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Collected works of Dr. M. Sivakumara Swamy

Volume - I : Part – 3 : Paricchedas 15-21

(Tṛtīyam 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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Published by

CHETAN BOOKS

D.No. 99, II Floor, 5th 'B' Main Road

Hampi Nagar, Bengaluru – 560 104

2015

ŚRĪ SIDDHĀNTAŚIKHĀMAṆI OF ŚRĪ ŚIVAYOGI ŚIVĀCĀRYA
with Śrī Maritoṅṭadārya's Tattvapradīpikā – Edited with Introduction,
Translation and Notes in English by Dr. M. Sivakumara Swamy,
No. 342, 2nd Main Road, Jagajyothi Layout, Bengaluru – 560 056.
Mobile : 9448476938; Published by : Chetan Books, Bengaluru.

Pages : [11] + 639

© The Author

First Published : 2015

Price : Rs. 800/-

ISBN

Re-typesetting :

Venkatesh B. Inamati
Yalakkishettar Colony,
Dharwad - 580 004.

Printed at :

M/s. Ammaji Printers
Kamakshi Palyam, Bengaluru
Mobile : 9448603689

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 Samhitās, Upaniṣads, the Bhagavadgītā, Śaivāgamas, etc., have been brought in to elucidate the concepts of Viraśaiva religion and philosophy as delineated in Śrī Siddhāntaśikhāmaṇi.

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

This book was first published in 2007 by the Shaiva Bharati Shodha Pratisthana, Jangamawadi Math, Varanasi. The same work with some revision and additional matter in the Notes, is now being published under the Project of Complete Works of Dr. M. Sivakumara Swamy, as the first Volume in three parts. The third part here covers Paricchedas 15 to 21 (Tṛtīya Paricchedasaptaka). The *Paricchedas 15th to 19th* deal with 57 Liṅgasthalas coming under the six sthalas, Bhaktasthala, etc., as noted here : 15th– 9 sthalas, 16th– 9 sthalas, 17th– 9 sthalas, 18th– 9 sthalas, 19th– 12 sthalas and 20th– 9 sthalas. The *twenty-first Pariccheda* gives an account of Śrī Reṇuka's visit to Laṅkā, where he was greeted with great reverence by Vibhīṣaṇa, the brother of Rāvaṇa. On Vibhīṣaṇa's request, Śrī Reṇuka officiated and installed 3 crores of Liṅgas to fulfil the unfulfilled part of the 'Saṅkalpa' of Rāvaṇa. After this task, Śrī Reṇuka came to Kollipākī and entered the Someśvaraliṅga and left the world after completing the mission entrusted to him by Lord Śiva.

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>	Ki. Ā. - <i>Kiraṇa Āgama</i>
	Kūrma P. - <i>Kūrma Purāṇa</i>
Ajit. Ā - <i>Ajita Āgama</i>	Kai. U. - <i>Kaivalya Upaniṣad</i>
Atha. V. - <i>Atharva Veda</i>	Kri. Sā. - <i>Kriyā Sāra</i>
Atha. Śikh. U. - <i>Atharva Śikhā</i>	Gu. Vaṃ. Kā. - <i>Guru Vaṃśa</i>
	Kāvya
Atha. Śiras. - <i>Artharva Śira-</i>	Gau. Kā. (Māṇḍūkya Kā) -
	<i>Gauḍapāda Kārikā</i>
	(Māṇḍūkya Kārikā)
Atha. Śru. - <i>Artharvaśruti</i>	Ca. Ba. Va. - <i>Cannabasavaṇṇa-</i>
Anu. S.(Śiva. Sū) - <i>Anubhava</i>	<i>navara Vacanagaḷa</i>
	Candra J.Ā. - <i>Candra Jñāna</i>
Abhi. va. - <i>Abhiyuktavacana</i>	Āgama
Amṛta B. U. (Bra. B.U.) -	Chānd. U. - <i>Chāndogya</i>
	<i>Upaniṣad</i>
	Jā. U. - <i>Jābāli Upaniṣad</i>
	Jai. Brā. - <i>Jaimīniya Brāhmaṇa</i>
	Jñānottara Ā. - <i>Jñānottara</i>
	Āgama
Ātma. U. - <i>Ātmaprabodha</i>	Tattva P. - <i>Tattva Prakāśa</i>
	Ta. Pra. - <i>Tattva Pradīpikā</i>
	Tejo. U. - <i>Tejobindu Upaniṣad</i>
Īśa. U. - <i>Īśāvāsya Upaniṣad</i>	Tai. Ā. - <i>Taittirīya Āraṇyaka</i>
Īśāna. Pa. - <i>Īśānaguru Paddhati</i>	Tai. U. - <i>Taittirīya Upaniṣad</i>
Īśvara Pra. - <i>Īśvara Pratyabhijñā</i>	Tai. Saṃ. - <i>Taittirīya Saṃhitā</i>
Ṛv. - <i>Ṛgveda</i>	Tra. Ta. - <i>Trayī Tantra</i>
Ṛ. Bhā. Bhu - <i>Ṛg Bhāṣya</i>	Tripād. V. Mahā. - <i>Tripād</i>
	<i>Vibhūti Mahānārāyanopaniṣad</i>
	D. K. - <i>Devī Kālottara</i>
Ai. Ā. - <i>Aitareya Āraṇyaka</i>	Dakṣiṇā. U. - <i>Dakṣiṇāmūrti</i>
Ai. U. - <i>Aitareya Upaniṣad</i>	<i>Upaniṣad</i>
Ka. Ka. Ca. - <i>Kamāṭaka Kavi</i>	
	Carite-2
Kaṭha U. - <i>Kaṭha Upaniṣad</i>	Kaṭha U. - <i>Kaṭha Upaniṣad</i>
Kaṭha Ru. U. - <i>Kaṭha Rudra</i>	Kaṭha Ru. U. - <i>Kaṭha Rudra</i>
	<i>Upaniṣad</i>
Kā. Ā. - <i>Kāraṇa Āgama</i>	Kā. Ā. - <i>Kāraṇa Āgama</i>
Kā. Ku. Saṃ. - <i>Kālidāsa's</i>	Kā. Ku. Saṃ. - <i>Kālidāsa's</i>
	<i>Kumara Sambhava</i>
	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 Nārāyana</i> <i>Upaniṣad</i>
Pū. Kā. - <i>Pūrva Kāraṇa (Āgama)</i>	Māṇḍūkya Kā. - <i>Māṇḍūkya-</i> <i>kārikā</i>
Pauṣ. Ā. - <i>Pauṣkara Āgama</i>	Māṇḍūkya U. - <i>Māṇḍūkya</i> <i>Upaniṣad</i>
Pra. U. - <i>Praśna Upaniṣad</i>	Muktika U. - <i>Muktika Upaniṣad</i>
Pra. Ka. - <i>Prabuddha</i> <i>Karnāṭaka/20, 4, 1949</i>	Muṇḍ. U. - <i>Muṇḍaka Upaniṣad</i>
Pra. Sā. - <i>Prapañca Sāra</i>	Mṛg. Ā. - <i>Mṛgendra Āgama</i>
Pra. Hṛ. - <i>Pratyabhijñā Hṛdaya</i>	Mai. U. - <i>Maitrāyaṇī Upaniṣad</i>
Ba. Pu. - <i>Basava Purāṇa</i>	Maitreya U. - <i>Maitreya Upaniṣad</i>
Ba. Ṣaṭ. Va. - <i>Basavaṇṇa-</i> <i>navara Ṣaṭsthalā Vacanaḡaḷu</i>	Maitreyi - <i>Maitreyī Upaniṣad</i>
Bā. Ma. - <i>Bāla Manoramā</i>	Yā. Nī. - <i>Yāska's Nirukta</i>
Bṛ. U. - <i>Bṛhadāranyaka</i> <i>Upaniṣad</i>	Yā. Smṛ. - <i>Yājñavalkya Smṛti</i>
Bṛ. Jā. U. - <i>Bṛhad Jābāla</i> <i>Upaniṣad</i>	Yo. Arṇava - <i>Yoga Arṇava</i>
Bra. U. - <i>Brahma Upaniṣad</i>	Yogaja Ā. - <i>Yogaja Āgama</i>
Bra. Uttara. - <i>Brahma</i> <i>Uttarakhaṇḍa</i>	Yo. Vā. - <i>Yoga Vāsiṣṭha</i>
	Yo. Śā. - <i>Yogaśāstra</i>
	Yo. Śi. U. - <i>Yoga Śikhā</i> <i>Upaniṣad</i>
	Yo. Sū. - <i>Yoga Sūtra</i>

Raghu. - <i>Raghuvaṁśa</i>	Vī. Ā. Ca. - <i>Viraśaiva Ānanda</i> <i>Candrikā</i>
Ru. U. - <i>Rudra Upaniṣad</i>	Vīra. Pra. - <i>Viraśaivācāra</i> <i>Pradīpa</i>
Ru. J.U. - <i>Rudrākṣa Jābāla</i> <i>Upaniṣad</i>	Vī. Dha. Śi. - <i>Viraśaiva</i> <i>Dharma Śiromaṇi</i>
Ru. Mantras. - <i>Rudra Mantras</i>	Vī. Pañca. Pa. - <i>Viraśaiva</i> <i>Pañcapīṭha Parampare</i>
Ru. Yā. - <i>Rudra Yāmala</i>	V.B.P. - <i>Viraśaiva Bhavya</i> <i>Parampare</i>
Ru. Hṛ.U. - <i>Rudra Hṛdaya</i> <i>Upaniṣad</i>	Vīra. Sadā. - <i>Viraśaiva</i> <i>Sadācārasaṅgraha</i>
Re.Ra. - <i>Revaṇasiddheśvara</i> <i>Ragaḷe</i>	Vīra. Sar. Dī. - <i>Viraśaiva</i> <i>Sarvotkarṣa Dīpikā</i>
Re.Vi. - <i>Reṇuka Vijaya</i>	Ve. Vī. Cī. - <i>Vedaśāra Viraśaiva</i> <i>Cintāmaṇi</i>
Liṅga. U. - <i>Liṅga Upaniṣad</i>	Śa. Saṁ. - <i>Śaṅkara Saṁhitā</i>
Liṅga. Dhā. Ca. - <i>Liṅga</i> <i>Dhāraṇa Candrikā</i>	Śata. Bhā. - <i>Śatapatha Brāhmaṇa</i>
Lai. P. - <i>Laiṅgya Purāṇa</i>	Śara. U. - <i>Śarabha Upaniṣad</i>
Vajra U. - <i>Vajra Upaniṣad</i>	Śā. - <i>Śākuntala</i>
Varāha U. - <i>Varāhopeniṣad</i>	Śi. Ā. - <i>Śivāgama</i>
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Vāsiṣṭha. - <i>Vāsiṣṭhavacana</i>	Śiva. Dṛ. - <i>Śiva Dṛṣṭi</i>
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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>	

पञ्चदशः परिच्छेदः

भक्तस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

व्याख्या — अथ भक्तादिशिवलिङ्गैक्यान्तषट्स्थलोक्तपिण्डादि-सहभोजनान्तचतुश्चत्वारिंशदवान्तरस्थलनिरूपितसदाचारसम्पन्नलिङ्गैक्यस्य वर्णाश्रमादिसङ्कल्पविकल्पशून्यत्वेन प्राकृताचारनिवृत्त्या सहभोजनसम्पन्न-त्वाल्लिङ्गरूपत्वेन तदाचारणीयलिङ्गाचारस्थलानि निरूपयति श्रीरेणुकः —

Then Śrī Reṇuka gives an exposition of the Liṅgā-cārasthālas (Sthālas pertaining to the observances of the “Liṅga”) to be followed in the case of the “Liṅgaikya” who is adept in the good practices told in the forty-four sub-Sthālas from the Piṇḍasthāla to the Sahabhojanasthāla coming under the six Sthālas from the Bhaktasthāla to the Aikyasthāla (Śivaliṅgaikyasthāla), as he himself is of the nature of the Liṅga in as much as he is stationed in the “Sahabhojana” state (the state of oneness with Śiva, the World and the Guru) and as the unrefined practices have been reverted from him in the absence of the prescriptions and prohibitions of the “Varṇāśrama” order (castes and stages of life) —

षट्स्थलोक्तसदाचारसम्पन्नस्य यथाक्रमम् ।

लिङ्गस्थलानि कथ्यन्ते जीवन्मुक्तिपराणि च ॥१॥

The Sthālas pertaining to the Liṅga (Śiva) which are in favour of Jīvanmukti, are told in due order for the Śivaliṅgaikya who is adept in the good practices told under the six Sthālas pertaining to the Aṅga (Jīva). (1)

व्याख्या— अङ्गुष्ठस्थलोक्तसदाचारसम्पन्नस्य शिवलिङ्गैक्यस्य क्रमेण जीवन्मुक्तिपराणि लिङ्गुष्ठस्थलानि कथ्यन्त इत्यर्थः ॥१॥

The six Sthalas pertaining to the Liṅga (Śiva) which are in favour of Jīvanmukti are told here for the Śivaliṅgaikya who is adept in the practices told in the six Sthalas pertaining to the Aṅga (Jīva). (1)

Notes : As interpreted by the Sanskrit and Kannaḍa commentators, these Liṅgasthalas are to be practised in due order by the Śivaikya and that they are in favour of Jīvanmukti. In the preamble to this stanza, the Sanskrit commentator has explained that the “Liṅgaikya” is of the nature of the “Liṅga” (i.e., the Liṅga himself) and that the “Liṅgasthalas” are intended for him to follow. It is said that in his case the unrefined practices pertaining to the Varṇas (Brāhmaṇa, etc.,) and to the Āśramas (Brahmacarya, etc.,) are not relevant. But in fact, these unrefined practices are given up by the Vīraśaiva right from the time when he is initiated by the Guru. The practices of the Sthalas, Bhakta, etc., are totally free from the prescriptions and prohibitions of the Varṇāśrama order.

Kramasamuccaya :

The order followed by the commentators is called Kramasamuccaya. The logic behind this is said to have been revealed by Śrī Doḍḍbasavārya [Carantappa Svāmi—Nandipur Saint] through an analogy, as told by Dr. M. Sivamurthy, (son of my paternal aunt), professor of statistics & U.N.O. Demography expert-retired): The analogy is of the coconut which develops from its tender stages to its mature stage. The six Aṅgasthalas from Bhakta to Aikya, are the stages in which the aspirant (Sādhaka) develops from his initial stage of faith to the stage of becoming one with Śiva (Sāmarasya). Yet the last stage of the Aikyasthala which is represented by the Sahabhojanasthala (44), is a stage of maturity like the stage of the coconut with a fully developed kernel with the residue of some water inside. Just as the kernel of the coconut is still attached to the outer shell with

some water remaining in it, the Self of the aspirant is still attached to the body and its requirements with some residue of “Saṁskāras” (impressions) surviving. Here the fifty-seven Liṅgasthalas represent the stages of training to the Self of the aspirant to become stripped of all the remaining “Saṁskāras”. Just as the kernel of the coconut further develops by absorbing the residue of water extricating itself from the outer shell, the aspirant becomes mature by absorbing the knowledge of the Liṅgasthalas one after the other and extricate himself from the “Saṁskāras”. The coconut kernel becomes the oil when crushed and the left overs are removed from the oil. That oil evaporates by feeding the lamp which burns. In the same way the Self of the aspirant which is crushed by spiritual experience provided in the Liṅgasthalas becomes subtler and subtler and its existence is totally merged into Śiva in such a way as all identity of “tripuṭī” is lost sight of.

An Elucidation of the Kramasamuccaya :

The Śivaikya who is in the state of Jīvanmukti, is the Guru, the Liṅga and the Jaṅgama by his own spiritual achievement. This is depicted in the nine Liṅga-Sthalas belonging to the Bhaktasthala of the Aikya. In the first three Liṅgasthalas of the Maheśvara-sthala, viz., Kriyāgamasthala, Bhāvāgamasthala and Jñānāgamasthala, depict Para-Śivayogin’s worship (Kriyā) as the guiding procedure for the aspirants, his gestures of faith (Bhāva) as the Gospel of Faith for the devotees, his hints of knowledge as the Gospel of Knowledge for the redemption of the beings. The next three Liṅga-Sthalas called Sakāyasthala, Akāyasthala and Parakāyasthala show how the Śivayogin in his ripeness remains unattached to the actions of the body, how his possession of the body is only seeming and how he remains housed in the Supreme Entity in the form of “Saccidānanda”. The last three Liṅgasthalas of the Maheśvarasthala, viz., Dharamācārasthala, Bhāvācārasthala and Jñānācārasthala, depict how the Parayogin’s pious practices (Dharma) are for the good of the world, how his mental dispositions (Bhāva) with Śiva-Bhāva form the precepts of faith for all and how the pious practices exuding knowledge of Śiva form the Jñānācāra for all beings.

The first three Liṅgasthalas of the Prasādisthala, viz., Kāyānugrahassthala, Indriyānugrahassthala and Prāṇānugrahassthala, describe the vision of the Śivayogin's body as a blessing for the people, the sight of the Śivayogin as a favour to the senses of the people and the realisation of the inner Liṅga into which his "prāṇa" is absorbed as a favour to the people. The next three Liṅgasthalas, namely, Kāyārpaṇasthala, Karaṇārpaṇasthala and Bhāvārpaṇasthala, describe the discarding of the pride of the body (dehābhimāna) as 'kāyārpaṇa', fixing of the senses in Śiva by him as 'Karaṇārpaṇa' and the dedication of all mental inclinations to Śiva by him as 'Bhāvārpaṇa'. The next three Liṅgasthalas, viz., Śiṣyasthala, Śuśrūṣusthala and Sevyasthala, depict the enlightening of the aspirant (Śiṣya) by the Śivayogin through his teaching, the imparting of spiritual knowledge to the aspirant who is keen on hearing to him (Śuśrūṣu) and the elevating of the aspirant to the status of one who is fit to be served (Sevyā) by the people.

Then the first three Liṅgasthalas of the Prāṇaliṅgasthala, viz., Ātmasthala, Antarātmasthala and Paramātmasthala, depict the total discarding of the "Jivabhāva" to assume the state of Ātman, Antarātman and Paramātman. The next three Liṅgasthalas, namely, Nirdehāgama, Nirbhāvāgama and Naṣṭāgama-sthalas, describe how the Śivayogin is free from attachment to the peculiar properties of the body, free from all other thoughts (Bhāvas) which are not in conformity with the true nature of the Self and free from all distinctions in the state of enlightenment. The other three Liṅgasthalas called Ādiprasādisthala, Antyaprasādisthala and Sevyaprasādisthala, depict the Śivayogin who has gained the favour of Śiva as 'Ādiprasādin', his realisation of Śiva as his Self as constituting 'Antyaprasāda' and his state of supreme unity with Śiva as the Guru to be served for favour.

Among the twelve Liṅgasthalas of the Śaraṇasthala, the first set of three are called Pādodakasthalas, the second set of three are Niṣpattisthalas, the third set of three are Ākāśasthalas and fourth set are named Prakāśasthalas, The Pādodaka is the enlightenment (Jñānodaka) of the 'Pāda' in the form of Supreme Bliss (Paramānanda) which is Śiva. The eradication of the difference with that enlightenment between the Guru and

the Śiṣya in Dikṣā, in Śikṣā and Jñāna, is portrayed in the Pādodakasthalas. The termination of the fruits of actions (Kriyā), the cessation of all mental conceptions (Bhāvas) and the melting away of all worldly knowledge (Jñāna) on the part of the Śivayogin, although he appears to be behaving like any other man, are the contents of the Niṣpattisthalas. Ākāśasthalas speak of the awareness of 'Piṇḍākāśa' (ether-space in the body with Ātman), of "Bindvākāśa" (ether of bindu representing "Aṅgu-ṣṭhamātra Puruṣa", the Ātman) and of "Mahākāśa" (Supreme Ether) as one. The three Prakāśasthalas depict the act of contemplation (Kriyā) as revealing one's self as Śiva, the revelation of mental conceptions as absorbed in the Ātman and as not existing separately from the Ātman and the manifestation of the knowledge of non-duality of the Self with Śiva.

Then among the nine Liṅgasthalas of the Aikyasthala, the first three are Svīkṛtaprasādisthala, Śiṣṭodanasthala and Carācarasthala. They describe the enjoyment of the blissful state (Prasāda) of Ātman, the merging of all evolved existence (30 principles from Kalā to Prthivī) in the Cilliṅga (Liṅga in the form of knowledge) and the merging of all the movable and the immovable objects in the Liṅga in the case of the Śivayogin. The next three Liṅgasthalas called Bhāṇḍasthala, Bhājanasthala and Aṅgālepasthala, speak of the possession of the discriminative power (Vimaśāśakti) inherent in Śiva which is the basis (Bhāṇḍa) of existence as his own by the Śivaikya, of the revelation of the Vimarśāśakti as the receptacle in his case, and of the total dissolution of all defilements without touching his body. The last three Liṅgasthalas called Svaparājñasthala, Bhāvābhāvalayasthala and Jñānaśūnyasthala, describe the complete merging of the Śivayogin in the splendour of non-duality in such way as he does not know of his Self and of the other Self, the absorption of "Tvantā" (You-ness) and "Ahantā" (I-ness) in the Ether of Intelligence (Śiva) in such a way as he does not have the experience of either existence (Bhāva) or non-existence (Abhāva) and the total absence of discrimination (Jñānaśūnya) as regards the knower, known and knowledge (tripuṭī). That is the final state of Jivanmukti, in which the Śivayogin stays until the body falls off.

व्याख्या— अथागस्त्यप्रश्नः। अगस्त्य उवाच—

Then comes a question of Agastya. Agastya asked—

भक्ताद्यैक्यावसानानि षडुक्तानि स्थलानि च।

लिङ्गस्थलानि कानीह कथ्यन्ते कति वा पुनः॥२॥

The six Sthalas starting with Bhaktasthala and ending with Aikyasthala have been told. Which are these Liṅga-sthalas? How many of them are told again? (2)

व्याख्या— स्पष्टम्॥२॥ It is clear. (2)

व्याख्या— श्रीरेणुक उवाच—

Sri Reṇuka said—

गुर्वादिज्ञानशून्यान्ता भक्तादिस्थलसंश्रिताः।

स्थलभेदाः प्रकीर्त्यन्ते पञ्चाशत् सप्त चाधुना॥३॥

The fifty and seven Liṅga-Sthalas from Gurusthala to Jñānaśūnyasthala, which come under Bhaktasthala, etc., are now described. (3)

व्याख्या— भक्ताद्यैक्यान्ताङ्गषट्स्थलसंश्रिताः दीक्षागुर्वादिवृत्तिज्ञान-
शून्यान्ताः सप्तोत्तरपञ्चाशल्लिङ्गषट्स्थलभेदा अधुना कथ्यन्त इत्यर्थः॥३॥

The fifty and seven sub-Sthalas from Dikṣāgurusthala to Jñānaśūnyasthala of Liṅgaṣaṭsthalas which come under the Bhaktasthala to the Aikyasthala, are now described. (3)

Notes : 'Bhaktādisthalasamśritāḥ' means 'the six Liṅga-sthalas, viz., Ācāraliṅga-sthala, etc., which are connected with the Bhaktasthala, etc.'

व्याख्या— अथ भक्तस्थलगतभेदान् सूत्रत्रयेण कथयति—

Then the author speaks of the sub-Sthalas coming under the Bhaktasthala in three stanzas—

आदौ नवस्थलानीह भक्तस्थलसमाश्रयात्।

कथ्यन्ते गुणसारेण नामान्येषां पृथक् शृणु॥४॥

The nine Sthalas (sub-Sthalas) are told here first because they come under the Bhaktasthala and because they have the pre-eminence. Listen to the names of those (nine) sub-Sthalas separately. (4)

व्याख्या— इह लिङ्गषट्स्थले भक्तस्थलसमाश्रयाद् आदौ नव-
स्थलानि गुणसारेण श्रेष्ठत्वेन। एषां नवस्थलानां नामानि पृथक्पृथक् कथ्यन्ते
शृण्वित्यर्थः॥४॥

Here among the sub-sthalas of the six Liṅga-sthalas, nine Sthalas are first mentioned because they depend on the Bhaktasthala and because of their pre-eminence. The names of those are separately told. Listen to them. (4)

व्याख्या— अथ तान्युद्दिशति—

Then the author names them—

दीक्षागुरुस्थलं पूर्वं ततः शिक्षागुरुस्थलम्।

प्रज्ञागुरुस्थलं चाथ क्रियालिङ्गस्थलं ततः॥५॥

भावलिङ्गस्थलं चाथ ज्ञानलिङ्गस्थलं ततः।

स्वयं चरं परं चेति तेषां लक्षणमुच्यते॥६॥

They are : 1. Dikṣāgurusthala, 2. Śikṣāgurusthala, 3. Jñānagurusthala (Prajñāgurusthala), 4. Kriyāliṅga-sthala, 5. Bhāvaliṅga-sthala, 6. Jñānaliṅga-sthala, 7. Śvayasthala, 8. Carasthala and 9. Parasthala. The characteristics of those will be told here. (5-6)

व्याख्या— स्पष्टम्॥५-६॥ It is clear. (5-6)

अथ दीक्षागुरुस्थलम्—(४५)

व्याख्या— अथ — ‘दीयते च यया ज्ञानं क्षीयते च मलत्रयम्। सा दीक्षा संज्ञिता तस्यां गुरुर्दीक्षागुरुर्मतः॥’ इति वातुलोत्तरवचनानुसारेण शिवलिङ्गैक्य एव दीक्षागुरुरिति कथयति—

Dikṣāgurusthala—(45)

Then, as per the statement of the latter part of Vātulā-gama, viz., “Dīyate ca yayā, etc.”, which means “That by which the knowledge (of Śiva or Liṅga) is given (dīyate) and by which the three impurities get decayed (kṣiyate), has been designated as “Dikṣā”; he who is adept in that is the Dikṣāguru”, the author says that the Śivaliṅgaikya himself is the Dikṣāguru—

दीयते परमं ज्ञानं क्षीयते पाशबन्धनम्।

यया दीक्षेति सा तस्यां गुरुर्दीक्षागुरुः स्मृतः॥७॥

That by which the supreme knowledge (Paramaṅ Jñānam,) is given (dīyate) and by which the bondage of snares (of transmigration) is destroyed (kṣiyate), is called Dikṣā. The Guru who is adept in that ‘Dikṣā’, is called Dikṣāguru. (7)

व्याख्या— यया परमज्ञानम् उत्कृष्टशिवज्ञानं “दा दाने” इति धातुगत्या दीयते, पाशबन्धनं मलमायादिपाशबन्धनं “क्षी क्षये” इति धातुगत्या क्षीयते, सा दीक्षेति मता संमता, तस्यां चित्क्रियालक्षणदीक्षायां गुरुः “गृ निगरणे” इति धातुगत्या उपदेशकृच्छिवलिङ्गैक्यो दीक्षागुरुरिति स्मृत इत्यर्थः॥७॥

That by which the supreme knowledge, i.e., the highest knowledge of Śiva, is given as denoted by the meaning of the root “dā-to give” and by which the bondage of fetters such as Mala and Māyā is removed as denoted by

the meaning of the root “kṣi-to decay”, is regarded as “Dikṣā”. The Guru, i.e., the Aikya, who is the giver of advice as denoted by the meaning of the root “gr-to swallow or to utter” and who is adept in that “Dikṣā” which is characterised by the process of “cit” (infusing with spiritual consciousness), is regarded as the Dikṣāguru. (7)

Notes : The root “gr” means “nigaraṇa” (swallowing) as well as “śabda” (uttering). Guru is one who swallows the ignorance of the disciple and makes him shine with the brightness of knowledge. He also teaches the devotee about the path leading to Mokṣa. The Śivaliṅgaikya who has reached the stage of “Sahabhojana” is the “Dikṣāguru”. The nature and greatness of the Dikṣāguru is described here. दीयते परमं ज्ञानं, etc.— See notes on S.S., 6.11— दीयते च शिवज्ञानं, etc. See also the function of the Dikṣāguru as described in S.S., 6.12-14 (along with notes).

व्याख्या— अथ गुरुस्वरूपं विशदयति—

Then the author elucidates the nature of the Guru—

गुणातीतं गुकारं च रूपातीतं रुकारकम्।

गुणातीतमरूपं च यो दद्यात् स गुरुः स्मृतः॥८॥

The syllable “gu” stands for that which is beyond “Guṇas” and the syllable “ru” stands for that which is beyond “Rūpa”. He who confers something which is beyond Guṇas and which is beyond form (without form), is the Guru. (8)

व्याख्या— गुकारं प्राकृतगुणातीतम्, रुकारम् अशुद्धमायारूपाती-तम्, गुणातीतमरूपं च मण्डलत्रयात्मकगुणत्रयं(?) ज्योतिर्मयबैन्दवकला-शून्यचिन्मयवस्तु यो ददाति उपदिशति स गुरुः स्मृतः, गुरुरिति स्मृत इत्यर्थः॥८॥

The syllable “gu” means that which is beyond the Guṇas of Prakṛti and the syllable “ru” means that which

is beyond the form of impure Māyā. He who confers or imparts the knowledge of something which is beyond the Guṇas of Prakṛti, which is consisting in effulgence, which is without any form and which is purely of the nature of “cit” (intelligence or consciousness), is the Guru; he is regarded as the Guru. (8)

Notes : This stanza gives the “akṣaraniṣpatti” of the term “Guru”. Guru is called so because he gives something which is “gu-ru”, i.e., something which is beyond guṇas of Prakṛti and which is without form. Guṇas of Prakṛti are Sattva, Rajas and Tamas. These three Guṇas form the Prakṛti—the equilibrium of the three Guṇas (samāvathā) is Prakṛti. All the creation is infused with the three Guṇas, because it is the product of Prakṛti. All the beings which are a part of that creation have the three Guṇas. Depending upon the excess of each Guṇa, the beings are classed as Sāttvika, Rājasa and Tāmāsa. He who has the predominance of Sattvaguṇa is calm, brave and endowed with devotion. He who has the predominance of Rajas is passionate, angry and endowed with too much attachment to mundane affairs. He who has the predominance of Tamas is lazy, dull and quarrelsome. Thus the world of beings is “triguṇātmaka” while the “Śivatattva” is “triguṇātīta”. This “Śivatattva” is the “Liṅgatattva”. The Liṅga that is given by the Guru to the devotee is “nirguṇa”. “Śivatattva” is also “arūpa” (nirākāra). In other words the Liṅga is “nirākāra”. Of the three Liṅgas which are interrelated by the mystic power imparted by the Guru, the Bhāvaliṅga in the “Kāraṇaśarīra” is “niṣkala” (without parts, nirākāra) and the Prāṇaliṅga is “sakala-niṣkala” (with parts and without parts), while their external replica, the Iṣṭaliṅga, has been regarded as “sakala”. This is only for the practice of “dhyāna” to start with. A devotee who is adept in that worships the Liṅga which is “triguṇātīta” and which is “arūpa” (rūpātīta) - अशब्दमस्पर्शमरूपमव्ययम् (Katha. U., 3.15). It is the Guru who gives the Iṣṭaliṅga by establishing a link with the internal Liṅgas, the Prāṇaliṅga (grasped by the mind as both “sakala” and “niṣkala”) and the Bhāvaliṅga, Parātpara or Tṛptiliṅga (regarded as “niṣkala” and grasped as an abstraction). He is called the Guru, because he grants something (the Liṅga) which is without Guṇas and which is without form.

व्याख्या— अथैतत्प्रसङ्गादाचार्यस्वरूपं च विशदयति—

Then the author elucidates the nature of “Ācārya” in this context—

आचिनोति च शास्त्रार्थानाचारे स्थापयत्यलम् ।

स्वयमाचरते यस्मादाचार्यस्तेन चोच्यते ॥९॥

He is called the “Ācārya”, because he absorbs (ā-cinoti = literally, gathers or collects together) the teaching of the Vīraśaivaśāstra, puts the disciples firmly (alam sthāpayati) on the path of good practices (Vīraśaiva ācare) and himself practises them (svayam ācarate). (9)

व्याख्या— शास्त्रार्थान् वीरशैवशास्त्ररहस्यार्थान् प्रकटीकृत्य कथयति, आचारे वीरशैवाचारे शिष्यान् अलम् आधिक्येन स्थापयति नियमयति, स्वयं च वीरशैवाचारान् आचरते, तेन हि तेन कारणेन— “आचार्यो वक्ता कुशलोऽस्य लब्धः” इति कठवल्लीश्रुत्यनुसारेणाचार्य इत्युच्यत इत्यर्थः ॥९॥

The teachings of the Śāstra here means the secret message of the Vīraśaivaśāstra; he teaches them clearly. He puts his disciples firmly, i.e., disciplines them excessively, on the path of Vīraśaiva. He himself practises those Vīraśaiva practices. Hence, i.e., it is because of that, he is called Ācārya” in accordance with the Kāṭhavalī— “Ācāryo vaktā kuśalo’sya labdaḥ” (Ācārya is the teacher and the wise disciple is near him). (9)

Notes : The Sanskrit commentator has explained the word “Ā-cinoti” in terms of “prakaṭīkrtya kathayati”. But the word “Ā-cinoti” meaning “gathering together” refers to the study of the Śāstra and the absorption of the knowledge in one’s mind. This is the first stage. In the second stage comes the process of ‘prakaṭīkrtya bodhayati’. This goes with “ācare sthāpayati”. The Guru teaches the Śāstra and disciplines the disciples on the path of Vīraśaiva practices. The third point is that he himself practises what he teaches. When one teaches what is practised

by one's self, then only it convinces the disciples about the authority and the efficacy of those practices. It may be noted here that the quotation from Kaṭhaśruti is not correct. It should be “आश्चर्यो वक्ता कुशलोऽस्य लब्धा” (2.7)— “Rare indeed is the expounder and (rarely) wise indeed is the recipient”. Compare: आचार्यः। आचारं ग्राहयति। आचिनोति अर्थान्। आचिनोति बुद्धिम् इति वा। (Ni. 1.2). The word Ācārya is derived from the root “car” preceded by the preposition “ān” with the addition of termination “nyat” in the sense of “Kartṛ” as per the Sūtra ऋहलोर्ण्यत्। (Pā. 3.1.124). “आचारे स्थापयति” — This is a very significant explanation of the term Ācārya — आचारे स्थापयति इति आचार्यः। He is “Ācārya” because he instructs the disciples about Vīraśaivism and sets a path of harmony between Jñāna (knowledge) and Ācāra (observances). “Ācāra” is fivefold as Liṅgācāra, Sadācāra, Śivācāra, Gaṇācāra and Bhṛtyācāra. (See notes under S.S., 9.27 for all details about Pañcācāras).

व्याख्या— अथ देशिकशब्दनिर्वचनं च कृत्वा शिवलिङ्गैक्य एव जगद्गुरुरिति सूत्रद्वयेनोक्तदीक्षागुरुस्थलं समापयति—

Then after giving an explanation of the term “Deśika” (preceptor), the author concludes the Dikṣāgurusthala by stating that the Śivaliṅgaikya is himself the “Jagadguru” in two stanzas—

षडध्वातीतयोगेन यतते यस्तु देशिकः।

मायाब्धितारणोपायहेतुर्विश्वगुरुः शिवः॥१०॥

The “Deśika” (preceptor) who persists with the Yoga which transcends the six courses (adhvans) is Śiva, the Jagadguru, who is the cause for the means of crossing over the ocean of Māyā. (10)

व्याख्या— “ज्ञानान्मुक्तिं दिशति यः स देशिक इति स्मृतः” इति कामिकवाक्यप्रसिद्धो यो देशिकः षडध्वातीतयोगेन “अध्वनामध्वपते श्रेष्ठस्याध्वनः पारमय” इति श्रुतिप्रसिद्धवर्णपदादिषडध्वातीतयोगेन यतते

उद्योगवनास्ते, स शिवः शिवलिङ्गैक्यो मायाब्धितारणोपायहेतुभूतजगद्गुरुरित्यर्थः॥१०॥

According the statement of the Kāmikāgama, viz., “Jñānānmuktim”, etc.,” meaning: “He who takes to Mukti through knowledge is the Deśika”. Such a Deśika who practises Yoga transcending the six courses (Adhvans), which are Varṇādhvan, Padādhvan, Mantrādhvan, Bhuvanādhvan, Tattvādhvan and Kalādhvan which are well known, in the Śruti statement “Adhvanāmadvhapate śreṣṭhasyādhvanaḥ pāramaya”, which means – “O Lord of the Adhvans, take me farther than the best of the Adhvans”. He is Śiva, i.e., the Śivaliṅgaikya, who is the Jagadguru as the cause of the means of crossing over the ocean of Māyā. (10)

Notes : The “Niṣpatti” of the term Deśika has been indicated here as “diśati iti deśikaḥ”— from the root “diś” to give (atisarjanadāna). The Deśika is said to pursue the Yoga which transcends the six Adhvans, viz., Varṇādhvan, etc. Varṇādhvan consists in the fifty-two varṇas (syllables) अ to ङ which arise through “Vaikhari” (external) speech. Padādhvan consists in the words Om, Śivāya, Namaḥ, etc., which arise through the combination of syllables. Mantrādhvan stands for the arrangements of words in such a way as “Aham Brahmāsmi” “Tattvam asi”, etc. The fourteen “Lokas” from Bhūmi constitute Bhuvanādhvan. The thirty-six principles from Śiva to Pṛthivī constitute Tattvādhvan. The combination of the six Kalās. viz., Nivṛtti, Pratiṣṭhā, Vidyā, Śānti, Śāntyatitā and Śāntyatitottarā constitutes Kalādhvan. Śiva and Śakti are the “āśraya” of the six Adhvans and Śiva is also beyond the six Adhvans. Śiva is “Ṣaḍadhvātīta”. To merge into him is the trance transcending the six Adhvans. He who merges into Śiva is the Ṣaḍadhvātītayogin. He is the Deśika who guides the disciples to Mukti through teaching and spiritual influence. He is the great Guru, the Jagadguru. He is Śiva himself. He has the capacity to inculcate Dikṣā and its transforming power in the disciple or disciples. “ज्ञानान्मुक्तिं...” (Kā.Ā.); “अध्वनामध्वपते...” (Śru.).

व्याख्या— अथ कथमयं जगद्गुरुरित्याह—

Then if it is asked as how he is the Jagadguru, the answer is given here—

अखण्डं येन चैतन्यं व्यज्यते सर्ववस्तुषु ।

आत्मयोगप्रभावेण स गुरुर्विश्वभासकः ॥११॥

The Guru by whom the uninterrupted consciousness (or Spirit) is manifested in all the objects through the influence of his communion with the Ātman (experience of oneness with Śiva), is the Jagadguru. (11)

व्याख्या— सर्ववस्तुषु नीलपीतादिसकलवस्तुषु, आत्मयोगप्रभवेन स्वानुभवबलाद् अखण्डं सच्चिदानन्दात्मकं चैतन्यं येन व्यज्यते, नीलपीतादिप्रतिनियतपदार्थावभासानकालेऽप्यहमित्यखण्डचैतन्यमनुवर्तत एव, अन्यथा तद्वेद्यदर्शनं न स्यादिति स्फुटीक्रियते, स गुरुर्विश्वभासको विश्वप्रकाशक इत्यर्थः ॥११॥

इति दीक्षागुरुस्थलम् ।

The Guru is the one by whom the uninterrupted consciousness, i.e., the consciousness consisting in existence, intelligence and bliss, is manifested through the power of his realisation of Ātman, i.e., the power of his spiritual experience, in all the objects, i.e., the objects possessing various colours as blue, yellow, etc. The uninterrupted consciousness in the form of “Aham” (“I”) persists even at the time of the appearance of the objects which are each marked by the colours such as blue, yellow, etc., otherwise there will not be the vision of what is to be known at all. Such a Guru is the ‘Viśvabhāsaka,’ the revealer of the universe. (11)

Dikṣāgurusthala ends.

Notes: The “Paraśivacaitanya” is partless, the whole, uninterrupted. It is at all times; it is everywhere. Yet it has no spatio-temporal limitation. It is limitless. There is no object which is free from that. It is in everything, whether gross or subtle. It is “subtler than the subtlest and greater than the greatest” (अणोरणीयान् महतो महीयान्— Kaṭha U., 2.20). It is inherent in everything. It is the “Kalā” which cannot be seen by the physical eyes. It is through the spiritual inner vision that one can realise it. That spiritual inner vision is given by the Śrī Guru through his mystic power while he favours the disciple with Dikṣā. Through the vision given by him and the constant nourishment of the acuteness of that vision one can see the “Paraśivacaitanya” in everything at all places and at all times. This is how Śrī Guru is the “Viśvabhāsaka” the revealer of the spiritual nature of the universe to the disciples. तस्य भासा सर्वमिदं विभाति— (Kaṭha U., 5.15). Everything shines by His lustre. It is the Guru who leads to that realisation. Thus Śrī Śivayogi Śivācārya has explained the synonyms of the word “Guru”. He is called Guru because he removes the ignorance of the disciples. He is called Ācārya because he teaches the Ācāras to the disciples and makes them follow “sadācāra” through his example (i.e., by practising himself). He is called Deśika because he shows the path to Mukti to the disciples by giving them the inner vision to see the subtlest lustre of Paraśiva in everything.

अथ शिक्षागुरुस्थलम्—(४६)

व्याख्या— अथ— “बोध्यबोधकभावेन ज्ञानद्वारेण शास्यते । शिष्यो हि येन गुरुणा स शिक्षागुरुच्यते ।।” इति वातुलोत्तरवचनानुसारेण शिक्षा-गुरुस्थलं निरूपयति—

Śikṣāgurusthala— (46)

Then as per the statement of the latter part of the Vātulāgama, viz., “Bodhyabodhakabhāvena, etc.,” meaning— “That Guru by whom the disciple is instructed through the knowledge which is imparted under the

relation of the teacher (bodhaka) and the taught (bodhya), is the Śikṣāguru”, the author propounds the Śikṣāguru-sthala—

दीक्षागुरुरसौ शिक्षाहेतुः शिष्यस्य बोधकः ।

प्रश्नोत्तरप्रवक्ता च शिक्षागुरुरितीर्यते ॥१२॥

This Dikṣāguru who gives instruction to the discipline and who answers the questions (of the discipline), is called Śikṣāguru due to his function of giving instruction. (12)

व्याख्या— असौ दीक्षागुरुः शिष्यस्य बोधकः सन् प्रश्नोत्तरप्रवक्ता शिष्यकृतप्रश्नस्योत्तरं दत्त्वा शिक्षाहेतुश्च शिक्षाकरणः सन् शिक्षागुरुरिति कथ्यत इत्यर्थः ॥१२॥

This Dikṣāguru, being the instructor of the disciple and the giver of answers to the questions of the disciple and as the doer of the function of instruction, is himself called Śikṣāguru. (12)

Notes: “बोध्यबोधकभावेन...” (Vā.Ā.). He who initiates the Śiṣya into the spiritual path, is the Dikṣāguru. The same Guru becomes the Śikṣāguru by virtue of his function as the instructor, removing the doubts in the mind of the disciple by answering his questions. Here the relation between the Guru and the Śiṣya is the noblest relation as it leads to Mukti. All other relations lead to “saṁsāra”. Only a blessed person becomes interested in the relation of the Guru and the Śiṣya. He is among a few chosen persons who have been blessed with Śiva’s “Anugrahaśakti”. But most of the people who are fascinated by mundane pleasures cannot extricate themselves from the clutches of “saṁsāra”. Their bondage becomes faster and faster. It is only through Śiva’s Anugraha that one can escape from these fetters of saṁsāra. Kaṭha U. describes these contrasting states in the most enlightening terms: पराचः कामान् अनुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् । अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेच्छिह न प्रार्थयन्ते ॥ (4.2)—“The ignorant pursue external pleasures and so fall into the snare of the wide-

spread death. But the wise do not desire anything in the world, having known what is eternally immortal in the midst of all that are non-eternal.” By just giving Dikṣā, the duty of the Guru is not completed. It is only an initial sacrament. Its success and fulfilment are possible by the follow up action of the Guru by forming a teacher and taught relation with the aspirant and by removing the doubts that come in the mind of the disciple. Due to this action (function), the Dikṣāguru comes to be regarded as the Śikṣāguru.

व्याख्या— अथामुमेवार्थं स्फुटयति—

Then the author elucidates what is said in the previous stanza—

बोधकोऽयं समाख्यातो बोध्यमेतदिति स्फुटम् ।

शिष्यो नियुज्यते येन स शिक्षागुरुरुच्यते ॥१३॥

This person is called the teacher. “What is to be taught is clear as this” — he by whom the disciple is ordained, is called the Śikṣāguru.(13)

व्याख्या— अयं शिवसिद्धान्तबोधकः परतत्त्वप्रकाशक इत्यर्थः, “न सोऽस्ति प्रत्ययो लोके यः शब्दानुगमादृते” इति वैयाकरणोक्तेः स्फुटं देशिकोपदेशस्फुटीभूतम् एतत् शिवयोगज्ञानं बोध्यम् इति येन गुरुणा शिष्यः समाख्यातो बोधकः सन् नियुज्यते नियम्यते स शिक्षागुरुरित्युच्यत इत्यर्थः ॥१३॥

This Guru is called the teacher of the Śaiva doctrine, i.e., the revealer of the Supreme Principle (Śivatattva). As per the statement of the grammarians, viz., “Na so’sti, etc.,” meaning—“There is no knowledge in the world, which does not come within the purview of verbal expression”, “the knowledge of Śiva which is made clear by the instruction of the Deśika”, is what is to be taught.

He by whom the disciple is ordained with this teaching is called the Śikṣāguru. (13)

Notes: न सोऽस्ति प्रत्ययो लोके, इत्यादि— (Virū. Pa., 1.115). The knowledge of Paraśivabrahman as one's Self is the gist of the Śaivasiddhānta. He who knows what to teach (bodhyam) and instructs the disciple with that spiritual knowledge, is the Śikṣāguru. This spiritual knowledge acts as the “aṅjana” to open the inner eye of the disciple. To the inner eye of the disciple so opened by the Guru the Paramātmata is revealed. The Paramātmata cannot be revealed to the mind and to the senses. It is beyond speech: यतो वाचो निवर्तन्ते अप्राप्य मनसा सह। (Tai. U., 2.4.9). In this context, the quotation of the statement in the Sanskrit commentary “Na so'sti pratyayo loke yaḥ śabdānu-gāmārte” from Virū. Pa. is out of place. It can apply upto the verbal teaching regarding what is to be taught and the answers to the doubts of the disciple. Beyond that it is an inner experience which is beyond speech and mind. The attempt of the Śikṣāguru is to give instruction to the mind and intellect of the disciple so that he acquires the culture and ability to have that inner vision. The Śikṣāguru has the control over his disciple who has surrendered to him. The disciple cannot become worthy of his name unless he comes under that control and receives instructions from the Guru.

व्याख्या— अथ— “आचार्यः पूर्वरूपम् अन्तेवास्युत्तररूपं विद्या सन्धिः” “आचार्योऽन्तेवासिनमनुशास्ति” इति श्रुत्यनुसारेण द्वैविध्येन तत्स्वरूपं वर्णयति—

Then as per the Śruti statements, viz, “Acāryaḥ pūrvarūpam, etc.,” and “Ācāryō'ntevāsinam, etc.,” which mean respectively—“The teacher is the former form and the disciple is the latter form, the knowledge is the link” and “The teacher instructs the disciple”, the author describes his nature in two ways—

संसारतिमिरोन्माथिशरच्चन्द्रमरीचयः ।

वाचो यस्य प्रवर्तन्ते तमाचार्यं प्रचक्षते ॥१४॥

ददाति यः पतिज्ञानं जगन्मायानिवर्तकम् ।

अद्वैतवासनोपायं तमाचार्यवरं विदुः ॥१५॥

He whose speeches, i.e., words of teaching, proceed like the rays of the autumnal moon in eradicating the darkness in the form of mundane existence, is called the Ācārya. (14) He who grants that knowledge of the “Pati” (Śiva) which removes the Māyā of the world and which is the means of getting a deep impression of non-duality, is known to be the best Ācārya. (15)

व्याख्या— यस्य वाच उपदेशवाक्यनि संसारतिमिरविनाशने शर-
च्चन्द्रमरीचय इव प्रवर्तन्ते, तम् आचार्यं सन्तं प्रचक्षते कथयन्ति ॥१४॥
यो जगन्मायानिवर्तकं प्रापञ्चिकभेदभ्रान्तिनिवर्तकं पतिज्ञानम्, “पतिं विश्व-
स्यात्मेश्वरं शाश्वतं शिवमच्युतम्” इति नारायणोपनिषत्प्रसिद्धस्वात्माभिन्न-
शिवज्ञानं ददाति प्रकाशयति तम् आचार्यवरम् आचार्यश्रेष्ठं सन्तं विदुः,
जानन्तीत्यर्थः ॥१५॥

He whose speeches, i.e., words of teaching proceed like the rays of the autumnal moon in eradicating the darkness in the form of mundane existence, is called the Ācārya. (14) He who gives the knowledge of the Pati (Śiva), which removes the Māyā of the world, i.e., removes the delusion of difference that is the world, is known as the best Ācārya, i.e., the Ācārya *par excellence*. He gives, i.e., reveals, the knowledge of the Pati, i.e., the knowledge of Śiva as not different from the Self, according to the statement of Nārāyaṇopaniṣad, viz., “Patim viśvasya, etc.,” which means— “The Pati, who is the Lord of the world, who is eternal Śiva and who is the immutable one”. (15)

Notes : आचार्यः पूर्वरूपम् अन्तेवास्युत्तररूपं विद्या सन्धिः— (Tai.U., 1.3);
आचार्योऽन्तेवासिनमनुशास्ति – (Tai.U. 1.11). In the first statement there is the Mahāsaṁhitā of the “Adhividya” type. It brings out the

relation between the teacher and the taught. The teacher is the former form and the taught is the latter form and the relation between them is the knowledge. The tradition of the Śāstra (Vidyā) passes from the teacher to the taught. The Dīkṣāguru who has turned into the Śikṣāguru is the former form and the disciple who has the desire to know the spiritual truth is the latter form. The discourse on the spiritual truth is the link between the Śikṣāguru and the Śiṣya. It is through the ordination of the Guru that the Śiṣya gets rid of the doubts and acquires Śivānubhava, the blissful state of Śiva. The speech of the Guru is like the moonlight which removes the darkness of worldly life. Just as the cool rays of the autumnal moon spread their light everywhere, render the minds of the people calm and delightful and brighten the world by removing the darkness, similarly the teaching of the Ācārya extends its operation on all the disciples, renders their minds peaceful by pacifying the Tāpatraya (Ādhya-tmika, Ādhibhautika and Ādhidaivika), removes the darkness of their ignorance and enlightens their hearts with the knowledge of Śiva as not different from their Self. He who removes the darkness of mundane existence and who gives the knowledge of Śiva as the Pati, is the Śikṣāguru. (See notes on S.S., 5.42 for details on Pati, Paśu and Pāśa).

व्याख्या— अथ शिवाद्वैतज्ञानसम्पन्नः सन् शिष्यसन्देहवारक एव गुरुः श्रेष्ठ इति सूत्रद्वयेनाह—

Then the author tells in two stanzas as to how the best of the Guru is one who removes the doubts of the disciple by enriching himself with the knowledge of non-duality of Śiva—

पूर्वपक्षं समादाय जगद्धेदविकल्पनम् ।
अद्वैतकृतसिद्धान्तो गुरुरेष गुणाधिकः ॥१६॥
सन्देहवनसन्दोहसमुच्छेदकुठारिका ।
यत्सूक्तिधारा विमला स गुरुणां शिखामणिः ॥१७॥

Presenting the variety of the world of difference as the *prima facie* view, the Guru establishes the doctrine of non-duality. Such a Guru is the best one. (16) He, the sharp end of whose pure speech acts as the axe in cutting asunder the thick forest of doubts, is the crest-jewel of all Gurus. (17)

व्याख्या— जगद्धेदविकल्पनं प्रापञ्चिकभेदद्वैविध्यविशिष्टं पूर्वपक्षं समादाय अङ्गीकृत्य अद्वैतकृतसिद्धान्तवानेष गुरुः शिक्षागुरुरेव गुणाधिकः श्रेष्ठ इत्यर्थः ॥१६॥ विमला निर्मला यत्सूक्तिधारा यस्य गुरोरुपदेश-वाक्यधारा सन्देहवनसन्दोहसमुच्छेदकुठारिका संशयारण्यसमुच्छेदपरशुः स गुरुणां शिखामणिः श्रेष्ठ इत्यर्थः ॥१७॥

The alternative of differences (the variety) of the world, means the diversity of differences that belongs to the world. Having taken that as the *prima facie* view, the Guru propounds the doctrine of non-duality. Such a Guru is excellent, the best. (16) Free from all blemishes is the sharp end of the sword in the form of the speech of the Guru. It is an axe in cutting asunder the forest of doubts. The Guru whose speech is such, is the crest-jewel of the Gurus. (17)

Notes: Pūrvapakṣa and Siddhānta form an inevitable pattern of argument in the field of Śāstras. Pūrvapakṣa is the *prima facie* view which is opposed to the Siddhānta and Siddhānta is that which is the accepted doctrine of a system of philosophy or religion. The doctrine of Vīraśaivism is Śivādvaita or Śaktiviśiṣṭādvaita. Both the names given to the Śāstra are significant: (i) शिवयोः अद्वैतं शिवाद्वैतम् — शिवश्च शिवश्च शिवौ, तयोः शिवयोः अद्वैतम् — The first Śiva stands for the Paramātman and the second Śiva stands for the Jīvātman. The Jīvātman has been an “amśa” (portion) of Śiva – आनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः । (S.S., 5.35); ममैवांशो जीवलोके जीवभूतः सनातनः । (Bhag. G., 15.7). It is due to Avidyā (nescience) that the Jīvāmśa is separated from the Paramātman. That Avidyā which is the cause for mundane life, is removed by the Guru’s teaching and practical guidance on the

path of Śaṣṭhala. Then the notion of difference subsides resulting in the realisation of oneness with the Paramātman. That is the final Advaita, Śivajīvaikya. That is the Śivādvaita. (ii) शक्तिश्च शक्तिश्च शक्ती, ताभ्यां विशिष्टौ शिवजीवौ, तयोः अद्वैतम्, (शक्तिविशिष्टयोः अद्वैतम्)—The first Śakti stands for Sūkṣmacidacidātmaśakti and the second Śakti stands for Sthūlacidacidātmaśakti. The first one is inherent in Śiva and the second one is inherent in Jīva. “Sūkṣmacit” means “Sarvajñatva” and “Sūkṣmacit” means “Sarvakartṛtva”; “Sthūlacit” means “Alpajñatva” and “Sthūlacit” means “Alpakartṛtva”. Sarvajñatva and Sarvakartṛtva are the viśeṣaṇas (characteristics) of Śiva, while Kiñcijñatva and Kiñcitkartṛtva are those of Jīva. The ultimate aim of the Śāstra is the realisation that the Jīva is one with Śiva. It is the ultimate Advaita between the Jīva and Śiva, who are both characterised by their respective Śaktis. Since the world of beings (Jīvas) and matter (objects) are born from Śaktiviśiṣṭa Śiva, it is Śaktiviśiṣṭa. The Pṛthivī has dhāraṇaśakti, the Jala has āpyāyanaśakti, the Tejas has ujvalaśakti, the Vāyu has spandanaśakti, the Ākāśa has vyāpanaśakti, the Ātman has buddhiśakti, and so on. The Śakti in the Jīva turns into Bhakti through the grace of Śiva, which proceeds towards the Jīva when his mind is rendered pure by the accumulation of the merit through several lives. The Jīva who is charged with Bhakti, is recognised as one who has “Śaktipāta” and granted Dīkṣā by the Guru. The path to Mukti is thereby open to him. Mukti consists in “Śivādvaita”. “Jagadbhedavikalpana” is the Pūrvapakṣa and Śivādvaita is the Siddhānta. The Śikṣāguru who inculcates this Siddhānta after duly refuting the Pūrvapakṣa, is the best Guru. His “sūkti” acts as the sharp end of a sword (dhārā) in cutting down the forest of doubts. An excellent example is provided by the Bhag. G., in which Arjuna expresses one doubt after another and Lord Kṛṣṇa answers them to the point of convincing him conclusively. Arjuna says: नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत। स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव॥ (Bhag. G., 18.73)—“Infatuation is gone; conviction is attained; this, O Acyuta, is due to your grace; I stand cleared of all doubts; I do what you say.” That is the type of conviction which the Guru creates in the mind of the disciple regarding the path to Mukti. That is the greatness of the Śikṣāguru.

व्याख्या— अथेममर्थमेव विशेषयति सूत्रद्वयेन—

Then the author explains this in two stanzas—

यत्सूक्तिदर्पणाभोगे निर्मले दृश्यते सदा।

मोक्षश्रीर्बिम्बरूपेण स गुरुर्भवतारकः॥१८॥

That Guru, in the expanse of the clear mirror of whose words appears the wealth of liberation as the reflection, is the one who can take across the (ocean of) mundane existence. (18)

व्याख्या— निर्मले यस्योपदेशदर्पणमण्डले मोक्षलक्ष्मीर्बिम्बरूपेण प्रतिबिम्बरूपेणेत्यर्थः, दृश्यते प्रकाशते, स गुरुर्भवतारकः संसारार्णवतारक इत्यर्थः॥१८॥

In the clear circular mirror in the form of the Guru’s teaching, the wealth of liberation is found reflected. Such a Guru is the one who takes across the mundane existence, i.e., the ocean of transmigration. (18)

Notes: The teaching of the Śikṣāguru is represented as the clear mirror. The wealth of liberation is reflected in it. The disciple can have a clear picture of that and can try to own it. The mirror is the spiritual teaching of the Guru in the form of — मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन। मृत्युं स मृत्युं गच्छति य इह नानेव पश्यति॥ यथोदकं शुद्धं शुद्धमासिक्तं तादृगेव भवति। एवं मुनेर्विजानत आत्मा भवति गौतम॥ (Kaṭha U., 4.11 and 15)—“By mind alone this is to be realised, and then there is no difference at all here. He who sees as if there is difference, goes from death to death. As pure water poured into pure water becomes the same, so the sage who knows the unity of Ātman becomes the Ātman himself.” The Guru who guides the disciple on those lines is the “bhavatāraka”, the saviour from the cycle of birth and death (i.e., mundane life). He who deserves Guru’s grace, deserves to attain liberation; there is no source of liberation other than the kind grace of the Guru: गुरुप्रसादपात्रं यः स हि मोक्षाय कल्पते। न मुक्तिमूलमन्यद्भि विहाय गुरुसत्कृपाम्॥ (Candra J.Ā., kri.pā., 2.96).

व्याख्या— अथ प्रकारान्तरेणाह—

Then the author speaks of the same in a different way—

शिष्याणां हृदयालेख्यं प्रद्योतयति यः स्वयम्।

ज्ञानदीपिकयाऽनेन गुरुणा कः समो भवेत्॥१९॥

Who can be equal to this Guru who by himself illumines the portrait of the heart of the disciples through this lamp in the form of knowledge? (19)

व्याख्या— यः श्रीगुरुः शिष्याणां हृदयालेख्यं हृत्कमलस्थनिजरूपचित्रं ज्ञानदीपिकया ज्ञानदीपेन प्रद्योतयति प्रकाशयति, अनेन गुरुणा शिक्षागुरुणा कः समो भवेत्, न कोऽपि सम इत्यर्थः॥१९॥

Śrī Guru illumines the portrait of the heart, i.e., the portrait of the Self in one's heart with the lamp of knowledge. Who can be equal to such a Śikṣāguru? It is meant that nobody can be equal to him. (19)

Notes: हृदयालेख्यम् = हृत्कमलस्थनिजरूपचित्रम्—The portrait of the Self in the heart lotus. That portrait is consisting of knowledge of the Self as Śiva - अहं ब्रह्मास्मि (Br.U., 1.4.10). It is the Guru's guidance through the teaching of the secret in the form of तत्त्वम् असि (Chānd.U., 6.8.7); तद्ब्रह्म तदमृतं स आत्मा (Chānd.U., 8.14); तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते (Kaṭha U., 6.1); तदात्मानमेवावेदं ब्रह्मास्मीति तस्मात्तत्सर्वमभवत् (Br.U.1.4.10); तपसा ब्रह्म विजिज्ञासस्व (Tai. U., 3.2), that acts as the lamp. Nobody can be equal to the Guru who reveals the inner light. What is that inner light? Chānd. U. has stated that the knowledge (Vidyā) known from the Ācārya takes one to the supreme state (in which the Jīva is in communion with Śiva—आचार्याद्वैव विद्या विदिता साधिष्ठं प्रापतीति (4.9.3) and that one who has an Ācārya (gets the Guru's instruction) knows that one attains that state as soon as one is liberated (i.e., becoming one with Śiva is itself liberation) – आचार्यवान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ

सम्पत्स्य इति (6.14.2). Nobody is equal to that Ācārya. Blessed indeed is the disciple who gets such a Guru, who is Śiva incarnate—देशिकाकृतिमास्थाय पशोः पाशानशेषतः। छित्त्वा परं पदं देवो नयत्येनमसंशयम्॥ (Candra J.Ā., kri.pā., 2.75)—“Assuming the form of the Guru, the God (Śiva) cuts asunder all the snares of the Jīva (Paśu) and takes him undoubtedly to the supreme state.”

व्याख्या— अथैतादृशगुरुरस्ति वेत्यत्रापि दुर्लभ इत्युक्त्वा शिक्षागुरुस्थलं समापयति—

Then the author concludes the Śikṣāgurusthala after saying that such a Guru is rare to get in reply to an anticipated question as to whether such a Guru is available—

परमाद्वैतविज्ञानपरमौषधदानतः।

संसाररोगनिर्माथी देशिकः केन लभ्यते॥२०॥

Who can get such a Guru as capable of rubbing aside the disease in the form of transmigration by administering the most salutary (effective) medicine in the form of the special knowledge of the supreme non-duality? (20)

व्याख्या— शिवकारुण्यरहितेन केनापि न लभ्यत इत्यर्थः॥२०॥

इति शिक्षागुरुस्थलम्।

It means that nobody can get such Guru without the compassion (grace) of Śiva. (20)

Śikṣāgurusthala ends

Notes: The Guru who has merged into Śiva is of the nature Sat, Cit and Ānanda, i.e., unlimited existence, unlimited intelligence and unlimited bliss, is rare and the disciple who can grasp and realise the teaching involving the knowledge of what is eternal and what is not eternal, is equally rare. It is by the grace of Śiva that a deserving disciple gets a deserving Guru. Such a Guru administers the medicine in the form of the special

knowledge of oneness of the Self with Śiva to the disciple and makes him realise his “saccidānandasvarūpa”. Such a Guru is described as “Brahmavidān variṣṭhaḥ” – आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः। (Muṇḍ. U. 3.1.4) – “He who sports with his Self and who enjoys the communion with the Self as Śiva, is the foremost among the knowers of Brahman”. He who chooses the “śreyas” (good) leaving aside the “preyas” (pleasant) is the wise one; he is the deserving disciple: श्रेयो हि धीरोऽभि प्रेयसो वृणीते, प्रेयो मन्दो योगक्षेमाद् वृणीते। (Kaṭha U., 2.2) – “The wise man prefers the good to the pleasant, but the fool chooses the pleasant through avarice and attachment”. Such a Guru and such a disciple are both rare; both are astonishing: आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः। (Kaṭha U., 2.7) – “Wonderful is its teacher and (equally) clever the pupil. Wonderful indeed is he who comprehends it when taught by an able preceptor.”

अथ ज्ञानगुरुस्थलम्—(४७)

व्याख्या— अथ— “शिवरूपानुसन्धायि ज्ञानं येनोपदिश्यते मुमुक्षो-
मोक्षसिद्धयर्थं स ज्ञानगुरुच्यते।।” इति वातुलोत्तरवचनानुसारेण
ज्ञानगुरुस्थलं निरूपयति—

Jñānagurusthala—(47)

Then according to the statement of the latter part of the Vātulāgama, viz., “Śivarūpānusandhāyī, etc.,” which means—“He who gives the knowledge which leads the aspirant of liberation to attain oneness with Śiva’s form, is said to be Jñānaguru”, the author propounds the Jñānagurusthala—

उपदेशोपदेशानां संशयच्छेदकारकः।

सम्यज्ज्ञानप्रदः साक्षादेष ज्ञानगुरुः स्मृतः।।२१।।

This Śikṣāguru who is the teacher of what are to be taught, who removes all doubts and who gives right knowledge, is actually regarded as the Jñānaguru. (21)

व्याख्या— उपदेशानां रहस्यार्थानाम् उपदेशा उपदेशकृत्, संशय-
च्छेदकारकः शिष्यसन्देहवारक एष शिक्षागुरुरेव सम्यक् साक्षाज्ज्ञानप्रदः
प्रत्यक्षीभूतशिवो ज्ञानप्रदः सन् ज्ञानगुरुरिति स्मृत इत्यर्थः।।२१।।

This Śikṣāguru is regarded as Jñānaguru when he gives instructions about what are to be taught, i.e., the secret teachings, dissipates the doubts of the disciple and gives the right knowledge, i.e., grants the knowledge of Śiva (as one’s Self) after having actually realised Śiva as his Self. (21)

Notes: “शिवरूपानुसन्धायि...” (Vā.Ā.). “Upadeṣṭā” (Nom. Sing. of Upadeṣṭṛśabda) is the “teacher”, who, teaches. Upadeśa (“Upadeśya” – another reading) is the “advice” – उपदिश्यते इति उपदेशः, that which is instructed. “Upadeśya” means the same thing. “Upadeśānām” (Gen. pl.) means the “secret Vedāntic teachings”. “Samyaj-Jñāna” means “right knowledge”, the knowledge of the Self as Śiva. The Dīkṣāguru becomes the Śikṣāguru by virtue of his special function of giving practical guidance to the disciple. The same Śikṣāguru turns into Jñānaguru by imparting the knowledge of the Self as Śiva. As a Jñānaguru he renders three functions, viz., (i) of revealing the secret Vedāntic truths, (ii) of removing doubts and (iii) of giving right knowledge. The secret Vedāntic doctrines are like: केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः। केनेषितां वाचमिमां वदन्ति चक्षुः श्रोतं क उ देवो युनक्ति।। श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः। चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति।। न तत्र चक्षुर्गच्छति न वागच्छति नो मनः। न विद्म न विजानीम यथैतदनुशिष्यात्।। यद्वाचाऽनभ्युदितं येन वागभ्युद्यते। तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते।। (Kena U.1.1-3, 5) — “(The pupil asks): At whose impulse does the mind, sent forth, rushes to its end? At whose command does the first breath move forward? At whose wish they (people) utter this speech? Which God directs the eye and the ear? (The teacher replies): It is the ear of the ear, the mind of the mind, the speech of speech, the breath of breath and the eye of the eye. When freed (from the senses), the wise on departing from this world become immortal. The eye does not go there, nor speech, nor mind. We

do not know. We do not understand how can any one teach it..... That which is not expressed by speech and by which speech is expressed, that alone you should know as Brahman not that which people here adore.” The doubts of the disciples are like: येयं प्रेते विचिकित्सा मनुष्येऽस्तीति चैके नायमस्तीति चैके। एतद्विद्याम् अनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः॥ (Kāṭha U., 1.20); किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च सम्प्रतिष्ठाः। अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम्॥ (Śve.U., 1.1)—“When man dies there is this doubt: some say ‘he exists’; some say ‘he does not exist’; this I should know being taught by you; this is the third of my boons”; “What is the cause (of this world)? Is it Brahman? Whence are we born? By which do we live? Where are we placed? By which are we supported? How are we going on in the world of joy and sorrow? O knowers of Brahman, tell us about this arrangement”. The right knowledge is the knowledge of Advaita as अहं ब्रह्मास्मि (Br.U., 1.4.10); तत्त्वम् असि (Chānd. U., 6.8.7); नेह नानास्ति किञ्चन (Kāṭhā, 4.11).

व्याख्या— ननु शिवज्ञानं कीदृशं तत्कथं प्रत्यक्षीकरोतीत्यत्राह—

If it is contended as to what is that knowledge of Śiva and as to how can one realise it, the answer is given here—

निरस्तविश्वसम्भेदं निर्विकारं चिदम्बरम्।

साक्षात्करोति यो युक्त्या स ज्ञानगुरुच्यते॥२२॥

He who perceives through meditative device the ether in the form of consciousness, which is free from all perversions and which has all worldly diversity eradicated, is called the Jñānaguru. (22)

व्याख्या— निरस्तविश्वसम्भेदं “न किञ्चिदवेदिषम्” इति शून्य-प्रतीतिबलान्निराकृतविश्वभेदं विकाररहितं चिदाकाशं चिद्व्योम युक्त्या स्फुटतरभासमाननीलसुखादिप्रमात्रन्वेषणद्वारा पारमार्थिकप्रमातृलाभ इहोपदिश्यत इति शिवाद्वैतशास्त्रोक्तस्वानुभवयुक्त्या यः प्रत्यक्षीकरोति, स ज्ञानगुरुरित्यर्थः॥२२॥

The ether of consciousness, i.e., the sky in the form of consciousness, is free from all perversions and has all worldly diversity removed by virtue of the apprehension of void in the form of “I did not comprehend anything.” He who perceives that through the meditative device, i.e., the means of self-experience as told in the “Śivādvaityaśāstra,” wherein it is said that the spiritual knower is known through the search of the knower of clearly manifest colours like blue, etc., and of the experiences like joy, etc., is the Jñānaguru. (22)

Notes: Cidambara is Paraśivabrahman. Brahman is defined in terms of Cidambara: आकाशो वै नाम नामरूपयोर्निर्विहिता ये यदन्तरा तद्ब्रह्म तदमृतं स आत्मा (Chānd. U., 8.14.1)—“The Ether which sustains the names and forms and in which they (the names and forms) are inward, is the Brahman; it is the immortal one; it is the Ātman.” “Ākāśo vai, etc.,” is for meditation as the nature of Brahman. Ākāśa is the Ātman which is well known in the Śruti. It is the sustainer of names and forms, the seeds of the diversity of the world, like water as that of foam, etc. Those names and forms are inside Brahman and yet Brahman is not touched by them and it is different from names and forms. Brahman is Ākāśa because it is without the body and because it is extremely subtle. The same is told in the Maitreyī Brāhmaṇa. Due to the fact that everywhere there is in conformity with consciousness, Brahman is consisting of consciousness. This is how Brahman is called Cidambara. How can that be known? The Ātman is, indeed, the individual consciousness of all beings, which is well known as self-evident; it is without the body and all-pervasive; it should be realised as the Brahman. (Vide Śaṅkarabhāṣya on Chānd. U., 8.14.1). देशकालविमुक्तोऽस्मि दिगम्बरसुखोऽस्म्यहम्। नास्ति नास्ति विमुक्तोऽस्मि नकाररहितोऽस्म्यहम्॥ अखण्डाकाशरूपोऽस्मि ह्यखण्डाकारमस्म्यहम्। प्रपञ्चयुक्तचित्तोऽस्मि प्रपञ्चरहितोऽस्म्यहम्॥ सर्वप्रकाशरूपोऽस्मि चिन्मात्रज्योतिरस्म्यहम्॥ कालत्रयविमुक्तोऽस्मि कामादिरहितोऽस्म्यहम्॥ (Mai. U., 3.19-21)—“I am free from place and time; I experience the bliss of the ‘digambara’ (naked mendicant); there is nothing, nothing at all; I am free from all negations; I am of the form of undivided ether; I am of unbroken form; although

I am associated with the world, I am free from the world; I am of the nature of all lustre, I am only the light of intelligence; I am free from the three times (past, present and future); I am free from all desires.” Such is the nature of the realisation through one’s experience. Nirastaviśvasambheda — “In deep sleep (suṣupti), I did not comprehend anything” — such is the awareness. Just as nothing was experienced in deep sleep and just as there was that indescribable bliss alone, so in the waking state also all the diversity of the world should be rendered void and the colours like blue, etc., and the experiences like joy, sorrow, etc., should be grasped. Who is the cogniser (Pramāṭr) in this regard? Through a search for that Pramāṭr, one should find out as to who is the spiritual cogniser. Having realised that this is the search that is depicted in the Śivādvaitaśāstra, he who realises the Ātman through experience, is the Jñānaguru.

व्याख्या— अथ शिवज्ञानं प्रस्तौति सूत्रद्वयेन—

Then the author describes the knowledge of Śiva in two stanzas—

कलङ्कवानसौ चन्द्रः क्षयवृद्धिपरिप्लुतः ।

निष्कलङ्कस्थितो ज्ञानचन्द्रमा निर्विकारवान् ॥२३॥

पार्श्वस्थितिमिरं हन्ति प्रदीपो मणिनिर्मितः ।

सर्वगामि तमो हन्ति बोधदीपो निरङ्कुशः ॥२४॥

This moon is endowed with black spot and is tormented by waning and waxing. But the moon in the form of knowledge is free from the black spot and is free from all deformities. (23) The lamp made up of jewels removes the darkness of the near about places while the lamp of knowledge which is free from all checks, eradicates the darkness which is all-encompassing. (24)

व्याख्या— क्षयवृद्धिपरिप्लुतः क्षयवृद्धिपीड्यमानः, असौ चन्द्रः कलङ्कवान्। निर्विकारवान् विकाररहितो ज्ञानचन्द्रमाः चिच्चन्द्रः निष्कलङ्क-

स्थितः कलङ्करहितः सन् तिष्ठतीत्यर्थः ॥२३॥ मणिनिर्मितो रत्ननिर्मितो दीपः पार्श्वस्थान्धकारं निवारयति, निरङ्कुशोऽनर्गलो बोधदीपश्चित्प्रदीपः सर्वगामि सर्वत्र विद्यमानं तमो निवारयतीत्यर्थः ॥२४॥

This moon is tormented by waning and waxing, i.e., undergoes the states of crescentness and fullness, and is endowed with a black spot. But the moon in the form of knowledge, i.e., moon in the form of consciousness, which is not subject any changes, is free from all defects. (23) The lamp made up of jewels removes the darkness in the nearby area. But the lamp of knowledge, i.e, the lamp of consciousness, which is unchecked or free from restraint, removes the darkness which is everywhere. (24)

Notes: Jñānacandra (ciccandra) is contrasted from the moon in the sky. Śivajñāna has been metaphorically represented as the moon which is known for cool and heat-killing rays of light. Śivajñāna brings solace to the enlightened persons who become free from all mundane suffering and get the bliss of self-realisation. The moon in the sky undergoes waxing and waning during the bright half and the dark half (Śuklapakṣa and Kṛṣṇapakṣa) of the month respectively. But the moon in the form of Śivajñāna is always complete, full. Further the moon in the sky is having a black spot on it. But the moon in the form of Śivajñāna is always pure and spotless. Its matchless purity is imparted to everything that comes under its purview. It is when the Self merges into Śiva that it shares the purity on the plane of equality. It is like purity which emerged from the great treasure of purity going back and merging into it. It is purity flowing into purity (Śāmarasya). This is the true nature of Śivajñāna. It elevates and ennobles every Soul that comes near it and makes it a part and parcel of it. He who gives such a Śivajñāna, is the Jñānaguru. Again Śivajñāna has been metaphorically represented as the bright lamp. This is contrasted from the ordinary lamp. The ordinary lamp can drive away the darknes which is in the nearby places. But the bright lamp in the form of Śivajñāna drives away all-encompassing darkness of ignorance. The ordinary

lamp has its light checked by impediments like the wall, etc. But the light of the lamp of Śivajñāna is not checked by anything. Once this lamp is lit inside by the guidance of the Guru and the perseverance of the aspirant, the darkness of ignorance has no space to stay. That lamp of Śivajñāna is the realisation of the Self as Śiva. He who gives such a knowledge is the Jñānaguru.

व्याख्या— अथ शिवज्ञानोपदेशतत्परं श्रीगुरुं सूत्रद्वयेन प्रस्तौति—

Then the author praises the Śrī Guru who is engaged in imparting the knowledge of Śiva, in two stanzas—

सर्वार्थसाधकज्ञानविशेषादेशतत्परः ।

ज्ञानाचार्यः समस्तानामनुग्रहकरः शिवः ॥२५॥

कटाक्षचन्द्रमा यस्य ज्ञानसागरवर्धनः ।

संसारतिमिरच्छेदी स गुरुर्ज्ञानपारगः ॥२६॥

The Jñānaguru who is engaged in imparting the special knowledge which fulfils all the aspirations, is Śiva himself who extends his grace on all. (25) The moon in the form of his side glances causes the ocean of knowledge to rise and removes the darkness in the form of transmigration. Such a Guru has reached the other shore of knowledge. (26)

व्याख्या— भोगमोक्षलक्षणसर्वप्रयोजनसाधकशिवज्ञानविशेषोपदेशासक्तो ज्ञानगुरुरेव समस्तानां मुमुक्षुणाम् अनुग्रहकरः, साक्षाच्छिव इत्यर्थः ॥२५॥ यस्याचार्यस्य कटाक्षचन्द्रमाः शिवज्ञानोदधिवर्धनः संसारतिमिरच्छेदी, स गुरुः श्रीगुरुः ज्ञानपारगः परापरज्ञानपारङ्गत इत्यर्थः ॥२६॥

The same Jñānaguru who is interested in imparting the special knowledge which fulfils all the purposes such as enjoyment, liberation, etc., is the veritable Śiva who extends his favour on all the aspirants of liberation. (25) Śrī Guru, the moon in the form of whose sideglances causes

the rising of the ocean of knowledge, removes the darkness in the form of the cycle of birth and death. (26)

Notes: The Jñānācārya (Jñānaguru) is Śiva himself. He is held in great esteem as he has realised the unity of his Self with Śiva and has stationed firmly in Śivajñāna. He extends his gracious favour on the aspirants of liberation in whom he has divined the Śaktipāta (the descent of Bhakti which is nothing but Śiva's Anugrahaśakti to uplift the favoured few). The guidance given by him is so special as to fulfil all the aspirations of the devotees. Candra J.Ā. has depicted this special feature of the Guru: मोक्षस्य दीक्षासम्प्राप्त्यै गुरुः स्यान्मूलकारणम्। न विना गुरुणा सिद्धयै साधनानि भवन्त्यलम्॥ (kri. pā., 2.5)— “Śrī Guru is the main cause for liberation and for obtaining Dikṣā; none of the means of progress is efficient enough to give its fruit without (the grace of) the Guru”. The ocean rises with its tides on the full moon day. This is a poetic convention which is used as an analogy for bringing out an idea of enhancing delight or progress. Just as the ocean rises on the rising of moon, the ocean in the form of the knowledge of Śiva rises, when the moon in the form of Śrī Guru's grace sheds its rays. Sūkṣ Æ has said: सूर्योदये तमो यद्वत् विनाशमुपयाति हि। गुरुदर्शनतस्तद्वत् पापजालं प्रणश्यति॥ संसारदावदहनज्वाला येन विनाशिता। कटाक्षामृतवर्षणं को हि तत्सदृशो भवेत्॥ तस्मान्मुमुक्षुः सेवेत गुरुमेवातिभक्तितः। स एव वन्दनीयश्च सर्वदा नहि संशयः॥ अन्धो यथार्थजातं च द्रष्टुं समभिकाङ्क्षति। गुरुं विना तथा मुक्तिं प्राप्तुमिच्छति मूढधीः॥ (Sūkṣ. Ā., kri. pā., 5.23-26) — “Just as the darkness gets destroyed at sun-rise, so does the network of sins get eradicated by the sight of the Guru. Who can be equal to him by whom the blaze of the sylvan fire in the form of transmigration is put out by the shower of ambrosia in the form of his favour. Hence, the aspirant of liberation should serve the Guru with deep devotion. He is always worthy of respect without doubt. Just as a blind man would aspire to see the multiplicity of objects, so does a dull man aspire to attain liberation without a Guru.”

व्याख्या— अथ तमेव गुरुं भानुत्वेन वर्णयन् ततोऽप्याधिक्यं प्रतिपादयति—

Then describing the same Guru as the sun, the author propounds his superiority over the latter—

बहिस्तिमिरविच्छेत्ता भानुरेष प्रकीर्तितः ।

बहिरन्तस्तमश्छेदी विभुर्देशिकभास्करः ॥२७॥

This sun is eulogised as the destroyer of darkness outside. The sun in the form of the Guru, who is all-pervasive, has the capacity to eradicate the darkness outside and inside. (27)

व्याख्या— एष भानुः बहिस्तिमिरविच्छेत्ता बाह्यान्धकारनिवारकः विभुः चिद्व्यापको देशिकभास्करो ज्ञानाचार्यसूर्यो बहिरन्तस्तमश्छेदी, नायं शिव इति विषयगतमज्ञानम्, नाहं शिव इत्यन्तर्गताज्ञानं च भिनतीति प्रकीर्तितः ॥२७॥

This sun is the destroyer of outer darkness, i.e., the remover of the darkness outside. The sun in the form of the Guru, i.e., the sun in the form of the Jñānaguru, whose intelligence or consciousness is efficient in removing the outer and inner darkness; “this is not Śiva” is the ignorance pertaining to the outside objects; “I am not Śiva” is the inner ignorance; he is praised as the remover of both. (27)

Notes : Here the author is drawing distinction between the sun (Upamāna) and the sun in the form of the Jñānaguru (Upameya). The sun transforms into Jñānaguru for achieving the purpose of removing not only the external darkness, which the former is known to remove, but also the internal darkness. The darkness is ignorance. This is a case of Pariṇāmālaṅkāra—परिणामः क्रियार्थश्चेद्विषयी विषयात्मना । (Kupal. Ā., 21) — “When the Viṣayin (āropyamāna=Upamāna) transforms itself into the Viṣaya (āropavisaya=Upameya) for serving a purpose, it is called Pariṇāmālaṅkāra”. The external ignorance and internal ignorance are removed by the sun in the form of the Jñānaguru. The objective ignorance is in the form of “this is not Śiva” with reference to the external world of beings and matter (cara and acara). The subjective ignorance is in the form of “I am not Śiva” with reference to the Self, the internal spirit of the being. “This is

not Śiva” and “I am not Śiva” — both these conceptions are forms of ignorance, because the world of beings and matter is the manifestation of Śiva through the operation of His Śakti. (Vide notes under S.S., 5.38-39). The superiority of the Jñānaguru (Upameya) over the sun (Upamāna) is suggested here. What is suggested amounts to Vyatirekāṅkra, which is charming here: उपमानाद्यदन्यस्य व्यतिरेकः (आधिक्यं) स एव सः । (K.P.10.462).

व्याख्या— अथ शिववेदकं शिवज्ञानं सूचयित्वा ज्ञानगुरुस्थलं सूत्र-द्वयेन समापयति—

Then having indicated the knowledge of Śiva which reveals Śiva, the author concludes the Jñānagurusthala in two stanzas—

कटाक्षलेशमात्रेण विना ध्यानादिकल्पनम् ।

शिवत्वं भावयेद्यत्र स वेदः शाम्भवो भवेत् ॥२८॥

शिववेदकरे ज्ञाने दत्ते येन सुनिर्मले ।

जीवन्मुक्तो भवेच्छिष्यः स गुरुर्ज्ञानसागरः ॥२९॥

That in which the notion of Śiva is clearly revealed merely by a little of the gracious glance (of the Guru) without the performance of meditation, etc., is the Veda (knowledge) pertaining to Śiva. (28) That Guru, by whom the extremely pure knowledge revealing Śiva being given the disciple would be liberated even while alive, is the veritable ocean of knowledge. (29)

व्याख्या— ध्यानधारणादिसङ्कल्पं विना श्रीगुरोः कृपापाङ्गदर्शन-मात्रेण शिवत्वं भावयेत् स्फुटं भवेत्, स वेदः शाम्भव इति मतः सम्मत इत्यर्थः ॥२८॥ येन श्रीगुरुणा शिववेदकरे स्वात्मशिवतास्फुटीकरणप्रवीणे निर्मले शिवज्ञाने दत्ते सति शिष्यो जीवन्नपि मुक्तः स्यात्, स गुरुः शिव-ज्ञानसागर इत्यर्थः ॥२९॥

इति ज्ञानगुरुस्थलम्

Even without the performance of meditation, concentration, etc., merely by the sight of Śrī Guru's gracious side glance there would be clear conception of Śiva. That Veda (knowledge) is pertaining to Śiva. (28) When the knowledge of Śiva, which reveals the awareness of Śiva, i.e., which is capable of making the notion of one's Self as Śiva known and which is pure, is given by the Śrī Guru, the disciple is liberated even while he is alive. Such a Guru is the great ocean of the knowledge of Śiva. (29)

Jñānagurusthala Ends

Notes : “मत्प्रसादमना देवि गुरुमेव समाश्रयेत्।” (Sūkṣ. Ā. kri. pā., 5.13)—“He who aspires for my favour (Śiva's ‘anugraha’), should take refuge under the Guru only”, “समाश्रयेद् गुरुवरं ततो मोक्षमवाप्नुयात्” (Sūkṣ.Ā. kri. pā., 5.21) — “One should surrender to the great Guru and then attain liberation”; “प्रसादपात्रं यः स हि मोक्षाय कल्पते। न मुक्तिमूलमन्यद्वि विहाय गुरुसत्कृपाम्।।” (Candra J.Ā., kri., pā., 2.96)—“He who is worthy of (Guru's) favour is alone destined to attain liberation; there is no other source of liberation leaving the compassion of the Guru”— thus the Śaivāgamas persistently portray the greatness of the Guru and insist on total surrender to him in order to attain liberation. With the knowledge of Śiva imparted with affection by the Guru, the disciple becomes liberated even while he is alive. The knowledge of Śiva is the real realisation that one's Self is Śiva. The Upaniṣads speak of this knowledge in terms of “Tat tvam asi” (Chānd. U., 6.8.7), “Aham brahmāsmi” (Br. U., 1.4.10), etc. Kaṭha U. says— “नाय-मात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन” (2.21— “This Ātman cannot be attained by the study of the Vedas, nor by intellect, nor even by much learning”); “अनन्यप्रोक्ते गतिरत्र नास्ति, अणीयान् ह्यतर्क्यमणुप्रमाणात्” (2.8—“Unless it is taught by another, there is no way to it; subtler than the subtlest, it is unarguable”); and — “नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्य” (2.9 — “O dearest one, this knowledge is not attained by argumentation; it becomes easy of comprehension when taught by another”). This “another” is none other than the accomplished Guru. It is through his grace and guidance the real realisation dawns.

अथ क्रियालिङ्गस्थलम्—(४८)

व्याख्या— अथ “इष्टमूर्जं तपसानुयच्छति” इत्याथर्वणी श्रुतिः, एतद्विवरणरूपेण— “सकलं दृक्कलाग्राह्यमिष्टलिङ्गस्थलं महत्। इष्टा-वाप्तिकरं साक्षादनिष्टपरिहारकम्।। इष्टमूर्जं स्वभक्तानामनुयच्छति सर्वदा। इष्टलिङ्गमिति प्राह तस्मादथर्वणी श्रुतिः।।” इति वातुलतन्त्रवचनेन ज्ञान-गुरुपदिष्टक्रिया यत्र लयं गच्छति, तत्क्रियालिङ्गस्थलमिति सप्तभिः सूत्रैः प्रतिपादयति—

Kriyāliṅgasthala—(48)

Then, there is the Ātharvaṇī Śruti as “Iṣṭamūrjam tapasānuyacchati” meaning “One follows up through penance what is dear and what constitutes power”. The teaching of Vātulāgama by way of its explanation proceeds thus: “sakalaṁ dṛkkaḷāgrāhyam, etc.”; it means—“The great Sthala of the Iṣṭaliṅga which is endowed with kalās (parts) and which can be grasped through the spark of the eye, makes one attain what is desirable and removes what is not desirable; it always gives what is dear and what constitutes power; that is why the Ātharvaṇī Śruti called it as the Iṣṭaliṅga”. In accordance with this statement, that in which the action taught by the Jñānaguru gets merged, is said to be Kriyāliṅgasthala. This is propounded in seven stanzas—

गुरोर्विज्ञानयोगेन क्रिया यत्र विलीयते।

तत्क्रियालिङ्गमाख्यातं सर्वैरागमपारगैः।।३०।।

That Liṅga in which the action (deeds of worship) is merged through the spiritual knowledge imparted by the Guru, is called the Kriyāliṅga by all the experts in Śivāgamas. (30)

व्याख्या— गुरोः ज्ञानगुरोः विज्ञानयोगेन विशेषज्ञानयोगेन क्रिया यत्र यस्मिन्नधिकरणे विलीयते तत्क्रियालिङ्गं क्रियार्थकमिष्टलिङ्गमित्यागमपारगैः शिवसिद्धान्तपारङ्गतैः सर्वैर्वीरशैवाचार्यैराख्यातं प्रोक्तमित्यर्थः ॥३०॥

The Guru is the Jñānaguru here. That Liṅga which is the substratum in which the action is merged through the special knowledge given by that Guru is called as the Kriyāliṅga by the experts who are well-versed in the Āgamas (Śaivāgamas), i.e., the scholars who are deeply conversant with the Śaiva doctrine, who are the Vīraśaiva ācāryas (teachers). (30)

Notes : This kriyāliṅga is otherwise known as Iṣṭaliṅga. This is clear from the Vātulantra statement quoted in the preamble to this stanza. Hence Kriyāliṅgasthala is Iṣṭaliṅga-Sthala. Why the Iṣṭaliṅga is called Kriyāliṅga? The answer is given here. It is called Kriyāliṅga because it is the Liṅga to which the deeds of worship are dedicated. The conceptions of the Iṣṭaliṅga as the replica of the inner Liṅgas, Prāṇaliṅga and Bhāvaliṅga and as the symbol of one's own intellect (consciousness) due to the fact that the “citkalā” of the disciple is infused into it, constitute the special knowledge imparted by the Jñānaguru (Vide S.S., 6.15 and notes thereon). “इष्टमूर्जं तपसा...” (Atha. Śru.); “सकलं दृक्कला...” (Vā.Ā.). सकलं दृक्कलाग्राह्यमिष्टलिङ्गं प्रकीर्तितम्। इष्टसिद्धिकरं सम्यगनिष्टपरिहारकम्॥ (Candra J.Ā., Kri. pā., 3.25) — “The Iṣṭaliṅga is that which has parts and which can be grasped through the lustre of the eye; it fulfils what is desired and removes what is not” — this is the conception of the Iṣṭaliṅga to which all the deeds of worship are dedicated. Hence, that is the Kriyāliṅga.

व्याख्या— ननु किं तत्स्वरूपमित्यत्राह—

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

परानन्दचिदाकारं परब्रह्मैव केवलम्।

लिङ्गं सद्रूपतापन्नं लक्ष्यते विश्वसिद्धये ॥३१॥

The Liṅga which of the nature of supreme bliss and intelligence and which is the veritable Parabrahman itself, has assumed the existent form for the fulfilment of all the endeavours. (31)

व्याख्या— नित्यानन्दस्वरूपं सद् अन्तर्मुखज्ञानस्वरूपं सद् अस्तित्त्वरूपं गतं केवलं परब्रह्मैव विश्वसिद्धये समस्तसत्क्रियासिद्धयर्थं लिङ्गम् इष्टलिङ्गमिति लक्ष्यते इत्यर्थः ॥३१॥

That it is of the nature of eternal bliss means that it is of the nature of intelligence which is inward. It is the Liṅga which is the Parabrahman itself assuming the form of ‘existence’ for the accomplishment of the entire world; it means, for the fulfilment of all the good deeds. It is the Iṣṭaliṅga. (31)

Notes : परब्रह्मैव केवलं सद्रूपतापन्नं लिङ्गम् — Parabrahman itself which has assumed the form of “existence”, is the Liṅga. “तद्ब्रह्म लिङ्गसंज्ञकम्” says Candra J.Ā. (kri. pā., 3.8). ब्रह्मन् — बृहत्त्वाद् ब्रह्म; Brahman is called Brahman because it is “big”; there is nothing greater than the all-pervasive Brahman. “महतो महियान्” — says Kaṭha U. (2.20) — “Brahman is greater than the greatest”. Brahman is the Liṅga as the cause of creation, protection and annihilation of this world. (Vide notes on S.S., 6.37). This all-pervasive Liṅga is beyond reach. A Paraśiva symbol is required for the devotees to worship. The Iṣṭaliṅga is that Paraśiva symbol which has assumed the form of “existence” (sadrūpa). This “sadrūpatā” of the Liṅga (Brahman) has been portrayed in the Kaṭha. U.: नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा। अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते। अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः। अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति॥ (6.12.-13)— “That Brahman (Ātman) can never be reached by speech, nor by eyes, not even by mind. How can it be realised otherwise from those who say that it exists? Of the two the existent alone is to be realised as the reality. To him alone is revealed the truth, who realises the being (that which is grasped as existing).” The Brahman (Liṅga) being beyond all senses and

mind, can be comprehended only through the guidance of the Guru who has realised it as existing (asti iti) within. One has to begin first by putting faith in the words of the Guru that there is such a thing as the Liṅga and then follow his instructions. Any amount of argumentation or ratiocination cannot grasp that transcendental Liṅga. It is through the instruction of the Guru that all doubts about the Liṅga as existing are removed. As said before the first thing that is needed for the realisation of the Liṅga is faith. Being instructed by the Guru, this faith gradually leads to the intuitional realisation of its existence and eventually through the proper meditation on the inner Liṅga, there comes the revelation of its absolute nature. That is the state of Mukti. Thus the Kriyāliṅga is the pervasive symbol of the all-pervasive Liṅga. विश्वसिद्धये – see next stanza.

व्याख्या— अथ सा सिद्धिः कथं भवतीत्यत्राह—

Then the author says as to how the fulfilment of all the deeds is possible—

लिङ्गमेव परं ज्योतिर्भवति ब्रह्म केवलम्।

तस्मात् तत्पूजनादेव सर्वकर्मफलोदयः ॥३२॥

The Brahman, which is the Supreme Lustre, is itself the Liṅga. Hence, all deeds will bear fruit only through its worship.(32)

व्याख्या — परंज्योतिस्वरूपं केवलं परब्रह्मैव क्रियार्थलिङ्गम्। तस्मात् तत्पूजनादेव सर्वकर्मफलोदयः सकलसत्कर्मफलाविर्भावो भवति जायत इत्यर्थः ॥३२॥

The Parabrahman alone which is of the nature of the Supreme Lustre, is the Kriyāliṅga. Hence, it is through the worship of that only that all deeds yield their fruits; it means that the good deeds give rise to their rewards. (32)

Notes : Through the worship of the Kriyāliṅga, all the good deeds bear their fruits. This is the answer to the question as to

how all the deeds have their ends fulfilled (sarvārthasiddhi). Along with “how”, “why” is also answered. Why the Kriyāliṅga is so effective? The answer is that the Kriyāliṅga is the Parabrahman itself. It is the “Paramjyotisvarūpa”, it is “sadrūpa”. Hence, it should be worshipped for all achievements. Candra J.Ā. portrays its greatness and the fruits of its worship: आकाशं लिङ्गमित्याहुः पृथिवी तस्य पीठिका। आलयः सर्वभूतानां लयनालिङ्गमुच्यते॥ यस्तु पूजयते नित्यं लिङ्गं त्रिभुवनेश्वरम्। स सर्वमोक्षराज्यस्य क्षिप्रं भवति भाजनम्॥ सर्वे लिङ्गमया लोका सर्वे लिङ्गे प्रतिष्ठितम्। तस्मात् सम्पूजयेल्लिङ्गं यदीच्छेत् सिद्धिमात्मनः॥ (kri. pā., 3.51-53) — “The sky is said to be the Liṅga; its base is the earth. It is the shelter of all beings; it is the Liṅga because it absorbs (everything in it in the end). He who always worships the Liṅga, the lord of the three worlds, would soon attain the entire kingdom of liberation. All the worlds consist of the Liṅga and everything is stationed in the Liṅga. Hence, the Liṅga should be duly worshipped if one aspires for self-realisation.” Fulfilment of all fruits of deeds is through the worship of the Liṅga; the highest fulfilment is liberation through self-realisation.

व्याख्या— तस्मालिङ्गमेव श्रेष्ठमित्याह—

Then it is said that hence, the Liṅga is the best—

परित्यज्य क्रियाः सर्वा लिङ्गपूजैकतत्पराः।

वर्तन्ते योगिनः सर्वे तस्माल्लिङ्गं विशिष्यते ॥३३॥

All the Yogins remain dedicated to the worship of the Liṅga alone, having given up all actions. Hence, the Liṅga has the highest distinction. (33)

व्याख्या— सर्वे योगिनः सनकादिसमस्तयोगिनः सर्वाः क्रियाः योगादिक्रियाः परित्यज्य इष्टलिङ्गपूजैकतत्पराः सन्तो वर्तन्ते, तस्माल्लिङ्गं क्रियालिङ्गं विशिष्यत इत्यर्थः ॥३३॥

All the Yogins, Sanaka, etc., give up all the actions such as the practice of Yoga, etc., and dedicate themselves

to the worship of the Iṣṭaliṅga. Hence, the Liṅga, i.e., the Kriyāliṅga, stands distinguished. (33)

Notes : The greatness of the Iṣṭaliṅga has been substantiated by the dedication of the sages like Sanaka, Sānanda, etc., to the worship of the Iṣṭaliṅga. The sages Sanaka, Sānanda, etc., attained their highest aim of life, i.e., Mokṣa, through the worship of the Liṅga, i.e., Kriyāliṅga (Iṣṭaliṅga). This instance strikes another note that the action in the form of “Iṣṭaliṅgapūjā” becomes fruitful only to some persons who are among the chosen few and who have the stock of merit earned in previous lives to their credit. All other actions lead to their limited and often insignificant results; they do not lead to *the summum bonum* of life, while the worship of and dedication to the Iṣṭaliṅga is the only sacred action that leads to Mokṣa, the highest end of life.

व्याख्या— ननु सनकादीनां यज्ञादिक्रियापरित्यागः किंनिबन्धन इत्यत्राह—

If it is asked as to what was the cause for the sages, Sanaka, etc., to give up the actions of the nature of sacrifice, etc., the answer is given here—

यज्ञादयः क्रियाः सर्वा लिङ्गपूजांशसंमिताः ।

इति यत्पूज्यते सिद्धैस्तत्क्रियालिङ्गमुच्यते ॥३४॥

All the actions such as the sacrifice, etc., amount to only a few aspects of the worship of the Liṅga. That Liṅga which is worshipped by the accomplished sages with this conviction, is called the Kriyāliṅga.(34)

व्याख्या— यज्ञादयः क्रियाः सर्वा लिङ्गपूजालेशभाजिन इति मत्वा सनकादिभिः सिद्धैर्यल्लिङ्गं पूज्यते, तस्मात्क्रियालिङ्गं सकलक्रियार्थलिङ्गमित्युच्यत इत्यर्थः ॥३४॥

All the religious actions such as sacrifice, etc., are equal only to a little part of the worship of the Liṅga—

having understood as aforesaid, the accomplished sages such as Sanaka, etc., worship the Liṅga. Hence, that Liṅga is called the Kriyāliṅga as it is meant for all acts of worship. (34)

Notes : It is said here that the deeds of worship such as the sacrifice, etc., are equal to a little part of the Liṅgapūjā. In fact the fruits accruing through the sacrifice, etc., are transitory. The highest reward that the sacrifice might bring is heaven and the heavenly joys last as long as the fund of merit lasts. When the fund of merit is exhausted, man should come back to earth to earn a fresh fund of merit. Thus heaven, too, is not a permanent solution to human life; it is only temporary halting place. Naciketas voices this by asking अतिदीर्घे जीविते को रमेत? (Kaṭha U., 1.28)— “Who can exult in living very long?” Muṇḍ. U. makes the point clearer: प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म । एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः । जडून्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथाश्वाः ॥ अविद्यायां बहुधा वर्तमाना वयं कुतार्था इत्यभिमन्यन्ति बालाः । यत्कर्मिणो न प्रवेदयन्ति रागात् तेनातुरः क्षीणलोकाश्च्यवन्ते ॥ इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः । नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वा इमं लोकं हीनतरं वा विशन्ति ॥ (1.2.7-10) “Transitory, lacking in firmness, are the rewards of the sacrifices, in which the action depending on the eighteen (agents : 16 Rtviks + 1 Yajamāna + 1 his wife), is of lower order. The dull persons take delight in it thinking that it is good (Śreyas) and again get subjected to old age and death. Remaining in the state of nescience, thinking themselves as the wise and learned and undergoing the pressure of suffering, those dull persons go on like the blind guided by the blind. Deeply immersed in nescience the foolish persons deem themselves as the blessed. Since those persons engaged in action do not know the truth and are oppressed by grief on that count, will be degraded to worlds of lesser rewards (than those of heaven). Thinking that the sacrifices and service activities (Iṣṭa and Pūrta) as great, the dull persons do not know about the higher good. Having enjoyed the joys of the heaven, the state of merit, they enter again this or another world lower than this”. The actions pertaining to sacrifice are merely those that are

without knowledge. Hence they are actions of the lower order. Hence, knowing this the sages Sanaka, etc., resorted to the Liṅga-pūjā after having relinquished other actions such as sacrifices.

व्याख्या— तस्माल्लिङ्गपूजासम्पन्नस्य कापि क्रिया मास्त्वित्याह—

Then it is said that on that score there should be no other action for one who is adept in the worship of the Liṅga—

किं यज्ञैरग्निहोत्राद्यैः किं तपोभिश्च दुश्चरैः ।

लिङ्गार्चनरतिर्यस्य स सिद्धः सर्वकर्मसु ॥३५॥

What is the use of sacrifices such as Agnihotra, etc.? What is the use of the rigorously practised penances? He who is deeply interested in the worship of the Liṅga, is accomplished in all the actions. (35)

व्याख्या— सर्वकर्मसु सकलकर्मविषये सिद्धः सिद्धिमानित्यर्थः । शिष्टं स्पष्टम् ॥३५॥

It means that he is the accomplished one, i.e., one who has attained fulfilment in all actions, i.e., in respect of all actions. The rest is clear. (35)

Notes : When everything can be accomplished through the Liṅgapūjā, there is absolutely no necessity of the sacrifices like Agnihotra, etc., and the penances which are full of hardships.

व्याख्या— अथ किमुत ब्रह्मादयोऽपीष्टलिङ्गपूजामहिम्नैव जगन्निर्माणादिक्रियासिद्धिमन्तः सन्तः स्वस्वस्थानेषु लसन्तीत्युक्त्वा क्रियालिङ्गस्थलं समापयति—

Then the author concludes the Kriyāliṅgasthala after having told that Brahman, etc., also have become accomplished in their actions such as the creation of the world,

etc., and prosper in their respective positions by virtue of the merit of the worship of Liṅga—

ब्रह्मविष्णवादयः सर्वे विबुधा लिङ्गमाश्रिताः ।

सिद्धाः स्वस्वपदे भान्ति जगत्तन्त्राधिकारिणः ॥३६॥

All the gods, Brahman, Viṣṇu, etc., having resorted to the Liṅga, have become accomplished and have been enjoying their respective positions as authorities of administration of the world. (36)

व्याख्या— सिद्धाः प्रसिद्धाश्चेत्यर्थः । जगत्तन्त्राधिकारिणः जगन्निर्माणादिक्रियाधिकारिण इत्यर्थः । शिष्टं स्पष्टम् ॥३६॥

इति क्रियालिङ्गस्थलम्

“Siddhāḥ” (accomplished persons) means “well known persons”. “The authorities of the administration of the world” means “the authorities in charge of the creation of the world, etc. The rest is clear. (36)

Kriyāliṅgasthala ends

Notes: See also S.S., 6.46-47; 6.56-57; Candra J.Ā., kri. pā., 1.26-46. All the gods, the guardians of quarters, Kāla (Yama), Ādityas, Vasus, etc., are in their respective positions doing their functions under the ordinances of the Liṅga (Paraśivabrahman). All these statements about the gods, sages, etc., are a part of what can be called as “Arthavāda”, intended for establishing the greatness of the Liṅgapūjā. The aim of the Vīraśaiva is not so much in the direction of attaining certain positions and power as in the direction of self-realisation and Mukti. Bhukti in Vīraśaivism is only a subsidiary reward, while the highest reward sought after is merging with Śiva. Kriyāliṅga-worship is the first phase which is necessary for further accomplishments.

अथ भावलिङ्गस्थलम्—(४९)

व्याख्या— अथ — “भावग्राह्यमनीडाख्यं भावाभावकरं परम् । कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥” इति श्वेताश्वतरश्रुत्यनुसारेण,

“निष्कलं भावलिङ्गं स्याद् भावग्राह्यं परात्परम्॥” इति वातुलतन्त्र-
वचनानुसारेण च क्रियेव भावोऽपि यत्र लयं गच्छति, तद्भावलयकारणीभूत-
प्राणलिङ्गमिति भावलिङ्गस्थलं निरूपयति—

Bhāvaliṅgasthala—(49)

Then, according to the statement of the Śve. U., viz., “Bhāvagrāhyam, etc.,” which means: “They who know Lord Śiva who is to be grasped through one’s pure inner sense, who is called ‘Anīḍa’ (Aśarīra=bodiless one), who is the cause of creation (bhāvakara) and annihilation (abhāvakara) and who creates the world through his Kalā (Māyāśakti), give up their body (i.e., attain Brahmanhood)” and according to the statement of the Vā. Ā., viz., “Niṣkalaṁ bhāvaliṅgam, etc.,” which means: “That which is without parts is the Bhāvaliṅga, which is higher than the highest and which is grasped through one’s pure inner sense—”, the author expounds the Bhāvaliṅgasthala by saying that the ‘pure feeling’ (bhāva) gets absorbed into the Liṅga in the same way as the ‘action’ (Kriyā) and that it is the Prāṇaliṅga which is the cause for absorption of the pure feelings—

क्रिया यथा लयं प्राप्ता तथा भावोऽपि लीयते ।

यत्र तद्देशिकैरुक्तं भावलिङ्गमिति स्फुटम् ॥३७॥

That Liṅga into which the pure feeling is also merged just as the action gets merged, is designated clearly by the teachers as the Bhāvaliṅga. (37)

व्याख्या— यथा क्रियालयस्थानं क्रियालिङ्गं तथा भावलयस्थानं
भावलिङ्गं भावलयकारणीभूतं प्राणलिङ्गमिति देशिकैः स्फुटमुक्तमित्-
त्यर्थः ॥३७॥

Just as the substratum of the merging of the action (Kriyā) is called the Kriyāliṅga, so is the substratum of the

merging of the pure feeling (bhāva) called Bhāvaliṅga. Thus the teachers have clearly said that it is the Prāṇaliṅga which is the cause for absorption of pure feeling. (37)

Notes : “भावग्राह्यमनीडाख्य...” (Śve. U., 5.14); “निष्कलं भावलिङ्गं...” (Vā.Ā.). Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga are the three forms of the Mahāliṅga (Śiva): महलिङ्गं त्रिधा जातं सुजनानुजिघृक्षया । प्रथमं भावलिङ्गं तु द्वितीयं प्राणलिङ्गकम् ॥ तृतीयमिष्टलिङ्गं स्यादित्येवं त्रिविधं मतम् ॥ (Candra J.A., kri. pā., 3.23). The Iṣṭaliṅga is called Kriyāliṅga because all the deeds of external worship are dedicated to it. This is clear from the Kriyāliṅgasthala. Now the author takes up what is called Bhāvaliṅgasthala, which happens to be the fifth Liṅgasthala coming in connection with the Bhaktasthala. In the order of Liṅgas enumerated above, the Prāṇaliṅga comes next after the Iṣṭaliṅga. The description of the different aspects of the Sthala reveals that what is called Bhāvaliṅga here is actually the Prāṇaliṅga and the Jñānaliṅga mentioned in the next Sthala called Jñānaliṅga-Sthala is actually Bhāvaliṅga. The devotee who rises to the stage of the Prāṇaliṅgasthala wherein he worships the internal Prāṇaliṅga in the form of the Jyotirliṅga through objects consisting of abstract pure feelings (Bhāvas), he is called Bhāvaliṅgin (see stanza 41 subsequently) because he worships the Liṅga with flowers in the form of pure feelings (bhāvas). In view of this “Bhāvavastupūjā” the Prāṇaliṅga which is so worshipped with Bhāvas, is also called Bhāvaliṅga. Hence there should be no confusion about the Prāṇaliṅga being called the Bhāvaliṅga. See “भावग्राह्यमनीडाख्यं, इत्यादि” (Śve. U., 5.14). “निष्कलं भावलिङ्गं, इत्यादि” (Vā. Ā.; also Candra J.Ā. kri. pā., 3.24). “Bhāva” is here “pure feeling” which is nothing but Bhakti. The same Liṅga which is called Iṣṭaliṅga outside is the Prāṇaliṅga and the Bhāvaliṅga inside, called here as Bhāvaliṅga and Jñānaliṅga respectively. The Iṣṭaliṅga as the receptacle of all deeds of external worship, is the Kriyāliṅga. Its replica inside, the Prāṇaliṅga, as the receptacle of pure feelings, is the Bhāvaliṅga, in view of the fact that the devotee worships it through pure feelings. (Vide Sūkṣ. Ā., kri. pā., 6.24-25; also S.S., 12.16-20). The definition “निष्कलं भावलिङ्गं स्यात् ॥” applies to the Bhāvaliṅga which is called Jñānaliṅga in the next Sthala. What

applies to the Prāṇaliṅga, according to the Śaivāgamas, is in the definition: “प्राणलिङ्गं मनोग्राह्यं भवेत् सकलनिष्कलम्” (Candra J.Ā., kri. Pā., 3.24). It should be noted here that both the Prāṇaliṅga and the Bhāvaliṅga are internal. Both can be described in terms of “niṣkalatva”. Sometimes the Prāṇaliṅga as conceived in the mind could be “sakala”; it is described as “manogrāhya”.

