings who shows arrogance and who is filled with false conceptions, is regarded as 'Tāmasa'. (19)

व्याख्या— स्पष्टम् ॥१९॥ It is clear. (19)

Notes: Tāmasa hates all beings; he is always arrogant: he thinks of only false things. Tāmasa is one who is filled with Tamoguṇa. An arrogant person thinks that what he thinks is alone right. To him even false things appear true. He argues that what he thinks is true. Here he is guided by his false sense of pride. Due to arrogance, he looks upon everybody else as inferior to him. His hatred towards all others is the manifestation of his superiority complex. In all this he is guided by his deep ignorance. Bhag. G. portrays a Tāmasa like this: अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिकोऽलसः ॥ विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ (18.28)— “He who is uncomposed, who is mentally unrefined, who stands arrogantly straight (does not bow to anybody worthy of respect), who hides his crooked intentions, who prevents others from progress, who is lazy, who is always depressed and who is slow or dull in actions, is said to be Tāmasa. The Tāmasa and the Rājasa (whom the previous stanzas describe) are categorised by the Bhagavān as those overpowered by Āsūrisampat’ : They are called ‘Āsuras’: प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः । न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ (Bhag. G., 16.17)— “The demoniac persons do not have inclination (towards performance of duties to achieve the values of life) and disinclination (towards the opposites of the values of life). They have neither purity (honesty) nor good conduct nor truthfulness,” Bhagavān subjects them to lower and lower and lower births: अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः । मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ तानहं द्विषतः क्रूरान्संसारेषु नराधमान् । क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ Bhag. G., 16.18-19)— “They (Āsuras) resort to arrogance, strength (to subdue others), pride, passion and anger; they hate me residing in their bodies and in the bodies of others. I shall commit them who are full of hate, who are cruel, who are wicked and who are inauspicious, to births in the wombs of the cruel beings (tigers, lions, etc.,).” Having mentioned Kāma, Krodha and Lobha as the doors to hell (Bhag. G. 16.21), the Bhagavān

assures that he who is freed from those three doors of darkness and who acts for his spiritual elevation (Śreyas) attains the Supreme State (of Mukti): एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः । आचरन्त्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ (Bhag. G. 16.22). The Śivayogin (Śaraṇa) who is totally free from those three Tāmasa qualities, is very close to Mukti of the nature of ‘samarasa’ with Śiva.

व्याख्या— अथायं तमोगुणः शिवशरणानां नास्तीति श्लोकद्वये-
नोक्त्वा तामसनिरसनस्थलं समापयति—

Then having declared that the Tāmoguṇa is not found in the Śivaśaraṇas, the author concludes the Tāmasanira-sanasthala —

तमोमूला हि सञ्जाता रागद्वेषादिपादपाः ।

शिवज्ञानकुठारेण छेद्यन्ते हि निरन्तरम् ॥२०॥

The trees in the form of attachment, hatred, etc., that are born have their roots in the darkness of ignorance. They are to be continuously cut by the axe in the form of Śivajñāna. (20)

व्याख्या— तमोगुणरूपमूलवन्तः सन्तः सञ्जाता रागद्वेषादिपादपाः कामक्रोधादिराजसवृक्षाः शिवज्ञानकुठारेण सात्त्विकशिवज्ञानरूपपरशुना सदा छेद्यन्ते हि प्रसिद्धम् ॥२०॥

The trees in the form of attachment, averseness, etc., i.e., the trees of Tamas in the form Kāma (passion), Krodha (anger), etc., are rooted in Tamas (ignorance). They are being always cut by the axe in the form of Śivajñāna, i.e., the Śivajñāna which is full of Sattvaguṇa. This is well known. (20)

Notes: An analogy is given here. Tamas is metaphorically represented as the root, Rāga (Passion), Dveṣa (hatred), etc., as trees, and Śivajñāna as the axe. The trees in the form of Rāga, Dveṣa, etc., which are rooted in Tamas (ignorance), are cut

asunder by the axe in the form of Śivajñāna. When the root cause in the form of Tamas is itself eradicated, the trees in the form of Rāga, Dveṣa, etc., cannot grow. The heart of the Śaraṇa is totally free from Tamas. There is no place at all for Rāga, Dveṣa, etc., in his heart. The Śaraṇa relinquishes arrogance, power (prompted by Kāma, Krodha, etc.), pride, passion, anger and all possessions and becomes fit to become one with Brahman without attachment and with peace, as the Bhagavān says: अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम्। विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ (Bhag. G., 18.53). “ब्रह्मभूतः प्रसन्नात्मा” (Bhag. G., 18.54) — is the characteristic of a Śaraṇa, as his mind is calm (prasannātman) due to his becoming one with Brahman.

व्याख्या— ननु तमोमूलकत्वेन सञ्जातरागद्वेषादिपदपानां शिवज्ञान-कुठारेण छेदनमस्तु, एतत्कारणीभूततमोगुणनिवृत्तिः केन भवेत्, तद्विना तदङ्कुरनिवृत्तिर्न सम्भवतीत्यत्राह—

It may be objected thus : Let the trees in the form of Rāga, Dveṣa, etc., which are born from the source of ignorance, be cut asunder by the axe in the form of Śivajñāna. What is that by which the Tamogūṇa, that is, the cause of those, can be set aside? Unless that is done, the sprouting of it cannot be prevented. Here the answer is given —

शिवज्ञाने समुत्पन्ने सहस्रादित्यसन्निभे ।

कुतस्तमोविकाराः स्युर्महतां शिवयोगिनाम् ॥२१॥

When the Śivajñāna which is equal to a thousand suns, is born, how can the perversions of Tamas (ignorance) exist in the case of the great Śivayogins. (21)

व्याख्या— सहस्रादित्यसङ्काशे शिवज्ञाने समुत्पन्ने सति महतां महा-पुरुषाणां शिवयोगिनां शिवशरणानां तमोविकाराः तमोऽङ्कुराः कुतः स्युः कस्मात् कारणाद् भवेयुः ? कारणीभूतस्य तमसो मूलनाशादिति भावः ॥२१॥

इति तामसनिरसनस्थलम्

When the Śivajñāna which is like thousand suns is born, whence the perversions of Tamas, i.e., the sprouts of Tamas, can arise in the case of the great men who are the Śivayogins, i.e., Śivaśaraṇas? It means that (they cannot exist) because the root in the form of Tamas which is the cause, is destroyed.(21)

Tāmasanirasanasthala ends

Notes: Śivajñāna is compared to the dazzling brightness of thousands of suns. It is more than enough to remove all darkness, all the perversions of ignorance. The Śaraṇa is the embodiment of Śivajñāna. How can any darkness exist in him?

अथ निर्देशस्थलम्—(३९)

व्याख्या— अथ तामसनिराकरणेन भासमाननिर्देशस्थलं निरूपयति—

Nirdeśasthala—(39)

Then the author expounds the Nirdeśasthala which comes after the eradication of Tamas—

निराकृत्य तमोभागं संसारस्य प्रवर्तकम्।

निर्दिश्यते तु यज्ज्ञानं स निर्देश इति स्मृतः ॥२२॥

That knowledge which is taught after removing the part of darkness (ignorance) which leads one to transmigration (saṁsāra), is called Nirdeśa (guidance). (22)

व्याख्या— संसारप्रवृत्तेर्मूलकारणं तमोभागं निराकृत्य यज्ज्ञानं निर्दिश्यते, स तज्ज्ञानं निर्देश इति निर्देशस्थलमिति स्मृतः स्मृतमित्यर्थः ॥२२॥

That knowledge which is imparted (by the Guru) after removing the part of darkness leading to transmigration, is the knowledge which is called as Nirdeśa, that is, Nirdeśasthala. (22)

Notes: The knowledge of one's Self as Śiva is the Śivajñāna. It is the realisation of that knowledge which constitutes Mukti.

The first effect of that knowledge is the removal of darkness (ignorance—Avidyā) which leads to transmigration (cycle of birth and death—saṁsāra). This removal of ignorance is known as Māyānivṛtti. The means to that is the meditation of the Self as Śiva. This has been nicely portrayed in the Śve. U: क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः। तस्याभिध्यानाद्योजनात् तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः॥ ज्ञात्वा देवं सर्वपाशापहानिःक्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः। तस्याभिध्यानात्तृतीयं देहभेदे विश्वेश्वर्यं केवलं आप्तकामः॥ (1.10-11)— “The mutable one is the Prakṛti (Pradhāna) and the immutable immortal one is the Hara (Śiva who takes away the saviṣeṣatva—saviṣeṣatām haratīti haraḥ). Hara is one god who rules over Kṣara and Ātman (Self). Through meditation on him and yoking to him (attaining communion with him) and through the attainment of his non-dual state, there is the removal of the entire network of Māyā (ignorance—Tamas) in the end. Through the realisation of the shining one (Deva), all sins are eradicated and due to the exhaustion of all afflictions, there results the absence of birth and death. Through the meditation on him (as not different from one’s Self), one gets fulfilment of all desires with the attainment of the highest prosperity (Mukti), which happens to be the third state (as distinguished from the other two, viz., Piṭṛyāna and Devayāna), after the termination of the body. This attainment is possible through the instruction and guidance of the Guru. His guidance is the Nirdeśa, the direction, advice; the stage of that Nirdeśa is the Nirdeśasthala. This is the ripe time for taking the right direction.

व्याख्या— अथ तज्ज्ञानं केनोपदिश्यत इत्यत्र गुरुरेवेति तन्महत्त्वं बहुधा प्रकाशयति—

Then having understood the answer to the question as to who gives such a knowledge, as the Guru alone, the author reveals the greatness of the Guru in many ways—

गुरुरेव परं तत्त्वं प्रकाशयति देहिनाम्।

को वा सूर्यं विना लोके तमसो विनिवर्तकः॥२३॥

Guru alone reveals the Supreme Principle to the embodied Souls. Who else other than the sun can be the remover of darkness? (23)

व्याख्या— लोके सूर्यं विना तमोनिराकरणद्वारा पदार्थप्रकाशको नास्ति, तथा गुरुं विना तमोनिवारणद्वारा परतत्त्वप्रकाशको नास्तीत्यर्थः॥२३॥

Just as there is no revealer of objects by removing the darkness except the sun in the world, so there is no revealer of the Supreme Principle by removing the darkness except the Guru. (23)

Notes: As said in Pāra. Ā., the Guru is the sun who removes all darkness: गुरुरोन्मत्तमः प्रोक्तमुकारो भास्करोदयः। मोहान्धकारहरणाद् गुरुरित्यभिधीयते॥ (14.93) “Gu-kāra, (the syllable ‘Gu’) stands for deep darkness and, Rukāra, (the syllable ‘Ru’) stands for the rising of the sun. Due to the removal of deluding darkness, he is designated as the Guru”. It is through the knowledge of the Supreme given by the Guru that the darkness of ignorance is totally eradicated: गुरुदत्तपरज्ञानप्रकाशविलसद्दृशः। भास्वतस्तस्य तु तमः सकाशं कथमेष्यति॥ (Kā. Ā., kri. pā., 1.140) — “How can the darkness of ignorance go near that devotee whose eyes are dilated with the brightness of the knowledge of the Supreme given by the Guru?” Ignorance cannot stand in front of Guru’s upadeśa. The analogy of the sun is given to explain this. See also: सूर्योदये तमो यद्विद्विनाशमुपयाति हि। गुरुदर्शनतस्तद्वत् पापजालं प्रणश्यति॥ (Sukṣ.A.5.23)— “Just as the darkness is destroyed at sunrise, similarly the net-work of sins is eradicated by the sight of the Guru.”

(व्या०) पुनर्दृष्टान्तमाह—

Another analogy is given here—

अन्तरेण गुरुं सिद्धं कथं संसारनिष्कृतिः।

निदानज्ञं विना वैद्यं किं वा रोगो निवर्तते॥२४॥

Without the accomplished Guru, how can there be the termination of transmigration? Without the physician who is conversant with Pathology, can the disease be cured? (24)

व्याख्या— सिद्धं गुरुमन्तरेण ज्ञानसिद्धगुरुं विनेत्यर्थः, संसारनिष्कृतिः भवरोगनिवृत्तिः कथं स्यात् कथं भवेत्? तत्र दृष्टान्तः— निदानम् एतद्धेतुकस्य रोगस्येदमौषधमिति रोगज्ञानपूर्वकचिकित्साभिज्ञं वैद्यं विना रोगो निवर्तते किं वा? न निवर्तते इत्यर्थः। यथा निदानज्ञानसहितेन वैद्येन विना रोगो न निवर्तते, तथा ज्ञानसिद्धगुरुव्यतिरेकेण संसारनिवृत्तिर्न सम्भवतीति तात्पर्यम् ॥२४॥

Without the accomplished Guru, i.e., without the Guru, who is accomplished in knowledge, how can there be the end of transmigration, i.e., the end of the disease in the form of rebirth? An analogy is given here: ‘Nidānam’ (Pathology) means the efficiency in the treatment of disease with the knowledge that such and such a medicine is for a disease of such and such a cause. Without a physician who is adept in Nidāna, can the disease be cured? It means that it cannot be cured (without such a physician). Just as the disease cannot be cured without the physician who is conversant with the science of Nidāna, so the termination of transmigration is not possible without the Guru, who is accomplished in knowledge. This is the implication. (24)

Notes: Guru is described as ‘bhavarogavaidya’ — गुरवे सर्वलोकानां भिषजे भवरोगिणाम्। निधये सर्वविद्यानां दक्षिणामूर्तये नमः॥ — This is a famous Gurustuti. It describes the Guru as the preceptor of all, the physician of the disease in the form of rebirth (transmigration) and the treasure of all Vidyās. Such a Guru guides the devotee on the path to Mukti, which means the termination of transmigration. Kā. A. says: देशिकस्य प्रसादेन येन लब्धमिदं व्रतम्। न तं मायाऽनुबन्धाति न स भूयोऽभिजायते॥ गुरुबोधाम्निना दग्धा पाशा ह्यशेषतः। तस्य निर्दग्धबन्धस्य पुनर्बन्धः कथं भवेत्॥ (1.137-138)— “Him, by whom this vow is obtained through the grace of the Guru, the Māyā does not capture and he is not born again. All the fetters are burnt by the fire in the form Guru’s instruction. How can he whose bonds are burnt be bound again?”

व्याख्या— नन्वयं गुरुः कथं ज्ञायते—

If it is asked as to how such a Gure can be identified, the answer is given here—

अज्ञानमलिनं चित्तदर्पणं यो विशोधयेत्।

प्रज्ञाविभूतियोगेन तमाहुर्गुरुसत्तमम्॥२५॥

He who can cleanse the mirror of mind which is dirty on account of ignorance, by means of the holy ash in the form of his knowledge (his spiritual power), is said to be the Guru par excellence.(25)

व्याख्या— अज्ञानमलिनं चित्तदर्पणं यः प्रज्ञाविभूतियोगेन “प्रज्ञानं ब्रह्म” इति श्रुतिप्रसिद्ध-शिवज्ञानविभूतिसम्बन्धेन शोधयेद् निर्मलं कुर्यात्, तं गुरुसत्तमं गुरुश्रेष्ठं सन्तम् आहुरित्यर्थः॥२५॥

He who cleases the mirror of mind which is soiled with ignorance by means of the holy ash in the form of the power of spiritual knowledge, i.e., by virtue of the power of the Śivajñāna which is well known by the Śruti statements such as “Prajñānam brahma” - “the highest knowledge is the Brahman”, is the best among the Gurus. It means that he is said to be the great Guru. (25).

Notes: प्रज्ञानं ब्रह्म (Ai. U. 5.3). Vibhūtiyoga = with the application of the holy ash; by means of the power of spiritual power.

व्याख्या— अथ तादृशगुरुकटाक्षात् सकलसिद्धिर्भवतीत्याह—

Then the author says that there will be accomplishment of everything by the grace of such a Guru—

अपरोक्षिततत्त्वस्य जीवन्मुक्तस्वभाविनः।

गुरोः कटाक्षे संसिद्धे को वा लोकेषु दुर्लभः॥२६॥

When the gracious glance of the Guru who has the inner perception of the Śivatattva (i.e., the Self as Śiva) and who is of the nature of a Jīvanmukta (liberated while alive), is accomplished, what is difficult to get in the worlds? (26)

व्याख्या— अपरोक्षिततत्त्वस्य स्वस्वरूपेण साक्षात्कृतशिवतत्त्ववतो जीवन्मुक्तस्वभाविनः— “विकल्परहितं ज्ञानं निषेधरहिता क्रिया । अलोकरञ्जकं रूपं जीवन्मुक्तस्य लक्षणम् ।।” इति वासिष्ठवचनात् जीवन्मुक्तस्वरूपवतो गुरोः सद्गुरोः कटाक्षे कृपारसपूरितापाङ्गे संसिद्धे सति लोकेषु को वा दुर्लभः, न कोप्यलभ्य इत्यर्थः । भोगमोक्षलक्षणसकलसिद्धिर्भवतीति भावः ।। २६ ।।

When the glance filled with the feeling of compassion of the worthy Guru who has the inner vision of the Principle in the form of Śiva as of the nature of his Self and who is of the nature of a Jīvanmukta (liberated while alive), is received, what is difficult to get in the worlds? It means that nothing is difficult to get at all and everything pertaining to enjoyment and emancipation is accomplished. The Jīvanmukta state here is in accordance with the statement of Vāsiṣṭha, viz., “Vikalparahitam jñānam, etc.,” which means — “The knowledge that is free from doubt, the action that is not prohibited and the form (of dress and decoration) that does not attract people (that is not gaudy) — these constitute the characteristics of the Jīvan-mukta”. (26)

Notes: “विकल्परहितं ज्ञानं...” (Vāsiṣṭha). Two characteristics of the worthy Guru have been mentioned here : (1) (i) Aparokṣitatattva and (ii) Jīvanmuktasvabhāvin. ‘Aparokṣitatattva’ is one who has the direct inner perception of the ‘Tattva’, i.e., the identity of one’s Self with Śiva in accordance with the Śruti, “तत्त्वमसि” (Chānd. U., 6.8.7), “अहं ब्रह्मास्मि” (Bṛ. U., 1.4.10), “अयमात्मा ब्रह्म” (Bṛ. U., 2.5.19). (ii) ‘Jīvanmuktasvabhāvin’ is one whose nature, i.e., the combination of whose knowledge, action and appearance, is that of a Jīvanmukta (one who is liberated while alive). The knowledge, action and appearance of a Jīvanmukta

have been given in the Vāsiṣṭha’s statement quoted in the Sanskrit commentary. The knowledge of a Jīvanmukta is so perfectly clear that there is not even the slightest shadow of doubt or uncertainty in it. That is the true knowledge of the Self as Śiva (Jñāna) in accordance with what is said in the Kaṭha U.— “यथादर्शं तथात्मनि” (6.5)— “As in the mirror so in the Self.” Secondly his action (Karman) is such as is not prohibited. The Karman in his case is ‘Niṣkāma Karma’, the underlying principle being— “कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ।। योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय । सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ।।” (Bhag. G., 2.47-48) — “You have right over the action, but not over the fruit of action; do not have the fruit of action as your motive; do not be attached to non-action. Do your work in the peace of Yoga, giving up all attachment and remaining equipoised in success or failure; that equipoise is said to be Yoga.” This is wisdom in action and it is Yoga— योगः कर्मसु कौशलम्” (Bhag. G., 2.50). Such being the Karman of the Jīvanmukta, there is no question of prohibition being associated with it. Thirdly in his appearance, i.e., in his dress and decoration, the Jīvanmukta is free from gaudiness. He is not interested in any personal show so as to attract others. He is pleased with his own self and his mind is steady— “अत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ।।” (Bhag. G., 2.55). He is free from all desires and pride : “विहाय कामान्यः सर्वान्मुमांश्चरति निस्पृहः निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ।।” (Bhag. G., 2.71)— “He who having relinquished all desires, moves without any pride, who is free from selfishness and who is free from arrogance, attains peace.” Such is the peace of the Jīvanmukta and that is the ‘ब्रह्मी स्थिति’ the State of Brahman (Bhag. G., 2.72). How can there be any desire for show in the case of such a Jīvanmukta? When the gracious glance of such a Guru, who has the inner vision of his Self as Śiva and who is a Jīvanmukta, falls on the disciple, everything is accomplished by that disciple and nothing is beyond his reach.

व्याख्या— नन्वेतादृशगुरवः सन्ति किमित्यत्र— “गुरवो बहवः सन्ति शिष्यवित्तापहारकाः । शिष्यहत्तापहारस्तु गुरुरेकोऽपि दुर्लभः ।।” इति शिवरहस्यवचनानुसारेणाह—

It may be asked as to whether such Gurus are found. In this regard the Śivarahasya says – “Numerous are the Gurus who steal the wealth of the disciples; not even a single Guru who can remove the distress of the disciple is easy to find”. The author says in accordance with those words —

**कैवल्यकल्पतरवो गुरवः करुणालयाः ।
दुर्लभा हि जगत्यस्मिन् शिवाद्वैत्परायणाः ॥२७॥**

Rare, indeed, in this world, are the Gurus who are the Kalpa trees (desire-yielding trees) of liberation, who are the abodes of compassion and who are totally absorbed in the non-duality of Śiva. (27)

व्याख्या— स्पष्टम् ॥२७॥ It is clear. (27)

Notes: गुरवो बहवः सन्ति, इत्यादि — (Śiva R.). Compare: गुरवो बहवः सन्ति शिष्यवित्तापहारकाः । दुर्लभोऽयं गुरुर्लोकैः शिष्यहृत्तापहारकः ॥ (Candra J.Ā.kri. pā., 2.54). Three characteristics of a great Guru are given here: (i) Kaivalyakalpatarutva, (ii) Karuṇālayatva and (iii) Śivādvaitaparāyaṇatva. Firstly he should be Kalpataru for those who aspire for liberation. Candra J.Ā. says : मोक्षस्य दीक्षासम्प्राप्त्यै गुरुः स्यान्मूलकारणम् । (kri. pā., 2.5) — “Guru is the root-cause for liberation and initiation.” Secondly the Guru should be an abode of compassion. He is ‘Mokṣada’; he is so because he is full of compassion towards his disciples. His Karuṇā is pure; it has no ulterior motive as he is without any desire (rāga) and free from hatred or jealousy (vimatsara)— मोक्षदः करुणोपेतो वीतरागो विमत्सरः । (Candra J.Ā. kri. pā., 2.49). Thirdly he is totally absorbed in the experience of Śivādvaita, i.e., communion of his Self with Śiva. He is called ‘Tattvajña’; in that capacity he is in the state of Supreme Bliss which is complete and limitless and which gives rise to ‘saṁvitti’. It is only such a Guru who can lead the disciple to such a bliss: संवित्तिजननं सत्यं परानन्दसमुद्भवम् । तत्तत्त्वं विदितं येन स एवानन्ददर्शकः ॥ (Candra J.Ā. kri. pā., 2.55)— “The experience of Supreme Truth is born from the Supreme Bliss. He who knows

that great truth is capable of bringing the experience of Great Bliss to the disciple”. It is the spiritual experience that matters but not the scholarship in the Śāstras. It is said: सर्वलक्षणयुक्तोऽपि सर्वशस्त्रं विदन्नपि सर्वोपायविधिज्ञोऽपि तत्त्वहीनस्तु निष्फलः ॥ (Candra J.Ā., kri. pā., 2.60) — “Even though he is endowed with all the auspicious marks (of a Guru), he is well-versed in all the Śāstras and he is aware of all the procedures of religious rites, he is of no use if he is without the experience of the Great Truth, i.e., Śivādvaitajñāna.”

व्याख्या— तस्माच्छिवलिङ्गतत्परः श्रीगुरुः प्राकृतगुरुभ्यः श्रेष्ठ इति वदन् निर्देशस्थलं समापयति—

Saying that the Śrī Guru who is absorbed in the Śivaliṅga, is superior to ordinary Gurus, the author concludes the Nirdeśasthala—

**क्षीराब्धिरिव सिन्धूनां सुमेरुरिव भूभृताम् ।
ग्रहाणामिव तिग्मांशुर्मणीनामिव कैस्तुभः ॥२८॥
दुमाणामिव भद्रश्रीर्देवानामिव शङ्करः ।
गुरुः शिवः परः श्लाघ्यो गुरूणां प्राकृतात्मनाम् ॥२९॥**

Like the milky ocean among the oceans, the Sumeru among the mountains, the sun among the planets, the Kaustubha among the jewels, the sandalwood tree among the trees, Śaṅkara among the gods, so is Guru who is absorbed in Śiva praiseworthy among the Gurus as contrasted from the ordinary Gurus. (28-29)

व्याख्या— भद्रश्रीर्मलयजः इत्यर्थः । शिष्टं स्पष्टम् ॥२८-२९॥

इति निर्देशस्थलम्

‘Bhadraśrī’ means Malayaja tree, i.e., the sandalwood tree. The rest is clear.(28-29)

Nirdeśasthala ends

Notes: The author has employed Mālopamā to bring out the greatness of the Śrī Guru. Kṣīrasamudra (milky ocean) is the best among the seven well known oceans (saptasamudra), viz., Lavaṇasamudra, Ikṣusamudra, Madhusamudra, Sarpiṣṣamudra, Dadhisamudra, Kṣīrasamudra and Madhurajalasamudra. Sumeru is regarded as the best among the eight mountains, viz., Sumeru, Himālaya, Malaya, Mandarācala, Vindhya, Maināka, Śrīśaila and Kailāsa. Sūrya stands superior among the nine planets, namely, Surya, Candra, Maṅgala, Budha, Guru, Śukra, Śani, Rāhu and Ketu (Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu). Among the fourteen jewels (objects born when the ocean was churned by gods and demons), viz., Kālakūṭa, Kāmadhenu, Lakṣmī, Dhanvantari, Candra, Pārijāta, Uccaiśravas, Airāvata, Surā, Śārnadhanuṣ, Śaṅkha, Kalpavṛkṣa, Kaustubha and Amṛta, Kaustubha is the best. Sandalwood tree is the best among the trees and Śaṅkara is the Supreme among thirty three crores of gods. So is the Guru with the realisation of Śiva as his Self best among the Gurus. The Gurus other than such a Guru are called 'Prākṛta-gurus'. The Prākṛta-gurus are those who are caught with effects of three Guṇas of Prakṛti, Sattva, Rajas and Tamas. Some of them are 'Sāttvika' with the pride of sāttvikatva, pavitratva, pāṇḍitya, etc. They use their knowledge for their selfish ends. The second category of Gurus is that of the 'Rājasa'. Such Rājasa Gurus create all sorts of false divisions on the basis of caste, creed, tradition, status, etc., pretending that they are conversant with Veda, Āgama, etc. Still other Gurus are of the Tāmasa type. Ignorant of Veda, Āgama, etc., not following any tradition with least regard for any religious practices, they spend all their intelligence in deceiving others and exploiting the people. Making use of the simile given in the stanzas, we can distinguish the Sadguru from the Prākṛtaguru: Sadguru is the 'Kṣīrasāgara' the Prākṛta guru is the 'Lavaṇasāgara'; Sadguru is the Meru mountain, the Prākṛtaguru is a small raised land; Sadguru is the sun, the Prākṛtaguru is a dim lamp; Sadguru is the Kaustubha jewel, the Prākṛtaguru is a piece of glass; Sadguru is the Kalpa tree, the Prākṛtaguru is a thorny plant; Sadguru is actually the Śaṅkara, the Prākṛtaguru is a minor deity. Such a Sadguru can

guide the disciples to their final goal, while the Prākṛtaguru is unable to achieve his own end. The Śaraṇa's Nirdeśasthala is that of his State of the Sadguru. He stands between the stages of the Prāṇalingin and the Aikya. The Prāṇalingin has the glimpse of Śivayoga and his experience is only casual and partial. Hence he cannot guide the disciple. Hence he cannot be regarded as the Guru. The Aikya on the other hand is beyond the reach of the disciple, because he does not come down to the level of the disciple. Hence he cannot be regarded as a Guru. Śaraṇa can have the experience of the ultimate state and yet he can come back to consciousness and practically guide a disciple. Thus he can be regarded as a Guru. Nirdeśasthala is the stage in which he can experience the communion with Śiva and enthuse the disciples to get that experience. He amounts to this description: गुरुस्तु गुणवान् प्राज्ञः परमानन्दभासकः। तत्त्वविच्छिवसंसक्तो मुक्तिदो न तु चापरः॥ (Candra J.Ā., kri.pā., 2.48)—“Guru is one who is endowed with merits, who is the revealer of Supreme Bliss, who has realised the Śivatattva, who is absorbed in Śiva and who is the giver of liberation and nobody else”. The message of this Sthala from the point of view of the disciples is that they should select the Śaraṇa as their Sadguru to have a practical guidance in the matter of Śivayoga: सामान्यगुरुमाश्रित्य ज्ञानमिच्छति मूढधीः। भिन्ननावाश्रितः सोऽपि महाब्धिं सन्तरिष्यति। अतो हि सद्वृत्तं प्राज्ञो ज्ञानार्थी संश्रयेन्नरः।। एतादृशं गुरुं ज्ञात्वा शुश्रुषां वै समाचरेत्॥ (Sūkṣ.Ā., 5.27-28)—“Fool, indeed, is he who desires to receive knowledge by depending on an ordinary Guru. He would cross the great ocean by sitting in a broken boat! Hence, a wise person desirous of knowledge, should resort to a Sadguru. By finding such a Guru, he should render service to him until he confers his grace on him”.

अथ शीलसम्पादनस्थलम्—(४०)

व्याख्या— अथ श्रीगुरुनिर्देश्यज्ञानयोगात् शिवतत्त्वस्य जिज्ञासां शीलमित्युक्त्वा शीलवतः स्वरूपं सप्तभिः सूत्रैः प्रतिपादयति—

Śīlasampādanasthala—(40)

Then, having told that Śīla (inclination) consists in the enquiry into the Śivatattva by the application of knowledge

given by the Śrī Guru, the author expounds the nature of the Śaraṇa who has that Śīla in seven stanzas—

जिज्ञासा शिवतत्त्वस्य शीलमित्युच्यते बुधैः ।

निर्देश्ययोगादार्याणां तद्वान् शीलीति कथ्यते ॥३०॥

The earnest desire to know the principle of unity of one's Self with Śīva is said to be 'Śīla' by the learned. He who possesses it through the instructions of the noble (Gurus), is called the Śīlin' (one who has 'Śīla'). (30)

व्याख्या— आचार्याणां पूर्वोक्तलक्षणवदाचार्यैर्निर्देश्ययोगाद् उपदेश्य-
ज्ञानयोगात् शिवतत्त्वस्य जिज्ञासा ज्ञातुमिच्छा शीलमिति बुधैः ज्ञानिभिरुच्यते,
तद्वान् तादृशजिज्ञासालक्षणशीलवान् शीलीति कथ्यत इत्यर्थः ॥३०॥

The word 'ācāryāṇām' ('āryāṇām' in the text) — Gen.Pl. form — should be taken in the sense of Acc. Pl.— 'ācāryaiḥ' (āryaiḥ) — with nirdeśyayogāt'. The earnest desire to know the principle of unity of one's Self with Śīva under the instructions or through the knowledge taught by the Gurus of the aforesaid characteristics, is said to be 'Śīla' by the learned persons. He who has such 'Śīla' of the nature of deep desire to know (the Śīvatattva) is said to be the 'Śīlin'. (30)

Notes: 'Śīla' generally means "conduct, moral chastity". It is used by the Viraśaivas in the sense of 'moral concept'. 'Śīlas' in this sense are sixty four (under Ganācāra— vide Candra J.Ā., kri. pā., 9.52-123). But here, the word 'Śīla' is used in a special sense of "virtuous longing for Śīvatattva". Other shades of meaning of this term are given in the other stanzas in this section on the Śīlasampādanasthala. Compare: परस्य शिवतत्त्वस्य जिज्ञासामधि-
कृत्य यत्। ईषणासु च वैराग्यं तच्छीलं परमं स्मृतम् ॥ (Kūrma P. Quoted in N.R. Karibasava Sastrin's Kannāḍa Commentary, 1921). "Averse-
ness to desires in view of the earnest desire to know the Supreme Śīvatattva is regarded as the Supreme Śīla". The sacred

experience of "अहं ब्रह्मास्मि" (Br. U., 1.4.20)— 'That I am Śīva', with the sublation of conceptions of Aṅga and Liṅga, is the highest experience of man. He who has that experience is the Sadguru. The desire to become one with Śīva through the guidance of the Guru is the "Śīla". The Śaraṇa who has that desire is the Śīlavān. It may be noted here that this stanza is divided in the edition of S.S. with Ujjiniśa's commentary in Kannāḍa (edited by G.G. Manjunath, pub. Kannāḍa Sāhitya Pariṣat, Bangalore, 1998); the first half occurs at the end of the Nirdeśasthala with changed reading thus: विज्ञानं शिवतत्त्वस्य शीलमित्यु-
च्यते बुधैः and the second half occurs in the beginning of this Sthala again with the changed reading as निर्देशयोग्यतार्याणां तद्वान् शीलीति कथ्यते ॥

व्याख्या— अथ निष्कर्षमाह—

Then the author speaks of its chief point—

प्रपन्नतिहरे देवे परमात्मनि शङ्करे ।

भावस्य स्थिरतायोगः शीलमित्युच्यते बुधैः ॥३१॥

An association of firmness regarding the devotion towards Śaṅkara, the Supreme Soul, the God who is the remover of the pain of the suppliant, is said to be 'Śīla' by the learned. (31)

व्याख्या— पालयस्वेति शरणागतानां क्लेशहरे परब्रह्मस्वरूपशिवे
चित्तस्थिरीकरणं शीलमिति बुधैः शिवशास्त्रज्ञैः कथ्यत इत्यर्थः ॥३१॥

The steady concentration of mind on Śīva of the nature of the Parabrahman who is the remover of afflictions of those who take refuge praying that they should be protected, is said to be Śīla by the scholars in the Śaiva lores. (31)

Notes: Śīva is full of compassion. He is the physician of the disease of transmigration. Rv. eulogises the gracious inclination of Rudra-Śīva: त्वादत्तेभी रुद्र शन्तमेभिः शतं हिमा अशीय भेषजेभिः ॥ (2.33.2.) —

“May I attain a hundred winters, O Rudra, through the most salutary medicines given by you”; उन्नो विरारं अर्पय भेषजेभिर्भिषक्तमं त्वा भिषजां शृणोमि ॥ (2.33.4)— “Raise up our heroes by your medicines; I hear of you as the best physician among the physicians”, ऋदूदरः सुहवः (2.33.12)— “The compassionate one who is easy to invoke”; भूरेर्दातारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रास्यस्मे ॥ (2.33.12)— “I praise the guardian of the good, the giver of much; being praised you will give medicines to us”. The Meditation on such a Mahādeva with deep and firm devotion is ‘Śīla’. He who surrenders everything at his feet with firm devotion, is the Śīlavān. Lai. P. says: शिव एव परं ज्योतिर्नान्यत्किञ्चन विद्यते ॥ इति यच्च स्थिरीभावस्तच्छीलं परमं विदुः ॥ “Śīva alone is the supreme light;— there is nothing else. Such a firm devotion constitutes the Supreme Śīla” (Quoted in S.S. with N.R. Karibasava Śāstrin’s Kannaḍa commentary).

व्याख्या— अथ प्रकारान्तरेण तल्लक्षणमह—

Then the author speaks of its definition in a different way —

शीलं शिवैकविज्ञानं शिवध्यानैकतानता ।

शिवप्राप्तिसमुत्कण्ठा तद्योगी शीलवान् स्मृतः ॥ ३ २ ॥

The knowledge of Śīva as one’s Self alone, absorption in the meditation on Śīva and earnest longing for the attainment of the Śīva (for becoming one with Śīva), constitute the ‘Śīla’. He who has that Śīla is the Śīlavān. (32)

व्याख्या— शिवे विज्ञानं शिव एव विशेषज्ञानं शिवध्यानैकतानता शिवध्यानम् एव अनन्यवृत्तित्वं शीलमित्युच्यते । तद्योगी शीलविशिष्टः शिव-ज्ञानसमुत्कण्ठातः शिवाभिगमनलालस्यात् शीलवानिति स्मृत इत्यर्थः ॥ ३ २ ॥

The knowledge about Śīva, i.e., the special awareness about Śīva and concentration in meditation on Śīva, i.e., absence of attention about anything else in the meditation on Śīva, constitute ‘Śīla’. So it is said. He who has that, i.e.,

who is characterised by that ‘Śīla’, is called ‘Śīlavān’ by virtue of his longing for the knowledge of Śīva, i.e., of his earnest desire to reach him. (32)

Notes: The attempt on the part of the Sanskrit commentator to take ‘Śīvaprapāntisamutkaṅṭhā’ with ‘tadyogī’ in the sense of ‘Śīvajñānasamutkaṅṭhā’ is not warranted. Naturally ‘Śīvaprapāntisamutkaṅṭhā’ goes with ‘Śīvaikavijñānam’ and ‘Śīvadhyanai-katānatā’ as the third constituent of Śīla, as borne out by the translation in English. Having the special knowledge of Śīva alone (as one’s Self) concentrating meditatively on Śīva alone and longing to be one with Śīva alone— these three constitute the ‘Śīla’. Śaiva P. says: व्रतं शिवैकविषयं नियमश्च सनातनः । शीलमित्युच्यते सद्भिर्देवैः शीली भवेत्तुमान् ॥ (Quoted in S.S. with N.R. Karibasava Śāstrin’s Kannaḍa commentary) — “The vow and age-old observances pertaining to Śīva alone are said to be ‘Śīla’ by the noble persons; by virtue of that a man becomes the ‘Śīlin’. Vā. Ā. also says: न ध्यायेन्न स्मरेदन्यं न पश्येच्छृणुयान्न च । शिवादन्त्यन्न सेवेऽहमिति यच्चास्थया सदा । शिवमेव निषेवेत तदेतच्छीलमुत्तमम् ॥ (Quoted in S.S. with N.R. Karibasava Śāstrin’s Kannaḍa commentary)— “One should not meditate upon anyone else; one should not cherish any one else in memory; one should always serve Śīva with dedication and with determination that ‘I would not serve anyone other than Śīva. That is the best Śīla.’”

व्याख्या— इममर्थमेव स्पुटीकृत्याह—

Further the same matter is stated more clearly—

शिवादन्त्यत्र विज्ञाने वैमुख्यं यस्य सुस्थिरम् ।

तदासक्तमनोवृत्तिस्तमाहुः शीलभाजनम् ॥ ३ ३ ॥

He whose averseness to know any god other than Śīva is firm and whose mental inclination is attached to him only, is said to be the fit recipient of Śīla.(33)

व्याख्या— शिवात् शिवलिङ्गात् अन्यत्र विज्ञाने देवतान्तरविशेष-ज्ञाने वैमुख्यं विमुखत्वं यस्य शरणस्य सुस्थिरं दृढम्, यस्य मनोवृत्तिः

मनोव्यापारः तदासक्ता शिवलिङ्ग एव लम्पटा, तं शीलभाजनं शीलभजकं सन्तम् आहुः ॥३३॥

He the Śaraṇa whose averseness or disinclination to the knowledge of anyone or any god other than Śiva, i.e., Śivaliṅga, has been quite steadfast and whose mental inclination, i.e., whose operation of mind, is totally attached to Śiva, i.e., the Śivaliṅga, is said to be the fit receptacle of Śīla, i.e., the saint who practises Śīla.(33)

Notes: what is taught here is the genuine concentration on Śiva (ekāgratā), single-minded devotion to the Śivaliṅga as one's Lord and Saviour. To be dedicated to Śiva as the only resort is called Śivācāra: शिव एव परं ब्रह्म पञ्चकृत्यपरायणम्। न ततोऽन्या गतिरिति शिवाचारो हि कीर्तितः ॥ Candra J.Ā., kri.pā., 9.7) — “Śiva alone is the Supreme Brahman who is engrossed in five activities (i.e., Sṛṣṭi, Sthiti, Laya, Triodhāna and Anugraha); there is no refuge (resort) other than him”. He who is engrossed in that experience of Śiva, is the Śilabhājana.

व्याख्या— अत्र दृष्टन्तमाह—

Here an analogy is given—

पतिव्रताया यच्छीलं पतिरागात् प्रशस्यते ।

तथा शिवानुरागेण सुशीलोऽभक्त उच्यते ॥३४॥

The virtue of a lady devoted to her husband, is extolled due to her love for her husband. Similarly he who is not severed from his love for Śiva, is said to be ‘Suśīla’ (virtuous person). (34)

व्याख्या— पतिव्रताया यच्छीलं पातिव्रत्यं पतिरागात् पुरुषप्रीतिवशात् प्रशस्यते, तथा शिवानुरागेण शिवोपरि प्रीत्या अभक्तः अवियुक्तः शरणः सुशीलः शोभनशीलवानित्यर्थः। शरणलिङ्गयोः सतीपतिभावस्योक्तत्वात् पतिव्रतादृष्टान्तः कथितः ॥३४॥

The chastity of a devoted wife, i.e., devotion towards her husband, is praised by virtue of her love towards her lord, her husband. Similarly the Śaraṇa who is not severed or estranged from his love for Śiva is called Suśīla, i.e., he whose virtue is superior. Since the ideal relation of Satī (wife) and Pati (husband) is told between the Śaraṇa and the Liṅga, this analogy of the devoted wife is given.

Notes: सुशीलोऽभक्तः— Some texts read सुशीलो भक्तः। अभक्तः is correct reading. It means अविभक्तः here — divided, severed, separated. शिवानुरागेण अभक्तः सुशील इत्युच्यते — He who is not separated from his devotion towards Śiva is said to be ‘Suśīla’. The पतिव्रतादृष्टान्तः is further developed in the next stanza.

व्याख्या— अथेममर्थमेव विशदयति—

Then the author elucidates the same idea—

पतिं विना यथा स्त्रीणां सेवान्यस्य तु गर्हणा ।

शिवं विना तथान्येषां सेवा निन्द्या कृतात्मनाम् ॥३५॥

Just as the service rendered to some one other than their husbands is a reproach in the case of women, so is the service rendered to any god other than Śiva reproachable in the case of blessed souls. (35)

व्याख्या— स्त्रीणां पतिं विना प्राणकान्तं विना अन्यस्य परपुरुषस्य सेवा यथा गर्हणा निन्दिता, तथा कृतात्मनां शिवशरणानां शिवं विना शिवलिङ्गं विना अन्येषां विष्णवादिदेवानां सेवा निन्द्या भवतीत्यर्थः ॥३५॥

Just as in the case of women, the service of other men leaving their husbands is a matter of condemnation or something reproachable, so in the case of blessed souls like Śivaśaraṇas the service of other gods like Viṣṇu, etc., leaving Śiva, i.e., Śivaliṅga, is fit to be blamed.(35)

Notes: The service in the form of matrimonial relation (dāmpatya) on the part of a Satī (devoted wife) to a man other than her husband, is sin. Similarly it is a sin on the part of a Śaraṇa to have intimacy with any god other than Śiva. This is the ‘Śatīpatibhāva’ between the Aṅga (the devotee) and the Liṅga (Lord Śiva). This does not mean that the Śaraṇa should hate or condemn other gods. Satī can have a respectable attitude and render service other than ‘dāmpatya’ to other men, especially elders, similarly the Śaraṇa can have respectable attitude towards other gods and render any other service in their cause.

व्याख्या— अथोक्तार्थं सङ्गृह्याह—

Then the author summarises what is said earlier—

बहुनात्र किमुक्तेन शिवज्ञानैकनिष्ठता ।

शीलमित्युच्यते सद्भिः शीलवांस्तत्परो मतः ॥३६॥

Why say anything more. The engrossment in the knowledge of Śiva (as one’s Self) alone, is said to be ‘Śīla’ by the enlightened persons. He who is engrossed in that is regarded as ‘Śīlavān’. (36)

व्याख्या— अत्र शीलविषये बहुभाषणेन किम्? शिवज्ञानैकनिष्ठता श्रीगुरुनिर्दिष्टशिवज्ञान एकस्मिन्नेव निष्ठा शीलमिति सत्पुरुषैरुच्यते। तत्पर-स्तच्छीलासक्तः शीलवानिति मतः सम्मत इत्यर्थः ॥३६॥

Here, i.e., in respect of Śīla, what is the use of saying much? Firm faith in the knowledge of Śiva only, i.e., in the knowledge of Śiva as taught by the Guru, is said to be Śīla, by the noble persons. He who is inclined to that, i.e., attached to that Śīla, is regarded as the Śīlavān’. (36)

Notes: Whatever the Śaraṇa does, all that is dedicated to Śiva. “यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्” (Śiva. P.S. of Śaṅkara) — this is the path of life of the Śaraṇa— “Whatever that I do, all that is your worship, O Śambhu”. This is ‘Śivaikaniṣṭhā’. This is the ‘Śīla’. He who is engrossed in that ‘Śīla’ is the ‘Śīlavān’.