व्याख्या— अथानयोः किं वैशिष्ट्यमित्यत्र भावलिङ्गं सूत्रद्वयेन विशेषयति—

What is the speciality of those two? Here the author brings out the special features of the Bhāvaliṅga in two stanzas—

भावेन गृह्यते देवो भगवान् परमः शिवः ।

किं तेन क्रियते तस्य नित्यपूर्णो हि स स्मृतः ॥३८॥

अखण्डपरमानन्दबोधरूपः परः शिवः ।

भक्तानामुपचारेण भावयोगात् प्रसीदति ॥३९॥

Śiva, the Supreme God, is grasped through pure feelings. What is the use of that (Kriyā) for him? He is regarded as eternally absolute (Nityapūrṇa). (38) Śiva, the Supreme, is of the nature of the realisation of the absolute Supreme Bliss. He is pleased through the worship of the devotees and dedication of their feelings. (39)

व्याख्या— भगवान् षड्गुणैश्वर्यसम्पन्नः परमेश्वरो भावेन गृह्यते निर्मलान्तःकरणवृत्त्या प्रकाशयत इति तेन बाह्यक्रियालयेन किं प्रयोजनम्, न किञ्चित्प्रयोजनमित्यर्थः। कुत इत्यत्राह — सः परमेश्वरो हि यस्मात् कारणात्नित्यपूर्णो नित्यतृप्त इति स्मृतः, तस्मात् कारणात् क्रियापूजनेन प्रयोजनं नास्तीत्यर्थः ॥३८॥ अपरिच्छिन्नपरमानन्दचिद्रूपः परमेश्वरः शिव-भक्तानां भक्तिपूर्वकमानसोपचारेण भावयोगाद् मनस्सन्निवेशात् प्रसीदति प्रसन्नो भवतीति भावलिङ्गं प्रशस्तमिति भावः ॥३९॥

The Bhagavān, the Great Lord, who is endowed with the sixfold overlordship, is grasped or revealed through the “Bhāva”, i.e., through the operation of the pure inner sense (mind). What is the use of that, i.e., the merging of the external deeds of worship (bāhya-kriyā) to him? The meaning is that there is no use of that at all. Hence, there is no use of deeds of worship. (38) The Great Lord who is of the nature of unbroken bliss and consciousness, becomes pleased through mental worship of the devotees. Since it becomes pleased, the Bhāvaliṅga is most worthy. This is the implication. (39)

Notes : “Bhāva”, i.e., pure feeling or pure concepts with full faith in the greatness of Śiva. As one conceives so one receives. To Prahlāda everything was consisting of Hari and to his father, Hiraṇyakaśipu, even Lord Viṣṇu looked like Man-lion (Narasimha). Hence, “Bhāva” is very important. When Lord Śiva is grasped through pure feeling, the deeds of worship are only a formality, but not essential. Bhāvaliṅga does not have anything to do with external deeds of worship as they do not reach it. Pure feelings of the devotee alone reach his Bhāvaliṅga (Prāṇaliṅga) because his worship is inward, but not outward, his mind with all pure conceptions get dedicated to the inner lustre which is the Prāṇaliṅga. It is further stated that the Bhāvaliṅga is “Nityapūrṇa” to establish that no deed of external worship (Kriyā) is relevant to it. It is “Nityapūrṇa Śiva”, eternally absolute, as the Śruti has said “पूर्णमदः पूर्णमिदम्, इत्यादि” (Śānti-matra of Īśa. U). It is called Bhāvaliṅga because it is pleased with the inner conceptual deeds of worhsip rendered by the devotees inspired by the mystic form of Bhakti (i.e., Anu-bhāvabhakti). This should be the speciality of the Bhāvaliṅga.

व्याख्या— तस्मात् भवलिङ्गमेव प्रशस्तमिति कण्ठोक्त्यैवाह—

Hence it is said in words that the Bhāvaliṅga alone is worthy—

मृच्छिलाविहिताल्लिङ्गाद्भावलिङ्गं विशिष्यते ।

निरस्तसर्वदोषत्वाद् ज्ञानमार्गप्रवेशनात् ॥४०॥

The Bhāvaliṅga is distinguished from the Liṅga which is made up of mud or stone because it is bereft of all defects and also because it belongs to the province of knowledge. (40)

व्याख्या— मृच्छिलादिनिर्मिताल्लिङ्गाद्भावलिङ्गं भावलयकारणी-
भूतप्राणलिङ्गं विशिष्यते विशिष्टं भवति। कुत इत्यत्राह— निरस्तसर्व-
दोषत्वात् छेदनभेदनादिदोषरहितत्वात् ज्ञानमार्गप्रवेशनादिति ॥४०॥

The Prāṇaliṅga which is the cause (substratum) for the merging of the pure feelings is superior to or distinguished from the the Liṅga which is made up of mud, stone, etc. Why is it so? The answer is that it is free from all defects in the sense that it is bereft of all defects arising from chopping, cutting, etc., and that it belongs to the province of knowledge. (40)

Notes : “Mṛcchilādiliṅga” stands for the “Sthāvaraliṅga” installed in the temple. It is the Liṅga which is made out of mud, stone, etc. Before it is installed in a temple it is subjected to Jalādhivāsa (immersion in water), Dhānyādhivāsa (placing in the grains such as wheat, etc.) and Abhiṣeka (ablution) with Pañcāmṛta, etc., to remove its defects on account of chiselling, chopping, etc., by the sculptor. Then it becomes fit for instalment in the temple. The Bhāvaliṅga which is inside does not possess such defects at all. The second point of its speciality is that it belongs to the province of knowledge. It is of the nature of knowledge only. The “Mṛcchilādiliṅga” should not be mistaken for Iṣṭaliṅga. As an inseparable part of the synthesis of three Liṅgas, Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga, it is not distinguished here from the Bhāvaliṅga (Prāṇaliṅga). When the Iṣṭaliṅga is conferred on the palm of the disciple’s hand by the Guru after establishing its subtle relation with the two inner Liṅgas, it is never treated as separate from that Liṅga-synthesis.

व्याख्या— अथ भावलिङ्गिनं कथयति—

Then the author speaks of the Bhāvaliṅgin (the worshipper of the inner Liṅga with pure feelings)—

**विहाय बाह्यलिङ्गानि चिल्लिङ्गं मनसि स्मरन्।
पूजयेद् भावपुष्पैर्यो भावलिङ्गीति कथ्यते ॥४१॥**

He, who having set aside the external Liṅgas, cherishes the Liṅga in the form of knowledge (consciousness) in his mind and worships it with flowers in the form of pure feelings, is called the Bhāvaliṅgin. (41)

व्याख्या— यो मृच्छिलादिनिर्मितबाह्यलिङ्गानि परित्यज्य “तत्प्राणे-
ष्वन्तर्मनसो लिङ्गमाहुः” इत्याथर्वणश्रुतिप्रसिद्धचिन्मयप्राणलिङ्गं मनसि
हृत्कमले स्मरन् सन् भावपुष्पैः भावकल्पिताहिंसाद्याष्टपुष्पैः पूजयेत्, स
भावलिङ्गीति भावगोचरीभूतप्राणलिङ्गवानिति कथ्यत इत्यर्थः ॥४१॥

He who sets aside the external Liṅgas made up of mud, stone, etc., cherishes the Prāṇaliṅga which consists of intelligence and which is well known in the Ātharvaṇasṛuti statement “Tatprāṇeṣvantarmanaso Liṅgamāhuḥ” meaning that “it is said to be Liṅga inside, mental, in the vital airs”, and worships it through the flowers in the form of pure feelings, i.e., the eight flowers in the form of non-violence (ahiṃsā), etc., is called the Bhāvaliṅgin in the sense that he possesses the Prāṇaliṅga which is cherished as of the nature of pure feelings. (41)

Notes : “तत्प्राणेष्वन्तर्मनसो...” (Atha. Śru.). अहिंसाद्याष्टपुष्पैः — Vide Sūks. Ā., kri. pā., 6.24-25: सर्वव्यापकमीशानं पवित्रं पुष्टिवर्धनम्। अर्चयेदान्तरैः पुष्पैर्मानसैरुपचारकैः ॥ अहिंसा चेन्द्रियजयः सर्वभूतदया परा। क्षमा ध्यानं तपो ज्ञानं सत्यं चैव तथा परम् ॥ एभिः पुष्पैरहिंसाद्यैर्मानसैः शिवमर्चयेत् ॥— “One should worship the Īśāna (Śiva) who is sacred and who is all-pervasive, and who enhances the power, with the mental materials of worship. (i) Non-violence, (ii) conquering of senses, (iii) penance, (iv) forgiveness, (v) meditation, (vi) penance, (vii) knowledge and (viii) truthfulness – with these eight flowers in the form of pure conceptions one should worship the internal Liṅga.” The devotee who worships the Prāṇaliṅga with his pure conceptions (bhāvas), is here called Bhāvaliṅgin.

व्याख्या— अथ तत्प्राणलिङ्गपूजक एव शिवयोगीति कथयति—

Then the author says that the worshipper of the Prāṇaliṅga is himself the Śivayogin—

**मूलाधारेऽथवा चित्ते भूमध्ये वा सुनिर्मलम् ।
दीपाकारं यजन् लिङ्गं भावद्रव्यैः स योगवान् ॥४२॥**

He is adept in Yoga (i.e., the Yogin) as he worships the Liṅga, which is of the form of a lamp and which is extremely pure, in the pelvic region, the heart or the region between the eye-brows, with abstract objects. (42)

व्याख्या— मूलादारे मूलकमले अथवा चित्ते मध्यहृदये भूमध्ये ऊर्ध्वहृदये वा दीपाकारम्, “हृदयकमलमध्ये दीपवद्वेदसारं प्रणवमयमतर्क्यं योगिभिर्ध्यानगम्यम्” इति योगशास्त्रप्रसिद्धदीपोपमम् अत्यन्तनिर्मलं लिङ्गं प्राणलिङ्गं भावद्रव्यैः पूर्वोक्तभावपुष्पैर्यः पूजयेत् स योगवान् शिवयोगवानित्यर्थः ॥४२॥

The extremely pure Liṅga, which is the Prāṇaliṅga, is of the form of a lamp in the pelvic region, i.e., in the lotus (of four petals) at the pelvic plexus, or in the mind, i.e., in the middle of the heart or in the region between the eye-brows, i.e., in the upper part of the heart. Thus it is similar to the lamp which is well known in the Yogaśātra (the science of Yoga). It is described as “Hṛdayakamalamadhye, etc.,” which means: “That exists in the middle of the heart-lotus like a lamp; it is the very essence of the (knowledge of) Veda, the Praṇava, beyond argumentation and can be realised through meditation by the Yogins.” That is the Prāṇaliṅga. He who worships it with abstract materials, i.e., the flowers in the form of the pure conceptions as stated above, is the master in Yoga, i.e., the master in Śivayoga.(42)

Notes : “हृदयकमलमध्ये...” (Yo. Śā.). The constant vision of the Prāṇaliṅga in the pelvic plexus, the heart or the region between the eye-brows, as a lamp, is regarded as the inner Dīkṣā (Āntaram Liṅgadhāraṇam). Vide S.S. 6.39 and the notes thereon. Vide also S.S., 12.6 for Prāṇaliṅgotthāna, S.S., 12.25-27 and notes thereon for details about Ādhāracakra, etc., the lotuses in the Cakras, and S.S., 12.16-20 for details about the Prāṇaliṅga-worship. It is only through the practice of Yoga that Prāṇaliṅga-worship can be done.

व्याख्या— अथ भावपूजामेव विशेषयित्वा शिवयोगी क्रियालिङ्गनिष्ठो नेति कथयति—

Then the author brings out the speciality of the worship through conceptual objects and says that the Śivayogin is not firmly devoted to the Kriyāliṅga—

**स्वानुभूतिप्रमाणेन ज्योतिर्लिङ्गेन संयुतः ।
शिलामृहारुसंभूतं न लिङ्गं पूजयत्यसौ ॥४३॥**

The Śivayogin who is deeply attached to the Jyothirliṅga which is realised through the authority of self-experience, does not worship the Liṅga which is made up of stone, mud or wood. (43)

व्याख्या— असौ शिवयोगी स्वानुभूतिप्रमाणेन अहमस्मीत्यकर्मकस्वानुभवप्रमाणेन ज्योतिर्लिङ्गेन चिन्मयप्राणलिङ्गेन संयुक्तः सन् पाषाणमृत्काष्ठनिर्मितं लिङ्गं न पूजयति नार्चयतीत्यर्थः ॥४३॥

This Śivayogin who is endowed with the Jyotirliṅga, which is the Prāṇaliṅga consisting of consciousness and which is realised through the authority of self-experience, i.e., the experience of one’s self in an intransitive way as “I exist”, does not worship the Liṅga made up of stone, mud or wood. (43)

Notes : The preble given to this stanza by the Sanskrit Commentator is rather misleading. At it is already observed, (vide notes on verse 40 above), that “Śilāmṛddārusambhūta-Liṅga” is the Sthāvaraliṅga installed in the temple, but not the Iṣṭaliṅga, which is a part and parcel of the Liṅga-synthesis— Iṣṭa-Prāṇa-Bhāva- synthesis. “Kriyāliṅga” is the Iṣṭaliṅga, as evident from the Kriyāliṅgasthala. The Śivayogin cannot afford to neglect the Iṣṭaliṅga.

व्याख्या— अथ भावसिद्धज्योतिर्लिङ्गपूजां विशिष्टीकृत्य भावलिङ्ग-स्थलं समापयति—

Then after having shown the speciality of the worship of the Jyotirliṅga which is the conceptual knowledge, the author concludes the Bhāvaliṅgasthala—

**क्रियारूपा तु या पूजा सा ज्ञेया स्वल्पसंविदाम् ।
आन्तरा भावपूजा तु शिवस्य ज्ञानिनां मता ॥४४॥**

That worship which is of the nature of action, should be understood as pertaining to persons of a little knowledge. The inner worship of Śiva which is of the nature of worship through conceptual objects (pure feelings) is meant for the wise (the enlightened). (44)

व्याख्या— शिवस्य शिवलिङ्गस्य क्रियारूपा तु या पूजा कर्म-काण्डप्रसिद्धक्रियास्वरूपिणी या पूजास्ति, सा स्वल्पसंविदाम् अज्ञानिनामेव मता संमता सती ज्ञेया । आन्तरा भावपूजा तु ज्ञानकाण्डप्रसिद्धान्तःपूजाज्ञानिनां परिपूर्णशिवज्ञानिनां मता संमता ॥४४॥

इति भावलिङ्गस्थलम्

That worship of Śiva, i.e., the Śivaliṅga, in the form of action, in other words that worship which is of the nature of action in accordance with what is well known in the Karmakāṇḍa, is meant for those who are of a little knowledge, in fact, for those who are of no knowledge.

But the inner worship in the form of pure conceptual dedications in accordance with what is well known in the Jñānakāṇḍa is meant for the enlightened ones, i.e., for those who are endowed with a complete knowledge of Śiva. (44)

Bhāvaliṅgasthala ends

Notes : The Karmakāṇḍa and the Jñānakāṇḍa mentioned in the Sanskrit commentary are the main divisions of Veda. The Samhitās and Brāhmaṇas of different Vedas (R̥g, Yajus, Sāman and Atharvan) form the Karmakāṇḍa portion while the Āraṇyakas and Upaniṣads of the different Vedas constitute the Jñānakāṇḍa portion. The Sanskrit commentator has explained the first half of the stanza as referring to the Liṅgapūja according to the prescriptions of the Karmakāṇḍa of Veda and has tried to distinguish it from the inner Bhāvaliṅgapūja which is according to the Jñānakāṇḍa of Veda. This is again misleading. The fact is that the author does not refer to the Liṅgapūja or Śivapūjā in the first half of the stanza. It refers to the external worship rendered to the different deities through sacrifices, etc. The external worship rendered to the Iṣṭaliṅga is not purely action-oriented, but action supported by Bhakti which is enriched by the knowledge; it is worshipped as a part of the Liṅga-synthesis. This worship easily assimilates itself with the internal worship of the Bhāvaliṅga. It is this Bhāvaliṅga-worship that is distinguished here from sacrificial form of worship. The sacrificial form of worship is according to the Karmakāṇḍa, while contemplation and internal worship of the Bhāvaliṅga is according to the Jñānakāṇḍa. (Vide notes on stanza 34 above). Sūkṣ. Ā. has clearly stated that the Iṣṭaliṅga, the Prāṇaliṅga and the Bhāvaliṅga should be worshipped with the notion that they are one and that no difference among them should be entertained by the devotee of the Prāṇaliṅga: भावप्राणेश्लिङ्गानि पूजये-देकभावतः । पृथग्भावं न कुर्वीत प्राणलिङ्गपरो यतः ॥ (krī. pā., 6.44).

अथ ज्ञानलिङ्गस्थलम्—(५०)

व्याख्या— अथ — “अचिन्त्यं चाप्रमेयं च व्यक्ताव्यक्तं परं च यत् । सूक्ष्मासूक्ष्मतरं ज्ञानं तन्मे मनः शिवसङ्कल्पमस्तु ॥” इति श्रुत्यनुसारेण,

“परात्परं तु यत्प्रोक्तं तृप्तिलिङ्गं तदुच्यते। भावनातीतमव्यक्तं परं ब्रह्म शिवभिधम्॥” इति प्रवृत्तवातुलोत्तरवचनानुसारेण च भावलिङ्गप्रकाशक-ज्ञानलयस्थानं तृप्तिलिङ्गापरपर्यायं ज्ञानलिङ्गस्थलं निरूपयति—

Jñānalingasthala — (50)

Then according to the statement of Śruti, viz., “Acintyaṁ cāprameyaṁ ca, etc.,” which means: “That knowledge which is beyond thinking, which is beyond comprehension, which is manifest as well as unmanifest, which is the highest and which is subtler than the subtlest, is my mind; let there be the blessing of Śiva”, and also according to a statement of the latter part of the Vā. Ā., viz., “Parātparam tu yatproktam, etc.,” which means: “That which is spoken as higher than the highest, is the Tṛptilinga. It is beyond the reach of conceptual thinking, unmanifest and the Supreme Brahman called Śiva”, the author expounds the Jñānalingasthala; the Jñānalinga which has Tṛptilinga as its synonym, is the receptacle for the merging of the knowledge which is revealed by the concept of the Bhāvalinga —

तद्भावज्ञापकज्ञानं लयं यत्र समश्नुते।

तज्ज्ञानलिङ्गमाख्यातं शिवतत्त्वार्थकोविदैः॥४५॥

That Linga into which the knowledge revealed by that Bhāvalinga gets merged, is called the Jñānalinga (the Liṅga of the nature of knowledge) by the knowers of the secret of “Śivatattva”, i.e., by the Vīraśaivas. (45)

व्याख्या— तद्भावज्ञापकज्ञानं तद्भावलिङ्गप्रकाशज्ञानं यत्र लयं गच्छति, तद् ज्ञानलिङ्गं ज्ञानाश्रयीभूततृप्तिलिङ्गमिति शिवतत्त्वरहस्यार्थवेदि-भिर्वीरशैवैराख्यातमित्यर्थः॥४५॥

“The knowledge revealed by that Bhāva” means “The knowledge revealed by that Bhāvalinga”. That into which

that knowledge is merged, is the Jñānalinga. It is the Tṛptilinga which rests on knowledge; this is how it is called by the knowers of the secret of “Śivatattva”, the Vīraśaivas. (45)

Notes : “अचिन्त्यं चाप्रमेयं च, इत्यादि” — (Śiva Sa.U.,12). “परात्परं तु यत्प्रोक्तं, इत्यादि” — (Vā.Ā.; also see S.S., 6.50-51). On the basis of the statement of the latter part of the Vā.Ā., the Bhāvalinga, the third in the Liṅga-synthesis, is called as Parātparam, Tṛptilinga or Jñānalinga. What is that Bhāva? Candra J.Ā. says: सच्चित्सुखमयं शान्तमादिमध्यान्तवर्जितम्। निष्कलं शाम्भवं यत्तदरूपं रूपमुच्यते॥ तद्भावनास्पदं विद्वन् भावलिङ्गं प्रकीर्तितम्॥ (kri. pā., 3,37) — “That which is of the nature of existence, intelligence and bliss, which is peaceful, which is without beginning, middle and end, which is without parts and which is the form-less form of Śiva, is the Bhāvalinga as it is grasped through Bhāvanā” only. The “Kriyā” and “Kriyāliṅga” (Iṣṭaliṅga) are mentally merged into the Bhāvalinga (Prānaliṅga). The “Bhāva” and the “Bhāvalinga” further merge into the Jñānalinga. Thus the Jñānalinga stage is accomplished in the sense that the self becomes one with the Supreme Liṅga which is nothing but the spiritual knowledge and bliss. This Jñānalinga is realised and steadily cherished as one’s self through “Jñānaprasāda” the lucidity (maturity) of knowledge : न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा। ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः॥ (Muṅḍ. U., 3.1.8) — “It is not grasped through the eye, nor through the speech, nor through the aid of other gods, nor through penance, nor through action; but he who is of pure consciousness visualises that partless one through meditation.”

व्याख्या— अथ तदेव विशदयति—

Then the author elucidates the same—

त्रिमूर्तिभेदनिर्मुक्तं त्रिगुणातीतवैभवम्।

ब्रह्म यद्वोध्यते तत्तु ज्ञानलिङ्गमुदाहृतम्॥४६॥

The Brahman (Paraśivabrahman) which is known or revealed by the Śruti, the Guru and self-experience, as that which is free from the difference of trinity, i.e., Brahman, Viṣṇu and Rudra, and which is endowed with the grandeur surpassing that of the three Guṇas, viz., Sattva, Rajas and Tamas, is regarded as the Jñānaliṅga, i.e., the Tr̥ptiliṅga which is the receptacle of knowledge. (46)

व्याख्या— ब्रह्मविष्णुरुद्रलक्षणमूर्तित्रयभेदरहितं सत्त्वरजस्तमोरूप-
गुणत्रयोतीर्णतुर्यतुर्यातीतसम्पत्तिमद् ब्रह्म बोध्यते श्रुतिगुरुस्वानुभवैः प्रकाशयते,
तज्ज्ञानलिङ्गं ज्ञानस्याश्रयीभूततृप्तिलिङ्गमित्युच्यत इत्यर्थः ॥४६॥

Notes : What the Upaniṣadic philosophers call as Brahman, is the Jñānaliṅga. The trinity of Brahman, the creator, Viṣṇu, the protector and Rudra, the annihilator, are but the three aspects of the Brahman. In its original state it is free from that difference of trinity. Similarly the grandeur of the three Gunas is the transitory grandeur of the world. The grandeur of Brahman transcends all that. The experience of the “Turya” state is said to be blissful. Compared to the blissful state of Brahman, that experience is also below par. The Jñānaliṅga is of the nature of knowledge. It is the Supreme Knowledge with nothing beyond that and in it lies all the fulfilment of life. Hence, it is the Tr̥ptiliṅga, contentment with nothing beyond that. The Māṇḍūkya U. speaks of the Turiya (the fourth state) thus: अवश्य-
मव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः । (7)—“The Ātman who is not visible, who is not subject to any enquiry, who is beyond grasp, who cannot be defined, who is beyond thought, who cannot be named, who is deemed as persisting in all states (waking state, etc.), who has the world of difference sublated and who is peaceful, is the Turiya and he is the non-dual Śiva”. The Jñānaliṅga is said to be “Turyātita” in the sense that it is beyond everything. It is transcendent as well as immanent.

व्याख्या— अथ तज्ज्ञानलिङ्गं सूत्रद्वयेन विशेषयति—

Then the author brings out the special features of that Jñānaliṅga in two stanzas—

स्थूले क्रियासमापत्तिः सूक्ष्मे भावस्य सम्भवः ।

स्थूलसूक्ष्मपदातीते ज्ञानमेव परात्मनि ॥४७॥

Action (deed of worship) is associated with the Sthūla-
liṅga, pure feeling is associated with the Sūkṣma-liṅga and
in the case of the Parātman which is beyond the states of
the Sthūla and the Sūkṣma, it is nothing but knowledge that
is associated. (47)

व्याख्या— स्थूले स्थूलरूपेष्टलिङ्गे क्रियारूपपूजासम्पत्तिः, सूक्ष्मे
प्राणलिङ्गे भावोद्भवः, निर्मलत्वमित्यर्थः । स्थूलसूक्ष्मपदातीते परात्मनि
तृप्तिलिङ्गरूपपरमात्मनि ज्ञानमेव ॥४७॥

In the Gross (visible) Liṅga which is the Iṣṭaliṅga, there is the adornment with worship in the form of action. In the Subtle Liṅga which is the Prāṇaliṅga, the feeling is stationed; the feeling is purity itself. In the Supreme Self, i.e., the Supreme Self in the form of the Tr̥ptiliṅga, there exists knowledge only. (47)

Notes : The Iṣṭaliṅga, the Prāṇaliṅga and the Bhāvaliṅga are respectively called Sthūlaliṅga, Sūkṣmaliṅga and Tr̥ptiliṅga (or Parātparaliṅga). Action in the form of external worship with Bhasma, Gandha, etc., is rendered to the Iṣṭaliṅga placed on the palm of the left hand. Pure feelings are the materials of worship for the Prāṇaliṅga and knowledge alone is the content of the Bhāvaliṅga or the Parātparaliṅga, otherwise known as the Tr̥ptiliṅga. The worship of these three Liṅgas has been described in the Sūkṣ. Ā. : भावप्राणेशलिङ्गानि पूजयेदेकभावतः । पृथग्भावं न कुर्वित प्राणलिङ्गपरो यतः ॥ स्नापनं प्रथमं कृत्वा ततो गान्धनुलेपनम् । अक्षतांश्च समर्प्याथ पुष्पैः सम्पूजयेत्ततः ॥ निवेदयित्वा नैवेद्यं ततस्ताम्बूलमर्पयेत् । एवं समर्चनां कुर्यादिष्टलिङ्गस्य पार्वति ॥ तद्ध्यानं मनसा यत्र प्राणलिङ्गार्चनं मतम् । मनोवृत्तिलयस्तत्र भावलिङ्गस्य पूजनम् ॥ (kri. pā., 6.44-47) — “One should worship the three Liṅgas, viz., Iṣṭaliṅga, Prāṇa-

liṅga and Bhavaliṅga, with the notion of one-ness. One should not treat them as separate, if one is devoted to the Prāṇaliṅga. Firstly one should render ablution, then one should apply the sandal paste. After having offered “Akṣata”, one should render worship through flowers. Then having offered “Naivedya” (sacred food), one should offer Tāmbūla” (betel nuts and betel leaves). This is how one should render worship to the Iṣṭaliṅga. The meditation on them (materials of worship) constitutes the worship of the Prāṇaliṅga. The merging of the inclinations of the mind in the Liṅga constitutes the worship of the Bhāvaliṅga.” (Vide, S.S., 12.16-20).

व्याख्या— ननूपासनार्थं स्थूलसूक्ष्मरूपाणि शिवस्यावश्यमपेक्षणीयानीत्यत्राह—

If it is contended that the gross and the subtle forms of Śiva are necessarily required for the purpose of worship, the author says—

**कल्पितानि हि रूपाणि स्थूलानि परमात्मनः ।
सूक्ष्माण्यपि च तैः किं वा परबोधं समाचरेत् ॥४८॥**

The gross forms of the Supreme Self (Śiva) and His subtle forms are indeed, artificial. What is the use of those? The awareness of the Supreme should be preserved. (48)

व्याख्या— परमात्मनः स्थूलसूक्ष्मरूपाणां मायाकल्पितत्वेन केवलमुमुक्षूणां तैः प्रयोजनाभावात् परबोधं परब्रह्ममयतृप्तिलिङ्गमेव समाचरेद् उत्कृष्टत्वेन जानीयादित्यर्थः ॥४८॥

Since the gross and the subtle forms of the Supreme Self are created by Māyā, they are of no use for those who are purely the aspirants of liberation. Hence one should preserve, i.e., understand as the highest awareness of the Supreme, which is the Tṛptiliṅga consisting of Parabrahman itself. (48)

Notes : Here the Sthūla and the Sūkṣma obviously refer to the Iṣṭaliṅga and the Prāṇaliṅga. They are already depicted as the receptacles of external and internal worship. As made clear in the notes under stanza 47 above, it is through the worship of the Iṣṭaliṅga with external objects of worship and of the Prāṇaliṅga with pure abstraction of those materials that one should proceed to the awareness of the Supreme, i.e., the realisation of the Bhāvaliṅga as the supreme knowledge, which is neither Sthūla nor Sūkṣma. The statement that “they are of no use for the aspirant of liberation through the knowledge of the Supreme as his Self” is with a view to emphasise supreme knowledge as the blissful content of the state of liberation. They are the artificial forms for worship with a view to inculcating the culture required for that final end.

व्याख्या— अथ उत्कृष्टपरबोधाभिज्ञ एव ज्ञानलिङ्गीति कथयति—

Then the author says that he who has the excellent awareness of the Supreme, is the Jñānaliṅgin—

**परात्परं तु यद्ब्रह्म परमानन्दलक्षणम् ।
शिवाख्यं ज्ञायते येन ज्ञानलिङ्गीति कथ्यते ॥४९॥**

He who knows the Brahman which is higher than the highest and which is characterised by bliss and which is designated as Śiva, is called the Jñānaliṅgin. (49)

व्याख्या— परात्परं विश्वापेक्षया परमोत्कृष्टशक्तितत्त्वं तदाश्रयत्वात् ततोऽप्युत्कृष्टं परमानन्दलक्षणं शिवाख्यं यत्परब्रह्म, तद् येन ज्ञायते, स ज्ञानलिङ्गीति भण्यत इत्यर्थः ॥४९॥

The Śakti principle which is the higher principle compared to the universe, is supreme (param). Higher than that is the Parabrahman called Śiva in view of its being the abode of that. Hence it is “Parātpāra”. Parabrahman is characterised by supreme bliss. He who knows it is the Jñānaliṅgin. (49)

Notes : Parātparaliṅga is the Jñānaliṅga because it is spiritual knowledge itself. It is characterised by supreme bliss. Supreme knowledge (Vijñāna) and supreme bliss (Paramānanda) together constitute Brahman — विज्ञानमानन्दं ब्रह्म (Br. U., 3.9.28). Awareness of the Supreme Self is full of bliss. This is the bliss which is totally free from all grief. Brahman, i.e., the Jñānaliṅga, has been eulogised in the Upaniṣads: आनन्दो ब्रह्मेति व्यजानात् (Tai. U., 3.6) ; आनन्दं ब्रह्मणो विद्वान् (Tai. U., 2.9); एष परम आनन्दः (Br. U., 4.3.32); यो वै भूम तत्सुखम् (Chānd. U., 7.23.1). He who knows such a Jñānaliṅga is the Jñānaliṅgin.

व्याख्या— अथ ज्ञानलिङ्गचेव परमुक्त इत्युक्त्वा ज्ञानलिङ्गस्थलं समापयति—

Then after saying that the Jñānaliṅgin is one who is finally liberated, the author concludes the Jñānaliṅgasthala—

बाह्यक्रियां परित्यज्य चिन्तामपि मानसीम् ।

अखण्डज्ञानरूपत्वं यो भजेन्मुक्त एव सः ॥५०॥

He who attains the form of absolute knowledge, giving up the external form of worship and even the mental form of it through thoughts, is, indeed, the one who has attained liberation. (50)

व्याख्या— यो बाह्यक्रियाम् इष्टलिङ्गसम्बन्धिनीं बाह्यक्रियापूजाम्, मानसी चिन्तामपि च प्राणलिङ्गसम्बन्धिनीमान्तरध्यानपूजां च परित्यज्य अखण्डज्ञानरूपत्वं परिपूर्णतृप्तिलिङ्गं भजेत्, स मुक्त एवेत्यर्थः ॥५०॥

इति ज्ञानलिङ्गस्थलम् ।

The external form of worship is the deed of worship related to the Iṣṭaliṅga. The mental form of it through thoughts consists in the meditative manner of worship connected with the Prāṇaliṅga. He who sets aside both

those forms of worship and stands in the state of absolute knowledge, i.e., attains to the absolute Tṛptiliṅga form, is the one who is finally liberated. (50)

Jñānaliṅgasthala ends

Notes : “Akhaṇḍajñānarūpatva” which is also “Akhaṇḍā-
nandarūpatva”, is the final end of the aspirant. It is a state of total freedom, total contentment and total peace: सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपसीत (Chānd. U., 3.14.1) — this is the description of that state in the Upaniṣads. “One should remain peaceful meditating upon Brahman as all this (universe), which is born from it, which is merging into it and which breathes in it” — This is the meaning of that Śruti. That “Jñānaliṅgasvarūpa” can be best described in these terms: ब्रह्म तद्विव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति। दूरात्सूदूरे च पश्यस्त्विहैव निहितं गुहायाम् ॥ (Muṇḍ. U., 3.1.7) — “The Great one, i.e., Brahman, which is self-luminous and beyond senses (divyam), which is (therefore) beyond thought (acintyam), which is without form, which is subtler than the subtlest, which is farther than the farthest and which is nearer than the nearest, is here itself realised as hidden in the cave (of the heart)”. He who has realised this is the Jñānaliṅgin. The Jñānaliṅgin is the one who is liberated.

अथ स्वयस्थलम् — (५१)

व्याख्या— अथ — “परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते । स उत्तमपुरुषः स तत्र पर्येति ॥” इति छान्दोग्यश्रुतेः, “प्राणलिङ्गपरिज्ञानानन्दः स शिवलाञ्छनः । बाह्यकर्मपरित्यागी स स्वयं लिङ्गमुच्यते ॥” इति वातुलो-
त्तरवचनाच्च ज्ञानलिङ्गचेव स्वयस्थलसम्पन्न इति निरूपयति—

Svayasthala—(51)

According to the Chānd. U. statement, viz., “Param jyotir, etc.,” meaning : “After knowing the nature of the Supreme Light, he who stands in his own nature of knowledge, is the Supreme Puruṣa” and according to the

statement of the latter part of Vā.Ā., viz., “Prāṇaliṅga-parijñānānandaḥ, etc.,” meaning: “He who enjoys the bliss of the knowledge of Prāṇaliṅga, who is adorned with the marks of Śiva and who has relinquished external forms of worship, is called Svayaliṅga (the Liṅga himself)”, the author expounds that the Jñānaliṅgin himself is the Svayaliṅga.

तद्भावज्ञापकं ज्ञानं यत्र ज्ञाने लयं व्रजेत् ।

तद्वानेष समाख्यातः स्वाभिधानो मनीषिभिः ॥५१॥

He who has that self-knowledge into which his knowledge revealing the Jñānaliṅga gets absorbed, is said to be the Svaliṅga (Svayaliṅga – one who knows himself as the Liṅga) by the sages.(51)

व्याख्या— तद्भावज्ञापकज्ञानलयस्थानवानेष ज्ञानलिङ्गी स्वाभिधानः स्वयलिङ्गाभिधान इति मनीषिभिः शिवज्ञानिभिः समाख्यात इत्यर्थः ॥५१॥

The Jñānaliṅgin who has the knowledge of Self which is the receptacle into which the knowledge revealing the Jñānaliṅga is absorbed, is called Svaliṅga or Svayaliṅga by the sages, i.e., those who are adept in the knowledge of Śiva. (51)

Notes : “परं ज्योतिरुपसम्पद्य...” (Chānd. U., 8.12.3); “प्राणलिङ्गपरिज्ञानानन्दः” (Vā.Ā.). Here the word “Jñāna” occurs twice in the first half of the stanza, once in the Accusative singular form (Jñānam) and then in the Locative singular form (Jñāne). The former refers to the knowledge of the Jñānaliṅga and the latter, to self-knowledge into which the former is absorbed. This self-realisation is free from “ahaṅkāra” (egoism) and “mamakāra” (narrow interests). He possesses that knowledge that he is the Svaliṅga or Svayaliṅga. It is necessary to note here that the Jaṅgama (or Jaṅgмалиṅga) is threefold as Svayajaṅgama, Carajaṅgama and Parajaṅgama. चरलिङ्गस्थलस्यास्य स्वरूपं कथयामि ते । स्वयं चरं परं चेति त्रैविध्यं समुपागतम् ॥ (Sūkṣ. Ā., kri. pā., 8.18)– “I tell you about

the nature of the Caraliṅga (i.e., Jaṅgama). It has assumed three forms as Svaya, Cara and Para.” The Sthala under consideration is Svayajaṅgama-liṅgasthala). Svayajaṅgama is defined thus: लिङ्गलाञ्छनसंयुक्तं बाह्यकर्मविवर्जितम् । केवलानन्दरूपं यत्तत् स्वयलिङ्गमीरितम् ॥ (Ibid., 8.19)— “He who has assumed the form of the Liṅga (Śiva), who is free from all external forms of worship (except that of the Iṣṭaliṅga) and who is of the nature of bliss, is called the Svayaliṅga or Svayajaṅgama).

व्याख्या— अथ तदाचारं प्रकाशयति सूत्रचतुष्टयेन—

Then the author reveals his ways in four stanzas—

स्वच्छन्दाचारसन्तुष्टो ज्योतिर्लिङ्गपरायणः ।

आत्मस्थसकलाकारः स्वाभिधो मुनिसत्तमः ॥५२॥

निर्ममो निरहङ्कारो निरस्तक्लेशपञ्चकः ।

भिक्षाशी समबुद्धिश्च मुक्तप्रायो मुनिर्भवेत् ॥५३॥

यदृच्छालाभसन्तुष्टो भस्मनिष्ठो जितेन्द्रियः ।

समवृत्तिर्भवेद्योगी भक्षुके वा नृपेऽथवा ॥५४॥

पश्यन् सर्वाणि भूतानि संसारस्थानि सर्वशः ।

स्मयमानः परानन्दे लीनात्मा वर्तते सुधीः ॥५५॥

The best of the sages called “Svaya” is content with practices according to his free-will, totally surrendered to the Liṅga in the form of light and has all the forms housed in his Self.(52) He is the sage who is free from attachment, who is devoid of egoism, who has the pentad of afflictions eradicated, who lives on alms, who has the equiposed mind and who remains in the stage of release. (53) That Śivayogin is content with whatever he gets, is devoted to the Bhasma (Śiva, the Bhasma *par excellence* or the holy ash), has conquered the senses and is of equal attitude towards a

beggar or a king. (54) The wise one remains absorbed in the Supreme Bliss wondering seemingly on witnessing all the beings everywhere within the fold of this world of mortality. (55)

व्याख्या— ज्योतिर्लिङ्गपरायणो बाह्यलिङ्गवैमुख्येन चिल्लिङ्गनिष्ठः स्वैराचारसन्तुष्टः शिवात्मनि विद्यमानसकलाकारवान् मुनिश्रेष्ठ एव स्वलिङ्गाभिधानवानित्यर्थः ॥५२॥ विषयेषु ममताशून्यः, शरीरादिष्वहमित्यभिमानशून्यः, अविद्यादिपञ्चक्लेशरहितः, भिक्षान्नभोक्ता, लोष्टाश्मकाञ्चनेषु समबुद्धिमान् मुनिः स्वयलिङ्गाभिधानवान् यतिः, मुक्तप्रायः परमुक्तसदृशः स्यात्, चरमदेहत्वादिति ॥५३॥ स्पष्टम् ॥५४॥ सुधीः शोभनबुद्धिमान् स्वयलिङ्गयतिः सर्वशः सर्वत्र संसारस्थानि संसारचक्रस्थितानि सर्वणि भूतानि पश्यन् स्मयमानः सन् विस्मयवान् सन् परानन्दे परमानन्दमयमहालिङ्गे लीनात्मा लयं गतः सन् वर्तत इत्यर्थः ॥५५॥

He is deeply devoted to the Jyotirlinga in the sense that he has totally surrendered to the “Cillīṅga” (the Liṅga in the form of knowledge or awareness) having been averse to the external Liṅga (i.e., Sthāvaraliṅga). He is pleased with practices according to his free-will. Such an excellent sage who has all forms housed in his Self as Śiva, is himself called Svayaliṅga (Svayajāṅgama). (52) He has no attachment towards the objects of senses. He is free from the false conception of “I” with regard to the body, etc. He is free from the five afflictions called Avidyā, etc. He lives on alms. He looks upon the clump of mud, stone and gold as equal. He is the sage who is called Svayaliṅga. He enjoys the state of final liberation, because he is in his last body. (53) It is clear. (54) The Svayaliṅga is called the wise one (sudhīḥ) as he is endowed with an auspicious intellect. He looks upon, everywhere, all the beings as caught in the worldly life or as caught in the cycle of birth and death with seeming astonishment remaining with his Self absorbed

into the Supreme Bliss, i.e., into the Mahāliṅga consisting in the Supreme Bliss. (55)

Notes : Here the Svayajāṅgama has been described as Muni, Yati, Yogin, Sudhī. He is the Śivayogin. He is depicted with significant “viśeṣaṇas.” Firstly he is described as “svacchāndācārasantuṣṭaḥ”, one who is content with the practices according to his free will. He is not bound by any religious etiquette. Whatever he does is his “līlā” (spontaneous sport) which is prompted neither by any intention nor by any interest. His actions are not intended to please or pain anybody. He does not look forward to any gain or loss through his actions. It is his “Svabhāva” that operates. The “Svabhāva” is his state as the Liṅga consisting in supreme knowledge and supreme bliss. The Bhag. G. (5.14) says: न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः । न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ — “The Lord (Ātman) does not assume doership nor creates objects of the world, nor does he associate himself with the fruits of deeds; it is the “Svabhāva” (intuition or innate nature) that operates.” Secondly he is “Jyotirlinga, which is the Jñānaliṅga”. It is the Liṅga consisting of the light of knowledge. The Self gets absorbed into it and remains the light of knowledge itself. Thus he is “jyotirlingaparāyaṇa”. Thirdly, he is “ātmasthasakalākāraḥ”, one in whom are housed all the forms. He is “sarvadarśana” and “samadarśana” as the Bhag. G. (6.29) says : सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि । वीक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ — “He who is in total Śivayoga perceives himself as residing in all beings and all beings as residing in his Self with equal attitude towards everything.” This is supported by the fact that everything is ‘Śivamaya’ making the Sivayogin looking upon all things and beings as Śiva: सर्वे लिङ्गमया लोकाः सर्वे लिङ्गे प्रतिष्ठितम् । (Sūkṣ. Ā., kri. pā., 3.53) — “all the beings are consisting of the Liṅga and all are stationed in the Liṅga”. Fourthly, he is “nirmama” and “nirahaṅkāra”. The “mamakāra” (narrow interests in objects as ‘mine’) and ‘ahaṅkāra’ (false feeling about the body, etc., as ‘I’) are responsible for “saṁsāra.” They drag the Ātman into the cycle of birth and death. He who is freed from these, is liberated (Mukta). All the activities of the world are related to “I” and “mine.” Yet the Śivayogin is free from the

magic influence of “I” and “mine” whether he is engaged in doing something or the other consequent on his being associated with a body or he remains inactive as in a state of meditation. When he looks upon everything as Śiva, there is absolutely no scope for operation of thoughts of “I” and “mine.” Fifthly the Śivayogin is “nirastakleśapañcakaḥ”, one who is free from the five afflictions, Avidyā, etc. Pañcacleśas are Avidyā, Asmitā, Rāga, Dveṣa and Abhiniveśa. They are “Kleśas” because they create pain. (Vide notes on S.S., 12.30-31 for the details about five Kleśas). Sixthly he is “bhikṣaśī”, as he lives on alms. This is the characteristic of the Yogin, which shows his “akiñcanatava” and “nirahañkāratva.” Seventhly he is “samabuddhiḥ”, looking upon everything as equal, which is elucidated through the statement “samavṛttirbhavedyogī bhikṣuke vā nṛpe’thavā” (stanza 54). Compare : विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव श्रपाके च पण्डिताः समदर्शिनः ॥ (Bhag. G., 5.18) — “The enlightened persons have the same attitude towards a Brāhmaṇa who is endowed with learning and discipline, a cow, an elephant, a dog or a lowly-born.” This “samabuddhitva” is also “sthiraabuddhitva”: न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम् । स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ (Bhag. G., 5.20) — “One should not become overjoyed on getting what is dear and should not get agitated on getting what is not dear. One should remain equipoised, stationed without getting confused; the knower of Brahman who is in Brahman is like that.” Eighthly, he is “yadṛcchālābhasantuṣṭaḥ” (one who is content with whatever he gets) and “samavṛttiḥ” (one who has equal attitude towards everything). He is satisfied with what is got, i.e., what is obtained without asking for it (aprārthitopanataḥ lābhaḥ, tena santuṣṭaḥ sañjātālaṃpratyayaḥ—Śaṅkara on Bhag. G., 4.22). ‘Samavṛttitva’ is the same attitude towards gain or loss; it is described as ‘nirdvandvatva’. See Bhag. G., 4.22: यदृच्छालाभसन्तुष्टो द्वन्द्वतीतो विमत्सरः । समः सिद्धावसिद्धौ च कृत्वापि न निबद्धयते ॥ “He is satisfied with whatever is got without asking for it, beyond the apposite pairs (śīta and uṣṇa, etc), free from jealousy, equipoised in gain as well as loss and not bound even while doing something.” Ninthly, since he remains absorbed in the Supreme Bliss of Śiva, he looks upon all beings as caught in the cycle of

birth and death in a disinterested way. All the beings are visualised as the manifested forms of Śiva.

व्याख्या— अथ तस्य यतीश्वरस्य नित्यकर्मोक्त्वा स्वयस्थलं समापयति—

Then having told the daily routine of that great sage, the author concludes the Svayasthala—

ध्यानं शैवं तथा ज्ञानं भिक्षा चैकान्तशीलता ।

यतेश्चत्वारि कर्माणि न पञ्चममिहेष्यते ॥५६॥

Contemplation on Śiva, the knowledge of Śiva (as the Self), the seeking of alms and resorting to loneliness—these are the four (daily) practices of the sage. No fifth practice is required (desired). (56)

व्याख्या— शिवज्ञानं शिवाधिव्यज्ञानम्, शिवध्यानम्, भिक्षाहारः, एकान्तशीलत्वम्— यतः स्वयलिङ्गशिवयोगिन एतानि चत्वारि कर्माणि । पञ्चमकर्म नेच्छाविषयीक्रियते ॥५६॥

इति स्वयस्थलम् ।

“Śivajñāna” (the knowledge of Śiva) means the knowledge of the greatness of Śiva. That Śivajñāna, the contemplation on śiva, getting food through alms, retiring to loneliness—these are the four actions of the sage, i.e., the Śivayogin otherwise known as Svayaliṅga. The fifth action is not desired. (56)

Svayasthala ends

Note: The sacred practices of the Śivayogin are mentioned here as four, viz., (i) Śivadhyāna, (ii) Śivajñāna, (iii) Bhikṣā and (iv) Ekāntaśīlatā. (i) Śivadhyāna (contemplation on Śiva) : It is an attunement of the mind to Śiva. Once this divine fixation is achieved, the mind will have no other object of attention. It

becomes absorbed into the ether of intelligence which is Śiva. This is the state of Śivādhyāna. (ii) Śivajñāna (the knowledge of Śiva) means the knowledge of Śiva as his Self but not the knowledge of the greatness of Śiva as explained by the Sanskrit commentator. This is the same as Ātmajñāna (Ātman as Śiva), self-realisation. आत्मैवाभूद्विजानतः—says the Īśa.U.,7. “The knower of the Supreme becomes The Supreme Ātman”. (iii) Bhikṣā (alms): The Śivayogin lives on alms, for he has to maintain his body until it falls off. Going for alms and getting only as much as he requires barely for maintaining the body without any inclination to save something for tomorrow, are the special features of the Svayayogin. Seeking alms reduces the pride (abhimāna) to nil. “Nirabhimāna” is the best virtue of the Śivayogin. (iv) Ekāntaśīlātā (resorting to solitude): It means absence of togetherness with others. It is said that ‘two’ is company and ‘three’ is mob. For the Śivayogin who cherishes the divine consciousness of oneness with his Self with Śiva, even ‘two’ is mob. Solitude is a necessity for the Śivayogin to maintain his intimacy and oneness with the divine.

अथ चरस्थलम्—(५२)

व्याख्या— अथ—“आत्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति। तस्य सर्वेषु लोकेषु कामचारो भवति” इति छान्दोग्यश्रुतेः “अहंममत्वशून्यात्मा निजबोधैकरूपदृक्। स्वयमेव स्वयं भूत्वा चरतीति चरः स्मृतः।।” इति वातुलोत्तरवचनाच्च स स्वयलिङ्गसम्पन्न एव स्वयं भूत्वा सञ्चरतीति चरलिङ्गस्थलरूप इति कथयति—

Carasthala— (52)

Then as per the statement of Chānd. U., viz., “Ātmaratirātmakrīḍa, etc.”: meaning: “One who enjoys in one’s Self, who sports with one’s Self, who is united with one’s Self and who has bliss in one’s Self, is the Self-ruler; he plays according to his will in all the worlds” and as per the statement of the latter part of the Vā.Ā., viz., “Ahaṁmamatvaśūnyātmā, etc.” meaning: “Since the

Yogin whose nature is of freedom from the notions of ‘I’ and ‘mine’ and who is also of the nature of Self-knowledge, moves himself of his own accord; he is called “Cara” (one who wanders all by himself)”, the author says that he who is endowed with the greatness of Svayaliṅga is himself of the nature of Caraliṅgasthala on the ground that he wanders of his own accord—

स्वरूपज्ञानसम्पन्नो ध्वस्ताहंममताकृतिः ।

स्वयमेव स्वयं भूत्वा चरतीति चराभिधः ।।५७।।

The Svayaliṅgin (i.e., he who is endowed with the knowledge of his Self) who has the notions of ‘I’ and ‘mine’ totally eradicated from himself, is called ‘Cara’ (Jaṅgama) as he wanders all by himself as the absolute Self. (57)

व्याख्या— स्वयलिङ्गीति शेषः। निरस्ताहंकारममकारवान् स्वस्वरूपज्ञानसम्पन्नः स्वयलिङ्गी स्वयमेव स्वयं भूत्वा चरतीति चरलिङ्गाभिधानवान् इत्यर्थः ।।५७।।

It means that he is the Svayaliṅgin. The Svayaliṅgin who has the notions of ‘I’ and ‘mine’ eradicated from himself and who possesses the Self-knowledge, is designated as the Caraliṅga because he wanders of his own accord as the Absolute Self. (57)

Notes : Caraliṅga has been defined in the Sūkṣ. Ā., kri, pā., 8.20 as स्वच्छन्दचारी स्वाभिन्नलिङ्गरूपो निराकुलः। भेदभ्रन्तिविहीनो यश्चरलिङ्गं स उच्यते।।— “He who wanders at will, whose nature is not different from that of the Liṅga, who is free from agitation and who is free from the delusion of difference, is called the Caraliṅga”. By “Svacchandacārin”, it is meant that the Svayaliṅgin wanders of his own accord (Svayameva svayaṁ bhūtvā carati). This is the special feature of the Carajaṅgama. He is not under any body’s ordinance, nor is he under anybody’s obligation. “Svābhinnaliṅgarūpaḥ” means that the Caraliṅgin is one whose nature is not

different from that of the Liṅga. Thus he is “Svarūpajñānasampannaḥ” as described in the stanza (57) — “आत्मरतिरात्मक्रीड, इत्यादि” (Chānd. U., 7.25.2); “अहंमत्त्वशून्यात्मा...” (Vā.Ā).

व्याख्या— अथ तस्य चरलिङ्गस्याचारं पञ्चभिः सूत्रैः प्रतिपादयति—

Then the author describes the practices of the Caraliṅga (Carajaṅgama) in five stanzas—

कामक्रोधादिनिर्मुक्तः शान्तिदान्तिसमन्वितः ।
 समबुद्ध्या चरेद् योगी सर्वत्र शिवबुद्धिमान् ॥५८॥
 इदं मुख्यमिदं हीनमिति चिन्तामकल्पयन् ।
 सर्वत्र सञ्चरेद् योगी सर्वं ब्रह्मेति भावयन् ॥५९॥
 न सम्मानेषु सम्प्रीतिं नावमानेषु च व्यथाम् ।
 कुर्वाणः सञ्चरेद्योगी कूटस्थे स्वात्मानि स्थितः ॥६०॥
 अप्राकृतैर्गुणैः स्वीयैः सर्वं विस्मापयन् जनम् ।
 अद्वैतपरमानन्दमुदितो देहिवच्चरेत् ॥६१॥
 न प्रपञ्चे निजे देहे न धर्मे न च दुष्कृते ।
 गतवैषम्यधीर्धीरो यतिश्चरति देहिवत् ॥६२॥

The Yogin who is totally free from desire, anger, etc., and who is endowed with peace and restraint, wanders with an attitude of equality (towards everything) and with the conception of Śiva in everything. (58) The Yogin wanders everywhere without thinking that this is superior or that is inferior looking upon everything as Brahman. (59) The Yogin who is stationed with his Self merged in the Supreme Soul, wanders without experiencing joy at felicitations or sorrow at insults. (60) He moves like one endowed with a body, delighted as he is with the supreme bliss of non-duality and is making all the people astonished by his

uncommon (extraordinary) qualities. (61) The wise Yogin wanders as one endowed with a body, free from all ideas of inequality towards the world, his own body, meritorious action or sinful action. (62)

व्याख्या — स्पष्टम् ॥५८॥ योगी शिवयोगीत्यर्थः । शिष्टं स्पष्टम् ॥५९॥ कूटस्थे स्वात्मनि तुर्यसाक्षिकप्रत्यगात्मलक्षणनिजरूपे विद्यमानः शिवयोगी सम्मानेषु सम्प्रीतिमवमानेषु दुःखं च न कुर्वाणः अकुर्वाणः सन् सञ्चरेत् ॥६०॥ शिवाद्वैतोद्भूतपरमानन्दसन्तोषितः शिवयोगी अप्राकृतैर्लोकोत्तरैः स्वकीयैर्गुणैः सर्वजनं विस्मययुक्तं सन्तं कुर्वन् सन् शरीरीव चरेत् चरतीत्यर्थः ॥६१॥ गतवैषम्यधीः विधिनिषेधादिषु विगतविषमबुद्धिः, धीरः स्थिरचित्तः, यतिः शिवयोगी, निजे देहे सति देहिवत् प्राकृतवत् प्रपञ्चे न चरति, धर्मे पुण्यकृत्ये पापकृत्येपि न चरतीत्यर्थः ॥६२॥

It is clear. (58) Yogin means Śivayogin. The rest is clear. (59) The Yogin stands in his own Self merged into the Supreme Soul, i.e., in his own form as the inner Ātman witnessed in the fourth state. Such a Yogin does not experience joy at honours or sorrow at insults. Without such experience he wanders. (60) The Śivayogin who is charged with delight through the Supreme Bliss arising from non-duality with Śiva, makes all the people astonished by his extraordinary qualities and moves like one endowed with a body. (61) The Yogin with a firm mind who has given up the attitude of inequality towards injunctions and prohibitions, does not wander like an ordinary man in the world in spite of his being endowed with a body; he does not take to meritorious deed or to sinful deed. (62)

Notes : These five stanzas portray the uncommon ways of Caraliṅga (Carajaṅgama) who is free from the six enemies of spirit (Ariṣaḍvarga), Kāma, Krodha, Lobha, Mada, Moha and Matsara. These six enemies attack man in all given

opportunities. In his state of knowledge and bliss, these six enemies do not have any effect on him. He need not make any special efforts to avoid them because he has routed out the very roots of them for good. He is apt to be described as the one who has attained liberation (Brahmanirvāṇa) as depicted in Bhag. G., 5.26: कामक्रोधविमुक्तानां यतीनां यतचेतसाम्। अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम्।।— “The bliss of liberation (Brahmanirvāṇa) pervades all round those who are totally free from desire and anger, who have control over their inner senses and who have realised the real nature of their Ātman.” He is endowed with “Śānti” and “dānti”. “Śānti” is “śama” consisting in the conquering of the inner sense (mind) and “dānti” is “dama” consisting in the conquering of the external senses. These two are inter-related in as much as the control over the external senses is possible only through the control over the inner sense (mind) and the control over the inner sense (mind) is possible through the capacity acquired by controlling the external senses. The Śivayogin in the Carasthala has his inner sense (mind) merged in the Ātman-Paramātman harmony. Hence his mind is totally void of “Vāsanā” (attachment). Such a mind is not prone towards the objects of senses. The Śivayogin is described here as “samabuddhi”, i.e., one who is impartial, looking upon everything as equal - “Seeing Śiva in everything, seeing everything as Śiva, as the Upaniṣads say—सर्वं खल्विदं ब्रह्म (Chānd. U., 3.14.1). He does not look upon anything as superior or inferior. In other words, he is free from all “vikalpa” (alternative considerations). He looks upon everything as Paraśivabrahman and wanders everywhere at his will. In his state of non-duality with Śiva, he is steady and tranquil. He is in the “Kūṣastha”-state, the state of oneness with the Supreme Soul which is immovable, unchangeable and perpetually the same. He wanders in that state and is impervious of honour or insult. He is not elated when honours come to him nor is he depressed when he is subjected to insults. Although he wanders like any other person endowed with a body, he makes the people astonished by extraordinary qualities. When his mind is totally freed from all external entanglements and is merged into his Ātman, all the ordinary qualities disappear and divine qualities appear. Lord Kṛṣṇa speaks of these divine qualities as the divine

wealth (daiṁī sampat): अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्। दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्।। तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति सम्पदं दैवीमभिजातस्य भारत।। (Bhag. G., 16.2-3)— “Non-violence, truthfulness, absence of anger, generosity, calmness, not probing into other’s defects, kindness towards beings, absence of reactions on seeing the objects of senses, absence of cruelty, shyness, absence of fickleness, physical glow, forgiveness, courage, physical and mental purity, absence of hatred, absence of superiority complex — these constitute the divine wealth in the case of a noble person.” His bliss is called “Advaitaparamānanda”, the Supreme Bliss is of non-duality with Śiva. Upaniṣads speak of this Ānanda in various ways: विज्ञानमानन्दं ब्रह्म। (Br. U., 3.9.28), etc. (See notes on stanza 49 above). Awareness of Brahman is full of bliss. The Yogin who is one with Brahman is in the state of “Advaitaparamānanda”. The interpretation of stanza by the Sanskrit commentator (Śrī Maritōṭadārya) and a Kannaḍa commentator (Śrī N.R. Karibasava Śāstrin) refers to “Vidhi” (injunction) and “Niṣedha” (prohibition) and to the equal attitude of the Carajaṅgama towards them. The Carajaṅgama does not, like an ordinary man, take to the world, his own body, the meritorious deed or the sinful deed. Whatever he does is for the good of the world. Hence he does everything without being conscious of “Vidhi” or “Niṣedha”. In short, the Caraliṅga is “Brahmabhūta” (has become Brahman, i.e., one with Paraśivabrahman”) as per the Lord’s saying : अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम्। विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते।। (Bhag. G., 18.53)— “Having discarded egoism, cruel power, haughtiness, desire, anger and possessions, a person who is free from the notion of ‘mine’ and who is tranquil, is sure to become Brahman, i.e., one with Parasivabrahman”. Having thus become Paraśivabrahman, he is gracious-minded and as such he does not grieve and does not have greed. He is of equal attitude towards all beings and has the Supreme Bhakti in Śiva which is nothing but Samarasabhakti, the final Bhakti in the form of union with Śiva— ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति। समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्।। (Bhag. G., 18.54.)

व्याख्या— अथ चरलिङ्गस्थलं समापयति—

Then the author concludes the Caraliṅgasthala—

प्राकृतैश्वर्यसम्पत्तिपराङ्मुखमनःस्थितिः ।

चिदानन्दनिजात्मस्थो मोदते मुनिपुङ्गवः ॥६३॥

The excellent sage (Śivayogin) enjoys the state of mind which has turned away from the munificence of the ordinary type, residing in his self-same nature of the bliss of awareness. (63)

व्याख्या — प्रकृतितत्त्वसमुद्भूतब्रह्मविष्णवाद्यैश्वर्यसम्पत्तिविमुखी-भूतचित्तवृत्तिर्यतिश्रेष्ठश्चिदानन्दस्वरूपनिष्ठः सन् मोदते सुखमनुभवन्नास्त इत्यर्थः ॥ (६३) ॥

इति चरलिङ्गस्थलम्

The supreme sage, whose mind is averse to the munificence of Brahman, Viṣṇu, etc., born from the principles of Prakṛti, enjoys in his state with his self-same form of the bliss of self-awareness. It means that he enjoys that bliss. (63)

Caraliṅgasthala ends

Notes : The great sage considers himself as of the nature of self-awareness and nothing else. The Yogaja Ā depicts his state : नाहं मनुष्यो न च देवयक्षौ न ब्राह्मणः क्षत्रियवैश्यशूद्राः । न ब्रह्मचारी न गृही वनस्थो भिक्षुश्च नाहं निजबोधरूपः ॥ — “I am neither a man nor a god nor a Yakṣa, neither a Brāhmaṇa nor a Kṣatriya nor a Vaiśya nor a Śūdra, neither a Brahmācārin nor a Gṛhastha nor a Vānaprastha nor a Bhikṣu (Sanyāsin); I am of the nature of self-awareness”. Thus he being one with Śiva, does not have any identification either in terms of species or in terms of Varṇas or in terms of Āśramas. All these identifications belong to the wordly level. They are created by the Prakṛti. The “aiśvarya” of Brahman, Viṣṇu, etc., is nothing to him. His “aiśvarya” is the highest and that is the spiritual bliss, which is limitless and partless, for he shares the

supreme bliss of Śiva and becomes one with it. From this stage he passes on to the Parasthala.

अथ परस्थलम्—(५३)

व्याख्या— अथ— “तद्ब्रह्माहमिति ज्ञात्वा ब्रह्म सम्पद्यते परम्” इत्यमृतबिन्दुश्रुतेः “स्वयं स्वयत्वमासाद्य चरतो न परः स्मृतः । असौ ततोऽतीतवर्णाश्रमत्वेन परः समृतः ॥” इति वातुलोत्तरवचनाच्च स्वरूप-सिद्धत्वेन चरतस्तस्य शिवयोगीश्वरस्य परं नास्तीति ज्ञानस्य परलिङ्गस्थलं सप्तभिः सूत्रैः प्रतिपादयति—

Parasthala—(53)

Then according to the statement of Amṛta B.U., viz., “Tadbrahmāhamiti Jñātvā, etc.,” meaning: “Having known that I am Brahman, one attains the Supreme Brahman”, and according to another statement of the Vā. Ā., viz., “svayaṁ, etc.,” meaning: “He who wanders after having attained the state of the Supreme, does not have anything else in his memory; hence, he who transcends Varṇas and Āśramas, is regarded as Para”, the author propounds the Paraliṅgasthala in seven stanzas, on the ground that the knowledge of the great Śivayogin who is wandering in his own accomplished form, has nothing beyond it—

स्वयमेव स्वयं भूत्वा चरतः स्वस्वरूपतः ।

परं नास्तीति बोधस्य परत्वमभिधीयते ॥६४॥

The state of realisation that there is nothing beyond the form of his own Self in one who wanders in his self-same form all by himself as the absolute Self, is called “Paratva” (the highest state). (64)

व्याख्या— स्वयमेव स्वयं भूत्वा चरतस्तस्य शिवयोगिनः स्वस्वरूपतः परं नास्तीति ज्ञानस्य परलिङ्गत्वमभिधीयत इत्यर्थः ॥६४॥

The knowledge that there is nothing beyond his own form of the Śivayogin who is wandering on his own accord in his self same form, is designated as Paraliṅga. (64)

Notes : तद्ब्रह्माहमिति ज्ञात्वा, इत्यदि—(Amṛta B.U., 8); “स्वयं स्वयत्व-मासाद्य...” (Vā.Ā.). The Caraliṅgin becomes the Paraliṅgin on realising that there is nothing beyond his self-same state, which is the state of Paraśivabrahman. “Para” means “highest”, “supreme”. Paratva is the state of being one with Paraśiva-brahman.

व्याख्या— अथ तस्य वर्तनाप्रकारमाह—

Then the author says about his behavior—

स्वतन्त्रः सर्वकृत्येषु स्वं परत्वेन भावितः ।

तृणीकुर्वन् जगज्जालं वर्तते शिवयोगिराट् ॥६५॥

The Lord among the Śivayogins is free in all activities, assumes his Self as the Supreme Self and looks upon the net-work of worlds as equal to a straw of grass. (65)

व्याख्या— स्वं परत्वेन विश्वाधिकत्वेन भावितः परामृष्टः शिव-योगिराट् शिवयोगीश्वरः सर्वकृत्येषु स्वतन्त्रः सन् जगज्जालं जगत्समूहं तृणीकुर्वन् सन् वर्तते इत्यर्थः ॥६५॥

The Śivayogirāt, the Lord among the Śivayogins, who deems himself as superior to the world, is free in all his actions looking upon the network of worlds, i.e., the multitude of worlds, as a straw of grass. (65)

Notes : From the stand-point of the great Śivayogin, the whole universe is nothing; it is equal to a straw of grass. Being Śiva (Para) himself he is “sarvatantrasvatantra”. Nobody has any control over him. He acts according to his will, but not on the dictates of anybody. Sūks. Ā., kri. pā., 8.12 defines Paraliṅga as : निर्द्वन्द्वो हि सदा स्थाणुर्गमागमविवर्जितः । ज्योतिर्लिङ्गस्वरूपोऽयं परलिङ्गमुदाहृतम् ॥ —

“This person who is free from all pairs of opposites (sukha and duḥkha, etc.), who is always stationary being free from going and coming and who is of the nature of the Liṅga in the form of light, is stated to be Paraliṅga. “Sthāṇutva” distinguishes Para-jaṅgama from Carajaṅgama. “Gamāgamavivarjita” is only an elucidation of “Sthāṇutva”. “Nirdvandvatva” brings out his state of being beyond all worldly entanglements. He is not touched by the pairs of opposites. He is “dvandvātīta” and “Nirañjana”.

व्याख्या— अथ स कथं मोदते इत्यत्राह—

If it is asked as to how he enjoys, the author answers—

वर्णाश्रमसमाचारमार्गनिष्ठापराड्मुखः ।

सर्वोत्कृष्टं स्वमात्मानं पश्यन् योगी तु मोदते ॥६६॥

The Yogin (Śivayogin) enjoys looking at his own Self as superior to all, being averse to the attachment to the path of Varṇāśrama practices. (66)

व्याख्या— योगी शिवयोगीत्यर्थः । शिष्टं स्पष्टम् ॥६६॥

“Yogin” here is Śivayogin. The rest is clear. (66)

Notes : The Śivayogin is “ativarṇāśramin”, not adhering to the Varṇa and Āśrama order, which is relevant to the ordinary persons in the world. Parasthalin is of the nature of the knowledge and bliss of Śiva. To him the Varṇa and Āśrama order is not binding.

व्याख्या— अथ किमिदं सर्वोत्कृष्टत्वमित्यत्राह—

If it is asked as to what is this superiority over everything the answer is given here—

विश्वातीतं परं ब्रह्म शिवाख्यं चित्स्वरूपकम् ।

तदेवाहमिति ज्ञानी सर्वोत्कृष्टः स उच्यते ॥६७॥

The enlightened person who realises the Supreme Brahman called Śiva which transcends the universe and which is of the nature of awareness (knowledge) as himself, is said to be superior to everything. (67)

व्याख्या— स्पष्टम् ॥६७॥ It is clear (67)

Notes : He who has realised the truth in the form of “Aham brahma asmi” (Br. U., 1.4.10), is the enlightened one, the Śivayogin. He is “sarvotkṛṣṭa”, the most superior one.

व्याख्या— ननु ब्रह्मस्वरूपत्वे ब्रह्मवन्मुक्त एव स्यादित्यत्राह—

If it is argued that he (the Śivayogin) should be liberated like the Brahman as it is said that he is of the nature of Brahman, the author has this to say—

अचलं ध्रुवमात्मानमनुपश्यन्निरन्तरम् ।

निरस्तविश्वविभ्रान्तिर्जीवन्मुक्तो भवेन्मुनिः ॥६८॥

Looking upon himself incessantly as the immovable and stable Self, the sage (Śivayogin) is liberated even while alive with the delusion of the world having disappeared. (68)

व्याख्या— अचलमचञ्चलं ध्रुवं नित्यमात्मानं स्वस्वरूपं निरन्तर-
मखण्डितत्वेन अनुपश्यन् अनन्यत्वेन पश्यन् मुनिः शिवयोगी निरस्तविश्व-
विभ्रान्तिः निराकृतप्रापञ्चिकभ्रान्तिमान् सन् जीवन्मुक्त आहारव्यवहारादिना
जीवन्नपि पुनर्जन्मान्तराभावान्मुक्त इत्यर्थः ॥६७॥

“Acalam” means “acañcalam”, i.e., not fickle, immovable. “Dhruvam” means “nityam”, i.e., eternal, stable. The sage is the Śivayogin. Looking upon himself incessantly, without a break, as the immovable and eternal ‘Self’, and as not different from his Self, the Śivayogin remains liberated even while alive, as known through his

maintaining the body with food and attending to day-to-day affairs. He is liberated in the sense that he does not have another birth. (68)

Notes : What is absolute has no movement and what is immovable remains stable. The Self which is absolute in spite of the embodiment like the Ākāśa in spite of its temporary delimitation by a “ghaṭa” or “maṭha”, is immovable and stable. In his absolute state the Ātman is transcendental and beyond all motion. Hence, he is stable also. Yet in the relative aspect he is all-pervasive and all motion. This is the implication of the statement— आसीनो दूरं व्रजति शयानो याति सर्वतः ।’ (Kaṭha U., 2.21). The Sanskrit commentator has elucidated the concept of “Jīvanmukti” very well. By his maintaining the body with food and his attending to the day-to-day affairs, he is clearly alive. Yet he is liberated because he does not have another birth. This answers the paradox— जीवति and yet मुक्तः; how is it possible? The “Sādhanamārga” of the Vīraśaivas proceeds with the conviction that it will lead to Mukti in one’s life’s time: एकेन जन्मना मुक्तिर्वीराणां तु महेश्वरि ।’ (Vi. Ā.).

व्याख्या— ननु वर्णाश्रमगतसमाचारपरित्यागेन कर्मदेवताः कुपिता भवन्तीति कथं जीवन्मुक्त इत्यत्राह—

If it is objected as to how can he be “Jīvanmukta” since the deities associated with “Karma” become angry due to the abandonment of the practices pertaining to Varṇas and Āśramas, the author gives an answer—

ब्रह्माद्याः किं नु कुर्वन्ति देवताः कर्ममार्गगाः ।

कर्मतीतपदस्थस्य स्वयं ब्रह्मस्वरूपिणः ॥६९॥

What can the deities, Brahman, etc., who are following the path of “Karma”, do to him who is in a state which is beyond Karman and who is himself of the nature of Brahman. (69)

व्याख्या— स्वयं स्वयमेव ब्रह्मस्वरूपिणः ब्रह्मस्वरूपवान् सन् कर्मातीतपदस्थस्य पुण्यपापादिकर्मकाण्डोत्तीर्णस्थानगतस्य शिवयोगिनः कर्ममार्गा ब्रह्मविष्णवाद्या देवताः किं नु कुर्वन्ति, न किमपि कर्तुं कुशला इत्यर्थः ॥६०॥

What can the deities, Brahman, Viṣṇu, etc., who are following the path of “Karma”, do to the Śivayogin who is himself of the nature of Brahman and who is beyond “Karma” consisting in merit, demerit, etc., told in the Karmakāṇḍa (of Veda)? It means that they are not able to do anything. (69)

Notes: Right from the initiation into Viraśaiva path, the question of prescriptions and prohibitions of the Varṇāśrama order does not apply. Yet the objection is raised from a general stand point of those who belong to the fold of Hinduism. The Brahman, Viṣṇu, etc., who constitute the trinity are the followers of the path of “Karma” and desire the people to propitiate them through sacrifices. They grant the happiness of heaven to those who propitiate them. Paraśiva who is the Upaniṣadic Brahman, is the ocean of bliss, far beyond the reach of “Karma”. The Śivayogin who stands in the state of “Samarasa” with that ocean is not expected do any “Karma” told in the Karmakāṇḍa of Veda. The deities who belong to the Karmamārga, cannot do anything to such a Śivayogin.

व्याख्या— पुनरयं शिवयोग्येवाज्ञानं विमोचयतीत्याह—

Again it is said that the Śivayogin himself removes the ignorance—

**स्वेच्छया सञ्चरेद्योगी विमुञ्चन् देहमानिताम् ।
दर्शनैः स्पर्शनैः सर्वानज्ञानपि विमोचयेत् ॥७०॥**

The Yogin wanders freely giving up the pride of his body. He releases all the ignorant even (from mundane life) through the grace of his sight and touch. (70)

व्याख्या— देहमानिता देहाभिमानं विमुञ्चन् शिवयोगी स्वेच्छया सञ्चरन्नपि स्वैराचारसम्पन्नोऽपि दर्शनस्पर्शनाभ्यां सर्वानज्ञानं प्राकृतजनान् विमोचयेद् मुक्तान् कुर्यादित्यर्थः ॥७०॥

Having given up the pride of body, i.e., the attachment to body, the Śivayogin wanders at will. Although he is endowed with freedom of action, he leads all the ignorant persons, i.e., the ordinary people, to liberation. (70)

Notes: Dehamānitā=Dehābhimānaḥ — the pride of body consisting in an undue attachment to its handsome appearance, shapeliness, nourishment, anointing, decorating, etc. This is found in ordinary persons. The Śivayogin deems the body only as a “dharamasādhana” and keeps it fit for that purpose and nothing more, without much attachment to it. The Śivayogin knows that — इह चेदशकद् बोद्धुं प्राक् शरीरस्य विस्मसः । ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ (Kāṭha. U., 6.4)— “If one is able to realise that Brahman here, before the fall of the body, one becomes free from the bondage of the world; if not, one has to take body again in the worlds of creation” and that — यथाऽदर्शो तथात्मनि यथा स्वप्ने तथा पितृपोके यथाप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥ (Kāṭha U., 6.5)— “Brahman is realised in the Self (embodied soul) as one perceives oneself in the mirror, in the world of manes as one perceives oneself in a dream, in the world of Gandharvas as one’s reflection is seen in the water, in the world of Brahman, as light and shade”. The Brahman is realised as one’s Self differently in different levels of consciousness. In the embodied Self in the world it can be perceived distinctly as the image in a mirror. This distinctness becomes less and less in the worlds like those of the manes, Gandharvas, etc. But in the Brahmaloaka which is reached by persons who follow “Krama-mukti”, the Brahman is no doubt realised clearly - as distinctly as light is separated from darkness - but as it is reached only with great effort, one should try to realise Him in the Self itself. Knowing this through experience, the Śivayogin deems the body as the “Sāadhanopāya”, the means of achieving the end. But the very sight and touch of a Śivayogin leads even the ignorant to Mukti.

His “ācāra” is itself the “ācāra” for all. His “ācāra” is not with any intention. He may keep silent without any action. He may move about all of a sudden according to his sweet will. Everything is his “Līlā”, sport.

व्याख्या — अथ — “निरञ्जनः परमं साम्यमुपैति दिव्यम्” इति श्रुतेः परलिङ्गरूपशिवयोगीश्वर एव शिवभावसम्पन्नत्वाज्जीवन्मुक्त इत्युक्त्वा परस्थलं समापयति—

The author concludes the Parasthala after saying that the Śivayogin who is of the nature of the Paraliṅga is the “Jīvanmukta”, since he is endowed with the realisation of Śiva as his Self, as told in the Śruti-statement, viz., “Nirañjanaḥ paramaṁ sāmyamupaiti divyam” meaning: “He who is not attached to worldly life attains the utmost similarity with the Supreme Divinity”—

नित्ये निर्मलभावने निरुपमे निर्धूतविश्वभ्रमे
सत्तानन्दचिदात्मके परशिवे साम्यं गतः संयमी ।
प्रध्वस्ताश्रमवर्णधर्मनिगलः स्वच्छन्दसञ्चारवान्
देहीवाद्भूतवैभवो विजयते जीवन्मुक्तः सुधीः ॥७१॥

इति श्रीमत्सट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते
श्रीसिद्धान्तशिखामणौ भक्तस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गे
नाम पञ्चदशः परिच्छेदः समाप्तः ॥१५॥

The Śivayogin (Samyamin) who has attained (the utmost) similarity (non-duality) with Parśivabrahman— which is eternal, which is of pure form, which is without any similarity, which is totally free from the infatuation of the world and which is consisting of existence, bliss and intelligence— who has broken the chain of prescriptions of the Varṇas and Āśramas, who wanders at will and who possesses wonderful grandeur like an ordinary man, attains his glory as the enlightened Jīvanmukta. (71)

*Thus ends the fifteenth chapter dealing with nine
Liṅgasthalas of the Bhaktasthala in
Śrī Siddhāntaśikhāmaṇi written by Śrī Śivayogin
who has attained the state of Brahman through
the path of Ṣaṭsthalas. (15)*

व्याख्या — नित्ये, निर्मलस्वरूपे उपमातीते, निरस्तसमस्तदोषे सच्चिदानन्दात्मके परशिवे ज्ञातृत्वकर्तृत्वयोगात् साम्यं गतः प्रध्वस्तचतुर्वर्णचतुराश्रमधर्मशृङ्खलः स्वच्छन्दाचारवान् जीवन्मुक्तः सुधीः परलिङ्गरूपशिवयोगी, देहीव, देहवानपि अद्भुतवैभवः सन् आश्चर्यभूतमहत्त्वसम्पत्तिमान् सन्, विजयते सर्वोत्कर्षेण वर्तते इत्यर्थः ॥७१॥

The Śivayogin has attained the utmost similarity with Paraśivabrahman which is eternal, which is of the form of purity, which is free from all defects and which is consisting in existence, intelligence and bliss. He has attained this through the association as the knower and the doer. In this state he is free from the restrictions of the four Varṇas and four Āśramas. He moves about according to his sweet will. He is “Jīvanmukta” and enlightened. He is the Parayogin who is of the nature of “Paraliṅga”. He moves with a body, with the wealth of wonderful grandeur like an ordinary man and with uncommon glory.

Parasthala ends

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणि-
व्याख्यायां पञ्चदशः परिच्छेदः ॥१५॥

*Thus ends the fifteenth chapter in the commentary on
Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā written by
Śrī Maritōṇṭadārya who is foremost among those who are
well-versed in Grammar, Mīmāṃsā and Nyāya. (15)*

Notes : “निरञ्जनः परमं...” (Śru.). The concluding stanza of the 15th chapter dealing with the nine Liṅgasthalas of Bhaktasthala, describes the Śivayogin as Jīvanmukta. All the epithets which describe Paraśiva, apply to the Śivayogin. Paraśiva is eternal, is of pure nature, is beyond similarity, is totally bereft of infatuation of the world and is of the nature of existence, bliss and intelligence. The Śivayogin who is in “sāmarasya” with Paraśiva possesses these special virtues. He is free from the prescriptions and prohibitions of the Varṇa and Āśrama order. He is Jīvanmukta because he is free from birth and death. Whatever he sees becomes sacred, whatever he teaches is the spiritual teaching, whomever he touches becomes fit for liberation, wherever he wanders all that region becomes the holy place. Such is the greatness of the Jīvanmukta Śivayogin, whose very existence is for the ennoblement of beings. This is the significance of the Śruti statement – “Nirāñjanaṃ paramaṃ sāmyamupaiti divyam” (Muṇḍ. U., 3.1.3). In this state he has nothing to gain or lose through his action. Yet he is engaged in certain activities for the guidance of the world. His engagement in action of any form can be described in terms of what the Lord said to Arjuna: न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन। नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥ (Bhag. G., 3.22) — “O Arjuna, I have no duty to perform in the three worlds and I have nothing to get as something not got earlier; still I am engaged in actions”. All for “Lokasaṅgraha” (guidance of the world) – says the Lord: यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः। स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥ (Bhag. G., 3.12)— “Whatever the great persons do, all that other people do. Whatever he demonstrates as truth, the people follow that as such”. As the Dīkṣaguru, Śikṣāguru, Jñānaguru, Kriyāliṅga, Bhāvaliṅga, Parāparaliṅga, Svayaliṅga, Caraliṅga and Paraliṅga, the Śivayogin experiences the bliss of Śiva and seems to do certain spontaneous actions which educate and edify the aspirants on their spiritual pilgrimage. (Vide also S.S., 16.65).



षोडशः परिच्छेदः

माहेश्वरस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

व्याख्या— अथागस्त्यप्रश्नः । अगस्त्य उवाचेति—

Agastya's question: Agastya says—

स्थलानां नवकं प्रोक्तं भक्तस्थलसमाश्रयम् ।

माहेश्वरस्थले सिद्धं स्थलभेदं वदस्व मे ॥१॥

The nine (Liṅga-) Sthalas belonging to the Bhakta-
sthala have been told. Now tell me about the kinds of
Sthalas (i.e., Liṅgasthalas) found in the Māheśvarasthala. (1)

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

व्याख्या— श्रीरेणुकः प्रत्युत्तरं वक्ति, रेणुक उवाचेति—

Śrī Reṇuka replies: Reṇuka says—

माहेश्वरस्थले सन्ति स्थलानि नव तापस ।

क्रियागमस्थलं पूर्वं ततो भावागमस्थलम् ॥२॥

ज्ञानागमस्थलं चाथ सकायस्थलमीरितम् ।

ततोऽकायस्थलं प्रोक्तं परकायस्थलं ततः ॥३॥

धर्माचारस्थलं चाथ भावाचारस्थलं ततः ।

ज्ञानाचारस्थलं चाथ क्रमादेशां भिदोच्यते ॥४॥

In the Māheśvarasthala, there are nine Liṅgasthalas, viz., 1. Kriyāgamasthala, 2. Bhāvāgamasthala, 3. Jñānāgamasthala, 4. Sakāyasthala, 5. Akāyasthala, 6. Parakāyasthala, 7. Dharamācārasthala, 8. Bhāvācārasthala and 9. Jñānācārasthala. Their features are told in due order. (2-4)

व्याख्या— स्पष्टम् ॥२-४॥ It is clear. (2-4)

अथ क्रियागमस्थलम्—(५४)

व्याख्या— अथ—“यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि” इति श्रुतेः, “अल्पक्रिया बहुफलं वीरशैवं महेश्वरि” इति वातु-लोत्तरवचनाच्च पूर्वोक्तपरस्थलसम्पन्नः शिवयोगीश्वर एव शिवः तस्य पूजैव क्रिया, तत्परागम एव क्रियागम इति क्रियागमस्थलं निरूपयति—

Kriyāgamasthala — (54)

Then according to the Śruti, viz., “Yānyanavadyāni karmāṇi, etc”., meaning: “One should render only those actions which are not prohibited but not others”, and according to the statement of the latter part of the Vā. Ā., viz., “Alpakriyā bahuphalam, etc.,” meaning: “O Maheśvari, the Vīraśaiva lies in a little action and abundant reward”, the author expounds the Kriyāgamasthala saying that the “Kriyā” (action) consists in the worship of Śiva who is in the form of the Śivayogin adept in the aforesaid Parasthala and that the Kriyāgama consists in the traditional text in favour of that worship—

शिवो हि परमः साक्षात् पूजा तस्य क्रियोच्यते ।

तत्परा आगमा यस्मात् तदुक्तोऽयं क्रियागमः ॥५॥

Śiva is actually the Parasthala Śivayogin. His worship is said to be “action”. For the reason that the Āgamas are in favour of that “action”, i.e., are predominantly in favour of that “action”, they are called “Kriyāgama”. (5)

Notes : यान्यनवद्यानि कर्माणि, इत्यादि— (Tai. U., 1.11.2). अल्पक्रिया, इत्यादि— (Vā.Ā.). तस्य पूजा— His worship; it means that the worship of the Iṣṭaliṅga, etc., rendered by the Paraliṅga Śivayogin. In Vīraśaivism, predominance is given not only to “knowledge” but also to “action”— अपश्यन्नन्धको दग्धः पश्यन् दहति पङ्गुलः । अन्धः पङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी ॥ (Candra J.Ā., kri. pā., 12.6) — “The blind man was burnt without being able to see and the lame person was burnt in spite of being able to see; the knowledge and action, are interdependent like the blind person and the lame person”. (See also S.S., 16.11). The knowledge without action is blind and the action without knowledge is lame. They should be, therefore, mutually dependent. Even a person who has attained Jīvanmukti and remains in a state of knowledge, should not give up action or the deeds of worship of the Iṣṭaliṅga, etc. This is for the guidance of the world, i.e., “Lokasaṅgraha”. (Vide S.S., 16.65; Bhag. G., 3.20-21).

व्याख्या— अथ तत्पूजाक्रियामेव पञ्चभिः सूत्रैर्विशेषयति—

Then the author brings out the special features of his deeds of worship in five stanzas—

प्रकाशते यथा नाग्निररण्यां मथनं विना ।

क्रियां विना तथान्तस्थो न प्रकाशो भवेच्छिवः ॥६॥

Just as fire does not appear in the Araṇī stick (sacred fuel) without rubbing, so does Śiva inside not manifest without action, i.e., deeds of worship. (6)

व्याख्या— अरण्यां दारुपात्रे वह्निर्मथनं विना यथा न प्रकाशते, तथा पूजादिक्रियां विना अन्तस्थो लिङ्गमध्यस्थः शिवः प्रकाशो न भवेदित्यर्थः ॥६॥

Just as the fire does not appear in the Araṇī, i.e., the wooden vessel, without churning, so does Śiva not manifest in the midst of the Liṅga without the deeds of worship, etc. (6)

Notes: The Sanskrit commentator has explained “Araṇī” as “dārupātra”, i.e., the wooden vessel. It is “the hole in a piece of wood”— as explained by Śrī N. R. Karibasava Śāstrin or “the churning vessel made of wood”— as explained by Śrī M. L. Nāgaṇṇa. Actually “Araṇī” means a piece of wood of the Śamī tree used for kindling the sacred fire by attrition, a fire-producing wooden stick. अरण्यम् इत्थं विना— is the reading found in the edition of S.S. with Ujjiniśa’s commentary (Ed. G.G. Manjunathan, pub: Kannaḍa Sāhitya Pariṣat, Bangalore, 1998). It means: “(Just as the fire does not appear) without the fuel in the Araṇī (strangely interpreted as “in the forest”). How can “Araṇyām” mean “in the forest”? Again the term “antasthaḥ” has been explained by the Sanskrit commentator as “Liṅgama-dhye”, i.e., in the Liṅga. N.R. Karibasava Śāstrin has interpreted it as “antarliṅgarūpa Śiva”; “antasthaḥ Śivaḥ” should mean Śiva inside, i.e., Śiva in the form of Antarliṅga. Śiva resides in the hearts of all, just as fire in the “Araṇīs” (firesticks). It is through worship alone that Śiva is realised. This emphasises the importance of “Kriyā” (worship).

व्याख्या— अथ सा पूजा कथं कर्तव्येत्यत्राह—

If it is asked as to how that worship has to be done, the author answers—

न यथा विधिलोपः स्यद्यथा देवः प्रसीदति ।

यथागमः प्रमाणं स्यत्तथा कर्म समाचरेत् ॥७॥

The “action”, i.e., worship should be rendered in such a way as there would be no transgression of the prescribed method, as the God would be pleased and as conforming to the authority of the Āgama (traditional text). (7)

व्याख्या— विधिलोप इतिकर्तव्यतालक्षणनियमलोप इत्यर्थः । विधे-
र्लोपे शिवो न प्रसीदति, अथागमस्याप्रामाण्यं प्राप्नुयात् । तस्माद् यथा
विधेर्लोपो न भवति तथा पूजा कर्तव्येत्यर्थः ॥ (७)

“The transgression of the prescribed method” means “the transgression of rule of the nature of what is to be done”. When there is the transgression of the prescribed method, Śiva is not pleased. Then it would not get the approval of the Āgama. Hence, the worship should be rendered in such a way as there would be no transgression of the prescribed method. (7)

Notes : It may be asked here as to why this is said at this stage? The concurrence with the procedure of worship and the absence of transgression of that procedure are the instructions given to the aspirant at the initial stage of his religious life. Why are these told in the mature stage of the Jīvanmukta? Such questions are out of place here because the prescription is meant for the aspirants. The worship rendered by the Śivayogin (i.e., Jīvanmukta) is spontaneous and by itself it conforms to the “Vidhi”. He is Śiva himself. He worships Śiva. The palm of his hand is the base (Pīṭha) of the Liṅga. The hand which worships the Liṅga is the hand of Śiva himself. The Aṅga (body) which bears the Liṅga is the Aṅga (body) of the Liṅga. There is no difference between the Aṅga and the Liṅga. Inside and Outside he is the Liṅga. His is the “Liṅgadeha”. Whatever deed of worship he renders, is the spontaneous manifestation of instinctive “Vidhi”. Since it is for the guidance of the aspirants, it is called Kriyāgama. Further “Vidhi” in his case is not merely the deed of worship according to a prescribed method, but also the observance of certain “Vidhis” which are again part of his life and which occur spontaneously. They are: नित्यानित्यवस्तुविवेक— discrimination between what is eternal and what is not; इहामुत्रफल-
भोगविराग— absence of desire for enjoyments here and hereafter; शमदमादिषट्कसम्पत्— The wealth of six virtues, viz., Śama (calmness), Dama (self-restraint), Uparati (abstinence from all worldly entanglements), Titikṣā (forbearance), Samādhāna (deep contemplation) and Śraddhā (faith); मुमुक्षुत्व— steady adherence to the state of Jīvanmukti. These are called “Sāadhanacatuṣṭaya”; these are the very habit of a Jīvanmukta. Sarvārpanabhāva, Sāmarasya, Sarvabhedyāgā, Sāttvikatva, etc., are the other

“Vidhis” which are a part and parcel of his holy personality. He teaches all this through his example. All the stanzas in this section on the Kriyāgamasthala have to be understood in the light of the above explanation.

व्याख्या— ननु शिवपूजा किमर्थं कर्तव्योत्यत्राह—

If it is asked as to why the worship of Śiva should be done, the author answers the question here—

विधिः शिवनियोगोऽयं यस्माद्विहितकर्मणि ।

शिवाराधनबुद्ध्यैव निरतः स्याद्विचक्षणः ॥८॥

This prescribed method of worship is the ordination of Śiva. Hence, a person with spiritual awareness should be engaged in the prescribed actions with his dedication to the service of Śiva. (8)

व्याख्या— विहितकर्मणि शास्त्रोक्तकर्मण्ययं विधिः शिवपूजा कर्तव्येति विधिः शिवनियोगः शिवस्याज्ञारूपः तस्मात् विचक्षणः शिवाराधनबुद्धौ निरत आसक्तः स्यात्, अन्यथा शिवाज्ञालङ्घने नरकं व्रजेदित्यर्थः ॥८॥

This procedure in the case of the enjoined action or the action as told in the religious code (Śāstra) that the worship of Śiva should be performed, has been the order of Śiva. Hence, an accomplished aspirant should be deeply engaged in that worship of Śiva. Otherwise when he transgresses that ordination of Śiva, he would go to hell. (8)

Notes : The warning in terms of hell is applicable in general to the aspirant who is to follow the example of the Śivayogin's spontaneous deeds of worship. Everything that the Śivayogin does by way of Śiva's worship is with “Śivārādhana-buddhi”, the intention of pleasing Śiva. The aspirant should follow his example and cultivate the culture of doing everything with the intention of pleasing Śiva. It is implied by this that all the actions should be free from the aspiration for a reward (phalāpekṣā).

This is what the Lord calls as “Karmasu kauśalam” as the Yoga (Bhag. G., 2.50). Thus, as the Lord says, the wisdom lies in the renunciation of the fruits of action, but not in the renunciation of action.

व्याख्या— अथ शिवपूजाप्रकारः कथं ज्ञातव्य इत्यत्राह—

Then the author says with a view to clarifying how that procedure of the worship of Śiva should be known—

गुरोरादेशमासाद्य पूजयेत् परमेश्वरम् ।

पूजिते परमेशाने पूजिताः सर्वदेवताः ॥९॥

One should worship Śiva, the Supreme Lord (Paramēśvara), by getting the guidance from the Guru. When the Supreme Lord is worshipped all deities are worshipped. (9)

व्याख्या— गुरूपदिष्टप्रकारेण शिवलिङ्गं पूजयेत्। तस्मिन् पूजिते सर्वे देवाः पूजिताः स्युः, शिवलिङ्गस्य सर्वदेवमयत्वेन सर्वदेवाः प्रसन्नाः स्युरित्यर्थः ॥९॥

One should worship the Śivaliṅga according to the guidance of the Guru. When it is worshipped, all deities are worshipped. Since the Śivaliṅga has all the deities contained in it, all the gods become pleased (through the worship rendered to it). (9)

Notes : The guidance of the Guru is the most invaluable acquisition of the aspirant. The aspirant should follow the advice of the Guru and render his worship to the Śivaliṅga. Here the Guru is the Śivayogin himself whose deeds of worship are for the guidance of the aspirants. In doing the worship of the Śivaliṅga, the aspirant should know that he is pleasing all the deities because all the deities are residing in the Śivaliṅga. Rendering worship to the Śivaliṅga is like watering the root of the tree. Just as the watering of the root of the tree makes the branches with leaves, flowers, etc., to flourish with nourishment, so does

the worship of the Śivaliṅga make all the deities residing in it pleased.

व्याख्या— ननु शिवपूजनस्य किं फलमित्यत्रह—

If it is asked as to what is the outcome of the worship of Śiva, the author says—

सदा शिवार्चनोपायसामग्रीव्यग्रमानसः ।

शिवयोगरतो योगी मुच्यते नात्र संशयः ॥१०॥

The Yogin who is ever engaged in the contemplation of Śiva in the form of engrossment in acquiring the materials required for the worship of Śiva, is undoubtedly prone to liberation. (10)

व्याख्या— सर्वदा शिवलिङ्गपूजासाधनसामग्रीसम्पादनरूपशिव-
योगनिष्ठः शिवयोगी मलमायादिपाशमुक्तो भवति। अस्मिन्नर्थे संशयः
नास्तीत्यर्थः ॥१०॥

The Śivayogin who is engaged in the contemplation on Śiva in the form of engrossment in procuring the materials required for the worship of Śiva, becomes free from bonds of Mala, Māyā, etc. In this regard there is no doubt at all. (10)

Notes: The Śivayogin does not exist apart from Śiva. His very existence is not different from the worship of Śiva. Having thus engrossed in the worship of Śiva, he seems to be engaged in collecting the materials required for worship such as Bhasma, Gandha, Akṣata, Puṣpa, Dhūpa, Dīpa, Naivedya, Tāmbūla, etc. This is for the guidance of aspirants. The Śivayogin is totally free from the bonds of Mala, Māyā, etc., i.e., from the Pāśas. Through his guidance he makes the other aspirants to get themselves free from those Pāśas.

व्याख्या— ननु “ज्ञानादेव तु कैवल्यम्” इत्यादिवचनैर्ज्ञानस्यैव
मोक्षसाधनत्वं प्रतीयते, न कर्मण इत्याशङ्क्य “न क्रियारहितं ज्ञानं न

ज्ञानरहिता क्रिया। अपश्यन्नन्धको दग्धोऽगच्छन् पङ्कश्च दह्यते ॥” इति शिव-
रहस्यवचनानुसारेण समाधत्ते—

Having raised an objection that knowledge alone is the means to liberation but not action as per the statement “Jñānādeva tu kaivalyam”, meaning: “Liberation is through knowledge only”, the author answers according to the statement of the Śiva R., viz., “Na kriyārahitam, etc.”, meaning : “The knowledge without action or the action without knowledge is not conducive to liberation. Without seeing the blind man was burnt and without being able to walk, the lame man was burnt”—

अन्धपङ्कवदन्योन्यसापेक्षे ज्ञानकर्मणी ।

फलोत्पत्तौ विरक्तस्य तस्मात्तद्व्युत्पत्तौ ॥११॥

Knowledge and action are mutually interdependent. Hence, this idea, knowledge and action should both be adopted in practice by the Śivayogin (Virakta) for accomplishing the fruit in the form liberation, higher or lower. (11)

Notes: In the case of the Śivayogin who is Śiva himself, the knowledge is the realisation that he is Śiva and the action in the form of Śivapūjā, etc., is a formality. Yet from the point of view of the aspirant on the way to liberation, the knowledge is to be achieved and the action in the form Śivapūjā, etc., is a means to that end. Hence both knowledge and action are said to be mutually interdependent. This is nicely brought out through an analogy of the blind man and the lame man. Knowledge without action is “lame” and action without knowledge is “blind”. “Andhapāṅguvat” is a time-ridden parable teaching how the united efforts of a blind man and a lame man solved each other’s day-to-day problem of earning livelihood. The blind man who was unable to see was to be guided by the lame man, whom he carried on his shoulders. Their common end was meted out by this mutual assistance. The knowledge like the lame man in the

parable, is to be carried on through the action, which, like the blind man in the parable, is unable to march on the path without being guided by the knowledge. They must go together to achieve the end, i.e., the attainment of liberation which is in the form of the realisation that “I am Śiva” (Śivo’ham-bhāva or Ātmasākṣātkāra). In the case of the Śivayogin who is in “Śivo’hambhāva”, the knowledge is accomplished (siddha) and the action is a necessary formality for the guidance of the world. In spite of his engagement in action, all his deeds of worship have no touch of selfishness, no prompting by desire. Setting a background of sylvan fire, the parable of the blind man and the lame man has been explained by the Candra J. Ā. and the Śiva R. to bring home the mutual dependence of the knowledge and the action : अपश्यन्नन्धको दग्धः पश्यन् दहति पङ्कलः । अन्धपङ्कवदन्योन्यसापेक्षे ज्ञानकर्मणी ॥ (Chandra J.Ā., Kri. pā., 12.6); न क्रियारहितं ज्ञानं, etc. (Śiva R.). In this context, it is interesting to note that there is a discussion between Devī and Mahādeva in Kā. Ā. Devī raises a doubt: ज्ञानादेव तु कैवल्यमिति प्रोक्तं त्वया पुरा । एतद्व्रतेनैव भवेन्मुक्तिरित्युच्यते कथम् ॥ ज्ञानेन न विना मुक्तिर्यदि स्याद् देहारिणाम् । व्रतेनानुष्ठितेन स्यात् किं फलं ब्रूहि तत्त्वतः ॥ (Kā., Ā., kri. pā., 2.3-4) — “You said once that liberation is through knowledge only. How do you say now that liberation is through this vow (Vrata) only — Śāmbhavavrata told in the previous chapter? If it is not possible to attain liberation without knowledge, what is the use of practising this Vrata? Please tell me as to what is the reality”. Mahādeva answers saying : ज्ञानादेव तु कैवल्यमिति सत्यं वचो मम ॥ तथापि ज्ञानसम्प्राप्तिर्व्रतेन न विना भवेत् । ज्ञानोपदेशः कात्स्न्येन व्रतेऽस्मिन्नुच्यते किल ॥ व्रतेनानेन न विना ज्ञानायाधिकृतो भवेत् ॥ (Ibid., 2.5-6)— “That liberation is through knowledge alone is truly my statement. Yet the acquisition of that knowledge is not possible without that Vrata. The instruction of that knowledge is in entirety given in this Vrata. Without this Vrata, one cannot become eligible for that knowledge”. What is that Vrata? How does that constitute the means to that knowledge? Mahādeva answers these questions clearly: अदीक्षासंस्कृते जन्तावपवित्रहृदाकुले उपदिष्टमपि ज्ञानं मरुवन्न प्ररोहति ॥ लब्धं कथमपि ज्ञानं लिङ्गनिष्ठाविवर्जिते । न फलाय भवत्येव यथा सस्यमरक्षितम् ॥ दीक्षासंस्कृतिसंशुद्धे चित्ते जन्तोः समर्पितम् । लिङ्गाङ्गसामरस्याव्यं मन्निष्ठागोपितं परम् । भक्तिसिक्तं मम ज्ञानं मोक्षाय भवति ध्रुवम् ॥ (Ibid., 2.7-9) —

“When a person is not sanctified by the initiation (Dīkṣā) and when he is in a state of confusion due to his unsanctified heart, the knowledge given will not grow like a plant in the desert. Although that knowledge is somehow obtained and yet is without firm devotion towards the Liṅga, it will not bear fruit like a plant which is not protected. The knowledge about Śiva (me) which is called as the knowledge of communion of the Aṅga (Self) with the Liṅga, which is given to a person whose mind is purified by the process of Dīkṣā, which is well-guarded by a firm devotion towards Śiva (me) and which is charged with devotion, is bound to bring liberation”. The Śāmbhavavrata is the vow of Vīraśaivism which begins with the Dīkṣā (of three kinds). This Dīkṣā contains an instruction regarding the significance of the Iṣṭaliṅga infused with the ‘Cit-kalā’ of the disciple (the spark of knowledge from the cerebrum of the disciple to whom the Liṅga is given by the Guru) and regarding its relation with the inner Liṅgas, Prāṇaliṅga and Bhāvaliṅga. It is this culture imparted mystically by the Guru that makes the heart of the aspirant ripe enough to receive the knowledge of “Liṅgāṅga-sāmarasya” and to realise it through worship and meditation. That realisation is Mukti which is of the nature of Śivādvaitya. Yet the action (Vrata) charged with devotion which imparts that culture to realise that knowledge, cannot be undermined and ignored.

व्याख्या— ननु सिद्धज्ञानिनां कर्मणा प्रयोजनं नास्तीत्यत्राह—

If it is argued that there is no use of action for those who are accomplished in knowledge, the answer is given here—

ज्ञाने सिद्धेऽपि विदुषां कर्मापि विनियुज्यते ।

फलाभिसन्धिरहितं तस्मात् कर्म न सन्त्यजेत् ॥१२॥

Even when the knowledge is fulfilled in realisation, action, too, is made use of by the wise. Hence, action which is not associated with any desire for the fruit should not be discarded. (12)

व्याख्या— “न कर्मणा” इति श्रुतेः काम्यकर्मपरत्वाद् विदुषां ज्ञाने सिद्धेऽपि वेदान्तेऽग्निहोत्रवत् फलापेक्षारहितं कर्म विधीयत एव, तत्तदाश्रम-विहितकर्मपरित्यागे पातित्यात्, “ज्ञानं प्रधानं न तु कर्महीनं कर्म प्रधानं न तु चिद्विहीनम्। तस्माद् द्वयोरेव भवेत् प्रसिद्धिर्न ह्येकपक्षो विहगः प्रयाति।।” इत्यभियुक्तोक्तेश्च निष्कामकर्मानुष्ठानं न सन्त्यजेदित्यर्थः।।१२।।

Since the Śruti statement “Na karmaṇā” (not by action) refers to action performed with a motive, in the case of the wise, even when the knowledge is accomplished in realisation, the action which is without any desire for a fruit is necessarily ordained, like “Agnihotra” in Vedānta. This is because the discarding of action ordained in accordance with the Āśramas would lead to degradation. In accordance with the statement of the noble persons, viz., “Jñānaṁ pradhānam, etc.,” which means: “Knowledge is predominant, but not without action; action is predominant, but not without knowledge. Hence both are known to be acceptable, because a bird with one wing cannot fly,” one should not discard the action which is not associated with any desire for a reward. (12)

Notes: “न कर्मणा, इत्यादि” (Kai. U., 3-4); the full statement is: न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः। परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति।। वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ते ब्रह्मलोके तु परान्तकाले परामृताः परिमुच्यन्ति सर्वे—। “Not by action, nor by children, nor by money, but by renunciation alone, some persons have attained immortality. The heaven hidden in the cave of the heart is enlightened by the Supreme. Into that the Yogins enter. The Yogins have before them the objective determined by the knowledge of Vedānta and attain purity of spirit through resorting to Sanyāsayoga. They reside in the Brahmaloaka until the annihilation of the world in the highest state of immortality and finally get total liberation”. The action meant here is Kāmyakarma, i.e., the action undertaken with motive. Such an action is prohibited. But the action which is not associated with

any desire for a reward should not be discarded. It is called “Niṣkāma-karma”. The Bhagavān says: मा कर्मफलहेतुर्भूर्मा ते सङ्गोस्त्व-कर्मणि। (Bhag. G., 2-47)— “Do not have any desire for a fruit as the motive of your action and may you not adhere to non-action”. “ज्ञानं प्रधानं न तु कर्महीनं...” (Abhi. Va.). The wisdom lies in the renunciation of the fruit in action, but not in the renunciation of action altogether. That is Yoga. Wisdom (as said above) in action is Yoga— योगः कर्मसु कौशलम्। (Bhag. G., 2.50). Such an action should go together with knowledge. Action and knowledge are like the two wings of a bird. Just as the two wings are necessary for a bird to fly so are both the action and the knowledge necessary for an aspirant to attain liberation. Śiva. Dha. P. says: यथा न्यूनो विधिर्न स्यात् प्रसीदति यथा शिवः। यथा पूतं भवेच्चित्तं तथा कुर्यात्सतीं क्रियाम्।। (Quoted in the Kannaḍa commentary of N.R. Karibasava Śāstrin)— “Pure action should be performed in such a way as there would be no short-coming in what is prescribed, as Śiva would be pleased and as the mind would become purified”. Vāy. Saṁ. puts the same idea emphatically: अर्थहीना यथा वाणी धर्महीना यथा तनुः। पतिहीना यथा नारी शिवहीना तथा क्रिया।। (Quoted in the Kannaḍa commentary of N.R. Karibasava Śāstrin)— “Action without Śiva (i.e., the knowledge of Śiva) is like the speech without meaning, the body without any righteous action and the woman without her husband”.

व्याख्या— अथाचारस्याधिक्यं प्रतिपादयति—

Then the author propounds the predominance of “Ācāra”, righteous practice—

आचार एर सर्वेषामलङ्काराय कल्पते।

आचारहीनः पुरुषो लोके भवति निन्दितः।।१३।।

The righteous practice alone is meant for the adornment of all persons. A person who is without such a practice would stand condemned in the world. (13)

व्याख्या— स्पष्टम्।।१३।। It is clear. (13)

Notes: Five Ācāras (Pañcācāras) are spoken in Viraśaivism. (Vide notes on S.S.,9.27 for details about Pañcācāras). This stanza is verbatim the same as Candra J.Ā., kri. pā., 9.16. Further the Candra J.Ā. glorifies Ācāra with Jñāna: ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः । तस्मादाचारवान्ज्ञानी भवेदादेहपातनात् ॥ शिवस्य भक्तिराधार आचारः सर्वदेहिनाम् । आचारः परमो धर्म आचारः परमं धनम् । ज्ञानमाचारहीनं चेन्न तद् भवति सिद्धये । (kri. pā., 9.17-19)— “Maheśvara is pleased with Ācāra coupled with Jñāna. Hence one should be an enlightened person endowed with Ācāra as long as one lives. The basic Ācāra for all the embodied souls is devotion towards Śiva. Ācāra is the supreme duty, Ācāra is the supreme wealth. If the Jñāna is without Ācāra, it does not yield any fruit”. Ācāra is ultimately the worship of Śiva through the body (hands), mind and speech (trikaraṇa). It is the repayment of the due for the obligation received as it were from the God. All the beings have emerged from him. All this world is fashioned by him. Man attains fulfilment of his life by worshipping him through his righteous actions: यतः प्रवृत्तिभूतानां येन सर्वमिदं ततम् । स्वकर्मणा समभ्यर्च्य सिद्धिं विन्दति मानवः ॥ (Bhag. G., 18.46). The creation of beings is to provide them with an opportunity to exhaust all Karman through experience and attain liberation. The creation of the objective world is meant for the experience of beings. The aspirant should take to “Śuddha ācāra” with Jñāna to attain that liberation for which the Paramātman has created him. The fire in the Araṇis is not manifest unless they are rubbed together. Man has the Mahāliṅga in him but the Mahāliṅga is realised by him only when he takes recourse to “Ācāra”.

व्याख्या— तस्मात् सत्कर्मचरणवान् भवेदित्युक्त्वा क्रियागमस्थलं समापयति—

Then after saying that in view of that the aspirant should be engaged in performing his meritorious deeds, the author concludes the Kriyāgamasthala—

ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः ।

तस्मादाचारवान् ज्ञानी भवेदादेहपातनात् ॥१४॥

Maheśvara is pleased with spiritual knowledge coupled with religious practices. Hence, one should be an enlightened person engaged in religious practices till the body falls off. (14)

व्याख्या— स्पष्टम् (१४) It is clear. (14)

इति क्रियागमस्थलम्

Kriyāgamasthala ends

Notes: In profane sciences, it is insisted that theory and practicals should go together. In this spiritual science also, the theory in the form of the knowledge obtained from the Guru and through the study of Śāstras should go together with the religious practices, which represent the practicals. Knowledge without practice is dry. Through this dry knowledge alone one cannot get the grace of God. To win God’s favour one should have knowledge coupled with action. Knowledge and action (Ācāra) are like the two wings of a bird or the two wheels of a chariot. This is verbally same as Candra J.A., kri. pā., 9.17.

अथ भावागमस्थलम्—(५५)

व्याख्या— अथ— “यं यथोपासते तदेव यद्भावं तद्भवति यथाकारी -याचारी तथा भवति” इति बृहदारण्यकश्रुतेः “शिवभावानुसन्धानाच्छिवो भावे प्रकाशते” इति योगजागमस्थितेश्च निष्कामकामानुष्ठानवतो विरक्तस्य भावचिह्नमेव भावागमस्थलमिति निरूपयति—

Bhavāgamasthala—(55)

Then, as per a statement of the Br. U., viz., “Yam yathopāsate; etc.,” ., which means: “Whatever conception one adores one becomes like that; whatever conception one cherishes one becomes the same; whatever action one does one becomes used to it; and whatever practice one adopts one becomes used to that only,” and as per a

statement of the Yogaja Ā., viz., “Śivabhāvānusandhānāt”, etc., which means: “Through the cherishing of Śiva’s form (the conception of Śiva) one gets the flash of that form in his mind (thought or conception), the author propounds that the special gestures of faith of the Śivayogin who is engaged in disinterested action with a spirit of renunciation, constitutes the Bhāvāgamasthala—

भावचिह्नानि विदुषो यानि सन्ति विरागिणः ।

तानि भावागमत्वेन वर्तन्ते सर्वदेहिनाम् ॥१५॥

All those gestures of faith which are discerned in an enlightened recluse (Śivayogin), form the Gospel of Faith (Bhāvāgama) for all the embodied beings. (15)

व्याख्या— विरागिणः असत्क्रियाफलविरक्तस्य, विदुषो ज्ञानिनः शिवयोगिनः यानि भावचिह्नानि सन्ति, तानि सर्वदेहिना प्राकृतानां भावागमत्वेन वर्तन्त इत्यर्थः ॥१५॥

The ‘Virāgin’ is one who has renounced the fruits of unfair actions. The Śivayogin with enlightenment is such a ‘Virāgin’. The special gestures of faith which are discerned in him, constitute the articles of faith for all the beings. (15)

Notes: The word “Bhāva” has a wide implication in Sanskrit. It means “a feeling, emotion, devotion, etc”. These words individually cannot signify all that is meant by the word. The nearest possible equivalent in English, here, is “faith”, “faith in God, belief in his greatness”. Āgama is something handed down by tradition; Bhāvāgama is here a Gospel of Faith, a testimony of religious practices handed down through a long and unbroken heritage of spiritual teachers, whose every gesture meant an expression of the divine revelation in them. Those gestures of faith have gone a long way in framing and inspiring faith in the hearts of the disciples who are on the path of Mukti. (The statement of Br. U. quoted by the Sanskrit commentator in the preamble to the stanza, is “यं यथोपासते, etc”. This seems to be a

different reading. The statement, as found in the printed texts now available, is in this form:”..... सर्वमयस्तद्यदेतदिदंमयोऽदोमय इति यथाकारी यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन” (Br. U., 4.4.5) — “He is of all forms; that which is of this form is of that form. Thus whatever he does and whatever he practises he becomes that. He who does good deeds becomes good, while he who does bad deeds becomes sinful. Merit accrues through meritorious deeds and sin through sinful deeds”. The “Bhāva” of the Śivayogin embraces Śiva and becomes “Śivamaya”. His “Āṅga” has become “Liṅgamaya”. Whatever he does is the activity of Śiva. Whatever he speaks is the word of Śiva. Whatever he thinks is the thought of Śiva. These are the expressions or gestures of the Śivayogin which are to be grasped by the aspirants of Mukti for their guidance. Thus the gestures of faith of the Śivayogin form the Gospel of Faith for all.

व्याख्या— अथ पूर्वोक्तज्ञानाचारापेक्षया भाव एव विशिष्ट इति सूत्रद्वयेन कथयति—

Then the author propounds in two stanzas that the “Bhāva” alone has some speciality vis-a-vis knowledge and religious practice told earlier—

शिवोऽहमिति भावोऽपि शिवतापत्तिकारणम् ।

न ज्ञानमात्रं नाचारो भावयुक्तः शिवो भवेत् ॥१६॥

The conception that “I am Śiva” is the means to attain the state of Śiva, neither mere knowledge nor mere religious practice. He who possesses this faith becomes Śiva. (16)

व्याख्या— शिवोऽहमिति भावः शिवत्वप्राप्तिकारणम्, ज्ञानमात्रं न, शिवतापत्तिकारणं न भवतीत्यर्थः। आचारः केवलसत्क्रियाचारोऽपि न, शिवत्वप्राप्तिकारणं न, किन्तु भावयुक्तः शिवोऽहमिति भावेन संयुक्त एव शिवः शिवस्वरूपी भवेदित्यर्थः ॥१६॥

The conception (faith) that “I am Śiva” is the cause of attaining ‘Śiva-hood’. Mere knowledge is not so. That is, it is not the cause of attaining the state of Śiva. The practice, i.e., the practice of good deeds, too, is not so by itself. It is not (separately) the cause of attaining the state of Śiva. But he who is endowed with the firm faith that “I am Śiva”, can alone become Śiva, i.e., attain the form of Śiva. (16)

Notes: To become Śiva is the highest aspiration of all human beings. The supreme truth is that the Jīva is Śiva in the ultimate analysis. It is that truth which the Jīva should know, make efforts to realise and cherish in his thoughts. Thus the effort to become Śiva is three-pronged, i.e., through knowledge (Jñāna), action (Ācāra) and cherishing in mind (Bhāva). The knowledge is in the form of “Śivo’ham” (“Aham brahma asmi”— Br. U., 1.4.10; Tat tvam asi” — Chānd.U., 6.8.7; “Ayam ātmā brahma” — Br. U. 2.5.19) as taught by the Guru and as known from the Śāstras. The action or practice is in the form of converting the thought waves into the form of Śiva through Yoga. (Vide Prāṇalingārcanasthala and Śivayogasamādhi-sthala, S.S., 12.14-20, 22-23 and 25-27, also notes thereon). The cherishing in the mind is an incessant attunement of the mind to Śiva through which the Soul assumes the form of Śiva as per the maxim of the Bhramara and the Kīṭa (Bramarakīṭanyāya).

व्याख्या— ननु ज्ञानभावयोः को भेद इत्यत्राह—

If it is asked as to what is the difference between knowledge and conception, the answer is given here—

ज्ञानं वस्तुपरिच्छेदो ध्यानं तद्भावकारणम् ।

तस्माज् ज्ञाते महादेवे ध्यानयुक्तो भवेत्सुधीः ॥१७॥

Knowledge is the ascertainment of an object. Meditation is the means to the conception of that object. Hence, when the Mahādeva is known, the enlightened person (i.e., Śivayogin) should turn to meditation. (17)

व्याख्या— वस्तुपरिच्छेद इदमेतादृशमिति वस्तुस्वरूपनिर्णायकं ज्ञानम्, तद्भावकारणं निर्णितस्य वस्तुनो भावस्य धर्मलाभस्य कारणं ध्यानं तदेवाहमिति मननम्। तस्मात् शिवे ज्ञाते सति सुधीः सुज्ञानी ध्यानयुक्तो भावेन संयुक्तो भवेत् स्यादित्यर्थः ॥१७॥

Knowledge consists in the ascertainment, i.e., finding out for certain the nature of the object that “It is like this”. The cause for that, i.e., the cause for the conception of an object, in the sense of the assumption of the property of that object, is meditation, the cherishment in the mind that “I am that”. Hence, when Śiva is known, the enlightened Śivayogin should fully become engaged in meditation, i.e., he should become endowed with that conception. (17)

Notes: Knowledge is an ascertainment of the form of the object. Bhāva is the stream of consciousness assuming the form of that object which is so ascertained. In the present case, knowledge is the knowledge of Śiva as instructed by the Guru and as learnt from the Śāstras. Bhāva is the stream of consciousness which has assumed the form of Śiva. The thought-waves assume the form of Śiva in a continuous flow without any break. It is only when this happens that the experience of divine bliss (Śivānanda) is possible. In that experience, the subject-object distinction is completely lost sight of.

व्याख्या— अथ कथं भावयेदित्यत्राह—

If it is asked as to how that is assumed, the answer is given here—

अन्तर्बहिश्च सर्वत्र परिपूर्णं महेश्वरम् ।

भावयेत् परमानन्दलब्धये पण्डितोत्तमः ॥१८॥

The best among the enlightened (Śivayogin) should conceive of the Maheśvara as having pervaded everywhere, inside and outside, in order to attain the supreme bliss. (18)

व्याख्या— अन्तर्बहिश्च शरीरान्तर्बहिश्चेत्यर्थः। शिष्टं स्पष्टम्॥१८॥

“Antarbahiśca” (inside and outside) means “inside and outside one’s body”. The rest is clear. (18)

Notes: The interpretation of “Antarbahiśca” as “śarīrāntarbahiśca” is “Adhyātma” interpretation. Parameśvara is inside the body as the ‘Antaryāmin’ and ‘Preraka’. The “Adhiviśva” interpretation is intended here. Parameśvara is all pervasive. He is immanent in the world as the “Antaryāmin” and He is also transcendent enveloping the world from outside. The Puruṣasūkta says: स भूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशङ्गुलम्॥ (Rv. 10.90.1)— He pervades the earth (universe) everywhere and transcends it by ten inches (i.e., to an infinite extent). Parameśvara has no spatio-temporal limits. He pervades everything inside and envelops everything outside. Such a Parameśvara should be realised within himself by the aspirant. “यथाऽऽदर्शं तथात्मनि”— “One can realise Brahman in one’s soul as one can see his face in a mirror” (Kaṭha U, 6.4), is the key to that end.

व्याख्या— अथ सा क्रियापूजा भावरहिता चेद् वृथेति सदृष्टान्तं सूत्रद्वयेनाह—

Then the author tells in two stanzas with analogies that the action in the form of worship is futile without the conception of one’s self as Śiva—

अर्थहीना यथा वाणी पतिहीना यथा सती।

श्रुतिहीना यथा बुद्धिर्भावहीना तथा क्रिया॥१९॥

चक्षुर्हीनो यथा रूपं न किञ्चिद्वीक्षितुं क्षमः।

भावहीनस्तथा योगी न शिवं द्रष्टुमीश्वरः॥२०॥

Action without the spiritual conception is like the speech without meaning, a devoted wife without her husband, and knowledge without scripture. (19) Just as he

who is without eyes cannot see any form, so is the Yogin not competent to have a vision of Śiva without spiritual conception. (20)

व्याख्या— श्रुतिहीना वेदश्रुतिसम्मतिरहिता बुद्धिर्ज्ञानमित्यर्थः॥१९॥
ईश्वरः समर्थ इत्यर्थः। शिष्टं स्पष्टम्॥२०॥

“The intellect without the scripture” means “the knowledge without the sanction of the scriptures in the form of Veda”. (19) “Īśvara” means “capable, competent”. The rest is clear. (20)

Notes : Speech without meaning, i.e., lacking in compatibility like “Agninā siñcati” (he sprinkles with fire), “Vandhyāputraḥ suṇḍaraḥ” (the son of a barren woman is handsome), “Khapuṣpamālayā alaṅkaroti” (he decorated with a garland of sky-flowers), etc., is never taken as authoritative. What is not authoritative is without any use. Similarly speech employed without understanding the meaning, is also not useful for the speaker and it may put the speaker in a ridiculous position. Yāska says about Veda: स्थाणुरयं भारह्मरः किलाभूदधीत्य वेदं न विजानाति योऽर्थम्। योऽर्थं इत्सकलं भद्रमश्नुते नाकमेति ज्ञानविभूतपाप्मा। अनन्याविव शुष्केधो न तज्ज्वलति कर्हिचित्॥ (Yā. Ni., 1.18)— “He who, having read Veda, does not know its meaning, is a tree or donkey bearing the burden. He who knows the meaning gets all auspicious rewards, goes to heaven with his sin washed by knowledge. Dry fuel fallen on the ground without fire, is not for burning”. A tree bears the burden of the leaves, flowers and fruits. Yet it cannot experience the fragrance, the taste, the form, the touch, etc., of any of them. A donkey may bear the sandle-wood sticks on its back, but cannot experience their fragrance. In the same way he who knows Veda without knowing its meaning, bears the burden of the memorised Veda, but cannot get the due rewards from it. The second analogy is that of a devoted wife without her husband either due to his death or due to abandonment. In the absence of her husband, she is looked upon either as inauspicious for all purposes or as a destitute. Her life is regarded as futile. So is the state of actions (deeds of worship) in the absence

of the spiritual conception of the Self as Śiva. The third analogy is that of the intellect without the approval of Veda (scriptures). The study of Veda gives a spiritual, social and moral culture without which the intellect (knowledge) is a sheer burden. In the same way the deeds of worship and meditation are futile without the spiritual conception of the Self as Śiva. Stanza 20 gives a striking analogy to demonstrate that the actions (worship and meditation) with any such conception, do not bring about the vision of Śiva. A blind man cannot see the forms of objects. Eyes are inevitable for the sight of external objects. A blind man thus cannot see the forms of objects. Nor can he do anything on his own accord because he is a destitute. He needs the help of others which he cannot get always and which makes him always dependent. Similarly action without “Bhāva” is futile. In this background, it should be noted that the knowledge, consists in the conception of the body as the form of Parameśvara and that the body is not different from the Supreme Principle. This conception (Bhāva) makes the body to toil for the realisation of Śiva. The conception that the mind is born from Śiva and is rooted in Śiva, makes the mind totally pure and prone to Śiva. Further the conception of Prāṇa (life beath) is a manifestation of Śiva’s power, makes the Prāṇa prone to Śiva by being controlled through Yoga coupled with the notion of the Self as Śiva. Thus the body, the mind and the life principle surrender themselves to Śiva. Then all misconceptions totally subside to forge the unity of knowledge, action and the spiritual conception and bring the experience of spiritual bliss. Now the author highlights the importance of “Bhāva” (the spiritual conception of the Self as Śiva).

भावशुद्धेन मनसा पूजयेत्परमेष्ठिनम् ।

भावहीनां न गृह्णाति पूजां सुमहतीमपि ॥२१॥

The Śivayogin should worship the Parameśvara (Supreme Lord) with the mind endowed with pure intentions (thoughts). The Lord does not accept the worship which is without the spiritual conception however great it might be. (21)

व्याख्या— भावशुद्धेन ध्यानशुद्धेनेत्यर्थः । सः स परमेश्वर इत्यर्थः । शिष्टं स्पष्टम् ॥२१॥

“Bhāvaśuddhena” (Manasā) means “(with the mind) which is pure in meditation or purely attentive towards Śiva”. “Bhāvahīnām.... sumahatīmapi”— the subject of this sentence should be understood as “saḥ”, i.e., the Parameśvara. The rest is clear. (21)

Notes: In rendering worship to Śiva, both external purity and internal purity (bahiraṅgaśuddhi and antaraṅgaśuddhi) are required. The condition of external purity is fulfilled by taking bath in sacred water, putting on clean “dhoti” with a loin-cloth as the underwear, sitting in a clean chamber, etc. More important than this is the condition of internal purity. This is achieved through the purification of the thought-waves in the mind. This is regarded as “Bhāvaśuddhi”. Without this “Bhāvaśuddhi” no deed of worship, however great and however grand it might be, would be acceptable to Śiva. In our external worship, all the materials of worship such as water for ablution, Bhasma, Rudrākṣa, Gandha, Bilva-leaves, flowers, fruits, etc., are Śiva’s gift to mankind. Nothing is ours among the things that we offer to Śiva. It is only when they become charged with our pure feelings of divine love, they become acceptable to Śiva, who not only accepts them but also becomes immensely pleased with them to the extent of granting his ‘darśana’ to our inner eye.

व्याख्या— अथ — “भ्रमद्भ्रमरचिन्तायां कीटोऽपि भ्रमरायते । शिवचिन्तासमाक्रान्तः शिवरूपी भवेद्ध्रुवम् ॥” इति वीरागमवचनानुसारेण भावमहत्त्वं प्रकाशयति—

Then, in accordance with a statement of the Vi. Ā., viz., “Bhramadbhramaracintāyām, etc.,” which means: “Though the (continuous) thought about the hovering bee, even the worm becomes the bee; he who is caught with the thinking about Śiva, assumes definitely the form of Śiva, the author reveals the importance of ‘Bhāva’ ” —

नैरन्तर्येण सम्पन्ने भावे ध्यातुं शिवं प्रति ।

तद्भावो जायते यद्वत् क्रिमेः कीटस्य चिन्तनात् ॥२२॥

When the mental cherishing (Bhāva) by way of meditating on Śiva becomes incessant, the attainment of Śiva's form is possible, as is the case with a worm (which becomes the bee) through the (continuous) thought about an insect (i.e., bee). (22)

व्याख्या— क्रिमेः कीटस्य भ्रमरस्य चिन्तनाद् यद्वत् यथा तद्भावो भ्रमरकीटभावो जायते, तथा भावे चित्ते चित्तविशिष्टे शिवं ध्यातुं नैरन्तर्येण सम्पन्ने सति तद्भावः शिवस्वरूप एव जायते, शिवं प्रतीयत इत्यर्थः ॥२२॥

Just as the form of an insect (i.e., bee) is born in the case of a worm due to continuous thinking of that insect, so when the mind in its special attunement gets engaged in an incessant cherishing of Śiva through meditation, the form of Śiva is born in its case also. (22)

Notes : Here in “krimeḥ kīṭasya cintanāt” both the words “krimi” and “kīṭa” respectively mean ‘a worm’ and ‘an insect’, as applied respectively to the worm that is kept a captive in a shell and to the bee which torments it vehemently. It is said that the worm begins to think of the bee continuously due to the fear of the bee which torments it everytime. Then it becomes the bee itself and flies away. This is the maxim called “Bhramarakīṭa-nyāya”. It may be noted here that the word “kīṭa” is used in the sense of the worm. As per the distinction drawn between the “worm” and the “insect”, the former is a creeping invertebrate animal with a slender body and no limbs, while the latter is a small invertebrate animal having a head, thorax, abdomen, two antennae and thoracic wings. These features of the worm and the insect apply respectively to the worm that is kept a captive and the bee that captivates it. It is interesting to note that Ujjaniśa, in his Kannaḍa commentary, has taken the word “kīṭa” in sense of an insect called “Kuruḍihūḷu” in Kannaḍa (otherwise known ‘Kāḍajirigeḷu’). This insect conforms to the

above description of an insect. Its sting is very painful just like the sting of a bee. Its hovering in the houses is a common sight in the villages. People fear its sting. It brings a worm from somewhere and captivates it in a cocoon-like shell built around it. Such shells can be seen on the wooden shutters, door pans, windows or the joints of two walls. That insect produces a humming noise when it hovers. It often comes to the shell wherein the worm is held captive and sits on it. It stings the worm. After some days that worm becomes the insect and flies away by breaking open the shell. This can be commonly seen in the village houses. In all probability the word “bhramara” was applied to that insect also. This doubt arises because the honey-bee which is understood by the word “bhramara” is not known to convert a worm to its form in our common experience.

Whatever may be the case, the maxim is drawn into service here to establish the fact that the incessant thinking about an object would result in the transformation of the thinker into the form of the object of his adoration. Thinking about Śiva incessantly one (i.e., the Jīva) becomes Śiva. This is the wonderful power of “Bhāvanā”.

व्याख्या— अथ निष्कलशिवचिन्तने यद्यसमर्थस्तद्विभूतिं वा चिन्तयेदित्युक्त्वा भावागमस्थलं समापयति—

Then the author concludes the Bhāvāgamasthala after saying that in case one is incapable of cherishing in mind the formless Śiva, one can cherish in mind His magnificence in merits (such as omniscience, omnipotence, immanence, transcendence, etc.)—

निष्कलङ्कं निराकारं परब्रह्म शिवाभिधम् ।

निर्ध्यातुमसमर्थोऽपि तद्विभूतिं विभावयेत् ॥२३॥

If one is incapable of meditating on Śiva, the Parabrahman, who is free from flaws and who is without any form, one can meditate upon his meritorious magnificence. (23)

व्याख्या— तद्विभूतिं सर्वज्ञत्वादिमहैश्वर्यमित्यर्थः। शिष्टं स्पष्टम्॥२३॥

इति भावागमस्थलम्

“His meritorious magnificence” means “the great wealth of His merits such as omniscience, etc”. The rest is clear. (23)

Bhāvāgamasthala ends

Notes: Śiva has two aspects, one is called Saḡuṇa aspect and the other is Nirḡuṇa aspect. In his Saḡuṇa aspect he has a form and his Śakti assumes a form that is made up of three Guṇas. It is this aspect that is prevalent in all his five cosmic activities namely, Sṛṣṭi (creation), Sthiti (preservation), Laya (annihilation), Tīrodhāna (covering the real power of the Self) and Anugraha (conferring grace on the Self). In His other original aspect called Nirḡuṇa aspect, He is formless and His Śakti is without Guṇas. In both of His aspects, His Śakti is inherent in Him. The meditation prescribed in this Bhāvāgamasthala is the mental attunement to the original Nirḡuṇa (Nirākāra) aspect of Śiva. This can be achieved only by a chosen few Yogins. In the case of others, it is suggested that they can cherish in their mind the munificence of Śiva’s divinity in the form of omniscience, omnipotence, all-pervasiveness, immanence, transcendence, etc.

अथ ज्ञानागमस्थलम्—(५६)

व्याख्या— अथ — “ज्ञानी विज्ञानतत्परः” इत्यमृतबिन्दुश्रुतेः “ज्ञानमेतच्छैवसंस्थम्” इति पतिपरातन्त्रवचनाच्च तद्भावागमसम्पन्नस्य परयोगिनो ज्ञानचिह्नमेव ज्ञानागमस्थलमिति प्रतिपादयति—

Jñānāgamasthala—(56)

Then as per the Amṛta B.U. which says “Jñānī vijñānatatparaḥ” meaning: “The enlightened person is devoted to special knowledge” and a statement of Pati

Parā., viz., “Jñānamentacchaivasamstham,” meaning: “This knowledge is that which pertains to Śiva”, the author propounds Jñānāgamasthala as consisting of the gestures of knowledge on the part of the Supreme Yogin who is adept in Bhāvāgamasthala—

परस्य ज्ञानचिह्नानि यानि सन्ति शरीरिणाम्।

तानि ज्ञानागमत्वेन प्रवर्तन्ते विमुक्तये॥२४॥

Those gestures of knowledge which belong to the Para Śivayogin, are in vogue as the Jñānāgama (Gospel of Knowledge) for the emancipation of the beings. (24)

व्याख्या— परस्य भावागमसम्पन्नस्य परमशिवयोगिनो ज्ञानचिह्नान्येव प्राकृतानां पशुजनानां विमुक्तये सद्गतये ज्ञानागमत्वेन प्रवर्तन्ते इत्यर्थः॥२४॥

The Parayogin is the Parama Śivayogin who is adept in Bhāvāgama. The gestures of his knowledge constitute the Jñānāgama (Gospel of Knowledge) for the emancipation, i.e., the beatitude, of the ordinary people who are lacking in knowledge. (24)

Notes: “ज्ञानी विज्ञानतत्परः” (Amṛta B.U., i.e., Bra. B. U., 18). Actually the reading is “मेधावी ज्ञानविज्ञानतत्त्वतः।” This is told about the Parayogin who is adept in Bhāvāgama. Jñāna is Brahma-jñāna, the knowledge of Brahman. It is the knowledge of the Supreme which is most esoteric in nature and which is to be revealed by the most competent Guru like the Parayogin. The Upaniṣads say: अत्मैवेदं सर्वम्। (Chānd. U., 7.25.2); एकमेवद्वितीयम्। (Chānd. U., 6.2.1). This is known as Samyajjñāna, which is actually the means to Mokṣa. Vijñāna, on the other hand is the knowledge that is derived from worldly experience. The Jñāna with Vijñāna is the means for the escape from bondage. Bhag. G. Says: इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे। ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात्॥ (9.1). Para Śivayogin is the ocean of knowledge of Śiva as said in

the Pati Parā. quoted in the preamble to this stanza. His gestures are the Jñānāgama for the spiritual progress and liberation of the ordinary people. Those gestures are the manifestations of divine qualities that are rooted in the spiritual knowledge. They are: अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्। दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्।। तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति सम्पदं दैवीमभिजातस्य भारत।। (Bhag. G., 16.2-3) — “Non-violence, truthfulness, absence of anger, generosity, tranquility, absence of pettiness, compassion towards all beings, absence of weakness for sense-objects, softness (absence of cruelty), shyness, absence of fickleness, boldness, forgiveness, restraint over the senses, external and internal purity, absence of hatred, absence of egoism—these constitute the divine wealth in the case of a noble person. These are the gestures of knowledge which constitute the Jñānāgama for all.

व्याख्या — अथ — “यथेह कर्मचितो लोकः क्षीयते, एवमेवामुत्र पुण्यचितो लोकः क्षीयते”, “ज्ञात्वा देवं मृत्युपाशांश्छिनत्ति” इति श्रुत्यनुसारेण पूर्वोक्तकेवलभावकर्मभ्यां फलं नास्तीत्युक्त्वा ज्ञानमेव पञ्चभिः सूत्रैर्विशेषयति—

Then according to the Śruti statements, viz., “Yatheha karmacito lokaḥ, etc.,” and “Jñātvā devaṁ, etc.,” which respectively mean: “Just as this world won by action (Karman) comes to an end here so does the other world won by merit (Puṇya) comes to an end hereafter” and “Knowing the God one cuts away the fetters of death”, the author advocates the importance of knowledge after having said that there is no use of the aforesaid mere “Karman” and mere “Bhāva”—

भावेन किं फलं पुंसां कर्मणा वा किमिष्यते।

भावकर्मसमायुक्तं ज्ञानमेव विमुक्तिदम्।।२५।।

What is the use of (mere) “Bhāva” for the aspirants? What is it that is aspired by (mere) “Karman”? The know-

ledge which is combined with “Bhāva” and “Karma”, alone brings Mokṣa.(25)

व्याख्या— “अहं ब्रह्मास्मि” इत्यपरोक्षज्ञानं ज्ञानमित्यर्थः। शिष्टं स्पष्टम्।।२५।।

This direct experience as “I am Brahman”, is the knowledge. The rest is clear. (25)

Notes: “यथेह कर्मचितो लोकः, इत्यादि” — Chānd. U., 8.1.6; actually in stead of “Karmacito” and “Puṇyacito”, we find “Karmajito” and “Puṇyajito” in the printed texts. “ज्ञात्वा देवं मृत्युपाशांश्छिनत्ति”— the actual statements are: ज्ञात्वा देवं मुच्यते सर्वपाशैः (Śve. U., 1.8; 4.16; 5.13); ज्ञत्वा देवं सर्वपाशापहनिः Ibid., 1.11); तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति (Ibid., 4.15). “अहं ब्रह्मास्मि” (Br. U., 1.4.10). Here knowledge (Jñāna) stands for the direct experience as “I am Brahman”. Mere “Bhāva” or “Karman” is not conducive to Mokṣa. The present Jñānāgamasthala is intended to emphasise this point. It is also implied that Jñāna alone is not conducive to Mokṣa. Karman. Bhāva and Jñāna are together, but not severally, conducive to Mokṣa. Among the three, Bhāva is the linking force between Karman and Jñāna. It is already noted that Karman and Jñāna should go together like a blind man and a lame man to achieve the end, i.e., Mokṣa (vide stanza 11 above and the notes thereon). Bhāva is linked with both. Bhāva linked with Karman is “Bhakti” and it is “Nididhyāsana” when linked with Jñāna.

The next stanza refers to Karman and Jñāna—

केवलं कर्ममात्रेण जन्मकोटिशतैरपि।

नात्मनां जायते मुक्तिर्ज्ञानं मुक्तेर्हि कारणम्।।२६।।

The Jīvas cannot attain Mukti through Karman alone even in hundreds of crores of lives. It is the Jñāna that is the cause of Mokṣa. (26)

व्याख्या— हि “न कर्मणा” इति “तरति शोकमात्मवित्” इत्यादि-बहुश्रुत्यादिप्रसिद्धोऽयमर्थः। शिष्टं स्पष्टम्।।२६।।

This is well known through a number of Śruti statements such as “Na karmaṇā”, “Tarati śokam ātmavit”, etc. The rest is clear. (26)

Notes: “न कर्मणा” — (Tai. Ā., 7.10). The full statement is — न कर्मणा न प्रजया धनेन, त्यागेनैके अमृतत्वमानशुः। It means: “Not by Karman, nor by progeny nor by wealth, but by renunciation alone they attained immortality”. It is only those who are “Vedāntavijñāna-suniścītārthāḥ” (having the knowledge ascertained by Vedānta and Vijñāna, the spiritual knowledge derived from the Upaniṣads and the knowledge derived from experience respectively. It is a delusion (bhrama) to think that one can attain Mokṣa through Karman only, i.e., Karman with some desire (sakāma karma). Even if Karman is resorted to in hundreds of crores of lives, it does not have the power to bring liberation. Sakāma Karman always leads to bondage. Hence, it cannot bring liberation. But when it is coupled with Bhāva (devotion) and Jñāna, it can also lead to Mokṣa, because the fruits of Karman, whether sin or merit, are totally burnt by the fire of Knowledge: यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन। ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा॥ (Bhag. G., 4.37)— “Just as the fire which is lit reduces the sacred fuel to ashes, so does the fire of knowledge reduce all the Karman to ashes”. Once the Karman is burnt by the fire of knowledge nourished by Niṣkāma Karman and Bhāva (devotion), Mukti is not far to seek. The same point is emphasised by the statement “Tarati śokam ātmavit” (Chānd. U., 7.1.3). “Ātmavit” is the enlightened Soul (Jīva) which has realised its identity with Śiva. This is the Jñāna. Through this Jñāna, the enlightened soul is beyond the reach of worldly sufferings. Kaṭha U. also says: स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति। महान्तं विभुमात्मानं मत्वा धीरो न शोचति॥ (4.4)— “The enlightened person does not grieve, having realised that great, all-pervading Ātman through whom he perceives all objects in the dream as well as in wakeful state”. Śaṅkara observes on this Mantra: “तं महान्तं विभुमात्मानं मत्वाऽवगम्यात्मभावेन साक्षाद-हमस्मि परमात्मेति धीरो न शोचति”—“Having known that great, all-pervading Ātman, i.e., having realised that ‘I am actually the Paramātman’, the enlightened person does not grieve”.

व्याख्या— अथ कर्मणा मुक्तिर्नास्तीत्येतदेव न, किन्तु कर्म ज्ञानहीनं चेत् पुनः संसारकारणमित्याह—

Then the author says that it is not just that there is no liberation through Karman, but it is implied that Karman without Jñāna is the cause for transmigration (saṁsāra)—

**ज्ञानहीनं सदा कर्म पुंसां संसारकारणम् ।
तदेव ज्ञानयोगेन संसारविनिवर्तकम् ॥२७॥**

Action without knowledge is always the cause for the transmigration of beings. The same action coupled with knowledge is the means of relief from transmigration. (27)

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

व्याख्या— अथ ज्ञानहीनं कर्म कथं पुनः संसारकारणमित्यत्राह—

Then if it is asked as to how the action without knowledge is the cause of transmigration, the answer is given here—

**फलं क्रियावतां पुंसां स्वर्गाद्यं नश्वरं यतः ।
तस्मात्स्थायिफलप्राप्त्यै ज्ञानमेव समभ्यसेत् ॥२८॥**

The fruit in the form of heaven, etc., in the case of those who are engaged in sacrificial action, is transitory. Hence, in order to attain a permanent fruit, knowledge alone should be practised. (28)

व्याख्या— “ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्य-लोकं विशन्ति” इत्यादिवचनबलात् केवलक्रियानिष्ठानां पुंसां स्वर्गाद्यं फलं नश्वरं नाशशीलम्, तस्मात् स्थायिमोक्षफलप्राप्त्यै ज्ञानमेव सम्यगभ्यसेदित्यर्थः ॥२८॥

On the authority of the statement “Te taṁ bhuktvā, etc.,” which means: “They, after enjoying the extensive heavenly world, enter the world of mortals when their merit is exhausted,” those persons who are engaged in the sacrificial activity only will get only the transitory fruit in the form of heaven, etc., i.e., the fruit which is bound to come to an end. Hence, the aspirant should practise only knowledge in order to attain a permanent fruit in the form of liberation. (28)

Notes : “ते तं भुक्त्वा, इत्यादि” — Bhag., 9.21. The fruit of sacrificial Karman is heaven, etc., and that is not permanent. Muṇḍ. U. (1.2.7) makes this point every clear: प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म। एतच्छ्रेयोऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति।।— “This Karman resorted to by the eighteen performers of sacrifices who are subjected to transitoriness and infirmity, is of the lower order. Those ignorant persons who take delight in it thinking that it brings the good, will be subjected to old age and death again”. The eighteen, as explained by Śaṅkara, are the sixteen Ṛtviks and the couple (the sacrificer and his wife). This action is called ‘avara’ (lower) because it is mere action without know-ledge (“Avaram kevalam jñānavarjitam karma”—(Śrī Śaṅkara). Those who resort to such action go to heaven by virtue of the ‘Apūrva’ created by it, stay for some time there until the fund of accumulated merit is exhausted and take birth again in this world to undergo the states of bondage and death. “They are the self-conceited persons who, in spite of their merging into Avidyā, consider themselves as wise and undergo the suffering due to old age, illness and other disasters. They are the fools who, under the impact of delusion, go about like blind men led by a blind man”: अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः। जघन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः।। (Muṇḍ.U., 1.2.8). This Mantra comes in Kaṭha U. (2.5)— with ‘दन्द्रमन्माणाः’ in the place of ‘जघन्यमानाः’. “They feel that the sacrificial action (Iṣṭa) and action for the good of society (Pūrta) as important and do not, in their delusion, consider any other thing as good. Such persons enjoy the fruit of Karman in heaven, the home of enjoyment and then

enter this world or any other world which is lower than this”: इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः। नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वा इमं लोकं हीनतरं वा विशन्ति।। (Ibid., 1.2.10). The Śivayogins who are fully aware of this, are not interested in such an “Avaram karma”. Such a Karman is called “Paśukarman”. The Śivayogins think that it does not lead to Mokṣa and resort to Karman with the full awareness of their Self as Śiva, which is the supreme knowledge. They are deeply immersed in the bliss of that knowledge. Even when they perform certain actions either consequent on their being alive or with a view to guide the people (Lokasaṅgraha), they are not touched by the fruit of any action. Hence their Karman is called “Patikarma”.

व्याख्या— ननु तज्ज्ञानं कथमभ्यसनीयमित्यत्राह—

If it is asked as to how that knowledge should be acquired, the answer is given here—

शास्त्राभ्यासादियत्नेन सद्गुरोरुपदेशतः।

ज्ञानमेव समभ्यस्येत् किमन्येन प्रयोजनम्।।२९।।

Knowledge alone should be acquired through the effort of studying Śāstras and through the teaching of the Guru. What is the use of anything else? (29)

व्याख्या— शास्त्राभ्यासादियत्नेन निगमागमशिरःसिद्धवीरशैवशास्त्राभ्यासादिप्रयत्नेन सद्गुरोरुपदेशतोऽनुग्रहाज् ज्ञानमेव शिवज्ञानमेव समभ्यस्येत् सम्यगभ्यासं कुर्यात्। अन्येन पाशवहविर्भक्षणोपयुक्तपूर्वमीमांसादिशास्त्रेण किं प्रयोजनम्? न किञ्चित्प्रयोजनमित्यर्थः।।२९।।

Through the effort of studying Śāstras, i.e., through the effort of studying in particular the Vīraśaiva Śāstra which is held in esteem in the Vedas and Āgamas and through the teaching of the Guru and his favour, the knowledge of Śiva alone should be acquired and properly practised. What is the use of the Pūrvamīmāṃsāśāstra

which is useful only for offering oblation in the Paśu-karma? It is implied that it is of no use. (29)

Notes: There are two sources of knowledge: Śāstrābhyāsa and Gurūpadeśa. Śāstrābhyāsa is through one's own effort (svaprayatna) and Gurūpadeśa is through Śrī Guru's favour and compassion (gurukāruṇya). Sometimes what is studied in the Śāstras may not be intelligible, may be difficult to understand. Then the refuge is Śrī Guru only. Śrī Guru's teaching becomes necessary to understand it theoretically and practically. The Śāstra meant here is Vīraśaivaśāstra which is rooted in Vedānta (Upaniṣads) and Siddhānta (Śaivāgamas). The statement “वेद-सिद्धान्तयोरैक्यम् एकार्थप्रतिपादनात्” which is made earlier (i.e., S.S., 5.13), emphasises the point that Veda (Vedānta) and Siddhānta teach the same doctrine. For instance what the Vedānta calls as “Brahman” is designated as “Liṅga” in the Siddhānta (Vide S.S., 1.2). The study of both Vedānta and Siddhānta is crystallised in the Vīraśaivaśāstra. The knowledge that is derived from the Śāstras, is made intimate through practical experience under the guidance of the Guru. What is knowledge in the ultimate analysis is explained and its importance is pointed out in the next two stanzas.

व्याख्या— अथ तज्ज्ञानमहत्त्वं सूत्रद्वयेन प्रकाशयति—

Then the author reveals the importance of that knowledge in two stanzas—

ज्ञानं परशिवाद्वैतपरिपाकविनिश्चयः ।

येन संसारसम्बन्धविनिवृत्तिर्भवेत् सताम् ॥३०॥

“Knowledge” is the mature ascertainment of the non-duality of Śiva, by which there would be the removal of the relation with transmigration in the case of virtuous persons. (30)

व्याख्या— परब्रह्ममहालिङ्गादन्यन्नास्तीति परिपक्वनिश्चय एव ज्ञानं येन ज्ञानेन सतां संसारबाधानिवृत्तिर्भवेदिति ॥३०॥

The mature ascertainment that there is nothing other than the Mahāliṅga, which is the Parabrahman (Paraśiva), is the knowledge. Through that knowledge, the virtuous persons will be relieved of the sufferings of “saṃsāra”. (30)

व्याख्या— अथ तदेव विशदयति—

Then the same idea is elucidated further—

शिवात्मकमिदं सर्वं शिवादन्वन्न विद्यते ।

शिवोऽहमिति या बुद्धिस्तदेव ज्ञानमुत्तमम् ॥३१॥

All this is consisting of Śiva. There is nothing other than Śiva. I am Śiva. The conviction of this nature is the best knowledge. (31)

व्याख्या— स्पष्टम् ॥३१॥ It is clear. (31)

Notes: This knowledge is given in the Upaniṣads: 1. सर्वं खल्विदं ब्रह्म (All this is Brahman), (Chānd. U., 3.14.1); 2. ब्रह्मैव सन् ब्रह्माप्येति— Being Brahman, enters into Brahman, (Br. U., 4.4.6); 3. ब्रह्मैवेदं सर्वम्— All this is nothing but Parabrahman (Muṇḍ. U., 2.2.11); 4. ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण— All this is Brahman, the immortal; in the east is the Brahman, in the west is Brahman, in the south as well as north. (Muṇḍ. U., 2.2.11); 5. तस्मात्सर्वगतः शिवः— Śiva is in everything, (Śve. U., 3.11); पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् — All this is Brahman, so was what existed and so will what will come into being, (Rv. 10.90.2; Śve. U., 3.15); 6. अहं ब्रह्मास्मि— I am Brahman (Br. U., 1.4.10). This knowledge given in the Upaniṣads is inculcated by the efficient Guru through practical guidance.

व्याख्या— अथ तज्ज्ञानमहत्त्वं सूत्रद्वयेन प्रकाशयति—

Then the author reveals the greatness of that knowledge in two stanzas —

अन्धो यथा पुरस्थानि वस्तूनि च न पश्यति ।
ज्ञानहीनस्तथा देही नात्मस्थं वीक्षते शिवम् ॥३२॥

Just as a blind person does not see the objects before him, so does the embodied soul which is devoid of knowledge not see Śiva residing in itself. (32)

व्याख्या— स्पष्टम् ॥३२॥ It is clear. (32)

Notes: Knowledge is the inner eye through which Śiva residing in the soul can be seen. Without that inner eye, the aspirant cannot witness Śiva inside. S.S. (5.36) says that Śiva resides in the soul just as water resides in the Candrakānta stone, fire in the Sūryakānta stone and sprout in the seed: चन्द्रकान्ते यथा तोयं सूर्यकान्ते यथाऽनलः। बीजे यथाङ्कुरः सिद्धस्तथात्मनि शिवः स्थितः॥ It is only through the inner eye of knowledge (in the form of “Aham brahmāsmi”) that the aspirant can have a vision of Śiva who is in the relation of identity (tādātmyasambandha) with the Soul inside. Br.U. (4.3.35) says : अयं शरीर आत्मा प्राज्ञेनात्मनान्वारूढः — “This embodied Soul is associated with the Supreme Soul”. “आत्मा वा अरे द्रष्टव्यः” (Br. U., 2.4.5)— “Ātman (Supreme Ātman) is to be realised”— This is the aim of life. What is the means? It is through the Ātman (Embodied Soul) that the Ātman (Supreme Ātman) should be realised: “अत्मनैवात्मानं पश्यति” (Br. U., 4.4.23). Without the knowledge as to what is Ātman and where, how and through what Ātman should be realised, how can anybody realise Ātman, i.e., Śiva? Can a blind person see the objects just before him?

व्याख्या— ननु शिवदर्शनेन किमित्यत्राह—

If it is asked as to what is the use of the vision of Śiva—

शिवस्य दर्शनात् पुंसां जन्मरोगनिवर्तनम् ।
शिवदर्शनमप्याहुः सुलभं ज्ञानचक्षुषाम् ॥३३॥

The vision of Śiva is the means by which the disease of transmigration is removed in the case of human beings.

The vision of Śiva is said to be easy for those who have the eye of knowledge. (33)

व्याख्या— अत्र स्यादिति शेषः। जन्मरोगनिवर्तनं स्यादिति सम्बन्धः। शिष्टं स्पष्टम् ॥३३॥

Here “it should be (possible)” should be understood. The syntactical relation is that “it should be the remover of the disease of transmigration”. The rest is clear. (33)

Notes: Birth and death are the two ends of human life. Both are regarded as “saṃsāra”, i.e., transmigration. This transmigration is the greatest of the great diseases. It is only the realisation of Śiva as one’s own Self and merging in Śiva that removes that disease permanently. Vide S.S. 5.63 which says that birth after death and death after birth constitute what is called “Bhavacakra” (the cycle of birth and death). It is endless in the case of those who are without knowledge, however deeply they are engaged in worship and meditation. But to those who are enlightened through Śāstras and Guru’s guidance it is easy to escape from that “Bhavacakra”.

व्याख्या— तस्माज् ज्ञानेन विना अज्ञाननिवृत्तिर्नास्तीत्युक्त्वा ज्ञाना-
गमस्थलं समापयति—

Hence, the author concludes the Jñānāgamasthala by saying that without knowledge there will not be removal of ignorance—

दीपं विना यथा गेहे नाश्वकारो निवर्तते ।
ज्ञानं विना तथा चित्ते मोहोऽपि न निवर्तते ॥३४॥

Just as the darkness in the house does not go away without a lamp, similarly even the delusion in the mind does not get reverted without knowledge. (34)

व्याख्या— ज्ञानं विना शिवज्ञानं विनेत्यर्थः। मोहोऽज्ञानम्। शिष्टं स्पष्टम्॥३४॥

इति ज्ञानागमस्थलम्

“Without knowledge” means “without the knowledge of Śiva”. “Delusion” means “ignorance”. The rest is clear. (34)

Jñānāgamasthala ends

Notes: As it is already noted, “knowledge” means “the knowledge of Śiva”, in other words “the Śivādvaita-jñāna” (i.e., the knowledge of Śiva as one’s Self). As soon as it arises, even the thickest ignorance is removed, just as a even a small lamp can remove the thickest darkness. The inner temple of the heart where Śiva resides as the Self is more beautiful than the most beautiful temple constructed outside. The Self as god inside is more fascinating than the most fascinating statue of god installed in the temple outside. What is inside can alone be realised. He who has realised the divinity of Self inside is the Jñānāgamasthalin”.

अथ सकायस्थलम्— (५७)

व्याख्या— अथ— “शरीरमाद्यं खलु धर्मसाधनम्” इति वचनानुसारेण तच्छिवज्ञानसम्पन्नस्य योगिनः शरीरस्य क्रियाभावज्ञानकारणत्वेनात्मनिरूपणादयं लोकः सकाय इति षड्भिः सूत्रैः सकायस्थलं प्रतिपादयति—

Sakāyasthala—(57)

Then, as per the statement “Śarīramādyam khalu dharmasāadhanam”, meaning: “The body is the first means of acquiring religious merit”, the author propounds in six stanzas the Sakāyasthala saying that since in the case of the Śivayogin, who is endowed with the knowledge of “Śivādvaita”, the body which is a means of action, thought and knowledge, is deemed as its Soul itself, this world is called “Sakāya” (embodied or endowed with a body)—

परस्य या तनुर्ज्ञेयाऽदेहकर्माभिमानिनः।

तया सकायो लोकोऽयं तदात्मत्वनिरूपणात्॥३५॥

With that body which is known (by others) to be belonging to the Paraśivayogin, who is unattached to the actions of that body, this world is “Sakāya” (endowed with a body) since it is deemed as the Soul of it. (35)

व्याख्या— अदेहकर्माभिमानिनः स्थूलोऽहमहं करोमीति लौकिकवदेहकर्माभिमानशून्यस्य परस्य पूर्वोक्तज्ञानसम्पन्नस्य योगिनः परैर्ज्ञेया या तनुरस्ति, तया तन्वा तदात्मत्वनिरूपणात् तज्छरीरस्य आत्मत्वनिरूपणाद् अयं लोकः सकाय इति कायेन सहित इत्यर्थः॥३५॥

The “Para”, i.e., the Śivayogin who is endowed with the aforesaid knowledge, is free from all attachment to the body and its action as “I am fat”, “I am doing”, etc. Ordinary persons have such attachment. With that body which is known by others as belonging to him, this world is deemed as “Sakāya” (endowed with a body) because that body is regarded as its Soul. “Sakāya” means one associated with a body. (35)

Notes: “शरीरमाद्यं खलु धर्मसाधनम्” (Kā. Ku. Saṁ, 5.33). “क्रियाभावज्ञानकारणत्वेन”— Śrī M.L. Nāganna has interpreted “Kriyābhāva-jñānakāraṇatvena” as — “Since (the body of the Śivayogin) is the cause for the knowledge free from action”. This is wrong. What are referred to here are Kriyāgama, Bhāvāgama and Jñānāgama, the three immediately preceding Sthalas. Hence, the statement means that the body of the Śivayogin is deemed as the means of “action”, “thought” and “knowledge” as told in those Sthalas. Hence, firstly the Śivayogin is called “Sakāya”, although he is totally free from all attachment to his body and the actions that go on through it. In fact he is unaware of his own body. It is others who see his body and regard him as “Sakāya”, since he is not attached to the body and its actions unlike the ordinary worldly people. He is without a body, although he is

endowed with a body, because he is totally free from attachment towards it and its actions: अदेहकर्माभिमानात् परस्यैव सकायता। जगद्यस्य निजः कायः स्वयं ब्रह्मेति वेदनात्। चिद्धर्मस्सर्वदेहेषु विशेषो नास्ति कुत्रचित्। अतस्तन्मयं सर्वं भावयन् भवजिज्जनः॥ (A.Vi. Sā.) – “Due to the absence of attachment to the body and its action, Parayogin is himself has the state of having a body. The world is his body because he has realised that he is himself the Brahman. In all the bodies, there is ‘cit’ (knowledge, consciousness) as the property. There is absolutely no difference among them in that regard. Man conquers the mundane existence by the conviction that everything is consisting of that consciousness.” To others his body looks like an ordinary body. Yet, the possession of his body and the performance of actions through it, are for “Lokasaṅgraha”, i.e., for the guidance of the people. The entire world including his body is of the form of consciousness (cit). Since he has realised this, he does not make any distinction among the objects as superior or inferior. He looks upon everything as Brahman and conquers rebirth. In the light of this, it is clear that his body is the Ātman. Hence he is “Sakāya.” With him the world is also “Sakāya”.

व्याख्या— ननु देहाभिमानशून्यस्य परयोगिनः कायापेक्षा किमर्थ-मित्यत्राह—

If it is contended as to what is the necessity of the body in the case of the Parayogin who is free from attachment to the body, the answer is given here—

**कायं विना समस्तानां न क्रिया न च भावना।
न ज्ञानं यत्ततो योगी कायवानेव सञ्चरेत्॥३६॥**

In the case of all, there is no action, no feeling or faith and no knowledge without the body. That is why the Yogin should move about with a body. (36)

व्याख्या— यस्मात् कारणात् समस्तानां च कायं विना क्रियाध्यान-शून्यत्वात् शिवज्ञानसम्पन्नः शिवयोगी कायवानेव सञ्चरेदिति॥३६॥

Since in the case of all, without the body there is no action, nor meditation, (nor knowledge), the Śivayogin who is endowed with the knowledge of Śiva (as his Self), should move about with a body. (36)

Notes: Body is the seat of all actions, faith and knowledge. It should be noted here that Vīraśaivism does not believe in nor advocates the emaciation of the body by undertaking such vows as “upavāsa” (fasting), etc. Physical health is necessary for practising Yoga. A weak body cannot fulfil the requirements of Yogic practice. It is through the body only that not only the actions of worldly needs but also the actions such as upāsanā, dhyāna, etc., are possible. It is through the body only one can develop both Parā Vidyā and Aparā Vidyā. it is said: देहयुक्तस्य तत्सिद्धिर्देहान्तेऽपि न तस्य वै। देहयुक्तो लभेत् ज्ञानं न सिद्धिर्ज्ञानवर्जिता॥ (Yo. Vā.—quoted in the Kannaḍa Commentary of N. R. Karibasava Śāstrin)—“That accomplishment (knowledge) is possible only for one who has a body. When the body falls off, it is not possible. Knowledge is possible in the case of one who has a body. Without knowledge there is no accomplishment of the goal. Skānda P. also says: आकाशगमनादीनि सर्वज्ञानसमृद्धयः। भवन्त्येव सकायस्य शिवसंसक्तचेतसः॥ (quoted in the Kannaḍa Commentary of Karibasava Śāstrin)—“The actions like walking in the sky and the acquisitions of all wealth of knowledge are possible only for the person who possesses a body (Sakāya) with his mind attached to Śiva.” This is the secret of the instruction of the Kaṭha U.: इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्त्रसः। ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते॥ (6.4)—“If one is able to realise (that Brahman) here, before the fall of the body, (one becomes free from the bondage of the world); (if not), one has to take body (again) in the worlds of creation.” Hence, just as the body is required for the worldly people, so is it necessary for the Yogin. In order to perform Liṅgapūjā, etc., to practice Yoga and to acquire the spiritual knowledge, the Yogin requires a body. These are not possible for a person without a body.

व्याख्या— नन्वस्य योगिनः शिवज्ञानसम्पन्नत्वात् किमिति काया-पेक्षेत्यत्राह—

If it is again contended as what is the requirement of the body for the Yogin as he has already acquired the knowledge of Śiva (as his Self), the answer is given here—

शिवैकज्ञानयुक्तस्य योगिनोऽपि महात्मनः ।

काययोगेन सिद्ध्यन्ति भोगमोक्षादयः सदा ॥३७॥

Even in the case of the Śivayogin, who is endowed with the knowledge of Śiva alone and who is great (in accomplishments), it is only with the association of the body that enjoyment (in this world), and liberation, etc., always become possible. (37)

व्याख्या— मोक्षस्य ज्ञानमूलत्वात्, ज्ञानस्य कायमूलत्वादिति भावः ॥३७॥

What is meant here is that Mokṣa is rooted in knowledge and knowledge is rooted in the body.

Notes: There is no knowledge without the body and there is no liberation without knowledge. Just as the body is necessary for the enjoyment of pleasures in life (bhoga), so is it necessary for the experience of spiritual bliss of liberation (Mokṣa).

व्याख्या— अत्र दृष्टान्तमाह—

Here the author gives an analogy—

काष्ठं विना यथा वह्निर्जायते न प्रकाशवान् ।

मूर्तिं विना तथा योगी नात्मतत्त्वप्रकाशवान् ॥३८॥

Just as the fire does not possess its shining without the fuel, so the Yogin does not get the flash of the principle of Self (as śiva) without the body. (38)

व्याख्या— स्पष्टम् ॥३८॥ It is clear. (38)

व्याख्या— पुनश्च दृष्टान्तान्तरमाह—

मूर्त्यात्मनैव देवस्य यथा पूज्यत्वकल्पना ।

तथा देहात्मनैवास्य पूज्यत्वं परयोगिनः ॥३९॥

Just as God becomes worthy of worship only through his form of a statue, so is the worshipful status for the Parayogin only through the form of a body. (39)

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

Notes: In the case of fire, there should be a receptacle so that it can burn and shine. So in the case of the Yogin, the body is the instrument through which he can get divine realisation. Just as the fire cannot burn without fuel, so the Yogin cannot have self-realisation without a body. Further God assumes the form of a statue to receive worship. His worship is rendered through the worship of his statue. In the same way, the Śivayogin receives worship through his body.

व्याख्या— किमुत शिवोऽपि मूर्त्यात्मनैव सृष्ट्यादीन् करोतीत्याह—

If it is asked as to whether Śiva also performs creation, etc., through the form of his body, the answer is given here—

निष्कलो हि महादेवः परिपूर्णः सदाशिवः ।

जगत्सृष्ट्यादिसंसिद्धैर्मूर्तिमानेव भासते ॥४०॥

The Great Lord Sadāśiva who is without parts and who is completely full, appears as having a body for the accomplishment of creation of the world, etc. (40)

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

Notes: Paraśiva Brahman is originally partless and complete. Yet for the purpose of creation of the world, etc., he assumes certain divine forms. It is implied that Paraśiva Brahman, too,

requires some forms for the purpose creation of the world. The Śivayogin should be a “Sakāya” to instruct, inspire and inculcate spiritual knowledge in the devotees and make them relieved of their sorrow.

व्याख्या— अथ ब्रह्मादिदिव्यज्ञानिनोऽपि कायवन्त एवेत्याह—

Then it is observed that the enlightened persons including Brahman, etc., too, possess bodies—

ब्रह्माद्या देवताः सर्वा मुनयोऽपि मुमुक्षवः ।

कायवन्तो हि कुर्वन्ति तपः सर्वार्थसाधकम् ॥४१॥

Even the Gods such as Brahman and all the sages who are desirous of liberation, do, in deed, perform penance with their bodies for attaining all their desires. (41)

(व्या.) स्पष्टम् ॥४१॥ It is clear. (41)

Notes: The Gods such as Brahman, Viṣṇu, etc., in order to achieve anything, should perform penance. The sages who aspire for Mokṣa, too, should perform penance. For this purpose they must have a body.

व्याख्या— अथ— “वैराग्येण वपुस्त्यागो नैव कार्यो मनीषिभिः” इति देवीकालोत्तरवचनानुसारेण शरीरस्य सकलसिद्धिमूलत्वान्न तत्परित्यागो युक्त इत्युक्त्वा सकायस्थलं समापयति—

Then, in accordance with a statement of D.K., viz., “Vairāgyeṇa, etc.,” meaning: “The relinquishment of the body should not be resorted to in the mood of renunciation”, the author says that it is not proper to give up the body because it is the means of all accomplishments (siddhis) and concludes the Sakāyasthala—

तपो हि मूलं सर्वासां सिद्धीनां यज्जगत्त्रये ।

तपस्तत्कायमूलं हि तस्मात् कायं न सन्त्यजेत् ॥४२॥

Penance is the means to attain all the accomplishments in the three worlds. Penance inevitably depends on the body. Hence, the body should not be relinquished. (42)

व्याख्या— सर्वासां सिद्धीनां तपः कारणम्, तपसः शरीरं कारणम्, तस्मात् वैराग्येण न परित्यजेदिति ॥४२॥

इति सकायस्थम् ।

Penance is the cause of the accomplishments; the body is the cause of penance; hence, out of renunciation, one should not give up one’s body. (42)

Sakāyasthala ends

Notes: Penance is the means of attaining all higher things in life such as good life helpful to the world (bhukti), liberation (mukti), etc. It is not possible without the body. That is why all accomplishments are possible through penance before the body falls off. (Vide notes under stanza 36 above for the Kaṭha. U. statement quoted). In the case of the enlightened persons, the attainment of superhuman powers (Aṇimā, Mahimā, Laghimā, Garimā, Prāpti, Prākāmya, Īsitva and Vaśitva — the eight powers) or the attainment of heaven, etc., are lower values. It is the liberation that is the highest end for them. They are already in a state of Jīvanmukti. The experience of the highest bliss of that Mukti (sāmarasya with Śiva) is possible for a “Sakāya” only.

अथ अकायस्थलम्—(५८)

व्याख्या— “अच्छायमशरीरम्” इति श्रुतेः परयोगिनश्चौपचारिक-देहित्वादकाय इति पञ्चभिः सूत्रैः प्रतिपादयति—

Akāyasthala—(58)

Then as per the Śruti statement, viz., “Acchāyam aśarīram” meaning “that which is without shade, that which is without a body,” the author propounds in five

stanzas that the Parayogin is Akāya (bodiless one) as his having a body is only in the secondary sense—

औपचारिकदेहित्वाज्जगदात्मत्वभावनात् ।

मायासम्बन्धराहित्यादकायो हि परः स्मृतः ॥४३॥

The Parayogin is called Akāya (bodiless one) as his state of possessing a body is only seeming, as he conceives the world as spiritually one with him and as he is free from any relation with Māyā. (43)

व्याख्या— पर उक्तलक्षणसकायः परयोगी, औपचारिकदेहित्वाद् देहाभिमानशून्यत्वाद् जगदात्मत्वभावनात् “स्वशक्तिप्रचयो विश्वम्” इति शिवसूत्रस्थितेः सर्वं विश्वं शिवस्वभावभूतचित्क्रियाशक्तिमयम्, तद्विषयत्वात्, अन्यथा तद्वाह्यत्वेनाप्रमेयकार्यं स्यादिति चिन्तनाद् मायासम्बन्धराहित्यात्, अत एवान्योन्यभावलक्षणभेदबुद्धिराहित्याद् अकाय इति स्मृतः, हि प्रसिद्ध इत्यर्थः ॥४३॥

“Para” is the Parayogin who is “Sakāya” with the aforesaid characteristics. He seemingly possesses the body as he is free from the conceit of (possessing) the body. He conceives the body as spiritually one with him, i.e., as per the Śiva Sū. “Svaśaktipracayo viśvam”, meaning that “the universe is the expansion of His own Śakti”, he conceives the world as consisting of the combination of Cicchakti and Kriyāśakti which is of the very nature of Śiva because it (the world) is the object of Citkriyāśakti” (Śakti in the form of intelligence and action). Otherwise it would be external to Him and would not appear as the knowable effect of Him. He is free from any relation with Māyā in the sense that he is free from the conception of difference in the form that “this is existing separately from the other”. Hence, he is called Akāya. “Hi” comes in the sense that this is well known. (43)

Notes: “अच्छायमशरीरम्”— Pra. U., 4.10. The full text is— परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सौम्य । स सर्वज्ञः सर्वो भवति तदेष श्लोकः ॥ “He who realises that the Immutable One which is free from the darkness (ignorance), which is without a body (the root cause of the adjuncts such as name, form, etc.), which is free from all colours, red, etc., and (hence) which is pure (free from all adjectives), attains the Supreme Immutable One; he is omniscient and all pervasive (due to the removal of ignorance).” Such is the state of the Parayogin. Although he has a body, he is without a body because he has absolutely no attachment to the body. Hence his having a body is only seeming. “स्वशक्तिप्रचयो विश्वम्” (Śiva Sū., 3.30). In accordance with this sūtra, the universe is an expansion of Śiva’s own Śakti. When this is realised, the Māyā who creates difference as “this is different from that”, disappears. This Māyā is used in the sense of “worldly entanglement” which diverts the Soul from its upward pursuit. It is called “Avidyā” (nescience) in this sense. Yet Māyā is not “illusion”, as it is real, because it is a form of Śiva’s Śakti evolved for the cosmic sport of Śiva. The Śivayogin who is beyond the reach of this Māyā, has a body and he is conscious of its necessity in serving God and gaining knowledge. Still when the spiritual plane of supreme bliss (Śivānanda) is attained, the body and its inclinations are totally absent. This Sthala is known as “Akāyasthala”. Thus the special features of the Akāya Parayogin are three, viz., (i) aupacārikadehatva (seemingly having a body), (ii) jagadātmatvabhāvanātva (deeming the world as the Self) and (iii) māyāsambandharahitatva (estrangement from any relation with Māyā).

व्याख्या— नन्वस्य देहाभिमानशून्यत्वेनाकायत्वेऽपि देहसम्बन्धस्य विद्यमानत्वात् तत्कृतविकारोऽस्ति किमित्यत्राह—

If it is asked as to whether in spite of the absence of attachment to the body, there is the perversion consequent on the relation with the body, the answer is given here —

परस्य देहयोगेऽपि न देहाश्रयविक्रिया ।

शिवस्येव यतस्तस्मादकायोऽयं प्रकीर्तितः ॥४४॥

In spite of the association with the body there is no mental perturbation on account of the body in the case of the Parayogin, as in the case of Śiva. Hence, he is regarded as “Akāya”.(44)

व्याख्या— शिवस्य देहयोगेऽपि यथा शरीरप्रयुक्तकामादिविकारो नास्ति, तथा परयोगिनः शिवतुल्यत्वाद् देहप्रयुक्तविकारो नास्तीत्यर्थः ॥४४॥

Just as in the case of Śiva, there is no mental perturbation such as passion (sexual urge), etc., on account of the body, in spite of the association with the body, so in the case case of the Parayogin there is no mental perturbation consequent on having a body since he is similar to Śiva. (44)

Notes: It may surprise the readers when it is said “dehayoge’pi” in the case of Śiva. But Śiva has a body and it is in the form of the universe consisting of the movable and the immovable. It is said that Śiva manifested himself as the universe through Tapas. This is called “creation”. “Creation of the world” is nothing but “the manifestation of Śiva”. It is also said that He created the universe and entered into it as its Soul (Preraka). See: सोऽकामयत। बहु स्यां प्रजायेयेति। स तपोऽतप्यत। स तपस्तप्त्वा। इदं सर्वमसृजत। यदिदं किञ्च। तत्सृष्ट्वा तदेवानुप्राविशत्। (Tai. U., 2.6)— “He desired as ‘let me become many’; He performed penance. Having performed penance He created all this, whatever that exists. Having created that He entered into it.” Thus the universe is the Śarīra of Śiva and Śiva is its Soul (Śarīrin). The relation between the world and Śiva is “Śarīraśarīribhāva.” Here it is relevant to say that in spite of having a body, Śiva is not affected by any of the perturbations consequent on having a body. His body in the form of the universe is subject to modifications every moment. Yet He is not associated with those changes. In the same way the Parayogin who is not different from Śiva at this stage is not at all associated with the perturbations due to the body. This body is the home of perversions governed by the mind which is the stage on which the six enemies of spirit, called “Ṣaḍ-ripu” (Ariṣaḍvarga), viz., Kāma, Krodha, Moha, Mada, Matsara and Lobha dance. The Parayogin is

totally free from those enemies. This is the secret of peaceful state of “Akāya”, one with a body deemed as one without a body in the sense that he is not associated with the “vikāras” consequent on having a body.

व्याख्या— नन्वकायसकायत्वेन भासनं किंप्रयुक्तमित्यत्राह—

If it is contended as to why he is deemed as “Akāya” and “Sakāya”, the answer is given here—

परलिङ्गे विलीनस्य परमानन्दचिन्मये।

कुतो देहेन सम्बन्धो देहिवद्भासनं भ्रमः॥४५॥

When the Yogin has merged into the Supreme Liṅga which is consisting of blissful consciousness, whence is the relation with the body? His appearance as the body is an illusion. (45)

व्याख्या— द्रष्टृणां भ्रम इत्यर्थः। शिष्टं स्पष्टम्॥४५॥

It means that it (“the appearance as the body”) is a misapprehension in the case of the onlookers. The rest is clear. (45)

Notes: Muṅḍ. U. calls such a Parayogin as the “Paryāpta-kāma”, whose desires and aspirations are merged into the ocean of bliss and intelligence, which is Śiva: कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र। पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः॥ (Muṅḍ. U., 3.2.2) — “He who cherishes desires knowing their nature, will be born in many lives with those desires. But he in whom all the desires have been fulfilled (who is self-contented) and who is in his own supreme state of the Self, has all his desires merged into the Self”. It means that the desires have disappeared without any traces of their existence. When he has merged into the Supreme Self, i.e., Śiva, he has his highest aspiration totally fulfilled. He is “Āptakāma” *par excellence*. There cannot be any desire consequent on having the body in his

case. Without knowing this people mistake him as one having a body.

व्याख्या— अथ देहसम्बन्धे सत्यपि तेन बाधकं नास्तीत्याह—

Then the author says that there is no problem even if there is association with the body—

देहाभिमानहीनस्य शिवभावे स्थितात्मनः ।

जगदेतच्छरीरं स्याद् देहेनैकेन का व्यथा ॥४६॥

What is the harm with one body in the case of the Self who is totally free from attachment to the body and who is in the state of Śiva as he has the world itself as his body? (46)

व्याख्या— देहाभिमानशून्यन्वे शिवभावे स्थितस्वरूपवत् एतत्पर-योगिनः शिववद् विश्वं शरीरं स्यादित्येकेन शरीरेण का व्यथा न कापी-त्यर्थः ॥४६॥

Since he is free from attachment to the body and since he stands in the form of Śiva, he has the universe as his body, like Śiva. In that case what is the harm if he has a body? It implies that there is no harm at all. (46)

Notes: Since the Parayogin does not respond to the needs and desires of the body, he is totally impervious of the body. The actions that go on consequent upon having the body are spontaneous. He has no attachment towards them. He is in the state of Śiva. In that state the Śivayogin being Śiva himself has the entire universe as his body. When he looks upon this universe, i.e., the “samaṣṭi” as his body, of what consideration is this “vyaṣṭi” as his body? It is implied that it is of no consideration at all. (46)

व्याख्या— अथ शिववत् स्वातन्त्र्याभावात् कस्मान्नास्तीत्यत्राह—

Then if it is asked as to why he is said to have no account of the body, as he has no freedom like Śiva, the answer is given here—

शिवज्ञानैकनिष्ठस्य नाहंकारभवभ्रमः ।

न चेन्द्रियभवं दुःखं त्यक्तदेहाभिमानिनः ॥४७॥

In the case of the Parayogin who is firmly rooted in the knowledge of oneness with Śiva and who has totally relinquished attachment to the body, there is no delusion arising from egoism and there is no sorrow arising from the senses. (47)

व्याख्या— शिवोऽहंभावनिष्ठस्य परिच्छिन्नशरीराहङ्कारशून्यत्वाद् नाहमीश्वर इति तत्कृतभ्रान्तिरिन्द्रियजन्यं दुःखं च नास्तीत्यर्थः ॥४७॥

In the case of the Parayogin who is deeply rooted in the conception that “I am Śiva”, there is no delusion due to the notion that “I am not Īśvara” and no sorrow arising from the senses, because he is totally free from the vanity of a separate body. (47)

Notes: “Śivajñāna” means “Śivaikyajñāna” or “Śivo’haṁbhāva”. It is a state of the Parayogin in which he has realised the oneness of Ātman with Śiva. The translation of “Śivo’haṁbhāva” as “the conception that ‘I am Śiva’” shows the inadequacy of the words to describe that state, which is neither a conception nor a notion, but an actual realisation so far as the Parayogin is concerned. In that state there is absolutely no scope for any delusion due to egoism and for any sorrow arising from the senses. It is the shooting up of “I-ness” that makes man to forget that behind every activity of his and its success there is the enthusing power (Preraka), i.e., Śiva and to arrogate himself as the efficient performer. This is the case with success. What about failure? It is this ‘abhimāna’ that is the root cause of delusion and sorrow. The Parayogin is free from this ‘abhimāna’ as his personality is totally merged into the ocean of divinity. Hence he is untouched by delusion and sorrow. Bliss is his nature.

व्याख्या— अथोक्तार्थमेव स्फुटीकृत्याकायस्थलं समापयति—

Then the author elucidates the same idea and concludes the Akāyasthala—

न मनुष्यो न देवोऽहं न यक्षो नैव राक्षसः ।

शिवोऽहमिति यो बुद्ध्यात् तस्य किं देहकर्मणा ॥४८॥

In the case of him who thinks firmly that “I am not a human being, not a god, not a semi-divine being (yakṣa) or a demon, but I am Śiva”, what is the use of physical action? (48)

व्याख्या— तस्याऽकायस्य शारीरककर्मणा किम्? किं प्रयोजनम्? न किमपीत्यर्थः । शिष्टं स्पष्टम् ॥४८॥

इत्यकायस्थलम्

What of physical activity in the case of the bodiless one? What is the use of it? It is implied that it is of no use at all. (48)

Akāyasthala ends.

Notes: “तस्य कायस्य” is obviously wrong reading. The correct reading is “तस्याऽकायस्य” (तस्य + अकायस्य). Hence, the Sanskrit commentator means that there is no use of physical action in the case of the “Akāya”. The Parayogin should be looked upon as a divine entity, not as a physical entity, because his having the body is only seeming. Those who take him as a physical entity are totally mistaken.

अथ परकायस्थलम्—(५९)

व्याख्या— “स एवैतत्परमं ब्रह्म धाम” इति मुण्डकश्रुतेः, अकायः परयोगी प्रकृतिमायातीतपरब्रह्मशरीरत्वात् परकाय इति पञ्चभिः सूत्रैः प्रतिपादयति—

Parakāyasthala—(59)

In accordance with the statement of Muṇḍ. U., viz., “Sa evaitat paramaṁ brahma dhāma, etc.,” which means that “He alone is the Supreme State, i.e., Brahman, etc.,” the author propounds in five stanzas that the Parayogin who is described as “Akāya” above, is called Parakāya because Parabrahman has been his body—

वशीकृतत्वात् प्रकृतेर्मायामार्गातिवर्तनात् ।

परकायोऽयमाख्यातः सत्यज्ञानसुखात्मकः ॥४९॥

Since he has conquered Prakṛti and has transcended the path of Māyā, the Parayogin (ayam) who is of the nature of Truth, Knowledge and Bliss, is called the “Parakāya” (One housed in the Supreme Entity). (49)

व्याख्या— अयमकायः शिवयोगी प्रकृतेर्वशीकृतत्वाद् वशीकृते-
र्मायामार्गोल्लङ्घनात् सत्यज्ञानसुखात्मकः सच्चिदानन्दस्वरूपवान् परकाय
इत्याख्यात इत्यर्थः ॥४९॥

Since this Śivayogin who is called “Akāya” and who is of the nature of existence, intelligence and bliss has conquered Prakṛti and has transgressed the path of Māyā of the conquered Prakṛti, he is called “Parakāya”. (49)

Notes: “स एवैतत्परमं ब्रह्म धाम” etc., (Muṇḍ. U., 3.2.1). “स एवैतत् परमं” should be read as “स वेदैतत्परमं”; The full text is: स वेदैतत्परमं ब्रह्मधाम यत्र विश्वं निहितं भाति शुभ्रम् । उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥— “He (who is free from desires), realised that Brahman as the Supreme Abode in which the entire universe is hidden and which shines brightly (on its own). Those wise persons who are free from desires, adore that enlightened Yogin (Puruṣa) as Śiva Himself, will transcend the clutches of sensuous life (Śukram = nṛbījam, the seed of life, semen)”. This Śruti statement firstly, describes the Parayogin as the one who has realised the Brahman

which is the cause of the world and which is self-luminous, and secondly, emphasises the greatness of the Parayogin as worthy of worship for all the aspirants. Such a Parayogin is called “Parakāya” here. “Parakāya” is a Bahuvrihi compound— “परः कायः यस्य सः”, He whose body (abode) is Para, i.e., Paraśiva. It may be noted here that the first half of the stanza has been explained in the Sanskrit commentary as: प्रकृतेर्वशीकृतत्वाद् वशीकृतेर्मायामार्गोल्लङ्घनात्। Here वशीकृतेः does not give any meaning. Probably it is meant to be वशीकृतप्रकृतेः मायामार्गोल्लङ्घनात्। Accordingly the translation of the passage is given. वशीकृतत्वात् प्रकृतेः and मायामार्गतिवर्तनात् are the two grounds on which the Parayogin is called “Parakāya”. Prakṛti is the physical reality which is the cause of the twenty-three evolutes (Tattvas) from Buddhi to Pṛthvī (out of the thirty-six Tattvas accepted). The Parayogin conquers this and keeps it under his control. Thus Prakṛti and its twenty three evolutes (Buddhi, Ahaṅkāra, Manas— Antaḥkaraṇas; Śrotra, Tvak, Netra, Jihvā, Ghrāna—Jñānendriyas; Vāk, Pāṇi, Pāda, Pāyu, Upastha— Karmendriyas; Śabda, Sparśa, Rūpa, Rasa, Gandha— Tanmātras; Ākāśa, Vāyu, Vahni, Jala, Pṛthvī—Bhūtas; 3+5+5+5+5 = 23) do not have any effect on him. Māyā is the cause of Prakṛti and its “Mārga” is the mundane path leading to Sukha, Duḥkha and Moha. The Parayogin is beyond the reach of Māyā and Prakṛti. Hence he is in his original form of Śiva characterised by Sat, Cit and Ānanda (Satya, Jñāna and Sukha) and is called “Parakāya”.

व्याख्या— नन्वेवं परकायत्वे कथितेऽपि स्थूलशरीरस्य विद्यमानत्वात् कथमधुनैव परकायत्वमित्यत्राह—

If it is contented as to how he could become “Parakāya” so immediately because he has the gross body although he is called as Parakāya, the answer is given here—

परब्रह्म वपुर्यस्य प्रबोधानन्दभासुरम्।

प्राकृतेन शरीरेण किमेतेनास्य जायते ॥५०॥

What harm can be caused by this body which is born of Prakṛti to the Parayogin who has Parabrahman which is illumined with knowledge and bliss, as his body (abode). (50)

व्याख्या— चिदानन्दाभ्यां प्रकाशमानं परब्रह्म यस्य वपुः शरीरं जायते; अस्य परकायस्य प्राकृतेन शरीरेण किम्? अन्योन्यभेदभावबुद्धिरूपमायामार्गोल्लङ्घनेन तत्कार्यरूपप्रकृतितत्त्वस्य वशीकरणात् सागरतरङ्गन्यायेन स्वाधीनीकारणात् प्रकृतिसंभवेन शरीरेण किं बाधकम्? न किमपि बाधकमित्यर्थः ॥५०॥

What is the use of this body born of Prakṛti to the Parakāya who has Parabrahman, which is shining with intelligence and bliss, as his body (abode)? What is the harm that is caused to him (Parakāya) by this body born of Prakṛti as he has transgressed the path of Māyā which is in the sense of subjugating it as per the maxim of the ocean and the waves? It is implied that no harm is caused.(50)

Notes: The Parabrahman is illumined by knowledge and bliss. This Parabrahman is the body (abode)of the Parayogin. It is asked here as to what is the use of the body born of Prakṛti. “Prākṛta-śarīra” means the body made up of the five elements (Pañcabhūtas) which are the evolutes of Prakṛti. There is absolutely no use of “Prākṛta-śarīra” to the Parayogin, when he has transgressed or transcended the path of Māyā which is by nature one that creates the notion of mutual difference. Once it is taken under control, the principles that have arisen from it such as the elements and its effects automatically come under control. When the ocean itself is under control, is it necessary to take its modifications such as waves under control separately? Similar is the case of Prakṛti and Māyā on the one hand and their evolutes on the other hand. Hence there is no harm caused to the Parayogin by the Prākṛta-śarīra.

व्याख्या— ननु तथापि शरीरमेव प्रतिबन्धकमित्यत्राह—

सम्यज्ज्ञानाग्निसन्दग्धजन्मबीजकलेवरः ।

शिवतत्त्वावलम्बी यः परकायः स उच्यते ॥५१॥

He whose body has its seed of birth thoroughly burnt by the fire of right knowledge and who depends upon the Principle of Śiva, is called “Parakāya” (51)

व्याख्या— सम्यज्ज्ञानाग्निना दृढतरशिवाद्वैतज्ञानाग्निना सन्दग्धं पुनरुत्पत्तिशङ्का यथा न भवति तथा सम्यग् दग्धं जन्मैव बीजं यस्य तादृशः कलेवरो भवान्तरकारणीभूतसूक्ष्मशरीरो यस्य तथाविधः शिवतत्त्वावलम्बी परशिवस्वरूपवान् योऽस्ति, स परकाय इत्युच्यत इत्यर्थः। जन्मरोग-प्रवर्तकस्य सूक्ष्मशरीरस्य नष्टत्वात् स्थूलशरीरे सत्यपि बाधकः नास्तीति भावः ॥५२॥

His body, i.e., subtle body which happens to be the cause for rebirth, has its seed of birth thoroughly burnt in such a way as the possibility of taking birth is ruled out by the fire of right knowledge, i.e., the firmly rooted knowledge of non-duality with Śiva. He resorts to the Śivatattva in the sense that he stands in the form of Supreme Śiva. Such a Parayogin is called the “Parakāya”. Since his subtle body which brings about the disease of rebirth, is totally lost, there is no harm even if the gross body exists. This is the implied sense. (51)

Notes : The Sanskrit Commentator has noted that the body which is burnt by the fire of “Śivādvaitajñāna” is the subtle body (Sūkṣmaśarīra). It is the subtle body that is the cause of rebirth according to one’s Karman. It is called “Puryaṣṭaka” in Śaiva philosophy. In Śaiva Philosophy, in general, three categories called Pati, Paśu and Pāśa are accepted. Pati is “Paraśiva”, Paśu is the “Jivātman” and Pāśa means “Mala, Karman, Māyā and Rodhaśakti”. The Paśu (Jīva) is classified as threefold, viz., Vijñānakāla, Pralayākāla and Sakāla. Here the second one called Pralayākāla is twofold as Pakvapāśadvaya (One with two

Pāśas—Mala and Karman—ripened) and Tadvilakṣaṇa (One without the ripening of those two). The first type of Pralayākāla is prone to Mukti. The second type is called “Puryaṣṭaka”. It is this Puryaṣṭaka Jīva that undergoes rebirth according to his Karman: प्रलयाकलेषु येषामपक्वमलकर्मणी व्रजन्त्येते । पुर्यष्टकदेहयुता योनिषु निखिलासु कर्मवशात् ॥ Tattva P. quoted in Sa. Da. Sa., B.O.R.I, Pune, 1978, P. 184)— “Those among the Pralayākālas whole Mala and Karman are not ripened, possess the Puryaṣṭaka body and get into all sorts of wombs according to their Karman.” This body is the subtle body which is made up of thirty Tattvas from Pṛthivī to Kalā in the ascending order. It is this subtle body which is prone to rebirth entering into all the bodies of the world according to Karman: वसुधाद्यस्तत्त्वगणः प्रतिपुनियतःकलान्तोऽयम् । पर्यटति कर्मवशाद्बुवनजदेहेष्वयं च सर्वेषु ॥ (Ibid., P. 185). With the eradication of the Sūkṣmaśarīra (Puryaṣṭaka) the Parayogin is not prone to rebirth at all, because he depends exclusively on Śivatattva, but not on Viśayas at all. Hence, even though he has the gross body, he is free from harm on that count. It is the “Rāga” (attachment) that makes man depend upon the Viśayas. It is the seed of rebirth. When this seed is burnt by the fire of knowledge, i.e., Śivādvaitajñāna, there is no fear of rebirth. He is totally free from sorrow on account of the body: महान्तं विभुमात्मानं मत्वा धीरो न शोचति । (Katha U, 3.4)— “The wise man does not grieve having realised the Great All-pervading Ātman.”

व्याख्या— ननु शरीरस्य विद्यमानत्वेनेन्द्रियव्यापारानुवृत्तेर्बाधक-मेवेत्यत्राह—

If it is contended that trouble is inevitable because of the continuation of the functions of senses due to the existence of the body, the answer is given here—

इन्द्रियाणि मनोवृत्तिवासनाः कर्मसंभवाः ।

यत्र यान्ति लयं तेन सकायोऽयं परात्मना ॥५२॥

The Parayogin is regarded as one with a body (Sakāya) with the Paramātman in whom the senses and the impre-

ssions of the mental operations arising from Karman (past deeds) get absorbed. (52)

व्याख्या— कर्मसंभवाः कर्मपाशसंभूता मनोवृत्तिवासना इन्द्रियार्थ-
वासना इन्द्रियाणि च दशेन्द्रियव्यापारा यत्र लयं यन्ति, तेन परात्मना परब्रह्मणा
अयम् एष परकायः सकायः कायेन सहितः सन् वर्तते। एतत्कायस्यापि
ब्रह्ममयत्वादित्यर्थः ॥५२॥

The impressions of the mental operations, i.e., the impressions (images) of the objects of senses and the sense organs, i.e., the operations of the ten senses, get merged into the Paramātman, i.e., Parabrahman. With such Parabrahman (as his body), the “Parakāya” is regarded as one endowed with a body, because this body is also of the nature of Brahman. (52)

Notes: It may be noted here that in the edition of Śrī Kashinath Shastri and that with Ujjiniśa’s commentary, the reading of the first line is: इन्द्रियाणि मनोवृत्तिवासनाः कर्मसंभवाः। This is better reading. “The senses, mental operations and impressions born of Karman...” would be the meaning. The gross body which is still existing is not the body of the Parayogin. He has a body in the form of Parabrahman. Everything has emerged from Parabrahman and everything gets absorbed into it. This is elucidated by the analogy of the fire and the sparks (Pāvaka and Sphuliṅgas) in the Muṇḍ. U. (2.1.1). In the case of the Parayogin the group of senses, etc., or in other words the Sūkṣmaśarīra called Puryaṣṭaka becomes absorbed in the Paramātman. He is “Sakāya” with Paramātman but not so with the gross body. The senses operate in their respective fields because of the impressions (vāsanāḥ) of past deeds stored in the mind. Since all the impressions in the case of the Parayogin are totally merged into the Parabrahman, his senses do not proceed towards the objects. In other words, since his senses and the mental impressions are absorbed into Paramātman, his body, too, remains in the form of the Paramātman.

व्याख्या— ननु शरीरस्य कथं ब्रह्ममयत्वमित्यत्राह—

If it is contended as to how the particular body could be of the form of Brahman, the answer is given here—

पराहन्तामनुप्राप्य पश्येद् विश्वं चिदात्मकम्।

सदेहोऽतिभ्रमस्तस्य निश्चिता हि शिवात्मता ॥५३॥

Having attained the state of the Supreme Principle (“Supreme I-ness”) as his own self, he should look upon the universe as of the nature of consciousness. His being of the nature of Śiva is a matter of certainty. To think of him as endowed with a body is a deep delusion. (53)

व्याख्या— पराहन्तां परब्रह्मपरशिवपरात्मपर्यायपरतत्त्वमेव स्वय-
मिति भावमनुप्राप्य विश्वं सकलजगज्जालं चिदात्मकं परब्रह्मस्वभावभूत-
चित्क्रियान्तर्गतत्वात्तन्मयमिति यः पश्यति, तस्य सदेहः देहेन सह
वर्तमानत्वम्, अतिभ्रमः पश्यतां प्राकृतानां भ्रमः। निश्चिता हि शिवात्मता,
किन्तु तस्य शरीरस्य शिवत्वता निश्चिता, शक्तिमयत्वादिति ॥५३॥

“Parāhantā” means the conception that the Supreme Principle of which Parabrahman, Paraśiva and Parātman are the synonyms, is one’s own Self. Having been firmly rooted in that conception, he looks upon the universe, i.e., the net-work of worlds as of the nature of consciousness in the sense that it is identical with the consciousness-cum-action which constitute the nature of Paraśivabrahman. That he is remaining as one endowed with a (gross) body is a deep delusion on the part of the ordinary people looking at him. His state of being identical with Śiva is a matter of certainty, because his “body” is of the nature of Śiva’s Śakti.

Notes: पराहन्ता परः एव अहं पराहम्, तस्य भावः पराहन्ता। “Para”, i.e., Parabrahman is myself (aham); the state of the Parabrahman

as one's Self is "Parāhantā". Para is the Paratattva which is otherwise known as Parabrahman, Paraśiva and Parātman. The firm conception of Para as one's Self is Parāhantā. The Parayogin has been firmly placed in that state. He looks upon the entire universe as consisting of Śaiva consciousness. He is a part and parcel of that Śaiva consciousness without any distinction from the universe. Of the two "Ahantās" Parāhantā and Aparāhantā, the former is the "I-ness" of the macrocosm (Universal I-ness, "Samaṣṭi ahantā") and the latter is the "I-ness" of the microcosm (individual I-ness, "Vyaṣṭi ahantā"). The former is not at all harmful, while the latter is certainly harmful. Since the Parayogin is in that state of Śaiva consciousness consisting in the all-inclusive "Universal I-ness", the conception of "sadehatva" in his case is a matter of total delusion, while his identity (oneness) with Śiva is totally a matter of certainty. The "parakāyatva" in his case has been described as "Paramaṁ vapuḥ". मानसं चेतना शक्तिरात्मा चेति चनुष्टयम्। यत्र प्रक्षीणतां यान्ति तदा तत्परमं वपुः ॥ Ru. Yā. quoted in the Kannaḍa commentary of Śrī N.R. Karibasava Śāstrin)—"That in which the quadruple consisting of the mind, consciousness, power and Ātman are lost sight of, is the Supreme Body." The Parayogin has the Supreme Body. He is Śiva himself: स्ववित्तिलीनं तद्विभ्रं विमृशन् स शिवो भवेत्। (Śiva Sū. quoted in the Kannaḍa commentary of Śrī N.R. Karibasava Śāstrin)—"He who looks upon the universe as absorbed into his consciousness, is Śiva." Yo. Vā. (quoted in the same Kannaḍa Commentary) also says: आकेशमापदादेहं बहिरन्तश्च चिन्मयम्। जगद्वा युगपद्योगी विमृशन् स्यात् क्षणाच्छिवः॥ (Yo. Vā. quoted in the same commentary)— "Contemplating on the body from the hair to the feet, inside and outside, and the world together as of the nature of consciousness, the Yogin is instantaneously Śiva himself".

व्याख्या— तर्हि स परकायः शिववदकायः सन् परममुक्त एव स्यादित्यत्राह—

Then the Parakāya without a body like Śiva, should be totally liberated. Here the author says—

**स्वस्वरूपं चिदाकारं ज्योतिः साक्षाद्विचिन्तयन्।
देहवानपि निर्देहो जीवन्मुक्तो हि साधकः ॥५४॥**

Cherishing his own form as actually the light of the nature of consciousness, the aspirant (i.e., Parayogin) who is as good as one without a body although he has a body, is indeed liberated even while alive. (54)

व्याख्या— स्वस्वरूपं साक्षाच्चिदाकारं ज्योतिरिति चिन्तयन् साधको देहवानपि पुनर्देहान्तराभावान्निर्देहो जीवन्मुक्त इति हि प्रसिद्धमित्यर्थः ॥५४॥

Contemplating on his own form as the light in the form of consciousness, the aspirant is without a body although he has a body because he is not prone to take up another body (rebirth). It is well known that such a Parayogin is liberated even while alive. (54)

Notes: The Parayogin looks upon his Self as illumined by the consciousness of oneness with Śiva. In that state he is consciousness itself without even the slightest scope for the darkness of ignorance. He is divine illumination. That divine illumination is his body and the body which is seen is not binding on him, because he is impervious of all its activities. He is thus liberated even while alive and is well known as "Jivanmukta". His Jivanmukta state is further emphasised in the next stanza.

व्याख्या— तदेवोपपादयति—

The same is elucidated here—

**देहस्तिष्ठतु वा यातु योगिनः स्वत्मबोधिः।
जीवन्मुक्तिर्भवेत् सद्यश्चिदानन्दप्रकाशिनी ॥५५॥**

Let the body go or stay. Jivanmukti is bound to come to the Yogin endowed with self-realisation and reveal the bliss of consciousness instantaneously.(55)

व्याख्या— स्पष्टम् ॥५५॥ It is clear. (55)

Notes: The body may stay or may not stay. It is of no account to the Parayogin. The body is on its own and the Parayogin is on his own. He is totally unattached to the body and on that count he is unattached to the mundane existence. Thus he is Jīvanmukta. It is said: यस्मिन् काले स्वमात्मानं योगी जानाति केवलम्। तस्मात्कालात्समारभ्य जीवन्मुक्तो भवेदसौ ॥ (Quoted in the Kannāḍa commentary Śrī N.R. Karibasava Śāstrin)— “Right from the time the Yogin realises solely his own self as Śiva, he becomes liberated even while he is alive.”

व्याख्या— अत्र दृष्टान्तमाह—

Here an analogy is given—

**आत्मज्ञानावसानं हि संसारपरिपीडनम्।
सूर्योदयेऽपि किं लोकस्तिमिरेणोपरुध्यते ॥५६॥**

The torture of mundane existence lasts up to self-realisation. Is the world obstructed by darkness even after sun-rise? (56)

व्याख्या— उपरुध्यते व्याप्यत इत्यर्थः। शिष्टं स्पष्टम् ॥५६॥

“Uparudhyate” means “is pervaded”. The rest is clear. (56)

Notes: The cause of “Samsāra”, i.e., the cycle of birth and death, transmigration or mundane existence, is “Ajñāna” (nescience) or “Avidyā”. “Avidyā” consists in the conception of the non-eternal as eternal, the impure as pure, the painful as pleasant and the non-ātman as the Ātman: अनित्याशुचिदुःखान्त्मसु नित्यशुचिसुखात्मख्यातिरविद्या। (Yo. Sū., 2.5). It is a case of false identification. It is a misunderstanding of one’s real nature. As a result of this misunderstanding, man has to undergo endless suffering and gets frustrated. This misunderstanding and the consequent

suffering lasts until the dawn of self-realisation. Darkness lasts until sun-rise.

व्याख्या— अथ परकायस्थलं समापयति—

Then the author concludes the Parakāyasthala—

देहाभिमाननिर्मुक्तः कलातीतपदाश्रयः।

कथं याति परिच्छेदं शरीरेषु महाबुधः ॥५७॥

How can the great enlightend person who is totally relieved of the vanity of the body and who occupies a state which is beyond “Kalās”, succumb to the limitation of the bodies? (57)

व्याख्या— शरीरकलाभिमानशून्यः सन् शरीरस्य पाञ्चभौतिकत्वात् तत्कारणीभूतनिवृत्त्यादिकलातीतपरब्रह्मपदाश्रितो महाबुधः परमज्ञानी परकायः शरीरेषु परिच्छेदं परिमितत्वं कथं केन प्रकारेण याति? न केनापि यातीत्यर्थः ॥५७॥

इति परकायस्थलम्।

The great enlightened person, who has been free from the attachment towards the qualities of the body and who is stationed in the state of Parabrahman which is beyond the reach of Kalās, Nivṛtti, etc., consequent on the body’s constitution by the five elements, is the Parakāya. How or in what way he undergoes the limitations of the bodies? It means that he does not undergo that in any way. (57)

Parakāyasthala ends

Notes: The Śarīra (Body) is made up of five elements (Pañcabhūtas), viz., Pṛthivī, Ap, Jejas, Vāyu and Ākāśa. Śarīrakalās are the five qualities of the five elements, viz., Gandha, Rasa, Rūpa, Sparśa and Śabda. The Parayogin is “Śarīrakalābhī-mānaśūnya” in the sense that he is free from attachment towards those qualities of the elements. “Parabrahmapada” (the state

of the Parabrahman) is “Kalātīta” (beyond the Kalās). The Kalas are five: Nivṛttikalā, Pratiṣṭākālā, Vidyākālā, Śāntikalā and Śāntyatītakālā. These are respectively related to Karman-sādākhyā, born of Kriyāśakti, Kartṛsādākhyā born of Jñānaśakti, Mūrtasādākhyā born of Icchāśakti, Amūrtasādākhyā born of Ādiśakti and Śivasādākhyā born of Parāśakti. The five Śaktis mentioned here were evolved from Paraśiva when he thought of creating all the principles for the creation of the world. The five Sādākhyas coupled the five Kalās happen to be the cause of the world. Paraśiva who transcends these Kalās is the ultimate resort of the Parayogin who is endowed with all-comprehensive knowledge. He becomes one with Paraśiva and shares his bliss and consciousness. Although he is seemingly endowed with a body, he is beyond the body, because he has merged into the ocean of bliss and consciousness, which is Paraśiva. Having attained such a state of all-pervasive divinity, which is the Parakāya state, how can he limit himself in a body or bodies?

अथ धर्माचारस्थलम्—(६०)

व्याख्या— अथ—“यद्वेदविद्याधिगमः धर्मस्यानुचरणं स्वाश्रमेष्वे-
वानुक्रमणं स्वधर्म एव संवर्धते स्तम्भशाखेवेतराण्यनेनोर्ध्वभाग् भवत्यन्यथा
पतति” इति मैत्रेयश्रुतेस्तस्य परकायस्याचार एव सर्वजनानां धर्माचार इति
धर्माचारस्थलं प्रतिपादयति—

Dharmācārasthala—(60)

“Through the understanding of the knowledge taught in the Veda, the practice of Dharma and the pursuit of the Path of one’s own Āśrama, one’s own Dharma grows. Then like the branches from the trunk of a tree, others also grow. He who causes the Dharma to grow in that manner, would be on the upward path and he who is otherwise falls”— in accordance with the Mai. U. statement, “Yadvedavidyā-dhigamaḥ, etc.,” which means as above, then, the author expounds the Dharmācārasthala saying that the practices of the Parakāya are the pious practices for all the people—

तस्यैव परकायस्य समाचारो य इष्यते ।

स धर्मः सर्वलोकानामुपकाराय कल्पते ॥५८॥

Those pious practices which are to the liking of the Parakāya-yogin are the code of pious practices for the good of all the people. (58)

व्याख्या— तस्य परब्रह्मकायस्य शिवयोगिनो य आचार इच्छाविषयी-
क्रियते, स धर्मः सन् समस्तजनानाम् उपकाराय कल्पत इत्यर्थः ॥५८॥

That practice which is to the liking of the Śivayogin who has the “Parabrahman” as his body, is the pious practice that is meant for the good of all people. (58)

Notes: “यद्वेदविद्याधिगमः ...” (Mai. U., 4.3). The Parakāyayogin is the enlightened person who is Śiva in both form and spirit. He is respected by all and looked upon by the aspirants (sādhakas) as their guide and philosopher. The entire universe of the movable and the immovable is within the compass of his divine consciousness. He visualises the bound souls with compassion and acts in such a way as to guide them on the path to liberation. His actions in that context happen to be the code of conduct, i.e., Dharmācāra, for all people.

व्याख्या— अथ तद्धर्माचारं सूत्रत्रयेण कथयति—

Then the author speaks of that Dharmācāra (code of pious practices) in three stanzas—

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दया क्षमा ।

दानं पूजा जपो ध्यानमिति धर्मस्य संग्रहः ॥५९॥

Non-violence, truth, non-stealing, celibacy, kindness, forgiveness, charity, worship, repetition of the Mantra and meditation— these form the succinct code of Dharma. (59)

व्याख्या— दानं सहजदानम्, पूजा शिवलिङ्गपूजा, ध्यानं शिवलिङ्ग-
चिन्तनम्, जपः शैवपञ्चाक्षराभ्यास इत्यर्थः । शिष्टं स्पष्टम् ॥५९॥

“Dāna” (charity) is natural (spontaneous) charity; “Pūjā” (worship) is the worship of the Śivaliṅga (the Liṅga-synthesis); “Dhyāna” (meditation) is the mental cherishing of the Śivaliṅga; ‘Japa’ (muttering) is the repetition of the Śivapañcākṣarī mantra. The rest is clear. (59)

Notes: These are the ten principles of piousness accepted and advocated by Vīraśaivism. These give Vīraśaivism a status of universal faith. These are the mandates of any true religious faith worth the name. With these “ācāras”, the Parakāya-yogin stands exemplary to all the aspirants. Patañjali refers to violence, untruth, etc., as the obstacles to Yoga: वितर्काहिसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमाम्ना दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् (Yo. Sū., 2.34). The obstacles to Yoga, violence, untruth, etc., may be directly created or indirectly caused or approved, may be motivated by greed, anger or self-interest and may be small or moderate or great, and yet they never cease to result in pain and ignorance; one should overcome those distracting thoughts by raising opposite thought-waves. Here Patañjali speaks of thoughts of violence, untruth, etc. They may be translated into speech and action. Everything we do, say or think (kāyena, vācā, manasā), or even indirectly cause or silently approve of, will inevitably lead to consequences, good, bad or mixture of good and bad. Those consequences will have effect on us. The ill-feeling that we entertain towards others will boomerang on us and culminate in hurting us through the increase of our own ignorance and pain. Remembering this at all times we should learn to control our thoughts and actions. The steadfastness in Ahimsā, etc., will lead to excellent results. Now the first principle of the Dharmācāra, viz., *Ahimsā*, when practised with relentless firmness, will result in the end of enmity in the presence of the person practising it. If violence is truly and entirely relinquished by a person, it is possible for him to create an atmosphere of amity around himself in which violence and enmity cease to exist. Even the animals are sensitive to such an atmosphere. This is the content and implication of the Yo. Sū., 2.35: अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः। The next principle is *Satya*. When a person is steady in his adherence to *satya*, he gets the ability to

secure for himself and others the fruits of good deeds: सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्। (Yo.Sū. 2.36). The man of the stature of the Parayogin is perfected in truthfulness. He has gained control over the truth. He no longer obeys the facts, while the facts themselves obey him. The path of Satya is the best of all. सत्यमेव जयते नानृतम्। (Muṇḍ.U.,3.1.6)— “Truth alone prevails, but not untruth”; समूलो एष परिशुष्यति योजुतं वदति। (Pra. U., 1.11)— “Dried up entirely would he be who speaks falsehood” — these are the guiding lines of the Śruti advocating the greatness of truth and the harmfulness of falsehood. सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम्। प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः।। (Ma. Smṛ, 4.138)— this is a practical advice in view of worldly safety. *Asteya*, the third principle of the pious code, when steadfast in a person, brings all wealth to him even without being asked for: अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्। (Yo.Sū., 2.37). स्तेयं परस्वापहरणम्, तदभावोऽस्तेयम्” (Bhoja: Yo.Sū.vṛtti). Taking away another’s wealth is *Steya* (stealing) and the absence of it is *Asteya* (non-stealing). मा गृधः कस्यस्विद्धनम्। (Iśa.U.,1)— “Do not covet for another’s wealth”— this is the golden rule which when followed, would lead to individual as well as universal good and social security. *Brahmacarya* is the fourth principle binding the individual: ब्रह्म वेदः, तदर्थं चरतीति ब्रह्मचारी, तस्य भावः ब्रह्मचर्यम्। Brahman means Veda (knowledge); he who follows a code of conduct for acquiring it is the *Brahmacārin*; his state is called *Brahmacarya*. He has to follow certain moral principles. That he should not have sexual relation with any woman in mind, speech and deed, is one of those moral principles. This is also called *Brahmacarya*, i.e., *celibacy*. The word *Brahmacarya* means both devotion to knowledge and *celibacy*. Taking it in the second sense, it is said that *Brahmacarya*, when observed in a steadfast manner, results in the acquisition of spiritual energy: ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः। (Yo. Sū., 2.38). Sexual activity and the thoughts and fantasies of sex exhaust a great amount of our vital force. If that vital force is conserved through abstinence, it becomes sublimated as spiritual energy. In the case of the Parakāyayogin, that energy is sublimated into spiritual energy and gets manifested in many ways if occasions arise. As he is one with the Paramātman he is divine energy itself. He is the highest energy in manifestation. *Dayā* is the fifth principle consisting in compassion towards all

beings. आत्मवत् सर्वभूतानि (S.S., 16.62)— “all beings are like one’s self— if this outlook becomes a spontaneous reality, it becomes a natural way of life (Dharma). In the case of the Parayogin, it has become a natural propensity. But it should not be a pretext for cowardice. Dayā is a way of life by which harmony and understanding grow in society. The most heinous crime like untouchability will be totally routed out from the society. *Kṣamā* is the sixth principle of the pious code which stands for forgiveness in general. In the individual capacity it stands for forbearance at all times of distress and disaster. In the general capacity it is a way of forgiving others’ faults and giving them an opportunity to correct themselves. It is the golden policy of tolerance for the harmony in society. It also should not be a pretext for cowardice and inaction when occasion demands. *Dāna* has been already explained under the three Sthalas, viz., Sopādhikadāna, Nirupādhikadāna and Sahajadāna. (Vide, S.S., 9.79-93). The absence of generosity is indicative of meanness and selfishness. The Rv. 10.117.6 says: मोघमन्नं विन्दते अपचेताः सत्यं ब्रवीमि वध इत्स तस्य । नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी ।।— “The foolish miser gets food in vain. I tell you the truth that it is his death itself. He does not nourish God Aryaman or his own friend. He who eats alone eats sin only.” *Dāna* is a symbol of the generous mind and compassionate heart. तेन त्यक्तेन भुञ्जीथाः (Īśa U.,1)— “Give and eat”— is the golden rule that one should give a part of one’s earning and make a living with the rest. Thus *Dāna* is for individual good as well as for social prosperity. *Pūjā* is the eighth principle of pious code consisting in the worship of the Iṣṭaliṅga (the Liṅga-synthesis), Guru and Jaṅgama. Through the growth of concentration, the external worship transforms into internal worship of the Prāṇaliṅga. Respecting the Guru and the Jaṅgama through the worship of their feet, partaking of their Pādodaka and Prasāda and honouring them with gifts, also constitutes *Pūjā*. This is the way of the Jīva becoming Śīva. *Japa* means the muttering or repetition of the Śaiva Pañcākṣari-mantra, which is the symbol of the Supreme. It may be in the form of uttering, wispering or mentally cherishing. The first one is called Vācikaḥjapa, the second one is termed as Upāṁśujapa and the third one is named Mānasajapa. Among the three types

of Japa, the third one is the best. (Vide S.S., 8. 27-29, 32). The Mānasajapa stands for perfect concentration of mind. *Dhyāna* is the tenth principle of the pious code. It is defined as an unbroken flow of thought towards the object of concentration: तत्र प्रत्ययैकतानता ध्यानम् । (Yo. Sū., 3.2). It is a case of prolonged concentration, perfect continuity and mental fixation on the object of adoration which is reflected inside. It is through *Dhyāna* that one can have a vision of the Saguna as well as well as the Nirguna aspects of Paramaśiva. It is through *Dhyāna* only that one realises the truth of Śivajīvaikya or Liṅgāṅgasāmarasya, i.e., “I am Śiva”. These ten principles of the pious code harmonise man with Paramātman on the one hand and with the society on the other hand.

व्याख्या— नन्विदं धर्माचरणं किमर्थं कर्तव्यमित्यत्राह—

If it is asked as to why this practice of Dharma is to be undertaken, the answer is given here—

शिवेन विहितो यस्मादागमैर्धर्मसंग्रहः ।

तस्मात्तमाचरन् विद्वान् तत्प्रसादाय कल्पते ॥६०॥

Since the code of pious practices has been prescribed by Śiva through the Āgamas, the wise one becomes eligible for his (Śiva’s) favour by practising it.(60)

व्याख्या— आगमैः शिवेन धर्मसमूहो विहित इति विधेय एव । तस्माद्दर्माचारवान् शिवप्रसादाय समर्थो भवति, अन्यथा शिवप्रसादशून्यः सन् नरकं व्रजेदित्यर्थः ॥६०॥

Since the code of pious practices is prescribed by Śiva through Āgamas, one should necessarily follow it. Hence he who is devoted to that code of pious practices, becomes fit for Śiva’s favour. Otherwise he would go to hell in the absence of the favour of Śiva.(60)

Notes: Śiva is the embodiment of knowledge, the canvas of all consciousness and the culmination of all awareness. The

Parakāyayogin has owned all that through constant practice. Cherishing Śiva as inside, outside and in all his limbs, he has united with him. There is no “dvaita” between him and Śiva. In that state, all his speech constitutes the Āgama and all his action constitutes the code of pious conduct, i.e., Dharmācāra. He who follows that is bound to get Śiva’s favour. He who neglects that is bound to suffer.

व्याख्या— ननु स धर्मः कथं कर्तव्य इत्यत्राह—

If it is asked as to how that Dharma has to be practised, the answer is given here—

**अधर्मं न स्पृशेत् किञ्चिद् विहितं धर्ममाचरेत्।
तं च कामविनिर्मुक्तं तमपि ज्ञानपूर्वकम् ॥६१॥**

One should never do any impious deed; the prescribed pious deed one should do, and that too without desire and that again with the aid of knowledge. (61)

व्याख्या— विहितमहिंसादिरूपमित्यर्थः। शिष्टं स्पष्टम् ॥६१॥

The prescribed Dharma is of the nature of “non-violence”, etc. The rest is clear. (61)

Notes: That deed by which individual peace and social harmony are disturbed is an impious deed (Adharma), as for instance, violence, untruth, stealing, etc. That which brings good to the individual as well as the society is a pious deed (Dharma). Adharma is prohibited deed or duty. Dharma is the prescribed deed or duty. One should do the prescribed deed or duty. One should do the prescribed duty and avoid the prohibited duty. While doing one’s duty, the golden rule is that one should do it without any desire for the fruit. Again one should do one’s duty with the knowledge as to whether it is prescribed or prohibited. In the case of the Parakāyayogin, this is a spontaneous way of doing duty without attachment. This is called “Naiṣkarmya-siddhi” in the Bhag. G., 18.49: असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः। नैष्कर्म्यसिद्धिं परमां सन्यासेनाधिगच्छति॥— “With his mind unattached to

anything, with self-control and with all desire desisted, the Yogin attains the supreme state beyond earthly action through renunciation”. This “Naiṣkarmyasiddhi” is “Sadyomukti”: “नैष्कर्म्यसिद्धिंसद्योमुक्त्यवस्थानरूपम्....।” (Śaṅkara). The state of “Naiṣkarmya” is : सर्वकर्माणि मनसा संन्यस्य नैव कुर्वन्न कारयन्नास्ते। (Bhag. G., 5.13)— “Having relinquished all actions in mind, he remains neither doing selfish action nor causing others to do it.”

व्याख्या— अथ तज्ज्ञानं कीदृशमित्यत्र— “मातृवत् परदारांश्च परद्रव्याणि लोष्टवत्। आत्मवत्सर्वं भूतानि यः पश्यति स धर्मिराट्।।” इति श्रुत्यनुसारेण सूत्रद्वयेनाह—

Then in the context of a possible question as to what kind of knowledge it is, the author answers in two stanzas the question as per the Śruti statement, viz., “Mātṛvat para-dārāṁśca, etc.,” meaning “He who took upon another’s wife as his mother and another’s valuables as a clump of mud and all beings as one’s self, is the king among the pious persons—

**आत्मवत् सर्वभूतानि संपश्येद् योगवित्तमः।
जगदेकात्मताभावान्निग्रहादिविरोधतः ॥६२॥**

The best among the Yogins (Parakāyayogin) looks upon every being as his own Self through the notion of the world as of one form due to the absence of scope for subjugation, etc.(62)

व्याख्या— योगवित्तमो योगीश्वरो जगदेकात्मताभावाज्जगतः प्रकाशैकरूपत्वचिन्तनान्निग्रहादिविरोधतः निग्रहानुग्रहयोरवकाशाभावात् सर्वभूतानि आत्मवत् स्वात्मवत् संपश्येत्, अपक्षपातेन पश्येदित्यर्थः ॥६२॥

The best among the Yogins, i.e., the lord among the Yogins, looks upon all the beings as his own Self without any partiality, due to his conception of the world as of one

form, as of the nature of uniform brightness and also due to the incompatibility of or lack of scope for subjugation, extension of favour, etc. (26)

Notes: “मातृवत्...” (Śru.). The Parakāyayogin looks upon all beings as his own self. The source of this point is given in the preamble to the stanza: मातृवत् परदारांश्च, etc. Two grounds are given to substantiate the spontaneity of the Yogin’s attitude towards all beings: (i) जगदेकात्मताभावात् (ii) निग्रहदिविरोधतः। (i) It is the conception of the world as one indivisible whole with no shade of difference. To the Yogin it is not different from him, it is a part of that “whole” which remains a “whole” at all times. In spite of all the changes that are seemingly taking place, it remains a “whole”. It is one mass of brightness in the awareness of the Śivayogin: पूर्णमिदं पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते।। (Īśa. U., Śāntimantra) —“That is the whole, this is the whole, the whole arises from the whole, having taken the whole, it remains the whole”. (ii) There is no scope for one subjugating the other or one doing favour to the other, when there is no difference. Since there is no difference here, there is no scope for all that. The following Śruti gives a striking description of such a Yogin who is never given to any disgust or hatred: यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति। सर्वभूतेषु चात्मानं ततो न विजुगुप्सते। यस्मिन् सर्वाणि भूतानि आत्मैवाभूद्विजानतः। तत्र को मोहः कः शोक एकत्वमनुपश्यतः।। (Īśa. U., 6-7) “He who perceives all beings (objects) in his Self and his own Self in all the beings, does not feel disgust. He, the wise one, in whom all the beings are his own Self, cannot have any delusion nor any sorrow, as he is having the vision of one-ness within himself”.