व्याख्या— अथैवंविधशीलवान् शरण एव शिवलिङ्गैक्य इति शरणस्थलं समापयति—

Then the author concludes the Śaraṇasthala by saying that the Śaraṇa of that type is himself the ‘Śivaliṅgaikya’ one who is merged into the Śivaliṅga—

शिवात्मबोधैकरतः स्थिराशयः शिवं प्रपन्नो जगतामधीश्वरम् ।

शिवैकनिष्ठाहितशीलभूषणः शिवैक्यवानेष हि

कथ्यते बुधैः ॥३७॥

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते

श्रीसिद्धान्तशिखामणौ शरणस्य चतुःस्थलप्रसङ्गो नाम त्रयोदशः

परिच्छेदः समाप्तः ॥१३॥

He who is engrossed in the awareness of his Self as Śiva, who is of firm will, who has taken refuge in Śiva, the Lord of the worlds and who is adorned with the ‘Śīla’ marked by the firm devotion to Śiva only, is himself called Śivaikyavān, one who is in a state of oneness with Śiva. (37)

Here ends the thirteenth chapter dealing with the four sub-sthalas of the Śaraṇasthala in Śrī Siddhāntaśikhāmaṇi written by Śivayogi Śivācārya who is the knower of Brahman attained through the path of six Sthalas. (13)

व्याख्या— शिवात्मबोधैकरतो लिङ्गाङ्गज्ञानैकनिष्ठः सन् जगतामधीश्वरं शिवं प्रपन्नो रक्षेति शरणं गतः स्थिराशयः शिवशरणयोर्दृढीभूत-सतीपतिभावः? युक्तचित्तः शिवैकनिष्ठाहितशीलभूषणः शिवलिङ्गैकनिष्ठा-कृतिशीलालङ्कारवानेष शरणः शिवैक्यवानिति बुधैः शिवशास्त्रप्रवीणैः कथ्यते हि प्रसिद्धमित्यर्थः ॥३७॥

इति शीलसम्पादनस्थलम् ।

इति श्रीमत्पदवाक्यप्रमाणपरावारधुरीणश्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां
त्रयोदशः परिच्छेदः समाप्तः ॥१३॥

This Śaraṇa is absorbed in the awareness of Śiva as himself, i.e., engrossed in the knowledge of the communion of the Aṅga (Jīva) with the Liṅga (Śiva); he has taken refuge in Śiva, the Lord of the worlds, seeking his protection; he is firm in his will, i.e., endowed with his mind firmly stationed in the relation of Śiva and Śaraṇa as the husband and the wife; he is adorned with the 'Śīla' marked with the firm devotion to Śiva alone, i.e., endowed with an ornament of Śīla in the form of firm devotion to the Śivaliṅga. Such a Śaraṇa is himself described as one who has oneness with Śiva by the learned persons, i.e., the persons learned in the Śaiva-śāstras. "Hi" is in the sense that it is well known.(37)

Śīlasampādanasthala ends.

*Here ends the thirteenth chapter in the commentary on
Śrī Siddhantaśikhāmaṇi entitled Tattvapradīpikā
written by Śrī Maritoṅṭadārya who is foremost among the
scholars in Vyākaraṇa, Mīmāṃsā and Tarka. (13)*

Notes: This stanza summarises the special features of the Śaraṇasthala. The Śaraṇa is fully engrossed in the awareness of Śiva as his Self. His mind is never inclined towards the objects of senses. He has totally surrendered himself to Śiva. Hence he is free from all fears and all misgivings. He has no perversions of any kind. His will-power is steady and firm. He never wavers between this and that indiscriminately. Firm devotion to Śiva and the bliss of engrossment in the intimacy of 'Satīpatibhāva' is his 'Śīla'. When this bliss becomes incessant, he is 'Āikyā', in a state of inseparable 'samarasa' with Śiva like water mixed with water.



चतुर्दशः परिच्छेदः

ऐक्यस्य चतुर्विधस्थलप्रसङ्गः

अथागस्त्यप्रश्नः । अगस्त्य उवाचेति —

तामसत्यागसम्बन्धान्निर्देशाच्छीलतस्तथा ।

शरणाख्यस्य भूयोऽस्य कथमैक्यनिरूपणम् ॥१॥

Then comes Agastya's question, i.e., Agastya says —

How is he, who is called Śaraṇa owing to the giving up of relation with ignorance (darkness), owing to the direction (nirdeśa) of knowledge and owing to the virtuous longing (Śīla) for Śiva, described as 'Aikya' (one who has attained the unity of Aṅga and Liṅga)? (1)

व्याख्या— तमोभागनिराकरणाद् ज्ञाननिर्देशात् तथा शीलसम्पादनात् शरणाख्यस्य एतावन्मात्रेण कथमैक्यनिरूपणम् लिङ्गाङ्गयोर्भेदघटितत्वादिति ॥१॥

Due to the denial of the portion of tamas (ignorance, darkness), due to the guidance of knowledge and due to the acquisition of virtuous longing, one is a Śaraṇa. How can we speak of Aikya in his case on this account only, since the Liṅga and the Aṅga are subjected to difference? (1)

Notes : The Sanskrit commentator gives 'Liṅgāṅgabhedāghaṭitavāt, as the ground for the question — 'katham aikya-nirūpaṇam'. This question is just a manner of introducing a new topic. The ground for the question anticipated by the

commentator is just unwarranted. The idea of duality at the stage of Śaraṇa is not at all tenable. The conditions under which the aspirant is called Śaraṇa, viz., the absence of the darkness of ignorance, the knowledge of identity between his Self and Śiva and the virtuous longing for intimacy with Śiva, are enough to show that the idea of duality is sublated, if not totally eradicated. Yet the Śaraṇa is well on his way to the end in the form of 'sāmarasya'. The question is as to how he finally attains it. The answer to this question is found in the four Sthalas coming under Aikyasthala, which are significantly called Aikya, Ācāra-sampatti, Ekabhājana and Sahabhājana.

अस्योत्तरं ददाति श्रीरेणुक उवाचेति—

The author gives the answer saying Śrī Reṇuka said—

प्राणलिङ्गादियोगेन सुखातिशयमेयिवान्।

शरणाख्यः शिवेनैक्यभावनादैक्यवान् भवेत्॥२॥

He, the Śaraṇa as he is called, who has attained immense bliss through the contemplation of the Prāṇaliṅga, etc., becomes Aikya by meditating on his identity with Śiva. (2)

व्याख्या— प्राणलिङ्गादियोगेन बाह्यलिङ्गपूजावैमुख्येनान्तर्लिङ्गपूजा-
ध्यानयोगेन सुखातिशयं शिवसुखातिशयम् एयिवान् लब्धवान् शरणाख्यः
शिवेन शिवलिङ्गेन ऐक्यभावनाद् एकत्वचिन्तनाद् ऐक्यवान् शिवलिङ्गैक्य-
वान् भवेत् स्यादित्यर्थः। अथं भावः— लिङ्गात्मनोर्भेदो न सम्भवति
चिदेकरूपत्वात्। ननु चिद्रूपत्वेऽपि व्यक्तिभेदोऽस्तीति चेत्, उच्यते — स
जीवः परिच्छिन्नचित्प्रकाशरूपो वा ? अपरिच्छिन्नचित्प्रकाशरूपो वा ? नाद्यः,
परिमितघटादिप्रकाशवत् स्वविषयस्वमात्रनिष्ठत्वेन परविषयपरस्वरूपेष्व-
न्धबधिरप्रायत्वेन चैत्रो मैत्राद् भिन्नः, मैत्रश्चैत्राद् भिन्नः, चैत्रमहं जानामि, मैत्रमहं
जानामीति बाह्याभ्यन्तरानुसन्धानं न सम्भवतीति, चैत्रोऽहमिति प्रकाशस्य
तन्मात्रनिष्ठत्वात्, मैत्रस्वरूपतद्विषययोरन्धबधिरप्रायत्वात्, एवं मैत्रोऽहमिति

प्रकाशः स्यदिति। अथापरिच्छिन्नप्रकाशत्वे तादृशप्रकाशद्वयाङ्गीकारो न
सम्भवति, सेव्यसेवकभावाद्यसम्भवात्, प्रकाशैक्ये कल्पितभेदमादाय तत्स-
म्भवात् प्रकाशैक्यमङ्गीकरणीयम्, सर्वासर्वशब्दयोर्मायाकार्यकोटिप्रविष्ट-
त्वेनान्तरालिकत्वात्, ज्ञत्वकर्तृत्वयोरेव स्वाभाविकत्वादिति तदेकत्वचिन्त-
नादैक्यवान् स्यादिति॥२॥

He who has attained extreme bliss of Śiva through the contemplation on the Prāṇaliṅga, etc., i.e., through the worship and meditation on the internal Liṅga (the Prāṇaliṅga) deviating from the worship of the external Liṅga (Sthāvaraliṅga), is called the Śaraṇa. Such a Śaraṇa becomes the Aikya by virtue of his meditating on his identity with Śiva, i.e., with the Śivaliṅga. What is intended here is this: There is no difference between the Liṅga and the Ātman (Aṅga) because they are one in intelligence (consciousness). It may be objected here that although they (the Liṅga and the Ātman) are uniform in consciousness, they have mutual difference because they are separate as individuals. This objection is answered here. Is the Jīva endowed with the appearance governed by limited consciousness? Or is he endowed with the appearance subject to unlimited consciousness? The first alternative is not tenable because in that case like the objects of limited appearance such as ghaṭa, paṭa, etc., (pot, cloth, etc.), being aware of their own forms, are like the blind and the deaf towards the forms pertaining to others. Then the contingency of non-grasping of the inner and the outer nature of objects in such instances as — “Caitra is different from Maitra; Maitra is different from Caitra; I know Caitra and I know Maitra as well”. This is because the consciousness that ‘I am Caitra’ would have the capacity to grasp only that much and that it is like the blind and the deaf as regards the nature and other matters pertaining to Maitra. Similar is the case with the consciousness that ‘I

am Maitra'. (Since this is against experience, it should not be urged that the Jīva is of limited consciousness). It is also not possible to say that the Jīva is of unlimited consciousness. If two objects of this nature are accepted as manifested, then the relation of the master (sevya) and servant (sevaka) would become incompatible. When the manifestation of consciousness is one only, such a relation will have to be accepted by assuming an imaginary difference between them. (Hence, it should not also be urged that the Jīva is of unlimited consciousness). Hence one should necessarily admit the 'aikya' (oneness) of the Liṅga and the Aṅga. The words 'sarva' and 'asarva', i.e., khaṇḍa (part) and akhaṇḍa (whole) are of temporary application as they come within the scope of the effects of Māyā. The ideas of the knower (as onmiscient—sarvajña) and the doer (as omnipotent—sarvakarṭṛ), are alone natural. If one cherishes incessantly the idea of oneness with the Liṅga, one would definitely become 'Aikya'. (2)

Notes : Here again the 'Bāhyaliṅga' referred to in the commentary should be taken in the sense of 'Sthāvaraliṅga' (the Liṅga installed in the temple) but not in the sense of the Iṣṭaliṅga, because it is an inseparable unit of the 'Iṣṭa-Prāṇa-Bhāvaliṅga' synthesis. (See also notes on S.S., 12.9). शिवेनैक्यभावनैक्यवान्— He is 'Aikya' through the meditation on the oneness of his Self with Śiva. This meditation is like the cherishing of the memory of the bee (bhramara) by the worm (kīṭa) at all times. This is known as 'Bhramarakīṭanyāya' or 'Dvirephakīṭanyāya': गुरुदीक्षापरिप्राप्तशिवलिङ्गाङ्गयोगतः । द्विरेफकीटन्यायेन शिवैक्यं प्राप्तवान् द्विजः ॥ (Ma. Ā., ca.pā.,7.3) — "By virtue of the instruction about the communion of the Liṅga and the Aṅga received in the Gurudīkṣā (initiation in the hands of the Śrīguru), the Vīraśaiva (Dvija=twice-born) attains Śivaikya as per the maxim of the bee and the worm". The same idea is emphasised here: कीटो भ्रमरयोगेन भ्रमरो भवति ध्रुवम् । मानवश्शिवयोगेन शिवो भवति निश्चयात् ॥ (Quoted in the Kannaḍa Commentary by N.R. Karibasva Śāstrin on S.S., 1921) — "The worm definitely becomes the bee by virtue of its incessant

thought about the bee. Similarly man definitely becomes Śiva by incessantly thinking about Śiva only." There is no idea of difference between the Liṅga and the Aṅga due to the fact that they are one in consciousness. Here Jīva should be taken as having limited consciousness. If he were to be of limited consciousness, then he should shine himself like the fire-moth (khadyota), etc., but should not make other things shine and should not be able to understand the nature, etc., of other objects. This is not true to one's experience. The Jīva understands other objects in the same way as he understands himself. But on the ground that the relation of the 'sevya' and the 'sevaka' does not hold good, the fact that the Jīva is of limitless consciousness is also held to be not tenable. However this 'sevya-sevaka' relation remains as long as the idea of difference persists. At the stage of Aikya that difference does not persist, because the curtain of ignorance (which poses difference) is totally removed and there is nothing that stands between the Liṅga and the Aṅga. There is only the absolute experience of non-duality (Advaitānubhūti). This is the experience that is termed as 'Aikya' in the Vīraśaiva philosophy (Śivādvaita). This is the truth of the Upaniṣadic statements ब्रह्म वेद ब्रह्मैव भवति (Muṇḍ.U.,3.2.9) — "He knows Brahman and becomes Brahman himself", ब्रह्मविदानोति परम् (Tai.U., 2.1) — "The knower of Brahman attains the Supreme" and ब्रह्मैव सन् ब्रह्माप्येति (Br. U., 4.4.6) — "Being Brahman, he goes to Brahman".

व्याख्या— अथास्यापि स्थलभेदाः सन्ति किमित्यत्राह—

Then if it is asked as to whether there are sub-Sthalas of this also, the answer is given here—

ऐक्यस्थलमिदं प्रोक्तं चतुर्धा मुनिपुङ्गव ।

ऐक्यमाचारसम्पत्तिरेकभाजनमेव च ॥

सहभोजनमित्येषां क्रमाल्लक्षणमुच्यते ॥३॥

This Aikyasthala is said to be fourfold, O best among the sages; they are: 1. Aikyasthala, 2. Ācārasampattisthala,

3. Ekabhājanasthala and 4. Sahabhajanasthala. The Special features of these will be stated in due order. (3)

व्याख्या— स्पष्टम् ॥३॥ It is clear. (3)

अथ ऐक्यस्थलम्— (४१)

व्याख्या— “एकमेव तद्भवत्यविकल्पो नाऽविकल्पोऽपि नात्र काचन भिदास्ति नैवात्र काचन भिदास्त्यत्र भिदामिव मन्यमानः शतधा सहस्रधा भिन्नो मृत्योर्मृत्युमाप्नोति। तदेतदद्वयं स्वप्रकाशम्” इत्युत्तरतापिनीयश्रुत्यनुसारेण लिङ्गैक्यस्य लक्षणं पञ्चभिः सूत्रैः प्रतिपादयति—

Aikyasthala—(41)

“That (Paravastu) is one only. With regard to it there is neither certainty nor uncertainty nor any difference. There is no difference at all in it. He who assumes difference will be divided into hundreds and thousands and will be subjected to death after death. This non-duality is self-luminous” — In accordance with this statement of the Uttaratāpinī Upaniṣad (Nṛ.U.Tā.U.) which means as above, the author expounds the special features of the Aikya in five stanzas—

विषयानन्दकणिकानिस्पृहो निर्मलाशयः ।

शिवानन्दमहासिन्धुमज्जनादैक्यमुच्यते ॥४॥

It is called ‘Aikya’ due to the Śaraṇa’s merging into the great ocean of the bliss of Śiva with his intentions pure and without desire for even a particle of pleasure arising from the sense objects. (4)

व्याख्या— विषयानन्दकणिकानिस्पृहः शब्दादिविषयानन्दशीकरेषु विरक्तः सन् निर्मलाशयो निर्मलचित्तवानेव शिवानन्दमहासिन्धुमज्जनात् शिवानन्दमहासमुद्रे तादात्म्यानुप्रवेशनाद् ऐक्यं लिङ्गैक्यस्थलमित्युच्यते इत्यर्थः ॥४॥

Being free from desire even for a particle of joy of the sensuous objects or being averse to even the sprays of pleasure arising from objects of senses such as sound, etc., and being endowed with pure intentions or being endowed with a mind free from impurities, the Śaraṇa merges into the great ocean of the bliss of Śiva or enters into the relation of identity with the great ocean of the bliss of Śiva. This is the Aikyasthala related to him. (4)

Notes: “एकमेव तद्भवत्यविकल्पो, इत्यादि” — (Nṛ.U.Tā.U.,8). The essence of ‘Aikya’ is merging into the great ocean of ‘Śivānanda’. Tai.U. tells about Brahman in terms of ‘Ānanda’ — आनन्दो ब्रह्मेति व्यजानात् (3.6) and mentions the ultimate aim of man in terms of going and merging into that ‘Ānanda’ — आनन्दं प्रयन्त्यभिसंविशन्ति (3.6). This is characterised by ‘शिवानन्दमहासिन्धुमज्जन’, the merging into the great ocean of ‘Śivānanda’. The build up to this state is twofold as ‘विषयानन्दनिस्पृहत्व’ and ‘निर्मलाशयत्व’ At the earlier stages (Sthalas), the attempt of the aspirant has been in the direction of conquering the most tempting desire for sensuous pleasures arising from the objects of senses. When this is achieved, the mind becomes free from all ‘malas’, the intentions become pure. This ‘Aikya’ state is free from all dullness (jādyā) because of its nature of consciousness, free from all untruth because it is steeped in truth and free from all sorrow (duḥkha) because of its nature of bliss; all that looked true because of ignorance— चिद्रूपत्वात् मे जाड्यं सत्यत्वान्नानृतं मम। आनन्दत्वात् मे दुःखमज्ञानाद्भ्रति सत्यवत् ॥ (Ātma. U., 30). Since that ignorance is totally eradicated, everything is the experience of the Supreme Truth in the form of Paraśiva which is characterised by infinite truth, infinite consciousness and infinite bliss. The dominant factor is the bliss which the Self shares from that great Ocean of Bliss— एषोऽस्य परम आनन्द एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति। (Bṛ. U.4.3.32). — “This is Brahman’s Supreme Bliss; all the other beings live with a share of His Bliss”. This is the state in which the Jīva feels that he is— only the non-dual bliss and the essence of all the intensity of intelligence and that everything is always Brahman: अद्वयानन्दमात्रोऽहं चिद्घनैकरसोऽस्म्यहम्। सर्वं ब्रह्मैव सततं सर्वं ब्रह्मैव केवलम् ॥ (Tejo. U., 6.65).

व्याख्या— नन्विदमैक्यं कीदृशस्य सम्भवतीत्यत्राह—

If it is asked as to what kind of person gets 'Aikya', The answer is given here—

निर्धृतमलसम्बन्धो निष्कलङ्कमनोगतः ।

शिवोऽहमिति भावेन निरूढो हि शिवैक्यताम् ॥५॥

He who has shaken off the shakles of Malas and whose mental activity is totally free from blemishes, becomes deeply rooted in his communion with Śiva'. (5)

व्याख्या— निवारिताणवादिमलसम्पर्कवान् कलङ्करहितमनोव्यापारवान् शिवोऽहमिति परामर्शनेन शिवलिङ्गैक्यतां निरूढो हि भज(व)तीति प्रसिद्धम् ॥५॥

He who has set aside the association with the Malas (impurities) such as Āṇava, etc., and whose mental activity is bereft of all blemishes, becomes steadily stationed in the communion with Śiva through the realisation of the feeling that 'I am Śiva'. This is, indeed, well known. (5)

Notes: निर्धृतमलसम्बन्धः — see notes on S.S.,5.52 for the explanation of the three Malas, viz., Aṇavamala, Māyīyamala and Kārmikamala. They are the fetters that bind the Self. But the devotee at the stage of 'Aikya' is totally free from the association with Malas; he is 'nirmala'. निष्कलङ्कमनोगतः— His mental activities are totally free from all blemishes. The blemishes are the five Kleśas, Avidyā, Asmitā, Rāga, Dveṣa and Abhiniveśa and the six enemies of Sṭrit (Ariṣaḍvarga), Kāma, Krodha, Lobha, Mada, Moha and Matsara. The devotee in the stage of Aikya is totally free from these blemishes. शिवोऽहं..... शिवैक्यताम्— The cherishing of the memory of Śiva incessantly, one becomes Śiva just as a worm becomes a bee by continuously thinking about it, Bramarakīṭanyāya. This 'Śivaikyatā' is expressed in the Yo. Vā. thus: विलीनाशेषबाह्यार्थबुद्धेरभ्यासयोगतः । जीवस्य ब्रह्मताप्रतिर्मुक्तिरित्यभिधीयते ॥

(Quoted in the Kannaḍa commentary by N.R.Karibasava Śāstrin, 1921). "The attainment of 'Brahmatva' on the part of the Jīva in whom the entire awareness of external objects has been subsided through practice of Yoga, is said to be Mukti (liberation)." Bhag. G. depicts it thus: योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः । स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ (15.24)— "He who has inner bliss, who has inner delight and who has discovered the inner light, is the Yogin. He being one with Brahman, attains liberation (even while alive) by going into Brahman". The Mukta state described in the stanza under consideration can perhaps be depicted best in these terms: स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः । प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः । विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ (Bhag. G., 5.27-28) — "When the Muni (sage in silence) closes the doors of his Soul from touching the external things, rests his inner gaze between the eye-brows, keeps the Prāṇa and the Apāna in equipoise and makes them move within the nose, has the senses and mind in perfect control, is immersed in final freedom and has given up desire, fear and anger, he in truth has attained final freedom". Śivaikya is impervious of what is going on outside. His gaze is turned inwards and concentrated on the Liṅga of light in the Ājñācakra between the eye-brows. The Prāṇa which moves upwards and the Apāna which moves downwards are held in equilibrium through Prāṇāyama. When this is achieved it is but natural that he achieves perfect control over the senses and mind and his desire, fear and anger are totally allayed.

व्याख्या— अथ किं पश्यन्नस्ती(पश्यन्नास्त इ)त्यत्राह—

If it is then asked as to what he sees, the answer is given here—

शिवेनैक्यं समापन्नश्चिदानन्दस्वरूपिणा ।

न पश्यति जगज्जालं मायाकल्पितवैभवम् ॥६॥

He who has attained communion with Śiva and who is of the nature of intelligence and bliss, does not take notice

of the net-work of world which has its glory created by Māyā. (6)

व्याख्या— मायाशक्तिपरिकल्पितं विश्वमपश्यन्नास्त इत्यर्थः ॥६॥

He remains impervious of the universe which is created by Māyāśakti. This is the meaning. (6)

Notes: मायाकल्पितवैभवं— The world of difference full of varieties and vagaries of life, is all created by Māyāśakti. This is different from what is called Śuddhamāyā which resides in the Īśvara and as a result of which the Īśvara himself assumes many forms as a part of his cosmic play. (See S.S., 5.44,46). Aśuddhamāyā which is charged with Aśuddhopādhi, is called Avidyāśakti due to which the beings (Jīvas) are of many varieties. This is the Māyā which is responsible for the variety of the world. This world which is created by Māyā, is regarded as abominable (heya). It is told that the Prāṇalīṅgin who deems the world of Māyā as fit to be relinquished, takes joy in his harmony with the Līṅga which is of the nature of “Cit and Ānanda” (consciousness and bliss) (S.S., 12.11). The Supreme Yogin will be called “Akāya” due to the absence of any relation with Māyā. (See S.S., 16.43). In the next two stanzas (7-8), it is described as to how the ocean of Māyā disappears in the submarine fire of Śivaikya (union with Śiva) and as to how all conception of variety is sublated by the disappearance of Māyāśakti.