एक एव शिवः साक्षज्जगदेतदिति स्फुटम्।

पश्यतः किं न जायेत ममकारो हि विभ्रमः।।६३।।

What is not attainable to him who clearly visualises that this world is actually Śiva only? The notion of “I and mine” is, indeed, a delusion. (63)

व्याख्या— शिव एक एवैतज्जगदिति स्फुटं साक्षात् पश्यतः किं न जायेत ? सर्वं स्यादेव। तस्मिन् जगति ममकारः प्रतिनियतवस्तु ममेत्यभिमानो विभ्रमो नास्तीत्यर्थः।।६३।।

What is not obtained by one who actually visualises this world as Śiva alone? It means that everything is obtained. In that world, there is no notion of “I and mine”, that ‘everything that I see is mine’. Such a notion of “I and mine” is a delusion and such a delusion is totally absent in the Parakāyayogin.

Notes: Nothing is unattainable to the Parakāyayogin who visualises everything as Śiva. He has no desire. Although he can get anything, he does not aspire for anything. He is ever contented. The notion of “I and mine” does not arise in him because he is everything and there is nothing beside him.

व्याख्या— अथ तद्धर्माचारं विरक्तो न त्यजेदित्याह—

Then the author says that even the recluse (virakta) should not give up the code of pious practices—

धर्म एव समस्तानां यतः संसिद्धिकारणम्।

निस्पृहोऽपि महायोगी धर्ममार्गं च न त्यजेत्।।६४।।

Since the code of pious duties is the cause for all accomplishments, even the great Yogin, although he is without desire, should not give up the path of Dharma.(64)

व्याख्या— संसिद्धिकारणं भोगमोक्षकारणमित्यर्थः। शिष्टं स्पष्टम्।।६४।।

“The cause for all accomplishments” means “the cause for enjoyment and liberation”. The rest is clear. (64)

Notes: The aims of man are Bhoga, i.e., happiness in life and Mokṣa, i.e., liberation in the end. The first aim is at the Laukika level and it drags the man away from the real goal, if

proper balance is not struck between mundane desires and the highest aspiration of life, i.e., liberation. The code of pious practices are intended for comfort in life so that higher aspirations are pursued and attained. So far as the Mahāyogin is concerned, he observes the code for the guidance of the people (Lokasaṅgraha). For all those who aspire for Bhoga and Mokṣa, Kaṭha U. sounds a clear warning: श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः। श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद् वृणीते।। (2.2) “Both the good and the pleasant approach man; the wise one discriminates the two having examined them well. The wise man prefers the good to the pleasant, but the fool chooses the pleasant, through avarice and attachment.”

व्याख्या— ननु ज्ञानिनां किं धर्माचरणेनेत्यत्राह—

If it is asked as to what is the use of pious practices for the enlightened persons, the answer is given here—

**ज्ञानामृतेन तृप्तोऽपि योगी धर्मं न संत्यजेत्।
आचारं महतां दृष्ट्वा प्रवर्तन्ते हि लौकिकाः।।६५।।**

Although contented with the ambrosia of knowledge, the Yogin should not relinquish religious practices (Dharma), for, it is by the example of the pious practices of the great that the ordinary persons act.(65)

व्याख्या— ज्ञानामृतेन शिवज्ञानामृतेन तृप्तोऽपि महायोगी लोक-हितार्थं धर्माचारं न परित्यजेदित्यर्थः।।६५।।

Although contented with the ambrosia of knowledge, i.e., the ambrosia of the knowledge of Śiva, the great Yogin (Parayogin) should not give up the religious practices for the sake of the good of the world.(65)

Notes: It is incessantly insisted that even the Śivayogin who is the embodiment of Śaiva knowledge (the knowledge that his Self is Śiva), should not give up pious practices. Here the reason

for that insistence is made clear. The pious practices of the Śivayogin are for the guidance of the disciples on their path of religion. This is the concept of “lokasaṅgraha”. (Vide notes on S.S., 15.71 also.)

व्याख्या— अथ कारणान्तरमाह—

The author speaks of another reason—

**सदाचारप्रियः शम्भुः सदाचारेण पूज्यते।
सदाचारं विना तस्य प्रसादो नैव जायते।।६६।।**

Śiva is fond of virtuous practices. He is worshipped by virtuous practices. Without pious practices His favour cannot be obtained. (66)

व्याख्या— ज्ञानिनोऽपि शिवप्रसादसिद्धयर्थमहिंसादिधर्माचरणमाव-श्यकमिति भावः।।६६।।

इति धर्माचारस्थलम्

What is intended here is that even the enlightened persons should necessarily undertake the practice of pious values like non-violence, etc.(66)

Dharmācārasthala ends.

Notes: “Sadācāra” is here used in the sense of pious practices in general, but not in the sense of the Sadācāra, which is one of the five Ācāras (Pañcācāra). The enlightened persons should not give up the practice of those pious values such as non-violence. Śiva confers his blessings on those who are constantly engaged in pious practices.

अथ भावाचारस्थलम्—(६१)

व्याख्या— अथ—“ज्योतीरूपं शिवं पूर्णं विश्वतेजोनिवर्तकम्। आशयं भासयन्तं च भावयन्तन्मयो भवेत्।।” इति कामिकवचनानुसारेण धर्माचारसम्पन्नस्य शिवयोगिनो भाव एव सर्वेषां भावाचार इत्युपपादयति—

Bhāvācārasthala—(61)

Then as per the Kā.Ā. statement, viz., “Jyotīrūpam, etc.,” meaning: “One should become one with Śiva by mentally cherishing him as of the nature of lustre, as the absolute, as the One who fades the brightness of all the luminaries and as the One who makes the inner feelings to flash”, the author substantiates that the “faith” (feelings) on the part of the Śiva-yogin who is adept in the Dharmācāra, is the “Gospel of Faith” for all the people—

भाव एवास्य सर्वेषां भावचारः प्रकीर्तितः।

भावो मानसचेष्टात्मा परिपूर्णः शिवाश्रयः॥६७॥

His (Śivayogin’s) mental actions with Śivabhāva (faith in Śiva) are said to be “Bhāvācāra” (Precepts of faith) for all. “Bhāva” is mental action, marked with perfection and rested in Śiva. (67)

व्याख्या— अस्य धर्माचारसम्पन्नस्य शिवयोगिनो भाव एव सर्वेषां प्राकृतानां भावाचार इति परिकीर्तितः। भावो नाम क इत्यत्राह, मानसेति। मनोव्यापाररूपः सन् परिपूर्णशिवाश्रयोन्तर्बहिश्च पूर्ण शिव एव आश्रयो यस्य, तादृशस्तु विशेषणाभाव इत्यर्थः॥६७॥

The “faith” of the Śivayogin who is adept in Dharmācāra is said to be the “Gospel of faith” for the ordinary people. What is “Bhāva” (faith)? The answer is given as “Mānasa, etc.” It is of the nature of mental action, which is completely dedicated to Śiva in the sense that the absolute Śiva is the resort inside and outside for him. Such is the pure faith which is without any adjective, i.e., without any similarity. (67)

Notes: The ‘performance of all actions with Śivabhāva’ is doing them without any selfish motive. All those actions are consecrated to the glory and service of Śiva. All the fruits of such

actions are not enjoyed by the Śivayogin, but are offered to Śiva. The “Śivabhāva” (faith that everything is to the glory of Śiva) reflected in those actions is “Bhāvācāra” (Precepts of faith) for the disciples to emulate and follow. ज्येतीरूपं, इत्यदि— (Kāmika Ā). When “Bhāvā” (faith or devotion, emotional attachment) is associated with the deed of worship (Karman), Śiva is pleased with that action. When the deed of worship (Karman) is charged with Bhāvā, then it does not remain as mere Karman, but turns into Karmayoga.

व्याख्या— अथ भावयुक्तकर्म सूत्रद्वयेन विशेषयति—

Then the author brings out the special feature of the Karman associated with Bhāvā—

भावनविहितं कर्म पावनादपि पावनम्।

तस्माद् भावनया युक्तं परधर्म समाचरेत्॥६८॥

The Karman guided by Bhāvā is the holiest among the holy. Hence one should practise the pious observances of the Parayogin always endowed with Bhāvanā. (68)

व्याख्या— स्पष्टम्॥६८॥ It is clear. (68)

Notes: Karman without Bhāva is mechanical, dry. It is incapable of pleasing Śiva. When it is charged with “Bhāva” it becomes an inner power. All the deeds of the Śivayogin are enough to create that inner power because they are perfumed with “Bhāva”. Then that Karman becomes a value leading man to the highest stage of Mukti. It is said that Bhāvā is “Mānasa-ceṣṭātmā”. If that Bhāvā assumes the form of the Paramātman, then it becomes holy, while it becomes unholy if it assumes the form of the objects of senses.

व्याख्या— ननु भावेन किमित्यत्राह—

If it is asked as to what is the use of Bhāva, the author answers it here—

भावेन हि मनःशुद्धिर्भावशुद्धिश्च कर्मणा ।
इति सञ्चिन्त्य मनसा योगी भावं न सन्त्यजेत् ॥६९॥

Mind becomes pure through devotional feeling; the devotional feeling becomes pure by deeds of worship. Having thought like this, the Yogin should not give up Bhāva. (69)

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

Notes: The devotional feeling renders the mind pure by arresting all selfish and haughty thoughts, which contaminate the mind. There is no question of the contamination of the mind in the case of the accomplished Śivayogin like the Parayogin. That question arises in the case of the ordinary Sādhakas. For them the Acāra of the Śivayogin is the guiding force. Bhāvācāra is ordained for them. Their Bhāvā becomes pure through pious deeds of worship, meditation, etc. Śāstras prescribe certain pious deeds. The Sādhakas should respond to them with a spontaneous readiness to accept and adopt them. There should be no element of pressure of any kind on them. When they are fully convinced of the mutual purificatory power on the part of Bhāva and Dharmācāra (Karman), they need no insistence to do their action with “Bhāva”. This is Bhāvācāra.

व्याख्या— ननु भावेन कर्मसिद्धिश्चेत् प्रतिबन्धकः स्यादित्यत्राह—

If it is contended that it would be an obstacle if the Karman is accomplished through Bhāva, the answer is given here—

शिवभावनया सर्वं नित्यनैमित्तिकादिकम् ।
कुर्वन्नपि महायोगी गुणदोषैर्न बाध्यते ॥७०॥

Even performing actions of the daily as well as of the occasional type, the great Yogin is not affected by the merit or the demerit. (70)

व्याख्या— शिव एव कर्तेति शिवभावनया कुर्वन् योगी गुणदोषैर्न लिप्यत इत्यर्तः । शिष्टं स्पष्टम् ॥७०॥

Performing actions with the idea of Śiva that “Śiva is the doer” the Yogin is not associated with any merit or demerit. The rest is clear. (70)

Notes: Śāstras speak of different actions as Nitya (daily), Naimittika (occasional), Kāmya (with motive) and Niṣiddha (prohibited). Kāmya and Niṣiddha are not undertaken by the Yogin. Nitya and Naimittika are undertaken by the Yogin for the guidance of the world. Since his actions are charged with Śivabhāvanā, they do not produce either merit or demerit for him. Bhag. G. says. बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते । तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् । कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः । जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ (2.50-51)— “He who is endowed with the notion of equality give up both merit and sin. Hence, be ready for Yoga and Yoga is the skill in action (i.e., absence of desire for fruits of action). Having given up the fruit of action the enlightened aspirants, become free from the bond of transmigration and attain to the pure state”.

व्याख्या— ननु परयोगीश्वरस्य नित्यनैमित्तिककर्मसङ्गाभावात् कथं तदाचारणमङ्गीकृतमित्यत्राह—

If it is contended that since there is no association of the Parayogin with the fruits of daily as well as occasional actions, it is not known how that practice has been accepted, the answer is given by the author here—

अन्तः प्रकाशमानस्य संवित्सूर्यस्य सन्ततम् ।
भावेन यदुपस्थानं तत्सन्ध्यावन्दनं विदुः ॥७१॥

The rendering of service (worship) with pure feeling to the sun in the form of consciousness which is incessantly shining inside, is regarded as “Sandhyāvandana”. (71)

व्याख्या— अन्तः ऊर्ध्वं हृत्कमले निरन्तरं भासमानस्य चिदादि-
त्यस्य भावेन यदुपस्थानमनुवर्तनम्, तत् सन्ध्यावन्दनमिति वीरशैवाचार्याः
जानन्तीत्यर्थः ॥७१॥

“Antaḥ” means “at the top of the heart-lotus”. That service which is rendered with pure feeling to the sun of consciousness shining incessantly inside, (i.e., at the top of the heart-lotus) is considered as the “Sandhyāvandana” by the Vīraśaiva teachers. (71)

Notes: The term “Sandhyāvandana” is prevalent among the “traivarnikas” (Brāhmaṇas, Kṣatriyas and Vaiśyas). Since it is associated with the practice of Gāyathrijapa and offering of “arghya” to the Sun God by the Brāhmaṇas, etc., the Vīraśaivas feel that it is not prescribed for them. “Sandhyāvandana” in general means worship including Japa and Samarpaṇa rendered to the Paramātman at three junctures of the day (three ‘Sandhyas’), morning just before sunrise, midday just before the sun’s descent towards the west and evening after the disappearance of the sun and just before darkness envelops the sky. The first is called “Prātaḥ sandhyā”, the second “Madhyāhna-sandhyā” and the third “Sāyamśandhyā.” Those times are auspicious for worship. The worship rendered to God at those times is called “Trikalapūjā”. The Vīraśaivas call this as “Trikalāśivapūjā” or “Trikalalīngapūjā”. This is the “Sandhyāvandana” which is meant here. It is portrayed as a mental worship of the sun in the form of consciousness. The source of this conception of “Sandhyāvandana” for the Vīraśaivas is Supra. Ā. (7.10): अन्तः प्रकाशमानस्य संवित्सूर्यस्य सन्ततम् । मनसा यदुपस्थानं तत्सन्ध्यावन्दनं विदुः ॥ (Note that “भावेन” comes in the text of S.S. in the place of “मनसा” in the Āgama text). The “Sun of consciousness” = “Śivajñāna”. The “Sañvit” here means “Śiva sañvit” or “Śivajñāna” (Śiva-consciousness). “Santatam” implies that “Śiva-consciousness is incessant. Once it arises, it remains a stream of Śiva-consciousness. It is marked by its brilliance when it is called the “Sun of Śiva-consciousness”. The “Sandhyāvandana” is here a mental worship or meditation on the “Sun of Śiva-consciousness.” It is

described in terms of “Śivopāsti” by the Kā. Ā. (kri. pā., 3.55) ततः सन्ध्यामुपासीत प्राणायामपुरस्सरम् । मदीयसन्ध्यकोपास्तिः सन्ध्योपस्तिः प्रकीर्तिता । सवितुर्मण्डलस्वामी सावित्रीदेवतास्यहम् ॥ “Then one should worship the ‘Sandhyā’, starting it with Prāṇāyāma. It is my ‘Sandhyā-worship’. That itself is called ‘Sandhyopāsana’ (Sandhyopāsti). (It is Śivasandhyopāsti because) myself, (i.e., Śiva) is the lord of the ‘Sūryamaṇḍala’ as he is, indeed, the ‘Sāvitrīdevatā’ himself”. Such is the close relation between Śiva and the Sūryamaṇḍala as also between Śiva and Gayatrīmantra (which is in praise of Savitrī, hence also called Sāvitrī mantra). It is called Gāyatrī because it is in the Gāyatrī metre (consisting of three octosyllabic pādas identical in construction). Śivajñāna or Śiva-bhāvanā is ultimately nothing but Śivādvaitajñāna or Śivaikya-bhāvanā, which is called “Līṅgāṅga-sāmarasya” in the technical terminology of Vīraśaivism. Ultimately “Sandhyāvandana” amounts to the meditation on the Sūrya in the form of the brilliance of the stream of Śiva-consciousness. In the ordinary parlance it may mean simply Śivapūjā rendered at the three junctures (sandhyās) of the day, which is a necessary preparatory ground to that ultimate “Sandhyāvandana” which is spoken in the case of the Parayogin at the stage of the Bhāvācārasthala.

व्याख्या— तर्हि होमोऽप्यावश्यक इति स कीदृश इत्यत्राह—

Then thinking that Homa is also necessary, the author says as to what is the nature of that Homa—

**आत्मज्योतिषि सर्वेषां विषयाणां समर्पणम् ।
अन्तर्मुखेन भावेन होमकर्मति गीयते ॥७२॥**

The offering of all the objects of senses into the fire of consciousness through their conceptions turned inwards, is called the “Homa-karma” (offering of oblations). (72)

व्याख्या— आत्मज्योतिषि चिदग्नौ, अन्तर्मुखेन भावेन अबहि-
मुखेन भावेन सर्वेषां विषयाणां यत्समर्पणं सागरतरङ्गन्यायेन लयचिन्तनं
तदेकलोलीभावचिन्तनं यदस्ति, तद् होमकर्मति गीयते कथ्यत इत्यर्थः ॥७२॥

“Ātmajyotiṣ” is “Cidagni”, the fire of Śiva-consciousness. The offering of all the objects of senses turned inwards as concepts, i.e., without outward forms, is spoken as the “Offering of oblations” (Homakarma). This offering consists in the conception of merging (into “Cidagni”) like the waves merging into the ocean, becoming one with it in such a way as individual identity is totally vanished. (72)

Notes: “Homa” is another word which is not prevalent among the Vīraśaivas. Again it is a misconception on the part of the Vīraśaivas that they have nothing to do with it. Offering oblations in the form of ghee, etc., into fire to the accompaniment of “Svāhā” in the name of the deity of one’s choice is Homa which is a “Sāttvika-karma” because it does not involve any violence, killing of animals. Vīraśaivism is opposed to sacrificial activity involving violence. What is described here as “Homakarma”, is again, like the Sandhyāvandana told above, of the nature of mental activity at the highest level of experience. It is an internal Homa consisting in the offering of the sum-total of the conceptual knowledge acquired through senses into the fire of Śiva-consciousness which is nothing but the Śivādvaita-jñāna. The Śivayogin at this stage of Bhāvācāsthala crosses over the limits of creation and visualises the “light of consciousness” and merges all his conceptual knowledge into it. This offering of the conceptual knowledge is the most sacred Homa. Through this Homa, the mind becomes pure. This purity of mind is the Bhāvācāra.

व्याख्या— एवं नित्यनैमित्तिककर्माणि भावयन् सङ्गरहितः स्यादित्याह—

The author says that the Śivayogin should be free from all attachments assuming the daily and occasional actions as of this nature—

**भावयेत् सर्वकर्माणि नित्यनैमित्तिकानि च ।
शिवप्रीतिकराण्येव सङ्गरहित्यसिद्धये ॥७३॥**

In order to attain the state of absence of all attachments, the Yogin should assume all the actions, daily as well as occasional, as those that are pleasing to Śiva. (73)

व्याख्या— संसारसम्बन्धनिवृत्त्यर्थं नित्यनैमित्तिकानि सर्वाणि कर्माणि शिवप्रीतिकराण्येवेति भावयेदित्यर्थः ॥७३॥

In order get released from bondage (transmigration) all the actions, whether daily or occasional, should be assumed as those that are pleasing to Śiva. (73)

Notes: The secret of the teaching is that it is not possible to give up all actions completely and that the wisdom lies in the renunciation of the fruits action. Renunciation of action means renunciation of the fruits of action. If one does actions without any aspiration for a fruit, then one becomes free from all attachments. If all actions are without any aspiration for a reward, but with the notion of dedication to Śiva and with a view to pleasing Śiva, then actions are harmless, like serpents with their fangs removed.

व्याख्या— ननु कर्मणः सङ्गहेतुत्वात् कथं सङ्गरहित्यं स्यादित्यत्राह—

If it is contended as how can there be absence of attachment since the very nature of Karman is to bring about attachment, the author answers—

**शिवे निवेश्य सकलं कार्याकार्यं विवेकतः ।
वर्तते यो महाभागः स सङ्गरहितो भवेत् ॥७४॥**

That great man who dedicates with discrimination every action, whether worthy or unworthy, to Śiva, remains free from all attachments.(74)

व्याख्या— विवेकतः कर्ता कारयिता कर्म तत्फलं च शिव एवेति विवेकतः कार्याकार्यं कर्तुं योग्यमयोग्यं च शिवे निवेश्य समर्प्य यो महाभागो महापुरुषो वर्तते, स सङ्गरहितो भवसङ्गरहित इत्यर्थः ॥७४॥

“With discrimination” (vivekataḥ) means “the awareness that everything, the doer, he who causes him to do, the action and its fruit, all together is Śiva”. That great man who, with such an awareness, dedicates all actions, those that are worthy and those that are not, becomes freed from all mundane attachments. (74)

Notes: The Śivayogin looks upon everything as Śiva. Looking upon everything as Śiva is Śivabhāva”. With such a Śivabhāva, the Śivayogin may do anything, whether it is worthy or unworthy in the eyes of the ordinary people, yet he will not be affected or tinged by merit or demerit. This is the “saṅgarāhitya” that is meant here. Bhag.G.says: ब्रह्मण्याथाय कर्माणि संगं त्यक्त्वा करोति यः। लिप्यते न स पापेन पद्मपत्रमिवाम्भसा।। कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि। योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये।। युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।। (5.10-12) “Dedicating all actions to Brahman, he who performs actions without attachment (to fruit), is not touched by sin, like the lotus leaf by water. The Yogins perform their action through the body, mind, intellect and the mere senses, having been freed from attachments for the purification of spirit. The Yogin who is composed in mind (thinking that I am doing these actions for Śiva but not for my benefit—युक्तः, ईश्वराय कर्माणि करोमि न मम फलायेत्येवं समाहितः— Śaṅkara), relinquishes the fruits of Karman and attains peace (in the form of Mokṣa) born of firm attachment (to Śiva)”. This “Saṅga-rāhitya” is the foundation of “Bhāvācāra”.

व्याख्या— ननु भावसङ्गरहित्यं शिवदर्शनेन विना न सम्भवती-
त्याह—

If it is argued that the relief from the attachment to mundane life is not possible without the vision of Śiva, the author says—

आत्मानमखिलं वस्तु शिवमानन्दचिन्मयम्।
एकभावेन सततं संपश्यन्नेव पश्यति।।७५।।

Looking upon his Self, all this objective universe and the blissful consciousness, that is, Śiva as of one form, the Yogin looks upon everything as Śiva.(75)

व्याख्या— आत्मानं स्वात्मानम् अखिलं वस्तु सर्वं विश्वम् आनन्द-
चिन्मयं परशिवं च एकभावेन एकत्वेन सततं पश्यन्नेव चिद्रूपत्वाच्छिव-
जीवैक्यं शिवस्वभावभूतचित्क्रियाव्याप्तत्वात् तदबाह्यत्वेन सर्वं विश्वं
शिवात्मकमिति पश्यन्नेव पश्यति शिवं पश्यतीत्यर्थः।।७५।।

इति भावचारस्थलम्

Self, i.e., one’s Self, the entirety of objects, i.e., the entire universe and the blissful consciousness which is Śiva— looking upon these incessantly as one, i.e., as of one form, in other words, looking upon Śiva and Jīva as one on the ground that both are of the nature of consciousness and the entire world as of the nature of Śiva without any idea of its separateness from him on the ground that it is pervaded (surrounded) by the intellectual power (Cicchakti) and the executive power (Kriyāśakti) which happen to be the very nature of Śiva, the Yogin looks upon everything as Śiva. (75)

Bhāvācāra sthala ends.

Notes: The Jīvātman, Jagat and Paramātman, according to Śve. U., are Bhoktr, Bhogya and Preritr. They are the three aspects of Paraśivabrahman: भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्मेतत्।। (1.12). S.S. refers to the same in 5.38. They appear as different on the basis of the functions. But they are basically one and the same. Śiva is one and only one (एकमेवाद्वितीयम्— Chānd.U., 6.2.1). But as a part of his cosmic sport he desires to become many: तदैक्षत बहुस्यां प्रजायेयेति। (Chānd. U., 6.2.3). It is the sport (Līlā) of Śiva that he manifests himself as the Jīva and the Jagat. The Śivayogin who knows this secret, realises that the world is not different from Śiva, that he is also Śiva and that there is not anything other than Śiva. This is the spiritual

realisation. In his experience he does not see anything other than Śiva. This is “Śivadṛṣṭi”, which happens to be the basis of Bhāvācāra. Śivayogin who is adept in Bhāvācāra is not touched by the effects of actions, which are consequent on his possessing a body and which are spontaneous and disinterested in nature. This is the Jīvanmukta stage governed by total peace and absolute bliss.

अथ ज्ञानाचारस्थलम्—(६२)

व्याख्या— अथ—“सत्यं ज्ञानमनन्तं ब्रह्म” इति श्रुतेस्तस्य भावाचारसम्पन्नस्य शिवयोगिनो ज्ञानाचार एव सर्वदेहिनां ज्ञानाचार इति ज्ञानाचारस्थलं निरूपयति—

Jñānācārāsthala—(62)

Then as per the Śruti statement “Satyaṁ jñānam anantaṁ brahma”, meaning that “Brahman is truth, knowledge and infinity” the Jñānācārāsthala is expounded saying that the pious practices based on knowledge on the part of the Śivayogin happen to be the precepts of enlightenment for all the beings—

अस्य ज्ञानसमाचारो योगिनः सर्वदेहिनाम्।

ज्ञानाचारो यदुक्तोऽयं ज्ञानाचारः स कथ्यते।।७६।।

The pious practices with the knowledge (of Śiva) on the part of this Śivayogin form the “Jñānācāra” (the precepts of enlightenment) for all beings. Hence he is called Jñānācāra. (76)

व्याख्या— भावाचारसम्पन्नस्य योगिनो ज्ञानसमाचार एव सर्वदेहिनां ज्ञानाचार इति यद्यस्मात् कारणादुक्तः, तस्मात्कारणात् सोऽयं ज्ञानाचार इति कथ्यत इत्यर्थः।।७६।।

“Asya” refers to this Yogin who is adept in Bhāvācāra. The pious practices with knowledge in the case of such a

Yogin only form the precepts of enlightenment for all beings. Hence, for that reason, he is called “Jñānācāra” (one revealing the precepts of enlightenment). (76)

Notes: “Ācāra” means pious “practices”, “code of conduct.” This “Ācāra” which is based on Śivajñāna, is “Jñānācāra”. This is the pious practice of the Śivayogin in his enlightened state. These pious practices are the spontaneous gestures of his enlightenment. सत्यं ज्ञानम् अनन्तं ब्रह्म।। (Tai. U., 2.1.1.) This is not only the realisation but also the real state of the Śivayogin who is one with Śiva. The “Jñāna” here is “Śivādvaitajñāna.”

व्याख्या— अथ तज्ज्ञानाचारमेव लक्षणपूर्वकं सूत्रत्रयेण कथयति—

Then the author speaks of that Jñānācāra itself in three stanzas by giving its definition—

शिवाद्वैतपरं ज्ञानं ज्ञानमित्युच्यते बुधैः।

सिद्धेन वाप्यसिद्धेन फलं ज्ञानान्तरेण किम्।।७७।।

The knowledge consisting in the non-duality of the Self with Śiva, is said to be knowledge by the learned. (When that knowledge is attained) what is the use of another knowledge whether it is accomplished or not accomplished? (77)

व्याख्या— शिवाद्वैतमेव परं प्रधानं यस्य तादृशं ज्ञानं बुधैर्ज्ञानमित्युच्यते, शास्त्रसिद्धेन वा तदसिद्धेन वा ज्ञानान्तरेण भिन्नज्ञानेन किं फलम्? न किमपीत्यर्थः।।७७।।

“Śivādvaitaparam” is (a Bahuvrīhi compound) analysed as “that which has non-duality of Self with Śiva as principal (param) content”. Such a knowledge is “knowledge” as told by the learned. Whether supported and derived from the Śāstra or not derived from the Śāstra, of what use is any other knowledge? It means that it is of no use. (77)

Notes: The knowledge of non-duality of the Self with Śiva is the ultimate real knowledge. It is this knowledge which acts as the boat to take the aspirant across the ocean of transmigration (saṃsārasāgara). All other knowledge may take one along the path of life safely and successfully. Yet its scope is within the limits of mundane existence but not beyond that. It is only Śivādvaitajñāna that takes one beyond that (See also S.S., 14.11).

व्याख्या— अथ तत्कथमित्यत्राह—

Then if it is asked as to how is that, the author answers it—

निर्मलं हि शिवज्ञानं निःश्रेयसकरं परम्।

रागद्वेषादिकलुषं भूयः संसृतिकारणम्॥७८॥

The pure knowledge of Śiva (i.e., Śivādvaita) leads to the highest end, i.e., liberation. That which is contaminated by attachment or hatred is again and again the cause of transmigration (saṃsṛti or saṃsāra). (78)

व्याख्या— शिवज्ञानं शिवाद्वैतज्ञानं निर्मलं आणवादिमलसङ्गरहितं सत् परं निःश्रेयसकारणं सर्वोत्कृष्टमोक्षप्रदमित्यर्थः। तद्व्यतिरिक्तभेदज्ञानं रागद्वेषादिकलुषं कामक्रोधादिमिश्रितं सत् भूयः पुनः पुनः संसृतिकारणं यातायातकारणमिति हि प्रसिद्धमित्यर्थः॥७८॥

The knowledge of Śiva, i.e., the knowledge of the non-duality of Self with Śiva, is pure in the sense that it is free from the three Malas, Āṇavamala, Māyāmala and Kārmīkamala. Such a knowledge is the cause for the highest good, i.e., for the attainment of supreme state of liberation. The other knowledge which is in favour of difference or duality is contaminated by attachment and hatred, i.e., it is mixed with desire and anger. Such a knowledge leads again and again to transmigration. This is, indeed, well known. (78)

Notes: See notes under S.S.6.14 for details on the three Malas. When there is the knowledge of duality, it takes many forms as associated with the notion of I and mine, you and yours, which further leads to attachment if there is liking for something or to hatred if there is dislike towards something else. When likes and dislikes are involved, desire for what is to one's liking and anger towards what is not liked, would necessarily follow (See S.S., 14.11).

व्याख्या— एवं ज्ञानस्वरूपमुक्त्वा तदाचारस्वरूपं कथयति—

Thus having told the nature of the knowledge, the author now speaks of the nature of the practices consequent on that—

परिपूर्णं महाज्ञानं परतत्त्वप्रकाशकम्।

अवलम्ब्य प्रवृत्तो यो ज्ञानाचार स उच्यते॥७९॥

The pious practice which proceeds depending on the absolute, great knowledge that reveals the Supreme Reality, is called “Jñānācāra”. (79)

व्याख्या— परतत्त्वप्रकाशकं परिपूर्णम् अपरिच्छिन्नं महाज्ञानं शिवाद्वैतज्ञानमवलम्ब्य धृत्वा य आचारः प्रवृत्तः, स ज्ञानाचार इत्युच्यते इत्यर्थः॥७९॥

The great “knowledge” consists in the knowledge of Śivādvaita (non-duality) of the Self with Śiva. It is that which reveals the Supreme Reality. It is that which is absolute, without any parts. That pious practice or practices which follow depending on such knowledge is said to be “Jñānācāra”. (79)

Notes: The great knowledge is the knowledge of non-duality of the Self with Śiva. That knowledge is characterised by “paripūrṇatva” and “paratattva-prakāśakatva.” It is like an ocean, to take a worldly analogy. The ocean is complete in itself. It does not overflow when more water or rivers flow into it. Nor

does it become reduced when its water is navigated. The non-duality of Śiva is like that, always complete: पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ (Īśa. U., शान्ति-मन्त्रः). It reveals the Supreme Truth, which is nothing but the Śivatatta, which is above all the Tattvas. The only way of getting rid of “bheda-jñāna” is the incessant realisation that everything is Śiva, who is limitless existence, limitless truth, supreme intelligence and supreme infinity. The realisation and experience of this knowledge is that Śiva is everything and everything appears as Śiva. This is “Jñānācāra”.

व्याख्या— अथ तज्ज्ञानाचारं प्रकाशयति—

Then the author reveals (the nature of) that Jñānācāra—

निर्विकल्पे परे धाम्नि निष्कले शिवनामनि ।

ज्ञानेन योजयेत् सर्वं ज्ञानाचारी प्रकीर्तितः ॥८०॥

He who infuses everything through knowledge into the Supreme, Non-dual and Partless State which is called Śiva, is called Jñānācārin.(80)

व्याख्या— निष्कले निरवयवे निर्विकल्पे भेदरहिते शिवनामनि शिव इत्यभिधानवति परे धाम्नि परब्रह्माधारे सर्वं जगज्जालं ज्ञानेन अभेदज्ञानेन यो योजयेत् स ज्ञानाचारीति कीर्तित इत्यर्थः ॥८०॥

He who infuses all that net-work of worlds through knowledge in the sense of the notion of non-duality into that “Niṣkala”, i.e., Partless, “Nirvikalpa” i.e., Non-dual Supreme State named Śiva, i.e., the receptacle called Parabrahman, is called “Jñānācārin” (One who has knowledge as his dynamic power or pious practice). (80)

Notes: Everything in the world is covered by duality, difference, petty distinctions. It is endowed with parts and has forms. It is only the Supreme Entity, i.e., Śiva Parabrahman that

is non-dual, free from differences, without parts and without any form. Again everything in the world is subject to limitations of time (kālapariccheda) and of space (deśapariccheda) and limitation of objective identity (vastupariccheda). That which exists in one time but does not exist at another time is said to be subjected to the limitation of time. That which exists in one place but does not exist at another place is said to be subjected to the limitation of space. The ‘mutual non-existence’ as the book is not the table and the table is not the book is known as limitation of objective identity. Everything in the world is incomplete and hence, it is subjected to limitations. That which is complete (Paripūrṇa) is never subjected to limitation. Such is the Supreme Entity, the Paraśivabrahman. Although everything is of the nature of Śiva, why is it that we see everything as involving difference? How should we overcome this conception of difference? The way is to merge totally everything into the all-embracing notion of Śiva. This is “Sarvārpaṇa”. He who surrenders everything to Śiva and looks upon everything as Śiva, the Supreme Entity consisting of “Sat”, “Cit” and “Ānanda” and who lives this “Śivādvaita-Jñāna” is the “Jñānācārin”.

व्याख्या— अथ तस्य ज्ञानाचारिणः कर्मकार्पण्यं नास्तीति सूत्रद्वयेन कथयति—

Then the author, says that there is no wretchedness due to Karman in the case of the Jñānācārin—

ज्ञानं मुक्तिप्रदं प्राप्य गुरुदृष्टिप्रसादतः ।

कः कुर्यात् कर्मकार्पण्ये वाञ्छां संसारवर्धने ॥८१॥

After having obtained the knowledge that brings liberation thanks to the grace of Śrī Guru’s compassion, who would aspire for the wretchedness of Karman which increases (the rope of) transmigration? (81)

व्याख्या— मुक्तिप्रदं परापरमोक्षप्रदं शिवज्ञानं गुरुकृपादृष्टिप्रसन्नता-वशात् प्राप्य संसारवर्धने कर्मकार्पण्ये वाञ्छाम् इच्छां कः कुर्यात् ? न कोऽपि कुर्यादित्यर्थः ॥८१॥

After having obtained the knowledge of Śiva (i.e., “Śivo’ham”) which brings liberation, i.e., which brings the lower and the higher liberation, by virtue of the compassionate grace of the Guru, who would have the desire for the wretchedness of Karman which increases the clutches of transmigration? It means that nobody would do so.(81)

Notes: ज्ञानादेव तु कैवल्यम्— “Liberation is obtained through knowledge alone”— is the oft-quoted statement. By studying the Śāstras the aspirant of liberation may get that knowledge. For the realisation of that knowledge, for acquiring that knowledge in reality as one’s own experience, for living that experience, he should get the gracious guidance of the Guru. Without the gracious guidance of the Guru, no body can realise that knowledge. It is difficult to realise the spiritual secret of Ātman (Jīvātman) as Śiva as hidden in the cave of the heart. Kāṭha U., 2.12 depicts it thus: तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम्। अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥— “The enlightened man relinquishes both joy and sorrow having realised, by means of meditation on the inner Self as Śiva, that ancient effulgent One, hard to be seen, subtle, immanent, seated in the heart and residing within the body.” Hence, it is through the gracious guidance of the Guru that the aspirant can have that realisation. When this realisation comes, the aspirant attains that state which transcends all relative aspects of life such as pain and pleasure, life and death, good and bad, etc. Hence, this state is the eternal absolute state of the “Jñānācārin”. Such a person cannot have any contacts with effects of Karman.

व्याख्या— कुत इत्यत्राह—

If it is asked as to why it is so, the answer is given here—

कर्म ज्ञानाग्निना दग्धं न प्ररोहेत् कथञ्चन।

यदाहुः संसृतेर्मूलं प्रवाहानुगतं बुधाः ॥८२॥

The fund of the fruits of action (the seed) which is once burnt by the fire of knowledge, would not sprout

again under any circumstance. That Karman is called the root-cause of transmigration by the learned in accordance with the stream of spiritual tradition. (82)

व्याख्या— यत्कर्म बुधाः संसृतेर्मूलं मूलकारणं सत् प्रवाहानुगतं जलप्रवाहन्यायेनानादित्वेन श्रुतेरनुगतं सद् आहुः, तत्कर्मबन्धनं शिवज्ञानाग्निना दग्धं सत् कथञ्चन केनापि प्रकारेण न प्ररोहेद् नाङ्कुरेदित्यर्थः ॥८२॥

That binding fund of action which the learned speak of as the root, i.e., root-cause, of transmigration, in accordance with the Śruti-tradition, as it regards it as beginningless on the analogy of the stream of water, and which is burnt by the knowledge of Śiva, would not sprout or germinate again under any circumstance. (82)

Notes: The fund of action (i.e., of the fruits of action) is the root-cause of transmigration. S.S. in 5.49, says: चक्रनेमिक्रमेणैव भ्रमन्ति हि शरीरिणः। जात्यायुर्भोगवैषम्यकारणं कर्म केवलम्॥ This transmigration is said to rotate like the rim of the wheel. “Saṃsāra” (saṃsṛti) is the name given significantly to that cycle of birth and death. The root-cause of the birth, duration of life, the difference in enjoyment, is Karman alone. Such a fund of Karman called accumulated Karman is burnt by the knowledge of Śiva. Once that is burnt, that will not sprout again under any circumstance. In other words, the cause being eradicated, the effect in the form of rebirth, etc., do not follow. In that state, the Śivayogin is not touched by “Kartṛtvabhāvanā”. Hence the new fund of Karman will not arise and there is no rebirth under any circumstance.

व्याख्या— तर्हि कर्मबन्धनं कस्येत्यत्राह—

Then, if it is asked as to who would be bound by the rope of Karman, the answer is given—

ज्ञानेन हीनः पुरुषः कर्मणा बद्धयते सदा।

ज्ञानिनः कर्मसङ्कल्पा भवन्ति किल निष्फलाः ॥८३॥

A Person who is bereft of knowledge would always be bound by Karman. But in the case of the enlightened person, the conceptions of Karman are all fruitless.(83)

व्याख्या— “यथा पुष्करपलाश आपो न श्लिष्यन्ते, एवमेवंविदि पापकर्म न श्लिष्यते” “स उत्तमः पुरुषः” इति छान्दोग्यश्रुतेः, “अद्वैत-भक्तियुक्तस्य योगिनः सकलाः क्रियाः । सन्ति दग्धपटन्यायात् क्रियामात्रा हि न क्रियाः ॥” इति वीरागमोक्तेश्च ज्ञानिनः कर्मपाशो नास्तीत्यर्थः ॥८३॥

In Accordance with a statement of the Chānd.U., viz., “Yathā puṣkarapalāśa, etc.” which means: “Just as the leaf of the lotus is not touched by waters, so does the effect of Karman not touch him who is aware of this” and another statement, “Sa uttamaḥ puruṣaḥ” meaning : “He is the highest Puruṣa (Śiva)” and also according to a statement of the Vi. Ā. viz., “Advaitabhaktiyuktasya, etc.,” meaning: “In the case of the enlightened Yogin who is endowed with the devotion of non-duality, all the actions look as actions, but not actions according to the maxim of the burnt cloth”. There is no fetter of Karman in the case of the enlightened person. (83)

Notes: “यथा पुष्करपलाश, इत्यादि” (Chānd. U., 4.14.3); “स उत्तमः पुरुषः” (Chānd. U., 8.12.3) “अद्वैतभक्तियुक्तस्य, इत्यादि” (Vi.Ā). The ignorant persons are bound by the fetters of Karman and the enlightened persons are not. The analogy of the lotus leaf which is not touched by waters, is given to highlight the point that the enlightened persons are not touched by the sinful deeds.

व्याख्या— अथ ज्ञानाचारस्थलं समापयति—

Then the author concludes the Jñānācārasthala—

शुद्धाचारे शुद्धभावो विवेकी ज्योतिः पश्यन् सर्वतश्चैवमेकम् ।
ज्ञानध्वस्तप्राकृतात्मप्रपञ्चो जीवन्मुक्तश्चेष्टते दिव्ययोगी ॥८४॥

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते
श्रीसिद्धान्तशिखामणौ माहेश्वरस्थलाश्रितनवस्थलप्रसङ्गो
नाम षोडशः परिच्छेदः समाप्तः ॥१६॥

The enlightened person who is of pure feeling due to pure practices (Jñānācāra), sees everywhere the one and only one lustre of Śiva with the eradication of the knowledge of the ordinary world through right (spiritual) knowledge, the divine Yogin moves about as the “Jīvan-mukta” (as one who is liberated even while alive). (84)

Here ends the Sixteenth Chapter called the chapter on the nine Sthalas of the Māheśvarasthala in Śrīsiddhānaśikhāmaṇi written by one by name Śivayogin who is adept in knowledge of Six Sthalas. (16)

व्याख्या— शुद्धाचारे निर्मलज्ञानाचारे शुद्धभावो निर्मलभाववान् विवेकी, एवं प्रतियोगिरहितं शैवं तेजः सर्वतः पश्यन् ज्ञानध्वस्तप्राकृता-त्मप्रपञ्चः शिवाद्वैतज्ञाननाशितप्रकृतिजन्यदेहप्रपञ्चवान् दिव्ययोगी स्वयं-प्रकाशरूपः शिवयोगी जीवन्मुक्तः सन् चेष्टते लौकिकवद् व्यवहर-तीत्यर्थः ॥८४॥

इति ज्ञानाचारस्थलम्

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणि-
व्याख्यायां माहेश्वरस्थलाश्रितनवलिङ्गप्रसङ्गो नाम
षोडशः परिच्छेदः समाप्तः ॥१६॥

The wise one, the Śivayogin who is endowed with pure feelings due to the practise of Jñānācāra, looks upon the lustre of Śiva as unrivalled by anything and moves about or acts like any other ordinary man; he is a divine Yogin who has the ordinary world of bodies eradicated by the

knowledge of the non-duality of Śiva; he is the Śivayogin who moves about as the one who is liberated even while alive with his self-luminous nature. (84)

Jñānācārasthala ends.

*Here comes to an end the Sixteenth Chapter
on the Nine Sthalas of the Māheśvarasthala
in the Commentary on Śrī Siddhāntaśikhāmaṇi called
Tattvapradīpikā written by Śrī Marītoṅṭadārya
who is formost among those who are adept in
Vyākaraṇa, Mīmāṃsā and Nyāya. (16)*

Notes: In this last stanza of the sixteenth chapter dealing with the nine Liṅga-sthalas of the Māheśvarasthala, the author has depicted the harmony of pure practice, pure feeling and pure knowledge. The pure practices are those that are not associated with the aspiration of worldly benefits. The pure feelings are those that are marked by the absence of egoism while doing any action. The pure knowledge is that which consists in the realisation of the knowledge of the Self as Śiva. Such a Yogin witnesses the lustre of Śiva everywhere, while eradicating all the world of difference. He remains in a state of one who is liberated even while alive and looks like an ordinary man with his calmness, peace and simple practices. Although he looks like an ordinary man, he is not like an ignorant man guided by another ignorant man.



सप्तदशः परिच्छेदः

प्रसादिस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

अथागस्त्यप्रश्नः । अगस्त्य उवाचेति—

Then a question of Agastya; Agastya says—

स्थलानि तानि चोक्तानि यानि माहेश्वरस्थले ।

वदस्व स्थलभेदं मे प्रसादिस्थलसंश्रितम् ॥१॥

Those sub-Sthalas found in the Māheśvarasthala, are told. Kindly tell me now the variety of Sthala pertaining to the Prasādīsthala. (1)

व्याख्या— वदस्व उपदिशेत्यर्थः । शिष्टं स्पष्टम् ॥१॥

“Tell me” means “instruct me”. The rest is clear. (1)

श्रीरेणुक उवाच —

Śrī Renuka said—

स्थलभेदा नव प्रोक्ताः प्रसादिस्थलसंश्रिताः ।

कायानुग्रहणं पूर्वमिन्द्रियानुग्रहं ततः ॥२॥

प्राणानुग्रहणं पश्चात् ततः कायार्पितं मतम् ।

करणार्पितमाख्यातं ततो भावार्पितं मतम् ॥३॥

शिष्यस्थलं ततः प्रोक्तं शुश्रूषुस्थलमेव च ।

ततः सेव्यस्थलं चैषां क्रमशः शृणु लक्षणम् ॥४॥

The types of sub-Sthalas coming under the Prasādīsthala are told as nine; they are: 1. Kāyānugrahassthala, 2. Indriyānugrahassthala, 3. Prāṇānugrahassthala, 4. Kāyārpitasthala, 5. Karaṇārpitasthala, 6. Bhāvārpitasthala, 7. Śiṣyasthala, 8. Śuśrūṣusthala and 9. Sevyasthala. Listen to the characteristics of these in order. (2-4)

Notes: These nine sub-Sthalas are the Liṅgasthalas coming under the Prasādīsthala. During the nine Liṅgasthalas of the Māheśvarasthala, the Śivayogin becomes fully aware of all-encompassing presence of Śiva and looks upon everything as Śiva — सर्वं शिवमयं चिद्धिलासम्। It is Śiva-consciousness that pervades the mind of the Parayogin. It is the same Śiva-consciousness that he finds everywhere outside. This is called Avadhānabhakti. This is the consciousness in which he is intimately one with Śiva unaware of all differences in the Guruliṅga at the stage of the Māheśvarasthala. Due to his Avadhānabhakti he finds himself as the Śivaliṅga and whatever gesture he makes and whatever action he does spontaneously, all that is “Śivaliṅgacidvilāsa”. Since he has surrendered himself, his body, senses, mind and heart, thoughts and feelings, to the Śivaliṅga, he has no separate existence apart from it. His body, senses, mind, feelings, etc., are in their purest form and they possess the power to do favour to the entire universe.

अथ कायानुग्रहस्थलम्—(६३)

अथ— “शुचिः समग्रीवशिरःशरीरः” इति कैवल्यश्रुतेः स ज्ञानाचारवान् शिवयोगी स्वरूपशरीरं दर्शयन्ननुगृह्णातीति कायानुग्राहक इति सूत्रत्रयेण निरूपयति—

Kāyānugrahassthala—(63)

Then as per the statement of the Kai. U., viz., “Śuciḥ samagrīvaśiraḥśarīraḥ” which means: “He who is pure should sit in a posture in which his neck, head and body are held erect, etc.”, the Śivayogin who is Jñānācārin (whose practices are consisting of knowledge), extends his

grace (favour) by displaying his own body and he is called “Kāyānugrāhaka”. This is said in three stanzas—

अनुगृह्णाति यल्लोकान् स्वकायं दर्शयन्नसौ।

तस्मादेष समाख्यातः कायानुग्रहनामकः ॥५॥

Since he (the Śivayogin in the Jīvanmukta stage) favours the worldly people by displaying his own person, he is called by the name “Kāyānugrāhaka” (he who favours by the vision of his body). (5)

व्याख्या— असौ ज्ञानाचारसम्पन्नः शिवयोगी यद्यस्मात् कारणात् स्वकायं दर्शयन् सन् लोकान् प्राकृतान् अनुगृह्णाति अनुग्रहं करोति, तस्मादेष कायानुग्रहनामकः कायानुग्रह इत्यभिधान-वान् इति समाख्यात इत्यर्थः ॥५॥

“This person” refers to the Śivayogin who is adept in the Jñānācāra. Since such a Śivayogin favours or confers favour on the people, i.e., the ordinary people, by showing his body, he is designated as Kāyānugraha (he who confers favours by his body). (5)

Notes: शुचिः समग्रीवशिरःशरीरः, इत्यादि (Kai. U., 5). The Śruti statement in full is this: विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरःशरीरः। अन्त्याश्रमस्थः सकलेन्द्रियाणि निरुध्य भक्त्या स्वगुरुं प्रणम्य ॥ हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम्। अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् ॥ (Kai. U., 5-6) — “Sitting in the posture of Sukhāsana (normal sitting posture) in a private place (lonely place), with pure mind and with his neck, head and body (from the Mūlādhāra to the Mūrdhanya) held erect, the Yogin who is in the last āsrama of life (i.e., Sannyāsa), should restrain all the senses, should offer salutations to his Guru with devotion and should meditate in the midst of the pure and perfect lotus of the heart on Śiva, who is pure, who is free from sorrow, who is unthinkable, who is unmanifest, who is of infinite forms, who is peaceful and who is the origin of Brahman (the creator)”. The Śivayogin who is the

embodiment of Śivādvaita knowledge conforms to the above description of the Kai.U. The body of such a Śivayogin is sacred and ripe with the culture of Yoga. That body possesses the power to favour (Anugrahaśakti) to all the world of beings. In fact, Anugraha is one of the five functions of Śiva (Śiva's Pañca-kṛtyas): जगज्जन्मस्थितिध्वंस-तिरोभावविमुक्तयः। (Here विमुक्ति is अनुग्रह— Mṛ. Ā. 2-3). Śivayogin is Śiva himself. Hence, his body has the Anugrahaśakti. This Anugrahaśakti operates on all beings when the Śivayogin displays his body. Just as the electricity which flows through wires lighten various bulbs, so does the Anugrahaśakti flow in the veins of the bodies of beings and enlighten them with knowledge and bliss. This is the Kāyānugraha, i.e., Kāyena anugraha (Accusative Tatpuruṣa), favour with the body. He who does this is also called Kāyānugraha, he who does favour with his body—Kāyena anugrahaḥ yasya saḥ.

व्याख्या— तत्कथमित्यत्र दृष्टान्तमाह—

If it is asked as to how it is, the answer is given with an analogy—

यथा शिवोऽनुगृह्णाति मूर्तिमाविश्य देहिनः ।

तथा योगी शरीरस्थः सर्वानुग्राहको भवेत् ॥६॥

Just as Śiva confers his favour on the beings by entering into the statues, so does the Śivayogin confer his favour on all by remaining in his body. (6)

व्याख्या— शिवो यथा चन्द्रशेखरादिमूर्तिमाविश्य देहिनः प्राणिनोऽनुग्रहं करोति, तथा योगी शरीरस्थः सन् शिवदीक्षासंस्कृतदिव्यशरीरस्थः सन् सर्वानुग्राहकः स्यादित्यर्थः ॥६॥

Just as Śiva enters the statues such as those of Candraśekhara (Śiva's form with the crescent moon as the crest ornament), etc., and confers his favour on all the beings, so does the Yogin, by remaining in his body which is sanctified to become a body endowed with divinity

through the culture of the Śaiva initiation, confer favour on the beings. (6)

Notes: The Śivayogin is Śiva himself in this stage. He is Śiva incarnate. Such a body of the Śivayogin has the power to confer blessings on the beings. Śiva's forms are many such as those of the Liṅga (which is the most common form representing Śiva in temples), Candraśekhara, Naṭarāja and confers his blessings on the beings. In the same way the Śivayogin confers his favour through his person. Just as the forms of Śiva (Statues) become sacred and possess the Anugrahaśakti through the process of sanctification such as Pañcāmṛtābhiṣeka, Prānapraṭiṣṭhāpana, etc., so the person of the Śivayogin gets the Anugrahaśakti initially through the Śivadikṣā conferred by the Guru, then through the practice of worship of the Liṅga externally and internally, through the meditation on Śiva and finally through the spiritual realisation of his Self as Śiva. The body of the Śivayogin is the body bereft of the qualities of the body. Although he is endowed with a body he is bodiless in the sense that he is not associated with the characteristics of the body. His body is totally free from the perversions normally associated with the body. Just a Śiva who enters the statues is not limited to those statues, so does the Śivayogin not get attached to the body although he has a body. By implication here, Śivayogi Śivācārya indicates that Viraśaivas are not opposed to temple worship (Sthāvarapūjā) as some people endeavour to assume. The only condition is that Iṣṭaliṅga-worship should have the priority in the scheme of worship. The Viraśaiva should worship the Iṣṭaliṅga and then he can visit the temple. It is also necessary to remember here that S.S. prescribes the protection of the Sthāvaraliṅgas as a duty when some danger befalls them from any sources. (See S.S., 9.34-35; also 9.46-47-about Tirthayātrā).

व्याख्या— अथ शिववदसङ्गश्चेत्याह—

Then the author says that the Śivayogin is free from attachments like Śiva—

शिवः शरीरयोगेऽपि यथा सङ्गविवर्जितः ।

तथा योगी शरीरस्थो निःसङ्गे वर्तते सदा ॥७॥

Just as Śiva, although associated with a body, is free from any attachment to it, so does the Śivayogin remain without any attachment even though he is residing in a body. (7)

व्याख्या— सुखदुःखादिसङ्गरहित इत्यर्थः । शिष्टं स्पष्टम् ॥७॥

“Nissāṅgaḥ” means “one who is without association with joy, sorrow, etc.” The rest is clear.” (7)

Notes: Śiva is “saccidānandasvarūpa”. The Śivayogin, on becoming one with Śiva, is also “saccidānandasvarūpa”. The question of “duḥkhasaṅga” in his case is totally ruled out. “Sukhasaṅga”, i.e., association with worldly joy which is mixed with or alternatively occurs with it, is also far removed from him. The worldly joy creates desire for more and more of it. It is some kind of thirst (tṛṣṇā) which is not satiated by any amount of it. The divine Ānanda or Śivānanda is totally free from Tṛṣṇā (tṛṣṇākṣaya). Nothing can match with “Tṛṣṇākṣayasukha”, which is the bliss of the Śivayogin.

व्याख्या— एवं शिवयोगिनः शिवसमानत्वमुक्त्वा तस्य मायाप्रपञ्च-दर्शनं नास्तीति शिव एवेति पञ्चभिः सूत्रैर्दृष्टान्तपूर्वकमुपपादयति—

Thus after having said about the equality of the Śivayogin with Śiva, the author, in five stanzas, with suitable analogies, tries to establish that the Śivayogin does not have the vision of the world of Māyā (created world)—

शिवभावनया युक्तः स्थिरया निर्विकल्पया ।

शिवो भवति निर्धूतमायावेशपरिप्लवः ॥८॥

The Śivayogin who is endowed with the conception of his Self as Śiva, which is firm and which is free from varied conception, is Śiva himself with inundation in the form of the influence of Māyā totally prevented. (8)

व्याख्या— अत्र शिवयोगीति शेषः । भेदरहितया दृढया शिवोऽहं-भावनया युक्ते निवारितमायावेशोपप्लवः सन् शिव एव भवतीत्यर्थः ॥८॥

Here the term Śivayogin should be understood. The Śivayogin who is endowed with the conception of the notion of “I am Śiva” (My Self is Śiva) which is firm and which is free from differences, is Śiva himself with the onslaught of the influence of Māyā being totally stopped. (8)

Notes: Śivabhāvanā means “Śivo’hambhāvanā”, i.e., the conception of one’s Self as Śiva. When one is associated with only the feeling of “Aham”, one is bound and when one is associated with the feeling of “Śivo’ham”, one is free from bondage. The Śivayogin is the incarnation of “Śivo’hambhāvanā”. Then the question of the influence of Māyā on him does not arise at all, because when he is filled with the feeling of Śiva, there is no space for it to enter.

व्याख्या— ननु कथं तस्य मायावेशोपप्लवो नास्तीत्यत्राह—

If it is contended as to how can there be no onslaught of the influence of Māyā on his part, the answer is given here—

चित्तवृत्तिषु लीनासु शिवे चित्सुखसागरे ।

अविद्याकल्पितं वस्तु नान्यत् पश्यति संयमी ॥९॥

The self-restrained Śivayogin does not see anything created by ignorance, when his mental waves (inclinations) are totally merged into Śiva who is the ocean of consciousness and bliss. (9)

व्याख्या— ज्ञानानन्दयोः समुद्रस्थानापन्ने परमशिवे चित्तवृत्तिषु मनोव्यापारेषु लयं गतेषु सत्सु शिवयोगी मायाकल्पितवस्त्वन्तरं न पश्यतीत्यर्थः ॥९॥

When the mental inclinations, i.e., mental functions get merged into Paraśiva who represents the state of the

ocean of knowledge and bliss, Śivayogin does not see any other thing created by Māyā. (9)

Notes: Paraśiva is “Citsukhasāgarā”, the ocean of consciousness and bliss. The Śivayogin has merged into Śiva and that is, he has merged into the ocean of consciousness and bliss. In other words all his mental inclinations are merged into Śiva. In that complete “One-ness” there is nothing that can be differentiated from it, there is nothing that is independent of it. The Śivayogin is in that state of absolute “One-ness”. That absolute “One-ness” is described nicely in the following Śruti-statement : ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण। अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम्॥ (Muṇḍ. U., 2.2.11)— “This immortal Brahman is in the front, the Brahman is behind, the Brahman is to the right and the left and it is upwards and downwards; all this excellent spreading world has been Brahman only”. To the Śivayogin everything is Paraśiva, everywhere there is Paraśiva and Paraśiva alone. How can anything created by the Māyā, i.e., the world of difference and diversity, catch the view of the Śivayogin?

व्याख्या— अत्र दृष्टान्तमाह—

Here the author gives an analogy—

नेदं रजतमित्युक्ते यथा शुक्तिः प्रकाशते।

नेदं जगदिति ज्ञाते शिवतत्त्वं प्रकाशते॥१०॥

Just as conch-shell appears when it is said that this is not silver, so the Śivatattva alone appears when it is known that this is not the world.(10)

व्याख्या— उक्ते ज्ञात इत्यर्थः। शिष्टं स्पष्टम्॥१०॥

“When it is said” means “when it is known”. The rest is clear. (10)

Notes: शुक्तिरजतन्याय is taken as an analogy. In a situation when there is clear sunshine, something glittering is seen and

is taken as silver when it is actually conch-shell. The mistake is not discovered at the moment when it is said “This is silver” (इदं रजतम्). When one bends to pick it up, it becomes clear that it is not silver but only a conch-shell. Then when it is discovered that the object is not silver, it becomes clear that the object is conch-shell. The mistake is as genuine as the realisation of truth. Similarly as long as one is deeply immered in the ocean of “saṃsāra”, one observes only the world of diversity. But when one realises the Śivatattva which is all-encompassing and absolute without any shade of difference, one sees only that Śivatattva and nothing else apart from it. From the point of view of the Śivayogin the world of diversity does not exist. But from the point of view of others the world of diversity exists. Hence there is no conception of Adhyāsa here. Just like a person whose mind is concentrating on one object does not see another object although it exists in the same place, so the Śivayogin who concentrates on the conception of his Self as Śiva sees only the Śivatattva, and does not see the world of variety although it exists for others.

व्याख्या— अथ पुनर्दृष्टान्तमाह—

Then again an analogy is given—

यथा स्वप्रकृतं वस्तु प्रबोधेनैव शाम्यति।

तथा शिवस्य विज्ञाने संसारं नैव पश्यति॥११॥

Just as an object seen in the dream disappears when one wakes up, so the Śivayogin does not see the world at all when he realises Paraśiva. (11)

व्याख्या— एष शिवयोगीत्यर्थः। शिष्टं स्पष्टम्॥११॥

“This is the Śivayogin” should be taken here. The rest is clear. (11)

Notes: The state of dream represents the mundane existence and the state of wakefulness represents the spiritual

existence. When the person who experiences the dream wakes up, he realises that the events and objects that he experienced so far belonged to the dream. Thus the state of the dream comes to an end when the person wakes up. Similarly when a person realises his Self as Brahman, the state of worldly experience disappears from his vision. Some people see the world and take it as all that exists for them to live in. Some people live amidst this world and begin to entertain the idea that there is something that exists apart from this world. Yet others come to know that “that something” is Paraśivatattva and aspire to realise it. Still others who are rare realise that something which is Paraśiva-tattva as their Self and remain in a state where they do not see anything other than the Śivatattva. This is the state of the Śivayogin, who is one with the ocean of Śiva-consciousness and finds only Śivatattva. The world of difference disappears from his purview.

व्याख्या— अथ पुनर्दृष्टान्तमाह—

Then the author gives another analogy—

अज्ञानमेव सर्वेषां संसारभ्रमकारणम् ।

तन्निवृत्तौ कथं भूयः संसारभ्रमदर्शनम् ॥१२॥

It is ignorance that is the cause for the delusion in the form of mundane existence (saṁsāra). When that (ignorance) is removed, how can there be the experience of the delusion of worldly existence? (12)

व्याख्या— यथा शुक्त्यज्ञानं रजतभ्रान्तिकारणम्, तथा शिवविषयकमज्ञानं संसारभ्रमकारणम् । तन्निवृत्तौ सांसारिकभेदभ्रान्तिदर्शनं नास्तीत्यर्थः । यथा शुक्तिरेव रजतम्, तथा शिव एव विश्वमिति भावः ॥१२॥

Just as the ignorance regarding the conch-shell is the cause for the delusion about silver, so is the ignorance about Śiva the cause for the delusion in the form of “saṁsāra”. Just as when that is reverted, i.e., when the

ignorance about conch-shell is removed, the misunderstanding regarding silver is removed, so is the delusion of difference in the form of “saṁsāra” is gone, when the misunderstanding regarding Śiva is removed. Just as the conch-shell itself is the silver, so is Śiva himself the world. (12)

Notes: The Sanskrit Commentator says: “यथा शुक्तिरेव रजतम्, तथा शिव एव विश्वम्”—This is in conformity with the cardinal doctrine of the Vīraśaivas that the world is real. The object before us is one. That object which is first mistaken for silver is later realised as conch-shell. The identification apart, what remains is that object and that object is real. The object which is first identified as silver is later identified as conch-shell. Yet its objective reality is in tact. Similarly what we call the world is real. Mundane people identify it in the form of “saṁsāra” and the enlightened Śivayogins identify it as the manifestation of Śiva. Hence Śiva is the world. All objects are real. Even in error, illusion or dream, it is always the real that is presented to consciousness. Śaṅkara's contention that whatever becomes an object is false, is not acceptable, because it is the real that is given in knowledge. Śaṅkara's stand that the pure subject or pure knowledge never becomes an object, is also not acceptable, because even God, souls and knowledge are presented as objects, the first two being spiritual (cetana) and the last non-material (ajaḍa).

व्याख्या— तस्मादयं शिवयोगी जीवन्मुक्त इति वदन् कायानुग्रहस्थलं समापयति—

Saying that the Śivayogin for the reasons stated above is Jīvanmukta, the author concludes the Kāyānugraha-sthala—

गलिताहङ्कृतिग्रन्थिः क्रीडाकल्पितविग्रहः ।

जीवन्मुक्तश्चरेद्योगी देहिवन्निरुपाधिकः ॥१३॥

The Yogin the knot of whose egoism is removed, who assumes forms for cosmic sport and who is liberated even

while alive, moves about like one with a body and yet without limitations (upādhi). (13)

व्याख्या— निवृत्तपरिच्छिन्नशरीराद्याहङ्कारवान् क्रीडार्थं स्वेच्छापरि-
कल्पितकलेवरः, अत एव निरुपाधिकः, प्रतिबन्धरहित इत्यर्थः । जीवन्मुक्तः
सन् देहिवत् देहवानिव लोकनुग्रहार्थं सञ्चारेदित्यर्थः ॥१३॥

इति कायानुग्रहस्थलम् ।

The Śivayogin assumes different forms according to his sweet will for (cosmic) sport with the egoism such as (my) body, etc., involving limitations, removed. That is why he is called as “one without limitations or restrictive factors”. He who is in his state of liberation even while alive moves about like one with a body for doing good to the world. (13)

Kāyānugrahasthala ends

Notes: The life of a Śivayogin in his state of liberation even while alive looks like a sport. The life with “ahaṅkāra” looks like a serious endeavour, while that without “ahaṅkāra” looks like a child’s sport (sport). The Śivayogin does not have any inhibitions governed by “ahaṅkāra”. Such is the life of the Śivayogin who has no likes and dislikes of his own, who has no friendship or enmity with anybody. His life is governed by spontaneity without any intentions. He serves the purpose of doing good to the world. He serves that purpose even without being aware of it.

अथेन्द्रियानुग्रहस्थलम्—(६४)

व्याख्या— अथ— “त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिवेश्य” इति श्वेताश्वतरश्रुत्यनुसारेण तस्य कायानुग्रहसम्पन्नस्य शिव-
योगिन इन्द्रियविवेचनमेव सर्वेषामिन्द्रियानुग्रहस्थलमिति निरूपयति—

Indriyānugrahasthala—(64)

As per the statement of the Śve.U., viz., “Trirunnatam sthāpya samam śarīram, etc.,” which means: “Holding the

body erect while sitting with the three, viz., chest, neck and head, held high and making all the senses enter the heart along with the mind, etc.,” the author expounds the Indriyānugrahasthala by saying that the consideration of the senses of the Śivayogin who is adept in Kāyānugraha, would amount to the conferring of favour on the senses of all the beings—

दर्शनात्परकायस्य करणानां विवेकतः ।

इन्द्रियानुग्रहः प्रोक्तः सर्वेषां तत्त्ववेदिभिः ॥१४॥

As the senses of all receive discriminative power by virtue of the sight of the Śivayogin (Parakāya), the latter is called Indriyānugraha (one favouring the senses) by the knowers of Śiva-Jīva unity (Tattva).(14)

व्याख्या— परकायस्य सर्वोत्कृष्टकायानुग्रहसम्पन्नस्य शिवयोगिनो
दर्शनात्, करणानाम् इन्द्रियाणां विवेकतः सर्वेषां प्राकृतानाम् इन्द्रियानुग्रह
इति तत्त्ववेदिभिस्तत्त्वज्ञानिभिः प्रोक्तः कथित इत्यर्थः ॥१४॥

Since through the sight of the Śivayogin who is the Parakāya in the sense that he is adept in rendering favour by the sight of his excellent body and through the discriminative power of the senses, there is the conferring of favour on the senses of ordinary people. This is told by those who are conversant with the Śivatattva (that the Self is Śiva). (14)

Notes: त्रिरुन्नतं स्थाप्य, इत्यादि— Śve.U., 2.8. The statement in full is: त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा सन्निरुध्य । ब्रह्मोडुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयावहानि ॥— “Holding the body erect while sitting with the three, viz., chest, neck and head, held high and restraining the senses within the heart along with the mind, the enlightened Yogin crosses over the fear-inspiring streams through a boat

in the form of Brahman.” The Brahmajñāna is the boat by which the terrible streams of “saṃsāra” are crossed over by the enlightened Yogin. For that purpose the Yogin has to resort to Yogic posture in which the body is held erect with the chest, neck and head held high. When the body is so held erect the Cakras in the body, Adhāra, Svādhiṣṭhāna, Maṇipūra, Anāhata, Viśuddha, Ājñā and Sahasrāra at the regions of Mūlādhāra, Jananendriya, Nābhi, Hṛdaya, Kaṇṭha, Bhrūmadhya and Brahmaṇḍa respectively, would be in a vertical straight line to enable Cakra-bhedana and reach the Kailāsaśāna. (Vide notes on S.S., 12.25-27). The most important function of the Śivayogin lies in the restraint of the senses with the mind in the cave of the heart, i.e., the merging of the senses with the mind in the Ātman, the thumb-sized Puruṣa in the cave of the heart: अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति। (Kaṭha U., 4.12); अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः। (Kaṭha U., 4.13)— “The Puruṣa of the size of thumb dwells within the body”; “The Puruṣa of the size of a thumb is like a light without smoke.” Just as a clever charioteer restrains the horses of a chariot by intelligent manipulation of the reins, so one can bring the senses under control through proper discrimination (vijñāna) and the employment of will-force (manas): यस्तु विज्ञानवान् भवति युक्तेन मनसा सह। तस्योन्द्रियाणि वश्यानि सदृशा इव सारथेः। (Kaṭha U., 4.6). The senses and mind of the Śivayogin so restrained, possess the Anugrahaśakti to confer favour (blessings) on all the beings of the world. That is why the Śivayogin at this stage is called “Indriyānugraha”, one who has the power to favour the senses and mind (of all).

व्याख्या— अथ तत्कथमित्यत्र तदिन्द्रियव्यापारं पञ्चभिः सूत्रैः प्रतिपादयति—

Then if it is asked as to how it is, the author expounds the functions of those senses in five stanzas—

इन्द्रियाणां समस्तानां स्वार्थेषु सति सङ्गमे।
रागो वा जायते द्वेषस्तौ योगी परिवर्जयेत्॥१५॥

When all the senses are related to their respective objects, either attachment is born or hatred. The Yogin gives up both. (15)

व्याख्या— लोके समस्तानां श्रोत्रादीन्द्रियाणां स्वस्वविषयेषु सम्बन्धे सति रागो वा द्वेषो वा जायते। योगी शिवयोगी तौ रागद्वेषौ परिवर्जयेत्, परित्यजेदित्यर्थः॥१५॥

When in the world all the senses such as the ear, etc., are related to their respective objects, either attachment or hatred is born. The Yogin, i.e., the Śivayogin should give up or discard both attachment and hatred. (15)

Notes: The natural tendency of the senses is to operate outwardly, because they are made by God to go outward. Hence man perceives the external and not the internal Self. Some enlightened person alone, desirous of immortality, turns his eye (senses) in and perceives the inner Ātman: पराञ्चि खानि व्यतृणत्स्वयं-भूस्तस्मात् पराङ् पश्यति नान्तरात्मन्। कश्चिद्धीरःप्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन्॥ (Kaṭha U., 2.1). Knowing that the pursuit of external pleasures through the senses would lead one into the snare of death, the Śivayogin has already realised what is eternally immortal in the midst of all the non-eternals and has attained the final reunion with Śiva, the Parabrahman. He knows that if the senses are allowed to operate outward they would become associated with their respective objects and create attachment towards some objects and hatred towards some other objects as the case might be. Hence, he keeps himself free from their operations and remains neutral. Whatever activity the senses play would go on in the natural course and he has nothing to gain or lose from them.

व्याख्या— एवं च योगीन्द्रियव्यापारस्य लोकोत्तरत्वादनुग्रहकर-त्वमिति भावः—

Thus the import is that the operations of the senses of the Śivayogin are extra-ordinary and hence, they are meant to render favour to the beings—

इन्द्रियाणां बहिर्वृत्तिः प्रपञ्चस्य प्रकाशिनी ।

अन्तः शिवे समावेशो निष्प्रपञ्चस्य कारणम् ॥१६॥

The outward operation of the senses is such as to reveal the world. The infusion of their operations in Śiva inside is the cause for the worldlessness.(16)

व्याख्या— स्पष्टम् ॥१६॥ It is clear. (16)

Notes: The Śivayogin knows that if the senses are allowed to operate outward they would reveal the variety of the world and make him caught in the wilderness of “worldliness.” This is what is meant by “prapañcasya prakāśinī”. Hence what the Śivayogin does is that he prevents the outward operations of the senses by drawing them inward and merge them into Śiva, the Ātman inside. Thus he attains “worldlessness” (niṣprapañcatva). The world may exist for everybody else. But to the Śivayogin it just does not exist at all. The senses of such a Śivayogin have the Anugrahaśakti to favour all the beings. This Śakti is called “Paraśa”. Netraparaśa, Śrotrapaśa, Rasanāparaśa, Ghrāṇa-paraśa, etc., are the powerful instruments through which the Śivayogin can uplift man to higher and higher achievements.

व्याख्या— एवं स्थिते—

In such a situation—

क्षणमन्तः शिवं पश्यन् केवलेनैव चेतसा ।

बाह्यार्थानामनुभवं क्षणं कुर्वन् दृगादिभिः ॥१७॥

सर्वेन्द्रियनिरूढोऽपि सर्वेन्द्रियविहीनवान् ।

शिवाहितमना योगी शिवं पश्यति नापरम् ॥१८॥

Perceiving for a moment Śiva inside with his mere mind and getting for a moment the experience of the external objects through his eyes, etc., the Yogin who is without all senses even though he is endowed with all the

senses, perceives Śiva and no one else with his mind fully rested in Śiva. (17-18)

व्याख्या— अन्तः अन्तर्मुखः सन् केवलेन चेतसा बाह्येन्द्रियसङ्गरहितेन चित्तेन, क्षणं शिवं पश्यन् दृगादिभिश्चक्षुरादिबाह्येन्द्रियैः बाह्यार्थानां शब्दादिबाह्यविषयाणाम् अनुभवं क्षणं कुर्वन्, शिवाहितमना योगी शिवे निवेशितचित्तः परयोगी, सर्वेन्द्रियनिरूढोऽपि सर्वेन्द्रियासक्तोऽपि सर्वेन्द्रियविहीनवान् सन् शिवं पश्यति अन्तर्बहिश्च शिवमेव पश्यति, अपरं तदन्यं न पश्यतीति तदिन्द्रियविवेचनमनुग्रहकरमिति भावः ॥१७-१८॥

Looking at Śiva for a moment becoming inward with his mere mind without the association with the external senses and experiencing for a moment the external objects such as sound, etc., with the senses such as eyes, etc., the Śivayogin with his mind fully devoted to Śiva, is as it were without any senses although he is endowed with all the senses and looks upon Śiva and none else inside and outside. Since he does not see anything else, he is such as would do favour to the senses of all beings. (17-18)

Notes: Here the author describes how the Śivayogin gets the vision of Śiva within and without. Inside, his mind alone is the instrument of knowledge or experience. It has no association with the external senses. Inside there is Śiva alone and nothing else. With his Self merged into Śiva inside, there is Śiva alone and nothing else, as Kaṭha U., 4.11 says— मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन— “By the mind alone (without the aid of the external senses), this has to be realised that there is no difference here.” When this is realised inside, there is nothing other than Śiva outside too. Having realised Paraśiva by pure mind, the Śivayogin perceives him alone inside and perceives him alone outside conceiving the universe as the manifestation, an expression of the same Paraśiva. In his Jīvanmukta stage, there is alternating experiences of Śiva inside and of world outside as the manifestation of Śiva. Thus he looks upon Śiva inside and outside. This is called “Sākṣidṛṣṭi”, to which, when turned

outward, what appears is not “nāma-rūpa” (name and form) of objects but the “antaryāmin” who resides in them. The pure senses of the Śivayogin have the Anugrahaśakti, through which he favours the senses of the beings in the world.

व्याख्या— नन्वेवमन्तर्बहिश्च शिवं पश्यतः शिवयोगिनोऽपि प्राकृत-जनवज्जरामरणादिदर्शनात् कथं लोकानुग्राहकत्वमित्यत्राह—

If it is contended that since in the case of the Śivayogin who looks upon Śiva inside and outside there is the experience of old age, death, etc., like any other ordinary person, how can he possess the capacity to do favour to the beings, the answer is given here—

न जरा मरणं नास्ति न पिपासा न च क्षुधा।

शिवाहितेन्द्रियस्यास्य निर्मानस्य महात्मनः ॥१९॥

There is no old age, no death, no thirst, no hunger, in the case of this great soul (the Śivayogin) whose senses are rested in Śiva and who is free from all conceits.(19)

व्याख्या— शिवाहितेन्द्रियस्य शिवनिवेशितेन्द्रियव्यापारवतो निर्मानस्य देहाद्यभिमानशून्यस्य महात्मनो महापुरुषस्य अस्य शिवयोगिनो जरामरणं नास्ति, तयोः शरीरधर्मत्वात्, क्षुत्पिपासे च न स्तः, तयोः प्राणधर्मत्वादिति ॥१९॥

In the case of the Śivayogin whose senses, i.e., the functions of whose senses are rested in Śiva, who is free from conceits of body, etc., there is no old age and death because they are the characteristics of the body and there is no hunger and thirst, because they are the properties of life-breath.(19)

Notes: The hunger (kṣut), thirst (pipāsā), old age (jarā), death (maraṇa), joy and sorrow (sukha and duḥkha) are called “Ṣaḍūrmis.” The Śivayogin is not affected by these six “Ūrmis”.

That is the extra-ordinariness of the Śivayogin. Of these six, old age and death are the Dehadharmas, hunger and thirst are the Prāṇadharmas and joy and sorrow are the Manodharmas. They are not the Dharmas of the Soul. Ordinary people take them as Ātmadharmas and accordingly entertain false notions as “I am hungry”, “I am filled with sorrow”, “I am joyful”, “I am thirsty” and “I am hungry”. It is this absence of “ātmanātma-viveka” that makes man to suffer.

व्याख्या— “सर्वेषु गात्रेषु शिरः प्रधानं सर्वेन्द्रियाणां नयनं प्रधानम्” “इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः” इति पुराणवचनानुसारेण सर्वेन्द्रियव्यापारकारीभूतमनोमारुतनिग्रहं सूत्रत्रयेण प्रकाशयति—

As per the Purāṇa statement, viz., “Sarveṣu gātreṣu śiraḥ pradhānam, etc., which means: “Among all the limbs the head is predominant, among the senses eye is prominent, of the senses mind is the lord and of the mind air (Vāyu) is the lord”, the author shows the manner of controlling the mind and wind which happen to be the cause for the functions of all senses—

मनो यत्र प्रवर्तेत तत्र सर्वेन्द्रियस्थितिः।

शिवे मनसि सँल्लीने क्व चेन्द्रियविचारणा ॥२०॥

यद्यत् पश्यन् दृशा योगी मनसा चिन्तयत्यपि।

तत्तत् सर्वं शिवाकारं संविद्वृपं प्रकाशते ॥२१॥

Wherever the mind goes there all the senses go; when the mind is merged into Śiva, where is the consideration of the operation of senses? Whatever the Śivayogin sees through his eyes and also thinks about in mind, all that which shines in the form of consciousness is of the form of Śiva. (20-21)

व्याख्या— यत्र मनःस्थितिः (तत्र) सर्वेन्द्रियस्थितिः, मनसि शिवे सँल्लीने सति इन्द्रियविचारणा इन्द्रियव्यापारः क्व ? नास्तीत्यर्थः ॥२०॥

योगी शिवयोगी दृशा यद्यत् पश्यति मनसा चिन्तयति, तत्तत् सर्वं चिद्रूपं शिवाकारं सत् प्रकाशते मनुत इत्यर्थः ॥२१॥

Notes: “सर्वेषु गात्रेषु शिरः ...” (Pu.); “इन्द्रियाणां मनो...” (Varāha U., 2.80). Although the senses (Karmendriyas-5 and Jñānendriyas-5—total ten) and the mind are commonly regarded as the instruments of action and knowledge, the mind has a special status as the controlling force of all senses (Indriyādhyakṣa). All the senses operate only when they are prompted and promoted by the mind. When the mind stops that operation, the senses stop functioning. The mind cannot remain inoperative unless it is made to concentrate on any high and pure object. That is why it is said here that when the mind concentrates on and merges into Śiva inside it will stop functioning. When it stops functioning the senses, too, stop functioning. This is the state of “nirvyāpāra” on the part of the Śivayogin. This state may be attained by the ordinary persons only in deep sleep (Suṣupti). But this is the state which is attained by the Śivayogin even in the wakeful state. When the mind is thus merged into Śiva, it becomes “Śivamaya”. Thus the activity of the Śivayogin whose mind is merged in Śiva inside is “Śivamaya”. Whatever he perceives and whatever he thinks, all that is in the form of Śiva, i.e., in the form of Śiva-consciousness. This is known as “Śivadṛṣṭi” on the part of the Śivayogin. With this Śivadṛṣṭi, the Śivayogin confers his favour on the senses of the beings.

व्याख्या— अनेनान्तर्बाह्येन्द्रियनिग्रहप्रकारो दर्शितः। अथ प्राण-निग्रहप्रकारं दर्शयति—

Thus the manner of achieving restraint over the inner and outer senses is shown. Now the author shows the method of restraining the life-breath—

करणैः सहितं प्राणं मनस्याधाय संयमी ।

योजयेत् स शिवः साक्षात् यत्र नास्ति जगद्भ्रमः ॥२२॥

The Yogin should station the life-breath along with the senses in the mind and associate it with Śiva. Then he is Śiva himself in whom there no delusion of the world. (22)

व्याख्या— करणैर्नेत्रादिकरणैः सहितं प्राणं प्राणवायुं मनस्याधाय संस्थाप्य यः संयमी शिवयोगी यत्र ब्रह्मणि योजयेत्, नेत्रादिकरणानां मन एव प्राणरूपम्, मनो वायुरूपं वेगवत्त्वात् लोके क्वचिल्लक्ष्ये नेत्रमचञ्चलं चेत्, प्राणवायुनिरोधद्वारा मनोलयस्यानुभूयमानत्वाच्च त्रयाणामैक्यात् सामरस्येन संयोजयेत् स साक्षाच्छिव एव। तस्य जगद्भ्रमो विश्वभेदभ्रन्तिर्नास्ति, चित्त-वृत्तिर्ब्रह्मणि लीना चेद् बाह्येन्द्रियव्यापारो निवर्तते, तदभावात् विश्वभेदभ्रान्ति-र्नास्तीत्यर्थः ॥२२॥

The life-breath should be stationed in the mind along with the senses such as eyes, etc. Then that mind should be associated with the Brahman (Śiva) inside. So far as the senses such as eyes, etc., are concerned, mind is their life-breath. In the case of the mind it is of the nature of air (Vāyu), because it is characterised by velocity. In the world, too, if the eye is unwavering when fixed on some target, (it is through the restraint of the mind). Again the restraint over the mind is experienced through the restraint over the life-breath. Hence, that Śivayogin (samyamin) who has harmonised the three (the senses, mind and vital breath), is actually Śiva himself. To him there is no delusion of the variety of the world. If the functions of the mind (mind-waves) are merged into Śiva, the operation of the external senses is suspended. In the absence of it, the delusion of the variety of the world is totally absent. (22)

Notes: As ordained by the Lord that: “मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः” (The Yogin should remain composed and dedicated to me with his mind stationed in me after achieving restraint over it— Bhag. G., 6.14), the Śivayogin should merge his mind into Śiva. When the mind is so pacified the senses which operate with its help would also become pacified. The Lord says: युञ्जन्नेवं

सदात्मानं योगी नियतमानसः। शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति॥ (Bhag. G., 6.15)— “Having in this way harnessed his Ātman with his restrained mind, the Yogin attains to the supreme place of liberation which is in me.” The Lord further says as to what is the nature of that state: यत्रोपरमते चित्तं निरुद्धं योगसेवया। यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति॥ सङ्कल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः। मनसैवेन्द्रियग्रामं विनियम्य समन्ततः। शनैः शनैरुपरमेदबुद्ध्या धृतिगृहीतया। आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्॥ (Bhag. G., 6.20, 24-25)— “When the mind attains to peace on being restrained through Yoga, the Yogin experiences contentment in his Self realising that Paramātman within his Self. Having entirely relinquished the desires rooted in intentions and having restrained all round the senses along with the mind, the Yogin attains to tranquility through the intellect which is associated with firm determination and does not think of anything”. This is the supreme attainment of Yoga. Having attained that, the Śivayogin is Śiva himself. All his external activities are stopped and hence in his case there is no delusion of the variety of the world. In this state he can confer favour on the senses of the beings.

व्याख्या— अथेन्द्रियानुग्रहस्थलं समापयति—

Then the author concludes the Indriyānugrahasthala—

सर्वेन्द्रियप्रवृत्त्या च बहिरन्तः शिवं यजन्।

स्वच्छन्दचारी सर्वत्र सुखी भवति संयमी॥२३॥

Worshipping Śiva inside and outside through the operations of all the senses, the Yogin, who acts everywhere according to his sweet will, becomes filled with bliss. (23)

व्याख्या— संयमी शिवयोगी सर्वेन्द्रियप्रवृत्त्या च अन्तर्बाह्येन्द्रिय-प्रवर्तनेन शिवम् इष्टप्राणरूपशिवलिङ्गं यजन् पूजयन् सर्वत्र स्वेच्छाचारी भूत्वा सुखी भवति सुखमनुभवन्नास्त इत्यर्थः॥२३॥

इतीन्द्रियानुग्रहस्थलम्

The Yogin should worship Śiva, i.e., the Iṣṭa-Prāṇa-bhāvaliṅga synthesis outside and inside through the operation of all the senses. He moves about everywhere freely and experiences bliss. (23)

Indriyānugrahasthala ends

Notes: As told above, the Śivayogin establishes restraint over his internal senses as well as external senses through the restraint over the mind and the life-breath. The Śivayogin visualises Śiva both outside and inside. Here “sarvendriyapravṛtti”, i.e., the operation of the external as well as internal senses is intended to have “Śivadṛṣṭi” everywhere. With this “Śivadṛṣṭi” the Śivayogin moves about freely in the world. He enjoys the bliss of Jīvanmukti by worshipping the Liṅga-synthesis.

अथ प्राणानुग्रहस्थलम्—(६५)

व्याख्या— “प्राणान् प्रपीडयेह स मुक्तचेष्टः क्षीणे प्राणे नासिक-योच्छवसीत” इति श्वेताश्वतरश्रुत्यनुसारेण शिवयोगिनस्तात्पर्यावलोकनमेव सर्वेषां प्राणानुग्रहस्थलं निरूपयति—

Prāṇānugrahasthala—(65)

Then, as per the statement of Śve.U., viz., “Prāṇān papīḍya”, etc., which means: “One should squeeze the life-breath and become free from movements; when the life-breath is weakened, one should breathe with the nose,” the author propounds the Prāṇānugrahasthala saying that the Śivayogin’s looking upon everything as identical with Śivaliṅga amounts to favour done to the life-breath of all—

शिवस्य परकायस्य यत् तात्पर्यावलोकनम्।

तत्प्राणानुग्रहः प्रोक्तः सर्वेषां तत्त्वदर्शिभिः॥२४॥

That which consists in the realisation of everything as identical with that Śivaliṅga on the part of the Śivayogin

whose body is Parabrahman, is said to be “Prāṇānana-graha”, i.e., favour done to the life-breath of all beings, by those who have realised that identity.(24)

व्याख्या— परकायस्य इन्द्रियानुग्रहसम्पन्नस्य परब्रह्मकायस्य शिवस्य शिवयोगिनो यत्तात्पर्यावलोकनं प्राणवायुनिरोधेन यत्तात्पर्यावलोकनमस्ति, तत्सर्वेषां प्राणानुग्रह इति तत्त्वदर्शिभिस्तत्त्वज्ञानिभिः प्रोक्तः इत्यर्थः ॥२४॥

The Śivayogin is Śiva in the sense that he who is adept in doing favour to the senses of the beings, has Paraśivabrahman as his body. His realisation of everything as not different from the Śivaliṅga through the control of the life-breath, is called by those who have realised that unity (Tattva) as consisting in doing favour to the life-breath of the beings. (24)

Notes: प्राणान् प्रपीड्येह, इत्यादि— Śve. U., 2.9. The Mantra in full is : प्राणान् प्रपीड्येह स युक्तचेष्टः क्षीणे प्राणे नासिकयोरुच्छ्वसीत । दुष्टाश्वयुक्तमिव वाहमेनं विद्वान् मनो धारयेताप्रमतः ॥— “Having restrained the vital airs (in the Mūlādhāra, etc., through Prāṇāyāma along with the mind), the Yogin (Śivayogin) who has attained perfection in actions, should breathe through the nose, when the vital air becomes thin. He should become vigilant like the charioteer driving the chariot drawn by mischievous horses and should keep control over his mind”. Firstly the vital airs are held in restraint along with the mind by the Śivayogin in the centres such as Mūlādhāra, etc., through Prāṇāyāma. He should then attain perfection in actions (yuktaceṣṭaḥ) in the manner in which it is described in the Bhag. G., 6.17, as — युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु । युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ — “In the case of him who has suitable food and proper rest, who is of perfect attitudes in actions and who properly divides his time between sleeping and keeping awake, the Yoga become the means of removing sorrow.” “Yuktatva” is a stage in which one is free from all the aspirations, in which the mind is especially restrained (i.e., has attained one-point concentration) and held in one’s Self: यदा

विनियतं चित्तमात्मन्येवावतिष्ठते । निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ (Bhag. G., 6.18). The mind remains like a lamp in a windless place— यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता । (Bhag. G., 6.19). When the life-breath becomes thin, the Yogin slowly inhales (Pūraka) and exhales (Recaka) through either nostrils called Idā and Piṅgalā alternatively with stoppage (Kumbhaka) in between. The practice of this method slowly culminates in the capacity for “Kumbhaka” only. This is known as “Kumbhaka-yoga”. When the mind is thus restrained, the senses are automatically restrained. “Tātparyadarśana” which means the steady experience of one’s Self and everything else as Śiva, is achieved through the restraint of the Prāṇa by Yogic practice. Through this “Tātparyadarśana” (Tātparyāvalokana), the Śivayogin gets the power to do favour to the life-breath of all the beings and prompt them to achieve that restraint over Prāṇa which is at the root of restraint over mind and senses.

व्याख्या— अथ तत्तात्पर्यावलोकनं कीदृशमित्यत्राह—

Then the author explains as to what is the nature of that “Tātparyāvalokana”—

प्राणो यस्य लयं याति शिवे परमकारणे ।

कुतस्तस्येन्द्रियस्फूर्तिः कुतः संसारदर्शनम् ॥२५॥

In the case of the Śivayogin whose life-breath gets absorbed into Śiva, the Supreme Cause, whence can there be the operation of the senses and whence can there be the appearance of worldly entanglements? (25)

व्याख्या— यस्य शिवयोगिनः प्राणः प्राणवायुः परमकारणे शिवे ब्रह्मादिकारणेशानामपि कारणीभूते परशिवे लयं याति, तस्य शिवयोगिन इन्द्रियस्फूर्तिरिन्द्रियव्यापारः कुतः? नास्तीत्यर्थः । एवं च निष्प्रपञ्चशिवलिङ्गदर्शनं तत्तात्पर्यावलोकनमिति भावः ॥२५॥

In the case of him, i.e., the Śivayogin, whose life-breath is totally absorbed into Paraśivabrahman who is the

Supreme Cause in the sense that he is the cause of the lords of creation, etc., such as Brahman, etc., whence can there be the operation of the senses (including the mind)? It means that it is not there. Thus the realisation of the Śivaliṅga which is bereft of the world amounts to the realisation of everything as not different from the Śivaliṅga. This is the implication. (25)

Notes: Paramaśiva is here described as the “Parama-kāraṇa”, the Supreme Cause, the Cause of the causes as described in Śve. U., 6.7: तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम्। पतिं पतीनां परमं परस्ताद् विदाम देवं भुवनेशमीड्यम्॥ — “He is the Supreme Great Overlord among the overlords, the cause of causes of world such as Brahman, the Supreme God among the gods, the Supreme Master among the masters and beyond all. Him, the adorable Lord of the Universe, we should know”. The Śivayogin gets his vital energy (Prāṇa) absorbed into that Supreme Cause of the world. This absorption is not as simple as it is described. It involves a lot of practice of Prāṇāyāma surely and steadily. Swāmi Vivekānanda says: “When by the power of long internal meditation the vast mass of energy stored up travels along the Suṣumnā and strikes the centres, the reaction is tremendous, immensely superior to the reaction of dream or imagination, immensely more intense than the reaction of sense-perception”. The centres are often called “lotuses” in Yogic terminology because they are said to appear in the form of lotuses to those who see them through their spiritual vision. Swāmi Vivekānanda suggests that we may think of them as corresponding to the various plexuses of western physiology. (Vide S.S., 10.25-27 and notes there on). The long internal meditation referred to by Swāmi Vivekānanda is to be achieved through a steady practice of Prāṇāyāma consisting in inhalation (Pūraka), exhalation (Recaka) and suspension of breath (Kumbhaka) for a certain fixed number of moments. In the beginning these operations have to be carried on with conscious will as a part of a deliberate exercise. The whole technique consists in the stopping of the breath. If the breath is checked after an exhalation (Recaka), when the lungs are emptied of air, the stoppage is called

“external” (bāhya). If the breath is checked after an inhalation (Pūraka), the stoppage is called “internal” (ābhyantara). A stage is reached when this operation becomes involuntary and natural. This stage is called Caturtha Prāṇāyāma (after the three, Pūraka, Recaka and Kumbhaka : बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः। Yo. Sū., 2.51). When the Śivayogin has gained complete control of “Prāṇa”, he reaches a certain stage of spiritual development through devotion to Śiva, then his breathing ceases of its own accord at any time while he is deeply absorbed in concentration. By practice he can have the stoppage of breath for hours at a time. This is called “Kumbhakayoga” [This is rather dangerous for those who are not accomplished Yogins]. In this state of concentration the coiled up energy called Kuṇḍalinī is roused. It is made to travel up the spine through six centres, then to reach the seventh in the centre of brain. It is here in the Sūkṣmarandra called Kailasasthāna that the Śivayogin gets his Prāṇa (vital energy) absorbed into Śambhu. When the vital energy (Prāṇavāyu) is thus absorbed into Śiva, all the activities of the senses and mind are stopped. This is nothing but the “Tātparyāvalokana”, realisation of everything as Paraśiva-brahman. Abundant delight, compassion and grace emerges from the Parakāya and confers favour on the vital energy of the beings. Whoever stands upto it worthy enough for the blessing, will strive to reach the goal. The same is cryptically presented in the Kaṭha U., 6.16 (vide also Chānd. U., 8.6.6): शतं चैका च हृदयस्य नाड्यस्तासां मूर्धनमभिनिःसृतैका। तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति॥— “Hundred and one are the nerves of the heart; of them one has extended towards the crown of the head. Going upwards by it, man attains immortality; but others lead in departing differently.” Of the one hundred and one nerves, one nerve that extends to the crown of the head is the Suṣumnā nerve of the Yogins. He who goes upwards (and becomes one with Śiva) attains immortality in the sense that he attains liberation. He is the one who has become one with the Absolute (Paraśiva-brahman). He is the one who is liberated even while he is alive. This exactly depicts the state of the Śivayogin whose Prāṇa has become one with Paraśiva giving him the power to confer blessings on the Prāṇa of all beings. Also see: अत्र ब्रह्म समश्नुते।

(Br.U.,4.4.6; Kaṭha U., 6.14) : “Here itself he attains or becomes one with Brahman” because of the removal of all ties; न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येति। (Br.U.,4.4.6)— “His vital airs do not depart; being Brahman, he becomes one with Brahman”.

व्याख्या— अथ तत्कथमित्यत्राह—

Then the author explains as to how it happens—

करणेषु निवृत्तेषु स्वार्थसङ्गात् प्रयत्नतः ।

तैः समं प्राणमारोप्य स्वान्ते शान्तमतिः स्वयम् ॥२६॥

When the senses withdraw themselves from their respective objects, the Yogin harnesses his life-breath with them and retires himself into his peaceful Self.(26)

व्याख्या— केवलकुम्भकेन शिवे प्राणवायौ लयं गते सति करणेषु चक्षुरादिकरणेषु स्वार्थसङ्गात् शब्दादिस्वविषयसम्बन्धात् प्रयत्नतः स्वयमेव निवृत्तेषु सत्सु स्वान्ते मनसि तैरिन्द्रियैः प्राणमारोप्य संयोज्य शान्तमती रागद्वेषरहितः स्यात् ॥२६॥

When the life-breath is absorbed into Śiva through “Kumbhaka” only, the senses such as eyes, etc., withdraw themselves on their own accord. When that happens, the Yogin would harness his life-breath along with the senses to his mind and would become peaceful, i.e., free from attachment and hatred. (26)

Notes: केवलकुम्भकेन शिवे प्राणवायौ लयं गते सति (Skt. Com.)— vide notes under S.S., 17.25 above. This is “Kumbhakayoga”. When this happens there is nothing but peace for the Jīvanmukta, who in his state of Brahman seeing Brahman everywhere: सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत। (Chānd. U., 3.14.1)

व्याख्या— एवं स्थिते— In that state—

शान्तत्वात् प्राणवृत्तीनां मनः शाम्यति वृत्तिभिः ।

तच्छान्तौ योगिनां किञ्चिच्छिवादन्वन्न दृश्यते ॥२७॥

Due to the pacification of the functions of the Prāṇa, the mind becomes relieved of its functions. When that (mind) is thus pacified, nothing remains to the Yogins other than Śiva. (27)

व्याख्या— प्राणवृत्तीनां रेचकपूरकरूपवृत्तीनां शान्तत्वात् केवलकुम्भकेन निवृत्तत्वात्, मनोवृत्तिभिः सङ्कल्पविकल्परूपप्रवृत्तिभिः शाम्यति, तच्छान्तौ सत्यां योगिनां शिवादन्वन्न किञ्चिदपि दृश्यत इत्यर्थः ॥२७॥

The functions of Prāṇa are of the nature of exhalation and inhalation. When those two are pacified due to mere “Kumbhaka”, the mind would be pacified through the stoppage of its inclinations in the form of determination and doubts. When that is pacified there is nothing else other than Śiva to the Yogins.(27)

Notes: See notes under S.S., 17.25 and 26 above.

व्याख्या— अथात्र शङ्कं सूत्रद्वयेनोद्भाव्य तृतीयेन निराकरोति—

Here the author anticipates a doubt in two stanzas and answers it through the third stanza—

प्राण एव मनुष्याणां देहधारणकारणम् ।

तदाधारः शिवः प्रोक्तः सर्वकारणकारणम् ॥२८॥

The life-breath is the cause for sustaining the body. The power of its sustaining is said to be Śiva, who is the cause of all causes. (28)

व्याख्या— स्पष्टम् ॥२८॥ It is clear. (28)

Notes: The body is sustained through Prāṇa. It is said that the Prāṇa, etc., enter the embryo in the seventh month of

conception. Then onwards the Prāṇa sustains the body. In the eighth month the embryo gets the consciousness. (Vide Nijaguṇa Śivayogin's Kannaḍa works: Paramārthagīte, 4th Gati and Paramānubhavabodhe, 1st Sandhi— for details about “Piṇḍot-patti”. In the eighth month of the Garbha, Liṅgadhāraṇa saṁskāra is given to the embryo in the Vīraśaiva tradition). Śiva is the sustaining power of the Prāṇa, which is the cause for all the activities of the body.

व्याख्या— अस्योत्तरम्—

The rejoinder to the above is—

निराधारः शिवः साक्षात् प्राणस्तेन प्रतिष्ठितः ।

तदाधारा तनुर्ज्ञेयः जीवो येनैव चेष्टते ॥२९॥

Śiva is actually without any support. Prāṇa is supported by him. The support of it is to be known as the body by which the Jīva acts. (29)

व्याख्या— तदाधारा प्राणाधारेत्यर्थः ॥२९॥

“The support of it” means “the support of that Prāṇa”. (29)

Notes: The question here amounts to this: Śiva is not in need of any supporting power. He is the support of all. He himself is the support of the Prāṇa. The Jīva acts with the power of Prāṇa. That Prāṇa is the support of the body in the sense that it lives on the power of that. It is said that the body is the support of Prāṇa in the sense that it is the receptacle. Now if the Prāṇa is absorbed into Śiva, what is the power by which the body lives? The answer is given in the next stanza.

व्याख्या— येनैव प्राणेनैव जीवश्चेष्टत इति सर्वसम्मतत्वेन शिवे प्राणस्य लीनत्वाद् देहः कथं तिष्ठतीति शङ्का । अस्योत्तरम्—

“By which” means “by the Prāṇa itself”. It is generally accepted that the Jīva lives by Prāṇa itself. In that case, if

the Prāṇa is absorbed into Śiva, how can the body stand? This is the doubt. An answer to it is given here—

शिवे प्राणो विलीनोऽपि योगिनो योगमार्गतः ।

स्वशक्तिवासनायोगाद् धारयत्येव विग्रहम् ॥३०॥

Although the Prāṇa of the Yogin is absorbed into Śiva through the Yoga procedure, the Yogin sustains his body through the impression of his innate power.(30)

व्याख्या— योगिनः शिवयोगिनो योगमार्गतः केवलकुम्भकरूप-योगमार्गात् प्राणः विलीनोऽपि लयं गतोऽपि स्वशक्तिवासनायोगात् निज-शक्तिसंस्कारबलात् विग्रहं शरीरं धारयत्येवेत्यर्थः ॥३०॥

Even though the Prāṇa of the Yogin, i.e., the Śiva-yogin, is merged into or absorbed into Śiva through Yoga path in the sense of the Yoga consisting of Kumbhaka only, the Śivayogin sustains his body by virtue of the impression of his innate power.(30)

Notes: Although the Prāṇa which is reduced to the Kumbhaka state is absorbed into Śiva, it has an impression left of its power which is now innate in the Śivayogin. By virtue of that power, the body is sustained. In other words the Prāṇa which is reduced to the Kumbhaka form has not left the body, it is within the body. Hence the question of the falling off of the body does not arise. In that state the body remains without the slightest movement (niścala).

व्याख्या— तर्हि स कथं तिष्ठतीत्यत्र सूत्रद्वयेन कथयति—

If it is asked as to how does it remain, the author speaks about it in two stanzas—

स चाभ्यासवशाद्भूयः सर्वतत्त्वातिवर्तिनि ।

निष्कलङ्के निराकारे निरस्ताशेषविक्लवे ॥३१॥

चिद्विलासपरिस्फूर्तिपरिपूर्णसुखाद्वये ।

शिवे विलीनसर्वात्मा योगी चलति न क्वचित् ॥३२॥

The Śivayogin whose prāṇa (life-breath) is absorbed with all its activities by virtue of practice in Śiva who is without a second, who transcends all the principles, who is without any defects, who is without form, who is free from all the impediments and who is singularly filled with complete bliss by virtue of the abundance of grace of consciousness, does not move even a bit.(31-32)

व्याख्या— स च जीवात्माश्रयीभूतप्राणवायुर्भूयोऽभ्यासवशात् सर्वतत्त्वातिवर्तिनि भूम्यादिशिवान्ततत्त्वोपरिवर्तिनि निष्कलङ्के जरामरणादि-दोषरहिते निराकारे, अत एव प्रकृतनीलपीताद्याकाररहिते निरस्ताशेष-विक्लवे निवृत्तसमस्तबाधे। चिद्विलासबाहुल्येन परिपूर्णसुखाद्वये परि-पूर्णानन्दस्वरूपेण द्वितीयशून्ये परमशिवे विलीनसर्वात्मा लयीभूतसर्व-व्यापारवान् योगी शिवयोगी क्वचित् कुत्रचित् कदापि न चलति, न स्पन्दत इत्यर्थः ॥३१-३२॥

That Prāṇavāyu (life-breath) which is the support of the Jivatman, by virtue of practice again and again, gets merged into or gets absorbed totally into Paraśiva who is above the principles from Pṛthvī to Śiva, who is without defects in the form of old age, death, etc., who is without form, who is on that count not having the ordinary form such as blue, yellow, etc., who is free from all impediments, who is without a second by virtue of the abundance of display of consciousness and who is of the nature of complete bliss. Then with all his activities merged into it, the Śivayogin does not move even a little in any way. It means that he does not show any vibration. (31-32)

Notes: The Śivayogin is awakened within to the knowledge of the Paramātman and becomes one with Him. He is in a

samādhi state in which there is complete accomplishment of the union with the Paramātman. This is the Liṅgāṅgasāmarasya which is experienced as total existence (sat), consciousness (cit) and bliss (ānanda). It is an experience in which all sense of individual separateness and differentiation is lost. In Śaṅkara's Vi.Cū. the Yogin describes the Samādhi state which he experienced: "My mind fell like a hailstone into that vast expanse of Brahman ocean. Touching one drop of it, I melted away and became one with Brahman. And now, though I return to human consciousness, I abide in the joy of the Ātman. Where is this universe? Who took it away? Has it merged into something else? A while ago, I beheld it— now it exists no longer. This is wonderful indeed! Here is the ocean of Brahman, full of endless joy. How can I accept or reject anything? Is there anything apart or distinct from Brahman? Now finally and clearly, I know that I am the Ātman whose nature is eternal joy. I see nothing. I know nothing that is separate from me." That is the "Sukhādvaya" state of Śiva-Jiva harmony. In that state the Śivayogin does not move even a bit. He is "niścala". His "niścala" state is described with analogies in the next stanza.

व्याख्या— अथ किमिव न चलतीत्याह—

Then the author says as to like what he remains motionless—

प्रध्वस्तवासनासङ्गात् प्राणवृत्तिपरिक्षयात् ।

शिवैकीभूतसर्वात्मा स्थाणुवद्भाति संयमी ॥३३॥

Then self-restrained Śivayogin whose activities (of senses) have been merged into Śiva to become one with him, looks (niścala) like a post, because of the eradication of the impressions of objects and because of the stoppage of the movement of the life-breath.(33)

व्याख्या— संयमी शिवयोगीश्वरः प्रध्वस्तवासनासङ्गाद् विनष्ट-विषयवासनासम्पर्कात् प्राणवृत्तिपरिक्षयात् प्राकृतवैकृतरूपप्राणव्यापारनाशात्

शिवैकीभूतसर्वात्मा शिवलिङ्गैकरसीभूतसर्वेन्द्रियव्यापरवान् सन् स्थाणुवत्
काष्ठवत् निश्चलत्वेन भातीत्यर्थः ॥३३॥

इति प्राणानुग्रहस्थलम्

The self-restrained Śivayogin, the activities of whose senses have become intimately one with the Śivaliṅga, stands motionless like a wooden post, due to the eradication of the impressions of the objects of senses and due to the cessation of the original as well as the modified function of the Prāṇa.(33)

Prāṇānugrahasṭhala ends

Notes: It is the Prāṇavṛtti that is responsible for all physical and mental activities. When that Prāṇavṛtti is totally arrested, the question of all movement does not arise. The mind operates when the impressions of the objects of senses are remaining. When these impressions are all eradicated or obliterated, there is no motion on the part of the body. Thus the Śivayogin is “niścala”.

अथ कायार्पितस्थलम्—(६६)

व्याख्या— अथ-“यदा शिवाय स्वात्मानं दत्तवान् देशिकात्मने । तदा शैवो भवेद् देवि न ततोऽस्ति पुनर्भवः ॥” इति योगजागमवचनानुसारेण प्राणानुग्रहसम्पन्नस्य योग्यं कायार्पितस्थलं निरूपयति—

Kāyārpitasthala—(66)

Then as per the statement of the Yogaja Ā., viz., “Yadā Śivāya svātmanam, etc.,” meaning: “When one offers his own Self to Śiva in the form of the Guru, then one becomes a Śiva (a devotee of Śiva)”; then onwards there is no rebirth to him,” the author expounds the Kāyārpitasthala relevant to the Śivayogin who is adept in Prāṇānugraha—

शिवस्य पररूपस्य सर्वानुग्रहिणोऽर्चने ।

त्यागो देहाभिमानस्य कायार्पितमुदाहृतम् ॥३४॥

The renunciation of the attachment to the body in his worship on the part of the Śivayogin who is Śiva incarnate and who confers favours on all, is known as Kāyārpaṇa (renunciation of bodily attachments). (34)

व्याख्या— सर्वानुग्रहिणः सर्वानुग्राहकस्य पररूपस्य परब्रह्मकायस्य प्राणानुग्रहसम्पन्नस्य परयोगिनः शिवस्य अर्चने देहाभिमानस्य त्यागः कायार्पितमित्युदाहृतमित्यर्थः ॥३४॥

In the worship of the Śivaliṅga in the case of Śiva in the form of the Parayogin who confer favours on all, who has Parabrahman as his body and who is adept in Prāṇānugraha, the pride of the body or attachment to the body is abandoned. This relinquishment of attachment to the body is referred to as “Kāyārpāṇa” (the surrendering of the body). (34)

Notes: “यदा शिवाय स्वात्मानं...” (Yogaja Ā.). Here the body is dedicated to Śiva as a gift. In doing so all bodily attachments are fervently forsaken. “Abhimāna” means “self-conceit, affection, affection for”. Kāyārpaṇa is thus the relinquishment of attachment to body, with all its sense-perceptions dedicated to Śiva. Śivayogin does not have even the conception that he is a “dehin” the embodied soul. That very conception is dedicated to Śiva. Then the body becomes the “Prasādakāya”. Everything is Śiva’s own whatever we have: ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् । (Īśa.U.,1). The body belongs to him and it should be surrendered to him. Then the Śivayogin becomes “akiñcana” in the real sense of the term. Without becoming “akiñcana” he cannot become Śiva.

व्याख्या— अथ किमनेन भवतीत्यत्राह—

Then the author says as to what happens through that (i.e., Kāyārpaṇa)—

यदा योगी निजं देहं शिवाय विनिवेदयेत् ।

तदा भवति तद्रूपं शिवरूपं न संशयः ॥३५॥

When the Yogin surrenders his body to Śiva then that form of the Yogin becomes the form of Śiva. There is no doubt about it. (35)

व्याख्या— तद्रूपं योगिनः स्वरूपं शिवरूपं भवतीत्यर्थः। शिष्टं स्पष्टम्॥६५॥

“That form” means “The form of the Yogin”. That becomes the form of Śiva. The rest is clear. (35)

Notes: The Śivayogin knows that what he has surrendered is not his own. It is made up of the Pañcabhūtas which are Śiva's. What is surrendered is a little and what is gained in stead is something priceless, i.e., the form of Śiva. By surrendering what is not his own he gets the form of Śiva, which is also not his own and yet he gets it as a gift, because the Śivayogin has risen to that height in nobility and divinity when Śiva cannot give anything but himself. Śiva has accepted him and has made him a part of himself. This is like the Kannaḍa adage: “Kereya niranu kerege celli varava paḍida”— “He gets a boon by offering the water of the tank to the tank.”

व्याख्या— ननु देहमात्रं समर्पणीयं वा यद्यन्यत्किञ्चिदस्ति वेत्यत्राह—

If it is asked as to whether the body alone should be offered or is there is anything else (to be offered), the answer is given here—

इन्द्रियप्रीतिहेतूनि विषयासङ्गजानि च।

सुखानि सुखचिद्रूपे शिवयोगी निवेदयेत्॥३६॥

The Śivayogin should offer to Śiva of the nature of blissful consciousness the pleasures which are the means of giving delight to the senses and which are born of the association with the objects of senses. (36)

व्याख्या— इन्द्रियप्रीतिकारणीभूतविषयसम्बन्धोत्पन्नसुखं चिदानन्दरूपे शिवे निवेदयेदित्यर्थः॥३६॥

To Śiva who is of the nature of blissful consciousness the Śivayogin should offer the pleasures which are born of the association with the objects of senses and which are the cause for pleasing the senses. (36)

Notes: The pleasure born of objects of senses are causes for the delight of the senses. This is the case with ordinary persons. But they are different in the case of Śivayogins. They are of pure and pristine form because they are not sought after with a selfish motive. In the absense of selfishness, all those pleasures are pure and sacred. They can be offered to Śiva along with the body. Śiva is described as “Sukhacidrūpa” (of the nature of blissful consciousness). It is interesting to note that Śiva himself is the treasure of blissful consciousness. To him the offering of pleasures is made. Śiva is not in need of it. He is “Akhaṇḍa cit” and “Akhaṇḍa ānanda”. The devotees offer their body and pleasures to Śiva only to unburden themselves of the weight and become fit to attain the form of Śiva. The Śivayogin offers the pleasures of the respective senses to the respective Liṅgas residing in those senses. Gandhasukha should be offered to the Ācārlīṅga in the Nāsika, Rucisukha to Guruliṅga in the Rasanā, Rūpasukha to the Śivaliṅga in the Netra, Śabdasukha to the Prasādaliṅga in the Śrotra and the Sparśasūkha to the Caraliṅga in the Carman (Vide Kā. Ā., kri. pā., 7.60-64).

व्याख्या— तत्कथमित्यत्राह—

The author explains as to how it is—

दर्शनात् स्पर्शनात् भुक्तेः श्रवणाद् घ्राणनादपि।

विषयेभ्यो यदुत्पन्नं शिवे तत्सुखमर्पयेत्॥३७॥

Whatever pleasure that arises from the objects of senses through seeing, touching, tasting, hearing and smelling, all that should be offered to Śiva. (37)

व्याख्या— विषयेभ्य एतद्व्यतिरिक्तवस्त्राभरणादिविषयेभ्यः इत्यर्थः। शिष्टं स्पष्टम्॥३७॥

“Through the objects of senses” should be understood as “through dress, ornaments, and such objects apart from Rūpa, etc”. The rest is clear.(37)

Notes: Vide notes on the previous stanza.

व्याख्या— अथ देहद्वारेण यद्यत्सुखं प्राप्तं तत्सर्वं शिवलिङ्गाय समर्पणीयमिति वदन् कार्यार्पितस्थलं समापयति—

Then the author concludes the Kāyārpitasthala after saying that whatever pleasure that is acquired through the body all that should be offered to the Śivaliṅga—

देहद्वारेण यद्यत् सुखं प्राप्तं प्रासङ्गमात्मनः।

तत्तन्निवेदयन् शम्भोर्योगी भवति निर्मलः॥३८॥

इति कार्यार्पितस्थलम्।

Whatever pleasure that occurs to the Self through the body, all that the Yogin offers to Śiva and becomes pure. (38)

Kāyārpitasthala ends

व्याख्या— देहद्वारेण देहसम्बद्धदशेन्द्रियद्वारेण यद्यत्सुखं स्वस्य प्रासङ्गं प्रसक्तं स्यात्, तत्तत्सुखं शम्भोः शिवलिङ्गस्य निवेदयन् समर्पयन् सन् योगी शिवयोगी निर्मलो निर्लेपः सन् चरति सञ्चरतीत्यर्थः। कायिकसुख-समर्पणमेव कार्यार्पणमिति भावः॥३८॥

“Through the body” means “through the ten senses connected with the body”. Whatever pleasure that occurs through them, all that pleasure the Śivayogin offers to the Śivaliṅga and wanders becoming pure, i.e., free from all contaminations. The offering of the pleasures of the body is itself the offering of the body. (38)

Notes: The pleasure consequent on the sense-contact with the objects has to be experienced through the body only. This is the state of the ordinary people. So far as the Śivayogin is concerned, the pleasures so derived are offered to Śiva. When they are so offered, they do not leave any impression on the mind. Hence he remains unassociated with them and pure. Then all those pleasures, too, become Prasāda. His Kāya is called “Prasādakāya”. Thus having offered the attachment to the body and the pleasures that come to the experience of the body, the Śivayogin becomes a “Kāyārpaka.”

अथ करणार्पितस्थलम्— (६७)

व्याख्या— अथ—“यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा। तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथेः॥” इति कठवल्लीश्रुत्यनुसारेण कार्यार्पितसम्पन्नस्य करणार्पितस्थलं निरूपयति—

Karaṇārpitasthala—(67)

Then, as per the Kaṭha U. statement, viz., “Yastu vijñānavān bhavati, etc.,” which means: “But he who is always of restrained mind and has right understanding, his senses are controllable like good horses of a charioteer”, the author speaks of Karaṇārpitasthala to the Śivayogin who is adept in Kāyārpita—

आसञ्जनं समस्तानां करणानां परात्परे।

शिवे यत् तदिदं प्रोक्तं करणार्पितमागमे॥३९॥

The fastening of all the senses to Śiva who is the Supreme over the Supreme, has been called “Karaṇārpita” in the Āgamas. (39)

व्याख्या— परात्परे विश्वस्मादुत्कृष्टपरशक्त्यपेक्षयोत्कृष्टे शिवे शिव-लिङ्गे समस्तानाम् अन्तर्बाह्यवर्तिनां करणानां यदासञ्जनं संयोजनकर्तृत्वमस्ति, तदिदं करणार्पितमित्यागमे वीरशैवसिद्धान्ते प्रोक्तं कथितमित्यर्थः॥३९॥

That which is the fastening of all the internal and external senses to Śiva who is the more excellent when compared to the Supreme Śakti which is excellent among all, is called “Karaṇārpita” in the Āgamas, i.e., in the Viraśaiva doctrine.(39)

Notes: यस्तु विज्ञानवान् भवति, इत्यादि— Kaṭha U. 3.6. As a clever charioteer restrains the horses of a chariot by an intelligent manipulation of the reins, so the Śivayogin brings the senses under control through proper discrimination (Vijñāna) and the employment of will force. Manas, Buddhi, Citta and Ahaṅkāra are the internal senses (antaḥkaraṇa) and five sense organs, Nāsikā, Rasanā, Netra, Karṇa and Carman and five motor organs, Vāk, Pāṇi, Pāda, Pāyu and Upastha constitute ten external senses (bahiḥkaraṇas). These senses are to be restrained. If the mind is restrained the other senses are also restrained. The above analogy makes the point clear. The best and sure way of restraining the mind is the stoppage of Prāṇavāyu, i.e., Kumbhakayoga. Then the mind is harnessed to Śiva. With that all the other external and internal Karaṇas are surrendered and fixed in Śiva. When all the Karaṇas are “Śivārpita” there will be no external activity. This is known as “Karaṇārpita”. The Śivayogin who has accomplished in this is called “Karaṇārpaka”, one who has surrendered all the senses to Śiva. Such a Śivayogin has absolutely no fear of drowning into the ocean of Saṁsāra.

व्याख्या— अथ करणार्पणं कथयति—

Then the author speaks of the offering of senses—

**यद्यत्करणमालम्ब्य भुङ्क्ते विषयजं सुखम्।
तत्तच्छिवे समर्प्यैष करणार्पक उच्यते॥४०॥**

This Śivayogin is called “Karaṇārpaka” (one who has surrendered the senses) by offering to Śiva all those senses (karaṇas) through which he can experience the joys born of the objects of senses. (40)

व्याख्या— यत्करणमालम्ब्य विषयजं सुखं यद् भुङ्क्ते तत्करणसुखं शिवलिङ्गे समर्प्य एष कायार्पितसम्पन्नः करणार्पक इत्युच्यत इत्यर्थः॥४०॥

This Śivayogin who is adept in “Kāyārpita” would become “Karaṇārpaka” by surrendering to Śiva, i.e., the Śivaliṅga each of that joy of each of the senses, through which senses he can enjoy each of the objects of senses.(40)

Notes: The natural construction of the stanza is यद्यत्करणमालम्ब्य विषयजं सुखं भुङ्क्ते तत्तत् (करणं) शिवे समर्प्य एष करणार्पक उच्यते। The natural relation is between यद्यत्करणम् and तत्तत् (करणम्). Hence what the author means is that whatever karaṇa is the means of enjoying whatever object of sense that and that karaṇa should be offered to Śiva. Here is the case of “Karaṇārpaka” but not of “Sukhārpaka”. Vide stanza 45 subsequently which looks like an explanation of this stanza. It may be noted here that stanzas 36, 37 and 38 above depict the pleasures derived from the objects of senses through the senses as the pleasures of the body and prescribe that those pleasures should be offered to Śiva as a part of the offering or surrendering of the body to Śiva (Kāyārpaka). That Kāyārpaka in the form of the surrendering of the pleasures of the body should be differentiated from Karaṇārpaka. That Kāyārpaka consists in the offering of the pleasures of the body derived through the senses operating on their respective objects, to Śiva while Karaṇārpaka consists in the surrendering of the karaṇas (senses) themselves through which the joys are experienced, to Śiva. What the author speaks of in the subsequent stanzas (41,42,43,44,45) is the surrendering of the mind and other karaṇas to Śiva as a sure measure of sense-restraint.

व्याख्या— अथ तत्प्रकारं पञ्चभिः सूत्रैः प्रतिपादयति—

Then the author speaks in five stanzas about the manner of that (Karaṇārpaka)—

अहङ्कारमदोद्विक्तमन्तःकरणवारणम् ।

बध्नीयाद् यः शिवालाने स धीरः सर्वसिद्धिमान्॥४१॥

He who binds the elephant in rut in the form of the inner sense which is infuriated by the intoxication of egoism to the post in the form of Śiva, is indeed, the bold hero who has accomplished all the powers. (41)

व्याख्या— अहङ्कारममकाररूपोर्ध्वाधोमदमत्तमनोबुद्धिचित्तलक्षणा-
न्तःकरणगजं यः शिवालाने शिवलिङ्गरूपबन्धनस्तम्भे बध्नीयात् सः सर्व-
सिद्धिमान् धीरः ॥४१॥

The system of inner senses consisting of the mind, intellect, and consciousness is the elephant which is intoxicated by the higher and lower intoxicants such as the notions of “I” and “mine”. The Śivayogin who has tied such an elephant to the tying post in the form of Śiva, i.e., the Śivaliṅga, is the brave hero who has accomplished everything. (41)

Notes: Here the author speaks of the surrendering of the inner senses, viz., Manas, Buddhi, Citta and Ahaṅkāra, to Śiva. This results in the control of the inner senses which will further help in the restraint over all the external senses. This is symbolically presented in the Kaṭha U. statements— बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च (3.3) and इन्द्रियाणि हयानाहुः। (3.4)— “The intellect is the charioteer and the mind is the rein” and “the senses are the horses”. When the intellect controls the reins and manipulates them, the senses are automatically controlled. Here the intellect and the mind (antaḥkaraṇa) are tied to the post in the form of Śiva and brought under total control. Then the controlling of the senses naturally follows. (Vide Kaṭha U. 3.6 quoted in the preamble to stanza 39 above and the notes thereunder).

व्याख्या— नन्विन्द्रियाणां बाहुल्यान्मनोमात्रबन्धेन कथं धीरत्व-
मित्यत्राह—

It may be asked as to how that bravery is possible by the mere control of the mind, since the senses are many, the answer is given here—

इन्द्रियाणां समस्तानां मनः प्रथममुच्यते।

वशीकृते शिवे तस्मिन् किमन्यैस्तद्विशानुगैः ॥४२॥

The mind is said to be the foremost among all the senses. When that is controlled in Śiva, what to speak of other senses which are the subordinates under its control? (42)

व्याख्या— प्रथमं करणमित्यर्थः, “इन्द्रियाणां मनो नाथः” इति श्रुतेः।
शिष्टं स्पष्टम् ॥४२॥

It means that mind is the “first instrument of knowledge”, as it is said in the Śruti that “the mind is the lord of the senses”. The rest is clear. (42)

Notes: The first Karaṇa is the mind, as it is the fore-most among the Karaṇas, the controlling force. When the mind is controlled the senses are automatically controlled. इन्द्रियाणां मनो नाथः।—Varāha U., 2.80; the full statement is – इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः। मारुतस्य लयो नाथस्तत्राथं लयमाश्रयः॥— “The mind is the lord of the senses, the life-breath (Māruta) is the lord of the mind, laya (absorption) is the lord of the life-breath (Kumbhaka-yoga). The Paramātman (liyate asminniti) is the lord of laya. Him one should resort to.” There is a beautiful description in the same Upaniṣad about the “Śivaikāgratā” of the Yogin who has surrendered his mind and absorbed it in Śiva: पुङ्गवानुपुङ्गवविषयेक्षणतत्परोऽपि ब्रह्मावलोकनधियं न जहाति योगी। सङ्गीतताललयवाद्यवशं गताऽपि मौलिस्थकुम्भपरिरक्षणधीर्नटीव॥ (2.82)— “Even while engaged in observing the objects of senses coming in quick succession the Yogin does not desist from the mental vision of Brahman, just like a dancer who does not divert her mind from the task of guarding the pot placed on the head in spite of her acting in tune with the music, beating of cymbal, rhythm and instrumental sound”. When the mind is surrendered to Śiva, the senses are also surrendered to Śiva.

व्याख्या— नन्वेतवता किमित्यत्राह—

Then what happens with it? The author replies—

इन्द्रियाणां वशीकारो निवृत्तिरिति गीयते ।
लक्ष्यीकृते शिवे तेषां कृतः संसारगाहनम् ॥४३॥

The controlling of the senses is spoken of as “nivṛtti” (repose). When Śiva is made their meeting point, whence can there be merging into the ocean of “saṁsāra”? (43)

व्याख्या— इन्द्रियवशीकरणमेव निवृत्तिरिति विद्वद्भिर्गीयते । तेषा-
मिन्द्रियाणां शिवलिङ्गे लक्ष्यीकृते सति संसारनिमज्जनं कुतः, नास्ती-
त्यर्थः ॥४३॥

The controlling of the mind is spoken of by the learned as “nivṛtti” (repose or retirement). When they, i.e., the senses, are intently fixed in the Śivaliṅga, where is the question of merging into “saṁsāra”. It means that there is no question of it. (43)

Notes: When all the senses are withdrawn from their objects and offered to Śiva, there is an absolute cessation of desires. When the desires are calmed down, there remains no reason for rebirth and transmigration (saṁsāra). “Nivṛtti” means “बहिरिन्द्रियव्यवहाररहितत्वम्।”— the absence of the external activities of the senses. It is the state of repose, which will be called “Upaśānti” in the next stanza.

व्याख्या— नन्विन्द्रियवशीकारमात्रेण कथं संसारनिवृत्तिरित्यत्राह—

If it is asked as to how the “saṁsāra” is reverted by a mere controlling of the senses, the answer is given here—

संसारविषकान्तारसमुच्छेदकुठरिका ।
उपशान्तिर्भवेत् पुंसामिन्द्रियाणां वशीकृतौ ॥४४॥

When the senses are brought under control, there will be cessation of desire for men which acts as the axe in

cutting asunder the poisonous forest in the form of “saṁsāra”.(44)

व्याख्या— उपशान्तिर्निरपेक्षेत्यर्थः । शिष्टं स्पष्टम् ॥४४॥

“Upaśānti” means “absence of desire”. The rest is clear. (44)

Notes: Saṁsāra is the forest of poisonous trees called desires. Upaśānti, i.e., the cessation of desire cuts down that forest and makes way for peace and contentment. This is achieved through the surrender of all the senses to Śiva, the spiritual consciousness. Then there is no fear of “saṁsāra”.

व्याख्या— ननु निरपेक्षामात्रेण कथं कर्मबन्धनिवृत्तिरित्यत्राह—

If it is contended as to how there would be removal of the bondage of Karman merely by the cessation of desire, the answer is given here—

इन्द्रियैरेव जायन्ते पापानि सुकृतानि च ।
तेषां समर्पणादीशे कुतः कर्मनिबन्धनम् ॥४५॥

It is through the senses alone that the sins and merits arise. When they are surrendered to Śiva, the Lord, where is the scope for the bond of Karman?(45)

व्याख्या— स्पष्टम् ॥४५॥ It is clear. (45)

Notes: The senses are the causes for sins and merits, because they create desire for good or bad things according to Karman. They prompt men to action in that way resulting in sin or merit. When the senses are surrendered to Śiva, their activities are arrested. Then there is no question of “Karmabandha”.

व्याख्या— ननु शिवार्पितपदार्थैरभिवृद्धिश्रवणात् शिवे पुण्यपाप-
समर्पणेन तदभिवृद्धिः कस्मान्न भवतीत्यत्राह—

If it objected that since it is heard that the objects offered to Śiva grow, how can we say that the merit and sin offered to Śiva would not grow, the answer is given here—

प्रकाशमाने चिद्वह्नौ बहिरन्तर्जगन्मये ।

समर्प्य विषयान् सर्वान् मुक्तवज्जायते जनः ॥४६॥

When the fire in the form of consciousness shines inside and outside as the world, one would offer all the objects of senses into it and would become like a man who is liberated. (46)

व्याख्या— बह्निप्रक्षिप्तपदार्थानां नाशदर्शनाद् बहिरन्तर्भासमाने विश्व-
रूपे चिद्वह्निरूपशिवलिङ्गे समर्पितानां पदार्थानामपि नाशोऽवश्यमङ्गीकरणीय
इत्यभिवृद्धयभावात् समस्तविषयान् तत्र समर्प्य जनो जननमरणपरिपीडितो
देही मुक्तवज्जायत इत्यर्थः ॥४६॥

It is known that what is offered into fire would be destroyed. Thus the objects that are offered into fire of consciousness in the form of the Śivaliṅga which is consisting in the world and which is shining outside and inside, should be accepted as necessarily destroyed. Hence since there is no question of growth in the embodied Soul which is oppressed all round by birth and death, the Yogin offers all the objects into that (fire) and becomes one who is liberated. (46)

Notes: The Yogin offers the entire world of objects into the fire of consciousness (knowledge) and becomes free from all mental aberrations. The Bhag. G. Says : सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे । आत्मसंयमयोगान्नौ जुह्वति ज्ञानदीपिते ॥ (4.27)— “Others sacrifice all the activities of their senses and the operations of the life-breath into the fire of Yoga in the form of self-restraint which is lighted by knowledge”. This is Jñānayajña, by which the Śivayogin becomes Jīvanmukta who is called “Karaṇārpaka”. The great brilliance of consciousness in the depth of the heart

is the fire. The mind, intellect and other senses are offered into that fire. He is Jīvanmukta without any fear of ‘saṁsāra’.

व्याख्या— ननु वह्निसमर्पणस्य होमरूपत्वात् किं तत्साधनमित्यत्राह—

If it is contended that since offering into fire is in the form of Homa (sacrifice), what are its requirements, the answer is given here—

चित्तद्रव्यं समादाय जगज्जातं महाहविः ।

चिद्वह्नौ जुह्वतामन्तः कुतः संसारविप्लवः ॥४७॥

In the case of those who sacrifice into the fire of consciousness by taking the great oblation in the form of “Citta” (mental forms) born from the world, whence can there be any tormentation of saṁsāra?(47)

व्याख्या— जगतः पञ्चतन्मात्ररूपत्वेन शब्ददिविषयरूपं हविश्चित्त-
द्रव्यं संगृह्य अन्तः हृदयकमलस्थचिद्वह्नौ जुह्वतां शिवयोगिनां संसारबाधः
कुतः ? नास्तीत्यर्थः ॥४७॥

Since the world in of the form of five “Tanmātras” (subtle matter), the oblation is in the form of the objects of senses such a Śabda (sound), etc. The conception of those constitute the “Cittadravya”. In the case of those Śivayogins who sacrifice that into the fire of consciousness residing inside in the lotus of the heart, whence can there be any torment of “saṁsāra”? It means that there no such torment. (47)

Notes: Vide notes given under stanza 46 above. This kind of Jñānayajña is superior to all Dravyayajñas. Bhag. G. Says: श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप । सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ (4.33)— “Jñānayajña is superior to Dravyayajña. All fund of Karman will dissolve into knowledge. It is also said there:” यथेथांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽजुन । ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ (4.37)— “Just the

fire lit by the fuel reduces that fuel into ashes, so does the fire of knowledge reduce all the Karman into ashes". The fire of the Śivayogin's knowledge (Śivo'ham) consumes all the fund of Karman. There is no fear of "saṃsāra" to him.

व्याख्या— नन्वेवंरूपविश्वरूपविश्वहवनेन मुक्तवज्जायमानो जन कीदृग्रूप इत्यत्राह—

If it is asked as to what is the nature of that person who has become Jivanmukta through this kind of offering of all the world of objects into the fire of knowledge, the answer is given here—

आत्मज्योतिषि जिद्रूपे प्राणवायुनिबोधिते ।

जुह्वन् समस्तविषयान् तन्मयो भवति ध्रुवम् ॥४८॥

By sacrificing all the objects of senses as the oblation into the fire of Ātman (Śiva) which is of the nature of consciousness and which is enlightened by the life - breath, the Śivayogin surely becomes Śiva who is consciousness itself. (48)

व्याख्या— प्राणवायुप्रकाशिते जिद्रूपे आत्मज्योतिषि शिवाग्नौ तत्-त्करणजन्यसुखादिविषयान् जुह्वन् अर्पयन् शिवयोगी तन्मयश्चिन्मयशिव-स्वरूप एव भवति जायते ध्रुवं निश्चियः ॥४८॥

Into the Śivāgni, the brilliance of the Ātman, which is manifested by the life-breath, the Yogin offers all the objects of senses as the oblation and becomes himself Śiva who is of the nature of consciousness. This is, indeed, certain. (48)

Notes: The Ātmajyotiṣ is the same as Cidagni, i.e., the fire of knowledge of Śiva (Śivo'ham). All the objects of senses should be offered into that fire which is lit by "Kumbhakayoga". Just as the fire in the sacrificial altar is made to flare up through

fanning, in the same way the "Cidagni" in the heart should be made to flare up through "Kumbhakayoga". Thus by sacrificing the conceptions of all the objects of senses into that fire of consciousness, the Śivayogin become Śiva (the Cidagni, itself).

व्याख्या— ननु करणानां प्राकृतत्वेन कथं तज्जन्यसुखादि शिवसमर्पणयोग्यमित्यत्राह—

If it is contended that since the senses are the products of Prakṛti, how is it proper to surrender the pleasures born of them to Śiva, the answer is given here—

इन्द्रियाणि समस्तानि शरीरं भोगसाधनम् ।

शिवपूजाङ्गभावेन भावयन् मुक्तिमाप्नुयात् ॥४९॥

Assuming that all the senses and the body which is the instrument of experience (enjoyment) as the materials for the worship of Śiva, the Yogin attains liberation.(49)

व्याख्या— शरीरादीनां शिवपूजाङ्गत्वात् तज्जन्यसुखाद्यपि शिव-समर्पणयोग्यमेवेत्यर्थः । इदं करणार्पणं कायार्पणस्थले प्रसङ्गादुक्तमिति न पौनरुक्त्यम् ॥४९॥

इति करणार्पितस्थलम्

Since the body, etc., are the materials of the worship of Śiva, the pleasure, etc., which are born of them are fit to be offered to Śiva. This Karaṇārpaṇa has been told incidentally in the Kāyārpitasthala. Hence, there is no repetition here. (49)

Karaṇārpitasthala ends

Notes: In the case of ordinary people, the body and the senses are mere instruments of enjoyment (bhogasādhana). But in the case of the Śivayogin, they become the materials of worship (Pūjasādhana). Ordinary people suffer bondage and

transmigration. But the Śivayogin through the Karaṇārpaṇa is Jīvanmukta.

अथ भावार्पितस्थलम्—(६८)

व्याख्या— अथ— “तस्मात् प्रपञ्चसम्बन्धभावं हित्वा शिवात्मकम्। भावमाश्रित्य यत्नेन कुर्याद् व्यापृतिमीश्वरे।।” इति योगजागमवचनानुसारेण करणार्पितसम्पन्नस्य शिवयोगिनो विधीयमानमत्मनो भावार्पणं निरूपयति—

Bhāvārpitasthala—(68)

Then as per the Yogaja Ā. statement, viz., “Tasmāt-prapañcasambandhabhāvaṃ, etc.,” which means: “Hence having resorted to the conception of the form of Śiva after discarding the state of relation with the world”, the author expounds the Bhāvārpaṇasthala prescribed for the Śivayogin who is adept in “Karaṇārpitasthala—

शिवे निश्चलभावेन भावानां यत्समर्पणम्।

भावार्पितमिदं प्रोक्तं शिवसद्भाववेदिभिः।।५०।।

The dedication of the mental inclinations (feelings, etc.,) to Śiva with unswerving devotion, is said to be “Bhāvārpita” (offering of one’s Bhāvas) by the knowers of the true state of Śiva. (50)

व्याख्या— शिवे शिवलिङ्गविषये निश्चलभावेन स्थिरभावेन भावानां यत्समर्पणम्, तदिदं भावार्पितमिति शिवसद्भाववेदिभिः प्रोक्तमित्यर्थः।।५०।।

The offering of the mental inclinations to Śiva, i.e., the Śivaliṅga, with a steady attitude, is said to be “Bhāvārpita” by the knowers of Śiva’s real nature. (50)

Notes: “तस्मात् प्रपञ्च...” (Yogaja Ā.). “Bhāvārpitasthala” consists in the Śivayogin’s dedication of all his steady mental precepts to Śiva. Whatever he does, all that is backed by pure feeling. Not only the fruits of deeds but also the pure feelings

are dedicated to Śiva. This is “Bhāvasamarpaṇa” consisting in the merging in and enjoying the bliss of Śiva.

व्याख्या— अथ को नाम भाव इत्यत्राह—

Then the author answers the question as to what is Bhāvā—

चित्तस्थसकलार्थानां मननं यत्तु मानसे।

तदर्पणं शिवे साक्षन्मानसो भाव उच्यते।।५१।।

The dedication actually to Śiva of the mental reflections of all the ideas stored in the intellect, constitutes the offering of the mental concepts. (51)

व्याख्या— मानसो मनोविकारो भावो भाव इत्युच्यते, “विकारो मानसो भावः” इत्यमरः। मानसे मनोविकारे भावे चित्तस्थसकलार्थानां चित्तनिष्ठसकलपदार्थानां यन्मननम् अनुभवरूपचिन्तनं यदस्ति, तत् साक्षात् प्रत्यक्षीकृते शिवे शिवलिङ्गे, अर्पणं अर्पितमित्युच्यत इत्यर्थः।।५१।।

“Mānasa” means “मनोविकारः” (तस्य विकारः Pā. 4.3.134 — इति अण्)। “Manaso Bhāvaḥ” means “manovikāro bhāvaḥ” — Bhāva is the modification of mind, a feeling or concept. This is supported by the Amarakośa. The reflection in the sense of the thinking in the form of experience of all the ideas or images stored in the intellect is “manana”. That reflection takes place in the Bhāva, which is the mental transformation. The dedication of that to Śiva or the Śivaliṅga realised actually, constitutes “Bhāvārpita”. (51)

Notes: The Śivayogin can do this and actually does this. Right from his birth man accumulates the knowledge of external objects through his senses. Mind gets the experience of joys and sorrows. The experiences so acquired transform into impressions or memories and get stored in the “Citta” (intellect). This has

been going on through many lives. Thus the “Citta” becomes repository of those impressions. When proper causal circumstance arises, they manifest themselves and disturb the mind. This is the case with ordinary people. But the Śivayogin, who is in an advanced state of spiritual attainment, is free from all mental disturbances because he has offered all those disturbing impressions to the fire in the form of Śivajñāna (Śivo’hamjñāna). This is called Bhāvārpita. This is so natural to the Śivayogin that he does not make any special efforts to do so.

व्याख्या— अथ तद्भावस्वरूपं पञ्चभिः सूत्रैर्विशेषयति—

Then the author brings out the special features of the nature of Bhāva in five stanzas—

भाव एव हि जन्तूनां कारणं बन्धमोक्षयोः ।

भावशुद्धौ भवेन्मुक्तिर्विपरीते तु संसृतिः ॥५२॥

Bhāva is the cause of bondage and liberation in the case of beings. When the Bhāva is pure, there is liberation and when it is the opposite, there is transmigration (bondage or mundane life). (52)

व्याख्या— स्पष्टम् ॥ ५२॥ It is clear (52)

व्याख्या— अथ का नाम भावशुद्धिरित्यत्राह—

The author, then, tells as to what is that Bhāvaśuddhi (purity of Bhāva)—

भावस्य शुद्धिराख्याता शिवोऽहमिति योजना ।

विपरीतसमायोगे कुतो दुःखनिवर्तनम् ॥५३॥

The abstraction of the feeling as “I am Śiva” is said to be the purity of Bhāva. But when the cherishment as otherwise (i.e., duality) is there, whence can there be the removal of sorrow?(53)

व्याख्या— शिवोऽहमिति स्वस्वरूपानुभवयोग एव भावस्य शुद्धिरिति विद्वद्भिराख्याता । विपरीतसमायोगे सति नाहं शिव इति विपरीतयोगे सति दुःखनिवर्तनं सांसारिकदुःखनिवृत्तिः कुतः ? नास्तीत्यर्थः ॥५३॥

The reflection on the experience of one’s own nature as “I am Śiva” constitutes Bhāvaśuddhi. In case the opposite feeling, viz., the notion that “I am not Śiva” is there, where is the freedom from the sorrow of mundane existence (saṃsāra)? It means that there is no freedom. (53)

Notes: As said in Yo.Ā., if the pleasures that arise through contact with the objects of senses are dedicated to Śiva with the dropping of egoism, there is the accomplishment of the Bhāva in the form of “I am Śiva”: संसर्गप्रियवर्गस्य शिवस्यैवेति भावयन् । अहंकारप्रहाणेन भावसिद्धिं च विन्दति ॥ He enjoys the bliss of Śiva. When that Bhāva becomes firm, then there is no question of mundane life in his case.

व्याख्या— नन्विदमिति भासमानं विश्वं कथं भावनीयमित्यत्र “भोक्ता भोज्यं प्रेरतारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्म चैतत्” इति श्वेताश्वतरश्रुत्यनुसारेण कथयति—

How should one conceive the universe (world) which appears as “this?” If it is contended thus, the author answers in accordance with a statement of the Śve. U., viz., “Bhoktā Bhojyam, etc.,” which means: “The Brahman is told as threefold, viz., Bhoktā (the enjoyer), Bhojyam (the object enjoyed) and Preritṛ (the inspirer)—”

भोक्ता भोग्यं भोजयिता सर्वमेतच्चराचरम् ।

भावयन् शिवरूपेण शिवो भवति वस्तुतः ॥५४॥

One becomes in fact Śiva by cherishing all this movable and immovable objects falling into the categories of the enjoyer, the enjoyed and the one who prompts to enjoy, as of the nature of Śiva. (54)

व्याख्या— भोक्ता जीवो भोग्यं भोगयोग्यं वस्तु अव्यक्तं भोजयिता भोगदः शिवः। चराचरमेतत् सर्वं जगज्जालं स्वनिजस्वभावभूतचित्क्रिया-शक्तिकार्यत्वात् शिवस्वरूपेण भावयन् शिवयोगी वस्तुतः परमार्थतः शिवो भवति, शिव एव भवतीत्यर्थः। अत्र वस्तुत इत्यनेनास्य मुख्यपक्षत्वं सूचितम्।।५४।।

The enjoyer is the embodied soul; the enjoyed is that object which is fit to be experienced, i.e., the Avyakta (Prakṛti); and he who prompts to enjoy is the giver of enjoyment, i.e., Śiva—all this net-work of the effect (Kārya) of the Cicchakti and Kriyāśakti of Śiva. Hence, the Śivayogin who reflects all that in the form of Śiva, becomes Śiva himself. Here the use of the word “Vastutaḥ” (in reality) is intended to indicate that the form of Śiva is important. (54)

Notes: भोक्ता भोज्यं प्रेरितारं च, इत्यादि— Śve. U., 1.12. The world is consisting of three constituents; Bhokṭṛ the enjoyer, Bhojya the enjoyed and Preritṛ the God Śiva. So far as Śiva is concerned he is the “antaryāmin” and he is the inspiring constituent of the world. He inspires by his consciousness and bliss. That he is a constituent of the universe is secondary; he also transcends the world and envelops it. Bhokṭṛ and Bhojya are the constituents of the world. Since Bhokṭṛtva, Bhojyatva and Prerakatva are the three forms of Śiva called Paśu, Pāśa and Pati, the entire world is Śiva himself. The Śivayogin has fully realised this and hence, he enjoys the “Advaita sukha” in Śiva. (Vide S.S., 5.38 and notes there on). “Brahma caitat”—reading in the original is “Brahmametat”.

व्याख्या— अथ पक्षान्तरेण भावनां कथयति—

Then the author speaks of “Bhāvanā” (reflection) in another way—

मिथ्येति भावयन् विश्वं विश्वातीतं शिवं स्मरन्।
सत्तानन्दचिदाकारं कथं बद्धुमिहार्हति।।५५।।

Assuming that the world is non-eternal and reflecting on Śiva who is transcending the world as of the nature of existence, intelligence and bliss, how can he (the Śivayogin) be subjected to bondage?(55)

व्याख्या— विश्वं स्वातिरिक्ताध्यासलक्षणाविद्याकार्यत्वात् मिथ्येति भावयन् विश्वतीतं विश्वोत्तीर्णं शिवं सत्तनन्दचिदाकारं नित्यपरिपूर्णसच्चिनाद-नन्दस्वरूपं स्मरन् मलमायादिपाशैर्बद्धुं कथमिहार्हति ? न केनापि प्रकारेणा-र्हतीत्यर्थः।।५५।।

Thinking that the world is “not real” as it is the product of Avidyā (nescience) in the form of Adhyāsa (superimposition) consisting in “the misapprehension apart from me”, the Yogin reflects that Śiva who is beyond the world and who is of the nature of existence, intelligence and bliss as eternal and absolute. How can such a Yogin be subjected to bondage? It means that he would be totally free from the Pāśas (fettters) in the form of Aṇava and other Malas and Māyā.

Notes: Viraśaivas do not admit the falsity of the world. Here it is said that the Śivayogin thinks that the world is false. This should not be taken literally. What is said to be “Mithyā” should not be taken as world; but the “notion of mine” in the case of the objects of the world is false. ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्— as per this statement of the Īśa. U.,1, the world belongs to Śiva. Such being the case the notion that the objects of the world are mine is false. Thus thinking that the vanity regarding the world of objects as mine, is false, the Śivayogin reflects on Śiva as beyond the universe as said in the Puruṣasūkta — i.e., अत्यतिष्ठद्दशाङ्गुलम्। (Rv. 10.90.1) and as consisting in Sat, Cit and Ānanda. The physical world being the creation of Māyāśakti (i.e., Prakṛti), the Śivayogin does not give attention to it and he turns his mind fully towards Śiva who is of “Saccidānanda” form and who is eternal and absolute. That being the case, the Śivayogin is not subjected to bondage.

व्याख्या— अथ भावनान्तरमाह—

Then the author speaks of another kind of “Bhāvanā”–

सर्वं कर्मार्चनं शम्भोर्वचनं तस्य कीर्तनम्।
इति भावयतो नित्यं कथं स्यात्कर्मबन्धनम् ॥५६॥

In the case of him (the Śivayogin) who thinks always that all his actions are the items of worship and that all his words are the songs in praise of Śiva, how can there be bondage through “Karman”? (56)

व्याख्या— क्रियमाणं सर्वं शम्भोः शिवलिङ्गस्यार्चनम्, कथ्यमानं वचनं तस्य शिवलिङ्गस्य कीर्तनं स्तुतिः, इति नित्यं भावयतः कर्मकृतबन्धनं कथं स्यात्? न केनापि प्रकारेण भवेदित्यर्थः ॥५६॥

In the case of the Śivayogin who considers that all his actions done as the worship of Śiva and that the speech that is spoken as the songs in praise of Śiva, how can there be bondage caused by Karman? It means that there is no bondage caused by any Karman. (56)

Notes: Vide Śaṅkara's Śivamānasapūjastotra for the details about the mental worship with different actions representing the materials of worship: आत्मा त्वं गिरिजा मतिः प्राणाः शरीरं गृहं, पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः। सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो, यद्दत्तकर्म करोमि तत्तदखिलं शम्भो तवाराधनम्॥— “In the case of the Śivayogin, Śiva is the Ātman, Pārvatī (Śakti) is his intellect, vital airs are his friends, the body is the temple, his experience of the objects of senses as the worship, his sleep is the state of trance, movements through feet constitute the circumambulation, his speech is the song in praise. Thus whatever he does turns out to be Śiva's worship”. In the case of such a Śivayogin whose actions and speech are dedicated to Śiva as materials of worship, there is no bondage due to Karman. The worship of the Prāṇaliṅga is already described — (Vide S.S., 12.14-20).

व्याख्या— अथ जीवन्मुक्तिकरीं भावनां कथयन् भावार्पितस्थलं समापयति—

Then the author concludes the Bhāvārpitasthala by speaking of the “Bhāvanā” which brings liberation even while alive—

सर्वेन्द्रियगतं सौख्यं दुःखं वा कर्मसम्भवं।
शिवार्थं भावयन् योगी जीवन्मुक्तो भविष्यति ॥५७॥

Reflecting that the joy and sorrow arising due to Karman obtained through all the senses as dedicated to Śiva, the Yogin becomes “Jīvanmukta”. (57)

व्याख्या— श्रोत्रादिसर्वेन्द्रियगतं सौख्यं सुखं पापकर्मसम्भवं दुःखं वा शिवार्थं शिवलिङ्गार्पितपदार्थत्वेन भावयन् शिवयोगी जीवन्मुक्तः स्यादित्यर्थः ॥५७॥

इति भावार्पितस्थलम्

Thinking firmly that the pleasure arising from the senses such as the ear, etc., and the sorrow arising from sinful deeds as surrendered to Śiva, i.e., the Śivaliṅga, the Yogin becomes Jīvanmukta. (57)

Bhāvārpitasthala ends

Notes: The Śivayogin receives all the experiences of the senses and results of all actions as the “Prasāda” of Śiva by offering them to him. Since he has no “Karmabandhana”, he is none other than Jīvanmukta. The entire section of Bhāvārpitasthala is the one of offering everything to Śiva (Śivaliṅga) and receive it as the Prasāda of Śiva. This is a Sthala coming among the Liṅgasthalas of the Prasādīsthala.

अथ शिष्यस्थलम्—(६९)

व्याख्या— “यथा सिद्धरसस्पर्शात् ताम्रं भवति काञ्चनम्। गुरू-
पदिष्टश्रवणाच्छिष्यस्तत्त्वमयस्तथा।।” इति योगजागमवचनानुसारेण तद्भा-
वार्पितसम्पन्नेन परयोगिना शिक्षणीयशिष्यस्थलं कथयति—

Śiṣyasthala—(69)

As per the Yogaja Ā. statement viz., “Yatha siddha-
rasasparśāt, etc.”, which means: “Just as copper becomes
gold due to the touch of quick-silver, so does a disciple
become one endowed with the realisation of the Truth
through the hearing of the Guru’s instruction”, the author
speaks of the Śiṣyasthala as regards him who deserves to be
instructed by the Parayogin who is adept in “Bhāvārpita”—

शासनीयो भवेद्यस्तु परकायेन सर्वदा।

तत्प्रसादात्तु मोक्षार्थी स शिष्य इति कीर्तितः।।५८।।

He who is always to be instructed by the Śivayogin
(Parayogin) and who is an aspirant for liberation through
Śivayogin’s favour, is termed as “the disciple” (Śiṣya). (58)

व्याख्या— परकायेन परब्रह्मकायेन भावार्पितसम्पन्नेन शिवयोगिना
यः सर्वदा शासनीयः शिक्षणीयो भवेत्, तत्प्रसादात् तद्भावार्पितसम्पन्नस्य
प्रसादात्, मोक्षार्थी परापरमोक्षापेक्षी सः शिष्य इति कीर्तितः कथित
इत्यर्थः।।५८।।

The Parakāya is the Śivayogin who has Paraśiva as his
body and who is adept in “Bhāvārpita”. He who deserves
always to be instructed by such a Parakāya and who is an
aspirant for attaining the lower and the higher liberation,
through his favour, is called as Śiṣya (disciple). (58)

Notes: This represents a special phase of the Śivayogin in
a state of “Jivanmukti” in which he plays the role of a spiritual

teacher, friend and philosopher in bringing up the disciples on
the ladder of spiritual attainment. This role of Śivayogins makes
Vīraśaivism a “Mahāyāna” in which the seekers of liberation do
not rest at their own liberation but extend their sphere of favour
to cover the aspirants of liberation on their path to liberation.
Śrī Reṇuka Bhagavatpāda is described as “siddhavṛndasya
siddhidāḥ” the giver of “siddhi” (liberation) to the seekers of
“siddhi”. The devotee who is chosen by the Guru for this
purpose is called “Śiṣya” (the disciple). The “Śiṣya” is he who
has a deep craving for the realisation of God and attainment of
liberation. He is the one who aspires for liberation and for
nothing but liberation. The best example of a “Śiṣya”, an
“adhikārin” (deserving person for Mokṣa), is Naciketas who is
tested by the Guru (Yama) through holding forth many
temptations to distract him from the goal of knowing the
ultimate truth about the Ātman, which is the utmost secret of
life— येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके। एतद् विद्यामनुशिष्टस्त्वयाहं
वराणामेष वरस्तुतीयः।। (Kaṭha U., 1.20) — “When man dies there is
the doubt: some say, ‘he exists’; some again say, ‘he does not
exist’. This I would like to know, being taught by you. This is
the third of my boons”. Yama asks Naciketas to choose
something else as his third boon. In stead of the secret about
the Ātman after death, Naciketas was free to choose sons and
grandsons who would live a hundred years, herds of cattle,
elephants, horses, gold, a vast territory on earth and long life
for himself, in short, all the objects of desire which are difficult
to get by the mortals. Not being carried away by those
temptations, Naciketas stuck to his guns and said: न वित्तेन तर्पणीयो
मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा। जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स
एव।। (Ibid., 1.27)— “Man never gets satisfied with wealth. When
we see you, we shall surely get wealth, and we shall live as long
as you wish. But so far as the boon is concerned it is that boon
alone I choose.” The accomplished Guru is rare to find and
rarer indeed is the deserving disciple and further rarest indeed
is that teaching: आश्चर्यो वक्ता कुशलोऽस्य लब्दाऽऽश्चर्यो ज्ञाता कुशलानुशिष्टः।।
(Ibid., 2.7)—“Wonderful, indeed, is its teacher, and equally
wonderful is the clever disciple; wonderful, indeed, is he who

comprehends it when taught by an efficient teacher.” This is the crucial point of the Śiṣyasthala. It may be noted here that the Śiṣya in this Sthala is the one who has his own accomplishments to catch the attention of the Parakāya Śivayogin and who has become near and dear to the latter on account of that. The relation among the teacher, the taught and the knowledge is so intimate that it is called a “Mahāsamhitā” in the Tai. U.: अथाधि-विद्यम्। आचार्यः पूर्वरूपम्। अन्तेवास्युत्तररूपम्। विद्या सन्धिः। प्रवचनं सन्धानम्। (1.3)—“Here is the observation on knowledge: The teacher is the prior form, the disciple is the posterior form, knowledge is the junction (relation) and the imparting of knowledge is the means of establishing relation.” According to the Vedic conception, the Guru and the disciple live like an object and its shadow for deriving the full benefit of the instruction (कर्मणा मनसा छायेवानुचरं-स्तदा)—(Pāra.Ā., 2.70)— following the Guru like his shade in action, mind and speech”. There is nothing greater or holier than knowledge— न हि ज्ञानेन सदृशं पवित्रमिह विद्यते। (Bhag. G., 4.38). Hence, its propagation and the methods involved in it deserve reverent meditation. This is the secret of Śiṣyasthala.

व्याख्या— अथ प्रकारान्तरेण तल्लक्षणमाह—

Then the author speaks of his (Śiṣya's) characteristics in a different way—

**भावो यस्य स्थिरो नित्यं मनोवाक्कायकर्मभिः ।
गुरौ निजे गुणोदारे स शिष्य इति गीयते ॥५९॥**

He whose attachment towards his Guru, the one who has the abundance of merits, is always firm in mind, speech and physical action, has been eulogised as the “Śiṣya”. (59)

व्याख्या— यस्य भावो गुणोदारे ज्ञानवैराग्यादिगुणोन्नते निजे गुरौ दृढो भवेत्, स शिष्य इति गीयते कथ्यत इत्यर्थः ॥५९॥

He whose attachment to his Guru who is endowed with the loftiness of merits such as knowledge, renunciation,

etc., is firm in mind, speech and physical action through meditation, hymns of praise and the action in the form of worship, is regarded as the “Śiṣya”. (59)

Notes: “Śiṣyasthala”, as explained above, is a stage where the Śivayogin who is Śiva himself in actual form, inculcates the spiritual knowledge to a tested devotee endowed with a singular aspiration to attain Mokṣa and a total devotion to his Guru. The deserving aspirant (sādhaka) receives the name of “Śiṣya.” Next stanza puts in a nutshell all the the qualities of an ideal disciple. Such a disciple serves his Guru with deep devotion in mind, speech and physical action (trikaraṇa). Physical action in the form of worship, speech in the form of hymns of praise and mind in the form of meditation on his merits constitute what is known as “trikaraṇasevā”.

व्याख्या— अथ मुख्यशिष्यलक्षणमाह—

Then the author speaks of the main qualities of the “Śiṣya”—

**शान्तो दान्तस्तपश्शीलः सत्यवाक् समदर्शनः ।
गुरौ शिवे समानस्थः स शिष्याणामिहोत्तमः ॥६०॥**

He who is calm, who is self-restrained, who is given to penance, who speaks the truth, who looks upon all with equality and who treats the Guru and Śiva with equal regard, is the best among the “Śiṣyas”.(60)

व्याख्या— यः शान्तः अन्तरिन्द्रियनिग्रहवान्, दान्तो बाह्येन्द्रिय-निग्रहवान्, तपश्शीलो यमनियमाद्यष्टाङ्गलक्षणतपोयोगनिष्ठः सन्, श्रीगुरौ शिवलिङ्गे च समदर्शनवान् सन् वर्तते, स इह लोके शिष्याणामुत्तमः श्रेष्ठ इत्यर्थः ॥६०॥

He who is calm in the sense that he has conquered the inner senses, who is self-restrained in the sense that he has

conquered the external senses, who is deeply engaged in penance, i.e., in Yoga characterised by the eight limbs called Yama, Niyama, etc., and who looks upon the Guru and the Śivaliṅga with equal regard, is the best among the “Śiṣyas”. (60)

Notes: The characteristics of a Śiṣya are given here. Pāra. Ā. mentions Śama and Dama among the six Aṅgas of the Vīraśaiva devotee who bears the Liṅga on his body: शमो दमास्तितिक्षोपरतिःश्रद्धा-समधयः। षडङ्गानि महादेवि वीरशैवस्य लिङ्गिनः।। यद्येकेनापि चैतेषां विहीनो हीन एव सः। अङ्गलोपे भवेद् व्याङ्गी तेनाधो निपतेद् ध्रुवम्।। (10.72-73) — “Calmness, self-restraint, forbearance, indifference towards worldly life, faith and composure are the (six) limbs of the Vīraśaiva who wears the Liṅga. If one of those limbs is absent he is, indeed, a destitute. In the absence of a limb he becomes a destitute and through that he is degraded.” Here the Vīraśaiva is the one who, true to his name, enjoys the joy of Śiva-Jīvaikya. (Vide S.S., 5.15-16). Such a Vīraśaiva is called the deserving “Śiṣya” here. Other points, mentioned about the Śiṣya are Satyavāktva, Samadarśanatva and Gurau Śive Samānasthatā. These are referred to in the following stanza of Pāra. Ā., 2.71-72: गुरुमन्त्रात्मदैवेषु तथैवा-सनमुद्रयोः। अभेदभावनाधीरं सत्यवादिनमास्तिकम्।। — “He is firm in his feeling of equality or non-duality among the Guru, Mantra, Ātman, Daiva, Āsana and Mudrā; he is the speaker of truth and orthodox.” His “Samadarśanatva” can be well brought out in terms of the Bhag. G.: युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः। (6.8); समः शत्रौ च मित्रे च तथा मानापमानयोः। शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः।। (12.18)— “The Yogin is called the ‘Yukta’, whose attitude is equal towards a clod, a stone and a piece of gold”; “He is equal towards the enemy and the friend, towards honour and insult and looks upon cold, heat, joy and sorrow as the same; he is free from all worldly attachments.” Such is the nature of a Śiṣya who is chosen for instruction and guidance by the Parakāya Śivayogin as a part of his normal life. Thus the Śiṣya is here the serious “Mumukṣu” on the way to Mokṣa as described in the Śve.U., 6.23: यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ। तस्यैताः कथिता ह्यर्थाः प्रकाशान्ते महात्मनः।। — “He is a Mumukṣu with supreme Bhakti in Śiva, in Guru too as in Śiva.

These things are told about him only and they will be fruitful in his case.”

व्याख्या— अथ शिष्याचारं सूत्रद्वयेन कथयति—

Then the author speaks of the practices of the “Śiṣya” in two stanzas—

गुरुमेव शिवं पश्येच्छिवमेव गुरुं तथा।

नैतयोरन्तरं किञ्चिद्विजानीयाद्विचक्षणः।।६१।।

शिवाचारे शिवध्याने शिवज्ञाने च निर्मले।

गुरोरादेशमात्रेण परां निष्ठामवाप्नुयात्।।६२।।

The wise one (Śiṣya) looks upon the Guru as Śiva and Śiva as the Guru. He does not think of any difference between them. (61) He cherishes extreme devotion on the mere direction of the Guru, towards the Śaiva practices, meditation on Śiva and the flawless knowledge of Śiva. (62)

व्याख्या— विचक्षणः शिष्य इत्यर्थः।।६१।। निष्ठां विश्वासं प्राप्नुयादित्यर्थः। शिष्टं स्पष्टम्।।६२।।

The wise one means the Śiṣya here. (61) The deep devotion is the faith in Śiva. The Śiṣya should have it. The rest is clear. (62)

Note: See ओम् आत्मा परशिवद्वयो गुरुः शिवः। गुरुः शिव एव लिङ्गम्। (Rudra U., Unpublished Upaniṣads, Adyar, Madras, P.308-309); also: यो गुरुः स शिवः प्रोक्तो यः शिवः स गुरुः स्मृतः। गुरुर्वा शिव एवाथ विद्याकारेण संज्ञितः।। (विद्याकारेण = ज्ञानस्वरूपेण) (Candra J.Ā., kri. pā., 2.7). Such a Guru is the guide and philosopher for the Śiṣya in Śivācāra, etc. His direction is enough to have full faith in them because he is the “Āpta” *par excellence* in the case of the Śiṣya. The Śiṣya is fully convinced that he who becomes eligible for Guru’s grace would alone become liberated and that there is nothing other than the Guru’s favour which can be regarded as the cause for

liberation: गुरुप्रसादपात्रं यः स हि मोक्षाय कल्पते। न मुक्तिमूलमन्यद्धि विहाय गुरुसत्कृपाम्॥ (Candra J.Ā., kri. pā., 2.96). This point is told in the next stanza.

व्याख्या— अथ श्रीगुरुकटाक्षमहत्त्वं सूत्रद्वयेन कथयति—

Then the author describes in two stanzas the greatness of the gracious attention of the Guru—

ब्रह्माण्डबुद्बुदोद्भूतं मायासिन्धुं महत्तरम्।

गुरोः कवलयत्याशु कटाक्षवडवानलः॥६३॥

गुरोः कटाक्षवेधेन शिवो भवति मानवः।

रसवेधाद् यथा लोहो हेमतां प्रतिपद्यते॥६४॥

The submarine fire in the form of Guru's gracious glance consumes at once the great ocean of Māyā wherein the bubbles in the form of worlds rise. (63) Through the piercing of the gracious glance of the Guru the man becomes Śiva, just as through the piercing of the quick-silver the metal (copper) becomes gold. (64)

व्याख्या— ब्रह्माण्डरूपबुद्बुदानाम् उद्भूतमुद्भवनं यस्मिन् स ब्रह्माण्ड-बुद्बुदोद्भूत इत्यर्थः। तादृशं महत्तरं मायासिन्धु गुरोः कटाक्षवडवानलो झटिति कवलयति प्रसतीत्यर्थः। नेत्रस्य तैजसत्वाद् वडवानलत्वेन वर्णनम्॥ ६३॥ मानवः। शिष्यजन इत्यर्थः। सम्यगावेशो वेध इत्यर्थः। शिष्टं स्पष्टम्॥६४॥

“Brahmāṇḍabudbudodbhūta” means that in which the rising (उद्भूतं = उद्भवनम्) of the bubbles (बुद्बुदानाम्) in the form of worlds (ब्रह्माण्डरूप) takes place. (This is the Viśeṣaṇa of “Māyāsindhu”). Such a great ocean of Māyā the submarine fire in the form of Guru's gracious glance consumes at once. Since the eye is “taijasa”, i.e., consisting of “tejas” (light, warmth), it (kaṭākṣa = gracious glance) is represented as the submarine fire. (63) Mānava (man) is here

the “Śiṣya”. “Vedha” means proper piercing (samyagā-veśa). The rest is clear. (64)

Notes: Guru's gracious glance is the most effective medicine for the disease in the form of transmigration. Sūkṣ. Ā. compares this transmigration or “saṃsāra” to the submarine fire and describes Guru's gracious glance as the shower of ambrosia to extinguish that fire: संसारदावदहनज्वाला येन विनाशिता। कटाक्षामृतवर्षेण को हि तत्सदृशो भवेत्॥ (kri.pā., 5.24). No body can be equal to such a Guru. How the Śiṣya becomes Śiva has been depicted through an anlogy, which is well known.

व्याख्या— अथैवं गुरुमहत्त्वज्ञानी गुरोराज्ञां न लङ्घयेदित्याह—

Then the author says that the Śiṣya who knows the greatness of the Guru should not transgress his direction—

न लङ्घयेद् गुरोराज्ञां ज्ञानमेव प्रकाशयन्।

शिवासक्तेन मनसा सर्वसिद्धिमवाप्नुयात्॥६५॥

Showing the knowledge of “non-duality” with Śiva, the Śiṣya should never transgress the direction of the Guru. But with his mind fully attached to Śiva he would attain all the powers. (65)

व्याख्या— शिवासक्तेन शिवध्याननिष्ठेन मनसा ज्ञानं शिवाद्वैतज्ञानम् इत्यर्थः। शिष्टं स्पष्टम्॥६५॥

“With the mind attached to Śiva” means “with the mind engrossed in the meditation on Śiva.” “Knowledge” means “The knowledge of the non-duality with Śiva”. The rest is clear. (65)

Notes: Candra J.Ā. says: श्रेयोऽर्थी यदि गुर्वाज्ञां मनसापि न लङ्घयेत्। गुर्वाज्ञापालको यस्मात् ज्ञानसम्पत्तिमश्नुते॥ (kri. pā., 2.10)— “He who aspires for the highest good, should never transgress the direction of the Guru even in mind, because it is only he who follows the

directions of the Guru that attains the wealth of knowledge”. It is only through the grace of the Guru that the Śiṣya gets the “Śivādavaitajñāna” and the secret of realising it. No amount of the study of the Śāstras can bring about that realisation. As told in Sūkṣ. Ā., kri. pā., 5.26, desiring for the attainment of Mokṣa, consisting in self-realisation, without the Guru, amounts to a blind man’s desiring for seeing the objects without eyes (अन्धो यथार्थजातं च द्रष्टुं समभिकाङ्क्षति। गुरुं विना तथा मुक्तिं प्राप्तुमिच्छति मूढधीः॥); Candra J.Ā., lays down that with all efforts the Śiṣya should bear the Guru’s order on his head (i.e., carry out with respect) — तस्मात् सर्वप्रयत्नेन तस्याज्ञां शिरसा वहेन्। (kri. pā., 2.9). The result would be the attainment of all accomplishments, as it is said— न विना गुरुणा सिद्धञ्चै साधनानि भवन्त्यलम्। (Candra J.Ā., kri.pā., 2.5)— “without the Guru the means to Mokṣa do not bear fruit”.

व्याख्या— अथ गुरुपदेशरहस्यं सूचयति—

Then the author unveils the secret of the teaching of the Guru—

शिवादन्वज्जगन्मिथ्या शिवः संवित्स्वरूपकः।

शिवस्त्वमिति निर्दिष्टो गुरुणा मुक्त एव सः॥६६॥

That the world is apart from Śiva is false and Śiva is of the nature of consciousness. He who is instructed by the Guru that “you are Śiva”, is, indeed, liberated. (66)

व्याख्या— जगत् शिवादन्वदिति मिथ्या, शिवस्वरूपमेवेत्यर्थः। तत्कथमित्यत्राह—शिवः संवित्स्वरूपक इति। विश्वस्य चिदन्तर्गतत्वात् तरङ्गादिवचिन्मयत्वम्, अन्यथा चिद्वाह्यत्वेनास्तीत्यत्र मानाभावादसदेव स्यादिति भावः। शिवस्त्वमिति चिद्रूपत्वादिति भावः, “ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो” इति छान्दोग्यश्रुतेः। इति यः शिष्यः श्रीगुरुणोपदिष्टः, स मुक्त एव जीवन्मुक्त एवेत्यर्थः॥६६॥

“That the world is other than Śiva” is false; it is, indeed, of the nature of Śiva only. How is that? If it is

asked thus, the answer is that “Śiva is of the nature of consciousness”. Since the world is a part and parcel of that consciousness, it is consisting of consciousness like the waves, etc., of the ocean (are parts of the ocean). Otherwise since it falls outside consciousness, it is as good as a void (non-existent). This is supported by the statements of Chānd. U., viz., “Aitadātmyamidam sarvam, etc.,” which means: “All this (world) which is of the nature of it (Brahman), is real; that (Brahman) is the Ātman (by the relation of “amśin-amśa”); ‘That you are’ O Śvetaketu”. The Śiṣya who is instructed as above by the Guru, is indeed, liberated, i.e., he is liberated even while alive (Jīvanmukta). (66)

Notes: ऐतदात्म्यमिदं सर्वं, इत्यादि— Chānd. U., 6.8.7. If there is the world apart from Śiva, that is false. But not even a particle of the world is apart from Śiva. Then what is apart from Śiva? The answer is that there is nothing apart from Śiva. Nothing is false in this world. It is true that all the things in the world including the body, senses, mind etc., are transitory and changing. It does not mean that they are false. The argument given in support of this is that all that we call the world is a part and parcel of the ocean of consciousness, that is Śiva. The Chānd. U. statement quoted is in favour of “Jagatsatyatvavāda”. तत् त्वम् असि is a part of that statement. The secret of that is taught by the Guru through the statement “Śivastvam asi”. The Śiṣya who realises that is the “Jīvanmukta”.

व्याख्या— अथ शिष्यस्थलं समापयति—

Then the author concludes the Śiṣyasthala—

गुरोर्लब्ध्वा महाज्ञानं संसारामयभेषजम्।

मोदते यः सुखी शान्तः स जीवन्मुक्त एव हि॥६७॥

After having obtained the knowledge of the principal Upaniṣadic statements (through the Guru), which is the

medicine for the disease in the form of transmigration, he who takes delight in that and who becomes happy and peaceful, is, indeed, “Jīvanmukta”. (67)

व्याख्या— यः शिष्यो गुरोः श्रीगुरोः संसारामयभेषजं भवरोगस्यौषधं महाज्ञानं लब्ध्वा सुखी शिवसुखी सन् मोदते सुखमनुभवन्नास्ते, स शान्तो रगद्वेषरहितो जीवन्मुक्त एवेति हि प्रसिद्ध इत्यर्थः ॥६७॥

इति शिष्यस्थलम्

That Śiṣya who, after obtaining the great knowledge which is the medicine for the disease in the form of transmigration, becomes happy, i.e., gets the joy of Śiva and enjoys it; he is peaceful in the sense that he is free from attachment and aversion and he is, indeed, Jīvanmukta. This is indeed well known. “Hi” means that. (67)

Śiṣyasthala ends

Notes: “Mahājñāna” means “Mahāvākyañāna”, i.e., the knowledge of the Mahāvākyas (principal statements) of the Upaniṣads such as “तत् त्वम् असि” (Chānd. U., 6.8.7); “अहं ब्रह्मास्मि” (Br. U., 1.4.10); “सर्वं खल्विदं ब्रह्म” (Chānd. U., 3.14.1). This is succinctly put in Vīraśaiva philosophy as “Śivādvaitajñāna”. This knowledge born through the practice of Bhakti, becomes firm and through knowledge that Śiṣya attains Yoga; then through the accomplishment of knowledge and Yoga he becomes finally liberated: भक्त्यभ्यासात् समुत्पन्नं ज्ञानं च सुदृढं भवेत्। ज्ञानेन योगमाप्नोति ताभ्यां सिद्धो विमुच्यते॥ (Pāra. Ā., 22.61)

अथ शुश्रूषुस्थलम्—(७०)

व्याख्या— अथ— “तस्मादुपाश्रितात् सम्यक् सहजं प्राप्य सद्गुरोः। अनायासेन सततमात्माभ्यासरतो भवेत्॥” इति योगजागमवचनानुसारेण स शिष्य एव गुरुसेवातत्परः सन् रहस्यार्थजिज्ञासुः शुश्रूषुरिति सूत्रद्वयेन कथयति—

Śuśrūṣusthala—(70)

Then as per the statement of the Yogaja Ā., viz., “Tasmādupāśritāt samyak, etc.”, which means: “One should continuously practise the meditative concentration on the Ātman after having obtained without effort the inborn knowledge from the excellent Guru through rendering service to him by resorting to him with an open heart”, the author says that the Śiṣya (disciple) should be engaged in service to the Guru with a desire to secure the secret and that such a disciple is said to be “Śuśrūṣu” as he is engaged in service to him—

बोध्यमानः स गुरुणा परकायेन सर्वदा।

तच्छुश्रूषारतः शिष्यः शुश्रूषुरिति कीर्त्यते॥६८॥

Being instructed always by the Guru who is the Parakāya (he who has the Supreme Śiva as his body), the disciple is called Śuśrūṣu, as he is ever fond of hearing (serving) the Guru. (68)

व्याख्या— परब्रह्मकायेन श्रीगुरुणा बोध्यमानः सः शिष्यः, तच्छुश्रूषारतस्तस्माच्छ्रोतुमिच्छायां लम्पटः सन् शुश्रूषुरिति कथ्यत इत्यर्थः ॥६८॥

That disciple who is always instructed by the Śrīguru who has Paraśiva as his body (form), is called Śuśrūṣu as he is very fond of hearing from him (the Guru). (68)

Notes: “तस्मादुपाश्रितात्...” (Yogaja Ā.). The Guru imparts the spiritual knowledge to a faithful disciple. The word “Śuśrūṣu” (a desiderative – “Sannanta” – derived from the root “Śru” to hear – श्रोतुमिच्छा शुश्रूषा, शुश्रूषा अस्य अस्तीति शुश्रूषुः), means “one desirous of hearing”. The disciple is called “Śuśrūṣu” because he is keenly desirous of hearing the sermons delivered by the Guru. Generally the word “Śuśrūṣā” is used in the sense of ‘service’ (sevā) which is taken in a liturgical context to mean ‘a congregation for worship’. In the present context, it may be noted that a

disciple wins the goodwill and favour of the Guru through selfless service and becomes a “Śuśrūṣu” in the latter sense also. A confidential conversation goes on between the Guru and his disciple at this stage. The disciple asks some questions with the eagerness to know the fundamental truth. The Guru allays his doubts by answering those questions. A model of that secret conversation is given by the author subsequently in the stanzas 74-79.

व्याख्या— अथ तत्प्रश्नप्रकारं प्रदर्शयति—

Then the author shows the type of questions—

किं सत्यं किं नु वासत्यं क आत्मा कः परः शिवः ।
इति श्रवणसंसक्तो गुरोः शिष्यो विशिष्यते ॥६९॥

What is the truth? What is the untruth? Who is Ātman? Who is the Supreme Śiva? The disciple who is interested in hearing the answers to the above questions, is superior to all. (69)

व्याख्या— सत्यं नित्यं किम्, असत्यम् अनित्यं किम्, आत्मा जीवः कः, परः शिवः क इति गुरोः श्रीगुरोः सकाशात् श्रवणसंसक्त उत्तरवाक्य-श्रवणतत्परः शिष्यः शुश्रूषुः शिष्यो विशिष्यते केवलसेवासक्तशिष्यापेक्षया विशिष्यत इत्यर्थः ॥६९॥

Truth means eternal. What is eternal? What is untruth, i.e., non-eternal? Who is the Ātman, i.e., the embodied soul (Jīva)? Who is the Supreme Śiva, i.e., the Paramātmān? The disciple, who is desirous of hearing and who is interested in knowing the answers to the above questions, is superior when compared to a disciple who is merely interested in service. (69)

Notes: What is eternal and what is not eternal? This is the fundamental question. This question amounts to the disciple's seeking the “आत्मानात्मविवेक”— the discrimination as to what is

eternal and what is not eternal. It is the Ātman which is eternal, while everything else (the body, senses or mind) is non-eternal. All mundane objects, experiences, relations, etc., are not eternal. This is the highest truth at the mundane level. At the ultimate level, it is the “Paratattva” in the form of Śiva that is eternal, while everything else, the world of variety, is not eternal. The Ātman who is the “amśa” of Paraśiva and the Paraśiva are the two aspects of reality which are ultimately one. The material world made up of five elements is non-eternal. The questions posed in the stanza are fundamental. Satisfactory answers to them can be given by the enlightened Guru. The disciple who poses such questions and seeks answers is superior to the disciple who silently renders service to the Guru. Br. U. says: आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ॥ (2.4.5)— “Ātman should be seen (realised); it should be heard, understood and finally meditated upon”. It is hinted that the first stage in the pursuit of “Ātmadarśana” is “Śravaṇa”. That is told here.

व्याख्या— अथ कथं श्रेष्ठ इत्यत्राह—

Then if it is asked as to how he (the Śuśrūṣu) is superior (viśiṣyate), the answer is given here—

श्रुत्वा श्रुत्वा गुरोर्वाक्यं शिवसाक्षात्क्रियावहम् ।
उपशाम्यति यः स्वान्ते स मुक्तिपदमाप्नुयात् ॥७०॥

He who, having heard repeatedly the words of the Guru which lead to the realisation of Śiva, becomes calm inside, can attain to the state of liberation. (70)

व्याख्या— यः शुश्रूषुः शिष्यः शिवप्रत्यक्षीकरणक्रियावहं श्रुति-सम्मतोपदेशवाक्यं श्रीगुरोः श्रुत्वा श्रुत्वा असकृदित्यर्थः, स्वन्ते चित्ते उपशाम्यति शान्तो भवति, स मुक्तिपदमाप्नुयाद् लभेतेत्यर्थः ॥७०॥

That disciple (Śiṣya) who is desirous of hearing, hears repeatedly (i.e., again and again) the teaching of the Guru, which is in conformity with the Veda and which leads to

liberation, and becomes calm in mind. Such a disciple attains to the state of liberation. (70)

Notes: The disciple who is seeks liberation, should first attain calmness of mind. This calmness of mind is attained through the hearing of the respected Guru's teaching. As noted in the Śruti statement (Br. U.) quoted in the previous stanza, "Śravaṇa", i.e., repeated "Śravaṇa" of the teaching of the Guru which is pregnant with the personal experience of the Mahāvākyas—अहं ब्रह्मास्मि (Br. U., 1.4.10), तत् त्वम् असि (Chānd. U., 6.8.7), the disciple understands (the second, मन्तव्य stage) and practises it (the third, निदिध्यास stage) personally. When the realisation of "Śivo'hambhāva" dawns in him, his mind becomes calm with the disappearance of all disturbing thoughts and feelings. That is the stage which passes on into the stage of Mukti.

व्याख्या— ननु सेवामात्रेण गुरोर्मुक्तः किं न स्याच्छिष्य इत्यत्राह—

If it is asked as to why the disciple does not become liberated by mere serving the Guru, the answer is given here—

न बुध्यति गुरोर्वाक्यं विना शिष्यस्य मानसम् ।
तेजो विना सहस्रांशोः कथं स्फुरति पङ्कजम् ॥७१॥

Without the teaching of the Guru, the mind of the disciple does not wake up. How can the lotus bloom without the rays of the sun? (71)

व्याख्या— गुरूपदेशवाक्यं विना शिष्यस्य मानसं हृत्कमलं न बुध्यति न विकसति । तत्र दृष्टान्तः—सहस्रांशोः सूर्यस्य तेजो विना पङ्कजं कथं स्फुरति विकसति, न कथञ्चिदपि विकसति, तथेत्यर्थः ॥७१॥

Without the teaching of the Guru, the heart lotus of the disciple does not bloom. How can the lotus bloom without the light of the sun? It means that it will not bloom without the sun's rays in any way. (71)

Notes: Just as the rays of the sun make the lotus bloom so does the teaching of the Guru make the disciple's heart-lotus bloom. Muṇḍ. U., 1.2.12 says: परीक्ष्य लोकान्कर्मचितान्ब्रह्मणो निर्वेदमायान्ना-स्यकृतः कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥— "The seeker of Brahman becomes disgusted on seeing the worlds; nothing can come out by doing any action. To know it the aspirant should go to a Brahmajñānin who is learned in Veda and who is deeply engrossed in the bliss of Brahman, taking the sacrificial fuel (samit) in his hand." This is a warning to those who, by virtue of the arrogance derived from the knowledge of the Śāstras, think that they can realise even the spiritual truth through their knowledge. However learned one may be in the Śāstras, he cannot attain "Ātmasākṣātkāra" without the grace and guidance of the Guru. Śrī Śaṅkara concretises this warning thus: 'शास्त्रज्ञोऽपि स्वातन्त्र्येण ब्रह्मज्ञानान्वेषणं न कुर्यात्' (Bhāṣya on Muṇḍ.U., 1.2.12) — "Even one who is learned in Veda should not seek the realisation of Brahman on his own."

व्याख्या— पुनश्च दृष्टान्तान्तरमाह—

Again the author gives another analogy—

सूर्यस्योदयमात्रेण सूर्यकान्तः प्रकाशते ।
गुरोरालोकमात्रेण शिष्यो बोधेन भासते ॥७२॥

Just by the rise of the sun, the "Sūryakānta" stone begins to shine. Just by the Look of the Guru, the disciple is brightened with knowledge. (72)

व्याख्या— गुरूपदेशवाक्यान्नालोकमात्रेणेत्यर्थः । शिष्टं स्पष्टम् ॥७२॥

It means that it is not possible merely by the glance of the Guru, but by the teaching of the Guru. The rest is clear. (72)

Notes: Just as the light of the sun is necessary for the "Sūryakānta"—stone to emit its light, so the gracious glance of the Guru is necessary for the enlightenment of the disciple. In

order that the mind of the disciple becomes lit with knowledge, the gracious glance as a mark of favour as well as the teaching of the Guru are necessary. It is only when his mind is bloomed with knowledge through the grace and guidance of the Guru that the disciple becomes blessed with “Śivo’ham-Jñāna” and its realisation.

व्याख्या— अथ— “तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्” इति मुण्डकश्रुत्यनुसारेण तच्छ्रवणार्थं गुरुपसर्पण-प्रकारमाह—

Then as per the Muṇḍ. U. statement, viz., “Tadvijñānārthaṁ sa, etc.”— (meaning is given in the notes under stanza 71 above)— the author tells the manner of approaching the Guru for the purpose of hearing about it—

अद्वैतपरमानन्दप्रबोधैकप्रकाशकम् ।

उपायं शृणुयाच्छिष्यः सदगुरुं प्राप्य प्राञ्जलिः ।।७३।।

The disciple should approach with folded hands the worthy Guru and hear from him the means which singularly reveals the experience of the bliss of non-duality (with Śiva). (73)

व्याख्या— उपायनपाणिः सदगुरुमधिगम्य साञ्जलिः मुकुलितकर-युगलः सन् अप्रतियोगिपरमानन्दप्रबोधस्य मुख्यतया प्रकाशकम् उपायम् उपदेशरहस्यरूपोपायं शिष्यः शृणुयात् प्रश्नपूर्वकं शृणुयादित्यर्थः ।।७३।।

Having approached the Guru with a gift in hand and with folded hands, the disciple should listen to (the answer with the question preceding) the means, i.e., the means in the form of his secret advice, which mainly reveals the knowledge (experience) of Supreme Bliss without a second. (73)

Notes: “तद्विज्ञानार्थं...” (Muṇḍ. U., 1.2.12). अद्वैतपरमानन्दप्रबोध means the experience of the bliss of non-duality. The Sanskrit

commentator has explained “advaita” as “apratiyogi”, i.e., that which is without a second, taking it as a “Viśeṣaṇa”. But the natural interpretation is that the bliss of non-duality, i.e., the blissful experience of “Śiva-jīvaikya” or “Līṅgāṅgāmarasya”. It is also possible to take अद्वैतपरमानन्दबोधैकप्रकाशकम् as a viśeṣaṇa of सद्विदुः। Then the meaning of the stanza would be—“The disciple should approach with folded hands the worthy Guru who is the revealer of the singular experience of the bliss of non-duality (with Śiva), and listen to the means (of attaining that).”

व्याख्या— अथ प्रश्नप्रकारमुपपादयति—

Then the author demonstrates the method of raising questions—

किं तत्त्वं परमं ज्ञेयं केन सर्वे प्रतिष्ठिताः ।

कस्य साक्षात्क्रिया मुक्तिः कथयेति समासतः ।।७४।।

Which is the Supreme Principle (Reality) to be known? By whom all are sustained. Whose realisation is Mukti? Tell me in brief. (74)

व्याख्या— भो श्रीगुरो ज्ञेयं परमं तत्त्वं किम्, केन वस्तुना सर्वे चराचराः प्रतिष्ठिताः कस्य साक्षात्कारेण मुक्तिर्मोक्षो भवेत्, एतत्सर्वं समासतः संग्रहेण कथय उपदिशेत्यर्थः ।।७४।।

O Śrīguru, what is that supreme reality which should be known? By what entity all these movable and immovable objects are maintained? The realisation of which is liberation? Please tell or instruct me about all these in brief.(74)

Notes: Śve. U., 1.1 has questions about the Supreme Reality and their answers: किं कारणम्? ब्रह्म, कुतः स्म जाता? जीवाम केन? क्व च सम्प्रतिष्ठः? अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो प्रतिष्ठाम्?— “Which is the cause? It is the Brahman. Whence are we born? By whom are we living? Where are we stationed? Ruled by whom are we experiencing the Joys and sorrows? O Knowers of Brahman, we

shall have this support.” The question in the stanza above, viz, किं तत्त्वं परमं ज्ञेयम्? corresponds to किं कारणम्? in the Mantra quoted here. It is the Supreme Reality that is the cause of the world consisting of the movable and the immovable. The next question केन सर्वे प्रतिष्ठिताः? corresponds to जीवाम् केन? अधिष्ठिताः केन सुखेतरेषु वर्तामहे? The question कस्य साक्षात्क्रिया मुक्तिः? corresponds to क्व च सम्प्रतिष्ठाः? (मुक्तौ कीदृशो ब्रह्मणि वयमेकत्वेन अवस्थिताः?). These are the questions pertaining to the cause of Śṛṣṭi, Sthiti, Laya, Tiro-dhāna and Anugraha, i.e., about Paraśiva who is endowed with five cosmic functions (Pañcakṛtyas). Realisation of the Paratattva, i.e., Paraśivabrahman or the Supreme Reality is the summum bonum of human life. That is Mukti or liberation. That is the “Parā gatiḥ” or the Supreme State. The aspiration to know, to understand and to attain that “Supreme State” does not arise in all, but only in a few persons who are blessed by the grace of God. Yet they themselves cannot find the answers to the fundamental questions that arise in their minds. Those questions create a pressing thirst for knowledge which brings them to the holy presence of the Guru who is apt to answer those questions with authority and experience.

व्याख्या— अथ— “तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय । येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ।।” इति मुण्डकश्रुत्यनुसारेण तत्प्रश्नोत्तरं पञ्चभिः सूत्रैः कथयति—

Then in accordance with the statement of the Muṇḍ.U., viz., (1.2.13), “Tasmai sa vidvān, etc.,” which means : “To him who has come near, who is properly of peaceful mind and who is endowed with restraint over the external senses, the teacher imparts the ‘Brahmavidyā’ by which one knows the immutable Supreme Puruṣa in reality”, the answers to those questions are given in the next five stanzas—

इति प्रश्ने कृते पूर्वं शिष्येण नियतात्मना ।

ब्रूयात्तत्त्वं गुरुस्तस्मै येन स्यात् संसृतेर्लयः ।।७५।।

Having been first asked thus by the disciple, who is trained in self-control, the Guru should teach the fundamental truth by which transmigration is arrested. (75)

Notes : “तस्मै स विद्वानुपसन्नाय...” (Muṇḍ. U., 1.2.13).

व्याख्या— अथ कृतप्रश्नस्य क्रमेणोत्तरं वक्ति—

Then the author formulates the answers as given by the Guru in the order of the questions—

शिव एव परं तत्त्वं चिदानन्दसदाकृतिः ।

स यथार्थस्तदन्यस्य जगतो नास्ति नित्यता ।।७६।।

Śiva alone who is of the nature of intelligence, bliss and existence, is the Supreme Truth (Entity). He is the eternal reality and there is no eternality in the case of the world other than him.(76)

व्याख्या— सच्चिदानन्दस्वरूपः शिव एव परं तत्त्वं ज्ञातुं योग्यं पर-
तत्त्वम् । स यथार्थः, नित्य इत्यर्थः । तदन्यस्य चिद्विजातीयत्वेन भासमानस्य
जगतो विष्ववादिविश्वस्य नित्यत्वं शिववत्सनातनत्वं नास्तीत्यर्थः ।।७६।।

Śiva alone who is of the nature of existence, intelligence and bliss, is the Supreme entity to be known. He is the eternal reality. As regards the world, consisting of Viṣṇu, etc., which appears as different in the sense that it is other than consciousness, there is no eternality like Śiva. (76)

Notes: We find here the answer to the first question asked which is किं तत्त्वं परमं ज्ञेयम्? To this the Guru answers: Śiva alone is the Supreme Entity. Śiva is characterised by reality (sat), intelligence (cit) and bliss (ānanda). Śiva alone is eternal, while everything else is non-eternal. Words stop here. But the voice of the Guru which is charged with the mystic power implants the sense in the heart of the disciple.

व्याख्या— अथ केन सर्वे प्रतिष्ठिता इत्यस्योत्तरमाह—

Then the answer to the (second) question as what it is in which all the movable and the immovable are stationed, is given—

अयथार्थप्रपञ्चोऽयं प्रतिष्ठिति शङ्करे ।

सदात्मनि यथा शुक्तौ रजतत्त्वं व्यवस्थितम् ॥७७॥

This non-eternal world is stationed in Śiva, just as the idea of silverness is stationed in the conch-shell which is of the nature of existence. (77)

व्याख्या— अयथार्थः अनित्यः इत्यर्थः । तत्र दृष्टान्तः—सदात्मनि ज्ञानकर्मलक्षणोभयेन्द्रियगोचरीभूतत्वाद् व्यावहारिकसद्रूपे शुक्तौ शुक्तिकाशकले रजतत्त्वं ज्ञानेन्द्रियमात्रगोचरत्वेनोत्तरक्षणबाध्यमानप्रातीतिकरजतत्त्वं व्यवस्थितं यथा तिष्ठति, तथा सनातने शङ्करेऽनित्यप्रपञ्चस्तिष्ठतीत्यर्थः ॥७७॥

“Ayathārtha” means “non-eternal”. There is an analogy here: In the conch-shell or the piece of conch-shell, which is of the nature of existence (sat) in the sense that it is perceived by the organs of both the categories as sensory and motor and which is thus having a form of phenomenal existence, the idea of silverness which is of the nature of conceptual reality and which is sublated at a later moment as it is perceived by the sensory organ only, stays as being associated. In the same way, in the ancient (eternal) Śaṅkara, the non-eternal world stands. (77)

Notes: The world has been called “Ayathārtha”, not in the sense of something which is false, but in the sense of something which is not eternal. Taking the analogy of “Śukti-rajata”, Śukti, i.e., the conch-shell, has been described in the Sanskrit commentary as that which is of “Vyāvahārika-sat” (phenomenal existence) in the sense that it can be perceived by both the sensory organs and motor organs; it can be seen by the eyes and taken into the

hands. The idea of “rajataiva” has been wrongly associated with such a “Śukti” or “Śuktikāśakala”. Thus it has only conceptual existence (reality) as it is sublated at a later time when the wrong apprehension is removed. This is applied to the matter on hand (i.e., the “dārṣṭāntika”). Śiva is the eternal reality. World is the non-eternal reality. The latter is stationed in Śiva. The Dārṣṭānta and the Dārṣṭāntika do not lead to the idea of “Jaganmithyātva” but to “Jagatsatyatva” only differentiating it from the Supreme Reality called Śiva on the ground of “Anityatva”. Śiva is “Nitya” and the world is “Anitya”. This is the explanation of the answer given to the second question as to what is the substratum of all existence— केन सर्वे प्रतिष्ठिताः ?

व्याख्या— अथ कस्य साक्षात्कारेण मुक्तिरित्यस्योत्तरमाह—

Then the author answers the question as to the realisation of which constitutes Mukti—

शिवोऽहमिति भावेन शिवे साक्षात्कृते स्थिरम् ।

मुक्तो भवती संसारान्मोहग्रन्थेर्विभेदतः ॥७८॥

When Śiva is realised with a firm conception that “I am Śiva”, one attains liberation with the knot of delusion in the form of transmigration cut off. (78)

व्याख्या— शिवोऽहमिति भावेन दृढभावेन शिवे प्रत्यक्षीकृते सति विभेदतो विशेषभेदतः संसारात् संसाररूपाद् मोहग्रन्थेरज्ञानग्रन्थेर्मुक्तो भवतीत्यर्थः ॥७८॥

When Śiva is realised with the firm conviction that “I am Śiva”, one becomes liberated with the knot of delusion or ignorance in the form of transmigration especially cut off. (78)

Notes: Since the Jīva is an “amśa” separated from Śiva due to beginningless nescience (anādyavidyā)— अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः । (S.S., 5.34), he is spiritually the same as Śiva. Hence the

idea of “Śivo’ham” is a reality which is realised and experienced in reality by the disciple through the teaching of the Guru. This amounts to Mukti. Thus this is the answer to the third question as to what is Mukti. “The realisation of Śiva is Mukti”, says the Guru. “Śivo’ham” (I am Śiva) “Ahaṁ brahma asmi” (Br. U., 1.4.10)— the firm conviction of this transformed into an eternal experience constitutes Mukti. In other words, the realisation that the spirit in man (Jīvātman — Individual Soul) is originally one with the spirit in the universe (Paramātman — Universal Soul). This is the experience of the “Śivādvaitajñāna=Liṅgāṅga-sāmarasya” is Mukti. Once this experience becomes steady and firm, it is Mukti, which comes to the aspirant even during his life-time. The guiding principle is told in the next stanza.

व्याख्या— अथैवमुक्तार्थे शिष्यं नियोजयति—

Then the author refers to the Guru’s direction fixing the disciple in the realisation of what is said above—

शिवं भावय चात्मानं शिवादन्यं न चिन्तय ।

एवं स्थिरे शिवाद्वैते जीवन्मुक्तो भविष्यसि ॥७९॥

(The Guru says): “Realise your Self as Śiva. Do not think of anything other than Śiva. When the non-duality with Śiva is firm, you will become liberated even while you are alive”. (79)

व्याख्या— भो शिष्य, त्वम् आत्मानं त्वां शिवं सन्तं भावय, शिवशिवभक्तयोरात्मत्वाविशेषादिति भावः। इदमिति भासमानं विश्वमपि शिवादन्यं न चिन्तय, शिवस्वभावभूतचित्क्रियान्तर्गतत्वाज्जलतरङ्गन्यायेन शिवस्वरूपमेवेति चिन्तयेत्यर्थः। एवं शिवाद्वैते स्थिरे सति जीवन्मुक्तो जीवन्नपि मुक्तो भविष्यसीत्यर्थः ॥७९॥

“O disciple, you regard your Self as Śiva”. The point is that there is no difference between Śiva and the devotee of Śiva in respect of being the Ātman. “Do not think of the

universe which appears as ‘this’ as different from Śiva”. It means that one should think of that (universe) as of the nature of Śiva only in accordance with the maxim of water and waves since it is a part of the consciousness and action which happen to be the nature of Śiva. “Thus when the realisation of non-duality with Śiva becomes firm, you will be Jīvanmukta”, i.e., liberated even while you are living”. (79)

Notes: He who knows himself as Śiva becomes Śiva with the cutting off of the knots of delusion of transmigration. Muṇḍ. U., 3.2.9 says स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति। तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति।— “He who knows that Supreme Brahman becomes Brahman itself. He will no more be in the fold of those who do not know Brahman, but crosses over sorrow, crosses over sin. Cutting off the knots of ignorance in the cave of the heart, he gets freed and becomes immortal.” By the knowledge itself all the impediments are removed, because the only impediment to Mokṣa is nescience (Avidyā or Ajñāna). Hence, it is only he in the world who knows Brahman (as himself) becomes Brahman. As Śaṅkara says, even the gods cannot put obstacles on his way of attaining Brahman (becoming Brahman)— देवैरपि तस्य ब्रह्मप्राप्तिं प्रति विघ्नो न शक्यते कर्तुम्। (Bhāṣya on Muṇḍ.U.,3.2.9). He who knows Brahman, therefore, becomes Brahman. He crosses over sorrow. He crosses over the sorrow even while living—the sorrow which is in the form of mental agony due to the non-fulfilment of various desires. This is the final achievement. He also crosses over all sin in the form of “dharma” and “adhharma” and becomes free from the knots of nescience in the cave of the heart. That is the significance of the statement “शिवं भावय चात्मानम्”। Then शिवादन्यं न चिन्तय— To say that “you should not think of anything other than Śiva”, is a negative way of putting it. The positive aspect will be clear when we ask ourselves as to what is other than Śiva is the world. There is nothing in the world which is not Śiva because everything is the manifestation of Śiva. This is the significance of the Bra. Sū., 2.1.14 — तदनन्यत्वम् आरम्भणशब्दादिभ्यः। — “The world

which has Śiva and Śakti as the material cause is not at all different from the nature of Śaktiviśiṣṭa-Siva”.

व्याख्या— अथ शुश्रूषुस्थलं समापयति—

Then the author concludes the Śuśrūṣusthala—

एवं प्रचोदितः शिष्यो गुरुणा गुणशालिना ।

शिवमेव जगत् पश्यन् जीवन्मुक्तोऽभिजायते ॥८०॥

Having been urged like this by the Guru who is endowed with merits, the disciple, looking upon the world as Śiva, becomes “Jīvanmukta” (80)

व्याख्या— एवमनेन प्रकारेण ज्ञानवैराग्यादिगुणसम्पन्नेन श्रीगुरुणा प्रकर्षेण बोधितः शिष्यो जगज्जालं शिवमेव पश्यन् शिवातिरक्ताविद्यामय-मित्यपश्यन् शिवस्वभावभूतचित्क्रियाशक्तिमयत्वाच्छिवात्मकमेव पश्यन् सन् जीवन्मुक्तोऽभिजायत इत्यर्थः ॥८०॥

इति शुश्रूषुस्थलम्

Having been urged or intensively taught in this manner by the Śrīguru who is rich with the merits such as knowledge, renunciation, etc., the disciple looks upon the net-work of the world as Śiva himself, i.e., looks upon the world as of the nature of Śiva due to the fact that it is infused with the emotive and creative Śakti which is the inseparable nature of Śiva, but not as of nature of the nescience which is different from Śiva and becomes “Jīvanmukta”. (80)

Śuśrūṣusthala ends

Notes: All this world is not different from Śiva as it is the manifestation of Śiva. As this is realised by him, the disciple does not see anything other than Śiva in the world. When Śiva, who is realised as one's own Self, is looked upon as the

substratum of everything, as endowed with the nature of existence, intelligence and bliss, and as the one who is beyond speech and mind, the disciple is aware of everything in its ultimate aspect. Thus he knows Brahman as his own Self and then he knows everything. Since everything is of His (Śiva's) nature, there is nothing other than him : सर्वाधिष्ठानमद्वन्द्वं परं ब्रह्म सनातनम् । सच्चिदानन्दरूपं तदवाङ्मानसगोचरम् ॥ तस्मिन् सुविदिते सर्वं विज्ञातं स्यादितं शुक् । तदात्मकत्वात् सर्वस्य तस्माद् भिन्नं न हि क्वचित् । Ru. Hr. U., 26-27). This is beautifully depicted in Pañca B.U.: एकेनैव तु पिण्डेन मृत्तिकायाश्च गौतम । विज्ञातं मृण्मयं सर्वं मृदभिन्नं हि कार्यकम् ॥ कारणाभिन्नरूपेण कार्यं कारणमेव हि ॥ (35, 37) “O Gautama, by one lump of clay everything made up of clay is known; the effect is, indeed, not different from clay (the cause). the effect is the cause itself as not different in form from the cause.” With a comprehensive realisation of this one becomes Jīvanmukta.

अथ सेव्यस्थलम् — (७१)

व्याख्या— अथ— “भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥” इति मुण्डकोपनिषद्बचनानुसारेण, “दृष्टिः स्थिरा यस्य विनैव दृश्यं वायुः स्थिरो यस्य विना प्रयत्नम् । चित्तं स्थिरं यस्य विनावलम्बं स एव योगी स गुरुः स सेव्यः ॥” इति योगजागमवचनानुसारेण च गुरुपदेशसिद्धशुश्रूषुरेव सेव्य इति तदीयस्थलं निरूपयति —

Sevyasthala — (71)

Then in accordance with the statement of Muṇḍ. U., viz., “Bhidyate hṛdayagranthiḥ, etc.”, which means: “The knot of the heart is cut off, all doubts are uprooted and all the results of Karman are weakened (removed), when the Parāvāra (the Supreme as the cause and the Supreme as the effect) is realised,” and as per the statement of the Yo. Ā., viz., “Dṛṣṭiḥ sthīrā, etc.,” which means : “His sight is steady even without a target (i.e., what is to be seen);

his vital air is controlled (steady) even without an effort (prāṇāyāma), his mind is steady even without a prop; he is the Yogin, Guru and Sevyā,” the author propounds the Sevyasthala saying that the Śuśrūṣu himself who is accomplished through Śrīguru's teaching, is the “Sevyā” (one fit to be served) —

गुरुवाक्यामृतास्वादात् प्राप्तबोधमहाफलः ।

शुश्रूषुरेव सर्वेषां सेव्यत्वात् सेव्य उच्यते ॥८१॥

The Śuśrūṣu himself who has obtained the great reward in the form of knowledge through the tasting of the nectar in the form of Guru's teaching, is called “Sevyā” because he is worthy to be served by all. (81)

व्याख्या— गुरुपदेशवाक्यरूपामृतास्वादानेन सम्प्राप्तशिवाद्वैतज्ञान-
महाफलवान् शुश्रूषुरेव सर्वैः सेव्यत्वात् सेव्य इत्यर्थः ॥८१॥

The Śuśrūṣu himself, who has secured the highest award in the form of the knowledge of non-duality with Śiva, by virtue of his tasting the nectar in the form of the words of teaching of the Guru, is designated as “Sevyā”, because he is fit to be served by all. (81)

Notes: “Bodha” means “Śivādvaitajñāna.” When this Supreme realisation dawns in the heart of the disciple all the results of nescience are arrested. The statements of the Muṇḍ.U. (2.2.8) and Yogaja Ā. quoted in the preamble describe this state of the Yogin in excellent terms. When the Supreme Entity is realised by the Yogin, the knot of his heart is untied. The knot of the heart consisting in the desire depending on his intellect and growing due to the impressions of nescience, as it is said “कामा येऽस्य हृदि श्रिताः” (Br. U., 4.4.7; Katha. U., 6.14), is destroyed. The doubts about the things to be known meet with destruction. When once his doubts are removed and his nescience is allayed, all the fruits of deeds which have accrued in the previous lives and which have not been exhausted by experiencing them, are

also destroyed. This is the result of the realisation of the Parāvara., i.e., Parabrahman in his Kāraṇa aspect and Avara-
brahman in his Kārya aspect, both the Kāraṇa and the Kārya being the aspects of the same Paraśivabrahman. The statement of the Yo.Ā. brings out the unique nature of the “Sevyā Yogin”. Ordinarily the sight becomes steady when something is there to fix it on. But in the case of the Yogin, it is steady even without such an object. The vital breath is ordinarily controlled through an effort in the form of Prāṇāyāma. But in the case of this Yogin no such effort is required to make it steady. The mind, too, normally requires something to hang on to become steady. But in the case of the Sevyayogin, no such support is required for the mind to become steady. This Śivayogin does not see anything other than Śiva and there is nothing else to attract or distract his sight. It is spontaneously steady. The Prāṇāyāma is also spontaneously steady. (दृष्टिः स्थिरा, इत्यादि — with some changes, this occurs in Nāda. B. U., 56 – दृष्टिः स्थिरा यस्य विना सदृश्यं वायुः स्थिरो यस्य विना प्रयात्सम् । चित्तं स्थिरं यस्य विनावलम्बं स ब्रह्मतारान्तरनादरूप इत्युपनिषत् ॥१॥)

व्याख्या— अथ स सेव्य एव गुरुवत् पूजनीय इति सूत्रत्रयेणाह —

Then the author says in three stanzas that the “Sevyā” should be worshipped like the Guru.

गुरुपदिष्टे विज्ञाने चेतसि स्थिरतां गते ।

साक्षात्कृतशिवः शिष्यो गुरुवत् पूज्यते सदा ॥८२॥

The disciple (Sevyā) who has the actual sight of Śiva in himself when the special knowledge imparted by the Guru becomes steady in his mind, should be always worshipped like the Guru. (82)

व्याख्या— विज्ञाने शिवाद्वैतलक्षणविशेषज्ञान इत्यर्थः । शिष्टं
स्पष्टम् ॥८२॥

Here “vijñāna” (special knowledge) means “the special knowledge in the form of the non-duality with Śiva”. The rest is clear. (82)

Notes : Worthy, indeed, is the Guru who inculcates the special awareness of “Śivādvaita” in the disciple. Worthy, indeed, is that disciple who goes on to make that awareness steady in him. Such a disciple who lives that experience and becomes the embodiment of that experience is as adorable as his Guru and deserves to be worshipped like the Guru. The difference between such a Guru and such a disciple vanishes, although the disciple does not arrogate himself to think that he is equal to the Guru.

ज्ञानादाधिक्यसम्पत्तिर्गुरोर्यस्मादुपस्थिता ।
तस्माज्ज्ञानागमाच्छिष्यो गुरुवत् पूज्यतां व्रजेत् ॥८३॥

By virtue of the dawn of that knowledge by which the excess of awareness had come to the Guru, the disciple attains to the state of being worshipped like the Guru. (83)

व्याख्या— श्रीगुरोर्यस्मात् ज्ञानाद् अधिकसम्पत्तिरुपस्थिता समागता,
तस्माद् ज्ञानागमात् शिष्यः श्रीगुरुरिव पूज्यतां व्रजेद् गच्छेदित्यर्थः ॥८३॥

By Virtue of the dawn of that knowledge by which the excess of eminence had come to the Guru, the disciple becomes as worthy of worship as the Guru. (83)

Notes: The excess of richness here is of the blissful knowledge of “Śivo’ham” realised by the Guru who on his turn imparted that knowledge to the disciple. Then the disciple owns that knowledge through experience and becomes as worthy of worship as the Guru is. In other words, through the favour and guidance of the Guru the disciple becomes adept in the knowledge of “Śivo’ham” and makes it his own through experience. By virtue of that knowledge he is worshipped like the Guru. This accounts for the spiritual heritage that has come down to us through the lines of Gurus in Maṭhas (monasteries) even to this day. The Vīraśaivas revere them equally as the inheritors of spirituality from their holy predecessors and also as the very incarnations of Śiva.

व्याख्या— अथ हेत्वन्तरमाह—

Then the author tells about another reason—

शिवोऽहमिति भावस्य नैरन्तर्याद् विशेषतः ।

शिवभावे समुत्पन्ने शिववत् पूज्य एव सः ॥८४॥

When the nature of Śiva springs up in the disciple by virtue of uninterrupted cherishing of the notion, “I am Śiva”, he is worthy to be worshipped like Śiva. (84)

व्याख्या— शिवोऽहमिति भावस्य नैरन्तर्याद् निरवकाशरूपाद् विशेषाद् अभ्यासविशेषात् शिवभावे शिवत्वे समुत्पन्ने स्फुटीभूते सति स शुश्रूषुः शिववत् पूज्य एवेत्यर्थः ॥८४॥

When the nature of Śiva, otherwise known as “Śivatva”, is born, i.e., becomes manifest in him due to speciality of the practice consisting in the uninterruptedness in the form of the absence of intervals in the case of the notion “I am Śiva”, the disciple who is also Śuśrūṣu becomes worthy of worship like Śiva. (84)

Notes: Here again the “Maxim of Bhramarakīṭa” is applicable. Through continuous uninterrupted meditation on the principle of “Śivo’ham” (I am Śiva), the disciple becomes Śiva. To all the Vīraśaivas, such a “Śevya” who is Śuśrūṣu is as fit for worship as is Śiva.

व्याख्या— नन्वस्य ससङ्गत्वात् शिवस्यासङ्गत्वात् कथं शिववत् पूजनीयत्वमित्यत्राह—

If it is contended that the Śevya being subject to associations, while Śiva is utterly free from all associations, how can he be as worthy of worship as is Śiva, the answer is given here—

विषयासक्तचित्तोऽपि विषयासङ्गवर्जितः ।

शिवभावयुतो योगी सेव्यः शिव इवापरः ॥८५॥

Although his mind is attached to the objects of senses, he is free from the associations with the objects, the Yogin who is endowed with the nature of Śiva is worthy to be served like another Śiva. (85)

व्याख्या— शिवभावयुत इति हेतुगर्भविशेषणम्। योगी शुश्रूषुः शिव-योगी विषयनिष्ठचित्तवानपि विषयासङ्गवर्जितः शिवभावदाढ्याद् द्वितीयः शिव इव सेव्यः पूजनीय इत्यर्थः ॥८५॥

The term “Śivabhāvayuta” is used as an adjective with a hidden reason (hetu). The Yogin who is the Śuśrūṣu, is free from attachment to the objects although his mind is attached to the objects of senses, because of the firmness of the conception of Śiva in him. Such a Yogin who is “Sevya” is worthy of worship like the second Śiva. (85)

Notes: Although the Sevyayogin is engaged in the mundane activities, he is totally aloof from them. He is free from all notions of myself and mine. He has a body. Yet he is free from association with the body. He has senses. Yet he is beyond the influence of the senses. He has the mind. Still he is not associated with the vagaries of the mind. Such a Śevyayogin has no difference from the Paramātman. Hence he is as worthy of worship as is Śiva. He deserves to be worshipped like a second Śiva.

मुक्तः संशयपाशतः स्थिरमना बोधे च मुक्तिप्रदे
मोहं देहभृतां दृशा विघटयन् मूलं महासंसृतेः।
सत्तानन्दचिदात्मके निरुपमे शैवे परस्मिन् पदे
लीनात्मा क्षयितप्रपञ्चविभवो योगी जनैः सेव्यते ॥८६॥

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते
वीरशैवधर्मनिर्णये श्रीसिद्धान्तशिखामणौ प्रसादिस्थलाश्रितनवल्लिङ्ग-
स्थलप्रसङ्गे नाम सप्तदशः परिच्छेदः समाप्तः ॥१७॥

The Yogin who is free from the fetters of doubts, who is firm-minded in respect of the knowledge giving rise to liberation, who drives away the delusion of the beings which is the root-cause of severe transmigration, whose mind is merged into the highest state of Śiva which is of the nature of existence, intelligence and bliss and which is beyond comparison and whose grandeur of the world is eradicated, is being served by all people.(86)

*Here ends the seventeenth chapter in the
Śrisiddhāntasikhāṇi, which is the authority on the
Viraśaiva religion, dealing with the nine Liṅgasthalas
pertaining to the Prasādīsthala Written by
Śrī Śivayogi who has attained Brahmanhood
with The Knowledge Six Sthalas (17)*

व्याख्या— संशयपाशतः अहं शिवो वा न वेति संशयपाशतो मुक्तो वियुक्तो मुक्तिप्रदे परापरमुक्तिप्रदे बोधे च शिवाद्वैतज्ञाने स्थिर-मनाः स्थिरचित्तो महासंसृतेः संसारस्य मूलं मूलकारणीभूतं देहभृतां मोहं देहिनामज्ञानं दृशा कृपादृष्ट्या विघटयन् निवारयन् सच्चिदानन्दस्वरूपे शैवे परस्मिन् पदे लीनात्मा तदेकलोलीकृतविश्वप्रपञ्चवैभवः सन् जनैः सेव्यते पूज्यत इत्यर्थः। अस्य प्रसादिनोऽङ्गत्रयस्यैतल्लिङ्गत्रयं संयोजनीय-मिति सम्प्रदायः ॥८६॥

इति सेव्यस्थलम्

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपकाख्यायां श्रीसिद्धान्तशिखामणि-
व्याख्यायां प्रसादिस्थलाश्रितनवल्लिङ्गप्रसङ्गे नाम
सप्तदशः परिच्छेदः समाप्तः ॥१७॥

The Sevyayogin is free from the doubt as “whether I am Śiva or not Śiva”. He has firm conviction about the

awareness in the form of the knowledge of non-duality with Śiva, which brings liberation of the higher and lower types. He removes the delusion of ignorance which is the root-cause of transmigration on the part of the beings through his gracious glance. He has merged himself into the highest state of Śiva which is of the nature of existence, intelligence and bliss and which is without delusion. He has the glory of the entire universe merged into himself. Such a Sevyayogin is served or worshipped by the people. As regards this Prasādin, the three Aṅgas have to be associated with the three Liṅgas respectively, as per the tradition. (86)

Śevyasthala Ends

Here ends the seventeenth chapter dealing with the nine Liṅgasthalas under the Prasādisthala in the commentary called Tattvapradīpikā on the Śrīsiddhāntāśikhāmaṇi written by Śrī Maritoṇadārya who is the foremost among those who are adept in Vyākaraṇa Mīmāṃsā and Nyāya. (17)

Notes: Man is a bundle of doubts. He has doubts like these: What is the nature of the Ātman? Is it the body, senses, mind or intellect? He has ultimately doubts such as: Who am I? Am I Śiva? Or am I not Śiva? What is the nature of the Paramātman? What is my relation with the Paramātman? What is the nature of the world? Is it real or unreal? What is eternal? What is not eternal? What is the aim of man? Is it the attainment of heaven? Or is it the attainment of liberation (total freedom from transmigration)? In the case of the Śivayogin who has realised the ultimate reality, all such doubts are allayed. He is firmly convinced about the knowledge of non-duality with Śiva as conducive to Mukti consisting in blissful experience. He has the capacity to remove the delusion of ignorance in the minds of the beings. It is that delusion which is the root-cause of the horrible suffering of transmigration. He acts as a saviour of the

people by removing the ignorance by his mere gracious glance. He is a holy person whose attachment has turned inwards towards Śiva. He has become one with Śiva whose nature is of existence, intelligence and bliss. In this stage he is beyond the reach of saṃsāra. He is worthy of worship for all at all times. It may be also noted here that the Prasādin is in the third stage and is the third Aṅga. The earlier two Aṅgas are Bhakta and Māheśvara. The Liṅgas associated with these three Aṅgas, Bhakta, Māheśvara and Prasādin, are respectively Ācāraliṅga, Guruliṅga and Śivaliṅga.



अष्टादशः परिच्छेदः

प्राणलिङ्गिस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

अथ प्राणलिङ्गिस्थलभेदाः कथ्यन्ते । अथागस्त्यप्रश्नः—

The Sub-sthalas (Liṅgasthalas) pertaining to the Prāṇaliṅgisthala are told.