व्याख्या— तत्कृतो न पश्यतीत्यत्राह—

If it is asked as to why he does not see it, the answer is given here—

ब्रह्माण्डबुद्बुदोद्भेदविजृम्भी तत्त्ववीचिमान् ।

मायासिन्धुर्लयं याति शिवैक्यवडवानले ॥७॥

The ocean of Māyā which grows with the display of the variety of bubbles in the form of worlds and which has the (thirty-six) principles (from Śiva to Bhūmi) as its waves,

merges into the submarine fire in the form of union with Śiva. (7)

व्याख्या— ब्रह्माण्डबुद्बुदोद्भेदविजृम्भी ब्रह्माण्डरूपबुद्बुदाविर्भावेन वर्धिष्णुः तत्त्ववीचिमान् षट्त्रिंशत्तत्त्वलक्षणवीचिमान् मायासिन्धुः शिवैक्यवडवानले शिवलिङ्गैक्यरूपवडवानौ लयं याति । अतः कारणात् प्रपञ्चदर्शनं नास्ति, उपादानकारणनाशात् कार्यनाशस्यावश्यमङ्गीकरणीयत्वात् ॥७॥

The ocean of Māyā which grows through the appearance of the bubbles in the form of the worlds and which has the waves in the form of the thirty-six principles (from Śiva to Bhūmi), disappears in the submarine fire in the form of Śivaikya. Hence, there is no appearance of the world. Due to the eradication of the material cause, the eradication of the effect has to be necessarily accepted. (7)

Notes: Māyāśakti has been called here as the Upādānākāraṇa (material cause) of this world. It is said that Śiva is the material-cum-instrumental cause (abhinnanimittopādānākāraṇa) of the world. It is said here that Śakti (or Māyāśakti) is the material cause. There is nothing paradoxical here. Śakti is inseparable from Śiva. Thus Śakti who is inherent in Śiva, is the material cause. It is because of this that Śiva whom his Śakti inheres is called the material cause of the world. Śakti and Śaktimān (the possessor of Śakti) are one because of their inseparable relation. The universe is the ocean of Māyā of Śiva and the worlds appear and disappear in every round of creation and annihilation. The thirty-six principles from Śiva to Bhūmi (vide notes under S.S. 1.3) are the waves of that ocean. When that Māyā reverts back to Śiva in the case of the Śivayogin who is in union with Śiva in the state known as Śivaikya, as has been presented in terms of the submarine fire which consumes the ocean with bubbles as well as waves. The Śivayogin is in a state of Jīvanmukti; see Bhag. G., 5.24 quoted in the notes under 14.5 above. It may be noted here that Śivayoga is the churning (manthana). The great light in the form of Śivajñāna emerges through that churning. That itself is the submarine fire here.

व्याख्या— अथ तदेव विशदयति—

Then the author elucidates the same further—

मायाशक्तितरोधानाच्छिवे भेदविकल्पना ।

आत्मनस्तद्विनाशे तु नाद्वैतात्किञ्चिदिष्यते ॥८॥

Due to the cover of Māyāśakti, the Self is subjected to the notion of difference with reference to Śiva. When that cover is destroyed, nothing other than non-duality remains for the Self. (8)

व्याख्या— शिवे मायाशक्तितरोधानात् प्रसरणाद् आत्मनो जीवस्य भेदविकल्पना स्यात् । तद्विनाशे मायाप्रसरणस्य नाशे, अद्वैतात् किञ्चद् ईषद्भेदो नेष्यते नेच्छाविषयीक्रियते ॥८॥

Due to the cover, i.e., spread of Māyāśakti, the Ātman, i.e., the Jīva has the notion of his difference from Śiva. But when that is lost, i.e., when that spreading of Māyāśakti is arrested, there is nothing other than non-duality, i.e., not even the slightest difference is entertained. (8)

Notes: All Jīvas are the ‘amśas’ of Śiva. In their original form they are the same. It is the Māyāśakti that acts as a cover and introduces the notion of difference through her Guṇas. Māyā first creates the notion of difference between the Jīvātman and the Paramātman. Then through the charging of the Guṇas, viz., Sattva, Rajas and Tamas, Māyā creates differences among the Jīvas. Some Jīvas are ‘Sāttvika’ due to the predominance of Sattvaguṇa. They are characterised by calmness and restraint. They stay away from the terrible mundane surroundings. Some Jīvas are ‘Rājasika’ with the preponderance of Rajoguṇa. They are given to avarice and anger. They aspire for sensual pleasures. They are never calm, as they are bound by the snares of transmigration. Some other Jīvas are ‘Tāmasika’ with the predominance of Tamoguṇa. They have no knowledge of what they are.

They are merged in the mire of ‘saṁsāra’ (cycle of birth and death). Countless are the natures of the Jīvas due to the preponderance of one or the other Guṇa and the mixture of Sattva and Rajas, Rajas and Tamas, Sattva and Tamas, and so on. The Paramātman is pure, formless, free from Guṇas, partless and non-dual. Why the Jīvas who are his ‘amśas’ have these differences? The Guṇas of Prakṛti (Māyā) are insentient and limited. How did they become so powerful as to create those limitless differences? The answer to all these questions is one and that is that it is all due to the sport of Māyā. It is due to Māyā that the Jīvas arise in the Paramātman. It is due to Māyā that the differences are made to appear through the permutation and combination of Guṇas. Disappearance of difference is the core of an ‘Aikya’. His mind and intellect are pure, with nothing else except Śiva as their content. Māyā is merged in the Supreme Lustre of Śiva. This is the “Advaita” (non-duality) attained by the Jīva through total surrender to Śiva without any notion of difference from Him. It is only those who surrender themselves to Śiva that cross over the ocean of Māyā, as promised by the Bhagavān: मय्यर्पितमनोबुद्धिमिवैष्यस्यसंशयम् । (Bhag. G., 8.7) — “With your mind and intellect surrendered to me you will undoubtedly come to me”.

व्याख्या— ननु शिवजीवयोः पतिपशुलक्षणाश्रयणात् कथं किञ्चिद्भेदोऽपि नेष्यत इत्युक्तमित्यत्र “अहमेको न मे कश्चिन्नाहमन्यस्य कस्यचित् । न तं पश्यामि यस्याहं न तं पश्यामि यो मम ॥” इति देवीकालोत्तरवचनानुसारेण शिवलिङ्गैक्यस्य प्रसिद्धशिवाद्वैतं पञ्चभिः सूत्रैः प्रतिपादयति—

It may be objected as to how can it be said that there is not even the slightest difference between Śiva and Jīva when the difference between them as Pati (Lord) and Paśu (the bound soul) is evidently known through scriptures. Here by way of answering this objection, the author propounds in five stanzas the “Śivādvaita” (unity of the Self with Śiva) well known in the case of the Śivaikya in accordance with “I am one and only one; no one belongs to

me nor am I anybody else's; I do not see anyone to whom I belong and I do not see anyone who is mine"—

पशुत्वं च पतित्वं च मायामोहविकल्पितम् ।

तस्मिन् प्रलयमापन्ने कः पशुः को नु वा पतिः ॥९॥

‘Paśutva’ and ‘Patitva’ are, after all, created by the delusion of Māyā. When that (delusion) is eradicated, who is the Paśu, and who, on the other hand, the Pati? (9)

व्याख्या— स्पष्टम् ॥९॥ It is clear. (9)

Notes : In Śaiva religious systems, Śiva has been spoken as ‘Pati’, the lord and the Jīva is spoken as ‘Paśu’ the bound soul. On the basis of this Śaiva doctrine, an objection is anticipated here. If Śiva and Jīva are clearly distinguished as Pati and Paśu respectively, how can it be said that there is not even the slightest difference between them? This objection is answered according to Devikālottarapurāṇa which says “अहमेको न मे कश्चित्, etc.” (D.K., 49). It is well known that Śiva is “Śaktiviśiṣṭa”, i.e., Śakti is inherent in Śiva (in other words, inseparably related to Śiva). When Śiva thinks of creation, his Śakti assumes the form of Māyāśakti endowed with three Guṇas—Sattva, Rajas and Tamas. Due to the operation of this Śakti, Śiva assumes three forms as Bhokṭṛ, Bhojya and Preraka. (Vide notes under S.S., 5.37, 38 and 39). Here Bhokṭṛ is the Jīva, Bhojya is the Pāśa (bondage) by which the Jīva is called the Paśu and Preraka is Īśvara who is the Pati. This difference between Śiva and Jīva in terms of Pati and Paśu, is thus created due to the operation of Māyāśakti. When the operation of Māyāśakti is arrested in the case of the Śivaikya, the difference in terms of Pati and Pāśa totally disappears. Hence, it is said that the Śivaikya is in a state of ‘advaita’ (non-duality). Kai.U., 24 describes this state: एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् । समस्तसाक्षिं सदसाद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ — “Having thus known the nature of the Paramātman (as not different from one’s Self), who resides in the cave of the heart, who is without Kalās (Prāṇa, etc., upto

Nāma), who is non-dual, who is the witness of all and who is free from both ‘Sat’ (vyakta) and ‘Asat’ (avyakta), one (who has realised his Self as Śiva) attains the form of the Paramātman.” This is described in terms of ‘Līngāṅgasāmarasya’ (Śivajīvaikya) in Vīraśaiva philosophy.

व्याख्या— अथास्य संसारस्य भेदवल्मीकनिष्ठसर्परूपत्वात् किमस्यौषधमियत्राह—

Then if it is asked as to what is the medicine of this transmigration which is of the nature of a serpent caught in the anthill of difference, the answer is given here—

घोरसंसारसर्पस्य भेदवल्मीकशायिनः ।

बाधकं परमाद्वैतभावना परमौषधम् ॥१०॥

The notion of Supreme Non-duality is the best medicine that effectively eradicates the terrible serpent of transmigration which lies in the anthill in the form of duality. (10)

व्याख्या— भेदविकल्पशायिनो जडजडभेदः, जीवजीवभेदः, जीव-जडभेदः, जडेश्वरभेदः जीवेश्वरभेदः, इत्येवंरूपपञ्चविधभेदविशिष्टवल्मीक-स्थितस्य घोरसंसारसर्पस्य जननमरणादिभयङ्करस्य संसारसर्पस्य बाधक-मौषधं परमाद्वैतभावना जडचेतनैक्यभावेनेत्यर्थः ॥१०॥

‘Bhedavikalpaśāyinaḥ’ means that (saṃsārasarpa) which resides in the anthill consisting in five kinds of duality (differences) in the form of (i) difference between the non-sentient and the non-sentient, (ii) difference between the being and the being (the living and the living), (iii) difference between the living and the insentient, (iv) difference between the being and the Lord and (v) difference between the insentient and the Lord. The serpent in the form of transmigration is terrible as it

consists in birth, death, etc. Of such a serpent of transmigration the effectively eradicating medicine has been the notion of Supreme Non-duality, i.e., the notion of non-duality between the insentient and the sentient.(10)

Notes: भेदवल्मीकशायिनः (Gen.s.) — This is given as a Viśeṣaṇa of ‘ghorasāmsārasarpasya’ (Gen.s.). This Bhedavalmika has been explained in terms of the anthill of difference in the form of Bhedapañcaka. The five bhedas are— (i) जड-जडभेद difference between one insentient and another insentient, (ii) जीव-जीवभेद mutual difference between beings; (iii) जीव-जडभेद difference between the being and the insentient; (iv) जड-ईश्वरभेद difference between the insentient and Lord; and (v) जीव-ईश्वरभेद difference between the being and the Lord. [जडाजडभेदः and जीवाजीवभेदः in the text of the printed Sanskrit commentary of Maritōṅṭadārya, are obviously wrong. They should be read as जडजडभेदः and जीवजीवभेदः। These readings have been adopted in the present text]. The reality of this five-fold difference has been advocated by Śrī Madhva : Vide: जगत्प्रवाहः सत्योऽयं पञ्चभेदसमन्वितः। जीवेशयोर्भिदा चैव जीवभेदः परस्परम्॥ जडेशयोर्जडानां च जडजीवभिदा तथा॥ (M.Bhā. Tā. Nir., 1.69-70) — “This stream of the world consisting in five-fold difference, is indeed real: difference between the being and the Lord, difference mutually between beings, difference between the insentient and the Lord, difference among the insentient and difference between the insentient and the being”. This anthill of five-fold difference is the residing place in which the serpent in the form of “Sāmsāra”, the cycle of birth and death, resides. This serpent is terrible due to the pain of birth, death, etc. The effective eradicating medicine for the poison emitted by this serpent, i.e., the poison in the form of the notion of “I” and “mine”, is the “Paramādvaitabhāvanā”, i.e., the notion of Supreme Non-duality. This “Paramādvaitabhāvanā” has been explained by the Sanskrit commentator as “Jaḍacaitanyaikyabhāvanā”, i.e., the notion of oneness (non-duality) between the insentient and the sentient. When five kinds of difference are totally eradicated, the non-duality will be reduced to the non-duality between the insentient and the sentient, i.e., between

matter and spirit. The matter in that state is subtle and it becomes one with the spirit. That is the state of the Paramātmān. The notion of “I” and “mine” being totally subsided, the Self (Jīva) remains in that state of the Paramātmān losing his identity like the river in an ocean. This is according to the Sanskrit commentator. Paramādvaitabhāvanā can as well stand for universalisation of “I-ness” “mine-ness”. Individualistic (vyaṣṭi) “I-ness” and “mine-ness” lead to bondage, while universalised (samaṣṭi) “I-ness” and “mine-ness” lead to liberation. Hence, “Aikyasthiti” is that “advaitasthiti” in which the serpent in the form of transmigration is killed after breaking open the anthill in the form of duality (difference).

व्याख्या— नन्वस्य संसारस्य भेदबुद्धिसमुत्पन्नमहासागरत्वादिमं केनोपायेन को वा तरतीत्यत्राह—

Since the transmigration has been a great ocean arising from the notion of difference, it may be asked as to who and by which means would cross over it. The answer is given here—

भेदबुद्धिसमुत्पन्नमहासंसारसागरम् ।

अद्वैतबुद्धिपोतेन समुत्तरति देशिकः ॥११॥

The preceptor crosses over the great ocean of transmigration born from the notion of difference, with the help of the boat in the form the notion of non-duality.(11)

व्याख्या— देशिकः शिवलिङ्गैक्य इत्यर्थः । शिष्टं स्पष्टम् ॥११॥

The preceptor means the ‘Śivaliṅgaikya’, he who has become merged into the Śivaliṅga. The rest is clear (11)

Notes: No body can cross ever an ocean without a boat. Transmigration (Sāmsāra) is a great ocean. In crossing over this great ocean, the notion of ‘advaita’ (non-duality) acts as the boat. The ocean of Sāmsāra is terrible with lofty tides and confusing foam. The Jīvas are bound in it and are made to suffer

the afflictions and torments of worldly life. Some people think that worldly life is false and Paramātman alone real. All this worldly life has been a mere illusion. This is not correct. The ocean of Saṁsāra is real, suffering is real, everything is real. It is a real cover that is removed to reveal the truth that the Self is not different from Śiva. This is the “advaitabhāvanā” that acts as a boat to cross this ocean. The difference between the Jīvabhāva and Śivabhāva has been a phase that continues upto the realisation of “advaitabhāva”. This “advaitabhāva” is the state of Śiva, which is the bridge across the ocean of mortality helping the Self to cross over to the shore of immortality. This experience of oneness with Śiva on the part of the Self is the boat to cross over the ocean of Saṁsāra. Śve.U. says: तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्। (6.12)— “It is the wise that have the vision of Him (Paramātman). Their’s is the eternal bliss, but not of others”. निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम्। अमृतस्य परं सेतुं दग्धेऽन्धनमिवानलम्।। (6.19)— “He is without parts, without action, peaceful, flawless and without attachment. He is the supreme bridge leading to immortality, like the fire which has burnt the fuel”.

व्याख्या— नन्वियं संसृतिः कामरक्षःक्रियाकरी कालरात्रिर्भव-
ति(न्ती) केन नश्यतीत्यत्राह—

It may be contended as to how this transmigration which happens to be the black (terrible) night allowing the actions of the demon in the form of desire, could be destroyed. An answer is given here—

अज्ञानतिमिरोद्रिक्ता कामरक्षःक्रियाकरी।

संसारकालरात्रिस्तु नश्येदद्वैतभानुना।।१२।।

तस्मादद्वैतभावस्य सदृशो नास्ति योगिनाम्।

उपायो घोरसंसारमहातापनिवृत्तये।।१३।।

The dark (terrible) night in the form of transmigration which allows the activities of the demon in the form of

desire (Kāma) when it is roused by the darkness of ignorance, is destroyed by the sun in the form of non-duality. (12) Hence, so far as the Yogins are concerned, there is no means of removing the great heat of terrible transmigration other than the notion of non-duality. (13)

व्याख्या— अज्ञानतिमिरोद्रिक्ता अज्ञानलक्षणगाढान्धकारेणोत्पन्ना
सती कामरक्षःक्रियाकरी कामलक्षणराक्षसकृत्यं कुर्वती संसारकालरात्रिः,
अद्वैतभानुना शिवाद्वैतसूर्येण नश्यतीत्यर्थः।।१२।। स्पष्टम्।।१३।।

“That which is roused by the darkness of ignorance” means “that which is born from the terrible darkness of the nature of ignorance.” When the dark night in the form of transmigration is so roused, it takes to the activity of the demon of desire, i.e., performs the action of the demon of the nature of desire. That dark night is destroyed by the sun in the form of non-duality which is otherwise known as Śivādvaita, the non-duality of Śiva (Śivaikatvabhāvanā). (12) It is clear. (13)

Notes : In 14.11 above, the Saṁsāra has been compared to an ocean and Advaitabhāvanā has been compared to a boat. Through that analogy of the ocean and the boat, it is taught that the Jīva can cross over the ocean of Saṁsāra with the help of a boat in the form of the non-duality between the Jīva and Śiva. Here, in 14.12, an analogy of the darkness and the sun has been introduced. Kālarātri (dark night) brings the feeling of terrible-ness going with it. Another characteristic of the night is that it affords full scope for the sport of the demon in the form of desire (Kāma). Ugrakāmapravṛtti, inclination towards the fulfilment of all desires with all aggressiveness, is the characteristic of demons, who deem that Kāma is the highest value of life (Puruṣārtha). Bhag. G. says : चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः। कामोप-
भोगपरमा एतावदिति निश्चिताः।। आशापाशशतैर्बद्धाः कामक्रोधपरायणाः। ईहन्ते कामभोगार्थ-
मन्यायेनार्थसञ्चयान्।। (16.11-12)—“Resorting to limitless worry lasting upto death, those who consider the enjoyment of pleasures as

their ultimate value of life (Puruṣārtha), who are bound by hundreds of fetters and who are prone to desire and anger, and who aspire for the acquisition of wealth by unfair means.” Such a thickly dark night of transmigration which is nourished by the darkness of ignorance, is totally removed by the sun in the form of the notion of non-duality.

व्याख्या— अथ शिवाद्वैतातिशयमुक्त्वा सूत्रद्वयेनैक्यस्थलं समापयति—

Then after having told the greatness of Śivādvaita, the author concludes the Aikyasthala in two stanzas—

अद्वैतभावनजातं क्षणमात्रेऽपि यत्सुखम् ।
तत्सुखं कोटिवर्षेण प्राप्यते नैव भोगिभिः ॥१४॥

चित्तवृत्तिसमालीनजगतः शिवयोगिनः ।
शिवानन्दपरिस्फूर्तिर्मुक्तिरित्यभिधीयते ॥१५॥

That bliss which is born from the experience of non-duality even if it lasts for a moment, cannot be obtained by the enjoyers of mundane pleasures (bhogins) even if they enjoy them for crores of years. (14) The all-encompassing experience of Śivānanda (bliss of non-duality with Śiva) on the part of the Śivayogin who has the whole world merged into his mental vision, is called Mukti. (15)

व्याख्या— भोगिभी राजभोगिभिरित्यर्थः । शिष्टं स्पष्टम् ॥१४-१५॥

इत्यैक्यस्थलम् ।

“The enjoyers of pleasures” means “the enjoyers of royal pleasures.” The rest is clear. (14-15)

Aikyasthala ends

Notes: 14.14 speaks of the greatness of Śivādvaitānanda. It is the highest bliss which can be experienced by the Yogin, but never by the Bhogin. Advaitabhāvanā is the notion of one-ness

with Śiva. This is the ‘Brahmabhāva’ as the Muṇḍ. U. says: “ब्रह्म वेद ब्रह्मैव भवति” (3.6.9.) — “He (Jīva) knows Brahman; he becomes Brahman itself.” This Brahmabhāva is nothing but Ānanda-bhāva, as spoken by the Tai.U.: आनन्दो ब्रह्मेति व्याजानात् (3.6.) — “(He) realised that Ānanda (bliss) is Brahman”. That bliss which is born from Advaitabhāvanā is the Supreme Bliss. It is the highest. Blessed indeed is he who experiences it even for a moment. He who experiences mundane pleasures for crores of years, cannot have the slightest taste of that bliss. 14.15 gives the nature of Mukti. The experience of the bliss of merging into Śiva by the Śivayogin, is regarded as Mukti. The State of the Śivayogin at the Aikya stage is described in terms of the merging of the world in his mental vision. The world is the variety of objects and the variety of experiences. The world is a bundle of objects and experiences. As long as it is bound by these, i.e., viṣayāsakti, the mind is in bondage and binds the Self. ‘Merging of the world’ means ‘the merging of the viṣayāsakti, i.e., disappearance of the ‘viṣayas’ amounting to ‘nirviṣayatva’ of the mind. Such a mind does not bind the Self. Bra. B.U. portrays this excellently: मन एव मनुष्याणां कारणं बन्धमोक्षयोः । बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् ॥ (2) — “Mind is the cause for both bondage and liberation of human beings. Its attachment to objects of senses is for bondage and its state of the absence of attachment to objects, is for liberation”. The Śivayogin is totally in a state of oneness with Śiva. Objects of senses are outside the perview of his mind, which has Śiva as its content. The result is the experience of bliss of Śiva. That is Mukti of the Śivayogin.