Agastya says—

प्रसादिस्थलसम्बद्धाः स्थलभेदाः प्रकीर्तिताः ।

प्राणलिङ्गिस्थलारूढान् स्थलभेदान् वदस्व मे ॥१॥

The kinds of Liṅgasthalas pertaining to the Prasādisthala have been told. Please tell me the kinds of Liṅgasthalas connected with the Prāṇaliṅgisthala. (1)

व्याख्या— स्थलभेदान् अवान्तरस्थलभेदान् इत्यर्थः । वदस्व उपदिशेत्यर्थः । शिष्टं स्पष्टम् ॥१॥

The kinds of Liṅgasthalas are the sub-Sthalas. That is the meaning. “Tell me” means “instruct me”. The rest is clear. (1)

व्याख्या— अथ श्रीरेणुकस्तद्धेदं सूत्रत्रयेण निरूपयति—

Then Śrī Reṇuka tells the sub-Sthalas, i.e., Liṅgasthalas, in three stanzas—

स्थलानां नवकं प्रोक्तं प्राणलिङ्गिस्थलाश्रितम् ।

आदावात्मस्थलं प्रोक्तमन्तरात्मस्थलं ततः ॥२॥

परमात्मस्थलं पश्चान्निर्देहागमसंज्ञितम् ।

निर्भावागमसंज्ञं च ततो नष्टागमस्थलम् ॥३॥

आदिप्रसादनामाथ ततोऽप्यन्त्यप्रसादकम् ।

सेव्यप्रसादकं चाथ शृणु तेषां च लक्षणम् ॥४॥

Nine Sthalas (Liṅgasthalas) are told as belonging to the Prāṇaliṅgisthala. They are: 1. Ātmasthala, 2. Antarātmasthala, 3. Paramātmasthala, 4. Nirdehāgamasthala, 5. Nirbhāvāgamasthala, 6. Naṣṭāgamasthala, 7. Ādiprasādīsthala, 8. Antyaprasādīsthala and 9. Sevyaprasādīsthala. Their characteristics are told. Please listen. (2-4)

व्याख्या— स्पष्टम् ॥ २-४॥ It is clear. (2-4)

अथात्मस्थलम्—(७२)

व्याख्या— अथ—“एष आत्मा अपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघित्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः” इति छान्दोग्य-श्रुत्यनुसारेणायं सेव्य एवात्मेत्यात्मस्थलं निरूपयति—

Ātmasthala — (72)

According to the statement of the Chānd. U., viz., “Eṣa ātmā apahatapāpmā, etc”., which means: “This Ātman has its sins (and merits) destroyed; he is free from old age, without death, free from sorrow, without fear of hunger and without thirst; he has desires that come true and his aspirations, too, come true,” the author expounds the Ātmasthala saying that the Sevyā is himself the Ātmasthalin—

जीवभावं परित्यज्य यदा तत्त्वं विभाव्यते ।

गुरोश्च बोधयोगेन तदात्मायं प्रकीर्तितः ॥५॥

When the aspirant discards the nature of the Individual Self and assumes the state of Supreme Unity with Śiva (tattva) by virtue of the teachings of the Guru, he is called “Ātman”. (5)

व्याख्या— अयं सेव्य एव श्रीगुरोः शिवज्ञानसम्बन्धेन जीवभावं जीवत्वं परित्यज्य यदा परतत्त्वं विभाव्यते, तदा आत्मेति प्रकीर्तित इत्यर्थः ॥५॥

When this “Sevya” gives up his nature as the Individual Self and assumes the state of the Supreme Reality, after having been inculcated the nature of Śiva by the Guru, then he is called as “Ātman”. (5)

Notes: The same Śivayogin who is called “Sevya” (as described at the end of the previous chapter), perseveres on the path to Mukti and reaches this stage where he is called “Ātman”. Jīvabhāva is a state of being the Individual Self, with its narrow attachments to the body and senses, which obscure the real nature of his being Śiva in spirit. This narrow state is discarded, when its true nature is realised by the guidance of the Guru. “Ātman” is that Soul which transcends all narrow attachments to body and senses. It is eternal and all-pervasive, as Chānd. U. describes it: स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन् कामाः समाहिता एष आत्मापहतपाप्मा विजरो विमुक्तुर्विशोको विजिघित्सोऽपिपासः सत्यकामः सत्यसङ्कल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति। (8.1.5.)— “(Having been asked by the disciples), the preceptor says: “Of this body, the City of Brahman, which is called the inner ether (antarākāśa) (and in which everything has come together), is not subjected to changes (decay) and is not cut by a sword (like ether). This is the true Brahmapura (the inner City of Brahman – Brahman itself is the city). In that Brahmapura (which is called Puṇḍarika), all the desires are merged together. This is the “Ātman” (which is the inner spirit) which has all the sins (all results, dharma and adharma) eradicated, which is without decay (old age), which is without death, which is free from sorrow, which is free from hunger,

which is without thirst, which has all its desires rendered pure and which has all the inclinations rendered truly pure”. (Such an Ātman should be realised by the Yogin through the guidance of the Guru). If it is not realised, what happens? : Just as in the world the subjects live subject to the ordinations of the land and wherever they go for purposes of livelihood and whichever place or region they stay in, they follow the rules of the land. (In the same way the Ātman will have to be without freedom being subject to Karman and enjoy or suffer the fruits of Karman).” The next stanza describes (Ātman’s) subtle nature.

व्याख्या— अथ कोऽयं जीव इत्यत्र— “वालाग्रशतभागेन शतधा कल्पितेन तु। भाग आत्मा स विज्ञेयः स चानन्त्याय कल्पते।।” इति श्वेताश्वतरश्रुत्यनुसारेण जीवस्वरूपं पञ्चभिः सूत्रैः प्रतिपादयति—

Then when it is asked as to who is this Jīva, the author in five stanzas propounds the nature of the Jīva in accordance with the statement of the Śve. U., viz., “Vālāgraśatabhāgena, etc.”, which means: “He should be known as subtle as that minutest part when one-hundredth part of the tip of a hair is further divided into a hundred parts; he is infinite and is for infinity”—

वालाग्रशतभागेन सदृशो हृदयस्थितः।

अश्नन् कर्मफलं सर्वमात्मा स्फुरति दीपवत्।।६।।

The Jīvātman who is equal to a hundredth part of the tip of a hair, flashes like a lamp residing in the heart and enjoys all the fruits of Karman. (6)

व्याख्या— वालग्रेति केशाग्रशतभागेन सदृशः सन् स्वार्जितकर्मफलं भुञ्जन् सन् हृदये हृदयकमले स्थितः, तिष्ठतीत्यर्थः। नन्वेवं चेत्, शरीरैकदेशनिष्ठत्वेन पादे मे वेदना, शिरसि सुखमिति सर्वाङ्गीणचैतन्योपलब्धिः कथमित्याशङ्क्याह—दीपवदिति। दीपस्य गृहैकदेशनिष्ठत्वेऽपि स्वप्रभया सम्पूर्णगृहं व्याप्य तदन्तर्गतसकलवस्तुप्रकाशकत्वं यथा, तथा

शरीरैकदेशनिष्ठत्वेऽपि “प्रज्ञया शरीरं समारुह्य” इति श्रुतेस्तद्बुद्धेर्व्यापक-
त्वेन सर्वं शरीरं व्याप्य सर्वाङ्गीणचैतन्यमनुभवन् आत्मा जीवात्मा स्फुरति
प्रकाशत इत्यर्थः ॥६॥

“Vālāgreti”. Being similar to a hundredth part of the tip of hair and enjoying the fruits of Karman earned by it, the Ātman resides in the heart, i.e., the lotus of the heart. It may be asked as how can it, while residing in a portion of the body, have the awareness of the experience of all the limbs as pain in the foot, joy in the head, etc. Then the answer is— “Dīpavaditi”. Just as the lamp placed in one part of the house (hall), envelops the entire house (hall) with its light and reveals all the objects situated in it, in the same way, the Jīva which resides in a portion of the body and which has its intellect that is pervasive in accordance with the Śruti statement meaning that “it ascends the body with consciousness”, flashes by pervading the entire body and experiencing the awareness of all the limbs. (6)

Notes: वालाग्रशतभागेन, इत्यदि— (Śve. U., 5.9). This brings out the subtleness of the Jīvātman. That is the implication of the statement of the Kaṭha U., 2.20— अणोरणीयान्, i.e., he is smaller than the smallest. He is here described as residing in the heart, i.e., the lotus of the heart. This is the implication of the statements of the Kaṭha U., अङ्गुष्ठमात्रः पुरुषो मध्ये आत्मनि तिष्ठति (4.12) and निहितो गुह्याम् (2.20), i.e., “the Puruṣa of the size of a thumb dwells within the body (i.e., in the heart)”; “he is hidden in the cave of the heart (i.e., the lotus of the heart)”. He is said to be of the size of the thumb because he is meditated upon as a light of the size of a thumb in the cavity of the heart which is commonly called the “lotus of the heart” by the Yogins. The Ātman is in fact beyond all limitations of time and space. Yet to facilitate meditation, the size of the thumb is assigned to it. Hence “aṅguṣṭhamātratva” should not be taken literally. Further the Ātman is called Puruṣa because he lives in the city of the body (पुरि शेते इति). It is noted that it is meditated upon as “a light

of the size of a thumb”. This is the implication of another statement of the Kaṭha U., 4.13— अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः— i.e., “The Puruṣa of the size of a thumb is like a light without smoke”. This analogy of the light or lamp (dīpavat) is significant. Even if the lamp is placed in a corner of the hall, it pervades the entire hall with its light and reveals all the objects in it. In the same way, the Ātman resides in a portion of the body (madhye ātmani, guhāyām), i.e., in the lotus of the heart. Yet it pervades all the limbs through its intellect and is aware of the experiences of pain, joy, etc., found in those limbs. It should be noted here that the Vīraśaiva philosophers accept Ātman as of “Aṅuparimāṇa” (atomic size), as against the view of the Nyāya-Vaiśeṣikas, Sāṅkhyas and Pūrvaśāstra philosophers who accept Ātman as of “Vibhuparimāṇa” (all-pervasive form) and the view of the jainas who accept “madhyama-parimāṇa” (neither atomic nor pervasive, but as big as an elephant and as small as an ant). This is in accordance with a statement of Muṇḍ.U., 3.1.9— एषोऽणुरात्मा— “This Ātman is of atomic size”. Those who accept “Vibhutva” of the Ātman argue that “Aṅutva” of Ātman is untenable because it remains in some portion of the body and hence, cannot have the experience of pain, etc., in the limbs of the body. To avoid such a contingency, the Jainas accept “madhyamaparimāṇa”. But the Vīraśaiva philosophers and other philosophers in the Vedānta systems accept “Aṅutva” of Ātman and set aside the argument of the Vibhuvavādins by saying that Ātman resides in one portion of the body and yet pervades all the limbs to know the experience of pain, etc., in all the limbs, like a lamp which is kept in one part of a hall shedding its light in the entire hall and revealing all the objects therein. Such an Ātman experiences the joys and sorrows consequent on the fruits of deeds. In this Sthala, the Śivayogin remains purely in the form of Ātman which is not different from Śiva.

व्याख्या— नन्वेवंविधरूपं जीवस्य स्वाभाविकं किमित्यत्राह—

If it is asked as to whether this kind of form is natural for the Jīvātman, the answer is given here—

आत्मापि सर्वभूतानामन्तःकरणमाश्रितः ।

अणुभूतो मलासङ्गादादिकर्मनियन्त्रितः ॥७॥

Although He (Paraśivabrahman) is the Ātman of all beings, he assumes the atomic form due to association with impurities (such as Āṇavamala, etc.) and resorts to the inner sense (in the form of Ahaṅkāra) by remaining under the control of the previous Karman (i.e., fruits of Karman). (7)

व्याख्या— सर्वभूतानां पञ्चभूतानाम् आत्मापि परमार्थतो व्यापकत्वाश्रयोऽपि मलासङ्गाद् आणवादिमलव्यापनाद् अणुभूतः परमाणुवदति-सूक्ष्मः सन् आदिकर्मनियन्त्रितः प्राचीनकर्मपाशबद्धः सन् अन्तःकरणमाश्रितोऽहङ्कारमाश्रितवानित्यर्थः ॥७॥

“Sarvabhūtānam” (of all the elements) is taken in the sense “Pañcabhūtānām” (of the five elements). Although he (Paramātman) is the Ātman of all the elements, i.e., the five elements and as such the resort of all due to his pervasiveness, he becomes atomic in size due to the envelopment by the impurities such as Āṇavamala, etc., i.e., assumes atomic form due to Āṇavamala, etc., in the sense that he becomes as subtle as an atom, and resorts to the inner sense in the form of Ahaṅkāra by coming under the control of the previous Karman (fruits of Karman).(7)

Notes: The interpretation of सर्वभूतानाम् as पञ्चभूतानाम् in the Sanskrit commentary is rather odd. The meaning of सर्वभूतानाम् should be taken as all the beings as clear from the Tai. U. statement, “यतो वा इमानि भूतानि जायन्ते, etc.” (3.1). Since Paraśivabrahman is the Ātman of all the beings, he is quite pervasive— as he created everything and entered it and pervaded it— तत्सृष्ट्वा तदेवानुप्राविशत् (Tai. U., 2.6). Although he is all pervasive he becomes the embodied soul by assuming an atomic size in each of the beings (whether animate or inanimate). That is the impli-

cation of the statement of S.S.— अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः ॥ (5.3— See the notes thereon). The cause for the Ātman to become atomic is the envelopment by the three Malas—viz., Āṇavamala, Māyāmala and Kārmikamala, which consist in the shrinking respectively of the Icchāśakti, Jñānaśakti and Kriyāśakti of Śiva leading to the conceptions respectively of “aṇutva” in stead of “vibhutva”, of “kiñcijñatva” in stead of “sarvajñatva” and of “Kiñcitkartṛtva” in stead “sarvakartṛtva”. The Jīvātman is the “amśa” of Śiva which is enveloped by these three Malas. Due to this relation with Malas, the Jīvātman becomes “Aṇu” and resorts to the Antaḥkaraṇa (i.e., Ahaṅkāra). Then he comes under the control of Karman, i.e., the fruits of auspicious and inauspicious actions. The Ātman loses his “Viveka” and identifies himself with the body, etc. This is known as “dehādyabhimāna”. This is not the true nature of the Ātman. This is only a nature assumed by the Ātman due to the association with Malas. This is explained by the author through an analogy.

व्याख्या— अथैवमहङ्कारसम्बन्धाद् देहसम्बन्धोऽपि प्राप्त इत्यत्राह—

Then it is said that there is the relation with the body because of the relation with the Ahaṅkāra in this manner—

जपायोगाद्यथा रागः स्फटिकस्य मणेर्भवेत् ।

तथाऽहङ्कारसम्बन्धादात्मनो देहमानिता ॥८॥

Just as due the relation (nearness) of the (red) Japā flower, there is redness of the crystal bead, so is the conceit of the body for the Ātman due to his association with the Ahaṅkāra. (8)

व्याख्या— परिमिताहङ्कारसम्बन्धाद् देहसम्बन्धः प्राप्त इत्यर्थः । शिष्टं स्पष्टम् ॥८॥

The conceit of body is obtained due to the association with the limited notion of “I”. The rest is clear. (8)

Notes: “Parimitāhaṅkāra” is the term given in the Sanskrit commentary to explain the word “Ahaṅkāra”, to distinguish this Ahaṅkāra (or “Ahantā”) from the Parāhantā, which the state of the Śivayogin who is one with the Paramātman. This limited notion of “I” leads to the conception of the Ātman as the body, senses, mind, etc. (dehādyabhimāna). The analogy of the crystal piece and the Japā flower (China rose), is very significant. The crystal bead is bright and clear in colour. But it looks red when a Japā flower is brought near it. In the same way Ātman in his original real form is uncontaminated by anything. He is of the nature of unlimited existence, unlimited intelligence (consciousness) and unlimited bliss. But due to the influence of the Malas, he assumes “aṅubhāva” and consequently resorts to Ahaṅkāra which further leads to the conceit of body, etc., (i.e., the wrong notion of the Ātman). Due to this “dehādyabhimāna”, Paramātman becomes Jīvātman.

व्याख्या— ननु सर्वदोषरहितस्यात्मनः कथमुक्तप्रकारेण शरीर-सम्बन्ध इत्यत्राह—

If it is asked as to how the aforesaid relation with the body occurs in the case of the Ātman who is free from all defects, the author replies—

अशरीरोऽपि सर्वत्र व्यापकोऽपि निरञ्जनः।

आत्मा मायाशरीरस्थः परिभ्रमति संसृतौ।।९।।

Although he is without a body, he is everywhere; although he is all-pervasive, he is not touched by anything; this Ātman revolves in the cycle of birth and death residing in the body made up of Māyāśakti. (9)

व्याख्या— परापरमोक्षकारणीभूतशुद्धविद्याशरीरत्वेनाशरीरोऽपि, अपरिच्छिन्नत्वाद् व्यापकोऽपि, दोषरहितत्वान्निरञ्जनोऽपि, कलादिक्षितिपर्यन्त-त्रींशत्त्वकारणीभूतस्वकीयाधोमायाशक्तिपरिकल्पितचन्द्रकलाविशिष्ट-शरीरवान् सन् संसारे परिभ्रमतीत्यर्थः।।९।।

Although he is without a body in the sense that he has a body consisting of pure knowledge which happens to be the cause of higher and lower liberation, although he is all pervasive due to the absence of limitations, although he is uncontaminated due to absence of flaws, he wanders in this mundane world with a body decked with the crescent moon which is fashioned by the lower Mayāśakti who is the cause for the thirty principles from Kalā to Pṛthivī. (9)

Notes: The Ātman is “aśarīra”. In the ultimate analysis the Ātman being Śiva (i.e., Śiva’s aṁśa) he does not have the body. But due to the influence of the accumulated Karman he gets a body through which he has to exhaust the fund of Karman through the experience of joys and sorrows. This is the cause for the embodiment of the Ātman. Hence the embodiment of the Ātman is “naimittika”. The relation between the Ātman and body is only temporary. The relation lasts as long as its cause in the form of the fund of Karman lasts. When that cause is gone, the relation is also gone. In the case of the ordinary men, it may last longer, because their attachment to mundane life is deep and as such new fund of Karman gets accumulated leading to further transmigration from birth to birth. But in the case of the Śivayogin, the relation is broken because of his withdrawal from mundane attachments and interests. The Śivayogin is in a state of Jīvanmukti. All attachments to his body being absent, he is as good as without a body (aśarīra). Thus the relation between the Ātman and the body being temporary, the Ātman can be rightly called “Aśarīra”. Yet he is everywhere (sarvatra). This is in the sense that he pervades everything in his real form of Śiva. The Sanskrit commentator has tried to explain this “aśarīratva” in terms of “Śuddhavidyātattva”. Śuddhavidyā occupies the fifth position from Śiva in the process of evolution into thirty-six principles. How can this Śuddhavidyā which is prone to evolution, be the cause for “Parāparamokṣa”? Hence this Śuddhavidyā is not meant to be that which comes as the fifth “Tattva” in the process of evolution. It is likely that Śrī Maritonḍārya means pure knowledge or pure consciousness. Then it can be said that since the Ātman is of the nature

of pure consciousness, he is “Aśarīra”. He pervades everywhere because he is without limitations (aparicchinna). Although he is all-pervasive he is not attached to anything. He is not contaminated by any defects. Yet due to Karman, the Ātman passes through the cycle of transmigration by taking a body. This is already explained. Śrī Maritōṅṭadārya (Sanskrit commentator) explains this embodiment of the Ātman as due to Māyāśakti. This Māyā (or Māyāśakti) is a Tattva heading the thirty evolutes from Kalā to Pṛthivī which are necessary for the formation of the body. It is said here that the Ātman gets the body created by Māyā from out of the thirty Tattvas from Kalā to Pṛthivī. All this is necessary for the embodiment of Ātman. After showing this, the Sanskrit commentator goes further to apply this process to Śiva himself and says “Candrakalāviśiṣṭaśarīravān san samsāre paribhramati”. This cannot be objected to on the ground that what is said here is about the Jīvātman, but not about the Paramātman. Actually Śivayogi Śivācārya has referred to Paramātman’s (Śiva’s) assumption of many forms in his different “Līlās” due to his willing subjection to the influence of Mahāmāyā; see: मायाशक्तिवशादीशो नानामूर्तिधरः प्रभुः। सर्वज्ञः सवकर्ता च नित्यमुक्तो महेश्वरः। (S.S., 5.46). It is only to be noted here that the Māyā that is meant is ऊर्ध्वमाया, but not अधोमाया as envisaged by the commentator. It is called “Śuddhopādhi”. It is in the case of the Jīvātman who takes several births, that the Māyā is called Ādhomāyā and it is described as “Asuddhopādhi”. (Vide S.S., 5.44-45).

व्याख्या— अथैवंरूपजीवस्यात्मत्वप्राप्तिप्रकारमाह—

Then the author speaks of the manner in which the Jīva becomes the Ātman—

आत्मस्वरूपविज्ञानं देहेन्द्रियविभागतः।

अखण्डब्रह्मरूपेण तदात्मप्राप्तिरुच्यते॥१०॥

The knowledge of the nature of Ātman as distinguished from the body and the senses and as of the form the Absolute Brahman, is said to be the attainment of the Ātman. (10)

व्याख्या— देहेन्द्रियविभागत उक्तलक्षणमायिकप्राकृतसत्त्वादिगुण-कार्यरूपशरीरेन्द्रियादिव्यतिरिक्तत्वेन अखण्डब्रह्मरूपेण अपरिच्छिन्नब्रह्मरूपेण आत्मविज्ञानं स्वस्वरूपज्ञानं यदा भवति, तदात्मप्राप्तिरात्मत्वलाभ उच्यते, “आत्मलाभान्न परं विद्यते नेति सति न ह्यद्यः” इति श्रुतेरित्यर्थः ॥१०॥

The knowledge of Ātman is none other than the knowledge of one’s own nature (i.e., Self). It should be different from the body, senses, etc., which are the products of Prakṛti or Māyā consisting of the Guṇas, Sattva, etc., and as of the form of the Absolute (i.e., undivided) Brahman. Then it is said to be the attainment of Ātman, as told in the Śruti which means : “Nothing is higher than the attainment of Ātman; when it is said ‘not that’, it is not pleasing.” (10)

Notes : “आत्मलाभान्न परं...” (Śru.). “Ātmavijñāna” has two aspects, firstly, that the Ātman is different from the body and the senses (dehendriyavyatirikatva) and secondly, that it is of the form of the Absolute Paraśivabrahman (aparicchinnabrahmarūpatva). The first aspect of the Ātmavijñāna is explained clearly in the Piṅḍajñānasthala, vide S.S.5.56-58. Kāṭha U. reveals the form and function of the body, senses, mind and sense-objects as different from the Ātman through the analogy of the chariot and allied objects: आत्मानं रथिनं विद्धि शरीरं रथमेव तु। बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च॥ इन्द्रियाणि हयानाहुविषयांस्तेषु गोचरान्। आत्मेन्द्रियमनोयुक्तं भोक्तेत्यहुर्मनीषिणः॥ (3.3-4)— “Know that the Soul is the master (lord) of the chariot (who sits within it), and that the body is the chariot. Consider the intellect as the charioteer and the mind as the rein. The senses are said to be the horses and their roads are the sense-objects. The wise call him the enjoyer when he is united with the body, the senses and the mind.” It is implied here that the Ātman as pure consciousness can never be an enjoyer of the fruits of action, He is made to get associated with the body, senses and mind by Śiva to enjoy the fruits of action and exhaust them. Unless he undergoes the experience of joys and sorrows resulting from the fund of merit and the fund of demerit respectively, he cannot become free from the clutches of

Karman. Śiva covers the Ātman with Avidyā and subjects him to the vagaries of life for this purpose. This Śiva's function is called "Tirodhāna" (covering the real nature of Soul and subjecting him to the test of life). When the fund of Karman is exhausted, Śiva shows him favour and reveals the path of Bhakti (Śaktipāta). This is the function of Śiva which is called Anugraha. The enlightened Soul with the dawn of Bhakti draws the senses and the mind under his control and practises the path of Yoga. It is said: यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा। तस्येन्द्रियाणि वश्यानि सदश्च इव सारथेः॥ (Kaṭha U., 3.6) — "He who has right understanding and who is always of restrained mind, his senses are controllable like the good horses of a charioteer". Fulfilling this first requirement of Yoga, he pursues the path of Yoga by turning inwards and harnessing himself to the spiritual consciousness inside. It is then he reaches the second aspect of Ātmavijñāna by realising that he is Śiva himself in the light of the Mahāvākyas and the guidance of the Guru. He who is in this state is the "Ātma-thalin".

व्याख्या— नन्वपरिच्छिन्नं ब्रह्म परिच्छिन्नशरीरविशिष्टं किमर्थं जातमित्यत्राह—

If it is contended as to why Brahman who is undivided and unlimited, becomes delimited by the limited (separate) body, the answer is given here—

न चास्ति देहसम्बन्धो निर्देहस्य स्वभावतः।

अज्ञानकर्मयोगेन देही भवति भुक्तये ॥११॥

To him (i.e., Brahman) who is in his real state not endowed with a body, there is no relation with the body. Being associated with nescience and fund of Karman, he becomes an embodied Soul for enjoying (the fruits of Karman). (11)

व्याख्या— अशरीरस्य परमात्मनः परमार्थतः शरीरसम्बन्धो नास्त्येव। तथापि भुक्तये — "यथा नृपः सार्वभौमप्रभावामोदबुंहितः। क्रीडन् करोति

पादातिधर्मं तद्धर्मधर्मितः॥" इति शिवदृष्टिशास्त्रोक्तदृष्टान्तेन अखण्डरसास्वाद-परिबुंहितोऽपि खण्डरसास्वादनाथमिच्छायाम् अज्ञानकर्मयोगेन स्वातन्त्र्य-परिकल्पिताणवादिमलसम्बन्धेन देही भवति, घृतकाठिन्यन्यायेनांशतः शरीरी भवति। तस्मादंशीभूतस्याज्ञानादिमलसम्बन्धान्नृप इवाहं शिव इति ज्ञानं नास्तीति बोध्यम्। अस्मिन्नर्थे "स वै नैव रेमे। तस्मादेकाकी न रमते। स द्वितीयमैच्छत्। स एतावानास"; "तत्सृष्ट्वा तदेवानुप्राविशत्। तदनुप्रविश्य सच्च त्यच्चाभवत्" इति श्रुतिः। "विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्" इति, "ममैवांशो जीवलोके जीवभूतः सनातनः॥" इति च भगवदुक्तिः। शिवस्य निरंशत्वेऽपि स्वतन्त्रत्वात् स्वतन्त्र्यपरिकल्पितांश-भावः सम्भवति, वत्सापहरणदृष्टान्तात्। क्रिया हि कर्मण्येव विश्रामेन्न तु कर्तरीति न्यायान्नात्मनो बन्धः। वस्तुतस्तु— "आत्मा वा इदमेक एवाग्र आसीत्" इति श्रुतेः, "कला सप्तदशी देवी स्वान्तर्लीनचराचरा" इत्या-गमोक्तेः, "इदं पूर्वं जगत्सर्वं प्रलये परमेश्वरे। मायाभिन्ने स्वमायाख्य-कारणाभेदरूपतः। वर्तते वासनारूपेणैव नाभावरूपतः॥" इति पाराशरोप-पुराणवचनाच्च सर्वं विश्वमण्डरसन्त्यायेनात्मसमवेतचित्क्रियासामरस्य-लक्षणचिदम्बरशक्तौ तादात्म्येनास्तीति परमात्मस्थले वक्ष्यमाणरीत्या वह्नि-र्विस्फुलिङ्गानीव स्वतादात्म्यापन्नान् चित्कणान् तत्तत्कर्मानुसारेण सृजत्यवति संहरति तिरयतेऽनुगृह्णातीति न काचिदनुपपत्तिः॥११॥

The Paramātman who is without a body, has no relation with the body in his supreme state. Yet for the purpose of enjoyment, he becomes the embodied Soul with a relation with the Malas such as Āṇava, etc., which are self-created according to his sweet will. An analogy is drawn from Śiva Dr. as "Yathā nṛpaḥ, etc." It means: "A King who is brimming with the delight of establishing his influence as an emperor, plays the role of a foot-soldier by assuming the duties of that foot-soldier just for sport." In the same way, the Parmātman who is brimming with the delight of enjoying unlimited bliss, assumes the form of an

embodied Soul with a desire to enjoy the limited bliss by associating himself with nescience and fund of Karman. In other words, according to the maxim of “Ghṛtakāṭhinya”, (ghee in the form of liquid partially assuming a solid form), the Paramātman converts a portion of himself into the embodied Soul. It should be understood that he does not know that “he is Śiva” just as the king in the state of a soldier does not remember that “he is the King.” This idea is contained in a Śruti statement, viz., “Sa vai naiva reme, etc.”, which means: “As I am, I cannot enjoy. Hence, he alone did not enjoy. He wanted a second for that. So he became like this (an embodied Soul)”; “Having created it (i.e., world), he entered it. Having entered it he became this and that.” Similarly there are statements of the Bhagavān in support of this: “Viṣṭabhyāhamidam, etc.,” and “Mamāivāṁśo, etc.,” which mean: “Having fixed firmly this entire world, I remain as a part of it.” and “My own portion which is eternal, has become the embodied Soul in the world of beings”. Although Śiva is partless, it is possible for him to assume parts by his own sweet will, as he enjoys full freedom; this is the freedom like that of taking away one’s son (vatsāpaharaṇa). Action rests in the object of action, but not in the agent of action. According to this maxim, the Ātman is not subjected to bondage. In fact the Śruti says —“Ātmā vā, etc.”; it means “Ātman alone existed in the beginning”. An Āgama statement also goes: “Kalā saptadaśī, etc.” It means: “The Śakti who is of the nature of seventeen Kalās, remains hidden in Him.” The Parā. U. Pu. has this to say: “Idam pūrvam jagatsarvam, etc.”; it means: “In the past, during the annihilated state, this entire world remained in its rudimentary form, but not in its negative form, in the Parameśvara who was in a state of non-difference with the Mayāśakti which was the cause.” Thus everything (the world in the form of the movable and the immovable) exists in a state of oneness with Śiva in his Śakti consisting in Ether of Knowledge (Cidambaraśakti)

in the form of the harmony between consciousness and action. Hence, as will be told in the Paramātmasthala, he creates, protects, annihilates, covers (with Māyā) and favours the sparks of consciousness—in the form of Souls who are like the sparks of fire, in accordance with their funds of Karman. Thus there no incompatibility in what is told here. (11)

Notes: “यथा नृपः, इत्यादि” — Śiva Dṛ., 1.37. “स वै नैव रेमे..... स एतावानास” Br. U., 1.4.3. “तत्सृष्ट्वा.... अभवत्” Tai. U., 2.6. “विष्टभ्याहमिदं, इत्यादि” — Bhag. G., 10.42; “ममैवांशो, इत्यादि” Bhag. G., 15.7. “यथा सुदीप्तात् पावकाद् विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः। तथाऽक्षराद् विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति।।” Muṇḍ.U., 2.1.2— “Just as thousands of sparks of the same form emerge from the well-lit fire, so do many beings emerge from the Immutable One and return to it again.” It is this Immutable One, the Paraśiva Brahman, who is endowed with the five cosmic functions of Sṛṣṭi, Sthiti, Pralaya, Tirodhāna and Anugraha. This will be made clear in the next Sthala called Paramātmasthala. “आत्मा वा इदमेक...” (Ai. U., 1.1); “कला सप्तदशी...” (Ā.); “इदं पूर्वं जगत्सर्व...” (Pāra. Upa.).

व्याख्या— तर्ह्यसौ जीवः किं नामक इत्यत्राह—

If it is asked as what is this embodied Soul called, the answer is given here—

नासौ देवो न गन्धर्वो न यक्षो नैव राक्षसः।

न मनुष्यो न तिर्यक्च न च स्थावरविग्रहः॥१२॥

This embodied Soul is not the Deva, not the Gandharva, not the Yakṣa, not the Rākṣasa; nor is he manuṣya, nor an animal; not even a static image. (12)

व्याख्या— तत्तच्छरीरयोगेन तत्तन्नाम्ना विराजितः। स्पष्टम्॥१२॥

The embodied Soul is called Deva, etc., in accordance with the body he is associated with. This is clear. (12)

व्याख्या— तर्ह्ययं कीदृश इत्यत्र— “स्वस्वकृतदुष्कर्मणा परमेश्वर-
प्रेरणया बद्धाः संसारिणः जीवाः” इति बुहज्जाबालश्रुत्यनुसारेण दृग्युगैक्या-
वलोकनमिव द्वैताद्वैतसामरस्यात्मनः शिवस्य स्वातन्त्र्यपरिकल्पितजीवोप-
धिना नानारूपाः सन्तः शिवस्य क्रीडाभाजनरूपा इत्याह—

Then there is a question as to how he is. According to the Br.Jā.U. which says that “the embodied Souls are those which are bound by their respective funds of Karman”. Śiva is of the nature of the harmony between duality and non-duality like the sight which is common to both the eyes and the beings who are endowed with the attribute of Jīva created by Śiva through his freedom, are only the objects of sport on the part of Śiva. This is told here—

नानाकर्मविपाकाश्च नानायोनिसमाश्रिताः ।

नानायोगसमापन्नाः नानाबुद्धिविचेष्टिताः ॥१३॥

नानामार्गसमारूढाः नानासङ्कल्पकारिणः ।

अस्वतन्त्राश्च किञ्चिज्ञाः किञ्चित्कर्तृत्वहेतवः ॥

लीलाभाजनतां प्राप्ताः शिवस्य परमात्मनः ॥१४॥

The embodied Souls, the results of whose actions are varied, who resort to various wombs for their birth, who think of various attainments, who are made to act through several intentions, who take to several religious paths, who carry out various purposes, who are without freedom, who are of limited intelligence and who can be instrumental to limited action, are the objects of cosmic sport for Śiva, the Supreme Soul. (13-14)

व्याख्या— नानाविधप्राचीनकर्मविपाकवशाद् “देवाः षोडशलक्षाणि”
इत्युदाहृतवचनानुसारेण देवतिर्यङ्मनुष्यादिनानायोनिसमापन्ना नानाविध-

स्वर्गभोगोपायचिन्तका नानाविधबुद्ध्याक्रान्ताः सन्तो नानाविधवैष्णवादि-
दर्शनमार्गप्रविष्टा नानासङ्कल्पकारिणः किञ्चिज्ञाः किञ्चित्कर्तृत्वकारणीभूताः
स्वातन्त्र्यशून्या जीवाः परमात्मनः शिवस्य लीलाभाजनतां गताः, क्रीडाभाण्डरूपा
इत्यर्थः ॥१३-१४॥

Due to the results of the varied accumulated Karman of the past, and as per the statement “Devāḥ ṣoḍaśa-lakṣāṇi” meaning “there are sixteen lakhs of gods”, the embodied Souls resort to various wombs such as those of human beings, etc., think of the means of various kinds of enjoyments such as those of heaven, etc., enter into various religious paths such as those of Vaiṣṇava, etc., carry out various determined purposes, are of limited intelligence, are of limited capacity in actions and are without freedom. Such embodied Souls (Jīvas) constitute the instruments of sports, (kits for sports) for the Paramātman Śiva. (13-14)

Notes: “देवाः षोडशलक्षाणि”— Skānda P. The Skānda P. mentions seven kinds of beings as Deva, Manuṣya, Jalacara, Vihaga, Mṛga, Sarpa and Sthāvara. Devas (gods) have sixteen lakh kinds of bodies, Manuṣyas (human beings) have nine lakh types of them, Jalacaras (aquatic animals), Vihagas (birds) and Mṛgas (beasts) have ten lakh types of bodies each, Sarpas (Sarīṣpas—serpents) consist in eleven lakh types of them and Sthāvaras (immovables) have eighteen lakh types of them: देवाः षोडशलक्षाणि नवलक्षाणि मानुषाः । दशभिर्दशभिस्तद्वज्जलजा विहगा मृगाः ॥ सरीसृपास्तु लक्षाण्येकादश चरेतराः । अष्टौ च दशलक्षाणि सप्तजन्मान्यमूनि वै ॥ Taking the number of of bodies in each category of beings into account, it is said that the total number of bodies (births) of beings comes to eighty-four lakhs (Caturaśītilakṣa Jīvarāṣiḥ). The word “nānāyonisamāśritāḥ” refers to these 84 lakh births. These births come as a result of the accumulated fund of Karman. This Karman is alone the cause for the birth, duration of life and difference in experiences when the embodied Souls taking rounds in the manner of the rim of a wheel, as said earlier in S.S., 5.49: चक्रनेमिक्रमेणैव भ्रमन्ति हि शरीरिणः । जात्यायुर्भोगवैषम्यकारणं कर्म केवलम् ॥ This is brought out in the statement

“nānākarmavipākāśca” with reference to the Jīvas. In their ignorance the beings aspire for the yoga or acquisition of (aprāptasya prāptiḥ yogaḥ) heavenly enjoyment, etc., thinking that it is permanent. It is only blessed Jīvas like Naciketas that are aware of the transitoriness of the heavenly pleasures and ask themselves “अतिदीर्घं जीविते को रमेत” (Kaṭha U., 1.28) — “Who can exult in living very long?” What is told as “nānāyogasamāpannāḥ” refers to those ignorant beings. Those beings carry different impressions and are overpowered by them. Their thinking, speech and actions are guided by those impressions. The fund of impression constitutes the “Prakṛti” of the being. The being (say, man) acts in accordance with his “Prakṛti” (nature), although he may be endowed with knowledge. The beings follow the Prakṛti. What can any prohibition do? So the Bhag. G. says: सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि । प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ (3.33). “Prakṛti” is the impression of Dharma and Adharma (merit and demerit) acquired in the past lives which gets manifested in the present life— “प्रकृतिर्नाम पूर्वकृतधर्माधर्मादिसंस्कारो वर्तमानजन्मादावभिव्यक्तः” (Śāṅkara on the above stanza). This is highlighted in “nānābuddhiviceṣṭitāḥ.” In search of the path of Mukti, the beings take to the faiths such as Vaiṣṇava, etc. Here they are guided by the family tradition which they inherit. In their life-time they carry out varied purposes, all limited to worldly life. But one determination to relinquish them and take to spiritual life would be a sure way to liberation. Resorting to Īśvara is the only way, as said in the Bhag. G.: तमेव शरणं गच्छ सर्वभावेन भारत । तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ (18.62)— “Surrender to him in all ways. With his grace, you will get permanent peace.” As they are under the control of their destiny wielded by the Paramātman, the beings are without freedom. When they relieve themselves of the burden of attachment to worldly life, they can become free. Freedom from that burden is the highest achievement. Attachment takes away their freedom and disentanglement from worldly interests brings them freedom. Then due to Malas that cover them, they feel that their knowledge is limited and that their capacity to perform is limited. With all these vagaries, the Jīvas play the roles allotted to them by Śiva

according to their fund of Karman and they are instruments of sport for Śiva in his cosmic sport.

व्याख्या— अथैते किं यान्तीत्यत्राह—

Then if it is asked as to where do they go, the answer is given here—

चोदिता परमेशेन स्वस्वकर्मानुसारतः ।

स्वर्गं वा नरकं वापि प्राणिनो यान्ति कर्मिणः ॥१५॥

Having been impelled by the Supreme Lord, the beings who have the fund of Karman go to heaven or hell in accordance with their respective Karman. (15)

व्याख्या— स्पष्टम् ॥१५॥ It is clear. (15)

व्याख्या— अथ स्वर्गनरकयोर्वा तेषां स्थैर्यमस्ति किमित्यत्राह—

Then if it is asked as to whether they enjoy stability in the heaven or hell, the author answers here—

पुनः कर्मावशेषेण जायन्ते गर्भकोटरात् ।

जाता मृताः पुनर्जाताः पुनर्मरणभाजिनः ॥

भ्रमन्ति घोरसंसारे विश्रान्तिकथया विना ॥१६॥

Again due to the residue of Karman, they (the beings) are again born from the cavity of the womb. They are born and they die. They are born again and meet with death again. Thus they go round in the terrible cycle of transmigration, without any possibility of interruption. (16)

व्याख्या— विश्रान्तिकथया स्वस्वरूपविश्रान्तिवार्ताव्यतिरेकेणेत्यर्थः ।

शिष्टं स्पष्टम् ॥१६॥

“Without any account of repose” means “with the absence of any account of repose in their respective original (real) nature”. The rest is clear. (16)

Notes: It is commonly told that the beings attain heaven through the fund of Karman in the form of merit (puṇya) and go to hell through the fund of Karman in the form of demerit or sin (pāpa). Even heaven is not a permanent resort. With the residue of Karman, the beings have to take birth again. Those who think that they are highly blessed with the merit acquired through sacrificial activity, etc., (avidyā=iṣṭāpūrta), are misled by their thoughts: अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति मूढाः। यत्कर्मिणो न प्रवेदयन्ति रागातेनातुराः क्षीणलोका च्यवन्ते।। इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः। नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वा इमं लोकं हीनतरं वा विशन्ति।। (Muṇḍ.U., 1.2. 9-10)— “Fools who remain in many ways under the impact of Avidyā (Karman), feel proud that they are blessed. Since they do not know the truth due to their attachment (to Karman), they get tormented by sorrow and slip down from heaven due to the exhaustion of the fruits of Karman (kṣīṇalokāḥ= kṣīṇakarmaphalāḥ). Taking the sacrificial actions and philanthropic deeds as great, the fools fail to think that there is something good other than those. Hence they experience the fruits of Karman (joys) in the region of heaven which is the home of enjoyment and then enter this world or the world worse than this (i.e., hell), (according to the residue of Karman — यथाकर्मशेषम् — Śaṅkara). Heaven, earth, nether world and all the worlds above heaven and those below the nether world form a big cycle of stations of existence for only a temporary stay of the beings. Who can enjoy this long duration of life— अतिदीर्घे जीविते को रमेत? (Kaṭha U., 1.28).

व्याख्या— नन्वेवं चेत्, संसारचक्रपरिभ्रमणं शाश्वतं किमित्यत्राह—

If it is asked as to whether this circumambulation of the wheel of transmigration is permanent, then the answer is given here—

जीवत्वं दुःखसर्वस्वं तदिदं मलकल्पितम्।

निरस्यते गुरोर्बोधाज्ज्ञानशक्तिः प्रकाशते।।१७।।

The state of the being is essentially sorrow only and this is due to the Malas. This will be eradicated through

the instruction (guidance) of the Guru. Then the power of Self-knowledge shines. (17)

व्याख्या— जीवत्वमाणवादिमलकल्पितम्, अनादिमलकल्पितमित्यर्थः। तस्माद् दुःखस्वरूपम्। तदिदं दुःखसर्वस्वं जीवत्वं गुरोर्बोधात् श्रीगुरुपदिष्टशिवाद्वैतबोधात्, निरस्यते निवार्यते; ज्ञानशक्तिः स्वस्वरूपज्ञानशक्तिसामर्थ्यं प्रकाशत इत्यर्थः।।१७।।

इत्यात्मस्थलम्

The “Jivatva” (the state of the being) is constituted by the Malas, Āṇava, etc. Hence it is essentially sorrow. This state of the being which is essentially sorrow is eradicated or removed by the instruction of the Guru which consists in the knowledge of Śivādvaita (that the Self is one with Śiva). Then the knowledge of the Self, i.e., the knowledge of the real nature of the Self as Śiva shines. (17)

Ātmasthala ends

Notes: Muṇḍ.U.says: परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्य-कृतः कृतेन।। तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्।। (1.2.12)— “Having carefully viewed the worlds acquired through Karman, the knower of Brahman becomes completely averse to worldly life thinking that there is nothing that is not made by Karman and that there is no use of doing anything. Then in order to know that (which is not created, which is eternal), he should go with sacred fuel in hand to the Guru who is learned in Vedas and who is stationed in Brahman”. Then Jivatva will be eradicated.

अथान्तरात्मस्थलम्—(७३)

व्याख्या— अथ—“सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षु-षैर्बाह्यदोषैः। एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदःखेन बाह्यः।।” इति कठवल्लीश्रुत्यनुसारेण निराकृतजीवभावस्यात्मनोऽन्तरात्मत्वं भवतीति निरूपयति—

Antarātmaṣṭhala—(73)

In accordance with the statement of the Kaṭha U., viz., “Sūryo yathā, etc.,” which means: “As the sun, the eye of the world, is not contaminated by the external ocular impurities, so, being beyond the world, the one Ātman who resides in all beings is never touched by the miseries of the world”, the author expounds that the Ātman who has given up the nature of the embodied Soul, becomes the innermost Soul (of all)—

यदा निरस्तं जीवत्वं भवेद् गुर्वनुबोधतः ।

तदान्तरात्मभावोऽपि निरस्तस्य भवेद् ध्रुवम् ॥१८॥

When the nature of the embodied Soul is given up due to the knowledge given by the Guru, then he who has given up that nature, gets the form of the inner-most Ātman with all certainty. (18)

व्याख्या— गुर्वनुबोधतो गुरूपदेशाज्जीवत्वं जीवभावो यदा निरस्तं भवेत्, तदा निरस्तस्य निरस्तजीवभाववत् आत्मनोऽन्तरात्मभावो भवेत् स्यात् ध्रुवं निश्चय इत्यर्थः ॥१८॥

When the nature of the Soul, i.e., the embodied Soul, gets rejected through the teaching of Guru, i.e., the instructions of the Guru, then in the case of him whose nature of the embodied Soul is lost, his Ātman becomes the inner-most Soul; this is certain. (18)

Notes: When the narrow state of the Jīva (embodied Soul) is lost by virtue of the spiritual teaching and practical guidance of the Guru, then that freed Jīva assumes undoubtedly the form of the innermost Ātman. The state of the “Antarātman” is that which is between the Ātman and the Paramātman. It is Ātman as long as the cover of three Malas, viz., Āṇava, Māyā and Kārmika, exists. The Guru confers the Iṣṭaliṅga on the Sthūlaśarīra after establishing the two Liṅgas, viz., the Prāṇa-

liṅga in the Sūkṣmaśarīra and the Bhāvaliṅga in the Kāraṇaśarīra. In this process he reduces the effect of the Āṇavamala in the Kāraṇaśarīra, the Māyāmala in the Sūkṣmaśarīra and the Kārmikamala in the Sthūlaśarīra. It is from here that the process of eradication of Jīvabhāva starts through the gradual exhaustion of Karman. When there is total exhaustion of Karman, the Jīva is totally freed from the limitations of the state of embodied Soul. This is the state of “Antarātman”. As a living being he is found in the day-to-day events of life without his conscious involvement in them. Eating, sleeping, etc., go on consequent on his having the body. This is the state of Ātman. Since he is fully conscious of his Self as not different from the Paramātman (Śivo’hambhāva), he is in the state of the Paramātman. Hence it is said above that this state of the “Antarātman” is the one which is between the Ātman and the Paramātman. The “Ātman” sans the attachment of the fruits of action is the “Antarātman”. This is nicely brought out by the statement of the Kaṭha U. (5.11) quoted in the preamble to the present stanza. See 18.20 below and the Sanskrit commentary thereon.

व्याख्या— अथान्तरात्मस्वरूपं सूत्रत्रयेण कथयति—

Then the author speaks of the nature of the “Antarātman” in three stanzas—

देहस्थितोऽप्ययं जीवो देहसङ्गविवर्जितः ।

बोधात् परात्मभावित्वादान्तरात्मेति कीर्तितः ॥१९॥

Although residing in the body, this Soul is freed from the association with the body. Since he is in the capacity of the Paramātman through Self-realisation, he is called “Antarātman”. (19)

व्याख्या— अयं जीवो देहस्थितोऽपि देहसङ्गरहितः सन् बोधात् स्वस्वरूपज्ञानात् परात्मभावित्वात् परमात्मनो भाववत्त्वाद् अन्तरात्मेति कथयत इत्यर्थः ॥१९॥

This embodied Soul, although he is residing in the body, is without any association with the (actions of the) body. Due to his knowledge in the sense of the realisation of the true nature of Self as Śiva, he is in the state of the Paramātman and is called Antarātman. (19)

Notes: The great achievement on the part of the Śivayogin at this stage is the freedom from the association with the body, although he is residing in the body. This is not possible for ordinary persons, while it is so natural for the Śivayogin. This is due to his remaining in a state of spiritual awareness of Self as Śiva. Śve. U. depicts this state when the Self casts off all the fetters (Malas, etc.,) and remains in the state of Śiva: यदाऽऽत्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत्। अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ (2.15)—“The Yogin (yuktaḥ) realises through his Ātmatattva which is similar to a lamp, the Śivatattva which is free from birth (transmigration), which is eternal and which is untouched by all Tattvas (from Śiva to Bhūmi—thirty-six). Having thus realised the God (as his own Self), he is freed from all fetters”. The Ātman which is called Pratyagātman (embodied Individual Soul) is said to be similar to a lamp because like a lamp which sheds its light to reveal all the things around remaining in its state of a lamp as different from all those things, the Ātman extends his power to all the limbs, the senses, mind and intellect remaining in his state of Ātman as different from the body and the senses. This is referred to by the term “Tvam” in the Mahāvākya “Tat Tvam Asi” (Chānd. U., 6.8.7). Through the yoking of this Ātmatattva with Śivatattva, the Yogin realises that his Ātman is the Śivatattva itself, which is referred to through the term “Tat” in the Mahāvākya quoted above. This realisation puts an end to all the Pāśas. This is the state of the Antarātman.

व्याख्या— अथ प्रकारान्तरेणोपपादयति—

Then the author demonstrates this in a different way—

आत्मान्तरालवर्तित्वाज्जीवात्मपरमात्मनोः ।

योगादुभयधर्माणामन्तरात्मेति कीर्तितः ॥२०॥

The “Ātman” is called “Antarātman” because he stands between the “Jīvātman” and the “Paramātman” and because there is fusion of the characteristics of both of them. (20)

व्याख्या— आत्मा निरस्तजीवभाववान् सेव्यः, शिष्योपदेशसमये जीवात्मपरमात्मनोरन्तरालवर्तित्वात्, मध्यवर्तित्वादित्यर्थः। तदा शिष्य-बुद्धिशिक्षकत्वेन तदन्तर्यामितया शिवधर्मयोगात्, आहारव्याहारादेर्विद्यमानत्वेन जीवधर्मयोगात्। एवमुभयधर्माणां योगाद् अन्तरात्मेति कीर्तितः इति ॥२०॥

The “Ātman” is the “Sevya-yogin” in whom the nature of the embodied Soul is eradicated. He is called “Antarātman” because he stands between the “Jīvātman” and the “Paramātman”, i.e., mid-way between them, at the time of giving instruction to the disciple. Then again he is called “Antarātman” because he has in him the fusion of the properties of both the “Jīvātman” and the “Paramātman”, i.e., he is endowed with the nature of Śiva in the capacity as the inculcator of enlightenment in the disciple remaining as his innermost Soul and with the nature of the Jīvātman as found engaged in taking food, speaking, etc. (20)

व्याख्या— अथ प्रकारान्तरेणाह—

Then the author speaks of the same in a different way—

अहङ्कारस्य सम्बन्धान्मनुष्यत्वादिविभ्रमः ।

न स्वभाव इति ज्ञानादन्तरात्मेति कथ्यते ॥२१॥

Due to the association with “egoism” (the notion of I and mine), the delusion that I am man, etc., occurs. When the knowledge that ‘it is not my real nature’ arises, then the “Ātman” is called “Antarātman”. (21)

व्याख्या— परिच्छिन्नस्वरूपाहंभाववशाद् मनुष्यत्वादिविभ्रमः स्यात् न स्वभावत इति ज्ञानात् परिच्छिन्नस्वरूपत्वं न स्वाभाविकमिति ज्ञानाद् अन्तरात्मेति कथ्यत इत्यर्थः ॥२१॥

By virtue of the “egoism” in the form of limited nature, there occurs the delusion consisting in the conception of man, etc. Due to the knowledge that it is not the real nature, i.e., that the limited nature (like man, etc.,) is not the original form, the “Ātman” is called as the “Antarātman”. (21)

व्याख्या— अथास्य शरीरसम्बन्धोऽस्ति न वेत्यत्र दृष्टान्तपूर्वकं सूत्रत्रयेणाह—

Then if it is asked as to whether he has the relation with the body or not, the author answers with analogies in three stanzas—

यथा पद्मपलाशस्य न सङ्गो वारिणा भवेत् ।
तथा देहजुषोऽप्यस्य न शरीरेण सङ्गतिः ॥२२॥
नीडस्थितो यथा पक्षी नीडाद्भिन्नः प्रदृश्यते ।
देहस्थितस्तथात्मायं देहादन्यः प्रकाशते ॥२३॥

Just as there is no association of the lotus leaf with water, so there is no association with the body in his case although he possesses a body. (22) Just as the bird residing in the nest appears different from the nest, so does the Ātman residing in the body appear different from the body. (23)

व्याख्या— स्पष्टम् ॥२२-२३॥ It is clear. (22-23)

व्याख्या— अथ पुनर्दृष्टान्तमाह—

Then the author gives another analogy—

आच्छाद्यते यथा चन्द्रो मेघैरासङ्गवर्जितैः ।
तथात्मा देहसङ्घातैरसङ्गपरिवेष्टितः ॥२४॥

Just as the moon is covered by the clouds which do not stick to him, so is the Ātman encircled by the aggregates of the body, etc., without being touched by them. (24)

व्याख्या— चन्द्र असङ्गवर्जितैः स्वस्य सर्वत्र सङ्गरहितैर्मेघैर्यथा आच्छाद्यते, तथा आत्मा निवृत्तजीवभावः सेव्यो देहसङ्घातैः स्थूलादिदेह-समूहैः, असङ्गः सन् परिवेष्टित इत्यर्थः ॥२४॥

Just as the moon is covered by the clouds which do not get attached to him, i.e., which do not touch anything anywhere, so is the Ātman, who is the Sevyayogin without the nature of the Jīva, encircled by the aggregates of bodies, i.e., of the three bodies, Sthūla (gross), etc., without being touched by them. (24)

Notes: The analogies of the moon, bird and the clouds are the most significant and suitable to the point on hand. The first two analogies given in stanzas 22 and 23 are able to bring out the point of “asaṅgati” (non-attachment) in a superficial way, because there is at least the visible (sākṣāt) relation of “samyoga” between the lotus leaf and water and also between the bird and the nest. There is no correspondance of these analogies with the Ātman and the body, etc., which do not have any “sākṣāt-sambanda”. If we take the analogy of the moon and the clouds, it corresponds to the point on hand (i.e., non-attachment of the Ātman with the body) both in respect of “asaṅgati” and in respect of the absence of “sākṣāt-sambandha”. It may be noted here that the moon and the clouds are miles apart and yet the clouds seem to block the sight of the moon.

व्याख्या— तर्ह्ययं कं पश्यन्नस्त इत्यत्राह—

Then if it is asked as to whom he sees, the answer is given here—

निर्ममो निरहङ्कारो निरस्तोपाधिविक्लवः ।
देहस्थोऽपि सदा ह्यात्मा शिवं पश्यति योगतः ॥२५॥

The Ātman who, although residing in the body, is without the notion of 'I and mine', who is without 'egoism' and who has the obstructions of adjuncts eradicated, realises Śiva through Yoga. (25)

व्याख्या— विक्लवो बाधः । योगो योगसामर्थ्यम् । शिष्टं स्पष्टम् ॥२५॥

'Viklava' means 'obstruction'. 'Yoga' means the 'power of Yoga'. The rest is clear. (25)

Notes: The attachment to the body, etc., the outward operation of senses with attachment towards the objects, desire to get mundance pleasures, etc., are the obstructional adjuncts which weaken the the power of the Ātman. But all these adjuncts which cause obstructions are totally absent, the Ātman is stationed in Śiva and sees nothing but Śiva as not different from his Self.

व्याख्या— तर्हि शिवं पश्यन्नयं तथा भासते इत्यत्राह—

Then the author says that the Ātman appears as Śiva by realising him as his Self—

भोक्तृभोज्यपरित्यागात् प्रेरकस्य प्रसादतः ।
भोक्तृताभावगलितः स्फुरत्यात्मा स्वभावतः ॥२६॥

By relinquishing the notions of the enjoyer and the enjoyed through the gracious favour of the inspirer (Śiva), the Ātman appears in his pure nature (as Śiva) with his inclination of being the enjoyer slipped away. (26)

व्याख्या— भोक्तृभोज्यपरित्यागाद् भोक्तृजीवेन भोज्यविषयपरित्यागात्, प्रेरकस्येश्वरस्य प्रसन्नतावशाद् भोक्तृताभावगलितः सन् भोक्तृ-

लक्षणजीवभाववियुक्तः सन् स्वभावतो जीवेश्वरसाधारणीभूतात्मस्वरूपतः स्फुरति, प्रकाशत इत्यर्थः ॥२६॥

The “relinquishment of the notions of the enjoyer and the enjoyed” means the “relinquishment of the attachment towards the objects of enjoyment by the enjoyer”. With the slipping away of the nature of the enjoyer, i.e., the separation from the nature of the Jīvātman consisting in that of the enjoyer through the gracious favour of the inspirer, who is Śiva (Īśvara), the Ātman shines in his own real nature, i.e., in the nature of the Ātman as common to both the Jīvātman and the Paramātman. (26)

Notes: This is the case of “nivṛtti” of the three aspects of Śiva, viz., Bhokṭṛ, Bhojya and Preraka to revert back to their original form of Śiva. The notion of the world of objects is merged into Śiva through the Jivatman whose mind and senses with all their precepts and concepts are merged into him. This happens when Śiva as the Preraka extends his gracious favour towards the Jivātman (Bhokṭṛ) on the total exhaustion his Karman in stock.

व्याख्या— अथान्तरात्मस्थलं समापयति—

Then the author concludes the Antarātmasthala—

सर्वेषां प्रेरकत्वेन शम्भुरन्तःस्थितः सदा ।
तत्परिज्ञानयोगेन योगी नन्दति मुक्तवत् ॥२७॥

Śambhu resides always inside as the inspirer of all. Through the meditation leading to that realisation, the Yogin experiences the delight like one liberated. (27)

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

इत्यन्तरात्मस्थलम्

Antarātmansthala ends

Notes: The “Antarātman” is the innermost Ātman who has a nature common to both the Jīvatman and Paramātman, remaining like the Jīvatman with no association with the body in certain respects and like the Paramātman with nothing remaining within the province of experience other than his Self as not different from Śiva.

अथ परमात्मस्थलम् —(७४)

व्याख्या— अथ— “एवं विदित्वा परमात्मरूपं गुहाशयं निष्कल-
मद्वितीयम्। समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम्” इति
कैवल्यश्रुत्यनुसारेण अयमन्तरात्मैव निर्मलत्वेन परमात्मेति निरूपयति—

Paramātmasthala—(74)

The as per the statement of the Kai. U., viz., “Evaṁ viditvā, etc.,” which means: “Having realised the form of the Paramātman like this, as residing in the caves (of the hearts of all), as free from “Kalās”, as one without a second, as the witness of all and as free from the manifest and the unmanifest, assumes the form of the Paramātman which is nothing but pure consciousness”, the author expounds that the “Antarātman” himself is the “Paramātman” due to the total absence of Malas—

निर्धूते तत्प्रबोधेन मले संसारकारणे।

सामरस्यात् परात्मस्थात् परमात्मायमुच्यते।।२८।।

When all the defilements of ignorance (Malas) that cause transmigration, are washed away by that enlightenment, this “Antarātman” comes to be called “Paramātman,” as he becomes one with the Supreme Ātman. (28)

व्याख्या— अयमन्तरात्मा संसारकारणे मलेऽज्ञाने तत्प्रबोधेन
तच्छिवाद्वैतज्ञानेन निर्धूते सति निवारिते सति परात्मस्थात् परमात्मस्थात्
सामरस्यात् समरसभावात् परमात्मेत्युच्यत इत्यर्थः।।२८।।

When the Mala or nescience which is the cause of transmigration is washed away or removed through that enlightenment in the form of the knowledge of non-duality with Śiva, this “Antarātman” comes to be called as the Paramātman due to the communion with the Paramātman. (28)

Notes : एवं विदित्वा परमात्मरूपं इत्यादि— Kai. U., 24. The form of the Paramātman is what is realised as One’s Self (Svātman) when the entire network of world constituting non-Self (anātman) disappears. The Paramātman is called “Guhāśaya” as he is taken as residing separately in the caves of the hearts of all due to our ignorance. This is because he is in reality one and without a second, with his “Amśa” dividing itself into many for cosmic sport and deliverance of the Jīvatman through making him exhaust the fruits of Karman through the experience of joy and sorrow. The Paramātman is free from “Kalās” from the “Prāṇa” to “Nāma”. He is again described as “Advitīya”, one without a second. He is “samastasākṣin”, the witness of all. Again he is beyond the manifest and the unmanifest world. He is pure consciousness. The realisation of total communion of the Ātman with such Paramātman as water with water constitutes “Paramātmasthala”. “Sāmarasya” or “Samarasabhāva” means this communion, this spiritual kinship between the “Jīvatman” and the “Paramātman”. This is beautifully portrayed in the following Mantras of the Kai. U.: अणोरणीयानहमेव तद्वन्महानहं विश्वमिदं विचित्रम्। पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि।। अपाणिपादोऽहमचिन्त्यशक्तिः पश्या-
म्यचक्षुः स शृणोम्यकर्णः। अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित् सदाहम्।।
वेदैरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम्।। न पुण्यपापे मम नास्ति नाशो न जन्म-
देहेन्द्रियबुद्धिरस्ति। न भूमिरापो मम बह्विरस्ति न चानिलो मेऽस्ति न चाम्बरं च।। (20-23)—
“I am more atomic than all the atomic; so am I great. This world is of various forms. I am the ancient one. I am the Puruṣa (Primordial being). I am the Hiraṇyagarbha. I am of the form of Śiva. I am without hands and legs. I am endowed with the Śakti which is beyond comprehension. I see without eyes and hear without ears. I know that there is nothing beside me. My form is alone. There is none who can know me who am the bliss. I am the pure consciousness. I am alone to be known by many Vedas.

I am the author of the Vedānta and the knower of Veda. There is neither merit nor demerit in my case. I am not subject to destruction. I do not have birth, body, senses and intelligence. There is no earth, no fire, no wind and no ether for me.” This is the “Sāmarasya” *par excellence* that is depicted in the Paramātmasthala.

व्याख्या— अथ कोऽयं परमात्मेत्यत्राह—

Then the author depicts as to who is this Paramātmān—

सर्वेषामात्मभेदानामुत्कृष्टत्वात् स्वतेजसा ।

परमात्मा शिवः प्रोक्तः सर्वगोऽपि प्रकाशवान् ॥२९॥

As he is the most effulgent of all the Souls through his own lustre, although he resides in all beings with lustre, Śiva is called the Paramātmān.(29)

व्याख्या— स्वतेजसा निजतेजसा सर्वगोऽपि सर्वव्यापकोऽपि प्रकाशवान् शिवः सर्वेषामात्मभेदानाम् उत्कृष्टत्वात् परमात्मेति प्रोक्त उच्यते इत्यर्थः ॥२९॥

Although he is all pervasive with his own lustre, the effulgent Śiva stands superior to all the individual Souls. Hence he is called Paramātmān.(29)

Notes : Śiva resides in the various beings as the individual Souls. Yet he is above them both in lustre and eminence. He is the most effulgent among the lustrous Souls and the most prominent among the those individual Souls. Hence, he is rightly called Paramātmān, the Supreme Soul. His nature has been beautifully depicted in the Śve. U. 6.11: एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥— “He is one God without a second. He is hidden in all the beings. He is the innermost Soul of all the beings. He is the controller of the fruits of Karman. He is the inner controller of all beings. He is the (silent) witness. He is the pure consciousness. He is alone.

He is free from three Guṇas.” He is one like the sky, but not insentient like it. He is “deva”, the effulgent one. Then why does he not shine? He does not shine because he is hidden in all the beings. Although he appears to the enlightened as one Ātman in all the beings, he does not appear to others. Since he is hidden in all the individual beings, should he be regarded as divided? No, he should not be regarded as divided because he is all-pervasive. It may be further contended that since he is all-pervasive, he should be regarded as insentient like the sky which is all-pervasive. This contention is incompatible because he is the innermost Soul of all beings. Thus he is all-pervasive as well as full of consciousness as the inner Soul of all beings. Is the Lord who dispenses with the fruits of actions, different from him? No, he is the Lord who dispenses with the fruits of actions as the “Karmādhyakṣa”. Is he different from him who is called “Sūtrātman”? No, he is the “Sūtrātman” himself, residing in all the beings as the “Sūtra” controlling them. He is thus “Sarva-bhūtādhivāsa.” As the controller of all beings, is he possibly prone to deformities (vikāras)? No, he is the witness of all (Sākṣin). As the witness, he is not touched by the deformities connected with the objects and operations under his purview (sākṣya). It may be said that the Sākṣitva is dependent on the purpose of displaying the “Sākṣya”. This is not so because he is the “Cetṛ”, the pure consciousness. If there is any thing else how can he be pure consciousness? It cannot be contended like this, because he is alone, i.e., he is only one without anything general or anything particular. How can you think of him as “Kevala”, when there are three Guṇas? This question is untenable because he is without Guṇas, i.e., unaffected by Guṇas. Such is the most effulgent and the most prominent Paramātmān. Here the Ātman has fully accomplished the nature of the Paramātmān.

व्याख्या— अथ प्रकारान्तरेण तल्लक्षणमाह—

Then the author defines him in a different way—

ब्रह्माण्डबुद्बुदस्तोमा यस्य मायामहोदधौ ।

उन्मज्जन्ति निमज्जन्ति परमात्मा स उच्यते ॥३०॥

He in whose great ocean of Māyā the multitudes of bubbles in the form of worlds rise and submerge, is called the Paramātman. (30)

व्याख्या— स्पष्टम् ॥३०॥ It is clear. (30)

Notes: The worlds (brahmāṇḍas) are the bubbles in the great ocean of Māyā controlled by Śiva. They are formed and then they bulge as big as they can and burst to disappear into his nothingness (nirākāra). This is one definition of the Paramātman.

व्याख्या— अथ तत्स्वरूपमेव दृष्टान्तपूर्वकं सूत्रत्रयेण कथयति—

Then the author depicts his form in three stanzas —

यस्मिन् ज्योतिर्गणाः सर्वे स्फुलिङ्गा इव पावकात् ।
उत्पत्य विलयं यान्ति तद्रूपं परमात्मनः ॥३१॥

That form in which the hosts of luminaries rise like the sparks from the fire and merge again, is the form of the Paramātman. (31)

व्याख्या— यस्मिन् वस्तुनि सर्वे ज्योतिर्गणाः समस्तजीवतेजःसमूहा वहेर्जाता विस्फुलिङ्गा इव उत्पत्य विलयं यान्ति, तत्परमात्मनो रूपं स्वरूपमित्यर्थः ॥३१॥

That entity in which all the multitudes of the luminaries in the form Jīvas rise like the sparks arising from the fire and again merge, is the form, i.e., the nature, of the Paramātman. (31)

Notes: The analogy given in the stanza reminds us of the famous statements of Muṇḍ. U. as: यथा सुदीप्तात्पावकात् विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः । तथाक्षराद्विधाः सौम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ (2.1.1) — “Just as from the well-lit fire the similar sparks in thousands arise and again merge into the same fire, so from the Immutable One the various objects are born and again they get merged into

the same”. Every being is a spark of the fire of consciousness. The Śivayogin realises this as his Self merged into the great fire of Śaiva consciousness. This is the state of Paramātmasthala in the case of the Śivayogin. This is more beautifully depicted through another analogy in the Pra. U.: यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति ताः पुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति । (4.2)— “Just as, O Gārgya! the rays of the setting sun become combined into one in that disc of effulgence and they spread out again from the rising sun, so do, indeed, all the beings become one in the effulgent mind of the Lord.” He, in whom all the “Bhāvas” merge into one, is the Paramātman depicted here. The Śivayogin is in that state of the Paramātman.

व्याख्या— अथ प्रकारान्तरेणाह—

Then the author describes the same in a different way—

यस्मिन् समस्तवस्तुनि कल्लोला इव वारिधौ ।
सम्भूय लयमायान्ति तद्रूपं परमात्मनः ॥३२॥

That in which all the objects merge together like the waves in the ocean, is the form of the Paramātman.(32)

व्याख्या— यस्मिन् वस्तुनि भूम्यादिसमस्ततत्त्वानि समुद्रे बृहत्तरङ्गा इव सम्भूय लयमायान्ति, तत्परमात्मनो रूपम् ॥३२॥

That entity in which all the objects, i.e., the Principles starting from the earth, get merged together like the waves in the ocean, is in the form of the Paramātman.(32)

Notes: The form of the Paramātman is compared to an ocean and all the objects of the world, i.e., those that are made up of the thirty-six Principles from Śiva to Bhūmi, are compared to the waves. Just as the waves get merged into the ocean, so do the objects, i.e., the Principles starting from Bhūmi in the ascending order, get merged into the Paramātman. The analogy of the rivers and the ocean given in the Muṇḍ. U. and Chānd.U.

drives home the same point: यथा नद्यः स्यन्दमानाःसमद्रेऽस्तं गच्छन्ति नामरूपे विहाय । तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ (3.2.7; 6.9.1)—“Just as the flowing rivers get merged into the ocean without any reminiscence of name and form, so does the enlightened one, being freed from name and form, gets into the higher than the highest Divine Puruṣa”.

व्याख्या— पुनः प्रकारान्तरेणाह—

Again it is said in a different way—

निरस्तमलसम्बन्धं निःशेषजगदात्मकम् ।

सर्वतत्त्वोपरि प्रोक्तं स्वरूपं परमात्मनः ॥३३॥

It is said that the nature of the Paramātman who has his relation with the Malas totally eradicated, is the very life-principle of the entire world and stands above all the Principles. (33)

व्याख्या— निवारिताणवादिमलसम्बन्धं नामरूपात्मकसकलजगज्जीवनभूतं परमात्मनः स्वरूपं भूम्यादिशिवान्तसकलतत्त्वोपरि प्रोक्तम् ॥३३॥

The nature of the Paramātman is said to lie in the removal of his relation with Āṇava and other Malas. It happens to be the very life-principle of the world which consists in name and form. It is above the (36) Principles from Bhūmi to Śiva.(33)

Notes: As the embodied Soul, the Ātman is covered with the three Malas, Āṇava, Māyīya and Kārmika. Now as the released Soul, the Ātman is in his original form of the “Paramātman” with the three Malas totally eradicated. Secondly, as the embodied Soul, the Ātman was only an animating principle of the body he occupied. But as the liberated Soul, the Ātman is the Paramātman who has become the animating principle of the entire world consisting in names and forms. Thirdly, as the embodied Soul, the Ātman is bound by the limitations of the

thirty-six Principles from Śiva to Bhūmi. But as the liberated Soul the Ātman in his capacity as the Paramātman, transcends the thirty-six Principles.

व्याख्या— अथ परमात्मा कथं प्रकाशत इत्यत्राह—

It is said here as to how the Paramātman shines—

यथा व्याप्य जगत्सर्वं स्वभासा भाति भास्करः ।

तथा स्वशक्तिभिर्व्याप्य परमात्मा प्रकाशते ॥३४॥

Just as the sun shines with his own brightness by enveloping the entire world, so does the Paramātman shine by enveloping (the universe) with his “Śaktis”.(34)

व्याख्या— भास्करः स्वकान्त्या जगत्सर्वं व्याप्य यथा वर्तते, तथा परमात्मा धूमावत्यादिस्वकीयपञ्चशक्तिभिर्विश्वं व्याप्य प्रकाशत इत्यर्थः । तथा हि— सृज्यस्य पाञ्चभौतिकत्वाद् भूम्यां धूमावत्यपरपर्याया तिरोधानशक्तिः, जले पुष्टिलक्षणा पालनशक्तिः, तेजसि विश्वप्रकाशकतालक्षणा सृष्टिशक्तिः, वायौ शोषकतालक्षणा संहारशक्तिः, नभसि व्यापकशिवैकीकरणप्रवीणानुग्रहत्मिका विभुताशक्तिः । एवं पञ्चभिर्विश्वं व्याप्य वर्तत इत्यर्थः । उक्तोऽयमर्थः पञ्चाशिकाशास्त्रे— “धूमावती पृथिव्यां ह्लादाप्सु शुचौ तु भास्वती प्रथते वायौ स्पन्दा विभ्वी नभसि व्याप्तं जगात्ताभिः ॥ धूमावती तिरोधौ भास्वत्यवभासतेऽध्वनां शक्तिः । क्षोभे स्पन्दा व्याप्तौ विभ्वी ह्लादा च पुष्टौ स्यात् ॥” इति । एवं स्वशक्तिभिर्विश्वं व्याप्य वर्तत इत्यर्थः । अत्र स्वकान्त्या विश्वं व्याप्य भासमानस्य सूर्यस्य यथाऽभेदः, तथा शिवाद्विश्वस्याभेदो नाशङ्कनीयः, भूम्यादेः शक्तिरूपत्वात्, शक्तीनां शिवस्वभावत्वात् । नैवं विश्वं सौरतेजोरूपम्, किन्तु सम्बन्धमात्रम्, सर्वांशे दृष्टान्ताभावाद् व्याप्तवेव दृष्टान्त इति ॥३४॥

Just as the sun stands pervading the entire world with his own brightness, so does the Paramātman shine pervading the entire universe with his own five “Śaktis”,

Dhūmavātī, etc. It is thus: What is created is of the nature of the five elements; hence, his Tirodhānaśakti (power of covering) which is otherwise known as Dhūmāvātī (smoky) is found in the earth; his Pālanaśakti (power of protection-Sthiti), characterised by nourishment, in the waters; his Sṛṣṭiśakti (power of creation) characterised by the capacity of drying up, in the wind; and his Vibhutāśakti (power of enveloping) characterised by the capacity to show favour in the form of uniting with Śiva, in the sky. It means that the Paramātman envelops the entire universe with his five Śaktis. This is told in Virū. Pa.: “Dhūmāvātī, etc.”; it means: “Dhūmāvātī resides in the earth, Hlādā in the waters, Bhāsvatī in the fire, Spandā in the wind and Vibhvī in the sky. The universe is pervaded by them. Dhūmāvātī covers the objects. Bhāsvatī is the power of the Adhvans which reveals things. Spandā is effective in creating turmoil. Vibhvī is meant for pervasion and Hlādā is intended for nourishment.” It means that the Paramātman pervades the entire universe through his Śaktis. Here one should not raise a doubt regarding the non-difference of the universe from Śiva on the analogy of the seeming non-difference of the world from the sun who (just) envelops it through his light, because the earth, etc., are the Śaktis of Śiva himself and the Śaktis are the part and parcel of Śiva’s nature. The world, on the other hand, is not of the nature of the brightness of the sun itself, but is only related to the Sun. Since there cannot be total correspondance with the analogy in all respects, the analogy here should be taken only in respect of “pervasion”. (34)

Notes: धूमवती..... पुष्टी स्यात्॥ — Virū. Pa., 25-26. The five functions (Kṛtyas) of Śiva are Sṛṣṭi, Sthiti, Laya, Triodhāna and Anugraha: जगज्जन्मस्थितिध्वंसतिरोभावविमुक्तयः। कृत्यं सकारकफलं ज्ञेयमस्यैतदेव हि॥ (Mrg. Ā., 2.3). These functions are performed through the five Śaktis and are called after those functions as Sṛṣṭiśakti, Sthitiśakti, etc. Śve. U. calls the various Śaktis as Īśanīs through

whom Śiva (Rudra) plays his cosmic sport of creation, protection and annihilation: य एको जालवानीशत ईशनीभिः सर्वल्लोकानीशत ईशनीभिः। य एवैक इह उद्भवे संभवे च य एतद्विदुरमृतास्ते भवन्ति॥ एको हि रुद्रो न द्वितीयाय तस्थुर्य इमान् लोकानीशत ईशनीभिः। प्रत्यङ्जनास्तिष्ठति सञ्चुकोचान्तकाले संसृज्य विश्वा भुवनानि गोप्ता॥ (3.1-2)—“One and only one without a second, the Paramātman, who wields a net, rules all the world with his Śaktis. He alone is the cause for the birth and growth of all. They who know this become immortal. Rudra is one without a second, who rules these worlds with his Śaktis. O men! he is present in the hearts all beings. After projecting and maintaining all the worlds, he finally withdraws them into himself”. The same idea is found in another statement of Śve. U.: परऽस्य शक्तिर्विद्यैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च॥ (6.8). As told in the Virū.Pa., the world is made up of the five elements (Bhūtas)—Pṛthivī, Ap, Tejas, Vāyu and Ākāśa. The five Śaktis, Sṛṣṭiśakti, etc., are associated with the five Bhūtas and they are called respectively as Dhūmāvātī, Hlādā, Bhāsvatī, Spandā and Vibhvī. The analogy given here is of the sun who pervades the world with his own lustre. Likewise, the Paramātman pervades the universe with his Śaktis. The correspondance between the analogy (dṛṣṭānta) and the matter on hand (dārṣṭāntika) is just limited to the aspect of all-pervasiveness. The correspondance between them is not in all respects. It must be noted here that although the world is enveloped by the sun with his light, it is different from him. But the universe which the Paramātman envelops through his Śaktis, is not different from him. The Bhūmi, etc., which make the world are the different Śaktis of the Paramātman as shown above and those Śaktis are the inseparable nature of the Paramātman.

व्याख्या— नन्वेवं विश्वव्यापकत्वेन भासमानत्वादीश्वरस्य विश्वविकारत्वं कस्मान्न सम्भवति ? इत्याक्षेपस्योत्तरं वदन् परमात्मस्थलं समापयति—

It may be contended as to why should we not regard Īśvara as subjected to the transformations which the world undergoes since he stands enveloping the world? Answering this objection, the author concludes the Paramātma-sthala—

विश्वतो भासमानोऽपि विश्वमायाविलक्षणः ।

परमात्मा स्वयंज्योतीरूपो जीवात्मनां भवेत् ॥३५॥

Although appearing everywhere and yet remaining away from the Māyā of the world, the Paramātman shines as their inner light in the Individual Souls. (35)

व्याख्या— परमात्मा विश्वस्मिन् (विश्वतो ?) सर्वत्र भासमानोऽपि विश्वमायाविलक्षणो विश्वोपादानकारणीभूतो व्योमवद् विश्वगतषड्भावविकार-दोषरहितः सन् सच्चिदानन्दस्वरूपेण जीवात्मनां संसारहेयबुद्धिसम्पन्नानां ज्योतीरूपो बुद्धिप्रकाशको भवतीति ॥३५॥

इति परमात्मस्थलम्

Although the Paramātman appears everywhere in the universe, yet he is different from the Māyā of the universe, in as much as he is the material cause of the world. Hence, he is free from the defects in the form of the six modifications prevalent in the universe. With his nature consisting in existence, intelligence and bliss, he remains as the inner light enlightening the intellect of the individual Souls who are endowed with the realisation of the abominable nature of the worldly life (transmigration). (35)

Paramātmasthala ends

Notes: Ṣaḍbhāvavikāras to which the objects of the world are subjected are: जायतेऽस्ति विपरिणमते वर्धतेऽपक्षीयते विनश्यति । (Yā.Ni. 1.2)— Birth, existence, changing, growing, declining and destruction. Although the Paramātman is enveloping the world through his Śaktis having created it through his own Śaktis, he is totally unaffected by the defects of the world. This is the special feature of the Paramātman: He is the material as well as the instrumental cause of the world; he enters the universe after creating it; yet he is not subjected to the “Vikāras” to which the world is subjected; he is immanent in the world and yet he transcends it.

अथ निर्देहागमस्थलम्—(७५)

व्याख्या— अथ—“आश्रयो द्वन्द्वमित्युक्तं द्वन्द्वत्यागात् परो दमः । जीवन्मुक्तः सदा योगी देहत्यागाद्विमुच्यते ॥” इति देवीकालोत्तरवचनानुसारेण देहधर्मं निराकृत्य परमात्मस्वरूपभावनावतः शिवयोगिनो निर्देहागमस्थलं निरूपयति—

Nirdehāgamasthala — (75)

Then in accordance with the statement of the D.K., viz., “Āśrayo dvandvamityuktam, etc.”, which means: “Resort is said to be duality. Relinquishment of duality leads to the highest dome. The Yogin who is liberated even while alive, would be finally liberated on the abandonment of the body”, the author propounds the Nirdehāgamasthala for the Śivayogin who has assumed the form of the Paramātman by discarding the characteristics of the physical body—

देहिनोऽपि परात्मत्वभाविनो निरहङ्कृतेः ।

निरस्तदेहधर्मस्य निर्देहागम उच्यते ॥३६॥

The Śivayogin, although possessing a body, assumes a state of bodilessness (nirdeha) with the realisation that he is Paramātman himself, egoism being removed and attachment to the peculiar properties of the body being suspended. (36)

व्याख्या— परात्मत्वभाविनोऽहङ्कारममकारशून्यस्य निरस्तदेहधर्मस्य निरस्तस्थूलत्वादिदेहधर्मवतो देहिनो देहवतः शिवयोगिनो निर्देहागमिणो निर्देहागमिणो कथ्यत इत्यर्थः ॥३६॥

The attainment of the state of bodilessness is said in the case of the Śivayogin who has a body and yet who has discarded the special properties of the body such as

‘fatness’, etc., who has realised himself as the Paramātman and who is free from the notions of ‘I and mine’. (36)

Notes : Attachment to the peculiar properties of the body (dehadharma) is in several forms like “I am fat”, “I am lean”, “I am young”, “I am old”, etc. The Śivayogin is not attached to the characteristics of the body. He is Paramātman (Śiva) himself. It is the body that undergoes the different changes and modifications. It is the body that is affected by external forces like heat, cold, etc. Ātman in his true state of Śiva, is not associated with any of these properties of the body. This constitutes what is known as “Nirdehāgama”. आश्रयो द्वन्द्वमित्युक्तम्, इत्यादि— (D.K., 44). निर्देहागमः निर्गतः देहः (देहभावः) यस्मात् सः निर्देहः, निर्देहस्य आगमः (ज्ञानम्) निर्देहागमः। There is a ‘Nirvacana’ also in the Ekottaraśatasthalī thus: सेव्यस्थलाभिमानित्वाद् देहधर्मेषु सत्स्वपि। निर्देहोऽयं भवेत्तस्मात् स निर्देहागमस्मृतः॥ (quoted in the Kannaḍa commentary of Śrī N.R. Karibasava Śāstrin) — “Although the Sevyā-Yogin has the body, he is called ‘Nirdeha’ because he has no attachment to the body as his.”

व्याख्या— अथ परमात्मभाववतः शिवयोगिनो देहसम्बन्धो नास्तीति षड्भिः सूत्रैः प्रतिपादयति—

Then the author propounds in six stanzas that the Śivayogin who has assumed the state of the Paramātman has no relation with body—

गलिते ममताहन्ते संसारभ्रमकारणे।

पराहन्तां प्रविष्टस्य कुतो देहः कुतो रतिः॥३७॥

केवले निष्प्रपञ्चौघे गम्भीरे चिन्महोदधौ।

निमग्नमानसो योगी कथं देहं विचिन्तयेत्॥३८॥

अपरिच्छेद्यमात्मानं चिदम्बरमिति स्मरन्।

देहयोगेऽपि देहस्थैर्विकारैर्न विलिप्यते॥३९॥

अखण्डसंविदाकारमद्वितीयं सुखात्मकम्।

परमाकाशमात्मानं मन्वानः कुत्र मुह्यति॥४०॥

When the notions of ‘I and mine’ (ahantā and mamatā) which cause the delusion of worldly life (subjected to transmigration), slip away, where is the body and where is attachment to it in the case of the Yogin who has assumed the state of being the Supreme Soul? (37) When the Yogin has his mind merged into the profound ocean of consciousness which is consisting in the stream of ‘worldlessness’, how can he think of the body? (38) Cherishing his Ātman as the partless ether of consciousness even while having a body, the Yogin is not affected by the deformities (peculiarities) found in the body. (39) Realising himself as the Supreme Ether (Paramātman) which is of the nature of absolute awareness, which is without a second and which is blissful, where can he have delusive attachment? (40)

व्याख्या— शरीरः प्रीतिश्च कुत इत्यर्थः॥३७॥ निवृत्तचराचर-प्रपञ्चसमूहवति अगाधे चित्समुद्रे निमग्नचित्तः शिवयोगी देहं केन प्रकारेण चिन्तयेत्? न केनापीत्यर्थः॥३८॥ स्वात्मानमखण्डाद्वितीयचिदानन्दाकारं परमाकाशं सन्तं मन्वानः “आकाशशरीरं ब्रह्म सत्यात्मप्राणारामं मनआनन्दं शान्तिसमृद्धम्” इति च्छान्दोग्यश्रुत्यनुसारेण जानन् शिवयोगी कुत्र कस्मिन्नधिकरणे शरीर्यहमिति मुह्यति? न कुत्रापि, ब्रह्मातिरिक्तदेशाभावा-दित्यर्थः॥४०॥

It means that whence the body and attachment to it can come to him. (37) How can the Śivayogin think about the body as his mind is fully merged into the fathomless ocean of consciousness which has the multitude of the movable and the immovable removed? It means that he cannot think of it in any way. (38) Considering his Ātman as the ether of consciousness which is without parts, the

Śivayogin, although possessing a body, is not affected by the changes of the body and the senses. (39) Realising his Ātman as the Supreme Ether (Paramātman) which is absolute, without a second and blissful consciousness, as per the statement of the Chānd. U., viz., “Ākāśaśarīram brahma, etc.,” which means: “Brahman has ether as his body; he has truth as his very nature; he has Prāṇas for his sport; he has mind as his joy; he has peace as his prosperity”, where can the Śivayogin delude himself thinking that he is the embodied Soul? It means that he does not think like that anywhere because there is no place other than Brahman for him. (40)

Notes: It may be noted here that the first pāda of the 37th stanza is read differently in the editions with the Kannaḍa commentaries of Ujjinīśa (14th cent. A.D.) and Kashinatha Śāstrin (20th cent. A.D.), as गलिते कृत्रिमाहन्त्वे। This means “When the artificial egoism slips away”. It is a mistaken egoism in the form of ‘I am the body, I am fat, I am lean, etc. In the reading found in this and other editions ममताहन्ते is a Dvandvasamāsā in the dual number— गलिता-गलिते-गलिताः— Ākāranta feminine word. What is stated in the 37th stanza is that the Yogin who has entered into (who has been in) the Supreme I-ness (i.e., Paramātman), cannot have the consciousness of the body and as such cannot have any attachment to the body. The consciousness of the body remains as long as the notions of ‘I and mine’ remain. Those notions are the cause for transmigration. The 38th stanza depicts the state of the Śivayogin whose mind is deeply immersed in the abysmal ocean of consciousness, which is the Paramātman and which is bereft of all worldly associations. Such a mind cannot think of the body at all, because its attention cannot go in the direction of the body. The world of duality of which the body is a sample, is removed far from the mind. This is called as “Manasaḥ amanībhāva” by Śaṅkara and as “Asparśayoga” in the Māṇḍūkya Kā.: निगृहीतस्य मनसो निर्विकल्पस्य धीमतः। प्रचारः स तु विज्ञेयः सुषुप्तोजन्यो न तत्समः॥ (3.34)— “The operation of the mind which is controlled, which is free from

figments of thought and which is enlightened, should be known as in the state of deep sleep. There is nothing equal to it”. When the mind gets to the root of the reality of Ātman as the Paramātman, it becomes free from all the external contacts. That is the peaceful state of the mind which is like that of the fire without fuel (nirindhanāgnivat praśāntam—Śaṅkara). Thus there is the state of non-mind in the case of the mind (Māṇḍūkya Kā., 3.39)— “What is known as Asparśayoga is hard to understand by all (ordinary) Yogins”. Asparśayoga is that Yoga in which all the ‘touch’ in the form of association with all external objects is absent; this is well known in the Upaniṣads. So says Śaṅkara: अस्पर्शयोगो नामायं सर्वसम्बन्धाख्यस्पर्शवर्जितत्वाद्, अस्पर्शयोगो नाम वै स्मर्यते प्रसिद्ध उपनिषत्सु। (Bhāṣya on Māṇḍūkya Kā., 3.39). The Śivayogin who is adept in this Yoga has his mind completely merged in the profound ocean of Śaiva consciousness. Hence, there is least inclination towards the body as far as such a mind is concerned. This is the state of “Nirdeha”. The 39th stanza describes the state of “Nirdeha” in a different way. The Śivayogin who is one with the Paramātman is in the state of the ether of consciousness which is without any parts and which is absolute. Hence, he is not touched by the “vikāras” of the body although he is living with a body. Here the well known analogy of the lotus leaf and the water can be taken to elucidate the point. This is hinted by this statement of the Chānd. U.: यथा पुष्करपलाशा आपो न शिलष्यन्त एवमेवंविदि पापं कर्म न शिलष्यते इति। (4.14.3)— “Just as the waters do not stick to the lotus leaves, so in the case of the enlightened person the fruits of Karman (consequent on the possession of the body) do not get associated”. The 40th stanza describes how the Śivayogin realises that he is in the state of the Supreme Ether (i.e., Paramātman) which is absolute, of the form of consciousness, without a second and blissful. Such a Śivayogin who is divine consciousness itself cannot have any kind of delusion such as ‘I am the embodied Soul’ (i.e., I have a body), etc. Here in support of this, Maritōṇḍārya quotes a statement saying that it is from Chānd. U., while it is actually from the Tai.U. The statement is: आकाशशरीरं बह्व, इत्यादि— (Tai. U., 1.6.2). Paramātman is said to have the ether as his body in the sense of having a body as subtle as the sky. He is called “Satyātman” in the sense that

his form (svarūpa) is the absolute truth in the ultimate analysis. He is “Prāṇārāma” in the sense that the instruments of his sport are the prāṇas. He is “Mana-ānanda” in the sense that he has the mind which has bliss as its content. He is “Śāntisamṛddha” in the sense that calmness or peace is his wealth. Such is the nature of the Paramātman. The Śivayogin in that state cannot have any attention towards the body which deludes him to think that he has a body. With this delusion comes the notion of ‘I and mine’, which leads to “saṃsāra”.

व्याख्या— नन्वाकाशस्यापि घटाद्युपाधिना परिमितिर्दृश्यत इत्यत्राह—

If it is objected that in the case of the ether also there are adjuncts such as pot, etc., then the author answers it—

उपाधिविहिता भेदा दृश्यन्ते चैकवस्तुनि ।

इति यस्य मतिः सोऽयं कथं देहमितो भवेत् ॥४१॥

How can he who has the clear awareness that differences consequent on adjuncts are found regarding a single object, be limited to the body at all? (41)

व्याख्या— स्पष्टम् ॥४१॥ It is clear. (41)

Notes: In the case of Ākāśa, for instance, there are differences consequent on the limiting adjuncts such as ghaṭa, maṭha, etc., which give rise to the conceptions like “Gaṭākāśa”, “Maṭhākāśa”, etc. He who knows the fact that when these limiting adjuncts are removed, the Ākāśa is in its absolute form, is the enlightened person who is not misguided by such adjuncts to think that the differences are eternal. Such an enlightened Śivayogin cannot think that his Ātman is limited to his body. He knows that when the adjunct in the form of the body is dropped or ignored, his Ātman is one with the Absolute Paramātman.

व्याख्या— अथ तत्कृत इत्यत्राह—

Then if it asked as to why it is, the answer is given here—

भेदबुद्धिः समस्तानां परिच्छेदस्य कारणम् ।

अभेदबुद्धौ जातायां परिच्छेदस्य का कथा ॥४२॥

The idea of difference is the cause of division in the case of all objects. When the idea of non-difference dawns, where is the scope for the talk about division? (42)

व्याख्या— घटाकाशदृष्टान्तेन भेदस्तावदौपाधिक इति ज्ञाते, अभेदबुद्धौ दृढायां वस्तुपरिच्छेदकारणीभूतभेदबुद्धेः शिथिलत्वात् परिच्छेदवार्ता न कापीत्यर्थः ॥४२॥

When it is known through the example of ‘Ghaṭākāśa’ that the idea of difference is consequent on the adjuncts and when the idea of non-difference becomes firm, the notion of difference which is the cause for the division becomes slackened. Then there is no talk of difference whatever. (42)

Notes: As long as there is the idea of difference, so long there is the conception of things as delimited by space, form, etc. When that is gone, there remains the notion of absoluteness and one-ness, which is nothing other than that of the state of the Paramātman. The Śivayogin who looks upon his Self as Śiva (Śivo’ham) and who is in harmony with the divine presence in everything, has no relation with the body. Thus he is the “Nirdehasthalin”.

व्याख्या— अथ तदद्वैतं प्रकटीकृत्य निर्देहागमस्थलं समापयति—

Then after elucidating that ‘non-duality’, the author concludes the Nirdehāgamasthala—

शिवोऽहमिति यस्यास्ति भावना सर्वगामिनी ।

तस्य देहेन सम्बन्धः कथं स्यादमितात्मनः ॥४३॥

In the case of him who has the all-comprehensive idea of “Śivo’ham” (I am Śiva) and who has been in the state

of unlimited Ātman (i.e., Paramātman), how can there be any relation with body? (43)

व्याख्या— शिवोऽहमिति सर्वव्यापकीभूता शिवाद्वैतभावना यस्य शिवयोगिनोऽस्ति, तस्य, अपरिमितात्मनः परिच्छिन्नशरीरेण सम्बन्धः कथं स्यात्? न कथञ्चिदपीत्यर्थः ॥४३॥

इति निर्देहागमस्थलम्

In the case of that Śivayogin whose idea of non-duality with Śiva as “I am Śiva” is comprehensive, and whose state is that of the limitless Ātman, how can there be any relation with the limited body? It means that it cannot be in any way. (43)

Nirdehāgamasthala ends

Notes: The Śivayogin who has no vain attachment to the body, is rightly called “Nirdehasthalin”.

अथ निर्भावागमस्थलम्—(७६)

व्याख्या— अथ — “नैवोर्ध्वं धारयेच्चित्तं न मध्यं नाप्यधः क्वचित् । अन्तर्भावविनिर्मुक्तं सदा कुर्यान्निराश्रयम् ॥” इति देवीकालोत्तरवचनानुसारेण निर्देहागमसम्पन्नस्य शिवयोगिनो निर्भावागमस्थलं निरूपयति—

Nirbhāvāgamasthala—(76)

As per the statement of the D.K., viz., “Naivordhvaṁ dhārayeccittam, etc.”, which means: “The mind should not be raised higher, nor should it be held in the middle nor below; when it is absorbed inside, it should be made bereft of any content”, the author propounds Nirbhāvāgamasthala in the case of the Śivayogin who has become adept in “Nirdehāgama”—

व्यतिरेकात्स्वरूपस्य भावान्तरनिराकृतेः ।

भावो विकारनिर्मुक्तो निर्भावागम उच्यते ॥४४॥

The mental state (of the Śivayogin) which is free from all agitations, when other thoughts (bhāvāntara) that are not in conformity with the true nature of the Self are discarded, is called “Nirbhāvāgama” (44)

व्याख्या— स्वरूपस्य निर्देहस्वरूपस्य व्यतिरेकाद् व्यतिरिक्तत्वाद् भावान्तरनिराकृतेरन्यभावनिराकरणाद् विकारनिर्मुक्त इन्द्रियविकारविनिर्मुक्तो भावो मनोभावो निर्भावागम इत्युच्यते इत्यर्थः ॥४४॥

The mental state, i.e., mental inclination which has been rendered free from all agitations, i.e., the agitations of senses, due to the removal of all the other thoughts which are not in conformity with the nature of the Self of the Nirdeha, is called “Nirbhāvāgama”. (44)

Note : The real nature of the Nirdeha Śivayogin’s Self (which is Paramātman) is that of “Saccidānanda”, the state of supreme reality, intelligence and bliss. All other Bhāvas (thoughts) are discarded here, as they are not in tune with that nature. Hence, this Sthala is called “Nirbhāvāgama” (a state transcending all thoughts). Vide the definition of Bhāva as: भावो मानसचेष्टात्मा परिपूर्णः शिवात्मकः । (S.S., 16.67). नैवोर्ध्वं, इत्यादि— D.K., 38. Through this ‘nirbhāvā’ state, it is Ātman as not different from the Paramātman that becomes the content of experience and nothing else. It is the awareness of “Ātmaikatva”. The Śivayogin has this experience in a spontaneous way. Br. U. describes this in such way as to make it stand clear before our mental eye: स यथा दुन्दुर्भेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद् ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥ स यथा शङ्खस्य ध्यायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद् ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खाध्मातस्य वा शब्दो गृहीतः ॥ स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद् ग्रहणाय वीणायै तु ग्रहणेन वीणावादनस्य वा शब्दो गृहीतः ॥ (2.4.7-9)— “It is like this: When the drum is being beaten, it is not possible to grasp any other sound; since the drum is being handled, it is the sound produced by the beating of the drum alone that is grasped. Again it is like this: When the conch-shell is being blown, it is not possible to grasp any other sound; since the conch-shell is being

handled, it is the sound produced by the blowing of the conch-shell alone that is grasped. Further it is like this: When the lute is being played on, it is not possible to grasp any other sound; since the lute is being handled, it is the sound produced by the playing on the lute alone that is grasped.” This is how when the content of experience is nothing but “Śivo’ham”, there is no other experience except “Śivaikatva-bhāva”. All other Bhāvas have subsided. This is the state of Nirbhāvāgama.

व्याख्या— अथ तन्निर्भावलक्षणं पञ्चभिःसूत्रैः प्रतिपादयति—

Then the author expounds the nature of Nirbhāva in five stanzas—

अहं ब्रह्मेति भावस्य वस्तुद्वयसमाश्रयः।

एकीभूतस्य चिद्गोमि तदभावो विनिश्चितः॥४५॥

The conception that “I am Brahman” rests on dual entity. But that conception is decidedly absent in one who has merged into the Ether of Supreme Intelligence (i.e., the Paramātman). (45)

व्याख्या— अहं ब्रह्मेति भावस्याहमिति ब्रह्मेति वस्तुद्वयाक्षेपो भवेत्, चिद्गोमि एकीभूतस्य समरसीभूतस्य भावस्य तदभावो वस्तुद्वयाक्षेपाभावो विनिश्चितो विशेषेण निश्चित इत्यर्थः॥४५॥

In “Ahaṁ Brahmāsmi” there is the implication of dual entity as “Aham” (I) and “Brahman” (Paramātman). In the case of him whose mental state is totally merged so as to become harmoniously blended into one, that conception, i.e., the implication of dual entity, is decidedly absent. (45)

Notes: In the very statement “Ahaṁ Brahmāsmi”, two things, viz., “Aham” and “Brahman” are mentioned. Thus the conception behind this statement recognises “Aham” (Jīvātman) and “Brahman” (Paramātman) as two entities. When the “Self” is merged into the “Cidākāśa”, i.e., Ether of Supreme

Intelligence, this distinction disappears. This is what is obvious. However by virtue of the term “asmi” the implication is that I am one with Brahman, i.e., the “I” which had been so far mistaken as related to all sorts of things, has been now realised as not different from “Brahman” — जीवो ब्रह्मैव नापरः। This process of realisation is complete when these two turn into one in that Ocean of Consciousness (Cinmahodadhi) or that Ether of Supreme Intelligence (Cidvyoman). Then there is no scent of duality whatever. The content of this Sthala has been given in the Nirvacana of Ekottaraśatasthalī: स्वस्य स्वव्यतिरेकेण भावान्तर-निरासकः। भावो विकाररहितः निर्भावागम उच्यते॥ (Quoted in the Kannaḍa commentary of N.R. Karibasava Śāstrin)—“The Śivayogin is the one who discards other thoughts which are not in conformity with his Nirdeha state. His mental state which is without agitations is called as “Nirbhāvāgama”. The Yo. Vā. also describes the Nirbhāvāgama thus: यदा न भाव्यते भावः क्वचिज्जगति वस्तुनि। तदा हृदम्बरे शून्ये कथं चित्तं प्रजायते॥ न जायते न म्रियते किञ्चदत्र जगतत्रये। न च भावविकाराणां सत्ता क्वचन विद्यते॥ समस्तं खल्विदं ब्रह्म सर्वमात्मेदमाततम्॥ अहमन्य इदं चान्यद् इति भ्रन्तिं त्यजानध॥ (Quoted in the Kannaḍa commentary of N.R. Karibasava Śāstrin)— “No conception is assumed regarding any object in the world. Then how can the mind be operative in the Ether of Consciousness which is formless? Nothing is born and nothing dies in the three worlds. The existence of Bhāvāvikāras is not found anywhere. All this in entirety is, indeed, Brahman and this Ātman is extensive. I am different and this is something else— such a delusion should be abandoned”. Yo. Arṇava also says: प्रत्यग्वस्तुनि निस्तरङ्गसहजानन्दावबोधाम्बुधौ, विप्रोऽयं श्वचोऽयमित्यपि महान् कोऽयं विभेदभ्रमः। किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ चण्डालवीथीपयःपूरे वान्तरमस्ति काञ्चनघटी-मृत्कुम्भयोर्वान्तरम्॥ (Quoted in the Kannaḍa commentary of N.R. Karibasava Śāstrin)— “In the internal Ātman in the form of the waveless, spontaneous ocean of blissful knowledge, what is that great delusion of difference that he is a Brāhmana or that he is a Caṇḍāla? When the sun is reflected in the waters of Gaṅgā or in the pond of the street of Caṇḍālas, is there any difference? Is there any difference between the golden pitcher and an earthen pot?” These are only differences in thought. “Nirbhāva” consists in the absence of all such vagaries of thought. Svā. speaks of

Nirbhāvasthiti on these lines: निस्पन्दाखिलभावशून्यनिभृतस्वान्तस्थितिलक्षणा-
न्निश्चेष्टश्लथपादपाणिकरणग्रामो विकारोज्झितः। निर्मूलप्रविनष्टमारुततया निर्जीवकाष्ठोपमः
निर्वातस्थितदीपवत् सहजवान् पार्श्वस्थितैर्दृश्यते॥ (Quoted in the Kannāḍa
commentary of N.R. Karibasava Śāstrin)— “By virtue of the
calm internal state filled with the absence of all conceptions, the
host of actionless, slackened senses such as feet, hands, etc., has
given up all depravities. The Yogin is seen by the bystanders in
his natural state like a lamp in a windless place looking as if he
were a lifeless log of wood due to the arresting of the operation
of life-breath from its very root”.

व्याख्या— अथाहं ब्रह्मास्मीति भावस्य कोटिद्वयावगाहित्वेन विकल्प-
घटितत्वाद् अहमित्येकभावस्य विकल्पशून्यत्वाद् एकभावेन स्थितस्य
मायिकजातिभेदादिवासना नास्तीत्याह—

So far as the conception of “Aham Brahmāsmi” is
concerned, it takes two extremes into its purview. Then it
becomes a conception giving scope for alternatives. Since
the conception of one entity as “Aham” is without any
scope for alternatives, the author says that in the case of
the Śivayogin who stands in that conception of oneness,
there is absolutely no impression of caste, creed, etc.,
created by Māyā—

एकभावनिरूढस्य निष्कलङ्के चिदम्बरे ।

क्व जातिवासनायोगः क्व देहित्वं परिभ्रमः ॥४६॥

To one who has ascended to the state of non-duality
in the spotless Ether of Intelligence (Cit), where is the
association with the depravities of castes and creeds?
Where is the corporality? Where is the delusion (of
existence)? (46)

व्याख्या— निरञ्जने चिदाकाशे तादात्म्येनारूढस्य शिवयोगिनो
जातिवर्णाश्रमवासनासम्बन्धः देहित्वं शरीरवत्त्वं क्व ? संसारचक्रपरिभ्रमणं
च क्वेत्यर्थः ॥४७॥

In the case of the Śivayogin who has ascended to the
spotless Ether of Intelligence with the relation of identity
with it, where is the relation with the ideas of caste, order
of life? Where is the relation with the body? Where is the
scope for the turning of the wheel of transmigration? (46)

Notes: All the distinctions of castes, creeds, etc., are the
waves of the ocean of Māyā wafted by ignorance. The whole
world is deluded by Māyāśakti which operates for Śiva who is
prone to “Tirodhāna”. It is the Śivayogin who alone conquers
Māyā, merges into the Ether of Supreme Intelligence which is
Śiva and partakes the bliss in it. What looks like a body is to
him as good as non-existent. All those connected with the body,
i.e., castes, creeds, etc., disappear along with the body. This is
the “Ekabhāva”, the state of non-duality. How this “Jātivā-
sanāyoga” has been eradicated, is nicely portrayed in the Br. U.:
ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं
परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान् वेद, भूतानि तं
परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद....॥ (2.4.6.)—
“The Brāhmaṇa caste should leave the Puruṣa aside because he
considers it as the non-Ātman. In the same way the Kṣatriya
caste, worlds, gods, elements and all should leave him aside
because he considers them as non-Ātman”.

व्याख्या— नन्वेवं चेद् ध्यानादीनां का गतिरित्यत्राह—

If it is contended as to what is the fate of concen-
tration, meditation, etc., in that case, the answer is given
here—

शून्ये चिदम्बरे स्थाने दूरे वाङ्मानसाध्वनः ।

विलीनात्मा महायोगी केन किं वापि भावयेत् ॥४७॥

The Mahāyogin has his Ātman merged into the Ether
of Intelligence which is formless and which is beyond the
range of speech and mind. In what manner or which object
can he think of in that state? (47)

व्याख्या— “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह” इति श्रुते-
र्वाङ्मनोमार्गागोचरे नीलपीताद्याकारशून्ये चिदाकाशस्थाने तादात्म्यापन्नः
शिवयोगी केन प्रकारेण किं वा वस्तु भावयेन्? केनापि प्रकारेण किमपि वस्तु
भावनायोग्यं न संभवतीत्यर्थः ॥४७॥

The Śivayogin has attained the state of identity by merging his Ātman into the Ether of Supreme Consciousness which is outside the range of speech and mind as per the Śruti statement, viz., “Yato vāco nivartante, etc.,” meaning “that from which the speech along with mind returns without reaching it” and which is without any form like blue, yellow, etc. In what manner or which object can such a Śivayogin cherish in such a state? It means that there is nothing which is worthy of thinking in any manner.(47)

Notes: यतो वाचो निवर्तन्ते, इत्यादि— (Tai. U. 2.4; Bra. U., 22). The Absolute Principle, the Ether of Consciousness and Bliss, is without any form or colour. Then how can the mind and senses realise that? The mind and senses can perceive only those objects which are endowed with name and form. When the Mahayogin is merged into that Ether of Consciousness, he cannot have the conception of anything else. Thus he is called “Nirbhāva”.

व्याख्या— ननु विधिनिषेधवासनाशून्यत्वे निन्दाप्राप्तिर्भवेदित्य-
त्राह—

If it is objected that there would be a blame if there is no consideration of injunction and prohibition, the author answers the objection—

अविशुद्धे विशुद्धे वा स्थले दीप्तिर्यथा रवेः ।
पतत्येवं सदाद्वैती सर्वत्र समवृत्तिमान् ॥४८॥

Just as the light of the sun falls in any place which may be clean or may not be clean, so the Yogin who is in the

state of non-duality with Śiva, is always of equal attitude everywhere. (48)

व्याख्या— रवेः सूर्यस्य दीप्तिः प्रकाशो विशुद्धस्थलेऽविशुद्धस्थले
च यथा पतति, एवं शिवाद्वैती सदा सर्वत्र समवृत्तिमान् समानबुद्धिवृत्तिमान्
सन् सञ्चरतीत्यर्थः ॥४८॥

In the same way as the sun’s brightness falls on both the clean and unclean regions, the Yogin who is in the state of non-duality with Śiva, wanders always with equal attitude everywhere.(48)

Notes: This state is described in the Bhag. G., 18.54 thus: ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति। समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ — “Having become Brahman, with a peaceful mind, he does not grieve nor has he desires. He is equal towards all beings. He attains the supreme Bhakti towards me.” Supreme Bhakti is Aikyabhakti, the bliss of non-duality with Śiva.

व्याख्या— कथं सञ्चरतीत्यत्राह—

The author describes how he moves about—

न बिभेति जरामृत्योर्न क्षुधाया वशं व्रजेत् ।
परिपूर्णनिजानन्दं समास्वादनं महासुखी ॥४९॥

Experiencing or tasting the sweetness of the absolute bliss of the Self, the Yogin who has become extremely delighted, does not fear old age and death and would not surrender to hunger. (49)

व्याख्या— महासुखी भूत्वा सञ्चरतीत्यर्थः । शिष्टं स्पष्टम् ॥४९॥

इति निर्भावागमस्थलम्

Having become extremely delighted, he moves about. The rest is clear. (49)

Nirbhāvāgamasthala ends

Notes: The Śivayogin is fully immersed in the bliss of Śiva. Where is the scope for any fear at all? How can hunger or thirst torment him?

अथ नष्टागमस्थलम्—(७७)

व्याख्या— अथैवं निर्भावागमसम्पन्नस्य भेदज्ञानाभावेन तन्नष्टागम-स्थलं प्रकाशयति—

Then the author elucidates the “Nāṣṭāgamasthala” for the Śivayogin who is thus adept in “Nirbhāvāgama-sthala”—

भेदशून्ये महाबोधे ज्ञानादित्रयहीनकः ।

ज्ञानस्य नष्टभावेन नष्टागम इहोच्यते ॥५०॥

As the triad (tripuṭī) of the knower (Jñātr), known (Jñeya) and knowledge (Jñāna) is totally absent from that state of the highest enlightenment, which is free from all distinctions, the consideration of duality is lost and this is the “Nāṣṭāgamasthala” (the state characterised by the absence of distinction) in the case of the Śivayogin. (50)

व्याख्या— द्वैतशून्ये महाशिवज्ञाने ज्ञानज्ञानज्ञेयात्मकत्रिपुटीमय-प्रपञ्चशून्यत्वाद् इह निर्भावागमसम्पन्नशिवयोगिविषये ज्ञानस्य भेदज्ञानस्य नष्टभावेन नष्टत्वेन नष्टागम इत्युच्यते ॥५०॥

Since the world consisting of the triad in the form of the knower, knowledge and known is totally absent in the supreme awareness of Śiva, in the case of the Śivayogin who is adept in Nirbhāvāgama, the knowledge of duality is lost and hence this is called “Nāṣṭāgama”. (50)

Notes: “Āgama” means “scripture” and “knowledge”. In the present case “Āgama” means “Bhedajñāna” (knowledge of distinction). The absence of “Bhedajñāna” is “Nāṣṭāgama”. This is beautifully depicted in Br. U. : यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति

तदितर इतरं पश्यति तदितर इतरं शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति यत्र वा अस्य सर्वमात्मैवाभूत्केन कं जिघ्रेत्तत्केन कं पश्येत्तत्केन कं शृणुयात् तत्केन कमभिवदेत्तत्केन कं मन्वीत तत्केन कं विजानीयात्। येनेदं सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादिति। (2.4.14)— “Where there is something like duality, there one can smell another, one can see another, one can hear another, one can salute another, one can know another and one can understand another. But when everything is Ātman alone who can smell whom and by what, who can see whom and by what, who can hear whom and by what, who can salute whom and by what, who can know whom and by what? Who can understand whom and by what? Who can know him by whom everything is understood?” In this connection Śaṅkara says: तस्मात् परमार्थात्मैकत्वप्रत्यये क्रियाकारकफलप्रत्ययानुपपत्तिः। — “Hence in the ultimate supreme understanding of Ātman as one, (without any duality), the consideration of action, instrument of action and fruit of action is quite incompatible.”

व्याख्या— ननु शिवयोगिनः कथं त्रिपुटीमयप्रपञ्चशून्यत्वमित्यत्राह—

If it is asked as to how there is the absence of the world consisting of the triad of knower, etc., in the case of the Śivayogin, the answer is given here—

अद्वैतवासनाविष्टचेतसां परयोगिनाम् ।

पश्यतामन्तरात्मानं ज्ञातृत्वं कथमन्यथा ॥५१॥

In the case of the Parayogins whose conscience is indelibly charged with the impression of non-duality and who perceive introspectively their own innermost Self, how can there be any state of being the knower of something (other than their Self)? (51)

व्याख्या— अन्यथा ज्ञातृत्वं स्वातिरिक्तपदार्थान्तरज्ञातृत्वमित्यर्थः ।

अन्तः स्वहृदय इत्यर्थः । शिष्टं स्पष्टम् ॥५१॥

Otherwise “the concept of the knower” means “the concept of the knower of something other than himself”. “Inside” means “in one’s own heart”. The rest is clear. (51)

Notes: “Advaitavāsanā” is in the form of “I am the Absolute”. In the case of the Absolute Being, there is no distinction of the knower and the known, both being the Absolute Self.

व्याख्या— ननु तस्यान्यथा ज्ञातृत्वाभावे किं प्रकाशत इत्यत्राह—

If it is contended as to what shines in the case of the Śivayogin when he has no aspect of the knower as clear from what is told about him as free from the knowledge of “tripuṭī”— the triad of the knower, known and knowledge, the answer is given here—

अकर्ताऽहमवेत्ताहमदेहोऽहं निरञ्जनः ।

इति चिन्तयतः साक्षात् संविदेव प्रकाशते ॥५२॥

In the case of him who thinks of himself as “I am not the doer”, “I am not the knower”, “I am bodiless”, “I am unattached to any thing”, what actually appears is the “Consciousness” alone. (52)

व्याख्या— एवं चिन्तयतः शिवयोगिनः “ज्ञातृज्ञानज्ञेयविहीनोऽपि सदा ज्ञानम्” इति श्रुतेस्त्रिपुटीमयप्रपञ्चनाशं कृत्वा विशिष्टशिवाद्वैतज्ञानमेव प्रकाशते । अयमेव नष्टागमप्रकाश इति भावः ॥५२॥

In the case of the Śivayogin who thinks like this, as per the Śruti statement, viz., “Jñātṛjñānajñeyavīhīno’pi, etc.”, which means: “There is always knowledge alone even when the triad of the knower, known and knowledge is absent”, the distinguished knowledge of non-duality with Śiva alone shines by destroying the conception of the world consisting of “Tripuṭī”. This is the “Naṣṭāgamaprakāśa”. (52)

Notes: ज्ञातृज्ञानज्ञेयविहीनोऽपि सदा ज्ञानम्— Śruti. (The source is not known). It is only in the knowledge of the absolute Śivādvaita that there is no trace of “tripuṭī”. No other knowledge of the lower kind is free from “tripuṭī”. This is the “Naṣṭāgamasthala”. The conception of “Kartā” (doer) depends on the association

with the functions of the Karmendriyas. The conception of “Vettā” (knower) depends on the association with the functions of the Jñānendriyas. For the operations of these Indriyas to be known, the association with the mind is necessary. Since the Mahāyogin in the state of absolute Śivādvaita, has absolutely no relation with the senses and the mind, there is no conception of “Kartṛtva” and “Jñātṛtva” (Vettṛtva). He utters “I am not the doer”, etc., from the standpoint of the Paramātman. This utterance or thinking on those lines is not in actual terms. It is only implied from his state of “tripuṭījñānaśūnyatva”. It is by implication that the author puts that in actual terms for our understanding. Even the negation that I am not so and so is a figment of thought. Even such a figment of thought cannot exist in that state.

व्याख्या— अथ तस्य ज्ञेयान्तरं च नास्त्येवेत्याह—

Then the author says that any other “knowable” cannot be there in his case—

निरस्तभेदजल्पस्य निरीहस्य प्रशाम्यतः ।

स्वे महिम्नि विलीनस्य किमन्यज्ज्ञेयमुच्यते ॥५३॥

In the case of the Śivayogin in whom the talk of duality is totally subsided, who is without desire, who is calm and who has merged into his own greatness, what else can be regarded as “knowable”? (53)

व्याख्या— निरस्तभेदजल्पस्य “द्वितीयाद्भयमेव पश्यन्ति” इति बृहदारण्यकश्रुतेर्युक्त्या च निराकृतद्वैतवाक्यस्य प्रशाम्यतो रागद्वेषरहितस्य स्वे महिम्नि स्वविमर्शो विलीनस्य तदेकनिष्ठस्य निरीहस्य विरक्तस्य शिवयोगिनो ज्ञेयं ज्ञातुं योग्यमन्यत् किम्? न किमपीत्यर्थः । नन्वत्र युक्तिः किमिति चेत्, उच्यते—भेदो नाम किमन्योन्याभावो वा वैधर्म्यं वा वस्तुस्वरूपं वेति त्रेधा विकल्पः । आद्ये तत्रान्यत्वं भावस्वरूपो वा भेद-निबन्धनः कश्चिदुपाधिर्वेति द्विधा विकल्पः । तत्र नाद्यः, भावस्याभावत्व-

प्रसङ्गात्, भावादन्वयोऽभाव इति प्रसिद्धत्वात्। ननु भावानां बाहुल्याद् भावस्य भावान्तरान्यत्वं स्वभाव इति चेत्, अस्तु, तस्य विशेषघटितत्वात्। इह तु भेदसामान्यलक्षणप्रविष्टान्यत्वस्य प्रश्नविषयत्वेन न तदुत्तरं भवितुमर्हति, तस्य भेदसिद्ध्यनन्तरभावित्वात्। किञ्च, भावस्य भावान्तरान्यत्वं स्वभाव इति नियमस्तत्तद्भावकृतो वा तद्व्यतिरिक्तमहापुरुषकृतो वा ? नाद्यः, घटादि-भावस्य जडत्वेन कर्तृत्वाभावात्। न द्वितीयः, कल्पनायाः प्रागनन्यत्वेनान्तरालिकतयान्यत्वस्य तत्स्वभावत्वासम्भवात्। ननु न केनापि कृतः किन्तु स्वतःसिद्ध इति चेत्, तर्हि स्वप्रकाशोऽपि भवेत्, ब्रह्मवत् स्वतःसिद्धत्वात्। ननु ब्रह्मापि मानान्तरसिद्धमिति न स्वतःसिद्धमिति वाच्यम्, नित्यत्वेन कारकव्यापारासम्भवात्, स्वप्रकाशत्वेन ज्ञापकव्यापारासम्भवात्, अन्यथा जडत्वप्रसङ्गात्। नाप्यन्यत्वं भेदनिबन्धनः कश्चिदुपाधिः, आत्माश्रयादिदोष-प्रसङ्गात्। नापि द्वितीयः, घटे पटत्वं नास्ति पटे घटत्वं नास्ति वैधर्म्यम्, एवंविधनिश्चयस्य घटपटभेदसिद्ध्यनन्तरभावित्वात्। न च घटपटयोस्तन्तु-मयत्वमृण्मयत्वाभ्यां भेदः सिद्ध एवेति वाच्यम्, घट एव मृण्मयत्वं पट एव तन्तुमयत्वमित्यसाधारणप्रतीतेर्घटपटभेदसिद्ध्यधीनत्वात्, तस्या अद्यापि साध्यकोटिप्रविष्टत्वात्। किञ्च तन्तुमयत्वमृण्मयत्वयोर्भेदस्तत्र तदवयवभेदा-दिति परमाणुपर्यालोचनायां निरवयवत्वेन भेदाग्रहाद् मूलक्षयकारिण्यनवस्था स्यादिति। नापि तृतीयः, वस्तुस्वरूपं हि वस्त्वन्तरस्वरूपाननुगामीत्यङ्गी-करणीयम्, अन्यथा स्वरूपसाङ्कर्यापत्तेः, एवं चेद् रजतमित्यत्र शुक्तिरेव रजताकारेण निश्चीयत इति भ्रान्तिज्ञानोच्छेदप्रसङ्गात्। दूरत्वादिदोषवशात् तथा निश्चीयत इति चेत्, तर्हि इङ्गलादिकमपि रजतत्वेन कुतो न निश्चीयते ? न च विशेषदर्शनसामग्री प्रतिबन्धिकेति वाच्यम्, शुक्तिकायामपि विशेष-दर्शनसामग्रीसत्त्वेनाऽनारोपप्रसङ्गात्। अविशेषदर्शनसामग्रीप्राबल्यादारोपः सम्भवतीति चेन्न, वस्त्वन्तरे वस्त्वन्तरस्वरूपमनुप्रविष्टमित्यङ्गीकरणीयत्वे-नाननुप्रविष्टमिति वक्तुमशक-त्वेन स्वरूपसाङ्कर्यापत्तेरनिवार्यत्वेन भेद-वादोच्छेदप्रसङ्गात्, पूर्वोक्तदोषप्रसङ्गाच्च। किञ्च, वस्तुनि भासमानो भेद-स्तत्तद्वस्तुस्वरूपाभिन्नो वा भिन्नो वा स्यात् ? नाद्यः, अत्यन्तविरोधाद्

भेदस्याभेदतासम्भवात्। न द्वितीयः, सोऽपि भेदः कीदृश इत्युपर्युपरि विचार्य-माणोऽनवस्थामेवोपस्थापयतीति विश्रान्त्यभावात्। नाप्यभेदात्यन्ताभावो भेदः, आत्माश्रयप्रसङ्गात्। नास्त्यैक्यप्रतियोगी, एकत्वस्य प्रतियोग्यभावात्, द्वित्वा-दीनां तन्मूलकत्वात्। नापि विभागः, तस्य संयोगपूर्वकत्वेन पूर्वापरदिशोः पूर्वपश्चिमाचलयोश्च कदापि संयोगाभावेन भेदाभावप्रसङ्गात्। तस्माद् गत्य-न्तराभावेन भेदव्यवहारसिद्ध्यर्थं सकलसामरस्यात्मनो महेश्वरस्येच्छावशात् सागरतरङ्गन्यायेनाभेदपर्यवसायित्वेन कल्पितविभागो भेद इत्यङ्गीकरणी-यत्वेनाप्यभेद एव सिद्ध्यतीति शिवाद्वैतसिद्धान्तवादिनां युक्तिरीदृशीति विचक्षणैर्विमर्शनीयेति।।५३।।

In the case of the Śivayogin who has discarded the talk of duality as per the reasoning (yukti) of the statement of the Br. U., viz., “Dvitiyādbhayameva paśyanti”, which means: “People think the second one as a source of fear”, who is calm in the sense that he is free from attachment and hatred, who has merged into greatness in the sense that he becomes one with his “Vimarśāsakti”, i.e., becomes attuned to it and who is without desires, i.e., who is free from worldly attachment, what could be the other object to be known? It means that there is no such object. What is the reasoning here? It may be contended like this here. The answer to it is told here: What is “Bheda”, difference or duality? Is it mutual non-existence (anyonyābhāva) or dissimilarity (vaidharmya) or the nature of the objects (vastusvabhāva)? These are the three alternatives. As regards the first alternative (i.e., anyonyābhāva), two alternatives are possible as: In that case, is the “otherness” (anyatva) the nature of the positive object (bhāvasvabhāva) or is it an adjunct (upādhi) depending on difference or duality (bhedanibandhanah)? If the first alternative here (viz., bhāvasvabhāva) is taken into account, then it is not acceptable because “Bhāva” would turn into “Abhāva”. Since “otherness” is the nature of the objects, it is well

known that what is other than “Bhāva” is “Abhāva”. If it is argued that due to the multiplicity of objects, the “otherness” of one positive object from another positive object is the nature of the object, the answer is : Let it be, because that difference is of a special or particular type. [That one positive object is different from another positive object, is the nature of another positive object but not the ‘negation’ (abhāva). Then the difference between the two positive objects happens to be a difference meaning “this is not that, but this is this”. This is the difference of a particular type]. Since the present difference pertains to the “otherness” (anyatva) which has entered into the nature (lakṣaṇa) of a general type of difference, the difference of a special (particular) type as that between one positive object and another positive object, cannot be an answer to that objection that the “otherness” cannot be the nature of a positive object. This is because that is possible only after the difference between the two positive objects is proved. Further it may be asked as to whether the condition that the “otherness” of one positive object from another positive object is the nature of the objects, is made by those very positive objects or by some great man other than those? If the first alternative that it is made by those objects is held up, then it is not correct, because the positive objects such as ‘ghaṭā’ (pot), ‘paṭa’ (cloth), etc., are insentient and hence, they cannot have the capacity of making it (i.e., the condition). The second alternative (that it is made by another great man) also does not hold good, because the “otherness” (between two positive objects) being prior existent, the subsequent conception of “otherness” cannot be the nature of the object. If it is argued that the “conception of otherness” is not made by anybody and that it is self-existent (svataḥsidhha), then it should be admitted that it is also self-manifest like Brahman. It should not be contended that Brahman, too,

being known through some other means of valid knowledge (Pramāṇa=Māna, i.e., Śabdapramāṇa), he is not self-evident, because, firstly, being eternal there is no necessity of the function of Kāraka (i.e., “rūpaka”, maker) in his case and secondly, being self-manifest, there is no necessity of the function of Jñāpaka (i.e., indicator or pointer) in his case. Otherwise there would be the contingency of considering Brahman as insentient. It cannot also be argued that the “otherness” is some kind of “upādhi” (adjunct – distinguishing property) depending on difference, because there is the contingency of getting involved in defects such as “Ātmāśraya” (self-dependence), etc. [Upādhi is said to be ‘bhedanibandhana’. The “otherness” of something from another thing, say, for instance, the “otherness” of paṭa from ghaṭa, is the upādhi. When this “upādhi” is taken to differentiate the paṭa from the ghaṭa, it amounts to “Ātmāśrayadoṣa”, because it is the case of depending on the “otherness” of paṭa from the ghaṭa for differentiating paṭa from ghaṭa. To avoid this, when it is said that the “otherness” of paṭa from the ghaṭa is the “upādhi” depending upon the “otherness” of ghaṭa from the paṭa, it amounts to the defect of “Anyonyāśraya”. Thus the two alternatives of the “Anyonyābhāva” (the first of the original triad of alternatives), viz., “Bhāvasvabhāva” or “Bhedanibandhanopādhi”, are examined and rejected. Now comes the turn of the second of that triad]. The second alternative that “difference” means “vaidharmya”(dissimilarity), is not compatible, because the ascertainment of dissimilarity as “there is no ‘paṭatva’ (dharma—clothness) in the ghaṭa and there is no ‘ghaṭatva’ (potness) in the paṭa”, is possible only after knowing the difference (bheda) between the ghaṭa and the paṭa as established. [Hence, it is not possible to say that the respective “dharmas” are conducive to difference or duality]. It cannot be said that on the basis of their being made up of clay and being made up of threads, the

difference between the ghaṭa and paṭa is established, because the particular ascertainment that the ghaṭa alone is 'mṛṇmaya' (made up of clay) and the paṭa alone is 'tantumaya' (made up of threads) is possible only after the difference between the ghaṭa and the paṭa is established and that is yet in the fold of the probandum (Sādhyā to be proved). Further, it cannot be argued that the difference between 'mṛṇmayatva' and 'tantumayatva' is here on the basis of the difference in their "avayavas" (constituents). If they are considered from the standpoint of Paramāṇus (atoms), then they would be without parts. Difference cannot be grasped on the basis of the objects without parts. If it is urged that the difference between the objects depends upon their cause, then one will have to examine going back to the previous cause and its previous cause and so on, which would result in *regress ad infinitum* (Anavasthā – the absence of finality) leading to the nullification of the basic argument (mūlakṣaya). The third alternative of considering the "bheda" as "vastusvabhāva" (among the three original alternatives), too, cannot be accepted. The nature (svabhāva) of one thing should be accepted as that which is not found in another thing (ananugāmin). Otherwise there would be the contingency of the mixture of natures. In that case, in the statement 'this is silver', it is possible to allege that there is the possibility of the removal of the mistaken knowledge by the consideration that the conch-shell itself is ascertained to be in the form of silver. If it is argued that due to the defect in the form of the distance factor, it is so ascertained, it may be asked in return that in that case why is it that the coal, etc., are not ascertained as silver. It should not be said that in the case of the objects, coal, etc., the preventive factor is the material revealing special features, because as regards the conch-shell, too, there is the material revealing special features and as such there is no

possibility of superimposition (of silverness on it). If it is argued that the superimposition is possible due to the predominance of the material revealing similarity (aviśeṣa), it is not compatible, because one has to accept that the nature of one object has entered into another object and it is not possible to say that it has not so entered. Then the contingency of the mixture of natures being inevitable, there will be the possibility of the eradication of the doctrine of duality and there will be aforesaid defects also. Further, whether the difference that appears in an object is not different from its nature or different from its nature? The first alternative is not tenable, because the difference can never turn into non-difference ('bhedatva' into 'svarūpābhinnatva'), because of extreme contradiction between 'bheda' and 'svarūpa'. The second alternative is also not tenable, because if it is examined again and again as to what kind of "bheda" it is, it would result in "Anavasthā" and there would be no end to it. It cannot be again established that "bheda" is the absolute absence of "abheda" (abhedātyantābhāva), because it involves the defect of "Ātmāśraya" (in as much as the world "bheda" is found contained in the word "abheda" itself in the sense of difference). The "bheda" is not the opposite (pratiyogin) of "Aikya" or "Abheda". Since Aikya or One means that which is without a second, the usage that "bheda" is the "pratiyogin" of Aikya (Eka) is incompatible. The numbers two, three, etc., are rooted in 'one', i.e., depend on 'one'. It is not at all possible to say that "bheda" is what is divided (vibhakta). "Bheda" is not "vibhāga", because "vibhāga" is preceded by "saṁyoga" (conjunction). Then it can be contended that in the case of east and west and in the case of eastern and western mountains, there should be no usage that they are mutually "vibhakta", because they are never "saṁyukta" (i.e., mutually separated because they never came into conjunction). Hence, due to the absence of any alternative,

“Bheda” should be accepted as of the nature of created division to account for transactions of Bheda, only culminating in “Abheda”, according to the will of the Maheśvara, who is of the nature of all harmony. This can be understood through the maxim of “the ocean and the waves” (as the waves rise from and merge into the ocean). Finally it is the “Abheda” that is established. This is the reasoning (yukti) of the advocates of the doctrine of Śivādvaita. The wise people should understand that it is their reasoning. (53)

Notes: द्वितीयाद्भयमेव पश्यन्ति— The actual statement is द्वितीयाद्भयं भवति— Br. U., 1.4.2. In the “Nirdehāgama” there is no conceit of I and mine. In the “Nirbhāvāgama”, there is the transcendence of all thoughts. In the Naṣṭāgama there is no “tripuṭīñāna”. The Śivayogin in this state is merged in the bliss of Śiva which is his own form. In his state, the conception of duality is totally irrelevant. In his absolute state there is no difference as Śiva, Jīva, Jagat. This is the Paramārtha state. In the ordinary parlance also the “Bheda” between ordinary things of the world as ghata, paṭa, etc., cannot be established. This has been shown at length in the Sanskrit commentary of Maritoṇṭadārya. To put it in a nutshell, our conception of “Bheda” is in the form of “ghaṭa is not paṭa and paṭa is not ghaṭa”. When we say that ghaṭa is not paṭa, we mean that in the ghaṭa, there is the negation of paṭa. When we say that paṭa is not ghaṭa, we mean that in the paṭa there is the negation of ghaṭa. In the statement that ghaṭa is not paṭa, ghaṭa is the ‘dharmin’ [as having the property (dharma) of negation of paṭa] or ‘anuyogin’ (that which is the substratum of bheda from paṭa) and paṭa is the ‘pratiyogin’ (that which is the object of bheda). Here it is said that the bheda of paṭa is in the ghaṭa. Then it may be asked whether that bheda is the “svarūpa” (nature) of ghaṭa or the “dharma” of ghaṭa. If the first alternative that the bheda of paṭa is the “svarūpa” of ghaṭa, is taken into account, it is found that it is not tenable, because in that case, bheda should have appeared independent of paṭa, like the ghaṭa which appears independently. Bheda is relative and hence, the bheda of the pratiyogin appears depending on the pratiyogin (paṭa) in the anuyogin (ghaṭa). Hence,

the bheda of paṭa should not be taken as the “svarūpa” of the anuyogin (ghaṭa). When the second alternative that the bheda of paṭa is the “dharma” of ghaṭa (which is then called the “dharmin”), two alternatives arise: Whether the dharmin (ghata) and the “dharma” (paṭabheda) are different or not different. When the first alternative that the dharmin and the dharma are different, then another set of questions arises: Is the bheda of paṭa itself as dharma differentiates itself from the dharmin ghaṭa? Is any other bheda differentiates the bheda of paṭa (dharma) from the dharmin ghaṭa. If it is said that the bheda of ghaṭa itself differentiates itself from the dharmin (ghaṭa), then it would involve “Ātmāśrayadoṣa”. If any other dharma is taken, it would amount to “Anyonyāśrayadoṣa”. That which differentiates the first bheda (paṭabheda) from the dharmin (ghaṭa) is the second bheda which is other than paṭabheda. That which differentiates the second bheda (other than paṭabheda) from the dharmin (ghaṭa) is the first dharma (paṭabheda). Thus the two bhedas depend on each other mutually. Hence, there is “Anyonyāśrayadoṣa”. If, per chance, a third bheda is assumed to differentiate the second bheda from the dharmin, then it would involve Anvasthā, because there would be the assumption of the fourth bheda, fifth bheda, and so on in order to differentiate each of the preceding bhedas from the dharmin (ghaṭa). Hence the paṭabheda should not be taken as the dharma of the dharmin (ghaṭa). Similarly taking the case of “paṭa is not ghaṭa”, one can argue on the same lines (here the paṭa is anuyogin and ghaṭa is pratiyogin; ghaṭabheda is the dharma and paṭa is the dharmin). Finally if it is taken that bhedas of a pratiyogin are of the nature of the anuyogin, then it amounts to Advaita only. Thus when it is not possible to establish bheda between insentient objects like ghaṭa, paṭa, etc., how is it possible to establish bheda in Śiva who is all pervasive, beginningless and infinite. Śiva is without Bheda. The Śivayogin who is Śiva is without bheda. This is “Naṣṭāgamasthala”.

व्याख्या— अथोक्तसूत्रत्रयार्थमेव विशेषयति—

Then the author elucidates the meaning of the aforesaid three stanzas—

एकीभूते निजाकारे संविदा निष्प्रपञ्चया ।
केन किं वेदनीयं तद्वेत्ता कः परिभाष्यते ॥५४॥

When the Śivayogin has become inseparably one with his own original form (i.e., the Paramātman—saccidānanda form) with his experience (of Śivādvaita) which is free from all attachments to the world, what is to be known and by what? Who is told as the knower of that? (54)

व्याख्या— निजाकारे स्वस्वरूपे निष्प्रपञ्चया संविदा शिवाद्वैतज्ञानेन एकीभूते सति सामरस्ये सति केन किं वस्तु वेदनीयं ज्ञेयं स्यात्, तद्वेत्ता ज्ञानेन ज्ञेयवेत्ता च क इति परिभाष्यते, “नातः परं वेदितव्यं हि किञ्चित्” इति श्रुतेः, “वेदितव्यं न किञ्चन” इत्यागामोक्तेश्चान्योन्याभावनिबन्धनभेदघटितमायिकत्रिपुटीमयप्रपञ्चदर्शनं शिवयोगिनां नास्तीत्यर्थः ॥५४॥

When there is oneness or harmony with one's own original form of Saccidānanda-Śiva, with the spiritual experience of Śivādvaita which is free from worldly attachments, what is to be known and by what means? Who is said to be the knower of the knowable through knowledge? As per the Śruti, “Nātaḥ paraṁ veditavyaṁ hi kiñcit” meaning : “There is nothing to be known beyond this” and as per the Āgama statement “Veditavyaṁ na kiñcana” meaning : “There is nothing to be known”, there is no sight of the world consisting of “tripuṭī” which belongs to the Māyā involving the “bheda” depending upon the mutual non-existence, in the case of the Śivayogins.(54)

Notes : नातः परं वेदितव्यं हि किञ्चित् — Śve.U.,1.12. The full statement is : एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित्— “This (Brahman) should be known always as one's Self. There is nothing to be known beyond him”. वेदितव्यं न किञ्चन—Source is not known.

व्याख्या— तर्हि कीदृशं प्रपञ्चदर्शनं स्यादित्यत्र वदन् नष्टागमस्थलं समापयति—

If it is asked as to what kind of the world should be seen, the author answers the question and concludes the Naṣṭāgamasthala—

महासत्ता महासंविद् विश्वरूपा प्रकाशते ।
तद्विना नास्ति वस्त्वेकं भेदबुद्धिं विमुञ्चतः ॥५५॥

To the Śivayogin, the most extensive existence and the most enveloping consciousness appear as the world. Apart from that there is no other object in the case of him who has given up the conception of difference. (55)

व्याख्या— महासत्ता गगनकुसुममित्यादौ अर्थवत्पदयोरेव संमेलनरूपसंयोगात् तदुपरि विभक्तियोगाच्चार्थवत्त्वाद् गगनकुसुममङ्गीकरणीयमिति सदसत्सकलवस्तुव्यापकत्वान्महासत्तेत्युच्यते, हृदयोल्लेखं विना गगनकुसुममिति व्यवहारासम्भवान्महासंविदित्युच्यते । एवं स्वशरीरच्छायानुल्लङ्घनमिव सदसद्विश्वव्यापकीभूतं बाह्यचैतन्यमेव जगद्रूपेण भासते; न तदव्यतिरिक्तं किञ्चिदिति भेदबुद्धिं विमुञ्चतः शिवयोगिनो महासत्तास्फुरत्ताकचैतन्यं विना एकं वस्तु अन्यद्वस्तु नास्ति, सागरतरङ्गन्यायेन तदुद्धेरभेदविश्रान्तत्वादिति ॥५५॥

इति नष्टागमस्थलम्

Mahāsattā, the most extensive existence, means the absolute, unchanging and unattached Paraśivabrahman. “Gagana” means space, sky and “kusuma” means flower. The words “gagana” and “kusuma” have separate meanings. Then there is the relation between them in the sense of the conjunction of two significant words. Since they are given case-termination, they are endowed with meaning. Hence, such a word as, “gaganakusuma” has to be accepted. Since the consciousness of the Ātman is extensively enveloping the manifest as well as unmanifest objects, it is called Mahāsattā. Unless it makes an impression on the

mind, the word “gaganakusuma” cannot be compatible in usage; it is called Mahāsamvit. Thus just as the shade of the body cannot be transgressed, so the consciousness of Paraśivabrahman which envelops the universe, appears as the world. In the case of the Śivayogin who has discarded the conception of difference thinking that there is nothing other than him, there is nothing else except the great consciousness throbbing in the extensive existence, since that consciousness culminates in the conception of Abheda according to the maxim of the ocean and the waves. (55)

Naṣṭāgamasthala ends

Notes: The great Śakti of existence of the Absolute Paraśivabrahman is the Mahāsattā. The great Śakti of knowledge is the Mahāsamvit. But these Śaktis appear as the universe consisting of the movable and the immovable. Mahāsattā is the support of the universe in the form of existence and the Mahāsamvit is that consciousness which reveals the universe. To the Śivayogin who has merged in Śiva, the world appears as the Mahāsattā and Mahāsamvit. There is no scope for “tripti” in him. He is the “Naṣṭāgamasthalin”. This Śivayogin is eligible for the next stage called “Ādiprasādīsthala”.

अथादिप्रसादिस्थलम्—(७८)

व्याख्या— अथ— “यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै । तं महादेवमात्मबुद्धि-प्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ।।” इति श्वेता-श्वतरमन्त्रानुसारेण नष्टागमसम्पन्नशिवयोग्येव सर्वादिभूतशिवप्रसादवानित्यादिप्रसादीत्युच्यत इति तदीयस्थलं प्रतिपादयति—

Ādiprasādīsthala—(78)

Then as per the “mantra” of the Śve. U., viz., “Yo brahmāṇam vidadhāti, etc.,” meaning: “Him, who first created the Brahman, who imparted Vedas to him and who is the great god revealed in one’s own intelligence (Self),

I, who am an aspirant of Mokṣa, take refuge in,” the author considers the very Śivayogin who is adept in the Naṣṭāgama and who has received Prasāda (gracious favour) of Śiva, the origin (original source) of all, as the “Ādiprasādin” and expounds the Sthala pertaining to him—

सर्वाधिष्ठातृकः शम्भुरादिस्तस्य प्रसादतः ।

आदिप्रसादीत्युक्तोऽयं निर्विकारपदे स्थितः ।।५६।।

Śambhu (Śiva), the substratum of all, is “Ādi” (the cause); with his (Ādi-Śiva’s) favour gained, this Yogin, who is in a state of tranquility, comes to be called as the “Ādiprasādin” [one who has gained the gracious favour of Śiva, the source (ādi) of all]. (56)

व्याख्या— विश्वाधारभूमित्वात्त्रियामकत्वाच्छम्भुरादिः सृष्ट्यादि-पञ्चकृत्यमूलकारणम् । तस्य सर्वादिभूतस्य प्रसादतो निर्विकारपदे विकाररहित-नष्टागमस्थले स्थितोऽयं शिवयोगी आदिप्रसादी आदिप्रसादवानित्यर्थः ।।५६।।

Śambhu is “Ādi” (source) as he is the ground for the support of the universe and as the controller of that; he is the original cause of the five functions such as creation, etc. Due to the gracious favour of him who is the original source of all, the Śivayogin who stands in the state which is free from agitations, i.e., in the Naṣṭāgamasthala which is without disturbance, is the Ādiprasādin”, i.e., the one who has received the Ādiprasāda (Ādi=Śiva; his favour is Ādiprasāda). (56)

Notes: The Śivayogin is in a state of supreme detachment, unagitated by anything concerning worldly life. This is the highest favour granted by Śiva to him. This is the state of tranquility and pure bliss. Śiva is called “Ādi” because he is the original cause for the creation (Sṛṣṭi), protection (Sthiti), absorption (Laya), covering the reality (Tirodhāna) and doing favour (Anugraha). The present stage of the Śivayogin wherein he has

received the highest favour of Supreme Bliss of Śivādvaita is of Anugraha. Hence the Śivayogin is called “Ādiprasādin” and the stage is called “Ādiprasādisthala”. यो ब्रह्माणं विदधाति, इत्यादि — Śve. U., 6.18. That state of Śivādvaita in the case of the Yogin is beautifully depicted in the Śve. U.: निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम्। अमृतस्य परं सेतुं दग्धेन्धनमिवानलम्॥ (6.19) — “It is the state in which the 16 Kalās from Prāṇas to Nāma have disappeared, which is free from all action, which is peaceful, which is faultless, which is not attached to anything and which is the highest point of immortality, like the fire with its fuel fully burnt”.

व्याख्या— अथ तस्य महत्त्वं चतुर्भिः सूत्रैः प्रतिपादयति—

Then the author expounds the greatness of the “Ādiprasādin” in four stanzas—

अनेकजन्मशुद्धस्य निरहङ्कारभाविनः ।

अप्रपञ्चस्यादिदेवः प्रसीदति विमुक्तये ॥५७॥

शिवप्रसादसम्पत्त्या शिवभावमुपेयुषि ।

शिवादन्यज्जगज्जालं दृश्यते न च दृश्यते ॥५८॥

शम्भोः शिवप्रसादेन संसारच्छेदकारिणा ।

मोहग्रन्थिं विनिर्भ्रद्य मुक्तिं यान्ति विवेकिनः ॥५९॥

Paraśiva, the origin of all, confers his grace for liberation on the Yogin who is rendered pure in many lives, who is without any feeling of pride and who is not attached to the world. (57) To him who has attained to the state of Śiva through the abundance of favour of Śiva, the net-work of the worlds, although appearing as different from Śiva, does not appear so. (58) The enlightened Yogins attain to liberation by breaking the knot of infatuation through the auspicious grace of Śambhu which is the cause for the eradication of transmigration. (59)

व्याख्या— अनेकजन्मभिः शुद्धात्मनः परिच्छिन्नदेहाद्यभिमानशून्यस्य अप्रपञ्चस्य प्रापञ्चिकभेदरहितस्य शिवयोगिन आदिदेवः सर्वादिदेवः शिवो विमुक्तये परमोक्षाय प्रसीदति प्रसन्नो भवतीत्यर्थः ॥५७॥ शिवप्रसाद-प्राप्त्या शिवत्वमुपेयुषि विषये जगज्जालं जगत्समूहं शिवादन्यदिति दृश्यते, इदन्त्वेन दृश्यं सन्न दृश्यते। भेदस्य निराकृतत्वात् सागरतरङ्गन्यायेनाभेदेन दृश्यत इत्यर्थः ॥५८॥ नित्यानित्यविवेकिनः संसारच्छेदकारिणा शिव-प्रसादेनैव अज्ञानग्रन्थिं विदार्य परमोक्षं यान्तीत्यर्थः ॥५९॥

Śiva, who is the origin of all, shows his favour for liberation towards the Śivayogin who is rendered pure in many lives, who is without the pride of body, etc., and who is not attached to the world in the sense that he is not conscious of the worldly dualities. (57) The net-work of the worlds or the multitude of worlds appears as different from Śiva, and yet does not appear so, i.e., being the object of sight as “this”, does not appear as different from Śiva, to the Śivayogin who has attained the state of Śiva through the wealth of grace of Śiva. It means that as per the maxim of the ocean and waves he looks upon the world as not different from Śiva due to the total rejection of duality. (58) Through the auspicious grace of Śiva, which eradicates the roots of transmigration, the Yogins who are enlightened regarding what is eternal and what is not eternal, attain final liberation by breaking the knot of ignorance. (59)

Notes: It is noted in the Piṇḍasthala, the very first stage of the aspirant, that Śiva’s favour dawns on that person whose mind has become pure due to the merit acquired in many lives. The dawn of Śiva’s favour means the dawn of Śiva’s Śakti in the form of Bhakti (Śaktipāta). The dawn of Bhakti marks the beginning of the end (Mokṣa) and is deemed as the sign of last birth in the case of the the aspirant. (Vide. S.S., 5.52-54). The Śivayogin has traversed a long path in his spiritual pilgrimage and has reached the peak of the mountain of liberation where he is one with Śiva. He has been tasting the bliss of Śivādvaita and the

favour of Śiva at this stage means the final fulfilment which is called “Paramokṣa”, a point of no return. The Śivayogin in that state only is unattached to whatever he may appear to do consequent on his having a body. “Jagajjāla” is the world in all its variety and colours. This presents itself to the Śivayogin. But the Śivayogin does not heed to its variety, as he is in the state of blissful non-duality. He is not interested in that variety, because he looks upon everything as Śiva. To him everything is charged with the glow and glory of Śiva. The world of duality is as good as non-existent to him. The auspicious Prasāda of Śambhu is the cause for the end of the cycle due to the gracious favour of Śiva. The attainment of Śivādvaita is the greatest achievement. This has become a reality in the case of the Śivayogin. This has enabled him to break the knot of infatuation and ascend far higher beyond the reach of worldly attachments, which are shrouded in ignorance.

व्याख्या— ननु शिवप्रसादेन विना मुक्तिर्नास्ति वात्यत्राह—

If it is asked as to whether there is no liberation without the favour of Śiva, the answer is given here—

विना प्रसादमीशस्य संसारो न निवर्तते ।

विना सूर्योदयं लोके कुतः स्यात् तमसो लयः ॥६०॥

Without the gracious favour of Śiva, the cycle of transmigration does not stop. Whence can there be the disappearance of darkness in the world without the rising of the sun? (60)

व्याख्या— स्पष्टम् ॥६०॥ It is clear.(60)

Notes: A very significant analogy is given in the second half of the stanza. There are many luminaries in the world. They do not eradicate darkness lurking in some corner or the other. The luminaries such as moon, stars, etc., derive their light from the sun. When the sun rises there will not be even the slightest scope for darkness. The brightest and the most brilliant efful-

gence of Śiva is not a matter of experience of the type of in and out of it for the Śivayogin. He has become one with that divine effulgence. All that is the greatest achievement due to the gracious favour of Śiva. It is due to it that the darkness of “saṃsāra” has totally disappeared. Without Śiva’s favour, this achievement would be a dream or wishful thinking. Śve. U. brings this out very effectively: यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः । तदा शिवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ (6.20)—“When the human beings can encircle themselves with the sky as they would with the hide, then only they can reach the end of sorrow without knowing Śiva”. Here “knowing Śiva” stands for the realisation of Śiva through the gracious favour of Śiva. To realise Śiva without his favour is as impossible as the covering of oneself with the sky like a hide. It may be noted here that Sū. Saṃ., S.Śe., and Yo. Vā. statements have the same implication. Sū. Saṃ. says शिवप्रसादलब्धैव तदात्मासौ शिवो भवेत् (Quoted in the Kannaḍa commentary of Śrī Karibasava Śāstrin)—“Through the attainment of gracious favour of Śiva, this Ātman becomes Śiva”. S. Śe. says: हरेण भावयोगेन प्रसीदति महेश्वरः । तस्माद्यस्य शिवीभावस्स प्रसादीति कथ्यते ॥ (Quoted in the same) —“Maheśvara is pleased with the captivating emotional Yoga (Bhaktiyoga). Hence he who has attained the state of Śiva is called the Prasādin”. Yo. Vā. says: अस्यात्मनः क्रियाः सर्वा लिङ्गार्पिततया स्थिताः । स्वस्मिन्नेव लयं यान्ति विश्रान्तिं सुखलक्षणम् ॥ (Quoted in the same) —“All the operations of this Ātman stand offered to the Liṅga (Śiva). They get absorbed in the Ātman (Śiva) and attain blissful repose”.

व्याख्या— अथ शिवस्य सर्वात्मस्वपक्षपातेन कृपाप्रसादं संसूच्या-
दिप्रसादिस्थलं समापयति—

Then the author concludes Ādiprasādīsthala by indicating Śiva’s gracious favour towards all beings without any partiality (sarvātmasu apakṣapātena)—

सर्वानुग्राहकः शम्भुः केवलं कृपया प्रभुः ।

मोचयेत् सकलान् जन्तून् न किञ्चिदिह कारणम् ॥६१॥

Śambhu, the Lord, who is the doer of favour to all, releases all the beings from bondage merely out of compassion. There is no other cause for that. (61)

व्याख्या— प्रभुः स्वतन्त्रः सर्वानुग्राहकः सर्वहितोऽपि शम्भुः शिवः केवलं कृपयैव सकलान् जन्तून् मोचयेत् पाशमुक्तान् कुर्यात्, इह पाश-मोचनविषये शम्भोः किञ्चित्कारणं च नास्ति, सर्वानुग्रहकृत्यस्य तत्स्वभावत्वाद् इति ॥६१॥

इत्यादिप्रसादिस्थलम्

Śiva, who is the Lord in the sense that he enjoys full freedom, is the doer of gracious favour to all. Although he is the bringer of good to all, he releases all the beings from bondage merely out of compassion. Here, in respect of releasing the beings from bondage, Śiva has no other reason, since doing favour to all is his very nature.(61)

Ādiprasādīsthala ends

Notes: Śve. U. says: महान् प्रभुर्वै पुरुषः सत्त्वस्यैष प्रवर्तकः। (3.12)—“The great Lord, the Parameśvara, is the prompter of the beings”. Parameśvara makes the beings to undertake good deeds, service to God (Śiva) and meditation for the purification of their “antaḥkaraṇa”. First he makes them realise through a Guru that their Ātman is different from body, senses and mind and then he leads them on to realise that their Ātman is Śiva (Śivo’ham-bhāva). This is how the Parameśvara releases all the beings from bondage. It is already made clear that the very creation is meant for the liberation of beings, by providing them the scope in life to exhaust their Karman through “Tirodhāna” and become fit for liberation through his “Anugraha”.

अथान्त्यप्रसादिस्थलम्—(७९)

व्याख्या— अथ— “अणोरणीयान् महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम्। तमक्रतुं पश्यति वीतशोको धातुःप्रसादान्महिमानमीशम्(मात्मनः)।।”

इति कठवल्लीश्रुतिप्रकारेण तदादिप्रसाद्येव सर्वाश्रयः सन् अन्त्यस्य शिव-स्यानुभावप्रसादवानित्यन्त्यप्रसादिस्थलं निरूपयति—

Antyaprasādīsthala—(79)

Then as per the statement of the Kaṭha U., viz., “Aṅoranīyān mahato mahīyān, etc”., meaning: “Ātman, who is smaller than the smallest and greater than the greatest, dwells in the hearts of creatures; the desireless one, being free from grief, realises that glory of Ātman through the purity of senses and mind”, the author expounds “Antyaprasādīsthala” with the consideration that the Ādiprasādin himself, who, being the refuge of all, has the gracious favour of the experience of Śiva who is the final resort of all—

लयः सर्वपदार्थानामन्त्य इत्युच्यते बुधैः।

प्रसादोऽनुभवस्तस्य तद्वानन्त्यप्रसादवान्॥६२॥

That (Paramātman) into which all things are absorbed, is called “Antya” (final resort) by the learned; the realisation of him as one’s Self is the Prasāda (gracious favour); he who possesses that (antyaprasāda) is called the “Antyaprasādin”. (62)

व्याख्या— सर्वपदार्थानां भूम्यादिशिवान्तपदार्थानां लयो लयाश्रयः परशिव एवान्त्यः सर्वान्त्य इति बुधैरुच्यते। तस्य सर्वान्त्यस्य शिवस्य अनुभवः साक्षात्कार एव प्रसादः, तद्वान् तदनुभवी आदिप्रसाद्येवान्त्यप्रसाद-वानित्युच्यत इत्यर्थः॥६३॥

The “absorption” (laya) means “the receptacle of absorption (layāśraya)”, i.e., Paraśiva in whom all the objects (Tattvas) from Bhūmi to Śiva are absorbed. Paraśiva is himself the “Antya” (final resort of all). So the learned call. The experience or realisation of Śiva who is

the final resort of all is the Prasāda (gracious favour). He the Ādiprasādin, who has that, i.e., who has that realisation, is called “Antyaprasādin”. (62)

Notes: अणोरणीयान् इत्यादि— Kātha U., 2.20; Śve. U., 3.20; Śarabha U., 21. [The first half is as per the order of reading in the Kātha U. and the second half as per the order of reading in the Śve. U]. This Śruti statement brings out the nature of the Paramātman, whose glory is realised by the Yogin in his own Self. That realisation which is achieved through the purity of senses and mind (dhātuprasāda) is the “Antyaprasāda” [the gracious favour of Śiva who is the final resort (Antya) of all]. With that the Śivayogin who is adept is Ādiprasāda turns into “Antyaprasādin”.

व्याख्या— अथ सर्वपदार्थलयप्रकारं सूत्रद्वयेन कथयति—

Then the author speaks of the manner of the absorption of all objects in two stanzas—

देवतिर्यङ्मनुष्यादिव्यवहारविकल्पना ।

मायाकृता परे तत्त्वे तल्लये तत्क्षयो भवेत् ॥६३॥

The variety of usage as god, animal, human being, etc., is all created by Māyā. When that (Māyā) gets absorbed in the Supreme Principle (Śiva), the variety too will disappear. (63)

व्याख्या— तल्लये मायालय इत्यर्थः । शिष्टं स्पष्टम् ॥६३॥

“When that gets absorbed” means “when that Māyā gets absorbed”. The rest is clear. (63)

Notes: It is indicated in the Piṇḍasthala that the variety of species as god, animal, human being, etc., is created by Māyā of Īśvara by calling the īśvara as the Māyin residing in that variety as the inspirer: देवतिर्यङ्मनुष्यादिजातिभेदे व्यवस्थितः । मायी माहेश्वरस्तेषां प्रेरको हृदि संस्थितः ॥ (S.S., 5.35). At this stage it is said, in the context

of the absorption of all things, that the variety of usage on the basis of Jātibhedavyavasthā as god, animal, human being, etc., is created by Māyā and the absorption of Māyā herself in her original resort, the final refuge of all, i.e., the “Paratattva” (Paraśiva), results in the total disappearance of the variety of worldly existence. The variety of worldly existence is the variety of “nāma and rūpa”. The disappearance of variety means the disappearance of “nāma and rūpa”. This is aptly portrayed in the Śruti through the analogy of the rivers and the ocean: यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय । तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति देवम् ॥ (Muṇḍ. U., 3.2.8); इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्पतीच्यस्ताः समुद्रात्समुद्रमेवापि यन्ति समुद्र एव भवति ता यथा तत्र न विदुरियमहमस्मीयमहमस्मीति । एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छामह इति त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदा भवन्ति ॥ (Chānd. U., 6.10.1-2); स यथेमाः नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिदृष्टुरिमा षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति । (Pra. U., 6.5); “Just as the flowing rivers merge into the ocean by discarding their identity (namā and rūpa), so the enlightened Soul gets into the divine Puruṣa who is higher than the highest by discarding his identity”; “These rivers of the east flow from the east; those rivers of the west flow from the west; they march from the ocean to the ocean and become the ocean itself. Just as those rivers do not know that ‘I, Gaṅgā, am here’, ‘I, Yamunā, am here’, so also all these beings having become one with the ‘Sat’ (Paramātman), having come from ‘Sat’, did not know that they had come from ‘Sat’. They, whether the tiger, lion, wolf, bear, insect, firefly, gadfly or mosquito, in whatever form, (emerge from ‘Sat’ not knowing that they are from the ‘Sat’) and then merge into Sat”; “Just as these flowing rivers with the ocean as their destination reach the ocean and merge into it; their ‘namā-rūpa’ are lost (bhidyete); they are called the ocean; similarly the sixteen Kalās form Prāṇas to Nāma of the aspirant with Puruṣa as their destination reach Puruṣa and merge into him; their ‘nāma-rūpa’ are lost and they are called Puruṣa”. As explained by Śaṅkara, it is found in the world that the tides, waves, foam and bubbles arise in the waters

of the ocean and finally disappear by assuming the form of waters; Jīvas, however, assuming everyday the form of their cause, do not get destroyed in deep sleep, death and annihilation: दृष्टं लोके जले वीचीतरङ्गफेनबुद्बुदादय उल्थिताः पुनस्तद्भावं गता विनष्टा इति । जीवास्तु तत्कारणभावं प्रत्यहं गच्छन्तोऽपि सुषुप्ते मरणप्रलययोश्च न विनश्यन्तीत्येतत् । (Śaṅkara's Bhāṣya on Chānd. U., 6.10.2).

व्याख्या— अथ कथं मायाक्षय इत्यत्राह—

If it is asked as to how that Māyā disappears, the answer is given here—

साक्षात्कृते परे तत्त्वे सच्चिदानन्दलक्षणे ।

क्व पदार्थपरिज्ञानं कुतो ज्ञातृत्वसंभवः ॥६४॥

When the Supreme Principle (Paraśiva) which is of the nature of existence, intelligence and bliss, is realised, where is the particular knowledge of the objects? Whence is the appearance of the knower? (64)

व्याख्या— सच्चिदानन्दस्वरूपे परब्रह्मणि प्रत्यक्षीकृते सति मायाया निवृत्तत्वात् तत्कल्पितपदार्थपरिज्ञानं क्व ? ज्ञातृत्वसंभवो ज्ञेयज्ञानातिरिक्त-ज्ञातृत्वस्य आविर्भावश्च क्व ? ज्ञेयाद्यपेक्षया ज्ञातृत्वस्य कल्पितत्वादिति भावः ॥६४॥

When Paraśiva, who is of the nature of existence, intelligence and bliss, is realised in actuality, the Māyā being reverted, where can there be the knowledge of the objects created by her? Where is the possibility of the emergence of the notion of the knower apart from the known and knowledge? What is meant here is that the notion of the knower is only imagined in view of the known and the knowledge, and hence, there is no possibility of the notion of the knower. (64)

Notes: “Māyānivṛtti” is implied by the question – Kva padārthaparijñānam? As long as “dvaita” persists so long the

“tripuṭī” of the knower, the known and the knowledge persists. But when “Advaita” is attained, there is no “tripuṭī” at all. The question of “Jñātṛ” arises when “Jñeya” and “Jñāna” are separate. When “Jñeya” and “Jñāna” are merged into one, where is the scope for the “Jñātṛ”?

व्याख्या— अत्र दृष्टान्तमाह—

The author gives an analogy here—

सुषुप्तस्य यथा वस्तु न किञ्चिदपि भासते ।

तथा मुक्तस्य जीवस्य न किञ्चिद्वस्तु दृश्यते ॥६५॥

Just as not even a single object appears to a person who is in deep sleep, so nothing appears to the liberated Soul. (65)

व्याख्या— मुक्तस्य जीवस्य जीवन्मुक्तस्येत्यर्थः । शिष्टं स्पष्टम् ॥६५॥

“In the case of the liberated Soul” means “in the case of one who is liberated even while alive”. The rest is clear. (65)

व्याख्या— अत्र जीवन्मुक्तस्य पदार्थदर्शनमस्तीति नाशङ्कनीयम्, शिवाभेदेनैव दर्शनात् प्राकृतत्वेन किमपि न दृश्यत इति । अथ जीवन्मुक्त-स्वरूपं कीदृशमित्यत्र सूत्रद्वयेन कथयति—

Here it should not be doubted that there is the sight of the objects in the case of the “Jīvanmukta”, because he is seen as not different from Śiva and as such nothing of the worldly origin appears to him. Then what is the nature of the Jīvanmukta? The answer is given here in two stanzas—

यथाकाशमविच्छिन्नं निर्विकारं स्वरूपतः ।

तथा मुक्तस्य जीवस्य स्वरूपमवशिष्यते ॥६६॥

Just as the undivided ether is by nature without any form, so the original nature remains in the case of the liberated Soul.(66)

व्याख्या— अवशिष्यते प्रकाशत इत्यर्थः। शिष्टं स्पष्टम्॥६६॥

“Avaśiṣyate” means “appears”. The rest is clear. (66)

Notes: Ākāśa in its original state is absolute and all-pervasive. But when it is divided as ghaṭākāśa, maṭhākāśa, etc., due to the adjuncts (upādhis) in the form of ghaṭa, maṭha, etc., its absoluteness and all-pervasiveness seem to have been lost. When the upādhis are removed Ākāśa is again one and all-pervasive. Similarly the liberated Jīva who is free of all adjuncts of the body, senses, mind, etc., is the Paramātmā. In this liberated state he is in his original nature, i.e., the nature of the Paramātmā. This is beautifully portrayed in the Gau. Kā.: घटादिषु प्रलीनेषु घटाकाशादयो यथा। आकाशे सम्प्रलीयन्ते तद्वज्जीवा इहात्मनि॥ (3.4)— “Just as when the ghaṭa, etc., are destroyed, ghaṭākāśa, etc., get merged into the Ākāśa, so do the Jīvas here in the Ātmā”.

व्याख्या— अथ स जीवन्मुक्तः किं जानन् किं कुर्वन् कथं तिष्ठतीत्यत्राह—

Then the author says as to how the Jīvanmukta remains, knowing what and doing what—

न किञ्चदपि मुक्तस्य दृश्यं कर्तव्यमेव वा।

सुखस्फूर्तिस्वरूपेण निश्चला स्थितिरुच्यते॥६७॥

There is nothing to be seen (known) and nothing to be done for the Jīvanmukta. His state is said to be unwavering (calm) with the nature inspired by bliss.(67)

व्याख्या— स्पष्टम्॥६७॥ It is clear. (67)

Notes: That “sukha-niścala” state has been portrayed in the Gau. kā. thus: स्वस्थं शान्तं सनिर्वाणमकथ्यं सुखमुत्तमम्। अजमजेन ज्ञेयेन सर्वज्ञं

परिचक्षते॥ (3.47)— “The Paramārthasukha is stationed in the Ātmā; it is peaceful, free from attachment, indescribable and of the supreme type; it is unborn; with this knowledge it is called omniscient Brahman.

व्याख्या— अथ जीवन्मुक्तस्य दृश्यं कर्तव्यं कुतो नास्तीत्यत्र वदन्नन्त्यप्रसादिस्थलं समापयति—

Then the author explains as to why the Jīvanmukta has nothing to see or nothing to do and concludes the “Antyaprasādīsthala”—

शिवाद्वैतपरिज्ञानशिथिलाशेषवस्तुनः ।

केवलं संविदुल्लासदर्शिनः केन को भवेत्॥६८॥

What can be of use and by what it is to the Śivayogin in whom all knots of objective world have become slackened and who has the experience of mere delight of spiritual consciousness? (68)

व्याख्या— शिवाद्वैतपरिज्ञानेन निवृत्तसकलभेदवस्तुनः, अत एव केवलं चिद्विलासं पश्यतः शिवयोगिनो ज्ञानेन्द्रियव्यापारेण कर्मेन्द्रियव्यापारेण वा केनापि किं भवेत् किं प्रयोजनं स्यात्? न किञ्चिदित्यनयोराद्यन्तप्रसादयोरुपक्रमोपसंहारन्यायेनैक्यं विमर्शनीयम्॥६८॥

इत्यन्त्यप्रसादिस्थलम्

The Śivayogin has all the objective variety reverted. That is why he looks upon (experiences) merely as the joy of spiritual consciousness. In the case of such a Śivayogin, what is the use of the operations of the sensory organs or motor organs? There is no use. With this background, the unanimity between the Ādīprasādīsthala and Antyaprasādīsthala should be considered according to the maxim of “upakrama” (beginning) and “upasamhāra” (conclusion). (68)

Antyaprasādīsthala ends

अथ सेव्यप्रसादिस्थलम्—(८०)

व्याख्या— अथ—“अन्तःशरीर एवायं बाह्य एव न संस्थितः। महानन्दप्रसादोऽयं सर्वत्रैवावभासते।।” इति सर्वज्ञानोत्तरवचनानुसारेण सेव्यशिवगुरुप्रसादसम्पन्नोऽन्त्यप्रसाद्येव सेव्यप्रसादीति सूत्रत्रयेण कथयति—

Sevyaprasādīsthala—(80)

Then in accordance with the statement of Sar.Ā., viz., “Antaḥśarīra evāyam, etc.,” which means: “This (Ātmacaitanya—spiritual consciousness) resides inside the body, not outside (as it is not the body); the gracious favour of that Great Bliss (i.e., Ātmacaitanya) appears everywhere,” the author says in three stanzas that the “Āntyaprasādin”, being endowed with the gracious favour of Śiva and Guru who are to be served, comes to be called “Sevyaprasādin”—

सेव्यो गुरुः समस्तानां शिव एव न संशयः।
 प्रसादोऽस्य परानन्दप्रकाशः परिकीर्त्यते।।६९।।
 सेव्यो गुरुः स्मृतो ह्यस्य प्रसादोऽनुभवो मतः।
 तदेकावेशरूपेण तद्वान् सेव्यप्रसादवान्।।७०।।
 गुरुदेवः परं तत्त्वं परतत्त्वं गुरुः स्मृतः।
 तदेकत्वानुभावेन न किञ्चिदवशिष्यते।।७१।।

Guru is worthy to be served by all; he is undoubtedly Śiva himself; his gracious favour is regarded as the manifestation of supreme bliss.(69) Guru is regarded as worthy to be served; his gracious favour is deemed as the experience (of bliss); he who has that experience as of the nature of identity between him and his gracious favour, is the “Sevyaprasādin”. (70) The holy Guru is the supreme principle of unity incarnate and the supreme principle of

unity is regarded as the Guru; owing to this mystic realisation of oneness, nothing (other than Śiva) exists. (71)

व्याख्या— समस्तानां सेव्यः श्रीगुरुः शिव एवात्र सन्देहो नास्ति। अस्य प्रसादः श्रीगुरुरूपशिवप्रसाद एव परानन्दप्रकाश इति कीर्त्यते।।६९।। गुरुः शिवस्वरूपश्रीगुरुरेव सेव्य इति स्मृतः। अस्य शिवरूपस्य श्रीगुरोरनुभव उपदेशानुभव एव प्रसाद इति सम्मतः। तदेकावेशरूपेण तयोर्गुरुप्रसादयोरेकीभावेन तद्वान् तत्प्रसादवान् अन्त्यप्रसाद्येव सेव्यप्रसादवान् सेव्यप्रसादीति हि प्रसिद्ध इत्यर्थः।।७०।। गुरुशिवयोः शक्तिशक्तिमद्भावेन तयोरेक्यानुसन्धानेन ज्ञातव्यं न किञ्चिदवशिष्यते, सर्वस्यापि विश्वस्य शिवशक्तिमयत्वादिति।।७१।।

Śrīguru who is worthy to be served by all, is Śiva himself. There is no doubt about it. His gracious favour, i.e., the gracious favour of Śiva in the form of the Śrīguru, is itself regarded as the manifestation of the supreme bliss. (69) The Guru, i.e., the Śrīguru who is of the nature of Śiva, is regarded as “Sevya” (worthy to be served). The experience of this Śrīguru who is of the nature of Śiva, i.e., the experience of the teaching of the Guru, is accepted as the gracious favour. He who possesses that favour in the form of the identity between the Guru and that favour, is well known as the “Sevyaprasādin”. (70) Due to the deep intuition of identity between the Guru and Śiva in the relation of Śakti and possessor of Śakti, nothing remains to be known, since the universe is made up of Śiva and Śakti. (71)

Notes: “अन्तःशरीर एवायं...” (Sar. Ā.). Guru is the Śakti of Śiva in form and Śiva is the possessor of Śakti. Śakti and Śaktimān are essentially one and inseparable. The Guru knows that the world in its entirety and variety (samaṣṭi and vyaṣṭi) is the manifestation of Śiva’s Śakti. Thus to him the whole universe appears as Śiva and nothing else. Śiva and Śrīguru are together “Śevya”. When Śiva is served, Śrīguru is served and when Śrīguru is

served Śiva is served. The Śivayogin who knows them as jointly “Sevya”, gets the Prasāda in the form of that experience of the bliss of Guru-Śiva synthesis, and is called the “Sevya-prasādin”. The golden path to achieve Sevya-prasāda is spoken in the Śrutis: यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ । तस्यैताः कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ Śve. U., 6.23; Yo. Śi. U., 2.22)— “These teachings are given to him who has devotion towards Śiva and who has also devotion towards the Guru as towards Śiva; these teachings will flash for the great persons”. Yo. Śi. U. speaks gloriously about the two aspects of divinity, Guru and Śiva, who are “Sevya”: दिव्यज्ञानोपदेशारं देशिकं परमेश्वरम् । पूजयेत्परया भक्त्या तस्य ज्ञानफलं भवेत् ॥ यथा गुरुस्तथैवेशो यथेवेशस्तथा गुरुः । पूजनीयो महाभक्त्या न भेदो विद्यतेऽनयोः ॥ । अद्वैतं भावयेद्भक्त्या गुरोर्देवस्य चात्मनः ॥ (5.57.59)— “One should worship (serve) the Paramēśvara (the Great Lord) in the form of the Guru, who is the giver of spiritual knowledge; one would have divine awareness as its fruit. Just as the Guru so the Lord Śiva and just as the Lord Śiva so the Guru one should worship with deep devotion; there is no difference between them.... One should realise through devotion non-duality among Śiva, the Guru and one’s own Self.” With such a conception of spiritual identity between the Guru and the Lord on the one hand and his own Self on the other, the Śivayogin, in the state of Advaita, experiences the bliss of that unity. Hence he is the “Sevya-prasādin”.

व्याख्या— अथ परमानन्दवतः सेव्यप्रसादिनः क्वापि प्रीतिर्नास्तीति सूत्रत्रयेण कथयति—

The author tells in three stanzas that the “Sevya-prasādin” who is fully immersed in bliss has no attachment elsewhere—

अपरिच्छेद्यमात्मस्थमवाङ्मानसगोचरम् ।

आनन्दं पश्यतां पुंसां रतिरन्यत्र का भवेत् ॥७२॥

ज्ञानामृतेन तृप्तस्य किमन्यैर्भोज्यवस्तुभिः ।

ज्ञानादेव परानन्दं प्रकाशयति सच्छिवः ॥७३॥

In the case of men (the Śivayogins) who are actually experiencing the bliss which is absolute, which is in their Śivaikya state and which is beyond the range of speech and mind, what interest can there be in anything else? (72) In the case of the Śivayogin who is contented with the nectar of knowledge, what is the use of the enjoyable objects other than that? Śiva of the nature “Sat” (Cit and Ānanda) manifests the supreme bliss through knowledge only. (73)

व्याख्या— परिच्छेदरहितं वाङ्मानसगोचरं स्वस्वरूपं परानन्दम् अपरोक्षेण पश्यतां शिवयोगिनामन्यत्र विषयेषु रतिरभिलाषो न क्वापि स्यादित्यर्थः ॥७२॥ ज्ञानामृतेन सन्तुष्टस्य शिवयोगिनोऽन्यैश्चित्पीयूषव्यतिरिक्तैर्भोज्यपदार्थैः किम् ? न किञ्चित् । सच्छिवोऽग्नेरुष्णत्वप्रकाशकत्वादय इव शिवस्य सच्चिदानन्दाः स्वभावास्तादृशः शिवो ज्ञानादेव निजज्ञानादेव परानन्दं स्वस्वभावभूतनित्यानन्दं प्रकाशयतीति ॥७३॥

In the case of the Śivayogins who actually experience the highest bliss, which is unbroken (absolute), which is beyond the range of speech and mind and which is their original nature, there cannot be any interest in any of the objects other than that. (72) In the case of the Śivayogin who is contented with the nectar of knowledge, what is the use of the enjoyable objects which are other than the ambrosia of consciousness? There is not even the slightest use. Śiva, who is of the nature of “Sat”, the constituents, viz., Sat, Cit and Ānanda are his very nature, like the heat and illuminating power in the case of fire. Such Śiva manifests the eternal bliss, which happens to be his very nature, through his knowledge only, i.e., through his Self-knowledge. (73)

Notes: The Śruti statements “सत्यं ज्ञानमनन्तं ब्रह्म” (Tai. U., 2.1.1), “विज्ञानमानन्दं ब्रह्म” (Br.U., 3.9.34) declare that Paramātman confers supreme bliss on the enlightened Śivayogins. Just as heat

and luminosity are the natural properties of fire, so are eternal absoluteness and eternal bliss the natural properties of the spiritual consciousness which is called differently as Paraśiva, Parabrahman, Paratattva, Mahālinga, etc. Through this self-realisation the Śivayogin is filled with eternal joy. How can he have any interest in or desire for any other object of enjoyment, when he is contented with the supreme bliss in his state of Śiva?

व्याख्या— अथ तदेव विशदयति—

Then the author elucidates the same—

**मुक्तिरेव परा तृप्तिः सच्चिदानन्दलक्षणा ।
नित्यतृप्तस्य मुक्तस्य किमन्यैर्भोगसाधनैः ॥७४॥**

Liberation is the highest contentment characterised by existence, intelligence and bliss. In the case of him who is eternally contented and liberated, what is the use of other means of enjoyment? (74)

व्याख्या— नित्यतृप्तस्य सर्वज्ञताद्युपलक्षितनित्यतृप्तिमतो मुक्तस्य परममुक्तिमतः शिवयोगिन इत्यर्थः । शिष्टं स्पष्टम् ॥७४॥

“He who is eternally contented” means “he who is liberated and endowed with eternal contentment indicated by his Sarvajñatva, Anādibodhatva”. This is in the case of the Śivayogin. The rest is clear. (74)

व्याख्या— अथ तस्य परमुक्तस्यान्तर्बहिः किमपि कर्म नास्तीति निरूपयति—

Then the author expounds that there is no activity, either internal or external, on the part of him who has attained the highest liberation—

**न बाह्यकर्म तस्यास्ति न चान्तर्नैव कुत्रचित् ।
शिवैक्यज्ञानरूढस्य देहभ्रान्तिं विमुञ्चतः ॥७५॥**

In the case of the Śivayogin who is deeply rooted in the knowledge of the unity of Śiva and who has discarded the delusive attachment to the body, there no activity anywhere externally and no activity internally anywhere. (75)

व्याख्या— स्वरूपहानिवृद्धिव्यतिरेकेण सजातीयसमानसमरसभावेन शिवैक्यज्ञानमारुह्य देहभ्रान्तिं विमुञ्चतस्तस्य सेव्यप्रसादिनो बहिरङ्गविधीयमान-पूजाकर्म नास्ति, अन्तश्चान्तरङ्गे विधीयमानध्यानादिकर्म नास्ति, कुत्रचित् क्वापि बिन्दुतिरोभावमलमायाद्युपलक्षितकर्मपाशोऽपि नास्तीत्यर्थः ॥७५॥

In the case of the “Sevyaprasādin” who has discarded the pride of body, etc., ascending to the knowledge of the unity of Śiva with the state of similar and equal communion characterised by the absence of both the diminishing of the nature and increasing of the nature, there are no external actions such as worship and internal actions such as meditation. There are also no fetters of Karman such as Bindu, Tirobhāva, Māyā, Mala, etc.(75)

Notes: With serious and sincere efforts the Śivayogin has achieved purity of body, senses, mind and feeling and has ascended the ladder of spiritual achievement step after step. Hence he is free from the infatuation of the body, attachment to the world and bondage of transmigration. He has no ordinations to follow, no duties to perform. He has no external activities of worship, etc., nor the internal activities such as meditation, etc. Since he is fully absorbed in the supreme consciousness and bliss of Śiva and has no separate existence from Śiva, he is not bound by the practices such as Karman, Tapas, Mantra, Yoga, Dhyaṇa, Jñāna, etc.

व्याख्या— अथ (सेव्य-)प्रसादिस्थलं समापयति—

Then the author concludes the (Sevya-)Prasādisthala—

न कर्मबन्धे न तपोविशेषे न मन्त्रयोगाभ्यसने तथैव ।

ध्याने न बोधे च तथात्मतत्त्वे मनःप्रवृत्तिः

परयोगभाजाम् ॥७६॥

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते
वीरशैवधर्मनिर्णये श्रीसिद्धान्तशिखामणौ प्राणिलिङ्गिस्थलविषय-
नवविधलिङ्गप्रसङ्गो नामाष्टादशः परिच्छेदः समाप्तः ॥१८॥

The mental inclination of the Śivayogins is not in the prescriptions of Karman, nor in any special type of penance, nor in the practice of Mantrayoga, nor in meditation; but it is only absorbed in the awareness of the Ātmatattva, i.e., the knowledge of the spiritual nature of his own Self. (76)

*Here ends the eighteenth chapter dealing with
the nine Liṅgasthalas pertaining to the Prāṇaliṅgīsthala
in Śrisiddhāntasikhāmaṇi an authority on Viraśaivism
Written by Śrī Śivayogi who has attained the
Brahmanhood following the path of Six Sthalas (18)*

व्याख्या— परयोगभाजां सर्वोत्कृष्टपरशिवयोगभाजां सेव्यप्रसादिनां मनःप्रवृत्तिश्चित्तवृत्तिर्मन्त्रयोगाभ्यसनेऽजपागायत्रीरूपसोऽहंमन्त्रयोगाभ्यासे च नास्तीत्यर्थः । तथैव कर्मबन्धे षट्कर्मबन्धत्रयरूपहटयोगेऽपि न, तपोविशेषे योगानां विशिष्टराजयोगेऽपि न, ध्यानेऽनाहतब्रह्मध्यानरूपलययोगेऽपि न, किन्तु तथात्मतत्त्वे तद्योगचतुष्टयचैतन्यस्वरूपे बोधे स्वस्वरूपज्ञाने मनःप्रवृत्तिः स्यादित्यर्थः । अयं भावः— देशिकोपदेशेनापरदेहपाणिपादगुह्यानि प्रथमं संशोध्य बन्धयित्वा तदनन्तरं पूर्वापरकायकीलकभूतबिन्दुमायाकार्यरूपवाक्त्वचौ निश्चलीकृत्य सर्वयोगज्ञानजननक्षेत्रभूताविमुक्तक्षेत्रे परब्रह्मपरशिवपरलिङ्गापरपर्यायनामभिः संसेव्यः स्वस्वरूपसेवितसेव्यप्रसादीत्यर्थः । एतल्लिङ्गत्रयं प्राणलिङ्गिनोऽङ्गत्रयस्य क्रमेण सम्बन्धयेदिति सेव्यप्रसादिस्थलम् ॥७६॥

इति सेव्यप्रसादिस्थलम्

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणि-
व्याख्यायां प्राणलिङ्गिस्थलविषयनवविधलिङ्गप्रसङ्गो
नामाष्टादशः परिच्छेदः समाप्तः ॥१८॥

The mental inclination of the Yogin who has become one with the Supreme Paraśiva, i.e., of the Sevyaprasādin, is not prone to the practice of Mantrayoga called Ajapā-gāyatrī consisting in the cherishing of the “So’ham”, nor to the Karmayoga consisting in six Karmans, viz., Adhyayana-Adhyāpana, Dāna-Pratigraha, Yajana-Yājana which form the triad of doubles, nor to Haṭayoga, nor to the special kind of austerities such a Kṛchra, Cāndrāyaṇa, etc., nor to the Rājayoga which is the distinguished type of Yoga among the Yogas. Similarly it is not attached to Layayoga consisting in the Brahmadyāna in the Anāhata-cakra. But he is absorbed totally in the knowledge of the Ātmatattva consisting in the combination of Sat, Cit and Ānanda, which is the source of power to the fourfold Yoga (Mantrayoga, Karmayoga, Haṭayoga and Layayoga) and which is called the “Svasvarūpajñāna”, the awareness of one’s own self as of the nature of Śiva. The substance of the matter here is: On the instruction and guidance of the Guru, the Yogin should first purge the gross (lower) body with its hands, legs and secret parts of its attachments and stop its activities. Then he should associate Rudra, Viṣṇu, Brahman and Mahendra, who are of the nature of Parā Vāk, Paśyantī Vāk, Madhyamā Vāk and Vaikharī Vāk respectively, with the ears, eyes, nose and tongue respectively in the upper gross body. Further he should hold motionless the senses of Vāk (speech) and Tvak (skin) which happen to be a link between the upper gross body and the lower gross body and which are the products of Bindu and Māyā. Then he is the place of origin for the knowledge of all Yogas, under the different names such as Parabrahman, Paraśiva and Paraliṅga. He is the Sevyaprasādin. These three Liṅgas (Ādiprasādaliṅga, Antyaprasādaliṅga and Sevyaprasādaliṅga) are associated with the three bodies (Sthūla, Sūkṣma and Kāraṇa) of the Prāṇaliṅgin. (76)

Sevyaprasādīsthala ends

Here ends the Eighteenth Chapter dealing with the nine Lingasthalas pertaining to the Prāṅalingisthala in the commentary on Śrī Siddhāntasikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṅṭadārya who is the best among those conversant with Grammar, Mīmāṃsā and Nyāya. (18)

Notes: “Bindu” is the name given to Śakti when she vibrates for creation and when Śiva is prone to creation. In the beginning of creation Śiva assumed the required knowledge and desire to create. Then his Śakti manifested herself like the light from the lamp. The Śakti who is unborn and one became the creator of the Universe. Unborn and one became the “Bindu” and that “Bindu” again became three fold as Bindu, Nāda and Rava. That Rava is said to be Avyakta: आदिसर्गमुखे ज्ञानचिकीर्षायित्नधारणात्। स्वशक्तिर्व्यक्तिमादत्ते प्रदीपः स्वप्रभामिव॥ शक्तिर्भवत्यजा ह्येका विश्वोद्भवविधायिनी। सा शक्तिर्बिन्दुतामेति बिन्दुः सोऽपि त्रिधा भवेत्॥ बिन्दुर्नादो रवश्चेति रवोऽव्यक्तमिष्यते॥ (Īśāna. Pa. 1.27-30). That Rava is called Śabdabrahman. That Vāk which is ‘Niṣpanda’, is the Parā Vāk. That Vāk which is manifested through the air reaching upto the navel and which gets associated with mind creating some vibration inside, is the Paśyantī Vāk. That Vāk in the form akāra, etc., which reaches upto the throat and which is fit to be received by the ear in clear terms, is Vaikharī Vāk : मूलाधारात् प्रथममुदितो यश्च भावः पराख्यः। पश्चात् पश्यन्त्यथ हृदयगो बुद्धियुङ्मध्यमाख्यः व्यक्ते वैखर्यथ रुरुदिषोरस्य जन्तोः सुषुम्नाबद्धस्तस्माद् भवति पवने प्रेरिता वर्णसंज्ञा॥ (Pra. Sā., 2.43). The Adhidevatās of these four Vāks are respectively Rudra, Viṣṇu, Brahma and Mahendra. The ‘Samyojana’ of these is spoken here by Śrī Maritoṅṭadārya in his Sanskrit commentary. Avimuktakṣetra is the living body itself. It is before this body falls off Yoga and the vision of Śiva in the Self is clearly possible. See Kaṭha U., 6.4-5; these Mantras are quoted earlier in the notes.



एकोनविंशः परिच्छेदः

शरणस्थलान्तर्गतद्वादशल्लिङ्गस्थलप्रसङ्गः

व्याख्या— अथागस्त्य उवाचेति — अगस्त्यप्रश्नः—

Agastya said—Question of Agastya —

स्थलभेदाः समाख्याताः प्राणलिङ्गस्थलाश्रिताः ।

कथय स्थलभेदं मे शरणस्थलसमाश्रितम् ॥१॥

The kinds of Sthalas pertaining to the Prāṇalingi-sthala are told. Now tell me the Sthala-division connected with the Śaraṇasthala. (1)

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

व्याख्या— अथ श्रीरेणुक उत्तरं वक्ति—रेणुक उवाचेति—

Then Śrī Reṇuka replies—Reṇuka said—

शरणस्थलमाश्रित्य स्थलद्वादशकं मया ।

उच्यते नाम सर्वेषां स्थलानां शृणु तापस ॥२॥

There are twelve Sthalas (Lingasthalas) connected with the Śaraṇasthala. I shall tell the names of those Sthalas. Listen, O Sage! (2)

व्याख्या— स्थलानामवान्तरस्थलानामित्यर्थः । शिष्टं स्पष्टम् ॥२॥

Here “of the Sthalas” means “of the sub-Sthalas”. “The rest is clear.” (2)

व्याख्या— अथ तानि स्थलानि सूत्रत्रयेणोद्दिशति—

Then the author enumerates those Sthalas in three stanzas—

दीक्षापादोदकं पूर्वं शिक्षापादोदकं ततः ।

ज्ञानपादोदकं चाथ क्रियानिष्पत्तिकं ततः ॥३॥

भावनिष्पत्तिकं चाथ ज्ञाननिष्पत्तिकं ततः ।

पिण्डाकाशस्थलं चाथ बिन्दुकाशस्थलं ततः ॥४॥

महाकाशस्थलं चाथ क्रियायाश्च प्रकाशनम् ।

भावप्रकाशनं पश्चात् ततो ज्ञानप्रकाशनम् ॥

स्वरूपं पृथगेतेषां कथयामि यथाक्रमम् ॥५॥

1. Dīkṣāpādodakasthala, 2. Śikṣāpādodakasthala, 3. Jñānapādodakasthala, 4. Kriyāniṣpattisthala, 5. Bhāvanīṣpattisthala, 6. Jñānaniṣpattisthala, 7. Piṇḍākāśasthala, 8. Bindvākāśasthala, 9. Mahākāśasthala, 10. Kriyāprakāśasthala, 11. Bhāvaprakāśasthala and 12. Jñānaprakāśasthala. I shall tell you their special features in due order. (3-5)

अथ दीक्षापादोदकस्थलम्—(८१)

व्याख्या— अथ—“आचार्यः पूर्वरूपम् अन्तेवास्युत्तररूपं विद्यासन्धिः” इति श्रुत्युक्तप्रकारेण, “अस्मात् प्रवितताद् बन्धात् परसंस्थानिरोधकत्वात्। दीक्षैनं मोचयेत् पूर्वं शैवं धाम नयत्यपि ॥” इति स्वायंभुववचनानुसारेण चास्य सेव्यप्रसादिनः सुलभदीक्षापादोदकस्थलं निरूपयति—

Dīkṣāpādodakasthala — (81)

Then as per the statement of the Śruti, viz., Ācāryaḥ pūrvarūpam, etc.”, which means: “The teacher is the former form and the disciple is the latter form and knowledge is the link”, and also in accordance with the

statement of the Svāyam. Ā., viz., “Asmāt pravitatād, etc.”, which means: “The Dīkṣā releases this Yogin from the bondage which is quite wide-spread and which obstructs the march to the supreme state, and leads him on to his original abode of Śiva,” the author propounds the Dīkṣāpādodakasthala which is easy of access to this “Sevyaprasādin”—

दीक्षयाऽपगतद्वैतं यज्ज्ञानं गुरुशिष्ययोः ।

आनन्दस्यैक्यमेतेन दीक्षापादोदकं स्मृतम् ॥६॥

That enlightenment of the “Guru” and the “Śiṣya” with the notion of Dvaita (duality) between them eradicated through the spiritual initiation, consists in the communion of their individual bliss. With that enlightenment, the Śivayogin, who is “Sevyaprasādin”, acquires “Dīkṣāpādodaka” (the enlightenment of Supreme Bliss through spiritual initiation). (6)

व्याख्या— गुरुशिष्ययोः सेव्यगुरुशिष्ययोरानन्दैक्यं निजानन्दैकीभूतं दीक्षयाऽपगतद्वैतं ज्ञानदानमलक्षयरूपचित्क्रियादीक्षानिवारितद्वैतं यज्ज्ञानमस्ति, एतेनानेन ज्ञानेन दीक्षापादोदकं सेव्यप्रसादिनः सुलभभूतदीक्षापादोदकमिति स्मृतम्। शिवदीक्षापगतद्वैतज्ञानवद्गुरुशिष्यनिजानन्दैक्यमेव दीक्षापादोदकमित्यर्थः ॥६॥

That enlightenment by which the notion of duality is removed through the imparting of knowledge and removal of Malas, is the communion of the individual bliss of the Guru and the Śiṣya, i.e., the Guru and Śiṣya of the Sevyaprasāda state. Through this enlightenment the Sevyaprasādin acquires the “Dīkṣāpādodaka” which is easy of access to him. The very enlightenment consisting in the communion of the individual bliss of the Guru and the Śiṣya in which the duality is removed through the spiritual initiation, is the “Dīkṣāpādodaka”. (6)

Notes: “अस्मात् प्रवितताद्...” (Svāy. Ā.). It may be noted here that Paraśiva is Saccidānanda (Sat-Cit-Ānanda). “एकमूर्तेस्त्रयो भागाः” (Chāndra J.Ā., kri. pā., 9.15)— Śiva has three aspects. His aspects of “Sat”, “Cit” and “Ānanda” are respectively the Guru, the Liṅga and the Jaṅgama. The existence (Sat) which is unlimited (ananta) and which is not sublated in all the three times (trikālābādhita), is the aspect of Śiva called Guru. The consciousness (Cit) which reveals everything without depending on anything else, is the aspect of Śiva called Liṅga. The bliss (Ānanda) which is the resting place of all joys and which is absolute, is the aspect of Śiva called Jaṅgama. Thus the Guru, the Liṅga and the Jaṅgama conceptually represent unlimited existence, unlimited consciousness (intelligence) and unlimited bliss of Śiva. The Śiṣya (Yogin) is one with Śiva sharing his three aspects. His identity with the aspect of Guru on the ground of Dikṣa, makes him stand in communion with the aspect of Guru. The bliss of “advaita” with that aspect of Śiva is **Dikṣāpādodaka**. The identity of the Yogin with the aspect of Liṅga on the ground of Śikṣā, makes him remain in communion with the aspect of Liṅga. The bliss of “advaita” with that aspect of Śiva is **Śikṣāpādodaka**. The identity of the Yogin with the aspect of Jaṅgama on the ground of Jñāna, makes him stand in communion with the aspect of Jaṅgama. The bliss of “advaita” with that aspect of Śiva is **Jñānapādodaka**. This is the mystical development of the concepts of Dikṣāpādodaka, Śikṣāpādodaka and Jñānapādodaka pertaining to the Guru, the Liṅga and the Jaṅgama respectively. (vide: पादतीर्थं त्रिधा शम्भोगुरुजङ्गमयोरपि दीक्षा शिक्षा ज्ञानमिति त्रिसंज्ञं तद्भवत्यहो।।— (Candra J.Ā., kri.pā., 5.5). “आचार्यः पूर्वरूपं, इत्यादि” — Tai.U.,1.3. Here the process of learning is taken as a means for meditation because of the close relation between the Guru and the Śiṣya (antevāsin). The Guru and the Śiṣya live like an object and its shadow for deriving the full benefit of spiritual teaching. As told in the Bhag. G., 4.38, there is nothing greater or holier than knowledge (न हि ज्ञानेन सदृशं पवित्रमिह विद्यते). Hence, its propagation and practice are essential. The factors involved in them deserve reverent meditation. अस्मात् प्रवितताद्, etc., from the Svāyam. Ā., speaks of Dikṣā as the link (sandhi) between the Guru and the

Śiṣya. The imparting of Śivajñāna and the removal of Malas (Pāśas) constitute the dual purpose of Dikṣā (Vide S.S., 6.11; 15.17). It is a sacrament in the ordinary sense. But in its symbolic sense, it is a combination of Jñāna and Kriyā harmonised by the cementing force in the form of Bhakti. At this stage “Dī” (in Dikṣa) means the granting of “Advaitajñāna” (dīyate) and “Kṣi” stands for the removal (kṣīyate) of “Dvaitajñāna”. In the beginning the Guru discerns that germination of Bhakti in the Śiṣya and grants Dikṣā to him. The bond between the Guru and the Śiṣya grows in depth to the extent of harmonising their knowledge and experience resulting in the communion of their individual bliss. The Śiṣya receives the Pādodaka of the Guru as a mark of his total surrender to the spiritual experience of the Guru. This Pādodaka, which represents the holy water from the feet of the Guru, the Liṅga and the Jaṅgama, gets a new significance in this spiritual plane. It means “enlightenment” consisting in the Supreme Bliss [Paramānanda=Pāda, Jñāna=Udaka; Guru=Pāda, Śiṣya=Udaka; the “aikya” of Guru-Śiṣya or of Paramānanda and Jñāna=Pādodaka].

व्याख्या— अथ दीक्षासञ्जातगुरुशिष्यैक्यमेव दीक्षापादोदकमिति पक्षान्तरेणाह—

Then the author says in a different way that the communion between the Guru and the Śiṣya effected through Dikṣā, is the Dikṣāpādodaka—

अथवा पादशब्देन गुरुरेव निगद्यते।

शिष्यश्चोदकशब्देन तयोरैक्यं तु दीक्षया।।७।।

Or by the word “Pāda”, Guru is meant and by the word “Udaka”, Śiṣya is told; their communion is through Dikṣā. (7)

व्याख्या— अथवा तन्न चेत्, पादशब्देन श्रीगुरुरेव कथ्यते, उदकशब्देन शिष्यो निगद्यते, दीक्षया निजकरसञ्जातशिष्यमूर्ध्नि घ्राणस्वरूपदीक्षा-

विशेषेण तयोरैक्यं तु पादोदकशब्दवाच्यगुरुसिष्यैक्यं दीक्षापादोदकमिति स्मृतमित्यर्थः ॥७॥

Or if that is not the case, the Guru is told by the word “Pāda” and the Śiṣya is spoken by the word “Udaka”. The Dīkṣā is in the form of the Guru’s smelling at the cerebra of the Śiṣya who is his favoured child nourished by his hand (Karasañjāta=Anuḡrhitaputra, lit., “born in his hand”). The communion between the Guru and the Śiṣya is called “Dīkṣāpādodaka”. (7)

Notes: The terms “Pāda” and “Udaka” are used here as symbols of the the Guru and the Śiṣya respectively. “Pāda” can be derived in two ways as “पद्यते असौ इति पादः” With कर्त्तरी घञ् as per पदरुजविशस्पृशो घञ्। (Pā. 3.3.16) and “पद्यते अनेन इति पादः” with करणे घञ् as per अकर्त्तरि च कारके संज्ञायाम्। (Pā. 3.3.19). पद् means ‘to go’— पद् गतौ। All ‘gatyarthaka’ roots are Jñānārthakas. Pāda with कर्त्तरि घञ् means that which moves, one who moves, one who knows (the foot, the knower). Pāda with करणे घञ् means that which is the instrument of movement, the instrument of knowledge (foot, the teacher). Śrīguru is Pāda in both the senses of the knower and the teacher. Śrīguru is the embodiment of knowledge as also the guide and philosopher of the disciple at all levels of the latter’s pilgrimage to Mukti. In this sense there are such usages as स्वमिपादः, आचार्यपादः, etc. Then “Udaka” is derived from the root उन्दी क्लेदने with the addition of the Uṇādiptyaya व्कुन् as per the sūtra उदकं च (197). [उनति क्लेदयतीति उदकम्—उन्द् + व्कुन्, नकारलोप due to कित्त्व; वु is substituted by अक्—युवोरनाकौ। (Pā. 7.1.1)]. Thus उदक is that which moistens. The Śiṣya is called उदक in the sense that he pleases the Guru with his good behavior and pure character. The communion between the Guru (Pāda) and the Śiṣya (Udaka) is through Dīkṣā which stands for giving knowledge and cleansing the heart by removing the Malas. It is a case of spiritual “sāmarasya” between the giver of knowledge and the receiver of that knowledge with an open heart.

व्याख्या— अथ दीक्षाप्रकाशितसत्यज्ञानानन्दैक्यमेव दीक्षापादोदकमिति पक्षान्तरेण कथयति—

Then the author says in a different way that the harmony of truth, knowledge and bliss arising from the Dīkṣā is the Dīkṣāpādodaka—

परमानन्द एवोक्तः पादशब्देन निर्मलः।

ज्ञानं चोदकशब्देन तयोरैक्यं तु दीक्षया ॥८॥

The Supreme bliss itself, which is free from Malas, is told by the word “Pāda” and knowledge is told by the term “Udaka”. Their harmony is through “Dīkṣā”. (8)

व्याख्या— पादशब्देन मलरहितपरब्रह्मानन्द उच्यते, उदकशब्देन ब्रह्मस्वरूपज्ञानमुच्यते, दीक्षया हृत्कमलमध्यस्थचिद्दीक्षया तयोरैक्यं तु, “विज्ञानमानन्दं ब्रह्म” इति श्रुतेः। धर्मधर्मास्वरूपानन्दज्ञानैक्यं दीक्षापादोदकमिति स्मृतमित्यर्थः ॥८॥

The bliss of Brahman, which is free from the Malas, is spoken by the term “Pāda” and the knowledge of the nature of Brahman, is referred to by the word “Udaka”. Their communion is through Dīkṣā which is spiritual initiation that takes place in the middle of the heart. So the Śruti says that “Brahman is knowledge and Bliss”. The harmony (sāmarasya) of the Bliss and knowledge, which is of the nature of both the Dharma and the Dharmin, is “Dīkṣāpādodaka”. (8)

Notes: विज्ञानमानन्दं ब्रह्म— Br. U., 3.9.28. Vijñāna is the spiritual knowledge. It is bliss, but not followed by sorrow like the knowledge of the objects of senses. It is consisting in tranquility, auspiciousness; it is immeasurable, free from fatigue; it is filled with contentment and one feeling (i.e., bliss). Other Śrutis speak of Brahman as सत्यं ज्ञानमनन्तं ब्रह्म। (Tai. U., 2.1); आनन्दं ब्रह्मेति व्यजानात्। (Tai. U., 3.6); आनन्दं ब्रह्मणो विद्वान् बिभेति कुतश्चन। (Tai. U., 2.9). The

Supreme Bliss of the nature of enlightenment is Paraśiva. The communion of Paramānanda and Jñāna constitutes the state of Paraśiva. This communion is brought about by the spiritual initiation inside. (Vide S.S., 6.31 for the internal initiation). At this stage the apparent distinction between the Guru and the Śiṣya dissolves and both share a common experience of Śivānanda. As they are spiritually in communion with Śiva, they are in communion with each other, rejoicing in a common state of bliss and enlightenment. This Śiṣya who is called Sevyaprasādin, becomes “Dīkṣāpādodakavān” when he reaches this state of supreme communion with the Guru, who is Śiva.

व्याख्या— अथ—“यतो वाचो निवर्तन्ते अप्राप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान् बिभेति कुतश्चन।।” इति ब्रह्मोपनिषद्वाक्यानुसारेण तज्ज्ञानानन्दमेव विशेषयति—

Then in accordance with the statement of Bra. U., viz., “Yato vāco nivartante, etc.”, which means: “That from which all speech recoil along with the mind being unable to reach, he who knows the bliss of that Brahman sheds fear completely for all times”, the author brings out the special features of that “Ānanda” only—

परसंवित्प्रकाशात्मा परमानन्दभावनाम्।

अधिगम्य महायोगी न भेदं क्वापि पश्यति।।९।।

The great Yogin, whose self is illumined by the brightness of Supreme Consciousness (Śiva) having attained the experience of Supreme Bliss, does not find any difference anywhere. (9)

व्याख्या— महायोगी तत्पादोदकदीक्षासम्पन्नः शिवयोगी परसंवित्प्रकाशात्मा परब्रह्मस्वरूपज्ञानप्रकाशस्वरूपवान् सन् परमानन्दभावनाम् अधिगम्य भेदं नित्यपरिपूर्णज्ञानानन्दभेदं क्वापि न पश्यति, तद्ब्रह्मदेशाभावादिति।।९।।

The great Yogin, i.e., the Yogin who is adept in the experience of Dīkṣāpādodaka, is of the nature of the brightness of the Supreme Consciousness, i.e., of the knowledge of the nature of Parabrahman. Having attained the experience of the Supreme Bliss, he does not see any difference anywhere from the blissful consciousness which is eternal and absolute because there is no other space at all. (9)

Notes: यतो वाचो निवर्तन्ते, इत्यादि— Tai. U., 2.4; 2.9; Tai. U., 2.9. The reading of the second half in the Bra. U., is आनन्दमेतज्जीवन्तं न ज्ञात्वा मुच्यते बुधः। Obviously the mantra quoted is not from Bra. U.; it is from Tai. U. This statement brings out the fact that Paraśiva is indeterminable by thought and inexpressible by word. It also emphasises that he who knows the bliss of Paraśiva transcends all fear, because Paraśiva is the source of unsurpassable peace for those who know him as their own spiritual essence, while he is the cause of fear for those who deny him or feel themselves separate from him. Kaṭha U. brings out this state when it says: अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत्। अनाद्यनन्तं महत्: परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते।। (3.15)— “Having realised that Ātman (Jivātman merged in the Paramātman) who is soundless, touchless, formless, imperishable, and also without taste and smell, eternal, without beginning or end, even beyond Mahat, immutable, one is released from the jaws of death.” How can the senses (speech is representative of all senses) reach there and operate? How can mind reach there and help the senses to operate? Kaṭha U., 6.12 says: नैव वाचा न मनसा प्राप्नुं शक्यो न चक्षुषा “That Ātman can never be reached by speech, nor by eyes, nor even by mind.” That state of Ātman is of the nature of pure intelligence, and beyond all sense-perceptions having nothing in common with matter. The Śivayogin in that stage is free from death: he is not subjected to the cycle of transmigration. The same is described in Br. U. 2.4.14; 4.5.15. This state is described as “Bhūman”: यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा (Chānd. U., 7.24.1) — “That is ‘Bhūman’ (lit., abundance; great, Supreme, Absolute) in which nothing else is seen, nothing else is heard,

nothing else is known”. What is Bhūman is immortal and what is Bhūman is bliss— यो वै भूमा तदमृतम् (Chānd.U., 7.24.1), यो भूमा तत्सुखम् (Chānd. U., 7.23.1). Thus all the conception of distinction ceases to exist in the consciousness of the Śivayogin, as he finds everything as charged with the spirit of Śiva, which he realises in himself and in everything.

व्याख्या— अत एव नान्यत्काङ्क्षतीत्याह—

Hence, it is said that he does not aspire for anything—

देशकालाद्यवच्छेदविहीनं नित्यनिर्मलम्।

आनन्दं प्राप्य बोधेन नान्यत् काङ्क्षति संयमी ॥१०॥

The Yogin with self-restraint, having attained through self-awareness the bliss which is free from limitations of place, time, etc., which is eternal and which is pure, does not aspire for anything else. (10)

व्याख्या— संयमी शिवयोगी देशकालाद्यवच्छेदविहीनं देशकालाकारेषु विच्छेदराहित्येन विद्यमानं नित्यनिर्मलमानन्दं ब्रह्मानन्दं बोधेन ब्रह्मज्ञानस्वरूपेणैव प्राप्य अन्यत्र काङ्क्षति, तद्व्यतिरिक्तवस्त्वन्तराभावदिति ॥१०॥

The Śivayogin with self-restraint does not aspire for anything else, after having attained through the awareness of the nature of Brahmajñāna that Supreme Bliss of Brahman which is not found to have any limitations in the form of place, time, etc., which is eternal and which is pure. (10)

Notes: The joys of the world are depending upon the place, time, object, etc. Thus they are subject to the limitations of place, time, object, etc. But the Supreme Bliss of the Śivayogin in his state of communion with Śiva, is not limited by time, place, etc. In that state which stands for the consummate fulfilment of all desires — कामस्याप्ति— Kāṭha U., 2.11), there is nothing but

“Akhaṇḍānanda”: सर्वं जगत्स्वदेहं वा स्वानन्दभरितं स्मरन्। युगपत् स्वामृतेनैव परानन्दमयो भवेत्॥ (Viśva Sā., quoted in Kannaḍa commentary of Śrī N.R. Karibasava Śāstrin) — “The Yogin who looks upon the entire world as his body and cherishes that as filled with bliss, becomes Supreme Bliss in form through his immortality”. Then he does not aspire for anything else. Parama. U. describes this so nicely: सर्वे कामा मनोगता व्यावर्तन्ते दुःखे नोद्विग्नः सुखे न स्पृह्य त्यागो रागे सर्वत्र शुभाशुभयोरनभिस्नेहो न द्वेषि न मोदं च। सर्वेषामिन्द्रियाणां गतिरुपरमते य आत्मन्येवावस्थीयते। यत्पूर्वनिन्दैकबोधस्तदब्रह्मैवाहमस्मीति कृतकृत्यो भवति (concluding passage)— “All his mind-borne desires recoil. He is not agitated by sorrow. He has no desire for happiness. He has given up attachment. He has no inclination towards the auspicious or the inauspicious. He does not hate. He has no delight. The operation of all senses has stopped in the case of him who has confined himself to the Ātman. He who has the experience of the complete bliss of enlightenment, feels the sense of fulfilment realising that he is the Brahman”. This state is achieved through the intimate guidance of the Guru.

व्याख्या— अथ दीक्षापादोदकस्थलं समापयति—

Then the author concludes the Dīkṣāpādodakasthala—

ज्ञानामृतमपि स्वच्छं गुरुकारुण्यसम्भवम्।

आस्वाद्य रमते योगी संसारामयवर्जितः ॥११॥

On tasting the nectar of knowledge which is born from the gracious favour of the Guru and which is pure, the Yogin rejoices with the disease of transmigration eradicated. (11)

व्याख्या— गुरुकृपोद्भूतं निर्मलं ब्रह्मज्ञानामृतमास्वाद्य दीक्षापादोदकसम्पन्नः शिवयोगी भवरोगमुक्तः सन् स्वस्वरूपे क्रीडत इत्यर्थः ॥११॥

इति दीक्षापादोदकस्थलम्

The Śivayogin who is adept in Dīkṣāpādodaka rejoices in his own spiritual form being freed from the disease of

transmigration on enjoying the nectar of Brahmajñāna (the knowledge of Paraśiva), which has sprung from the gracious favour of the Guru and which is pure. (11)

Dikṣāpāḍodakasthala ends

Notes: Knowledge of the Supreme (Paraśiva) is nectar. That is the भूमन्। It is noted that whatever is Bhūman is nectar—यो वै भूमा तदमृतम् (Chānd. U., 7.24.1). That knowledge comes through the grace of the Guru. The Śiṣya who realises that his Guru and Śiva are one, establishes his spiritual communion with the Guru-Śiva-synthesis (Advaita). This is the culmination of Dikṣāpāḍodaka in which the “Śivādvaitajñāna” is the Guru and the Yogin rejoices in that as he is a part and parcel of that.

अथ शिक्षापादोदकस्थलम् —(८२)

व्याख्या— अथ—“मायामयमिदं द्वैतमद्वैतं परमार्थतः। विकल्पो विनिवर्तेत कल्पितो यदि केनचित्।। उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते।।” इति मुण्डकश्रुत्यनुसारेण तद्दीक्षापादोदकसम्पन्नस्य शिक्षापादोदकं सूत्रद्वयेन कथयति—

Śikṣāpāḍodakasthala—(82)

As per the statement of Muṇḍ. U., viz., “Māyāmaya-midam dvaitam, etc.,” which means: “This duality is mere illusion and non-duality is the ultimate truth; if it is created by any one it should recoil; if this argument is understood through the advice (of the Guru), duality does not exist”, the author expounds this Śikṣāpāḍodakasthala for him who is adept in Dikṣāpāḍodakasthala—

गुरुशिष्यमयं ज्ञानं शिक्षा योगिनमीर्यते।

तयोः समरसत्वं हि शिक्षापादोदकं स्मृतम्।।१२।।

The spiritual instruction (Śikṣā) consisting in the enlightenment of communion between the Guru and the

Śiṣya (himself), inspires the Yogin. The interfusion of those two (Śikṣā and Jñāna) is called Śikṣāpāḍodaka (the realisation of supreme bliss through spiritual instruction). (12)

व्याख्या— या शिक्षा गुरुशिष्यमयं ज्ञानं पूर्ववत्पादोदकशब्दवाच्य-गुरुशिष्ययोस्तन्मयीभूतज्ञानं योगिनं तद्दीक्षापादोदकसम्पन्नशिवयोगिनम् ईर्यते प्रेरयति, तयोस्तच्छिक्षाज्ञानयोः समरसत्वं हि सामरस्यं हि शिक्षापादोदक-मिति स्मृतमित्यर्थः।।१२।।

The instruction which is the knowledge consisting in the communion between the Guru and the Śiṣya, i.e., the knowledge which is the transfused knowledge of the Guru and the Śiṣya who are denoted by the aforesaid words “Pāda” and “Udaka” inspires the Yogin, i.e., Śivayogin who is adept in the Dikṣāpāḍodakasthala. The transfusion of those two, i.e., the Śikṣā and the Jñāna, is said to be Śikṣāpāḍodaka. (12)

Notes: मायामयमिदं द्वैतम्, इत्यादि — This statement is not found in the Muṇḍ.U., as told in the preamble to the above stanza. It is a statement found in the Māṇḍūkya Kā., where the reading is मायामयमिदं द्वैतम् इत्यादि। (1.17-18). These Kārikās of Gauḍapāda speak of the falsity or illusory nature of Dvaita (duality) from the ultimate angle of the Yogins. To the Yogin in this stage, the ultimate reality is non-duality between himself (as the Śiṣya) and the Guru, which is again a part and parcel of the great non-duality of Paraśivabrahman. Śikṣā or the spiritual instruction which is again a part and parcel of the great instruction which the Guru imparts to the Śiṣya is of an esoteric nature. As the Śiṣya (the Śivayogin) is far advanced, the Guru instructs him, in the symbolic language of mysticism, the fundamental unity that binds all the Souls with a thread of spirituality. All considerations of duality exist in the profane state. But, in the spiritual state, the Supreme Non-duality (Paramādvaita) enveloped by supreme bliss, alone exists. An enlightened Śiṣya finds everything in his own Self which is identical with the Supreme Self.

व्याख्या— अथैवंरूपज्ञानामृतं कैः कस्माल्लभ्यत इत्यत्राह—

Then the author tells as to by whom, through what means and from what this nectar of knowledge is obtained—

मथिताच्छास्त्रजलधेर्युक्तिमन्थानवैभवात् ।

गुरुणा लभ्यते बोधसुधा सुमनसां गणैः ॥१३॥

The nectar in the form of spiritual knowledge which is churned out by the Guru (Guru = Bṛhaspati also) from the ocean in the form of the scripture through the power of the churning rod in the form of reasoning, is obtained by the hosts of gods in the form of the enlightened persons. (13)

व्याख्या— युक्तिमन्थानवैभवाद् युक्तिरूपमन्थनदण्डसामर्थ्याद् मथितात् शास्त्रजलधेर्निगमागमात्मकवीरशैवशास्त्रसमुद्राद् गुरुणा शिक्षाचार्येण बोधसुधा शिवाद्वैतज्ञानामृतं सुमनसां गुणैर्दीक्षापादोदकस्वीकारेण शुद्धचित्तानां शिवयोगिनां समूहैर्लभ्यते, यथा सुरगुरोः समुद्रमथनविचारेण सुराणां सुधा प्राप्ता, तथेत्यर्थः ॥१३॥

The nectar in the form of the knowledge of non-duality with Śiva is churned out by the Guru from the ocean in the form of the Vīraśaiva scriptures consisting of Veda and Āgama through the strength of the churning rod in the form of reasoning. That nectar is obtained by the hosts of enlightened Śivayogins who are of pure mind due to the partaking of the Dīkṣāpādodaka. This is like the obtaining of nectar by the gods by virtue of the plan of Bṛhaspati, the preceptor of gods. (13)

Notes: This is an excellent example of Śliṣṭa Paramparita Rūpaka (an Alaṅkāra). The Guru is here metaphorically represented as Bṛhaspati (who is also called Guru), the Vīraśaiva-śāstra as the ocean, the reasoning (युक्ति) as the churning rod, the

knowledge of Śivādvaita as the nectar and the Śivayogins as gods. The Guru who churns out the knowledge of Śivādvaita and the Śiṣya who receives it are not in the ordinary plane in which the Guru teaches and the Śiṣya receives the teaching. It is a plane in which the Guru, the Śiṣya and Śiva are one through the intimate bond of bliss. Although the “advaitavāda” (assertion of non-duality) is not proper outside, but inside there is “Advaita” and nothing else. Yo. Śi. U. declares: यथा गुरुस्तथैवेशो यथैवेशस्तथा गुरुः । पूजनीयो महाभक्त्या न भेदो विद्यतेऽनयोः ॥ नाद्वैतवादं कुर्वीत गुरुणा सह कुत्रचित् । अद्वैतं भावयेद्भक्त्या गुरोर्देवस्य चात्मनः ॥ (4.58-59)— “As the Guru, so is Śiva and as Śiva so is the Guru. This Guru-Śiva-synthesis should be worshipped (adored) with great devotion and there is no difference between them. The Śiṣya should not declare non-duality with the Guru anywhere. But he should cherish in mind through devotion the non-duality of Śiva, Guru and his Self.” The teacher, the taught and object of teaching are one here. This is the Śikṣāpādodaka stage of the Śivayogin. It may be noted here that the whole process of “Samudramathana” described here is not an external procedure, but an internal one going on in the mind of the Śivayogin as indicated by the statement of the Upainśads such as: हृदा मनीषा मनसाभिवक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति । (Śve. U., 4.17), न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैवम् । हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति ॥ (Śve. U., 4.20; Kāṭha U., 6.9— the latter half of this Mantra is the same as that quoted above” “हृदा मनीषा”, etc.)— “He is revealed by the intuition of the intellect which resides in the heart and controls the mind”; “His form is not within the field of vision. None can see him with the eyes. Those who know him through the faculty of intuition as thus seated in their heart, become immortal.” In his heightened power of internal cognition born of refinement and concentration of all the faculties of the mind — feeling, thought and will, the Śivayogin intuitively realises his unity with the Guru, the faculty of awareness, and Śiva, the spirit of blissful consciousness. The ‘yuktimanthāna’ (the churning rod in the the form of reasoning) is actually intuitive faculty of the intellect which is ordinarily called the mind. Bra. Bi. U. speaks of the churning with the mind as the churning rod: घृतमिव पयसि निगूढं भूते

भूते च वसति विज्ञानम्। सततं मन्थयितव्यं मनसा मन्थानभूतेन॥ (20)—“Vijñāna (spiritual knowledge) is hidden in every being like ghee (butter) in milk. Hence it should be churned out incessantly through the mind which happens to be the churning rod.” The word “Mathitāt” or “Manthayitavyam”, should not lead one to think that it is an ‘agitational process’. It is not so. But it is a calm and peaceful intuitional process.

व्याख्या— अथ तस्य शिवयोगिनोर्धर्मधर्मिस्वरूपचिदानन्दयोस्तत्त्वं सूत्रत्रयेण विशेषयति—

Then the author elucidates in three stanzas the true state of consciousness and bliss of the Śivayogin which are of the nature of the dharma and the dharmin—

ज्ञानचन्द्रसमुद्भूतां परमानन्दचन्द्रिकाम्।

पश्यन्ति परमाकाशे मुक्तिरात्रौ महाधियः॥१४॥

The wise apprehend, on the night of Mukti, the moonlight of supreme bliss emerging from the moon of right knowledge in the Supreme Ether (of one’s own Self). (14)

व्याख्या— महाधियः सूक्ष्मदृशः शिवयोगिनो मुक्तिरात्रौ परमुक्ति-लक्षणगाढान्धकारवति परमाकाशे परब्रह्मणः सद्रूपहृदयाकाशे ज्ञानचन्द्र-समुद्भूतां चिच्चन्द्रभित्ति आविर्भूतां परमानन्दमयीं चन्द्रिकां ज्योत्स्नां पश्यन्ति, स्वस्वरूपत्वेन परामृशन्तीत्यर्थः॥१४॥

The wise, the Śivayogins with subtle intuition, realise the moonlight in the form of supreme bliss which has emerged from the background of the moon in the form of consciousness in the Supreme Ether, i.e., in the ether of the heart in the form of Supreme Reality which is the Parabrahman on the night in the form of Mukti, i.e., in the thick darkness in the form of Parā Mukti. It means that they realise it as the very nature of their Self. (14)

Notes: Parā Mukti or the highest emancipation is like a gloomy night to all profane people. Hence, it is metaphorically presented as the night. But to the enlightened Śivayogins it is lit with the moonlight of bliss. “Paramākāśa” is the “hṛdayā-kāśa” of the Yogins which is identical with the Supreme Reality (Sat), i.e., Paraśiva. They realise Śiva in themselves. Their state transcends all time and clime and all mundane joy and sorrow and overflows with spiritual bliss.

व्याख्या— अथैवमपारपरमानन्दचन्द्रिकायां दृष्टायामन्यद् द्रष्टव्यं श्रोतव्यं च नास्तीत्याह—

Then the author says that when the moonlight in the form of limitless supreme bliss is seen, there is nothing to be seen or to be heard—

दृष्टे तस्मिन् परानन्दे देशकालादिवर्जिते।

द्रष्टव्यं विद्यते नान्यच्छ्रोतव्यं ज्ञेयमेव वा॥१५॥

When that supreme bliss without the limitations of place and time, is experienced, there remains nothing to be seen, to be heard or to be known. (15)

व्याख्या— देशकालाद्यखण्डिते तस्मिन् परानन्दे दृष्टे सति, अन्यद् द्रष्टव्यं चक्षुषा द्रष्टव्यं श्रोतव्यं श्रवणेन श्रोतव्यं ज्ञेयं वा ज्ञातुं योग्यं वा न विद्यते, सर्वस्यापि पदार्थस्य तत्कार्यत्वेन तदभिन्नत्वादित्यर्थः॥१५॥

When that supreme bliss which is not delimited by place, time, etc., is seen, there is nothing else to be seen by the eyes, nothing to be heard by the ears or nothing fit to be known, because all objects being his creations (effects) nothing is apart from him.(15)

Notes: Br. U. says: आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनि दृष्टे श्रुते मते विज्ञाते इदं सर्वं विदितम्। (4.5.6)—“O Maitreyi, this Ātman is to be seen, to be heard of, to be known, to be

meditated upon; when the Ātman is seen, heard of, known and realised, all this is known”. This implies that all this is Brahman— सर्वं खल्विदं ब्रह्म (Chānd. U., 3.14.1)— and when it is known everything is known. Hence nothing remains to be seen, heard and known. “Knowing Ātman” means peace, calmness and bliss— शान्त उपसीत— (Chānd.U., 3.14.1). When that is known, nothing apart from it remains to be seen, heard or known.