अथ आचारसम्पत्तिस्थलम्—(४२)

व्याख्या— अथ “यथा रविः सर्वरसान् प्रभुङ्क्ते हुताशनश्चापि सर्व-
भक्षकः । तथैव योगी विषयान् प्रभुङ्क्ते न लिप्यते कर्मशुभाशुभैश्च ॥” इति
शिवरहस्यवचनानुसारेण लिङ्गैक्यस्य सदाचारसम्पत्तिं द्वादशसूत्रैः प्रतिपादयति—

Acārasampattisthala—(42)

Then in accordance with the statement of Śivarahasya, viz., “Yathā raviḥ, etc.”, which means “Just as the sun

absorbs all the liquids and the fire (the eater of oblations) swallows everything, so does the Yogin experience the objects of senses and yet remains unointed by the fruits of auspicious as well as inauspicious deeds”, the author propounds the wealth of good practices of the Śivaikya in twelve stanzas—

शिवैकभावनापन्नशिवत्वे देहवानपि ।

देशिको हि न लिप्येत स्वाचारैः सूतकादिभिः ॥१६॥

The preceptor who has attained the state of Śiva through the contemplation of oneness with Śiva, is untainted by the observances of ‘Sūtakas’, etc., (impurities, etc.,) as a part of his religious practices, although he is endowed with a body. (16)

व्याख्या— शिवैकभावनया लब्धशिवत्ववान् देशिकः शिवलिङ्गैक्यो देहवानपि जीवन्मुक्तः सन् सूतकादिभिः सूतकप्रभृतिभिः स्वाचारैस्वेच्छाचारैः, न लिप्येतेत्यर्थः ॥१६॥

The preceptor (Śivaikya) who has attained the state of Śiva through the notion of oneness with Śiva, although he has a body (i.e., Jīvanmukta, liberated even while alive), is not attached to his own practices such as ‘Sūtakas’ (observance of impurities of birth, death, etc.). (16)

Notes: “यथा रविः सर्वरसान्...” (Śiva R.). Śivaikabhāvanā consists in the contemplation that ‘I am Śiva’ – “अहं ब्रह्मास्मि” (Br.U., 1.4.10). Through this contemplation, the Śivayogin is neither prompted to any action nor desirous of doing any action for himself. Yet as certain duties are consequent upon his being alive, he has to undertake some actions. It should be remembered that in carrying out his duties, he does not have even the slightest interest in the fruits of those actions. In other words, he does his duties in the manner of ‘niṣkāmakarma’, as taught in the Bhag. G.: कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्ते ते सङ्गोऽस्त्व-

कर्मणि ॥ (2.47) – “Doing your duty is in your hands. You have no claim over its rewards. Do not have a reward (fruit) as the motive of your action. May you not be totally without action.” As declared by the Kāṭha. U. viz., “न लिप्यते लोकदुःखेन बाह्यः” [5.11]— “he is not affected by the worldly experiences (दुःख, सुख, etc.), as he is outside their scope”. He is not affected by them because he does not do anything with any selfish motive and the fruits of Karman do not accrue in his case. Although he is endowed with a body, he is not associated with any Sūtakas as a part of his religious practices. (See notes under S.S., 9.43 for discussion on the relevance of Sūtakas for the Vīraśaivas).

व्याख्या— कस्मादित्यत्राह –

If it is asked as to why it is so, the answer is given here—

शिवाद्वैतपरिज्ञाने स्थिते सति मनस्विनाम् ।

कर्मणा किं नु भाव्यं स्यादकृतेन कृतेन वा ॥१७॥

When the knowledge of Śivādvaita becomes firm in the case of the wise persons (Yogins), what could be expected of action, whether it is not done or done? (17)

व्याख्या— मनस्विनां लिङ्गैक्यनिष्ठचित्तवृत्तीनां शिवाद्वैतज्ञाने स्थिते सति, अकृतेन कर्मणा दुष्कर्मणा कृतेन वा सत्कर्मणा वा किं नु भाव्यं स्यात्, न किञ्चिदपि स्यादित्यर्थः ॥१७॥

“मनस्विनां” (the wise, Yogins) means “in the case of those whose mental inclinations are stationed in the state of oneness with Śiva (Liṅga).” When the knowledge of Śivādvaita is firm in them, what could be expected, if bad action is not done or if good action is done? It implies that nothing is expected. (17)

Notes: The Śivayogin who has the steady experience of Śivādvaita is not at all associated with the fruits of action.

Sometimes he may do some action thinking that it is bad. Sometimes he may do some action thinking that it is good. But the fact is that he is impervious of the fruit of action. Hence whether he undertakes action or desists from doing any action, it is all the same to him. Bhag. G. has made this point very clear: बोधयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः। सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते।। नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यज्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपन्श्चसन्।। प्रलपन्विसृजन्गृह्णन्मुष्मिषन्निमिषन्नपि। इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्।। (5.7-9) – “The Yogin who is of pure spirit, who has conquered himself, who has control over his senses and whose Self happens to be the Self of all beings (from Brahman to Stamba), i.e., who has the right realisation of Śivādvaita, is not associated (with fruits of action) even though he might do action (for the guidance of the people — lokasaṅgraha). Seeing, hearing, touching, smelling, walking, sleeping, breathing, speaking, rejecting or accepting, opening the eyes, closing the eyes, while doing all these actions, the Yogin who knows the ultimate truth should always think that he is not doing anything with the firm conviction that the senses are operating in the fields of their objects”. The last sentence may appear simple and even a worldly man may say that his senses were operating in the fields of their objects and that he was not responsible for anything. It should be noted here that it is not as simple as that. See what the Bhagavān says: कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि। योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये।। (Bha.G., 5.11) – “The Yogins do action merely through their body, mind, intellect and senses, discarding all association (with the fruits of actions) for the sake of self-purification.” The point here is “kevalaiḥ” (merely), i.e., without any association of “I-ness” and “mine-ness” (mamatva). The attitude here is “ईश्वरायैव कर्म करोमि न मम फलाय” (Śaṅkara, on Bhag. G., 5.11) – “I do action for the sake of the Lord but not for any reward for myself.” This is the attitude that is most difficult to develop and maintain. Had it been not so everybody would have taken such a false stand and compared themselves with Yogins easily. The Yogin who is the Lord Atman (Śiva), does not create anything for himself, neither the responsibility that ‘I am the doer’ (kartṛtva) nor the objects (such as chariots, pitchers, mansions, etc.,) which are

most wanted by the people, nor any association with the fruits of action, while it is the “Svabhāva” (Prakṛti or Māyā) that operates – न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः। न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते।। (Bhag. G., 5.14). It is through the grace of the Lord that this cover of Māyā is removed. As a mark of his grace, the Self is induced with Bhakti (which is the Anugrahaśakti of Śiva). After this “Śaktipāta” the path of Mukti is revealed and through the ripening of Bhakti into “Samarasabhakti”, the Self attains its real state of Śivādvaita and remains in its real field of bliss. This is succinctly stated by the Bhagavān: दैवी ह्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते।। (Bhag. G., 7.14) – “This divine Māyā is made up of Guṇas (Sattva, Rajas and Tamas). This my Māyā is hard to overtake. Those who have surrendered to me, can alone cross over this (ocean of Māyā).” The Śivayogin who has surrendered himself to Śiva and who enjoys the bliss of “Śivatva” is beyond the reach of “Māyā.” The Śivayogin who has surrendered himself to Śiva and who enjoys the bliss of “Śivatva” is beyond the reach of Māyā. Whether done or not done, the actions have no relevance to him.

व्याख्या— तत्कृत इत्यत्राह –

If it is asked as to why is it so, the answer is given here—

शम्भोरेकत्वभावेन सर्वत्र समदर्शनः।

कुर्वन्नपि महाकर्म न तत्फलमवाप्नुयात्।।१८।।

The Yogin who is of equal attitude towards everything due to his state of one-ness with Śiva (Śivādvaita), does not get associated with the fruits of action even when he does any great action. (18)

व्याख्या— सर्वत्र समदर्शनो लोष्टाशमकाञ्चनादिषु सर्वत्र समदर्शनः शिवलिङ्गैक्यः शम्भोरेकत्वभावेन ऐक्यभावेन महाकर्म पापपुण्यरूपं महाकर्म कुर्वन्नपि तत्फलं नाप्नुयात्। सर्वस्यापि शिवमयत्वेन दर्शनात् तल्लेपो नास्तीति भावः।।१८।।

“One who has equal attitude towards everything” means “one who has the uniform attitude towards a clod of mud, a stone or a piece of gold”. Such a Yogin, who has become one with the Liṅga (Śiva), does not get associated with the fruit of action, even though he performs the great action, i.e., the action which results in sin or merit. It is implied here that since everything is looked upon as Śiva in form, there is no association (of fruits of action in the form of sin or merit). (18)

Notes : The Śivayogin who is in a state of Śivādvaita, looks upon everything as Śiva. The notion of difference (bheda-buddhi) as a clod of mud, a stone, a piece of gold, etc., does not occur to the Śivayogin, because he has no interest in them either as a valuable object or a worthless object. Everything is the same to him. Hence he is called “samadarśanaḥ.” Bhag. G. portrays him thus: विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि। शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥ (5.18) – “The wise (Yogins) have the same attitude towards a Brāhmaṇa who is rich with knowledge and discipline, a cow, an elephant, a dog or a lowly person.” “Samadarśana” is inspired by “Advaitabhāva.” The same attitude towards everything is a mental culture which should be brought into practice with discretion. Remember what Sarpabhūṣana Śivayogin has said : “Baḷasadiradvaitavanu bāhyadali manadoḷekobhāvādindiru” (Do not employ ‘advaita’ outside, be of uniform attitude mentally). Such Yogins conquer (go beyond the reach of) transmigration (sarga=janma) here and now as their mind is in a state of equipoise “इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।” (Bhag. G., 5.19). This is the state of Jīvanmukti of the Śivayogins. His attitude is further elucidated in the next stanza —

सुकृती दुष्कृती वापि ब्राह्मणो वान्त्यजोऽपि वा ।
शिवैकभावयुक्तानां सदृशो भवति ध्रुवम् ॥१९॥

To the Yogins who are deeply stationed in the realisation of one-ness with Śiva, everyone is similar,

whether he is a person with merit, a sinner, a Brāhmaṇa or a lowly born. (19)

व्याख्या— शिवैकभावयुक्तानां सर्वत्र शिवाभेदज्ञानयुक्तानां शिव-
लिङ्गैक्यानां सुकृती पुण्यात्मा वा दूष्कृती पापात्मा वा ब्राह्मणो अन्त्यजो वा
श्वपचो वा सदृशः समानः भवति ध्रुवं निश्चयः ॥१९॥

To those who are endowed with the notion of one-ness with Śiva, i.e., who are endowed with the knowledge of non-difference from Śiva in everything, in other words those who are one with the Liṅga, everybody is similar or equal whether he is rich with merit, a sinner, a Brāhmaṇa or a lowly-born. This is certain. (19)

Notes : The Śivaikya in his Jīvanmukta state does not have attachment towards anybody on the ground that he is endowed with merits derived from good deeds and dislike towards anybody on the ground that he is a sinner due to the performance of prohibited deeds; he does not have a special regard towards a person on the ground that he is a Brāhmaṇa; nor does he entertain hatred towards a person on the ground that he is Śūdra. To him everybody and everything have been Śiva only. This is elucidated by the Bhagavān : न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम्। स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः॥ (5.20)– “He is not delighted on meeting a dear one; nor does he get agitated on seeing what is not dear; the knower of Brahman whose mind is firm and who is not deluded, stands in the state of Brahman (stands as Brahman).” This is in accordance with Muṇḍ. U. statement – “ब्रह्म वेद ब्रह्मैव भवति” (3.2.9).

व्याख्या— ननु शिवज्ञानिनामपि वर्णाश्रमप्राप्तधर्माः कथं त्यजनीया
इत्यत्राह—

If it is asked as to how are the practices of castes (varṇas) and orders of life (āśramas) to be left out even in the case of those who have attained the knowledge of Śiva (the spiritual knowledge), the answer is given here —

वर्णाश्रमसदाचारैर्ज्ञानिनां किं प्रयोजनम्।

लौकिकस्तु सदाचारः फलाभावेऽपि भाव्यते ॥२०॥

What is the use of the practices of castes and orders of life in the case of those who have attained spiritual knowledge? The good practices of the world should be observed even though there is no fruit (reward) from them. (20)

व्याख्या— वर्णाश्रमप्राप्तैर्ब्राह्मणादिवर्णब्रह्मचर्याद्याश्रमप्राप्तैः सदाचारैः ज्ञानिनां शिवज्ञानिनां किं प्रयोजनम्? न किञ्चित्प्रयोजनमित्यर्थः। कुत इत्यत्राह— लौकिकस्तु सदाचारो वर्णाश्रमगतनित्यनैमित्तिकसदाचारः फलाभावेऽपि भाव्यते विधीयत इत्यर्थः ॥२०॥

In the case of the enlightened persons, i.e., those who have realised Śiva as not different from their Self, what is the use of the practices consequent on their caste such as Brāhmaṇa and the order of life such as Brahmacharya? It is implied that there is not even the slightest use of them. If it is asked as to why it is so, the answer is that those good practices of the Varṇāśrama order, i.e., the good practices, either obligatory or consequent upon some occasion, should be observed even though there is no fruit for those. (20)

Notes : In the case of a Śivayogin (who is one with Śiva), the religious practices consequent on “Varṇas” (Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra) or on the “Āśramas” (Brahmacarya, Gārhastya, Vānaprastha and Sanyāsa) are no longer binding. Nor do they bring any reward. But they should not be rejected by the Yogin on the ground that there is no use of them to him or that he has all his desires fulfilled or subsided (āptakāma). From the worldly point of view they should be practised, because whatever that is done by the great is accepted and done by other (ordinary) persons; whichever authority he adduces, whether worldly or Vedic, the same is followed by the world: यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो

जनः। स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ (Bhag. G., 3.21). The point is that those practices have to be observed for guidance of the people: लोकसङ्ग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ (Bhag. G., 3.20). Another point to be noted is that all the practices of Varṇas and Āśramas are equal and there is no consideration of superiority or inferiority about them, because they are duties to be performed by each according to his varṇa or āśrama. All those duties are for the welfare of the society and hence all those are sacred. The Lord has said: चतुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः। तस्य कर्तारमपि मां विद्वद्यकर्तारमव्ययम् ॥ (Bhag. G., 4.13) – “By way of categorising as per the “guṇas” (Sattva, etc.) and “karma” (action) the four-Varṇa order is created by me. Know that I am its maker and at the same know that I am not the maker”. Brāhmaṇa is one who has the predominance of Sattvagūṇa and his actions are śama, dama, tapas, etc. Kṣatriya is one who has the predominance of Rajogūṇa and his actions are śaurya, tejas, etc. Vaiśya is one who has the predominance of Rajogūṇa with a slight mixture of Tamogūṇa and his actions are kṛṣi, etc. Śūdra is one who has the predominance of Tamogūṇa with a slight mixture of Rajogūṇa and his actions are many kinds of services (śuśrūṣā). But when the Varṇa came to be decided on birth (son of a Brāhmaṇa is a Brāhmaṇa, etc.), the ideal situation became reduced to discrimination, the notion of hierarchy and practice of untouchability. Vīraśaivism gave a call to all human beings that all should treat each other as equal without any discrimination on the ground of either birth or sex. (See S. S., 11.55)

व्याख्या— ननु ज्ञानिनामपि शरीरसम्बन्धस्य विद्यमानत्वात् कथं ते परित्यजनीयाः अकरणे प्रत्यवायश्रवणादित्यत्राह—

It may be asked as to how they (duties of Varṇa, etc.) are to be left out because even in the case of the enlightened persons the relation with their bodies is still existing, and further because the non-performance of those duties would result in sin as declared by Śrutis, then the answer is given here —

निर्दग्धकर्मबीजस्य निर्मलज्ञानवह्निना ।
देहिवद्धासमानस्य देहयात्रा तु लौकिकी ॥२१॥

The activity of the body in the case of him, the seeds of whose fruits of actions are completely burnt by the fire of pure knowledge and who appears as if he is endowed with a body, is just mundane. (21)

व्याख्या— निर्मलशिवसंविद्वह्निना पुनरुत्पत्तिशङ्काशून्यत्वेन नितरामतिशयेन दग्धपुण्यपापलक्षणकर्मबीजवतः शिवज्ञानिनः प्रत्यवायसम्बन्धो नास्त्येव । दग्धपटन्यायेन शरीरीव भासमानस्य तस्य देहयात्रा तु करचरणसञ्चलनादिव्यवहृतिस्तु लौकिकी विदेहकैवल्यपर्यन्तमनुवर्तत इत्यस्थिरेत्यर्थः ॥२१॥

“Dehayātrā” means “the activities of the body such as the movements of the hands and feet, etc.” Such an activity on the part of him (the Yogin) the seeds of whose fruits of deeds in the form of merits and sins are totally burnt by the fire of pure knowledge of Śiva in such a way as there would be no fear of rebirth, who has no relation with sin due to non-performance of Karman and who appears as if he is endowed with a body on the analogy of ‘burnt cloth’, is, indeed, mundane, i.e., transitory as it continues upto liberation after the relinquishment of the body. (21)

Notes: The fruits of Karman are in the form of ‘pāpa’ (sin) and ‘puṇya’ (merit) due to the performance of bad deeds and good deeds respectively. They are called ‘saṁskāras’ the impressions of past deeds, good as well as bad. The seeds of these are responsible for rebirth and the cycle of birth and death, which is painful. The fruits of Karman on the part of the Yogin are burnt by the fire in the form of the knowledge of Śiva, which is pure and unmixed with other experiences. In his case, there is no question of any sin (pratyavāya) if the ‘Varṇāśrama’ duties are

not performed. He looks like one who is endowed with a body. Although he has a body, he is not associated with the fruits of actions consequent on having a body. In that way it is useless, even though it exists. Here the Sanskrit commentator gives the analogy of ‘dagdhapaṭanyāya’ which consists in the appearance of a burnt cloth as a cloth; once you try to take it into your hands, it will be disintegrated. Just as a burnt rope looks like a rope without being useful to tie anything, similarly the body appears like a body without being useful as an instrument of action resulting in sins or merits. All its activities are just mundane. They have no consequences. Such is the state of the Yogin: यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः । ज्ञानान्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ Bhag. G., 4.19) — “Him whose Karman is burnt by the fire of knowledge and all of whose actions (samārambhāḥ=karmāṇi) are free from desire and determination, the wise call as the enlightened One.” The actions without desire and determination (for fruits) are, indeed, physical activities without any motive (मुषैव चैष्टामात्राः – Śaṅkara on Bhag. G., 4.19). These ‘ceṣṭās’ are meant for Loka-saṅgraha.

व्याख्या— अथ— “तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्ये” “तस्य पुत्रादय उपयन्ति सुहृदः साधुकृत्यं द्विषन्तः पापकृत्यम्” “यथा पुष्करपलाशा आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यते”, “स उत्तमः पुरुषः स तत्र पर्येति” इति छान्दोग्यश्रुत्यनुसारेणह—

Then in accordance with (i) the Chānd.U.statement “Tasya tāvadeva ciram, etc.,” which means “Of him (who has the guiding Guru - ācāryavān Puruṣaḥ), there would be no liberation until his body falls”, (ii) The Jai. Brā. statement “Tasya putrādaya, etc.,” which means—“His sons, etc., come near him, the friends praise his good deeds and the enemies refer to his bad deeds” and (iii) the two statements of Chānd.U.viz.. “Yathā puṣkarapalāśā, etc.,” and “Sa uttamaḥ puruṣaḥ, etc.,” which mean “Just as the the waters are not absorbed by the lotus leaf so the sinful fruit of a deed is not absorbed by him who knows that he is

Brahman,” and “He is the Puruṣa par excellence who transcends all this”, the author says—

शिवज्ञानसमापन्नस्थिरवैराग्यलक्षणः ।

स्वकर्मणा न लिप्येत पद्मपत्रमिवाम्भसा ॥२२॥

He who has the firm renunciation attained through the knowledge of Śiva (i.e., knowledge that his Self is Śiva) as his nature, is not associated with the fruits of his deeds like the lotus leaf which is not associated with waters. (22)

व्याख्या— शिवज्ञानलब्धदृढवैराग्यचिह्नः शिवलिङ्गैक्यः स्वकर्मणा स्वेच्छाकर्मणा अम्भसा जलेन पद्मपत्रमिव न लिप्येत इत्यर्थः ॥२२॥

He who is merged into the Śivaliṅga and who is marked with firm renunciation, is not associated with the fruits of his deeds (pāpa and puṇya) just as the lotus leaf is not attached to the waters. (22)

Notes: “तस्य तावदेव, इत्यादि” (Chānd. U., 6.14.2); “तस्य पुत्रादय उपयन्ति, इत्यादि” Jai. Brā., 1.45-50); “यथा पुष्करपलाशा अपो, इत्यादि” (Chānd. U., 4.14.3); “स उत्तमः पुरुषः, इत्यादि” (Chānd. U., 8.12.3). The Śivayogin (Śivaliṅgaikya) is marked with firm renunciation consequent upon the attainment of the nature of Śiva. Chānd. U., 6.14.2 gives an enlightening analogy (dṛṣṭānata). A certain person who has his eyes covered with a band, is taken away from his Gāndhāra country and made to enter a forest by the thieves. He who is now devoid of discrimination (viveka), who is deluded regarding the direction and who is suffering from hunger, thirst, etc., is afflicted by pathos and aspires for liberation from the bondages. The forest into which he is made to enter, has been full of fears and dangers such as tigers, thieves, etc. He is fortunately rescued by some compassionate person and taken back to his Gāndhāra country wherein he resides with happiness. In the same way, the Jīvātman has his eyes covered by the cloth in the form of delusion (mohapaṭa) and is taken from his station in Śiva to the forest in the form of this body by the thieves in the

form of sins, merits, etc. In this forest in the form of the body which is made up of ‘tejas’ ‘ap’ and ‘anna’, is filled with the fears and dangers in the form ‘vāta’ ‘pitta’, ‘kapha’, blood, fat, flesh, bones, etc., the Jīvātman entertains the false notions of “I” and “mine” (such as) “I am the son of so and so”, “I am born”, “I die”, “these are my relatives”, “this is my wife or my son”. Such a Jīvātman is shown great grace by a compassionate person due to the preponderance of merit. The compassionate person is none other than the Guru who is enlightened by the knowledge of his Self as Śiva. The Guru teaches him with compassion that he was not really belonging to the cycle of birth and death (nor the son of so and so, etc.,) and he was really That— “Tat tvam asi”. Through this he is relieved of his blindness due to the cover of delusion. Like the Gāndhāra man, he is secured back to his original state as Śiva. In that state of oneness with Śiva, he remains blissful. As soon as the body falls off, he is totally free from all entanglements. He is Śiva and remains as Śiva for ever. There is absolutely no pause between the relinquishment of the body (dehamokṣa) and the merging into Śiva (satsampatti). This is an elaboration in the light of Śaṅkara’s commentary on Chānd. U. 6.14.2: तस्य यथाभिहननं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं ब्रजेति स ग्रामाद् ग्रामं पृच्छन्पण्डितो मेधावी गन्धारानेवोपसम्पद्येत, एवमेवेहाचार्यवान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्षयेज्ज संपत्स्य इति ॥— In the case of him (who was crying like that—see Chānd. U. 6.14.1), some compassionate person gets him released from bondage and enlightens him saying ‘go from this direction to the direction of the Gāndhāra country’. Then traversing from one village to another village asking the way, the wise person should reach the Gāndhāra country. In the same way a ‘Puruṣa’ who has a preceptor (to guide him) knows....” It is through the guidance of the Guru that he acquires such a firm renunciation. It is such a person that remains unassociated with the fruits of deeds, even though he is required to do some actions consequent on having a body. As soon as the body falls off the Self attains to its original stage of Śiva. This is attainable only to those who have given up all external seekings, who do not have any other resort, who are the recluses with the firm realisation of “I am He” (Haṁsa), who are above the purview of the (four) Āśramas” (atyāśramins) and

who are bent upon acquiring the knowledge of Vedānta. This is called as “Prājāpatya” (The knowledge derived from Prajāpati—vide Chānd.U., 8.7.3-4; 8.8.1-5; 8.9.1-3; 8.10.1-4; 8.11.1-3; 8.12.1-2). This knowledge was given by Prajāpati to Indra. He who has realised Prājāpatya is the Puruṣa who is not at all contaminated by the “karmaphala”. “Padmapatramiva ambhasā” is a very illuminating analogy.

व्याख्या— “यथा वायुः सुशीघ्रोऽपि मुक्त्वाकाशं न गच्छति” इति निःश्वासकारिकानुसारेण शिवलिङ्गनिष्ठस्य सर्वापि क्रिया शिवलिङ्ग-पूजारूपेति पञ्चभिः प्रतिपादयति—

In accordance with the statement of the Niḥśvāsa Kā., viz., “Yathā vāyuh, etc.”, meaning “Just as the wind, although very fast, does not go away from the sky”, the author propounds in five stanzas that in the case of the person who is firmly devoted to the Śivaliṅga, all actions are of the nature of worship of the Śivaliṅga—

**गच्छंस्तिष्ठन् स्वपन् वापि जाग्रन् वापि महामतिः ।
शिवज्ञानसमायोगाच्छिवपूजापरः सदा ॥२३॥**

The enlightened person who is ‘Śivaliṅgaikya’ is always engaged in the worship of Śiva (Liṅga), whether he is walking, halting (sitting), sleeping or awake, due to his absorption in the knowledge of Śiva. (23)

व्याख्या— महामतिः शिवलिङ्गैक्यः गच्छन् गमनसमये, तिष्ठन् स्थितिसमये, स्वपन् निद्रासमये, जाग्रन् विषयदर्शनसमये सदा निरन्तरं शिवज्ञानसमायोगात् शिवानुसन्धानसम्बन्धात् शिवपूजापरः लिङ्गनिष्ठ इत्यर्थः ॥२३॥

“Mahāmatih” (the enlightened person) stands for “him who has become one with the Śivaliṅga”. At the time of walking, at the time of sitting, at the time of sleeping or

at the time of waking (observing the objects), nay, practically at all times, he is engaged in the worship of Śiva, due to his firm attachment to the knowledge of Śiva (that his Self is Śiva), i.e., due to his relation of fusion with Śiva. The meaning is that he is firmly devoted to the Liṅga. (23)

Notes: “यथा वायुः ...” (Niḥśvāsa Kā.). “Śivajñānasamāyoga” is the internal relation of the Self with Śiva in the form of the spiritual awareness of Śiva as one’s Self. This relation being internal, the Śivapūjā referred to here is the spontaneous, continuous process of worship going on within one’s Self in the manner of both the worshipper and the worshipped being Śiva. It is implied here that when the Śivaliṅgaikya is engaged in any external activity as indicated by “gacchamstīṣṭhan, etc.,” he is engaged in the internal worship of Śiva. Śaṅkara in his Śiva P. S. has portrayed this very well. (See the preamble to stanzas 25-27 after the next stanza.).

व्याख्या— ननु विषयदर्शनसमये कथं शिवानुसन्धानमित्यत्राह—

If it is objected as to how can one have the mental attunement with Śiva at the time of seeing (experiencing) the objects of senses, the answer is given here—

यद्यत्पश्यति सामोदं वस्तु लोकेषु देशिकः ।

शिवदर्शनसम्पत्तिस्तत्र तत्र महात्मनः ॥२४॥

Whatever object the teacher (Śivaliṅgaikya) sees (experiences) with delight in the world, in all that there is the excellence of the vision of Śiva for the great person. (24)

व्याख्या— देशिकः शिवलिङ्गैक्यः, लोकेषु यद्यद्वस्तु घटपटादिकं सामोदं प्रीतियुक्तः सन् पश्यति, तत्र तत्र तस्मिंस्तस्मिन् वस्तुनि महात्मनः शिवलिङ्गैक्यस्य शिवदर्शनसम्पत्तिः शिवालोकनसम्पत्तिर्भवेत् शिवातिरेकेण पदार्थन्तराभावात् चिन्मयत्वबुद्धिर्भवेदित्यर्थः ॥२४॥

Whatever object the teacher, i.e., the Śivaliṅgaikya, sees with delight such as the pot, cloth, etc., in all those objects there is the excellence of the vision of Śiva in the case of the great person who has become one with Śiva, because there is nothing apart from Śiva to him and there is the notion of everything as consisting of the the Supreme Spirit. (24)

Notes: “Śivadaraśanasampatti” everywhere is the great wealth of the Śivaikya. It is the wealth in the form of the conception that all this is Śiva — सर्वं खल्विदं ब्रह्म। (Chānd.U.3.14.1). Patañjali in his Yo.Sū. has prescribed “cittavṛtti-nirodha”. In Śivayoga such a requirement is replaced by the notion of everything as Śiva. This is the Vedānta way as noted above. All thought-waves should be consisting of Śiva. This is in introspect the conception of all objects as Śiva.

व्याख्या— अथ— “आत्मा त्वं गिरिजा मतिः परिचराः प्राणाः, शरीरं गृहं, पूजा ते विषयोपभोगरचना, निद्रा समाधिस्थितिः। सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्रणि सर्वा गिरा, यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्।।” इत्यभियुक्तवचनानुसारेण त्रिकरणशुद्धशिवलिङ्गपूजोपचारं त्रिभिः सूत्रैः प्रतिपादयन् आचारसम्पत्तिस्थलं समापयति—

Then as per the statement of the resolute persons, viz., “Ātmā tvam, etc.” which means: “You are the Self, Girijā (Śakti) is the intellect, the life-breaths are the attendants, the body is the home, accomplishment of enjoyment of objects of senses is your worship, sleep is the state of trance, movement through feet is the performance of circumambulation and all speeches are your prayers; O Śambhu whatever action I do all that amounts to Your worship”, the author propounds in three stanzas the form of worship of the Śivaliṅga which is pure due to the purity of the three instruments (trikaraṇa), namely, body, speech and mind (kāyena, vācā, manasā) and concludes the Ācarasampattisthala—

यद्यच्चिन्तयते योगी मनसा शुद्धभावनः।

तत्तच्छिवमयत्वेन शिवध्यानमुदाहृतम्।।२५।।

यत्किञ्चिद्भाषितं लोके स्वेच्छया शिवयोगिना।

शिवस्तोत्रमिदं सर्वं यस्मात् सर्वात्मकः शिवः।।२६।।

या या चेष्टा समुत्पन्ना जायते शिवयोगिनाम्।

सा सा पूजा महेशस्य सर्वदा तद्गतात्मनाम्।।२७।।

Whatever the Yogin, who is pure in thoughts, thinks through his mind, all that being Śiva in content, is regarded as meditation on Śiva. (25) Whatever that is spoken in the world on his own accord by the Śivayogin all that amounts to prayer dedicated to Śiva because Śiva is of the nature of all. (26) Whatever action that arises or that might arise in the case of the Śivayogins, all that amounts to be the worship of Śiva as they always have their mind consisting of Him. (27)

व्याख्या— शुद्धभावनो निर्मलभावनावानित्यर्थः। शिष्टं स्पष्टम्।।२५।। स्पष्टम्।।२६।। शिवयोगिनां शिवलिङ्गैक्यानां या या चेष्टा कायक्रिया जायते, तद्गतात्मनां शिवलिङ्गे तादत्म्येन प्रविष्टस्वरूपवतां तेषां सा सा क्रिया सर्वदा महेशस्य शिवलिङ्गस्य पूजेत्यर्थः।।२७।।

इत्याचारसम्पत्तिस्थलम्।

“Śuddhabhāvana” means “one who is endowed with pure thoughts”. The rest is clear. (25) It is clear. (26) In the case of Śivayogins, i.e., those who have become one with Śivaliṅga, whatever might be the physical activity, all that action is always the worship of Śiva for those who have merged into the Śivaliṅga, in the spirit of identity with it. (27)

Ācarasampattisthala ends

Notes : It is already noted that the Śivayogin who has taken to firm renunciation, remains in 'saṁsāra' without being attached to it like the lotus leaf in water. If he moves about it amounts to the circumambulation of Śiva. If he talks something, it amounts to a prayer to Śiva. If he sleeps, it amounts to meditation on Śiva. Thus all his physical as well as mental activities amount to the forms of worship of Śiva. Thus the excellence of the practices of the Śivaikya (ācāra-saṁpat) transcend the limits of injunctions and prohibitions. “आत्मा त्वं गिरिजा मतिः ...” (Abhi. Va. – Śiva.Mā.Pū.).

अथैकभाजनस्थलम्—(४३)

व्याख्या— अथ—“परेऽव्यये सर्व एकीभवन्ति” इति मुण्डकोपनिषद्ब्रह्मचरानुसारेण सर्वाचारसम्पत्तिमतः शिवलिङ्गैक्यस्य एकभाजनस्थलं पञ्चभिः सूत्रैः प्रतिपादयति—

Ekabhājanasthala—(43)

Then according to the statement of Muṇḍ.U., viz, “Pare'vyaye sarva, etc”., meaning, “Everything becomes one in the Immutuable Supreme”, ‘Ekabhājanasthala’ has been propounded in five stanzas for the Śivaliṅgaikya who is adept in ‘Sarvācārasampatti’—

विश्वं शिवमयं चेति सदा भावयतो धिया ।

शिवैकभाजनात्मत्वादेकभाजनमुच्यते ॥२८॥

The Śivayogin who ever cherishes mentally that the world is composed of Śiva is regarded as ‘Ekabhājana’ (One who has one resort), because he has a singular resort in Śiva, i.e., he has Śiva as his one and only refuge. (28)

व्याख्या— लिङ्गैक्यस्य शिवैकभाजनात्मत्वात् शिवैकाश्रयत्वाद् एकभाजनस्थलमित्युच्यते इत्यर्थः ॥२८॥

In the case of the Śivayogin, the state in which he is regarded as one who has one resort, as he has taken refuge in Śiva alone, is called “Ekabhājanasthala”. (28)

Notes: “परेऽव्यये सर्व एकीभवन्ति” (Muṇḍ.U.,3.2.7). The full mantra is —गताः कलाः पञ्चदश प्रतिष्ठां, देवाश्च सर्वे प्रति देवतासु । कर्माणि विज्ञानमयश्च आत्मा, परेऽव्यये सर्व एकीभवन्ति ॥— “The fifteen Kalās such as prāṇa, etc., (which are required for the creation of bodies), merge into their respective original sources; the presiding deities of the eyes, etc., in the body, enter into their respective original deities such as Āditya, etc.; the deeds done by the Jīvanmukta (which do not bear fruit) and the Self which consists of special knowledge, merges completely into the Supreme Immutable One (i.e., Śiva).” They become totally one with Śiva with all the distinctions lost sight of. The Self appears as Śiva like the reflection of the sun appearing as the sun when the reflecting media like water, sword, mirror, etc., are removed and like the ether appearing as ether when the limiting factors of ether such the pot, monastery, etc., are removed. See — परेऽव्ययेऽनन्तेऽक्षये शिवे शान्ते सर्वे एकीभवन्ति अविशेषतां गच्छन्त्येकत्वमापद्यन्ते जलाद्याधारापनय इव सूर्यादिप्रतिबिम्बाः सूर्ये, घटाद्यपनय इवाकाशे घटाद्याकाशाः ॥ (Śaṅkara on the above Mantra). How the distinctions are totally lost sight of is very well portrayed through an analogy in Muṇḍ.U.,3.2.8— यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय तथा विद्वान्नामरूपद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥— “Just as the different rivers flowing into the ocean become merged into it giving up their identity in the form of name and form, so does the wise one become one with the Supreme Divine Puruṣa (Śiva) free from his name and form.” Such a Śivayogin (Śivaikya) who has realised that Śiva is one and only resort of not only himself but also of countless number of Piṅḍāṅḍas as well as Brahmāṅḍas, is significantly regarded as Ekabhājana.

व्याख्या— ननु किमनेन भवतीत्यत्राह—

If it is asked as to what of it, the answer is given here—

स्वस्य सर्वस्य लोकस्य शिवस्याद्वैतदर्शनात् ।

एकभाजनयोगेन प्रसादैक्यमतिर्भवेत् ॥२९॥

Due to the vision of ‘Advaita’ (non-duality, one-ness) in one’s Self, the entire world of people and Śiva, there arises

the communion of all in one and through that the Śiva-yogin becomes one with the conviction of oneness of Prasāda. (29)

व्याख्या— स्वस्य स्वात्मनः सर्वस्य लोकस्य समस्तजनस्य अद्वैत-दर्शनात् अहमिति चिदैक्यदर्शनाद् एकभाजनयोगेन एककूटत्वेन प्रसादै-क्यमतिः शिवप्रसाद एव स्वप्रसादः, स्वप्रसाद एव शिवप्रसादः स एव स्वातिरिक्त इव भासमानस्य शिवभक्तस्य प्रसाद इति प्रसादैक्यमतिर्भवेदिति चरमूर्तिपादोदकप्रसादावपि शिवस्य स्वस्य च योग्याविति भावः ॥२९॥

Due to the vision of 'Advaita' among one's own self, the entire world, i.e., the entire people and Śiva in the sense that it is the vision of one-ness as "I" and through the communion of all in one resort or all in one combination, there arises the conviction of oneness of Prasāda in such a way as to realise that the Prasāda of Śiva is one's own Prasāda, one's own Prasāda is the Prasāda of Śiva, the same is the Prasāda of the devotee of Śiva who appears as different from one's Self. The Pādodaka and Prasāda of the Jaṅgama are also fit for Śiva and for one's Self. This is the implication. (29)

Notes: In Vīraśaivism, Pādodaka and Prasāda have been regarded as the 'phalarūpa-āvaraṇas' among the eight Āvaraṇas (Aṣṭāvaraṇa). They are the rewards or fruits obtained as tokens of grace from the Guru, Liṅga and Jaṅgama who are regarded as the Pūjya-āvaraṇas to be worshipped through the Pūjāsādhana-rūpa āvaraṇas, Bhasma, Rudrākṣa and Mantra. Guru, Liṅga and Jaṅgama are three aspects of the Paramātman. Candrā J. Ā. says— एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः। (kri. pā, 5.15). The Śivayogin in the Ekabhājana stage looks upon the Pādodaka and Prasāda of the Guru, the Liṅga and the Jaṅgama as one only. He finds the Pādodaka and Prasāda of the three as one. This is the conviction of one-ness of Prasāda. Here we find the Prasāda-sāmarasya, i.e., one-ness of the Prasāda of one's Self, the Liṅga,

the Guru, the Jaṅgama, the other Bhaktas and all the devotees in the world. It may be noted here that the Candrā J.Ā. prescribes that the devotee should conceive the Pādodaka and Prasāda of one of the three (Guru, Liṅga or Jaṅgama) as the Pādodaka and Prasāda of all the three while partaking them. (Vide notes under S.S., 9.67 and 9.77-78 for details). This has been the practice right from the Bhaktasthala. At the earlier stages this Prasādaikyabhāva has been conceptual, while at the Ekabhājana stage it is a matter of true realisation. That the Prasāda of all is one without any semblance of difference. The idea of Prasādaikya in its spiritual plane stands for calmness of mind derived from the experience of supreme bliss of Śiva's Grace (Prasāda) which cannot be differentiated from the grace of the Guru and the Jaṅgama. The partaking of the food, etc., offered to the Guru, the Liṅga and the Jaṅgama (Prasāda) with the realisation of it as one, sublates totally the feeling of egoism and brings calmness and contentment to the Śivayogin at this stage. This Prasādaikyabhāva is the natural result of Ekabhājanatva and it is the special feature of Ekabhājanasthala.

व्याख्या— ननु शिवस्य विश्वस्यैकरूपत्वे तयोः स्थितिः कथमित्यत्राह—

If it is asked as to how do they exist if Śiva and the universe are regarded as one in form, the answer is given here—

शिवे विश्वमिदं सर्वं शिवः सर्वत्र भासते।

आधाराधेयभावेन शिवस्य जगतः स्थितिः ॥३०॥

All this universe is in Śiva and Śiva appears everywhere. The existence of Śiva and the universe is in the relation of the support and the supported (or of the container and the contained). (30)

व्याख्या— शिवे विश्वं विश्वस्मिन् शिव इति बीजाङ्कुरन्यायेनाधाराधेयभावेन सम्बन्धेन सामारस्येन शिवस्य जगतः स्थितिरित्यर्थः ॥३०॥

The universe is in Śiva and Śiva is in the universe – in such a relation as conforming to the Bijāṅkuranyāya (Maxim of the the seed and sprouts) and as amounting to Ādhāradheyabhāva (relation of the support and the supported). Such is the relation of harmony which underlies the existence of Śiva and the universe. (30)

Notes: In the light of the Śāntimantra of the Īśa.U., viz., पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते। पूर्णस्य पूर्णमदाय पूर्णमेवावशिष्यते॥— meaning “That (Paramātman) is absolute and this (world) is absolute; it is the absolute that emerges from the absolute; by realising the absolute Paramātman as residing in the absolute world, one remains as Absolute Śiva himself,” it may be asked as to whether the world is in the Paramātman (Śiva) or the Paramātman (Śiva) is in the world. Both can be answered in the affirmative because we are considering the relation between two absolutes (Pūrṇas). When it is said that “all this universe resides in Śiva” the first alternative is affirmed. When it is said that “Śiva resides (appears) everywhere” the second alternative is affirmed, as it is supported by the Śruti “ईशावास्यमिदं सर्वम्” (Īśa U.,1)—“Whatever is there in this world, all that is the residing place of the Īśa.” Both the affirmations are supported by another mantra in the Īśa, U., viz, तदेजति तन्नैजति तद्दूरे तद्वन्तिके। तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः॥५॥— “It moves and it does not move; it is far off and it is near; it is in everything and yet it envelops everything from outside.” It (i.e., Brahman, Śiva) is both immanent and transcendent. Such a relation cannot be explained one way or the other. It is like explaining the relation of the seed and the sprout or the tree— Bijāṅkuranyāya=bijavṛkṣanyāya. One cannot say whether the seed comes first or the sprout (tree) comes first. Ādhāradheyabhāva or the relation of the support (āśraya=container) and the supported (āśrita=the contained) is pressed into service to explain somewhat intelligibly how the Paramātman (Śiva) and the universe exist. The Paramātman is the ādhāra (the support, container) and the universe is the ādheya (the supported, contained). The Paramātman (ādhāra) being all-pervasive, he has the entire world (ādhāra) in him and at the same time he is in

every fibre of everything binding them like a thread and is called “Sūtrātman”.

व्याख्या— एवं चित्तैकभाजनतां प्राप्तस्य मायिकभेदेन प्रयोजनं नास्तीत्यह—

It is said here that in the case of him who has attained the state of having one and only consciousness (Supreme Consciousness) as his resort, there is no use of difference created by Māyā—

चित्तैकभाजनं यस्य चित्तवृत्तेः शिवात्मकम्।

नान्यत्तस्य किमेतेन मायामूलेन वस्तुना॥३१॥

What is the use of this objective world (of difference) rooted in Māyā in the case of him whose thought-waves have nothing other than Supreme Consciousness of Śiva as his one and only resort? (31)

व्याख्या— यस्य लिङ्गैक्यस्य चित्तवृत्तेर्मनोव्यापारस्य चिन्मनो-व्यापाररूपा ज्ञप्तिरेव शिवात्मकमेकभाजनं शिवस्वरूपैकभाजनं, तस्य मायामूलकेन एतेन भेदेन किम्? किं प्रयोजनम्? न किञ्चित्प्रयोजन-मित्यर्थः॥३१॥

In the case of him who is one with the Liṅga (Śiva), whose thought-waves, i.e., mental dispositions, have the consciousness, which is nothing but the intellect in the form of mental activity consisting of Śiva as their resort, i.e., that of the nature of Śiva as their resort, what is the use of all this difference (diversity) which is rooted in or born from Māyā? It means that there is not even the slightest use. (31)

Notes: the mental activity of the Śivaikya is firmly stationed in the one and only resort in the form of Śiva who is of the nature of non-dual existence, consciousness and bliss (advaya-sat-cid-

ānandasvarūpa). In other words he is not different from Śiva at all. He has no existence apart from Śiva, no consciousness apart from Śiva and no bliss apart from Śiva. Māyā has drawn herself away from him, as she cannot have any effect on him, as she cannot create any delusion of difference in him and as her world of difference (diversity) is of no use to him. Since the mind of the Śivaikya is nothing but Śiva-consciousness, he does not see anything else.

व्याख्या— नन्विदं विश्वं कथं शिवात्मकमित्यत्राह—

If it is asked as to how this world is of the nature of Śiva, the answer is given here—

चित् प्रकाशयते विश्वं तद्विना नास्ति वस्तु हि ।

चिदेकनिष्ठचित्तानां किं मायापरिकल्पितैः ॥३२॥

The Supreme Consciousness (Śiva) reveals this world. Without it there is no objective world. Of what use are the creations of Māyā to those whose mind is firmly stationed in that Supreme Consciousness? (32)

व्याख्या— विश्वं घटाद्युपलक्षितनिखिलप्रपञ्चं चित् प्रकाशयते । तद्विना चित्प्रकाशं विना वस्तु घटादिवस्तु नास्ति । विषयसत्त्वोपगमे संविदेव भगवती शरणमिति प्राभाकरा अपि मन्यन्ते । अतो यद्यदधीनतया भासते, तत्तदात्मकं जलतरङ्गादिवदिति चिदेकनिष्ठचित्तानां मायापरिकल्पितैः प्रापञ्चिकवेद्यपदार्थैः किं प्रयोजनमित्यर्थः ॥३२॥

The Supreme Consciousness (Śiva) reveals the universe which is the entire world represented by objects such as pot, etc. Without that revelation by the Supreme Consciousness, the objects such as pot, etc., do not exist. Even the Prābhākara Mīmāṃsakas say that the divine consciousness (bhagavatī saṁvit) is the only resort for the knowledge of the existence of objects of senses. Hence, the object

which appears as depending on something is of the nature of that, like the waves, etc., of the nature of water (on which they depend). In this context, what is the use of the objects of the world which are created by Māyā? (32)

Notes: All this objective world of diversity is revealed by the Supreme Consciousness (Śiva). Without that revelation, there will be no objective world of diversity. Just as the waves, foam, bubbles, etc., which are born from water, are of the nature of water only, just as the pots, vessels, etc., which are made out of clay are of the nature of clay only and just as the necklaces, bracelets, ear-rings, etc., which are made out of gold are of the nature of gold, so the objective world which is revealed by Śiva (Supreme Consciousness) is of the nature of Śiva and not different from him. This is how the world is of the nature of Śiva and not different from Śiva. To those who are in the state of Ekabhājana and who know the truth about the world as not different from Śiva, the world of diversity which is created by Māyā has no relevance at all.

व्याख्या— अथैकभाजनस्थलं समापयति—

Then the author concludes the Ekabhājanasthala—

वृत्तिशून्ये स्वहृदये शिवलीने निराकुले ।

यः सदा वर्तते योगी स मुक्तो नात्र संशयः ॥३३॥

The Śivayogin who ever remains (resides) in his heart, which is free from all operations, which is totally merged into Śiva and which is free from disturbance, is the one who is liberated. There is no doubt about this. (33)

व्याख्या— यः शिवयोगी वृत्तिशून्ये व्यापारशून्ये निराकुले क्षोभरहिते शिवलीने शिवलिङ्गैक्यभूते स्वहृदये सदा वर्तते, स मुक्तः जीवन्मुक्त इत्यर्थः । अत्र सन्देहो नास्तीत्यर्थः ॥३३॥

इत्येकभाजनस्थलम्

The Śivayogin who resides for ever in his heart which is free from vṛtti, i.e., activity, which is not disturbed, i.e., without agitation and which is merged in Śiva, i.e., in the Śivaliṅga, is the one who is liberated. In other words he is the one who is liberated while alive. There is no doubt in this regard. (33)

Ekabhājanasthala ends

Notes: शिवलीने स्वहृदये— It refers to the heart of the Śivaikya which is merged into Śiva. Where does Śiva exist? It is certainly in one's heart as the “antarātman”. It can be also explained that when one merges into Śiva, one becomes Jīvanmukta. This is a state of Supreme Peace. There are no operations of mind. There are no waves of disturbance. “तज्जलानिति शान्त उपासीत”— This type of peace is portrayed here (vide Chānd.U.,3.14.1). His is the peace that is eternal: नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान्। तमात्मस्थं योऽनुपश्यन्ति धीराः, तेषां शान्तिः शाश्वती नेतरेषाम्॥ (Kāṭha. U., 5.13) “He who is the eternal among the non-eternals, who is the intelligence in the intelligent, who, although one, fulfils the desires of many (by dispensing the Jīvas the due results of karma) — those wise men who perceive him as existing in their own Self, to them belongs eternal peace, and to none else.” Such is the peace of the Ekabhājana.

अथ सहभोजनस्थलम्—(४४)

व्याख्या— अथ “अग्राह्यमग्राह्येण वायुं वायव्येन सोमं सौम्येन ग्रसति स्वेन तेजसा तस्मादुपसंहर्त्रे महाग्रासाय वै नमो नमः” इत्यथर्वश्रुत्यनुसारेणैकभाजनस्थलनिष्ठस्य सहभोजनस्थलं दशभिः स्तोत्रैः प्रतिपादयति —

Sahabhojanasthala—(44)

Then as per the statement of Atha. Śiras U. (Atharvaśruti), viz. “Agrāhyamagrāhyeṇa, etc.”, meaning “Salutations to the Mahāgrāsa (the Supreme Consumer),

i.e., Śiva, who is capable of withdrawing the supra-sensory objects through supra-sensory means, the wind through an arial power and the moon through his lunar lustre”, the author propounds the Sahabhojanasthala in ten stanzas to him who is matured in Sahabhājanasthala —

गुरोः शिवस्य शिष्यस्य स्वस्वरूपतया स्मृतिः ।

सहभोजनमाख्यातं सर्वग्रासात्मभावतः॥३४॥

The understanding (realisation) of the Guru, the Śiva and the Śiṣya (devotee) as of one's own form (not different from one's Self) is said to be Sahabhojana as it is of the nature of swallowing everything. (34)

व्याख्या— श्रीगुरोः शिवलिङ्गस्य शिष्यस्य च स्वस्वरूपतया स्वात्माभेदेन अस्मत्प्रत्ययानतिरिक्तत्वेन स्मृतिः सर्वग्रासात्मभावतो घटो मया ज्ञातः, पटो मया ज्ञातः, चैत्रो मया ज्ञातः, मैत्रो मया ज्ञात इति विश्वभेदग्रसनमेव स्वरूपत्वात् सहभोजनम् अनुभूतपदार्थस्य पुनः स्वात्मविश्रान्तत्वेन परामर्शनलक्षणं सहभोजनमित्यर्थः॥३४॥

The understanding of the Guru, the Śivaliṅga and the Devotee as not different from one's Self, i.e., as not apart from the conception of “I”, is called Sahabhojana (or enjoying or experiencing together). This is called so because of the nature of all-consumption through the consumption of all differences such as “the pot is known to me”, “The cloth is known to me”, “Caitra is known to me”, “Maitra is known to me”, etc. Sahabhojana is of the nature of reflection again of what is experienced earlier as reposed in one's own Self. (34)

Notes : “अग्राह्यमग्राह्येण.....” (Atha. Śru.). “Sahabhojana” in its ordinary parlance means “eating together”, “eating in the company of others”. In its spiritual parlance, it means “experiencing oneness with all”, as it is a state of absorbing

everything in one's Self. It is the accomplishment of spiritual unity in its loftiest peak of enlightenment. There is neither the Guru, nor Śiva, nor the Śiṣya (devotee) other than one's own Self. The difference is totally lost sight of. All things divided at the base, are united above in the spiritual communion of the Self with Śiva, as it is the fundamental unity embracing everything of the universe in its blissful arms. The blissful experiences of the Śivayogin are shared by everything in the cosmos and everything in the universe happens to be the consecrated offering (naivedya) to that all-pervading unity of the Self and the Deity. This Sahabhojanasthala is on that ground called "Viśva-homasthala". It consists in the Śivayogin's all-pervading bliss with the consumption of all differences. The Śivaikya (Śivayogin) merged into Śiva who is "Sarvagrāsaka" (all-consumer), is Sahabhojana. His spiritual state is called Sahabhojanasthala. The statement quoted by the Sanskrit commentator in his preamble to the Sahabhojanasthala brings out this point nicely. It is a statement from Atha.Śiras U., 3.

व्याख्या— अथ निष्कर्षमाह—

Then the chief point is told —

शिवं विश्वं गुरुं साक्षाद्योजयेन्नित्यमात्मनि ।

एकत्वेन चिदाकारे तदिदं सहभोजनम् ॥३५॥

One should actually unite Śiva, the Universe and the Guru as of one form in one's Self which is of the nature of intelligence (consciousness). This is Sahabhojana. (35)

व्याख्या— साक्षाच्चिदाकार आत्मनि शिवं गुरुं विश्वं च एकत्वेन एकरूपत्वेन नित्यं संयोजयेत् । संयोजनं नाम अस्मद्रूपानतिरिक्तत्वेन परामर्शनं यदस्ति तदिदं सहभोजनम् । अत्र गुरुशिवयोरस्मद्रूपानतिरिक्तत्वात् स्वात्मैक्येन संयोजनं सम्भवति, इदंरूपत्वेन भासमानस्य जडस्य कथमात्मैक्यसंयोजनं सम्भवतीति नाशङ्कनीयम्, तस्याप्युक्तरीत्यात्मविश्रान्तत्वात् । अन्यथा स्मृतिर्न स्यात्, संसारस्यापि सविषयत्वेनैवात्मसमवेतत्वात् ॥३५॥

One should ever unite Śiva, the Guru and the Universe as one, i.e., as of one form, in one's Self which is actually of the nature intelligence (knowledge, consciousness). This uniting consists in the understanding of them (Śiva, Guru and Universe) as not different from the nature of "I" (Self). It may be argued that the Guru and Śiva being not different from the nature of I-consciousness, can possibly have union with one's Self. But how the union with the Self is possible in the case of the world which appears as "this" and which is insentient? Such a doubt (objection) need not be raised because it is also reposed in the Self as already told. Otherwise there would no recollection (memory). Even the saṁsāra (cycle of birth and death, mundane life) is united with the Self since it is consisting of the knowledge of objects. (35)

Notes: The self being an "amśa" of Śiva, is of the nature "Sat", "Cit" and "Ānanda". In his Self of this nature, the Śivayogin should unite Śiva, the Guru and the Universe as of one form. The firm and undoubted conception that Śiva or the Guru or the Universe is not different from notion of "I", consisting of the nature of "Sat-Cit-Ānanda", is Sahabhojana. Here an objection can be raised: The experience of one-ness of Śiva and the Guru with the Self is possible because they are sentient (cetana) like the Self. But how can we think of oneness of the Universe with the Self because the former is insentient, while the latter is sentient and because the former is "idampratyavedya" (idamrūpa) while the latter is "ahampratyavedya" (asmadrūpa). This objection is not tenable because as told earlier, through the recollection of all the diversity of the world experienced earlier as reposing in the Self, it is possible to think that the final resort of the Universe is also the Self. The diversity of the world is of the nature of "nāma" and "rūpa" (name and form). For instance the different ornaments of gold have different names and forms. If the names and forms dissolve and disappear what remains is only "gold". In the same way when the names and forms of the objective word dissolve and disappear, what remains is the basic "saccidānanda-svarūpa" as not different

from the nature of the Self. This has to be accepted. Otherwise there would not be the “memory” of anything. Memory arises from knowledge, experience. What is experienced earlier is remembered later. The world is a fund of a variety of objective experiences. It is recollected in the Self and becomes merged into it. There is no scope for any objection if the world which is known through knowledge (experience) becomes united with the Self which is the ocean of knowledge itself. Samsāra, too, is merged into the Self along with the knowledge of the objective world known by the Self. The world has its culmination (repose) in the Self itself. It has no separate existence apart from the Self. This is the stage of Sahabhajana in case of the Śivaikya.

व्याख्या— अथ पुनरपि निष्कर्षमाह—

Then the chief point is once again told—

अयं शिवो गुरुश्चैष जगदेतच्चराचरम् ।

अहं चेति मतिर्यस्य नास्त्यसौ विश्वभोजकः ॥३६॥

This is Śiva, this is the Guru, this is the World consisting of the movable and the immovable and this is my Self — he who does not have such a conception of difference, is regarded as “Viśvabhajaka”, i.e., one who swallows all the world (i.e., difference). (36)

व्याख्या— अयं शिवः, एष गुरुः स्वामी, एतत्स्वावरजङ्गमात्मकं विश्वम् अहं चेति यस्य बुद्धिर्भेदबुद्धिर्नास्ति, सोऽसौ शिवलिङ्गैक्यो विश्वभोजको जगद्भेदभक्षक इत्यर्थः ॥३६॥

This is Śiva, this is the Guru, this is the World consisting in the movable and the immovable and my Self — he, i.e., the Śivaliṅgaikya, who does not have such a conception, i.e., conception of difference, is regarded as “Viśvabhajaka”, i.e., one who swallows the differences of the world. (36)

Notes: To attain this ‘viśvabhajaka’ or ‘sahabhajaka’ state one should discard all the differences and stand in one’s own

state. The Śivayogin (Śivaikya) is called ‘viśvabhajaka’ or ‘sahabhajaka’ because in his self all the differences have dissolved and disappeared. In his all-pervasive “ātmaḍṣṭī” (vision of the Self), he does not find any difference between his Self and the Paramātman, between the Paramātman and the Guru, between the Universe and the Guru; in fact there is absolutely no difference of his Self from Śiva, the Guru and the Universe. Just as the ocean into which rivers flowing from different quarters enter, swallows up their differences, similarly the Self into which all the ‘bhāvas’ enter, swallows up their differences. In this state the Yogin experiences the Supreme Bliss. This is the “Samara-saikyānanda” of the Jivanmukta. This is described as “Amanī-bhāva” (suspension of mental operations) by Gauḍapāda: मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम् । मनसो ह्यमनीभावे द्वैतं नैवोपपद्यते ॥ (Māṇḍūkya Kā. 3.31) — “All this duality, whatever that appears as the movable and the immovable (the world), is seen by the mind. If the mind assumes the state of non-mind, i.e., that in which the mental operations are suspended or stopped, the duality would be totally incompatible.” This is what is known as Samarasa Bhakti. When that Bhakti becomes perfect, then the Self and Śiva (Guru, Jaṅgama) become suffused into one supreme intimacy and one spiritual ecstasy.

व्याख्या— अथेतोऽपि निष्कर्षमाह—

Then the point which is more important than the former is told here —

अहं भृत्यः शिवः स्वामी शिष्योऽहं गुरुरेव वै ।

इति यस्य मतिर्नास्ति स चाद्वैतपदे स्थितः ॥३७॥

I am the servant, Śiva is the master, I am the disciple, he is the preceptor — he who does not have such a conception, stands in the state of non-duality. (37)

व्याख्या— शिवः स्वामी अहं भृत्य एष गुरुरहं शिष्य इति यस्य मतिर्भेदबुद्धिर्नास्ति स च शिवलिङ्गैक्यः, अद्वैतपदे विश्वभेदग्रासात्मकशिवा-द्वयस्थाने, स्थितः तिष्ठतीत्यर्थः ॥३७॥

He who does not have such a conception, i.e., the conception of difference, as “Śiva is the master and I am the servant, He is the preceptor and I am the disciple,” is the Śivaliṅgaikya. He stands on the plane of non-duality, i.e., on the plane of one-ness with Śiva who is of the nature of the swallower of all differences. (37)

Notes: The conception of the Śivaikya is like the one described here. Self is Śiva and Śiva is his Self, Self is the Guru and Guru is his Self. (See subsequently stanza 39 and notes there on). When the stage of unity of the Self with Śiva dawns, this ‘bheda-buddhi’ is totally eradicated and ‘Advayasthiti’ becomes established.

व्याख्या— अथैवंविधसहभोजनसम्पन्न एव विश्वहोमीति कथ्यत इत्याह—

Then it is said that such a Yogin who is accomplished in Sahabhojana is called “Viśvahomin” (one who has offered everything as the oblation) —

पराहन्तामये स्वात्मपावके विश्वभास्वति ।

इदन्ताहव्यहोमेन विश्वहोमीति कथ्यते ॥३८॥

Through the offering of the oblation of ghee in the form of all that represents “this” (this world) into the fire in the form of the Self which of the nature of the notion of “Supreme I” and which reveals the world, one is called “Viśvahomin”. (38)

व्याख्या— विश्वप्रकाशके उत्कृष्टमूलाहङ्करमये स्वात्मानौ इदन्तारूपहवनद्रव्यहोमेन विश्वहोमीति कथ्यत इत्यर्थः ॥३८॥

Through the offering of the oblation of ghee in the form of all that represents “the movable and the immovable world” into the fire in the form of one’s Self, which is the revealer of the world and which is of one’s Self,

which is the revealer of the world and which consists of supreme, fundamental notion of “I”, one comes to be called “Viśvahomin”. (38)

Notes : पराहन्ता – See the next stanza and the notes thereon. It is the same as पूर्णाहन्ता ।

व्याख्या— ननु क्वासौ पराहन्तेत्यत्राह—

If it is asked as to what is this “Parāhantā”, the answer is given here —

अहं शिवो गुरुश्चाहमहं विश्वं चराचरम् ।

यया विज्ञायते सम्यक् पूर्णाहन्तेति सा स्मृता ॥३९॥

That by which it is properly understood that “I am Śiva, I am the Guru and I am the World consisting of the movable and the immovable” is regarded as “Pūrṇāhantā.” (39)

व्याख्या— शिवोऽहं गुरुहं च चराचरं विश्वमहमिति यया चिन्तया सम्यग्विज्ञायते, अत्र—“प्रत्यवमर्शात्मासौ चितिः स्वरसवाहिनी परा वाग् या । आद्यन्तप्रत्याहृतवर्णगणा सत्यहन्ता सा” इति पञ्चशिखाशास्त्रस्थित्या देशकालाद्याकारकृतसंकोचराहित्येन तद्वाचकसकलमातृकार्णक्रोडीकरण-लक्षणप्रत्याहृताकारहकासंमेलनात्मकतदन्तर्गतवेद्यसंस्कारलक्षणबिन्दुस्पन्द-स्फुरितपराशक्तिशिवात्मकत्वेन स्थूलप्रपञ्चोत्पत्तेः प्राक् तत्कारणत्वेनाण्ड-रसन्यायेन सामान्यतोऽहमिति पश्चाद् अन्यव्यामिश्रमस्वतन्त्रं भेदाशक्याव-भासनं प्रतिबिम्बमिति तल्लक्षणयोगसाम्येन प्रतिबिम्बगत्या विश्वमयत्वेन स्वातन्त्र्येण भासमाना पूर्णाहन्तेति स्मृतेत्यर्थः ॥३९॥

That keen understanding (citi) by which it is properly realised that “I am Śiva, I am the Guru and I am the Universe consisting of the movable and the immovable” is “Pūrṇāhantā”. Here, the stand of the Pañcaśikhāśāstra

(Virū.pa.) as expressed in “Pratyavamarśātmasau, etc.”, is — “That clear understanding (as ‘That is my Self and my Self is That’) with its expressive word ‘Aham’, which is the supreme speech formed by taking together the first and the last letters (of the alphabet), is what is known as Ahantā”. This understanding of “Ahantā” is not subject to the limitations of place, time and form (deśa, kāla, ākāra). When all the letters from “अ” to “ह” are brought together to stand for the combination of all the letters (of the alphabet), the “makāra” which comes in it at the end stands for the “Bindu” which is of the nature of the stamp of knowledge contained in it. The stamp of knowledge in it is that “Ahantā” stands for the vibration of the Parāśakti inherent in Śiva. That is the vibration of the Parāśakti which stood as the cause for the gross (external) world. The world (before creation) remained hidden in general in that “Aham” according to the maxim of the “Aṅḍarasa” (liquid in the egg) which means that the limbs of the bird or animal are hidden in the liquid contained in its egg. Then (after creation), due to the mixture with other objects, it becomes dependent (asvatantra) on them and loses its ability to distinguish between this and that entering into the forms as the “Pratibimba” (reflection of the “Bimba” which is Paramātman). On the similarity of the characteristic of “caitanya” (consciousness, knowledge) the “Pratibimba” becomes one with the “Bimba”. Then it stands as consisting of the universe, and yet totally free from all entanglements. That is the “Pūrṇāhantā” of the Śivaikya or Sarvabhōjin. (39)

Notes: “प्रत्यवमर्शात्मासौ, इत्यादि (Virū.Pa.,9). – “the notion of the Supreme I”. It is the all embracing notion of “I”. It is called “Mūlāhamkāra”. This “Aham” represents the combination of the ‘māṭṛkāḥṣaras’ (letters of the alphabet) from “अ” to “ह”, with the “Bindu” (Anusvāra). Thus it is of the nature of Śiva with the

inherence of Parāśakti (the cause of the world — as it is the result when the “Bindu” in the form of Śakti, the substance, vibrates). Kāmik Ā. says : विश्वाधारं महासंवित्प्रकाशपरिपूरितम्। पराहन्तामयं प्राहुर्विमर्शं परमत्मनः।। यथा चन्द्रे स्थिरा ज्योत्स्ना विश्ववस्तुप्रकाशिनी। तथा शक्तिर्विमर्शत्मा प्रकारे ब्रह्मणि स्थिता।। बिन्दुनादात्मकं सर्वं जगत् स्थावरजङ्गमम्। बिन्दुः शक्तिः शिवो नादः शिवशक्त्यात्मकं जगत्।। नादाधारमयं बिन्दुर्बिन्दुधारमिदं जगत्।। (Quoted in the Kannada com. of N.R. Karibasava Śāstrin)– “The Vimarśa (Vimarśāśakti) of the Paramātman is the substratum of the universe, filled with the brilliance of the Supreme Awareness and consisting of the notion of Supreme I. Just as the moonlight revealing all the objects resides firmly in the moon, so does the Vimarśāśakti reside in Brahman of this nature (i.e., Sat, Cit and Ānanda Svarūpa). The entire world consisting of the immovable and the movable is made up of Bindu and Nāda. Bindu is Śakti and Nāda is Śiva and thus the world is made up of Śiva and Śakti. This Bindu depends upon Nāda and this world depends upon Bindu.” विश्वाधारं..... परमत्मनः।।” (Vide also S.S., 20.33 subsequently); “यथा चन्द्रे ब्रह्मणि स्थिता।।” (See also S. S., 20.38 subsequently). “बिन्दुनादात्मकं..... मिदं जगत्।।” (See also Candra J. A., kri. pā., 3. 13-14). Thus “Parāhantā” is the revealer of the world. The Self which has become one with Śiva consists of Parāhantā. Here, in the conception of the Śivaikya as the “Viśvahomin”, it is his Self merged into the Supreme Self (Śiva) and grasped in terms of “Parāhantā”. That is the fire into which the oblation has to be offered. What is the oblation? The oblation here is nothing but the Viśva (carācarātmakam jagat) which is grasped in terms of “this” (i.e., idantā). The Śivaikya who offers the oblation in the form of “idantā” (Viśva) into the fire in the form of “Parāhantā” (svātman), is the “Viśvahomin.” See the statement of Vim. Sāhasrī which is quoted here: अचरं च चरमात्मनः पपञ्चं हविराधारसमुल्लसत्कृशानौ। करणैरबहिर्मुखैःस्वकीयैरथ पूर्णाहुतिमुत्तमां जुहोमि।। (Quoted in the Kannaḍa com. of Śrī N. R. Karibasava Śāstrin) – “I offer as complete oblation in the form of the world consisting of the immovable and the movable, into the burning “Ādhārāgni” with one’s own instruments of knowledge which are not external. “Ādhārāgni” – Ādhāra means the Paramātman (Śiva) who is the substratum of the world; Agni is the Cidagni, the fire in the

form of “Cit” (intelligence, consciousness) of the Paramātman. Accordingly the Śivaikya offers oblation in the form of “idantā” (carācarātmakaṁ jagat) into the fire in the form of the Self which consists of “Parāhantā” and becomes the “Viśvahomin”.

व्याख्या— अथोक्तलक्षणविश्वहोम्येव ज्ञानयज्ञदीक्षित इत्याह—

Then it is said that the aforesaid “Viśvahomin” is himself the “Jñānayajñadīkṣita” (one who is initiated for the intellectual sacrifice) —

आधारवह्नौ चिद्रूपे भेदजातं जगद्धविः ।

जुहोति ज्ञानयज्वा यः स ज्ञेयो विश्वहव्यभुक् ॥४०॥

The Śivaikya who performs the intellectual sacrifice, offering the world consisting of differences as the oblation into the “Ādhārāgni” which is of the nature of “Cit” in the Self, the Paramātman, is the “Viśvahavyabhuk”— one who eats (enjoys) the oblation in the form of the universe. (40)

व्याख्या— चिद्रूपे ज्ञानस्वरूपे आधारवह्नौ आज्ञाचक्रगतवह्नौ भेदजातं मायाकल्पितं जगद्धविः यो जुहोति, स विश्वहव्यभुग् विश्वहविर्भोक्ता ज्ञानयज्वा ज्ञानयज्ञदीक्षित इति ज्ञेयो ज्ञातुं योग्य इत्यर्थः ॥४०॥

“Ādhāravahni” is of the nature of intellectual sacrifice. It is in the form of “Cit”, intelligence (of the Self merged into the Paramātman). It is the fire in the Ājñācakra” (?). He who offers the oblation in the form of the universe which is consisting in the difference created by Māyā, in that fire in the Ādhāra (Cit of the Self) is “Viśvahavyabhuk”, consumer of the world as the oblation. He is the intellectual sacrificer (offering as oblation all the bhedajñāna or bhedabuddhi in the intellectual sacrifice). He is fit to be known as the one initiated for the intellectual sacrifice. (40)

Notes : आधारवह्नौ – This is clearly stated in the text as “Cidrūpa”, i.e., of the nature of Cit (consciousness, intelligence).

This viśeṣaṇa has been rightly explained by the Sanskrit commentator as “Jñānasvarūpe”. After this explanation, it is not clear how it is explained by him as आज्ञाचक्रगतवह्नौ । The Kannada commentator, Śrī N.R. Karibasava Śāstrin, has explained it as ‘in the fire of knowledge of the Ājñācakra which has the designation of mūlādhāra’. This again creates more confusion. Hence it is better to take “Ādhāra” as “jagadādhāra”, which is none other than Śiva who is “Cidrūpa”, and explain the word as the fire of the knowledge of the Self merged into Śiva. It refers to “Cidrūpāgni” of the Śivaikya who is Śiva himself. The Śivaikya is here called “Viśvahavyabhuk” because he enjoys (eats) the universe as the oblation. He eats the oblation in the form of “jagadbhedā”. Since it is an intellectual sacrifice, the Śivaikya is called “Jñānayajñadīkṣita”.

व्याख्या— ननु प्रत्यक्षवह्नौ तद्व्यतिरिक्तकाष्ठादौ निक्षिप्ते सति तन्नाशो दृश्यते, ज्ञानान्नौ निक्षिप्तजगतो नाशः कथमित्यत्राह—

If it is objected that while the destruction of the fuel like sticks, etc., is seen, when thrown into the visible fire, it is doubtful how the destruction of the universe thrown into the fire of knowledge is possible, then the answer is given here —

चिदाकारे पराकाशे परमानन्दभास्वति ।

विलीनचित्तवृत्तीनां का वा विश्वक्रमस्थितिः ॥४१॥

In the case of those whose mental activities are dissolved into the Sun in the form of Supreme Bliss, who is of the nature of knowledge and who in the form of the Supreme Ether, of what relevance is the sequential order of the universe. (41)

व्याख्या— चिदाकारे पराकाशे ऊर्ध्वहृत्कमलकर्णिकाविवरे परमानन्दभास्वति नित्यानन्दमयमहालिङ्गाख्यभानौ विलीनचित्तवृत्तीनां लयी-भूतमनोव्यापारवतां लिङ्गैक्यानां विश्वक्रमस्थितिः विश्वव्यापारवर्तनं कापि नास्तीत्यर्थः ॥४१॥

In the case of those Liṅgaikyas whose mental activities are dissolved into the Sun in the form of Supreme Bliss, who is of the nature of knowledge and who is the Supreme Ether, there is absolutely no relevance of the sequence of the world order or the movement of the worldly activity. Here “Paramānandabhāsvati” means “in the Sun regarded as the Mahāliṅga which is endowed with eternal bliss”. “Parākāśa” stands for the subtle hole (vivara) in the pericarp of the upper heart-lotus, in which the “nityānanda-maya” Mahāliṅga is stationed. (41)

Notes: विश्वक्रमस्थितिः – the sequence of the world order. Viśvakrama (world order) is the sequence of the evolution of the world. In the Vīraśaiva philosophy the process of evolution is from one “Sadvastu” which is called Śaktiviśiṣṭa Paraśiva: आनीदवातं स्वधया तदेकम् तस्माद्धान्यन्न परः किञ्चनस। (Rv. 10.129.2) – “That one breathed without wind by its own power (Svadhā=Svaśakti); there was no other thing beyond that.” That was called the Sthala par excellance: एकमेव परं ब्रह्म सच्चिदानन्दलक्षणम्। शिवतत्त्वं शिवाचार्यः स्थलमित्याहुरादरात्। सर्वेषां स्थानभूतत्वाल्लयभूतत्वतस्तथा। तत्त्वानां महदादीनां स्थलमित्यभिधीयते।। (Anu. S., 2.2-3) — “One and only one Brahman who is characterised by ‘sat-cit-ānanda’. That is the Śivatattva which the Śaiva teachers respectfully call as Sthala. It is called Sthala because it is the original residing place (sthāna = stha) of all the (36) principles such as mahat (buddhi), etc., and the place where they are again merged into (Laya=la).” Then how did the evolution (creation) begin? It is said here: स्वशक्तिक्षोभमात्रेण स्थलं तद् द्विविधं भवेत्। एकं लिङ्गस्थलं प्रोक्तमन्यदङ्गस्थलं स्मृतम्।। (Ibid. 2.10): “Merely through the vibration of its Śakti, the Sthala became two, Lingasthala being one and Aṅgasthala being the other.” Here the Liṅgasthala pertaining to Śiva evolves itself into three as Bhāvaliṅga, Prāṇaliṅga and Iṣṭaliṅga. The Aṅgasthala which pertains to the Jīva also became three as Yogāṅga, Bhogāṅga and Tyāgāṅga: लिङ्गस्थलं त्रिधा ज्ञेयं तद्भेदो वर्णयति क्रमात्। प्रथमं भावलिङ्गं स्याद् द्वितीयं प्राणलिङ्गकम्। तृतीयमिष्टलिङ्गं स्यादित्येतत् त्रिविधं स्मृतम्।। (Ibid. 3.5-6); अङ्गस्थलं त्रिधा ज्ञेयमाचार्यैः सूक्ष्मदर्शिभिः। योगाङ्गं प्रथमं प्रोक्तं भोगाङ्गं तु द्वितीयकम्। त्यागाङ्गं तु तृतीयं स्यादेवमेव त्रिधा भवेत्।। (Ibid. 4.5). When each of them is divided into two, they become 12 Sthalas. The Bhāvaliṅga divided itself into

two as Mahāliṅga and Prasādaliṅga, the Prāṇaliṅga into two as Caraliṅga and Śivaliṅga, and the Iṣṭaliṅga into two as Guruliṅga and Ācāraliṅga. Thus the Yogāṅga became two as Aikya and Śaraṇa, Bhogāṅga two as Prāṇaliṅgin and Prasādin and Tyagāṅga two as Māheśvara and Bhakta: (Vide Ibid., 3.19-21; 4.11-14). Thus one became two, two became three each (i.e., 12) and the six became two each and became totally twelve. Through these twelve Sthalas (tattvas) the world of the movable and the immovable came into existence in its “samaṣṭi” (macrocosm) and “vyaṣṭi” (microcosm) forms. This is what is known as “pravṛttikrama or vikāsakrama” of the world. Then the “vyaṣṭi” world dissolves into the six Aṅgas (Bhakta, etc.) and the “samaṣṭi” world merges into the six Liṅgas (Acāra, etc.). This is followed by the merging of the six Aṅgas into three Aṅgas (Tyāgāṅga, etc.) and that of the six Liṅgas into three Liṅgas. The three Aṅgas merge into one Aṅga and three Liṅgas into one Liṅga and the two Aṅgasthala and Liṅgasthala get dissolved into one ultimate Sthala which is Paraśiva-brahman. This is the “Nivṛttikrama or Upasamhāarakrama” of the world. Both these constitute the “Viśvakrama.” The Śivayogin has lost sight of the “krama” as twelve-six-three-two-one. He resides in the “Advaya” state of Śiva with Samarasabhakti. When all his “cittavṛttis” are dissolved in the “Paramādvayānanda”, there is no scope for any conception of “Viśvakrama”. So far as the Śivaikya is concerned the conception of Viśvakrama does not exist. It does not mean that the world order has ceased to exist. It only means that due to the withdrawal of the “cittavṛtti” from all that “dvaita-vyavahāra” and the dissolution of all that in his “Advayānandānubhūti”, the Śivaikya has no conception of “Viśvakrama”. It should be noted that the Śivaikya is not at all tormented by the “dvaita-vyavahāra.”

व्याख्या— अथ तस्य सहभोजनसम्पन्नस्य लिङ्गैक्यस्य मुक्तिस्वरूपं सूत्रद्वयेन कथयति—

Then the author speaks of the nature of liberation on the part of the Liṅgaikya who has become stationed in the Sahabhojanasthala, in two stanzas—

निरस्तविश्वसम्बाधे निष्कलङ्गे चिदम्बरे ।
 भावयेल्लीनमात्मानं सामरस्यस्वभावतः ॥४२॥
 सैषा विद्या परा ज्ञेया सत्तानन्दप्रकाशिनी ।
 मुक्तिरित्युच्यते सद्भिर्जगन्मोहनवर्तिनी ॥४३॥

One should contemplate one's Self as merged in the manner of flowing into each other into the Supreme Ether of Consciousness, which is free from the torment of the world (saṁsāra, the cycle of birth and death) and which is free from all defects. (42) This should be regarded as the Supreme Knowledge, which reveals the nature of "sat-cit-ānanda" and this Supreme Knowledge which removes the delusion of the world (saṁsāra) is said to be liberation (mukti) by the enlightened persons. (43)

व्याख्या— निवारितजननमरणादिक्लेशे दोषरहिणे चिदाकाशस्वरूपे महालिङ्गे, अङ्गशब्दवाच्यमात्मानं स्वरूपहानिवृद्धिव्यतिरेकेण सजातीय-समानसमरसभावेन लीनं स्थिरसिद्धिमन्तं भावयेत्। सैषा सच्चिदानन्दस्वरूप-प्रकाशिनी परा विद्येति ज्ञातुं योग्या जगन्मोहनवर्तिनी विश्वभेदभ्रान्तिनिवर्तिनी परामुक्तिरिति सत्पुरुषैरुच्यत इत्यर्थः ॥४२-४३॥

One should contemplate on one's Self as merged into the Mahāliṅga which is of the nature of the Ether of Consciousness, which is free from all defects and from which all the afflictions as such birth, etc., are removed. The merging should be in such a way as there would not be any loss of the nature (svarūpa) or any increase in it. It should be of the nature of the equal flowing into each other of the two belonging to the same species. The Self so merged should be also contemplated as having attained the highest accomplishment. This knowledge which reveals the nature of the "sat-cit-ānanda", deserves to be regarded as the Supreme Knowledge. It is regarded as the Supreme

Liberation (Parā Mukti) by the noble persons as it removes the delusion of the world in the sense of the delusion of difference that constitutes the world. (42-43)

Notes : The Liṅgaikya who is in the state of "Sahabhojana" has lost his identity as his Self, is merged into the Mahāliṅga. In that state, none of the mundane afflictions touch him. There is not even the slightest scope for defects. It is the state of total peace. Its content is limitless "Sat", limitless "Cit" and limitless "Ānanda". This merging (laya) has been rightly described by the Sanskrit commentator as (i) स्वरूपहानिवृद्धिव्यतिरेकेण and (ii) सजातीय-समानसमरसभावेन। Firstly it is the "laya" of the Self in the Supreme Self in such a way as there would be no taking away from the whole and no adding to the whole. The analogy given is that of an ocean. When there is evaporation of water to form the cloud in nature, the ocean is not reduced. When so many rivers flow into it, the ocean does not become increased in content and overflow the shore. It is a whole and remains a whole forever. The case is similar here as stated in the Śruti – पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥" (Īśa.U., Śāntimantra). Secondly, the merging is of the nature of flowing into each other (communion into each other) of the two belonging to the same species, like water flowing into water and fire mixing with fire: जले जलमिव न्यस्तं वह्नौ वह्निरिवार्पितम्। परे ब्रह्मणि लीनात्मा विभागेन न दृश्यते ॥ (S.S., 20.61)

व्याख्या— अथायं शिवलिङ्गैक्य एव मोक्षलक्ष्मीनिवासस्थानभूत इत्युक्त्वा सहभोजनस्थलं समापयति—

Then the author concludes the Sahabhojanasthala by teaching that this Śivaliṅgaikya is the deserving abode for the stay of riches in the form of Mokṣa—

भक्तादिधामार्पितधर्मयोगात् प्राप्तैकभावः परमाद्भुतेन ।

शिवेन चिद्व्योममयेन साक्षान् मोक्षश्रियो

भाजनतामुपैति ॥४४॥

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते
श्रीसिद्धान्तशिखामणौ शिवलिङ्गैक्यस्य चतुर्विधस्थलप्रसङ्गे नाम
चतुर्दशः परिच्छेदः समाप्तः ॥१४॥

After having attained the state of one-ness with Śiva, the most wonderful one, as consisting of the Supreme Ether of Consciousness, through the religious practices belonging to the aforesaid stages of Bhakta, etc., one actually becomes the receptacle for the affluence of liberation (Mokṣaśriyaḥ). (44)

Here ends the fourteenth chapter dealing with the four kinds of Sthalas of the Śivaliṅgaikya in the Śrī Siddhāntasīkhamāṇi written by Śrī Śivayogin who is adept in the knowledge of Brahman attained through the path of Six Sthalas. (14)

व्याख्या— चिद्व्योममयेन ऊर्ध्वहृत्कमलमध्यस्थचिदाकाशरूपेण परमाद्भुतेन परमाश्चर्यरूपेण शिवेन शिवलिङ्गेन स्वरूपहानिवृद्धिव्यतिरेकेण समानसमरसत्वेन लब्धैकत्ववान् शिवलिङ्गैक्यो भक्तादिधामार्पिधर्मयोगाद् भक्तादिस्थलगतसदाचारसम्बन्धात् प्रत्यक्षमोक्षलक्ष्या भाजनताम् आश्रय-
त्वम् उपैति प्राप्नोतीत्यर्थः ॥१४॥

इति सहभोजनस्थलम् ॥

The Śivaliṅgaikya who has attained one-ness with Śiva (i.e., the Śivaliṅga), who is consisting of the Supreme Ether of Consciousness, i.e., who is of the nature of the Ether of Knowledge in the pericarp of the heart lotus and who is wonderful, in such a way as there would be no loss or increase in the nature of that and in such a way as the flowing of one into another by the two belonging to the same species, becomes the deserving receptacle of the affluence of Mokṣa with the religious practice of the aforesaid stages or Sthalas such as Bhakta, etc. (44)

Sahabhojanasthala ends

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणि-
व्याख्यायां चतुर्दशः परिच्छेदः समाप्तः ॥१४॥

Here ends the fourteenth chapter in the commentary on Śrī Siddhāntasīkhamāṇi called Tattvapradīpikā written by Śrī Maritōṅṭadārya who is the foremost among those who are adept in Vyākaraṇa, Mīmāṃsā and Nyāya (14)

Notes: This stanza portrays the noble path of Ṣaṣṭhala and its culmination in Mokṣa. It is a spiritual pilgrimage pursued through the Upāsanā consisting in the worship of the Liṅga-Synthesis (Iṣṭa-Prāna-Bhāva), the Guru and the Jaṅgama, and the meditation of the Liṅga-synthesis as the effulgent core of one's Self. Guru, Liṅga and Jaṅgama along with the three means of worship, Bhasma, Rudrākṣa and Mantra and two fruits of worship, Pādodaka and Prasāda constitute the Aṣṭāvaraṇa, the Eight Armours of Faith. This spiritual path is graduated by the six stages called Sthalas, viz., Bhaktasthala, Māheśvarasthala, Prasādīsthala, Prāṇaliṅgīsthala, Śaraṇasthala and Aikyasthala. These Sthalas represent the ripeness of spiritual experience achieved through Upāsanā which gradually changes from the external to the internal. The ripeness of spiritual experience explained in terms of the development of Bhakti in the six Sthalas from Śraddhābhakti (Bhaktasthala) to Samarasabhakti (Aikyasthala) through the stages of Niṣṭhā (Māheśvarasthala), Avadhāna (Prasādīsthala), Anubhāva (Prāṇaliṅgīsthala) and Ānanda (Śaraṇasthala) forms of Bhakti. During the first three Sthalas the process of change from the external to the internal form of Upāsanā sets in. Then onwards it becomes more and more internal through Śivayoga and culminates in the Jīva's remaining in a state of Jīvanmukti until the body falls off.



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 म.ना.उ.१०
 मोहो भ्रन्तिस्तथाऽऽलस्यं - (13.15-16) सू.सं.
 य ओंकारः स प्रणवः - (8.18) अ.शिर.३
 यकारो दर्पणाकारः - (8.18) शि.आ.
 यतो वाचो निवर्तन्ते - (12.22-23)
 तै.उ.२.४; ब्रह्मो. २२
 यथा पुष्करपलाश - (14.22) छा.उ.४.१४.३
 यथा वायुः सुशीघ्रोऽपि - (14.32) नि.का.
 यथा रविः सर्वरसान् - (14.16) शि.र.
 यथा स्त्रिया संपरिष्वक्तो - (13.2)
 बृ.उ.४.३.२१
 यथाऽहं सर्वलोकानां - (11.22) आ.
 यद्वि मनसा ध्यायति - (9.16;10.26;11.46)
 बृ.जा.उ.१.१.२५६
 यद्यदात्महितं वस्तु - (11.11) शि.र.
 यस्तदैक्यमिति वेदिता - (12.24) श.सं.
 यस्य देवे परा भक्ति - (9.51;11.24)
 श्वे.३.६.३.
 यस्य पृथिवी शरीरं - (10.51) बृ.उ.३.७.३
 यस्यात्मा शरीरं - (10.51) बृ.उ.
 या ते रुद्र शिवा - (10.61) श्वे.उ.३.५

यावदायुस्त्रयो वन्द्या - (10.37-38) वे.व.
 योगश्चित्तवृत्तिनिरोधः - (12.21) यो.सू.१.२
 यो वै रुद्रः स भग - (8.18) अ.शिर.२-३
 योऽसावसौ पुरुषः - (8.20;12.22-23)
 बृ.उ.५.१५.१
 रविरग्निर्यथा वायु - (9.45) शि.आ.
 रुद्र यत्ते दक्षिणं - (8.3) श्वे.उ.४.२१
 रुद्रेणात्तमश्नन्ति - (9.70) जा.उ.
 रोहितो लोहितादासीत् - (8.3)
 लिङ्गार्चनरता नारी - (9.45) शि.आ.
 वराहो विष्णुर्निमज्ज - (11.30) लि.सू.
 वाचा विरूपनित्यया - (12.45-46) ऋ.८.७५.६
 वाच्यवाचकयोर्भेदः - (8.17)
 वाय्वग्निसलिलेन्द्राणां - (8.6) प.त्री.७
 विद्यासु श्रुतिरुत्कृष्टा - (8.2) कार.आ.८.४.
 विश्वं नारायणं हरिम् - (10.8) म.ना.उ.१३.१
 विश्वं महेश्वर भवान् - (10.51) अ.व.
 विश्वाधिको रुद्रो - (10.8;11.34) श्वे.उ.३.४
 विष्टभ्याहमिदं - (10.70) भ.गी.१०४२
 विष्णुरित्था परम - (8.3) ऋ.१०.१.३
 विस्मृत्य पूर्वदुर्भावं - (10.30) यो.आ.
 वेदवेदान्तवाक्यार्थ - (10.73) यो.आ.
 शालग्रामशिलोद्भूते - (9.70)
 शिकारः कुण्डलाकारो - (8.18) शि.आ.
 शिव एको ध्येयः - (8.2;10.79;11.58)
 अ.शिखो. २
 शिव एव सदा ध्येयः - (8.4;12.13) पि.श्रु.
 शिवस्वरूपो भवति - (9.14)
 शिवं परात्परं सूक्ष्मं - (8.19) शि.आ.
 शिवोक्तां जातिमर्यादा - (9.29) श.सं.
 शिवो वा प्रणवः प्रोक्तः - (8.17)
 शिष्यहृत्तापहारस्तु - (13.27) शि.र.

स उत्तमः पुरुषः - (14.22) छा.उ.८.१२.३
 स चाण्डाल इति ज्ञेयः - (9.29) श.सं.
 सञ्चारः पदयोः - (14.25) अ.व.
 सती चाहं पतिर्लिङ्ग - (13.5) श.सं.
 सत्त्वात् सुखं च ज्ञानं च - (13.15-16) सू.सं.
 सदेव सोम्येदमग्र - (8.3) छा.उ.६.२.१
 सम्पूज्य च शिवं पश्चात् - (8.25-26) शि.आ.
 सर्वतत्त्वमयः प्राणः - (12.3) वी.आ.
 सर्वमन्यत् परित्यज्य - (8.4,12-13) पै.श्रु.
 सर्वं खल्विदं ब्रह्म - (8.21-22) छा.उ.१.४.१
 सर्वं ज्ञानं धर्मिण-भ्रान्तं - (9.55)
 सर्वं शिवमयं भाति - (11.74) सू.सं.
 सर्वेषां चैव मन्त्राणां - (8.6) प.त्री.८
 सर्वो वै रुद्रः - (9.91) म.ना.उ.२३.२
 सहस्रं वा तदर्धं वा - (8.25-26) शि.आ.
 साभिप्रायसदर्थकर्म - (8.6) त्रि.म.२७.
 स्थाणुवज्ज्वलति - (11.27-29) या.श्रु.
 स्वल्पमप्यस्य धर्मस्य - (10.32) भ.गी.२.४०.
 हिरण्यगर्भं जनया - (10.8;11.34) श्वे.उ.३.४.
 हृद्यन्तज्योतिः पुरुषः - (12.8)