व्याख्या— अथ नान्यच्च काङ्क्षतीत्याह—

Then the author says that the Yogin does not desire for anything else—

आत्मानन्देन तृप्तस्य का स्पृहा विषये सुखे।

गङ्गाजलेन तृप्तस्य कूपतोये कुतो रतिः॥१६॥

When he is satisfied with the bliss of the Ātman, what desire can he have towards the pleasure arising from the sense-objects? To one who is satisfied with the water of Gaṅgā, how can there be any interest in the water of the well? (16)

व्याख्या— आत्मानन्देन निजानन्देनेत्यर्थः। शिष्टं स्पष्टम्॥१६॥

“With the bliss of Ātman” means “with the bliss of one’s own Self”. The rest is clear. (16)

Notes: The Śivayogin is not turned towards the pleasures of the sense-objects because he has withdrawn all the senses and merged them along with the mind and intellect in the ocean of “Śivādvaita” with which he is identical experiencing in consequence the supreme bliss of Śiva. He Knows that what is great and absolute is bliss, what is petty is grief: यो वै भूम तत्सुखं नाल्पे सुखमस्ति। (Chānd. U., 7.23.1). What is “Bhūman”, is the ocean of bliss. Having become one with it, he stays firmly in that state.

व्याख्या— ननु निजानन्देन तृप्तस्य परमयोगिनः परिमितिरस्ति वा न वेत्यत्राह—

If it is asked whether the Parayogin who is satisfied with the bliss of his own Self, has any limit or not, the answer is given here—

यस्मिन्नप्राप्तकल्लोले सुखसिन्धौ निमज्जति।

सामरस्यान्महायोगी तस्य सीमा कुतो भवेत्॥१७॥

In that ocean of bliss without having any waves in which the Yogin merges himself, where can he have any limit to it? (17)

व्याख्या— स्पष्टम् ॥१७॥ It is clear. (17)

Notes: It means that the Śivayogin does not find any limit in that ocean of bliss where he has merged into. There is absolute “Śānti” in it. The Śivayogin has been identical with that. The Śruti “Śatyam Jñānam Anantam Brahma,” (Tai. U., 2.1) has nothing but Śānti. There is limit for the five elements and the objects made out of those elements. But there is no limit in the Paraśiva who is adept in five “kṛtyas” Sṛṣṭi, Sthiti, Laya, Tirodhāna and Anugraha and in this case of his bliss. The Śivayogin who has attained this Śikṣāpādodakasthala, has achieved communion with that limitless ocean of bliss.

व्याख्या— नन्वस्य योगिनः कदाचित् कुत्रचिद्वा भेदभ्रन्तिः सम्भवति किमित्यत्र वदन् शिक्षापादोदकस्थलं समापयति—

If it is contended that there would arise the delusion of duality sometime and somewhere in the case of the Yogin, the author answers this and concludes the Śikṣāpādodakasthala—

गुरुप्रसादचन्द्रेण निष्कलङ्केन चारुणा।

यन्मनःकुमुदं नित्यबोधितं तस्य को भ्रमः॥१८॥

The night lotus in the form of the mind of that Śivayogin, which is without any spot and which is charming,

is made to bloom by the moon in the form of the gracious favour of the Guru. What delusion could there be in such a Yogin? (18)

व्याख्या— नित्यबोधितं निरन्तरविकासितमित्यर्थः । शिष्टं स्पष्टम् ॥१८॥

इति शिक्षापादोदकस्थलम्

“Nityabodhitam” means “that which is always in the state of bloom”. The rest is clear. (18)

Śikṣapādodakasthala ends

Notes: The Śivayogin at this stage has his mind fully bloomed by the gracious favour of the Guru. The gracious favour of the Guru has been metaphorically represented as the moon. This is very significant in bringing out the uninterrupted, spontaneous flow of pacifying and soothing compassion with which the Guru teaches and guides the Śiṣya. This moon is distinguished from the other moon on the ground that the former is without any black spot while the latter is marked by a black spot. This moon renders a subtler operation as he puts the mind of the Yogin (Śiṣya) to bloom, while the latter makes the night lotus to bloom. This moon and the other moon are both charming. In spite of the similarity in action (putting to bloom) and quality (pleasing quality) between them, there is difference between them in respect of the external feature (svarūpa) of “nirmalatva” and “kalaṅkitatva”. Thus there is Vyatirekāṅkāra here. The Yogin has no delusion about anything as said in the Īṣa. U., 7: तत्र को मोहः कः शोक एकत्वमनुपश्यतः — “In the case of him who looks upon himself as one with Śiva, what is delusion? What is sorrow?”

अथ ज्ञानपादोदकस्थलम् — (८३)

व्याख्या— अथ—“नाध्यक्षं नापि तल्लैङ्गं न शाब्दमपि शाङ्करम् ज्ञानमाभाति विमलं सर्वथा सर्ववस्तुषु ॥” इति मृगोन्द्रागमवचनानुसारेण तच्छिक्षापादोदकसम्पन्नस्य सुलभं ज्ञानपादोदकं प्रकाशयति—

Jñānapādodakasthala—(83)

As per the statement of the Mṛg. Ā., Viz., “Nādhyakṣaṁ nāpi tallaiṅgam, etc.,” which means: “That knowledge which is not perceptual, nor inferential, nor verbal testimony, is of Śaṅkara (immediate=aparokṣa); it is the sacred one which shines in everything”, the author reveals the features of the Jñānapādodaka in the case of the Yogin who is adept in Śikṣapādodakasthala—

तदैक्यसम्पदानन्दज्ञानं ज्ञानगुरुर्मतः ।

तत्सामरस्यं शिष्यस्य ज्ञानपादोदकं विदुः ॥१९॥

That blissful enlightenment of the treasure of spiritual unity (with Śiva, the Cosmic Soul) is said to be Jñānaguru (Knowledge as Guru). The state of communion (sāmarasya) between Jñāna and Ānanda, is called as “Jñānapādodakasthala” (the accomplishment of supreme bliss through the realisation of cosmic unity) for the disciple. (19)

व्याख्या— आनन्दज्ञानम् “विज्ञानमानन्दं ब्रह्म” इति श्रुतिप्रसिद्ध-पादोदकशब्दवाच्यानन्दज्ञानमेव ज्ञानगुरुरिति मतः संमतः तदैक्यसम्पदा तदानन्दज्ञानयोरैक्यसम्पत्त्या तत्सामरस्यं तयोः समरसभावः शिष्यस्य शिक्षा-पादोदकसम्पन्नस्य शिवयोगिनो ज्ञानपादोदकं सद् विदुर्जानन्तीत्यर्थः ॥१९॥

The knowledge of bliss is that which is well known in the Śrutis as denoted by the term “Pādodaka” as evident from the Śruti “Vijñānam Ānandaṁ Brahma” (Spiritual knowledge and Bliss are the Brahman). That itself is the Jñānaguru. So it is accepted. By virtue of wealth of unity, i.e., the unity of that bliss and knowledge, there arises communion between them. That communion should be regarded as Jñānapādodaka, in the case of the Sivayogin who is adept in Śikṣapādodaka. Thus he is known. (19)

Notes: नाध्यक्षं नापि तल्लेङ्गं, इत्यादि— Mrg. A., 5.16. That knowledge which arises through the contact of the senses with their respective objects, is called Pratyakṣa (perceptual knowledge). That which arises through the knowledge of “Liṅga” (hetu) is called Anumiti (inferential knowledge). It is called “Laiṅga”. That which arises through verbal testimony is called Śābda (scriptural knowledge). All these forms of knowledge are only at the worldly level. But the Śāṅkarajñāna (knowledge of Śāṅkara) is intuitional, spontaneous, immediate, pure and sacred. That knowledge is the Guru to the Śikṣāpādodakasthalin. That knowledge is in communion with bliss, as stated in the Br.U.— विज्ञानमानन्दं ब्रह्म— (3.9.28). This is what is called Pādodaka. The communion of the Śiṣya (Ātman) who is adept in Śikṣāpādodaka, with that Jñānaguru, is “Jñānapādodakasthalin”.

व्याख्या— अथ तज्ज्ञानचन्द्रप्रकाशं सूत्रत्रयेणोपदिशति—

Then the author gives an account of the brightness of that moon in the form of knowledge in three stanzas—

अविद्याराहुनिर्मुक्तो ज्ञानचन्द्रः सुनिर्मलः ।

प्रकाशते पराकाशे परानन्दमहाद्युतिः ॥२०॥

The spotless moon of self-realisation, which is free from the Rāhu of ignorance and which is filled with the brightest lustre of supreme bliss, shines on the heart-ether of the Śivayogin. (20)

व्याख्या— अज्ञानलक्षणराहुस्पर्शरहितोऽत्यन्तनिर्मलो मलवासनाले-
शतोऽप्यपरामृष्ट इति यावत्, ज्ञानचन्द्रः शिवाद्वैतज्ञानचन्द्रः परानन्दमहाद्युतिः
परमानन्दरूपमहाकलाप्रकाशवान् सन् सर्वोत्कृष्टहृदयाकाशे प्रकाशते राजत
इत्यर्थः ॥२०॥

The moon in the form of self-realisation (spiritual knowledge), which is free from the touch of the Rāhu in the form of ignorance, is extremely pure as he is not

contaminated by even the slightest stigma of Malas. That moon of knowledge is the moon in the form of the knowledge of “Śivādvaita” (non-duality with Śiva), who is endowed with the great brilliance in the form of the supreme bliss, i.e., who possesses the brilliance of the great lustre in the form of the supreme bliss. He shines in the Parākāśa which is the excellent ether of the heart. (20)

Notes: Rāhu is the name of a demon who is said to devour the moon and cause lunar eclipse. Here ignorance is called Rāhu in eclipsing self-knowledge. In the heart of the Śivayogin, however, self-knowledge which is here called the moon, reigns supreme and brings supreme bliss uneclipsed by any kind of ignorance. The realisation of Śiva in himself, which constitutes self-knowledge, takes the Śivayogin beyond the reach of worldliness.

व्याख्या— तर्ह्ययं ज्ञानचन्द्रः किं वर्धयतीत्यत्राह—

If it is asked as to what that moon of knowledge causes to rise, the answer is given here—

अज्ञानमेघनिर्मुक्तः पूर्णज्ञानसुधाकरः ।

आनन्दजलधेर्वृद्धिमनुपश्यन् विभासते ॥२१॥

The full moon of spiritual knowledge, who is uncovered by the cloud of ignorance, shines looking at the rising of the ocean of bliss. (21)

व्याख्या— नाहं शिव इत्यज्ञानावरणनिर्मुक्तोऽण्डरसन्यायेनाहमिति
विश्वतः परिपूर्णज्ञानचन्द्रः स्वतन्त्रतालक्षणनिजानन्दसमृद्धस्य (समुद्रस्य ?)
वृद्धिमनुपश्यन् विभातीत्यर्थः ॥२१॥

The moon of knowledge which is allround full with the notion that I am Śiva as per the maxim of the the liquid in the egg, which is relieved of the cover of ignorance in

the form of the idea that 'I am not Śiva', shines looking at the rising of the ocean of bliss consisting in the bliss of the Self characterised by freedom. (21)

Notes: The ocean rises in tides on the full moon day. Similarly the ocean of bliss of Śiva (Śivānanda) ebbs due to the rising of the full moon in the form of the knowledge of Śiva. When the full moon is covered by clouds, the ocean does not ebb. The moon of the knowledge of Śiva being out of the reach of the cloud of ignorance, there is absolutely no obstruction for the ebbing of the ocean of the bliss of Śiva. The ignorance lies in the wrong notion that "I am not Śiva". When the Yogin realises that he is invisibly merged in Śiva like the limbs of the bird in the liquid of the egg (Aṅḍarasanyāya), he is in the "Jñānapādodakasthala". The expression "पूर्णज्ञानसुधाकरः" is rooted in the concept of "pūrṇatva" as envisaged in the Śāntimantra- पूर्णमिदं पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते।। (Īśa. U.) — "The Absolute is that; the Absolute is this; the Absolute has come out of the Absolute; the Absolute has taken in the Absolute and remains the Absolute". The example of cipher (Śūnya) can be taken. Whether you add cipher to cipher, subtract cipher from cipher, multiply cipher with cipher or divide cipher by cipher, what remains is cipher only. Its 'svarūpa' is not changed. Similarly the Absolute state of Śiva does not undergo any change.

व्याख्या— अथैवंविधज्ञानचन्द्रोदये के किं पश्यन्तीत्यत्राह—

It is told here as to who sees what when the moon in the form of such knowledge rises—

ज्ञानचन्द्रोदये जाते ध्वस्तमोहतमोभराः।

पश्यन्ति परमां काष्ठां योगिनः सुखरूपिणीम्।।२२।।

When the moon in the form of the knowledge of Śiva in Self-realisation arises, the Yogins in whom the mass of darkness in the form of infatuation is totally eradicated, experience the extreme limit consisting in bliss. (22)

Notes: See तत्र को मोहः कः शोक एकत्वमनुपश्यतः (Īśa.U.,7). In the brightest illumination of Self-realisation, there is not even the slightest scope for the darkness of ignorance, delusion or infatuation. The State of the "Jñānapādodakin" is far beyond the reach of such darkness.

व्याख्या— एवं चन्द्रत्वेन वर्णितं शिवज्ञानं सूर्यत्वेन वर्णयन् विचित्रं दर्शयति—

Thus the author shows the astonishment by describing the knowledge of Śiva, which was earlier represented as the moon, as the sun—

मायारजन्या विरमे बोधसूर्ये प्रकाशिते।

निरस्तसर्वव्यापारश्चित्रं स्वपिति संयमी।।२३।।

When the night of Māyā ends and when the sun of enlightenment shines, the sage astonishingly sleeps with all his activities arrested. (23)

व्याख्या— लोके तावन्निशावसाने सूर्योदये जाते सति सर्वोऽपि लोको विनिद्रः सन् सव्यापारो भवति, मायारूपनिशावसाने चिदादित्ये प्रकाशिते सति संयमी योगिनो निरस्तव्यापारः सन् स्वपितीति चित्रम्। उक्तोऽयमर्थः श्रीभगवद्गीतायाम्— "या निशा सर्वभूतानां तस्यां जागर्ति संयमी। यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः।।" इति।।२३।।

In the world, however, when the night ends and the sun-rise takes place, all the people, waking up from sleep, get engaged in activities. But when the night in the form of Māyā comes to an end and the sun in the form of enlightenment shines, the Yogin who has achieved self-restraint, sleeps with all his activities stopped. This is, indeed, strange. This idea has been highlighted in the Bhag. G., as "Yā niśā sarvabhūtānām, etc.", which means: "In the dark night of all beings, the tranquil Yogin is

awake. But what is day to other beings is the night for the sage who perceives.” (23)

Notes: या निशा सर्वभूतानाम्, इत्यदि— (Bhag. G., 2.69). The night is known to hide the identity of all things in its darkness. All the ordinary beings appear to be awake during the day-time through their worldly activities. But in reality they are under the drowsiness of Māyāśakti making them to see untruth in truth, ignorance in knowledge, sorrow in joy, etc., to have the egoism of “I and mine”, to go after the objects of their liking and to hate the objects of their dislike. Hence they are in the slumber of ignorance even while they are awake. The Yogin, on the other hand, is always awake from the point of view of knowledge. He goes beyond the reach of ignorance and rejoices in the ocean of Śaiva consciousness (knowledge). Then the sun of knowledge rises in his innermost Self. The night in the form of Māyā disappears. Then he has nothing to do. All his functions are stopped. He sleeps in the slumber of bliss. Such a Śivayogin is in the state of Jñānapāḍodaka.

व्याख्या— अथ तस्य परानन्दाविर्भावस्तदेत्यत्राह—

Then the author says that at that time there would be the awakening of supreme bliss—

अनाद्यविद्याविच्छित्तिवैलायां परयोगिनः।

प्रकाशते परानन्दः प्रपञ्चेन विना कृतः॥२४॥

At the time of the slashing of the beginningless nescience in the case of the Śivayogin, there arises the supreme bliss which is separated from the world. (24)

व्याख्या— अनाद्यविद्याविच्छित्तिवैलायां मायारजन्या विराम एव प्रपञ्चेन विना कृतो निरुपाधिकपरमानन्दाविर्भाव इत्यर्थः॥२४॥

At the time of the cutting away of the beginningless nescience of the Śivayogin, there arises in him the supreme bliss which is separated from the world. It means that it is

the manifestation of the supreme bliss without any external adjuncts. (24)

Notes: प्रपञ्चेन विना कृतः परानन्दः is निरुपाधिकः आनन्दः। Nirupadhikā-ānanda means the bliss that does not depend upon external adjuncts or causing factors. This Ānanda is not Māyika-ānanda, because the eye and other senses do not operate there: न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा। ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः॥ (Muṇḍ. U., 3.1.8) — “It cannot be grasped through the eye, nor through speech, nor through all gods (i.e., senses - अन्यैः देवैः = इतरेन्द्रियैः— Śaṅkara), nor through the action, nor through the emaciation of the body; but one who is of pure spirit due to the maturity of knowledge, can see him in his purest form through concentration.” That is the subtle nature of the Ātman which can be grasped through intuition: एषोऽणुरात्मा चेतसा वेदितव्यः (Muṇḍ. U., 3.1.9). The subtlety of the Ātman lies in the intuitive vision of the Ātman as the Paramātman. Once it is realised there is nothing but bliss and bliss alone. This is Jñānapāḍodaka.

व्याख्या— ननु शिवयोगिनः प्रपञ्च एव सन्तीति कथं निरुपाधिकानन्दाविर्भाव इत्यत्राह—

If it is contended as to how the manifestation of bliss in the Śivayogins is possible without external adjuncts on the ground that those Śivayogins are in the world, the answer is given here—

नित्यानन्दे निजाकारे विमले परतेजसि।

विलीनचेतसां पुंसां कुतो विश्वविकल्पना॥२५॥

Whence can there be any thought about the world in the case of those Yogins (Śivayogins) who have merged their mind in the Supreme Lustre (i.e., Śiva) which is their own form, which is pure and which is consisting in the eternal bliss? (25)

व्याख्या— नित्यानन्दस्वरूपे विमले निर्मले निजाकारे निजस्वरूप-
वति परतेजसि चिदादित्ये विलीनचित्तानां पुंसां सत्पुरुषाणां शिवयोगिनां
विश्वकल्पना कुत इत्यर्थः ॥२५॥

In the case of the enlightened Śivayogins whose minds have been merged into the Supreme Lustre, the sun of consciousness, which is of the nature of eternal bliss, which is free from all Malas and which is of the nature their own Self, whence can there be any idea of the world? (25)

Notes: Paratejas is the Supreme Brilliance, i.e., Paraśiva. It is the brilliance which illumines everything. No other luminary shines there: न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः। तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ (Kāṭha U., 5.15; Śve. U., 5.14) — “The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When that shines, everything shines after that. By its light all this is lighted.” It is well known in the Śrutis that it is full of supreme bliss. When the Śivayogin merges his Self in it, he is in a state of “Śivo’ham”. He is thus great brilliance itself. In that state the Śivayogin is not conscious of the world. It is true that he is living in this world. But he lives in such a state as he is not conscious of the activities of the world.

व्याख्या— अथ ज्ञानपादोदकसम्पन्नस्य शिवयोगिनः पूर्णानन्दस्य
ब्रह्मादीनामप्यानन्दो न सम इति सूत्र-द्वयेन कथयति—

Then the author says in two stanzas that the bliss of Brahman, Viṣṇu, etc., is not equal to the absolute bliss of the Śivayogin who is adept in the Jñānapādodaka—

कुतो ब्रह्मा कुतो विष्णुः कुतो रुद्रः कुतो रविः ।

साक्षात्कृतपरानन्दज्योतिषः साम्यकल्पना ॥२६॥

Where is Brahman, where is Viṣṇu, where is Rudra, where is Ravi? Where is the idea of similarity with the

Śivayogin who is endowed with the experience of the brilliance of supreme bliss of Śiva? (26)

व्याख्या— ब्रह्मादीनामानन्दस्य साक्षात्कृतपरानन्दज्योतिषः शिव-
योगिनः आनन्दांशलेशत्वादिति भावः “अस्यैवानन्दस्यान्यानि भूतानि मात्रा-
मुपजीवन्ति” इति श्रुतेः, योगिशिवयोरभेदादिति ॥२६॥

What is meant here is that the bliss of Brahman, etc., is only a small part of the bliss of the Śivayogins who are endowed with the experience of the brilliance of supreme bliss. Thus goes the Śruti, viz., “Asyaivānandasya, etc.”, meaning: “The other beings live on a part of the bliss of Him”, because there is no difference between the Yogin and Śiva. (26)

Notes: अस्यैवानन्दस्यान्यानि, इत्यादि— (Br. U., 4.3.32). It is interesting to note that Tai. U. gives an analysis of Ānanda and shows how the Brahmānanda (Śivānanda) is such as the Ānanda of all the beings should be regarded as a part of it: सैषानन्दस्य मीमांसा भवति। युवा स्यात्साधुयुवाध्यायकः आशिष्ठो द्रिष्टो बलिष्ठः। तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात्। स एको मानुष आनन्दः। ते ये शतं मानुषा आनन्दाः स एको मनुष्यगन्धर्वा-
णामानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं मनुष्यगन्धर्वणाम् आनन्दाः स एकः पितृणां चिरलोकलोकानामानन्दः। श्रोत्रियस्य चाकामहतस्य। ये ते शतं पितृणां चिरलोकलोकानामानन्दाः स एक आजानजानां देवानामानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतमाजानजानां देवानामानन्दाः स एकः कर्मदेवानां देवानामानन्दः। ये कर्मणा देवानपि यन्ति। श्रोत्रियस्य चाकामहतस्य। ते ये शतं कर्मदेवानां देवानामानन्दाः स एको देवानामानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं देवानामानन्दाः स एक इन्द्रस्यानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतमिन्द्रस्यानन्दाः स एको बृहस्पतेरानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं बृहस्पतेरानन्दाः स एकः प्रजापतेरानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं प्रजापतेरानन्दाः स एको ब्रह्मण आनन्दः। श्रोत्रियस्य चाकामहतस्य। (2.8.1-4)— “Now, this is an analysis of Bliss. Let it be supposed that there is a youth, who is noble, who is in the prime of his age, who is most swift and alert, who is perfectly whole and resolute, who is most vigorous and who is of good learning. To him belongs the entire earth laden with all riches. Then we have in him one unit of human joy. One hundred

such units of human joy make a single unit of joy of the human genii. A sage who is full of revelation and free from all desires also possesses the same joy. One hundred such units of the human genii make one unit of the heavenly genii.... One hundred such units of joy of the heavenly genii make one unit of joy of the manes who inhabit the long-enduring world.... One hundred such units of the joy make one unit of joy of those gods who are so by birth in the Ājāna heaven.... One hundred such units of joy of the Ājāna-born gods make one unit of joy of those who have become gods by virtue of their deeds.... One hundred such units of joy of those gods who have become such by their deeds — for it happens that a man too attains to god-hood by his own deeds— make one unit of joy of Indra.... One hundred such units of joy of Indra make one unit of joy of Bṛhaspati.... One hundred such units of joy of Bṛhaspati make one unit of bliss of Prajāpati.... One hundred such units of the bliss of Prajāpati make one unit of the bliss of Brahman. A sage who is full of revelation and free from all desires possesses the same”. (See also Br. U., 4.3.33)— Here also there is “Ānandamīmāṃsā” with a little difference. श्रोत्रियस्य चाकामहतस्य— This is repeated after every item of declaring the measure of Ānanda of human beings, human genii, divine genii, manes, etc., and finally after mentioning the measure of Ānanda of Brahman. This means that a sage who is full of revelation and who is free from desires possesses all these various measures of joy severally and progressively. The same is the idea which underlies the statement “साक्षात्कृतपरानन्दज्योतिषः।” The Śivayogins are those who are fully enlightened and who are free from all cravings. They have become brilliant with the revelation of supreme bliss. They are not different from Śiva. The Sanskrit commentator says— “योगिशिवयोरभेदात्” । Śaṅkara, in his Bhāṣya on Tai. U., 2.8.1-4, has made this point very significantly: तस्याकामहतत्वप्रकर्षतश्चोपलभ्यमानः श्रोत्रियप्रत्यक्षो ब्रह्मण आनन्दो यस्य परमानन्दस्य मात्रैकदेशः। “एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति” इति श्रुत्यन्तरम्। स एव आनन्दो यस्य मात्रा समुद्राम्भस इव विप्रुषः प्रविभक्ता यत्रैकतां गताः स एष परमानन्दः स्वाभाविको अद्वैतत्वात्। अनन्दानन्दिनश्चाविभागोऽत्र। — “That Ānanda of Brahman which is perceived (experienced) by the sage who is full of revelation (and who is free from desires) as it is obtained by him due to his not being subdued by desires

and due to his excellence, is but a part of the Supreme Ānanda. Another Śruti says that all the beings subsist on a part of His Ānanda. That part of the Ānanda, when divided is like the drops of water from the ocean. When they are fused into one, they constitute the Supreme Bliss. That is natural because of the non-duality. Here the Ānanda (Brahman) and Ānandin (one who experience that Ānanda) are one (not divided).” Therefore the joys of the creator Brahman, the protector Viṣṇu and the annihilator Rudra cannot become equal to that of Brahman, i.e., of the Śivayogin who is Brahman himself.

व्याख्या— इममर्थमेव स्फुटयति—

The same idea is elucidated—

अपरोक्षपरानन्दविलासस्य महात्मनः।

ब्रह्मविष्णवादयो देवा विशेषाः सुखबिन्दवः॥२७॥

Brahman, Viṣṇu and other gods are but the individual drops of joy of the great Śivayogin in whom the the Supreme Bliss gets manifested through immediate experience. (27)

व्याख्या— महात्मनः ज्ञानपादोदकसम्पन्नस्य शिवयोगिनः इत्यर्थः। शिष्टं स्पष्टम्॥२७॥

“Of the great Śivayogin” means “of the Śivayogin who is adept in the Jñānapādodaka”. The rest is clear. (27)

व्याख्या— अथ तज्ज्ञानानन्दमेव विशिष्य ज्ञानपादोदकस्थलं समापयति—

The author concludes the Jñānapādodakasthala after giving the special feature of the bliss of knowledge—

यन्मात्रासहितं लोके वाञ्छन्ति विषयं नराः।

तदप्रमेयमानन्दं परमं को न वाञ्छति॥२८॥

When the people of the world crave for the objects of senses which are endowed with a portion of that (great)

bliss, who will not crave for that supreme bliss which is immeasurable? (28)

व्याख्या— नरा जना लोके इह लोके यन्मात्रासहितं यस्य चिदानन्दांशेन सहितं विषयसुखं वाञ्छन्ति, तदप्रमेयं यस्य विषयज्ञानसुखस्य अप्रमेयमपरिमितं परानन्दं ब्रह्मानन्दं को न वाञ्छति, सर्वेऽपि वाञ्छन्तीत्यर्थः ॥२८॥

इति ज्ञानपादोदकस्थलम्

The people in this world desire for the joy of the objects of senses which is but a small portion of the bliss of consciousness (bliss of realisation of Śiva). Then who will not desire for that supreme bliss, i.e., the Bliss of Brahman, which is immeasurable or limitless in view of that joy of the knowledge of the objects of senses? It means that everyone will desire for it. (28)

Jñānapādodakasthala ends

Notes: Everyone in the world desires for joy. They make all efforts to get that joy. What they think as joy, say, for instance, that which arises through the contact of the senses with the objects, is not joy alone. That is only a feeling which is so experienced in mind when some favourable circumstances or objects of attraction and liking stand before them or come into their contact. The joy they feel is only transitory and necessarily mixed with sorrow. When they aspire for such a petty and transitory joy and try hard to get it, who will not aspire for the supreme bliss of Śiva which is immeasurable and infinite? Everybody will aspire for it provided they know how to get it. The Śivayogin is blessed with this experience of supreme bliss. He experiences it by becoming a part and parcel of that without being conscious of his individuality.

अथ क्रियानिष्पत्तिस्थलम्—(८४)

व्याख्या— अथ—“अद्वैतभक्तियुक्तस्य योगिनः सकला क्रिया । आस्ते दग्धपटन्यायात् क्रियामात्रं हि न क्रिया ॥” इति वीरतन्त्रवचनानुसारेण

एष ज्ञानपादोदकसम्पन्न एव रज्जुसर्पन्यायेन कल्पितक्रियानिष्पत्तिमानिति क्रियानिष्पत्तिस्थलं विशदयति—

Kriyāniṣpattisthala—(84)

Then, in accordance with the statement of the Vī. Ā., viz., “Advaitabhaktiyuktasya, etc.,” which means: “All the actions of the Yogin, who is endowed with the devotion of non-duality, remain like a burnt cloth; they just look like actions but not actions at all”, the author elucidates the Kriyāniṣpattisthala saying that the Yogin who is adept in Jñānapādodaka, is the one who is as good as without the actions as they are imaginery like the serpentness in the rope—

परकाये क्रियापत्तिः कल्पितैव प्रकाशते ।

रज्जौ भुजङ्गवद् यस्मात् क्रियानिष्पत्तिमानयम् ॥२९॥

The appearance of actions in the Parakāyayogin appears imaginery like the serpent in the rope. Hence he is the one whose actions have become terminated. (29)

व्याख्या— परब्रह्मकाये ज्ञानपादोदकसम्पन्ने शिवयोगिनि क्रियानिष्पत्तौ रज्जौ सर्पत्ववद् यस्मात् कारणात् कल्पितैव प्रकाशते, तस्मादयं ज्ञानपादोदकसम्पन्नः शिवयोगी क्रियानिष्पत्तिमानित्यर्थः ॥२९॥

In the Parakāya (one who has Paraśiva as his body), the Śivayogin who is adept in Jñānapādodaka, the appearance of actions is imaginery like the serpentness in the rope. For that reason, this Śivayogin who is adept in Jñānapādodaka is the one whose actions have become terminated. (29)

Notes: The termination of actions (Kriyāniṣpatti) means the termination of the fruits of all deeds (Karmaphalanīṣpatti). Whatever he does, the Śivayogin is not associated with its fruit. The fruits of all actions are burnt by the fire of Jñāna, as Lord

Kṛṣṇa says to Arjuna: यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन। ज्ञानाग्निः सर्व-
कर्माणि भस्मसात्कुरुते तथा॥ (Bhag. G., 4.37)— “Even as the burning
fire renders all fuel into ashes, so the fire of eternal wisdom
renders the fruits of all Karman into ashes”. The statement of
the Vī., Ā. quoted in the preamble to this Sthala, refers to
“Dagdhapāṭanyāya”, which is a maxim portraying how a burnt
cloth looking like a cloth is not useful for wearing on the body,
etc. Like the “dagdhapaṭa”, the actions of Śivayogin are not
useful in bearing any fruits. The other analogy is that of the rope
and the serpent. Just as the rope which looks like a serpent does
not do any function of the serpent, so the actions of the
Śivayogin may look like actions but do not bear any fruit
consequent on them. The “Nirvacana” brings out the idea of this
Sthala clearly: परकायप्रतीतायाः क्रिया आरोपितास्तु ताः। शुक्तौ रजतवत्तस्मात्
क्रियानिष्पत्तिमानसौ॥ (quoted in the Kannaḍa commentary of N.R.
Karibasava Śāstrin)— “The actions found in the Parakāya
Yogin are superimposed like serpentness on the rope. Hence the
Yogin is one who has his actions terminated”. Niṣpatti means
‘termination,’ exhaustion, powerless to bear fruit. “Kriyāniṣpa-
ttimān” is one whose actions look like actions, but do not have
the power to bear fruit. With action sans desire for fruit of the
ever-contented, independent Yogin may appear like action but
do not do anything: त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः। कर्मण्यभिप्रवृत्तोऽपि
नैव किञ्चित् करोति सः॥ (Bhag. G., 4.20).

व्याख्या— अत एव ज्ञानिनः कर्मफलं नास्तीति षड्भिः सूत्रैः प्रति-
पादयति—

The author advocates that and for that reason only
there is no fruit of Karman in the case of the enlightened
person—

ज्ञानिनां यानि कर्माणि तानि नो जन्महेतवः।

अग्निदग्धानि बीजानि यथा नाङ्कुरकारणम्॥३०॥

Those deeds which are of the enlightened Yogins are
not at all causes for rebirth, just as the seeds which are
burnt by fire cannot be the causes for germination. (30)

व्याख्या— ज्ञानिनां कर्मबीजानि ज्ञानाग्निदग्धानीति वह्निदग्धबीज-
वन्नाङ्कुरकारणमित्यर्थः ॥३०॥

It means that the seeds of Karman of the enlightened
persons are not the causes of germination like the seeds
that are burnt by fire. (30)

Notes: It is well known that burnt seeds do not germinate.
Likewise the seeds of Karman of the enlightened persons do not
cause rebirth. That is the mark of enlightened persons: यस्य सर्वे
समारम्भाः कामसङ्कल्पवर्जिताः। ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः॥ (Bhag. G.,
4.19)— “He whose undertakings are free from anxious desires
and fanciful thoughts and whose fruits of Karman are burnt in
the fire of wisdom, is called the enlightened person”. Due to the
fact that the fruits of Karman are rendered ineffective, the
Yogin is called “Karmaniṣpattisthalin”. It may be noted here
that what is stated in the earlier Ācārasampattisthala, an
Āṅgasthala under Aikyasthala, is not the same as the matter
stated here. A stanza coming under that Sthala describes the
state of the Aikya saying that the physical activity (dehayātrā)
of the Aikya whose seed of Karman is burnt by the fire in the
form of pure knowledge of Śiva and who appears like one
possessing a body, is only seeming and transitory: निर्दग्धकर्मबीजस्य
निर्मलज्ञानवह्निना। देहिवद्भासमानस्य देहयात्रा तु लौकिकी॥ (S.S., 14.27). There is
an indication in this stanza that the Aikya should go on doing
those actions consequent on the possession of the body as long
as he lives. In the present Sthala, this stanza reveals the state
of the Śivayogin in which the fruits of his deeds are not the cause
for rebirth, like the burnt seeds which do not germinate. This
is a higher experience than the one reflected in the previous
stanza referred to above.

व्याख्या— अस्मिन्नर्थे— “ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुतेऽर्जुन”
इति भगवदुक्तिः। तस्माज्ज्ञानिनः कृतेनापि कर्मणा प्रयोजनं नास्तीत्यह—

In this sense there is the teaching of the Bhagavān in
“Jñānāgniḥ sarvakarmāṇi, etc.”, which means: “The fire of

eternal wisdom burns all Karman into ashes”. Hence the author says that there is no use of the Karman even when it is done—

कर्मणा कृतेनापि ज्ञानिनो निरहङ्कृतेः ।

विक्रिया प्रतिबिम्बस्था किं करोति हिमद्युतेः ॥३१॥

What is the use of action that is done in the case of the enlightened Yogin who is free from egoism? What can the change that is found in the reflection do to the moon? (31)

व्याख्या— अहं करोमीति मूलाहंकारशून्यस्य शिवज्ञानिनः कृतेनापि कर्मणा प्रयोजनं नास्ति, यथा प्रतिबिम्बस्थविकारो बिम्बरूपस्य चन्द्रस्य नास्ति, ज्ञानिनोऽप्रतिबिम्बचैतन्यरूपत्वादिति भावः ॥३१॥

There is no use of any action that is done in the case of the Śivayogin who is steeped in the knowledge of Śiva and who is free from the fundamental egoism that “I am doing”, just as the deformation existing in the reflection cannot do anything to the moon who is the object of reflection. What is intended to be said here is that the enlightened Yogin has the consciousness which cannot be reflected. (31)

Notes: ज्ञानिनिः सर्वकर्माणि इत्यदि — (Bhag. G., 4.37). This is quoted in the notes under stanza 29 above. All actions are rooted in the egoism (ahaṅkāra) that “I am the doer” as said in the Bhag G., 3.27— अहङ्कारविमूढात्मा कर्ताहमिति मन्यते।— “The man who is lost in selfish delusion thinks that he himself is the doer”. That is why it is called Mūlāhaṅkāra. When that Mūlāhaṅkāra is burnt in the fire of his Śaiva knowledge, the Śivayogin is totally rendered “nirahaṅkāravān”. He is not contaminated by the fruits of Karman as he is fully absorbed in Śivayoga. The analogy of the “bimba” and the “pratibimba” of the moon is given here to elucidate the point. Due to the qualities and actions of the reflecting media, say water, mirror, etc., the pratibimba of the

moon undergoes some modifications. Yet those modifications will not have any effect on the “bimba” of the moon. Similarly the different changes, modifications, agitations, etc., which are found in the embodied Self consequent on the qualities and actions, have no effect on the the pure state of the Pratyagātman who is Śiva himself.

व्याख्या— अथ ज्ञानिनि प्रतीयमाना क्रिया कल्पितेत्यत्र दृष्टान्त-
माह—

Then the author gives an analogy to elucidate the point that the action observed in the Śivayogin is only imaginery—

चन्द्रस्य मेघसम्बन्धाद् यथा गमनकल्पना ।

तथा देहस्य सम्बन्धादारोप्या स्यात् क्रियात्मनः ॥३२॥

The action is only superimposed on the Ātman due to his seeming relation with the body, just as the movement is imagined in the case of the moon due to his seeming relation with the cloud. (32)

व्याख्या— स्पष्टम् ॥३२॥ It is clear. (32)

Notes: When the mass of clouds move in the sky, the moon who is covered and uncovered in turns, seems to move with the moving clouds. But in reality he does not move at all. He appears to move because of the moving clouds. In the same way the enlightened Yogin appears to be a doer due his association with the body. Take the common analogy of the stopped train which appears to us to move when we see another train actually moving in the next track. Again when we see the plants, trees, etc., on both the sides of the running train, we get an impression that they are running backwards, although they are not actually moving at all. Thus what is static appears to move when it comes into contact with something which moves. Similarly the Ātman appears to be a doer due to his association with the body.

व्याख्या— अथ कर्म कुर्वतोऽपि ज्ञानिनः कर्मलेपो नास्तीत्यत्र दृष्टान्तमाह —

Then the author gives an analogy to explain the point that there is no association with the fruits of Karman in the case of the enlightened Yogin even while he is doing actions—

**ज्ञानी कर्मनिरूढोऽपि लिप्यते न क्रियाफलैः ।
घृतादिना यथा जिह्वा भोक्त्री चापि न लिप्यते ॥३३॥**

Even though he is engaged in action, the enlightened Yogin is not associated with the fruits of action, just as the tongue, although tasting them, does not get smeared with the ghee, etc. (33)

व्याख्या— निरूढस्तत्पर इत्यर्थः । शिष्टं स्पष्टम् ॥३३॥

“Engaged in” means “giving attention to”. The rest is clear. (33)

Notes: The tongue grasps all the tastes. Yet it is aloof from the unctuousness of the objects like ghee, etc. Similarly whatever the Śivayogin does, he remains aloof from the fruits of action. This is the skill of the Yogin in action. As said in the Bhag. G., the renunciation in action but not renunciation of action is the skill and that is Yoga — योगः कर्मसु कौशलम् (2.50). The Yogins who are in a state of awareness of their spiritual nature (buddhi-yuktāḥ), give up the fruits arising from actions. They attain the infinite state free from all distresses (Mokṣa) having been freed from the bonds of transmigration: कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः । जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ (Bhag. G., 2.51). The state of the Śivayogin is further elucidated by the Bhag. G.: योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः । सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ (5.7)— “He who is in harmony with Śiva, who is pure, who has attained to his real form, who has conquered his senses and whose Self

is one with the Self of all, is not stained by the fruits of deeds, although doing those deeds”.

व्याख्या— ननु जिह्वाया जलतत्त्वमयत्वेनाङ्गुल्यादिवद् घृतादिलेपो नास्ति, ज्ञानिनः कस्मात् कर्मफललेपो नास्तीत्यत्राह—

It may be objected saying that the tongue may not get smeared with ghee, etc., like fingers, etc., because of its belonging to the principle of water (jalatattva), but why there can be no association with the fruits of Karman in the case of the enlightened Śivayogin? Here the author answers it—

निरस्तोपाधिसम्बन्धे जीवे या या क्रियास्थितिः ।

सा सा प्रतीतिमात्रेण निष्फला चात्र लीयते ॥३४॥

Whatever action that may be found in the Jīvanmukta who is bereft of all relation with external adjuncts, all that is without fruits by being merely an appearance and get absorbed in him only. (34)

व्याख्या— निवृत्तमूलाहङ्कारसम्बन्धे चिद्रूपे जीवन्मुक्ते या या क्रियास्थितिरस्ति, सा सा दग्धरज्जुन्यायेन प्रतीतिमात्रेण स्थित्वा निष्फला सती स्वात्मन्येव लीयत इत्यर्थः । कर्मलेपस्याहङ्कारो मूलमिति शिवज्ञानिनस्तदभावत् कर्मलेपो नास्तीति भावः ॥३४॥

Whatever action that may be found in the Jīvanmukta who has become free from the fundamental egoism and who is of the nature of pure consciousness, all that is only an appearance like a burnt rope and as such go without fruits and get merged in him only. The meaning that is implied here is that the root cause for the association with Karman being the egoism, there cannot be any association with the Karman for the enlightened Śivayogin because he is totally free from that. (34)

Notes: The body, senses, vital airs, mind, intellect and egoism, which are different from the Ātman and thus come under the category of Anātman, are only external adjuncts which create in the Ātman the notions of I and mine, of doer and enjoyer, etc. It is the notion of I and mine, which is called “Ahaṅkara”, that is the root-cause. It is, therefore, the root Upādhi. It is this Upādhi that is responsible for the association with the fruits of Karman. The Śivayogin is totally free from this and other consequent Upādhis. Hence whatever action that he does is only an appearance and not a reality. Hence they do not bear any results or effects. They disappear in him only. The enlightened Yogin thinks that he is not the doer or enjoyer, and the fruits of Karman do not stick to him: तत्त्वित्तु नाहं करोमीति मन्यते न तत्फलमभिसन्धते। (Śaṅkara on Bhag. G., 2.10). Karman in the case of the Yogin is like a burnt rope which appears like a rope and is not useful for any purpose.

व्याख्या— ननु ज्ञानिनः कर्मलेपो यथा नास्तीत्युच्यते, तथा तस्य कर्मैव नास्ति कुतो नोच्यत इत्यत्राह—

If it is again contended with the question as to why do you not say that the enlightened Yogin has no action (Karman) at all in the same way as you say that he has no association with the fruits of Karman, then the author gives an answer to it—

**गच्छंस्तिष्ठन् स्वपन् वापि न निष्कर्मास्ति कश्चन ।
स्वभावो देहिनां कर्म ज्ञानिनां तत्तु निष्फलम् ॥३५॥**

No body can be without action while going, standing or sleeping. Action is the very nature of the embodied beings. That is without fruits in the case of the enlightened persons. (35)

व्याख्या— अनेन रज्जुभुजङ्गन्यायेन शिवयोगिनि क्रियानिष्पत्तिरारोपितेत्येतत्परास्तम्, कर्म देहिनां स्वभाव इत्युक्तत्वादिति ॥३५॥

Through this statement the view that “Kriyāniṣpatti” is only superimposed on the Śivayogin, according to the maxim of the rope and the serpent, is rejected, as it is said that Karman is only the very nature of the beings. (35)

Notes: Everybody in this world has to do action consequent upon possessing a body. The Śivayogin is not an exception to this. Whether it is going, standing or sleeping, it is only some kind of action only. Īśa. U. says that one should live for a hundred years doing some action or the other: कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः। (2). Bhag. G. also says: न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत्। (3.5)— “Nobody can remain without doing actions even for a moment.” In spite of his doing actions, because of their inevitability, the Śivayogin is not contaminated by the fruits of Karman— न कर्म लिप्यते नरे — Says Īśa. U. (2). The statements such as - योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये। (Bhag. G., 5.11), कर्मणैव हि संसिद्धिमास्थिता जनकादयः। (Bhag. G., 3.20), are in favour of actions that are done without any desire for fruits. This is the case with the Śivayogin at this stage. See S.S., 14.23, under Ācārasampattisthala—गच्छंस्तिष्ठन् स्वपन् वापि जाग्रन् वापि महमतिः। शिवज्ञानसमायोगाच्छिवपूजापरः सदा॥, wherein the Aikya looks upon all his activities as the worship of Śiva. In the present Sthala he is not touched by the fruits of action, there is no question of any orientation to them because he is not at all attached to the fruits of actions and because he has become one with the final rest of man, i.e., Paraśiva.

व्याख्या— अथ क्रियानिष्पत्तेः सर्वदेहस्वभावत्वेऽपि ज्ञानिनः कर्मलेपो नास्तीति वदन् क्रियानिष्पत्तिस्थलं समापयति—

The maturity of action being the nature of the bodies of all beings, in the case of the enlightened Yogin only, there is no association with the fruits of action— so saying the author concludes the Kriyāniṣpattisthala—

**परिपूर्णमहानन्दभाविनः शुद्धचेतसः ।
न भवेत् कर्मकार्पण्यं नानाभोगफलप्रदम् ॥३६॥**

In the case of the Śivayogin who experiences the absolute supreme bliss with his pure Self, there will be no distress of Karman, which provides various fruits to be enjoyed. (36)

व्याख्या— निर्मलान्तःकरणस्य नित्यपरिपूर्णपरानन्दानुभाविनः शिवयोगिनो नानाविधभोगफलप्रदं पुण्यपापलक्षणकर्मपीडनं न भवेन्न स्यदित्यर्थः ॥३६॥

इति क्रियानिष्पत्तिस्थलम्

In the case of the Śivayogin whose mind is extremely pure and who is under the experience of the supreme bliss which is eternal and absolute, there is no oppression of the fruits of Karman which are of the nature of merits and sins and which give rise to various kinds of experiences. (36)

Kriyāniṣpattisthala ends

Notes: The Śivayogins live in the Karmabhūmi, but they are not touched by the Karmaphala. As he is “Jñānapādodakaniṣṭha”, the Śivayogin is not under the distress and depression of Karman. He is not interested in any pleasure of the senses, nor is he under the pressure of any profession or vocation, nor is he engaged in religious activities, with a desire for heaven, etc. He has no burden of “pāpa and puṇya”.

अथ भावनिष्पत्तिस्थलम्—(८५)

व्याख्या— अथ—“चिरेण साध्यमानस्य भावुकैर्विगतक्रमैः । स्थिरभावो हि भावस्य भावनिष्पत्तिरुच्यते ॥” इति किरणतन्त्रवचनानुसारेण तत्क्रियानिष्पत्तिमान् शिवयोगी शुक्तिरजतन्यायेन भावनिष्पत्तिमानिति प्रतिपादयति—

Bhāvaniṣpattisthala—(85)

Then, as, per the statement of the Ki. Ā., viz “Cireṇa sādhyamānasya, etc.,” which means : “The firmness of

mental inclination which is being accomplished by the devotees for a long time, is called Bhāvaniṣpatti (the state in which all conceptions cease to exist),” the author propounds that the Śivayogin who is accomplished in Kriyāniṣpatti is himself the one who has attained the Bhāvaniṣpatti (i.e., culmination of all mental conceptions) according to the maxim of the conch-shell and the silver—

भावः प्रतीयमानोऽपि परकाये तु कल्पितः ।

शुक्तौ रजतवद् यस्माद्भावनिष्पत्तिमानयम् ॥३७॥

As all the mental conceptions, even when they seem to be manifested in him are only imagined in the Śivayogin like the silver in a conch-shell, he is “Bhāvaniṣpattimān” (one in whom all conceptions cease to exist). (37)

व्याख्या— परकाये क्रियानिष्पत्तिमिति चित्काये प्रतीयमानो भावो यस्मात् शुक्तिरजतवत् कल्पितः तस्मादयं क्रियानिष्पत्तिमान् शिवयोगी भावनिष्पत्तिमानित्यर्थः ॥३७॥

Since all the mental conceptions which are manifested, are imaginery like the silver in the conch-shell, in the Śivayogin who has the Supreme as his form, i.e., who has consciousness as his body with the culmination of all actions, the same Śivayogin who has attained Kriyāniṣpatti is himself the one who has attained “Bhāvaniṣpatti”. (37)

Notes: “चिरेण साध्यमानस्य...” (Ki. Ā.). After reaching the state of Mukti, the Śivayogin does not have any conception other than the one of being himself Śiva. This is the “Sthirabhāva” (firm and unalterable state), as Ki.Ā. puts it: स्थिरभावो हि भावस्य भावनिष्पत्तिरुच्यते । (The firm state of one’s Self being Śiva is said to be “Bhāvaniṣpatti”). Since he is “Śivasvarūpa”, he is “Kriyaniṣpanna” although he seems to be engaged in actions and he is “Bhāvaniṣpanna” although he seems to have some mental conceptions. “Niṣpatti” means “culmination, accomplishment” (siddhi). Since

the fruits of action cease to exist, his actions, too, cease to exist. Since the mental conceptions culminate in the “sthirabhāva”, they, too, are as good as non-existent. Action or mental conception, it is in the “siddha” state; it is no more a “means” (sādhana) to anything. For what is “Bhāva”, vide: भावो मानसचेष्टात्मा परिपूर्णः शिवाश्रयः। (S.S., 16.67)

व्याख्या— अथ ज्ञानयोगिने भावसम्बन्धाभावेऽपि सच्चिदानन्दाकरे परशिवे भावः स्थापनीय इति पञ्चभिः सूत्रैः प्रतिपादयति—

Then the author propounds in five stanzas that the firm faith (Bhāva) should be fixed in Paraśiva who is of the nature of existence, intelligence and bliss, although there is no relation with any mental conception in the case of the Jñānayogin—

भावेन नास्ति सम्बन्धः केवलज्ञानयोगिनः।

तथापि भावं कुर्वीत शिवे संसारमोचके ॥३८॥

The Yogin who is steeped in pure knowledge, is not associated with any mental conception. Yet he should have the conception of Śiva, who is the saviour from transmigration. (38)

व्याख्या— स्पष्टम् ॥३८॥ It is clear. (38)

Notes: The question here is as to whether there can be any relation with “Bhāva” (mental conception) in the case of the Śivayogin who stands in pure knowledge of Śiva? The Śivayogin who is on the path of knowledge, has no relation with Bhāva. Yet as long as he is alive he has the relation with the body and the mind. Just to keep the mind engaged and keep it away from the objects of senses, even the Śivayogin has to entertain the conception of Śiva as “Śivo’ham”. He is himself Śiva, as he has attained inseparable unity with Śiva. Yet his having that conception of Śiva does not contradict his state of self-realisation as Śiva. Hence this “Bhāva” is cherished by the Śivayogin.

व्याख्या— ननु परिपूर्णज्ञानिनः किं भावेनेत्यत्राह—

Then if it is objected as to what is the use of “Bhāva” to the Yogin which is totally merged in knowledge, the answer is given here—

परिपूर्णप्रबोधेऽपि भावं शम्भौ न वर्जयेत्।

भावो हि निहितस्तस्मिन् भवसागरतारकः ॥३९॥

Even in the state of total knowledge, the Yogin should not give up the emotional attachment fixed in Śiva, as it is the means of fording over the ocean of transmigration. (39)

व्याख्या— परिपूर्णसदानन्दबोधस्वरूपे शम्भौ भावं न वर्जयेत्। कुतः ? इत्यत्राह—तस्मिन् शम्भौ स्थापितो भावः संसारसागरतारक इति हि प्रसिद्ध इत्यर्थः ॥३९॥

The Yogin, in his state of total awareness of the absolute truth and bliss, should not give up his emotional attachment to Śiva. Why? Here it is said that the emotional attachment fixed in Śiva is the means of crossing over the ocean of transmigration. “Hi” means that it is well known. (39)

Notes: The Śivayogin is of the nature of knowledge and bliss (Jñānānandasvarūpa). That is the nature of his awareness. Yet he cannot give up the mental conception of Śiva as “Śivo’ham”. It is that “Bhāva” which fords one across the ocean of transmigration. On the same lines the Śaiva R. says: अभ्यास-क्रमतः सिद्धे भावे वृत्तिनिरोधके। शिवभावः परो भाति भक्तस्य क्षीणचेतसः ॥ (quoted in the Kannada commentary of Śrī. N. R. Karibasava Śāstrin)—“When the mental conception, which prevents the outward function of the mind, is accomplished through practice, the supreme conception of Śiva dawns in the devotee whose powers of mind are weakened.”. Ru. Yā. says that the “Śivajñānin”

should have the conception of Śiva (as “Śivo’ham”) only: तावद्भावे निषण्णः स्याद् यावज्जाने स्थिरो भवेत्। येनैक्यं शिवतत्त्वेन प्रसादाद्भजते विभोः॥ (quoted in the same commentary) — “When the Yogin becomes firm in his knowledge, he should be stationed in the conception of Śiva. He has attained inseparable unity with Śiva due to the gracious favour of Śiva, the all-pervasive one”. Yo. Vā. speaks of that state of the Yogin in which he is aware of his unity with Śiva through his conception of “Śivo’ham”: विकल्पेषूपशान्तेषु भावयोगाभियोगतः। आनन्दभासको देवः शिव एवावभासते॥ (quoted in the same commentary)— “When all the doubts are pacified through the perseverance of the mental cherishing, it is śiva alone, the God, who brings the experience of bliss, that appears in the Yogin”.

व्याख्या— अनेनास्य भावस्यार्थक्रियाकारित्वेन शुक्तिरजतवै-
लक्षण्यं सूचितम्। तस्माच्छम्भौ भावः स्थिरीकरणीय इति भावः। तर्हि स
भावो नित्यः किमित्यत्राह—

With this (idea of “bhavasāgaratāratva”), the “Bhāva” is said to have some practical utility. Hence, such a “Bhāva” should be made firm with regard to Śiva. Then, is that “Bhāva” eternal? Here the author answers this question—

निवर्त्य जन्मजं दुःखं भावः शैवो निवर्तते।

यथा काष्ठादिकं दग्ध्वा स्वयं शाम्यति पावकः॥४०॥

After reverting the sorrow resulting from birth (transmigration), that “Bhāva” of Śiva disappears, just as the fire becomes extinct on its own after burning the sticks, etc., (40)

Notes: The question is as to whether this “Bhāva” is eternal? The answer categorically is that it is not eternal. It is the means and when the aim is reached, the means disappears. Fire is the means for burning the sticks, etc. When the fuel is fully burnt (and reduced to ashes), the fire becomes extinct on its own. Similarly the sacred conception stationed in Śiva helps to cross over the ocean of transmigration and disappears by itself

(i.e., becomes merged into Śiva). This is brought out nicely by Jñānottara Ā. through an analogy of the lamp: स्नेहक्षयाद् यथा दीपः स्वस्मिन् निर्वाणमृच्छति। तथास्य भावनाभावात् स्वस्मिन्नेवावतिष्ठति॥ (quoted in the Kannada commentary of Śrī N.R. Karibasava Śāstrin)— “Just as the lamp is extinct by itself on the exhaustion of the oil, so is the ‘Bhāva’ extinct by itself on the exhaustion of all the Bhāvas”. The lamp in the form of “Śivabhāva” removes the darkness of ignorance. When that function is accomplished it dissolves in itself for want of any use. (See the next stanza). This is the culmination of “Bhāva”.

व्याख्या— अथ भवरोगनिवृत्त्यनन्तरं भावस्य प्रयोजनं नास्ति
वेत्यत्राह—

Then if it is asked as to whether there is no other use for the “Bhāva” after the reverting of the disease of transmigration, the answer is given here—

प्रकाशिते शिवानन्दे तद्भावैः किं प्रयोजनम्।

सिद्धे साध्ये चिरेणापि साधनैः किं प्रयोजनम्॥४१॥

When the bliss of the unity of Śiva dawns, what is the use of such “Bhāvas”? When the goal is accomplished, even though after a long time, what is the use of the means? (41)

व्याख्या— भवरोगनिवृत्त्यनन्तरं नित्यानन्दे प्रकाशिते सति शिव-
भावैः प्रयोजनं नास्ति। तत्र दृष्टान्तः — बहुकाले साध्ये सिद्धे सति साधनैर्यथा
प्रयोजनं नास्ति, तथेत्यर्थः॥४१॥

After the removal of the disease in the form of transmigration the eternal bliss becomes manifested. Then what is use of the mental conceptions of Śiva? Analogy in this regard is given: Just as when the goal is accomplished after a long time, the means is not of any use, so is this. (41)

Notes: Transmigration is due to the ignorance of the real nature of the Self. When that real nature of Śiva in the form of the conception of “Śivo’ham” which is otherwise known as self-realisation, dawns, the ignorance which is the cause of transmigration is removed. “Śivo’ham Bhāva” is thus the remover of the disease of transmigration. After this is accomplished, the “Śiva-bhāva” which is the cause of it, merges in the knowledge of Śiva itself. This is like the termination of the means when the goal is accomplished. When the brilliance of knowledge dawns, the darkness of ignorance is removed. Then the “Śivo’ham bhāva” is itself felt to be a hindrance. Finally this “Bhāva” is also swallowed up by the knowledge of Śiva (as one’s Self).

व्याख्या— तर्हि भावलयानन्तरं योगी कथं भासत इत्यत्राह—

Then if it is asked as to how that Yogin appears after the dissolution of the “Bhāva”, the answer is given here—

एकीकृते शिवे भावे ज्ञानेन सह संयमी ।

विस्मितात्मसमावेशः शिवभावे विभासते ॥४२॥

When the conception of “Śivo’ham” (of the Yogin) is merged into Śiva along with the knowledge, the Yogin who is astonished with the merging of his own Self, appears in his state of unity with Śiva. (42)

व्याख्या— कार्यनाशः कारणात्मनाशस्थितिरेवेति भावे वृत्तिज्ञानेन सह शिवैकलोलीभूते सति भावनिष्पत्तिमान् शिवयोगी आश्चर्यसङ्कल्पितस्व-स्वरूपसमावेशवान् सन् शिवोऽहमिति भावे प्रकाशत इत्यर्थः ॥४२॥

The destruction of the effect consists in the state of the destruction of its causal form. Thus when the “Bhāva” merges along with the knowledge of the external function of the mind into Śiva, the Śivayogin becomes one of the state of the culmination of “Bhāva”. Such a Śivayogin appears in a state of “Śivo’ham bhāva” with his astonishingly accomplished merging into the experience of his Self (as Śiva). (42)

Notes: “Bhāva” and “Jñāna” are inter-dependent. Without the help of “Bhāva”, “Jñāna” cannot arise and become firm. “Jñāna” is the guardian of “Bhāva” of “Śivo’ham”. The state of “Bhāva” becomes the state of “Jñāna”. This is “Bhāvaniṣpatti”. (See the notes under stanza 39 above).

व्याख्या— अथ भावज्ञानयोरभेदमुपपाद्य भावनिष्पत्तिस्थलं समाप-
यति —

Then the author concludes the Bhāvaniṣpattisthala, after showing the absence of difference between the “Bhāva” and the “Jñāna”—

न भावेन विना ज्ञानं न भावो ज्ञानमन्तरा ।

मोक्षाय कारणं प्रोक्तं तस्मादुभयमाश्रयेत् ॥४३॥

There cannot be “Jñāna” without “Bhāva” and there cannot be “Bhāva” without “Jñāna”. Both are said to be cause for liberation. Hence both are to be resorted to. (43)

व्याख्या— भावेन विना वृत्तिज्ञानं नास्ति, तेन विना भावो नास्तीति भावज्ञानयोरन्योन्यकारणत्वं प्रोक्तम् । तस्मान्मोक्षाय तदुभयमाश्रयेदिति ॥४३॥

इति भावनिष्पत्तिस्थलम्

Without the “Bhāva”, there cannot be “Jñāna” (the knowledge through the operation of mind) and without the latter there cannot be “Bhāva”. Bhāva and Jñāna are in a state of mutual causes. Hence, both are to be resorted to for liberation. (43)

Bhāvaniṣpattisthala ends

Notes: Right from the time when the Śrīguru instructs saying that “you are Śiva”, the imprint of “Śivo’ham bhāva” remains in the mind of the disciple. But the impression becomes a reality in the Śivayogin. It has become eternal knowledge in him. The culmination of the “Śivo’ham bhāva” attains the state

of knowledge of “Sivo’ham” realised. Here it is stated that the “Bhāva” (Śivo’ham bhāva) and the “Jñāna”(Śivo’ham Jñāna) are mutually the causes. Hence they are to be together taken as the cause of liberation and are to be resorted to.

अथ ज्ञाननिष्पत्तिस्थलम्—(८६)

व्याख्या— अथ —“यथा मनः परे तत्त्वे लब्धलक्ष्यं विलीयते । तथा ह्यशेषविज्ञानं विनाशमुपगच्छति ।।” इति निश्वासकारिकानुसारेण सोऽयं भावनिष्पन्न एव स्वप्नवज् ज्ञाननिष्पत्तिमानिति कथयति—

Jñānaniṣpattisthala—(86)

In accordance with the statement of the Niśvāsa Kā., viz., “Yathā manaḥ pare tattve, etc.,” which means: “Just as the mind with its goal realised, gets dissolved into the Supreme Principle, so does the entire spiritual knowledge disappear”, the author says that this very “Bhāvaniṣpanna” becomes one who is in the state of the culmination of knowledge (Jñānaniṣpatti) as it were into a dream—

ज्ञानस्य व्यवहारेऽपि ज्ञेयाभावात् स्वभावतः ।

स्वप्नवज्ज्ञाननिष्पत्त्या ज्ञाननिष्पन्न इत्यसौ ।।४४।।

As the knowledge of the day-to-day affairs does not usually come under his purview, the Śivayogin (asau) is called “Jñānaniṣpanna” (one in whom the knowledge of worldly affair has disappeared), with that knowledge melting away like a dream. (44)

व्याख्या— व्यवहारे विश्वव्यावहारिकज्ञानस्य स्वभावतः स्थिरत्वेन ज्ञेयाभावाद् विषयाभावाद् असौ भावनिष्पत्तिमान् शिवयोगी अस्थिरस्वप्न-सदृशज्ञाननिष्पत्त्या ज्ञाननिष्पत्तिमानिति प्रोच्यत इत्यर्थः ।।४४।।

The knowledge of the day-to-day affairs of the world, although appearing as firm in actual practice (vyavahāre),

is without anything to be known in the absence of the objects. Hence this Śivayogin who is accomplished in “Bhāvaniṣpatti”, is said to be one with “Jñānaniṣpatti” (the culmination of knowledge) due to the disappearance of the knowledge like that of the transitory dream. (44)

Notes: The Śivayogin finds himself as Śiva. This is the highest knowledge. After attaining this highest knowledge (self-realisation—Ātmajñāna), there is nothing else to be known by the Śivayogin. The knowledge of the day-to-day affairs of the world to him is like an experience of a by-gone dream. Things that appear in a dream disappear as soon as the dream comes to an end. The Śivayogin has woken into the self-knowledge and he is now not aware of the dream of worldly experiences. This state of the absence of the knowledge of day-to-day affairs is called “Jñānaniṣpattisthala”.

व्याख्या— अथ तदेवोपपादयति—

Then the author elucidates the same—

स्वप्नजातं यथा ज्ञानं सह स्वार्थेर्निवर्तते ।

तथात्मनि प्रकाशे तु ज्ञानं ज्ञेयं निवर्तते ।।४५।।

Just as the knowledge (experience) born of dream disappears along with its objects, so does the knowledge to be known disappear when the self-knowledge dawns. (45)

व्याख्या— स्वप्नोत्पन्नं ज्ञानं यथा स्वविषयैः सह निवर्तते, तथा स्वस्वरूपे प्रकाशिते सति जाग्रदशाज्ञानेन सह ज्ञेयं विश्वं निवर्तत इत्यर्थः ।।४५।।

Just as the knowledge born of the dream is reverted along with its objects, so does the knowledge of the world get reverted along with the knowledge of the wakeful state, when the self-knowledge flashes. (45)

Notes: At the termination of the dream, the objects of the dream as well as their knowledge disappear. Similarly in the case

of the Śivayogin who has woken into self-knowledge, the objects of the world and their knowledge disappear together. To the Śivayogin, everything appears as Śiva. Hence, there is no question of the appearance of any other object or its knowledge. Both the “Jñeya” and the “Jñāna” other than the Self as Śiva disappear in his case.

व्याख्या— ननु स्वस्वरूपे प्रकाशिते ज्ञेयं कस्मान्निवर्तत इत्यत्राह—

If it is asked as to why the “Jñeya” is reverted when self-knowledge dawns, then the answer is given here—

परिपूर्णे महानन्दे परमाकाशलक्षणे ।

शिवे विलीनचित्तस्य कुतो ज्ञेयान्तरे कथा ॥४६॥

In the case of the Yogin whose mind is completely merged into Śiva who is the absolute supreme bliss and who is of the nature of supreme ether, where is the reference to (possibility of) any other thing to be known? (46)

व्याख्या— स्पष्टम् ॥४६॥ It is clear. (46)

Notes: The Śivayogin has no mind apart from the pure supreme consciousness (Śiva), which is absolute and blissful. He is in the state of the absolute and infinite ether without any adjuncts to limit it. To him, in that case, there is absolutely no possibility of any other thing to be known.

व्याख्या— ननु ज्ञाननिष्पत्तिसम्पन्नस्य शिवयोगिनः ज्ञानं कीदृशम् इत्यत्राह—

If it is asked as to what is the nature of the knowledge of the Śivayogin who is adept in the culmination of knowledge, the answer is given here—

अखण्डानन्दसंवित्तिस्वरूपं ब्रह्म केवलम् ।

मिथ्या तदन्यदित्येषा स्थितिर्ज्ञानमिहोच्यते ॥४७॥

The knowledge, here, is the state in which there is (the awareness of) Paraśiva-brahman alone who is of the nature of the absolute blissful consciousness with the feeling that everything other than him is false. (47)

व्याख्या— ब्रह्म परशिवाख्यं ब्रह्म केवलमखण्डचित्स्वरूपम् । तदन्यद् तद्व्यतिरिक्तं मिथ्यैवेदमिति भासमानं जगज्जालं मृषेत्येषा स्थितिर्ज्ञानमिहोच्यते ज्ञाननिष्पत्तिस्थलं कथ्यते इत्यर्थः ॥४७॥

Brahman is the Brahman designated as Paraśiva, who is of the nature of pure absolute consciousness. Other than him everything is only false, i.e., this net-work of the world other than him is false. This state is said to be knowledge, i.e., the state called “Jñānanisṭattisthala”. (47)

Notes: From the stand-point of the Śivayogin everything is Śiva, who is of the nature of absolute blissful consciousness. There is nothing other than him. When there is nothing other than Śiva, it is as good as saying that it is all false. The culmination of knowledge lies in this self-realisation. This is the attainment of “Pūrṇatā” by the Śivayogin.

व्याख्या— अथ विशेषलक्षणं दर्शयति—

Then the author brings out the special feature of this state—

सत्तात्मनानुवृत्तं यद् घटादिषु परं हि तत् ।

व्यावर्तमाना मिथ्येति स्थितिर्ज्ञानमिहोच्यते ॥४८॥

The state of awareness that what persists in all the objects such as pot, cloth, etc., as the principle of existence, is the Supreme (Paraśiva) and that what is excluded from it is false, is said to be knowledge here. (48)

व्याख्या— “सदेव सोम्येदमग्र आसीत्” इति श्रुतेः सत्तात्मनः सद्वृत्तब्रह्मणः परम्, अव्ययत्वात् परेषु घटादिषु अनुवृत्तमनुगतं यन्नामरूपमस्ति, तन्मिथ्येति व्यावर्तमाना निवार्यमाणा स्थितिरिह ज्ञानमित्युच्यते इत्यर्थः ॥४८॥

That pair of name and form which is persistent in the objects such as pot, cloth, etc., which are other than the immutable Paraśiva who is of the nature of existence as per the Śruti, viz., “Sadeva somyedamagra āsīt”, meaning that “Sat alone existed in the beginning (before creation)”, is rejected as false. That state is the knowledge here. (48)

Notes: The natural construction of the stanza is : व्यावर्तमाना (सा) मिथ्या (च) इति स्थितिः इह ज्ञानमित्युच्यते। Here “Param” stands for Paraśiva. Paraśiva is the existence *par excellence*, unlimited existence. With unlimited intelligence (Cit) and unlimited bliss (Ānanda), he is “Saccidānandasvarūpa”. Everything in the world shares that principle of existence for its existence. It is this “Sat” that existed before this world came into existence. That eternal “Sat” alone is true and what is excluded from it, i.e., what is other than that “Sat” does not exist and hence, false. This is the realisation of the Śivayogin at this stage. Nothing is other than Śiva. Hence, there is no question of the appearance of anything other than Śiva to him. This should not be taken as advocating “Jaganmithyātāvāda”. सदेव सौम्य इदमग्र आसीत्। (Chānd. U., 6.2.1).

व्याख्या— नन्वेवं चेदाविद्यकब्रह्माद्वैतापेक्षयास्य स्वतन्त्रशिवाद्वैतस्य को विशेष इत्यत्राह—

If it is objected as to what, in that case, is the difference between the Brahmādvaita accepting Avidyā (Adhyāsa) and the Śivadvaita (not accepting Adhyāsa), the answer is given here—

अकारणमकार्यं यदशेषोपाधिवर्जितम्।

तद्ब्रह्म तदहं चेति निष्ठा ज्ञानमुदीर्यते ॥४९॥

That which is without the cause, which is not an effect and which is free from all external adjuncts, is the Brahman and I and that (the world) are Brahman—such a firm conviction is said to be knowledge. (49)

व्याख्या— यद्वस्तु “न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते” इति श्वेताश्वतरश्रुतेः कार्यकारणशून्यं सदशेषोपाधिवर्जितम्, तद्ब्रह्म तत् तद्ब्रह्मैव अहं च चिरादिदमिति भासमानं पाञ्चभौतिकम्, एवं चराचरमयं विश्वमिति निष्ठादाढ्यं ज्ञानमित्युत्कृष्टत्वेनोच्यते इत्यर्थः ॥४९॥

This entity which is free from the nature of the effect and the cause, as stated in the statement of the Śve. U., viz., “Na tasya kāryam karaṇam ca, etc.”, meaning: “He has no effect and no cause; nothing is found equal to or greater than him”, and which is totally free from external adjuncts, is the Brahman and Brahman alone. I and, on the other hand, the universe, which appears as “this”, which is made up of the five elements and which is consisting in the movable and the immovable, are also that (Brahman). Such a firmness of faith is said to be knowledge in its exquisite state. (49)

Notes: न तस्य कार्यं करणं च, इत्यादि— (Śve.U., 6.8). The full statement is: न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते। पराऽस्य शक्तिर्विधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ “There is no effect (in the form of the Śarīra—vyaṣṭi form) nor there is the cause (in the case of the Īśvara); there is nothing equal to him nor greater than him; his supreme Śakti is natural to him and varied as the Jñānaśakti, Balaśakti (Icchāśakti), Kriyāśakti, etc.”. It is through his Śakti, Paramātman becomes many in his “Pravṛtti” towards creation and withdraws all variety into himself through his Śakti in his “Nivṛtti” state. Śivayogin has become one with Paraśiva’s absolute state. Here his realisation is that he is Paraśiva. That is the state which is described in the Śrutis as नेह नानास्ति किञ्चन मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन। मृत्योः सः मृत्युमाप्नोति य इह नानेव पश्यति ॥ (Br. U., 4.4.19; Kaṭha U., 4.10-11)— “This Paraśivatattva should be realised through pure mind only. There is no difference here. He who perceived difference here would meet with death after death.” There is no worldly variety in the conception of the

Śivayogin. Since this knowledge of difference has disappeared, he is the “Jñānaniṣpattisthalin”.

व्याख्या— अथैवं चिद्रूपब्रह्मणि सामरस्यज्ञाननिष्पत्तिमतः शिवयोगिनः स्वातिरेकेण त्रिपुटीमयप्रपञ्चव्यवहारो नास्तीति वदन् ज्ञाननिष्पत्तिस्थलं समापयति—

After saying that there is no worldly usage consisting in “tripuṭī” (of knower, known and knowledge) apart from his own self-knowledge in the case of the Śivayogin, who has thus the culmination of knowledge in his communion with Brahman of the nature of supreme consciousness, the author concludes the “Jñānaniṣpattisthala”—

ज्ञाताप्यहं ज्ञेयमिदमिति व्यवहतिः कुतः।

अभेदब्रह्मस्वारस्ये निरस्ताखिलवस्तुनि॥५०॥

“I am the knower and this is to be known”— how can such a usage be possible (for the Yogin) in the natural excellence of the communion with Paraśiva in which the knowledge of the objective world is totally denied? (50)

व्याख्या— “नेह नानास्ति किञ्चन” इति श्रुतेर्निरस्तसमस्तप्रापञ्चिकभेदवदद्वितीयब्रह्मसामरस्ये सत्यहं ज्ञाता ज्ञेयमिदमिति व्यवहतिः कुतः ? व्यवहारः कस्मान्न कस्मादपीत्यर्थः ॥५०॥

इति ज्ञाननिष्पत्तिस्थलम्

When the communion with the secondless Paraśiva in whom all the worldly differences are eradicated as per the Śruti, “Neha nānāsti kiñcana”, where is the usage as “I am the knower and this is to be known?” There no such a usage in any way. This is the answer.

Jñānaniṣpattisthala ends

Notes: नेह नानास्ति किञ्चन – see the notes under the previous stanza.

अथ पिण्डाकाशस्थलम्—(८७)

व्याख्या— अथ—“एक एव हि भूतात्मा भूते भूते व्यवस्तितः। एकधा बहुधा चैव दृश्यते जलचन्द्रवत्॥” इत्यमृतबिन्दूपनिषद्वचनानुसारेण ज्ञाननिष्पत्तिसम्पन्नस्य सुलभीभूत-पिण्डाकाश-स्वरूपं सूत्रत्रयेण निरूपयति—

Piṇḍākāśasthala—(87)

Then as per the statement of the Amṛta B.U., viz., “Eaka eva hi bhūtātmā, etc.,” which means: “One and only Paramātmā, having entered each and every being, looks as one as well as manifold like the moon reflected in the water,” the author propounds in three stanzas the nature of “Piṇḍākāśa” which is easy of access to the Yogin who is adept in “Jñānaniṣpatti”—

यथा पिण्डस्थ आकाशस्तथात्मा पूर्ण उच्यते।

एतदर्थविवेको यः पिण्डाकाशस्थलं विदुः॥५१॥

Just as the ether (space) in the body (piṇḍa), so is the Ātman absolute. This discrimination about the truth is what is known as “Piṇḍākāśasthala (the state in which there is an awareness of the absolute nature of the Ātman). (51)

व्याख्या— पूर्ण आकाशो यथा पिण्डे तिष्ठति, तथा पिण्डस्थ आत्मा पूर्ण उच्यते, अस्येति शेषः। अस्य ज्ञाननिष्पत्तिसम्पन्नस्य शिवयोगिन एतदर्थ-विवेकोऽस्ति, तत्पिण्डाकाशस्थलं सद् जानन्तीत्यर्थः॥५१॥

Just as the absolute ether resides in the body, so is the Ātman residing in the body said to be absolute. “In his case” should be understood. In the case of him who is accomplished in “Jñānaniṣpatti”, the discrimination in this regard is found. That is the stage which is known to be “Piṇḍākāśasthala.” (51)

Notes: “Ākāśa” or ether stands for “space”; it is infinite and all-pervasive. Yet it resides in the body. Thus Ātman is one and all-pervasive; still it resides in the body. The absolute nature of the Ātman is not lost by his residing in the body. When the narrowness of resting place (i.e., the body) is ignored or forgotten, the Ātman appears as a part of the infinite and all-pervasive Cosmic Ātman. “Space” resides in the narrow abodes like a body, a pot, etc.; yet it is everywhere if we forget its limiting adjuncts (resorts). This is stated nicely in the statement of the Amṛta B.U.(11) quoted in the preamble to this Sthala. This is elucidated in the next stanza.

व्याख्या— अथ व्यतिरेकमुखेनाह—

This is told through contrast—

**घटोपाधिर्यथाकाशः परिपूर्णः स्वरूपतः ।
तथा पिण्डस्थितो ह्यात्मा परिपूर्णः प्रकाशते ॥५२॥**

Just as the ether having the pot as its container, is absolute by its nature, so is the Ātman residing in the body also absolute. (52)

व्याख्या— घटोपाधिविशिष्ट आकाशो यथा स्वस्वरूपतः पूर्णः तथा शरीरस्थ आत्मा स्वसच्चिदानन्दस्वरूपतः परिपूर्णः सन् प्रकाशत इत्यर्थः ॥५२॥

In the same way as the ether which is characterised by the adjunct of the pot is absolute by its own original nature, so the Ātman who is residing in the body appears as absolute by virtue of his nature of existence, intelligence and bliss. (52)

Notes: It is interesting to note that among the five elements, Ākāśa is alone most suitable to stand as an analogy to bring out the point. Like the Ātman, the Ākāśa is also one, infinite, subtle and all-pervasive. Hence the analogy of the Ākāśa is given here to bring out the absoluteness and all-pervasiveness of the Ātman. The stage in which the Śivayogin realises this

absoluteness and all-pervasiveness of the Ātman is the “Piṇḍākāśa.”

व्याख्या— अथ पिण्डाकाशविवेकवन्तं कथयति—

Then the author speaks of the Yogin who has the discrimination about “Paṇḍākāśa” here—

**अन्तःस्थितं पराकाशं शिवमद्वैतलक्षणम् ।
भावयेद् यः सुमनसा पिण्डाकाशः स उच्यते ॥५३॥**

He who contemplates through his pure mind Śiva who is residing inside as the supreme ether and as one characterised by non-duality, is called as “Piṇḍākāśa”. (53)

व्याख्या— हृदयाकाशस्थितं महाचिदाकाशस्वरूपम्, “एक एव रुद्रो न द्वितीयाय तस्थे” इति श्रुतेरद्वितीयम्, “शिव एको ध्येयः” इत्यथर्व-शिखश्रुतिप्रसिद्धपरशिवं निरालम्बेन मनसा यो ध्यायेत्, स पिण्डाकाशस्वरूप इत्युच्यत इत्यर्थः ॥५३॥

He who, through his independent mind, contemplates on Śiva, as per the Atha. Śikhā U. which says that “Śiva alone should be contemplated” — as non-dual, as of the nature of the great ether of consciousness residing in the ether of the heart and as characterised by non-duality as per the Śruti which says that “Rudra is one standing without a second”, is said to be “Piṇḍākāśa”, i.e., of the nature of “Piṇḍākāśa”. (53)

Notes: एक एव रुद्रो न द्वितीयाय तस्थे (तस्थुः)— (Śve. U., 3.2); एकमेवाद्वितीयम् (Chānd. U. 6.2.1); एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा (Śve. U., 6.11.); आत्मा वा इदमेक एवाग्र आसीत् (Ai. U. 1.1.1); आत्मैवेदमग्र आसीत् (Br. U. 1.4.1 आत्मैवेदं सर्वम् (Chānd. U. 7.5.2.); बह्वैवेदं सर्वम् (Muṇḍ. U. 2.2.11), these Śruti statements are unanimous in declaring Paraśiva-brahman as one and without second. It is the “Parākāśa” (Supreme Ether) inside. Outer vision is limited,

while the inner vision can have the absolute experience of its infinity and all-pervasiveness. आकाशशरीरं ब्रह्म— says Chānd. U. (7.12.2). आत्मा गुह्यायं निहितोऽस्य जन्तोः— “The Ātman (in the form of Ākāśa) is hidden in the cave of the heart” — say Ma.Nā.U. (8.3), Śve. U. (3.20) and Śarabha U. (21). शिवमद्वैतं चतुर्थं स आत्मा स विज्ञेयः (Māṇḍūkya kā., 7)— “He is Śiva without duality; he is regarded as the fourth one (Turiya); He is the Ātman; He should be known”. This Śruti prescribes that Paraśiva should be contemplated upon and realised as one’s own Ātman. Atha. Śiras. U. prescribes that Śiva alone should be realised, leaving out everything else—शिव एको ध्येयः शिवंकरः सर्वमन्यत्परित्यज्य (3.4). The Śivayogin who contemplates upon and realises Paraśiva as the Ākāśa inside through his “Nirālamba-manas”, is himself of the nature of “Piṇḍākāśa”.

व्याख्या— अथ—“देहः शिवालयः साक्षात्त्रास्ते परमः शिवः। इति निश्चयसद्भावः पिण्डज्ञं लिङ्गमुच्यते।।” इति वातुलोत्तरवचनानुसारेणैवं ध्यायतः शरीरमेव शिवागारम्, तस्य शिवो भासत इति सूत्रद्वयेन कथयति—

Then, as per the statement of Vā. Ā, viz., “Dehaḥ śivālayaḥ śākṣāt, etc.,” which means: “The body is actually the temple and therein resides Paraśiva; he who has this firm feeling, is called the ‘Liṅga’ the knower of the inner Ākāśa within the body”, the author tells in two stanzas that he who contemplates on the inner Ākāśa, has his body itself as the temple and that Śiva comes to his inner vision—

शिवागारमिदं प्रोक्तं शरीरं बोधदीपितम्।

षट्त्रिंशत्तत्त्वघटितं सुमनःपद्मपीठकम्।।५४।।

पराकाशस्वरूपेण प्रकाशः परमेश्वरः।

हृदाकाशगुहालीनो दृश्यतेऽन्तः शरीरिणाम्।।५५।।

This body which is illumined by enlightenment is said to be a temple which is constructed with thirty-six

principles (form Śiva to Bhūmi) and which is endowed with a lotus-seat in the form of pure mind. Parameśvara is realised inside by the accomplished Souls as appearing in the form of the supreme ether of consciousness residing in the cave in the form of the cavity of the heart of the embodied beings. (54-55)

व्याख्या— शिवादिभूम्यन्तषट्त्रिंशत्तत्त्वमयस्तम्भकुड्यादिनिर्मितं हृत्कमलमिति लक्षणपद्मपीठेन युक्तं ज्ञानदीपेन प्रकाशमानमिदं शरीरमेव शिवागारमिति प्रोक्तमित्यर्थः।।५४।। चिदाकाशस्वरूपेण प्रकाशमानः परमेश्वरः प्राणिनां हृद्गुहाविलीनः सन् उपदेशसिद्धैर्दृश्यत इत्यर्थः।।५५।।

This body itself is the temple which is constructed with the pillars and walls made up of the thirty-six principles from Śiva to Bhūmi, which is endowed with a lotus-seat in the form of the heart-lotus and which is illumined by the lamp of knowledge. Parameśvara who appears as the ether of consciousness is realised by the accomplished Yogins as residing in the cave of the heart of the embodied beings. (54-55)

Notes: देहः शिवालयः साक्षात्, इत्यादि— Vā. Ā. There is another well known Āgama statement (source not traced) which brings out the same idea: देहो देवालयः प्रोक्तो जीवो देवः सनातनः। — “Body is the temple and the embodied Soul is the eternal God”. This temple in the form of the body is made up of the thirty-six principles from Śiva to Bhūmi. They constitute the pillars and walls of this temple. The mind is the lotus-seat made ready for the God. Jīva who is realised as Śiva, is the God. In other words Parameśvara resides in the cave of the heart; he is described as of the size of the thumb metaphorically to account for his residing in the thumb-sized cavity of the heart (hṛdākāśa): अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति; अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः (Kāṭha U., 4.12,13) — “The Puruṣa of the size of a thumb is like light without smoke”. Ātman is spoken here as of the size of a thumb, because he is

meditated upon as a light of the size of a thumb in the cavity of the heart commonly called 'louts of the heart' by the Yogins. The assigning of a size to Ātman which is really beyond all limitation of time and space, is to facilitate meditation and should not be taken literally. Bh. G. also: ईश्वरः सर्वभूतानां हृद्देशेऽजुज्जित्ति। (18.61)—“Īsvara resides in the heart of all the beings”. He who has realised Īsvara as not different from his Soul, is the one who is deeply engrossed in the divine awareness which is limitless and formless; he is the “Piṇḍākāśasthalin”. He is liberated and has no fear of rebirth at all: अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः। हृदा मनीषा मनसाभिव्लुप्तो य एतद्विदुरमृतास्ते भवन्ति।। (Śve. U., 3.13)—“Assuming the size of a thumb, by virtue of intellect, emotion, imagination and will, the infinite being dwells in the hearts of creatures as their inner Self. Those who realise this become immortal (become liberated)”.

व्याख्या— कथं दृश्यत इत्यत्र पक्षान्तरेण कथयति—

If it is asked as to how he is realised, the author answers it in different terms—

एतच्छिवपुरं प्रोक्तं सप्तधातुसमावृतम्।

अत्र हृत्पङ्कजं वेश्म सूक्ष्मम्बरमनोहरम्।।५६।।

तत्र सन्निहितः साक्षात् सच्चिदानन्दलक्षणः।

नित्यसिद्धः प्रकाशात्मा जलस्थाकाशवच्छिवः।।५७।।

This (body) is said to be the city of Śiva bound by the seven essential ingredients (saptadhātavaḥ). In that the lotus of the heart which is charming with subtle ether, is the abode. In that remains actually Śiva who is always bound there ever effulgent like the ether reflected in (clear) water. (56-57)

व्याख्या— सप्तधातुभिः पूर्यत इत्येतच्छरीरमेव शिवपुरं पत्तनमित्यर्थः। अत्र पिण्डलक्षणशिवराजधान्यां सूक्ष्मभूताकाशरम्यं हृत्कमलमेवा-

न्तःपुरम्। तत्र नित्यपरिपूर्णत्वेन सिद्धः सन् सच्चिदानन्दरूपपरशिवो हृदयस्य स्वच्छत्वेन जलान्तर्गताकाशवत् साक्षात्प्रकाशरूपः सन् तिष्ठ-
तित्यर्थः।।५६-५७।।

The body itself, filled as it is with seven ingredients, is the city of Śiva. In that capital of Śiva in the form of the body, the lotus of the heart itself which is charming with the subtle ether, is the harem. Therein Paraśiva who is of the nature of existence, intelligence and bliss, remains, ever found as he is due to his absoluteness, reflected like the sky in clear water due to the limpidness of the heart. (56-57)

Notes: This is very nicely portrayed in the Chānd. U., 8.1: अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति।— “Then in what is regarded as the subtle lotus-abode in this Brahman’s city, there is the subtle ether. What is in that should be searched or understood.” This body is regarded as the city of Brahman (Paraśiva). This is like a capital of a king who has many subjects under his rule. This capital of Paraśiva (the body) has many subjects who are at his beck and call such as senses, mind, intellect, etc. In that capital there is a subtle abode of Paraśiva, like the palace of a king. That is the abode in the form of the subtle heart-lotus. That is the abode where Śiva can be met (visualised)—“Brahmaṇaḥ upalabdhyadhiṣṭhānam” (Śaṅkara). That has to be realised. This is also stated in the Tai. Ā. thus: दहं विपापं परवेश्मभूतं यत्पुण्डरीकं पुरमध्य-संस्थम्। तत्रापि दहं गगनं विशोकस्तस्मिन्यदन्तस्तदुपासितव्यम्। (7.10)— “There is the lotus (of the heart) which happens to be the abode of the Supreme (Paraśiva) and which is subtle and free from sin, in the midst of the city of Paraśiva, i.e., the body. Still further in that there is the subtle ether. What is in that subtle ether should be worshipped by the Yogin who is free from grief”. In this stanza, the author has described the body as the city of Śiva bound by the seven ingredients called “saptadhātavaḥ”— viz., chyle (rasa), blood (asṛk), flesh (māmsa), fat (medas), bone (asthi), marrow

(majjā) and semen (śukra). Therein, there is an abode in the form of the subtle heart-lotus. There is a subtle ether in it. It is nothing but the “Cicchakti” in communion with Śiva. What is in that subtle ether is Paraśiva, who should be cherished as one’s own Self. Paraśiva is compared to the Ākāśa reflected in water to show how he is ever present in that. He is called “Nitya-siddha” in this sense.

व्याख्या— नन्वपरिच्छिन्नः परशिवः कथं परिच्छिन्नहृत्कमले तिष्ठतीत्यत्र वदन् पिण्डाकाशस्थलं समापयति—

If it is objected as to how the absolute Paraśiva resides in the limited heart-lotus, the author answers the same and concludes the Piṇḍākāśasthala—

अन्तराकाशबिम्बस्थमशेषोपाधिवर्जितम् ।

घटाकाश इव च्छिन्नं भावयेच्चिन्मयं शिवम् ॥५८॥

Paraśiva who is of the nature of consciousness residing in the heart-lotus inside free from all external adjuncts, should be cherished (contemplated) as divided like the sky limited by the pot. (58)

व्याख्या— हृदयाकाशस्थानस्थं समस्तोपाधिरहितं चिन्मयं शिवं घटाकाश इव विच्छिन्नं विभावयेदित्यर्थः ॥५८॥

इति पिण्डाकाशस्थलम्

The Yogin should contemplate on Śiva as divided like the ether limited by pot—Śiva, who is of the nature of consciousness and who is residing in the ether of the heart. (58)

Piṇḍākāśasthala ends

Notes: The Śivayogin in the Piṇḍākāśasthala, cherishes and contemplates on Śiva like “ghaṭākaśa” and experiences the

communion of his Self with him. This is like seeing the ether in a reservoir of water, knowing full well that the ether is far, far larger than what it appears in the water.

अथ बिन्दुकाशस्थलम्—(८८)

व्याख्या— अथ—“सदाशिवादितत्त्वानां कारणं व्यापकः परः । बिन्दुरूपः शिवो ध्येयो बिन्दुकाश इतीर्यते ॥” इति किरणागमवचनानुसारेण तत्पिण्डाकाशस्थलसम्पन्नस्य सुलभीभूतबिन्दुकाशस्थलं निरूपयति—

Bindvākāśasthala—(88)

Then, as per the statement of the Ki. Ā., viz., “Sadāśivāditattvānām kāraṇam, etc.,” which means: “The all-pervasive Paraśiva who is the cause of the principles such as Sadāśiva, etc., should be contemplated as of the nature of ‘Bindu’ (small, a drop) and that is called ‘Bindvākāśa’ (small ether), the author advocates the “Bindvākāśasthala” as easy of attainment for the Śivayogin who is adept in the Piṇḍākāśasthala—

यथाकाशो विभुर्ज्ञेयः सर्वप्राण्युपरि स्थितः ।

तथात्मेत्युपमानार्थं बिन्दुकाशस्थलं विदुः ॥५९॥

Just as the ether can be known as all-pervasive and as spreading above all the beings, so does the Ātman knowable— thus as a means of comparison, this Bindvākāśasthala is grasped. (59)

व्याख्या— सर्वप्राण्युपरिवर्त्याकाशो यथा विभुः सन् ज्ञातुं योग्यः तथास्य पिण्डाकाशस्थलसम्पन्नस्य शिवयोगिन आत्मा सर्वप्राण्युपरिवर्त्याकाशवद्व्यापकीभूतः सन् विज्ञातुं योग्य इत्युपमानार्थमेव बिन्दुकाशस्थलं विदुर्जानन्तीत्यर्थः ॥५९॥

Just as the ether which is spreading over all beings and which is all-pervasive, is known, so is the Ātman of the

Śivayogin who is adept in the Piṇḍākāśasthala, to be known as all-pervasive like the ether which spreads above all the beings. In order to bring home this comparison, “Bindvā-kāśasthala” is told. (59)

Notes: “सदाशिवादितत्त्वानां...” (Ki. Ā.). The all-pervasive and formless ether is known to have a resort and a form in pot, etc., in the same way, Ātman who is all-pervasive and formless, is sought in the body and is given a form. Although all-pervasive, ether appears as small (Bindu) in a pot; similarly, Ātman, who is all-pervasive, appears as tiny residing in the cave of the heart of the being. This is hinted by the Upaniṣadic statement—अङ्गुष्ठमात्रः पुरुषः (Kaṭha U., 4.12,13; Śve. U., 3.13).

व्याख्या— अथ — “वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभुव । एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहुश्च (बहिश्च)” इति कठवल्लीश्रुत्युक्तदृष्टान्तपूर्वकं चतुर्भिः सूत्रैस्तदेव प्रतिपादयति—

Then, in accordance with the analogy in the statement of the Kaṭha. U., viz., ‘Vāyuryathaiko bhuvanaṁ praviṣṭo, etc.,’ which means: “As one air, having come into the world, assumes different forms according to different objects (it enters as breath) so the one Ātman who resides in the hearts of all beings, appears in different forms according to the different objects (he enters); and he exists also beyond them”, the author propounds that very nature of the Ātman in four stanzas—

यथैको वायुराख्यातः सर्वप्राणिगतो विभुः ।
 तथात्मा व्यापकः साक्षात् सर्वप्राणिगतः स्वयम् ॥६०॥
 यथा वह्नेरमेयात्मा सर्वत्रैकोऽपि भासते ।
 तथा शम्भुः समस्तात्मा परिच्छेदविवर्जितः ॥६१॥
 सर्वेषां देहिनामन्तश्चित्ततोऽयं प्रकाशते ।
 तस्मिन् प्रतिफलत्यात्मा शिवो दर्पणवद् विभुः ॥६२॥

**एको वशीकृतः संवित्प्रकाशात्मा परात्परः ।
 सर्वप्राणिगतो भाति तथापि विभुरुच्यते ॥६३॥**

Just as one air, which is all pervasive, is said to have assumed the life-breath of the beings, so the Ātman who is all-pervasive, has himself been residing in all the beings. (60) Just as one fire which is of immeasurable form, shines everywhere, so is Śiva who is the Self of all, free from division. (61) The heart-lotus resides in all the beings like a mirror. Therein Śiva, who is all-pervasive, gets reflected as the Self. (62) Śiva, who is higher than the highest, who is independent, who is of the nature of bright consciousness and who is residing in all the beings, is still called all-pervasive. (63)

व्याख्या— समस्तप्राणिनां प्राणरूपं गतो वायुरेक एक व्यापकः सन्नाख्यातः तथाहमिति स्वयं साक्षात् सर्वप्राणिगत आत्मा व्यापक इत्यर्थः ॥६०॥ अपरिमितस्वरूपवानेकोऽग्निर्यथासारवैद्युतपार्थिववाडव-कालाग्निरूपेण विश्वव्यापकः सन् भासते, तथा सर्वचैतन्यात्मकश्चिद्वह्निरूप-परमेश्वर एक एव देवदानवमानवतिर्यक्स्थावररूपचराचरप्राणिष्वहमिति व्यक्ताव्यक्तरूपेण व्यापकः सन् विराजत इत्यर्थः ॥६१॥ समस्तदेहिना-मन्तः “चित्तं तु चेतो हृदयं कमलं सलिलं जलम्” इत्यभिधानकोशप्रसिद्ध-हृदयकमलं दर्पणवत् प्रकाशते । तस्मिन् चित्तदर्पणे व्यापकीभूतः शिव आत्मा सन् प्रतिफलतीत्यर्थः ॥६२॥ विश्वोत्कृष्टपराशक्त्यपेक्षया श्रेष्ठश्चित्प्रकाशात्मा शिव एक एव सर्वप्राणिहृदयकमलं गत्वा तत्परिमितः सन् भाति, तथा सर्वानुस्यूतत्वाद्विभुरित्युच्यत इत्यर्थः ॥६३॥

One air which happens to be the life-breath of all beings, is said to be all-pervasive. In the same way the Ātman who is actually residing himself in all the beings as “I”, is all-pervasive. (60) Just as Agni, who is one and who is one of unlimited form, is all-pervasive with his various

forms as the lightning of torrential rain, terrestrial fire, submarine fire and annihilation fire, so does the Supreme Īśvara, who is of the nature of the fire of consciousness of all and who is one only, flourishes pervading with his manifest and unmanifest forms as “I” in all the movable and the immovable beings such as gods, demons, human beings, animals and static objects. (61) “Cit” (citta) which means the “lotus of the heart” as per the A. Ko., 1.4.3, “Cittam tu ceto hr̥dayam, kamalam salilam jalam”, shines like a mirror. In that mirror of the “Citta”, Śiva who happens to be all-pervasive gets reflected as the Self. (62) Parāśakti is best among the best in the world. Compared to her Śiva who is better than the best illumines the world through the greatness of his consciousness. He, who is alone, enters the heart lotus of all the beings and appears to have become limited. Even then he is said to be all-pervasive. (63)

Notes: वायुर्यथैको भुवनं प्रविष्टो इत्यादि— (Kaṭha U., 5.10). The One Ātman not only pervades all the beings and appears variously according to the different forms he embodies, but also in his own pure nature he is quite separate from those forms and is unaffected by them. Through the Upādhis in the form of the mind, the senses and the body, he assumes various forms but in himself he is transcendental and beyond all name and form (nāmarūpa). The analogy of the Vāyu (air) is given to elucidate that. The analogy also emphasises the point that the Ātman is immanent (antarātmā) in all the beings. सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवर्षितम्— Śve. U., 1.16— “All pervading Ātman is like ghee contained in milk”. All the analogies convey the idea of immanence as well as transcendence of the Ātman. From the point of immanence, the Ātman is like “Ākāśa in the Bindu” (pot, small). The stanza 61 alludes to the point made in Kaṭha U., 5.9 with the analogy of fire: अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव। एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥— “As one fire, having entered the world, assumes forms according to the shapes of the different objects (it burns), so the One Ātman who exists in all

the beings, appears in different forms according to the different objects (he enters) and he exists also beyond them.” The stanza 62 portrays the point made in the Śve. U., 6.11: एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा।— “One and only God is hidden in all the beings; he is all-pervading and is the inner Self of all the beings”. Parameśvara, although he appears to the enlightened as one Ātman in all the beings, does not appear to the unenlightened as it is hidden from them. Although he appears limited in view of his hiding (residing) in separate beings, yet he is all-pervasive. All-pervasiveness is compatible with the Ātman as it is with the ether. Although he is all-pervasive like the ether, he is not insentient because he is the inner conscious Self of all (sarvabhūtāntarātmā). He is the “Sūtrātman” who closely links all the beings and has control over them. He is reflected in the mirror of the heart-lotus of all the beings. He is called “Sarvabhūtāntarātman” as well as “Sarvabhūtādhivāsaḥ”. The stanza 63 describes the Ātman as the ruler on the lines of the Kaṭha U., 5.12: एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति। तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्।— “That one Supreme Ruler, the inner Self of all the beings, makes his one form manifold. Those enlightened Yogins who perceive him as existing in their own Self, has eternal bliss which no one else has”. Śve. U. 6.12 also says: एको वशी निष्क्रियाणां बहूनामेकं रूपं बहुधा यः करोति। तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्।— “That one Supreme Lord is the ruler of the inactive many (i.e., matter and individual Souls whose powers of action are derived from Śiva) and is the one who makes one’s single form into manifold.....”.

व्याख्या— अथ बिन्दुकाशस्थलं समापयति—

Then the author concludes the Bindvākāśasthala—

एक एव यथा सूर्यस्तेजसा भाति सर्वगः।

तथात्मा शक्तिभेदेन शिवः सर्वगतो भवेत् ॥६४॥

Just as one and only sun shines everywhere with his lustre, so does Śiva, the Ātman, reside everywhere through the diversification of his Śaktis. (64)

व्याख्या— सूर्य एक एव स्वकीयवृष्टिहिमोष्णकिरणतेजसा व्यापकः सन् यथा भाति, तथा शिवस्वरूप आत्मा स्वकीयेच्छाज्ञानादिशक्तिभर्विश्व-व्यापकः सन्नास्त इत्यर्थः ॥६४॥

इति बिन्द्वाकाशस्थलम्

Just as the sun who is one and only one, shines by pervading with his lustre through his rays that bring rain, mist and heat, so does the Ātman in the form of Śiva pervade the universe with his various Śaktis such as Icchāśakti, Jñānaśakti, etc. (64)

Bindvākāśasthala ends

Notes: It may be noted here that this stanza echoes the idea contained in Kāṭha U., 5.11: सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः । एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥— “As the sun, the eye of the world, is not contaminated by the external defects, so the Ātman, who is alone and who is yet the inner Self of all the beings, is not contaminated by the miseries of the World”. The light of the sun makes everything visible, yet it is not contaminated by the defects of the objects it illumines. Similarly the transcendental Ātman who resides in all the beings, is never touched by the miseries of the world. The Yogin who is beyond those miseries and diversities of the world, finds all-pervasive Śiva reflected in his Self like an elephant in a mirror and enjoys that state of the “Bindvākāśasthalin”. This is nicely described in the Muṇḍ. U., 2.2.7: “यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः ॥— “Paraśiva who is omniscient and who knows all the lores has his greatness on the earth (i.e., outside). But in the Brahmapura, i.e., the lotus of the heart, which is full of lustre, there is the divine ether in which the Paramātman is established. This is the state of “Bindvākāśasthala”.

अथ महाकाशस्थलम्—(८९)

व्याख्या— अथ— “व्योमाकारं महासूक्ष्मं व्यापकं यो न भावयेत् । संसारी स भवेल्लोके बीजकोशक्रिमिर्यथा ॥” इति देवीकालोत्तरवचनानु-

सारेणोक्तलक्षणबिन्द्वाकाशस्थलसम्पन्नस्य सुलभं महाकाशस्थलं सूत्रद्वयेन कथयति—

Mahākāśasthala—(89)

Then, in accordance with the statement of D.K., viz., “Vyomākāram mahāsūkṣmam, etc.,” which means: “He who does not contemplate on Paraśiva as of the form of the ether, as highly subtle and as all-pervasive, will be subjected to transmigration in the world like a worm in the seed-case”, the author speaks, in two stanzas, of the Mahākāśasthala which is easy of access to the Yogin who is adept in the Bindvākāśasthala—

पिण्डाण्डस्थं महाकाशं न भिन्नं तद्ब्रह्मात्मनः ।

अभिन्नः परमात्मेति महाकाशस्थलं विदुः ॥६५॥

यथा न भिन्नमाकाशं घटेषु च मठेषु च ।

तथाण्डेषु पिण्डेषु स्थितो ह्यात्मा न भिद्यते ॥६६॥

The great ether, contained in the body (piṇḍāṇḍa) and the world (brahmāṇḍa) is not different; in the same way, Paramātman is not different from Jīvātman and this is known as “Mahākāśasthala”. (65) Just as the ether is not different in the pots and the monasteries, so the Ātman residing in the worlds and the bodies, does not differ. (66)

व्याख्या— ब्रह्मपिण्डाण्डगतमाकाशं यथा न भिन्नम्, तथास्य बिन्द्वाकाशसम्पन्नस्य शिवयोगिन आत्मनश्चैतन्यात् परमात्मा भिन्नो नेत्यभिन्नमेव महाकाशस्थलं सद् जानन्तीत्यर्थः ॥६५॥ स्पष्टम् ॥६६॥

Just as the ether contained in the world and the body does not differ, so the Paramātman is not different from the consciousness of the Ātman of the Śivayogin who is adept in the Bindvākāśasthala. That is known

as the “Mahākāśasthala” (the state of supreme ether, Paraśiva. (65) It is clear. (66)

Notes: “व्योमाकारं महासूक्ष्मं...” (D.K., 24). In day-to-day usage the Ghaṭākāśa and the Maṭhākāśa appear different. Both are the aspects of the same Mahākāśa. The difference is because of the difference in the Upādhis. Hence that difference is only “aupādhika”. In reality there is no difference. Paramātman is the Mahākāśa and Ātman is the Piṇḍākāśa. That explains the point of non-difference between the Paramātman and the Ātman. This is further elucidated by the next stanza, i.e., “Yathā na bhinnamākāśam, etc”. Ghaṭākāśa and Maṭhākāśa are ‘aupādhika’ due to the external “Upādhis” such as Ghaṭa or Maṭha. Chānd. U. says: आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मा। (8.14.1)— “Ākāśa (ether) is, indeed, the diversifier as ‘name and form’ (nāmarūpa); that which is inside you, is the Brahman; that is immortal and that is the Ātman.” Ākāśa is the well known Ātman in the Upaniṣads. That Ātman is the individual Self of all the beings, who is self-evident and well known. Understanding it in this light, the bodiless Ātman, who is all-pervading like the ether, is the Paramātman, i.e., Paraśiva.

व्याख्या— अथ महालिङ्गमेव महाकाशमिति सूत्रत्रयेण कथयति

Then the author tells in three stanzas that the Mahāliṅga is itself the Mahākāśa—

अनिर्देश्यमनौपम्यमवाङ्मानसगोचरम्।

सर्वतोमुखसम्पन्नं सत्तानन्दं चिदात्मकम्॥६७॥

कालातीतं कलातीतं क्रमयोगादिवर्जितम्।

स्वानुभूतिप्रमाणस्थं ज्योतिषामुदयस्थलम्॥६८॥

शिवाख्यं परमं ब्रह्म परमाकाशलक्षणम्।

लिङ्गमित्युच्यते सद्भिर्द्यद्विना न जगत्स्थितिः॥६९॥

This Paraśiva, the Supreme Brahman, who is depicted as the Supreme Ether, who is indescribable, who is without

any comparison, who is beyond the range of speech and mind, who is endowed with all round vision, who is reality and bliss, who is supreme consciousness, who transcends time, who transcends all the “kalās” (instants), who is not subjected to any order of modifications, who is evident through self-realisation and who is the source of all the luminaries, is said to be the “Mahāliṅga” by the wise. Without that Mahāliṅga (Mahākāśa) the universe cannot exist. (67-69)

व्याख्या— कलातीतमष्टात्रिंशत्कलातीतं क्रमयोगविवर्जितम् उत्पत्त्यादिक्रमयोगरहितं ज्योतिषामुदयस्थलम् अर्कादिज्योतिषामुत्पत्तिस्थानम् अहमिति स्वानुभूतिप्रमाणगम्यमित्यर्थः। शिष्टं स्पष्टम्॥६८-६९॥

“Beyond the Kalās” means “beyond the thirty-eight Kalās”. “Not subjected to any kramayoga” means “not subjected to any modifications like birth, etc”. “The source of all luminaries” means “the birth place of the luminaries such as the sun”. “Who is evident through self-realisation” means “Who is evident through the means of self-realisation as the I”. The rest is clear. (67-69)

Notes: Each one of the “Viśeṣaṇas” given to describe the nature of Paraśivabrahman, the Mahāliṅga, is significant. (1) अनिर्देश्यम्— Whatever our senses grasp can be described as this, that, etc., with the qualities, actions, etc. Everything except Paraśiva, can be thus “nirdeśya”. It is only Paraśiva who is “anirdeśya”. This is nicely portrayed in the Kaṭha U., 3.15: अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत्।— “The Ātman is soundless, touchless, formless, imperishable and also without taste and smell”. The Ātman who is of the nature of pure consciousness, is beyond all sense-perceptions, having nothing in common with matter. Muṇḍ. U. also says: नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः॥ (1.1.6)— “The enlightened realise him who is beyond perception, who cannot be grasped or held, who has no family name, who has no colour, who is without eyes and ears,

who has no hands and feet, who is eternal, who is all-pervasive, who is residing in all beings, who is extremely subtle, who is imperishable and who is the source of all beings”. He is ‘adṛśya’ (adṛśya) in the sense that he is beyond the reach of the sensory organs and ‘agrāhya’ in the sense that he is beyond the grasp of the motor organs. He has no origin. Hence he has no family name (agotra). He does not have the qualities (avarṇa) like fatness, etc., and whiteness, etc. He does not have eyes and ears which are required for all beings to understand the “nama-rūpa”. He is without hands and feet, i.e., he is not in need of the motor organs. Since he is beyond grasp and is without taking anything, he is eternal (nitya). He is “vibhu” (all-pervasive) in the sense of “vividhaṁ bhavati”, as he becomes everything from Brahman to stamba (sthāvara). He is residing in everything and extremely subtle like the ether. He is imperishable for the reasons stated above. This is the nature of the source of all beings (bhūtayoni). This is the nature of the Mahāliṅga (Bhūtayoni). This is the nature of the Mahāliṅga or Parākāśa, which is Paraśiva. (2) अनौपम्यम्— He is without any comparison; he is beyond comparison. Comparison is possible only between objects of equal status and existence. Nothing can have any equality with Paramātman in status and existence. He is without qualities while all other things have qualities. How can there be any comparison without “sādharanadharmā” (common property)? न तत्समोऽभ्यधिकश्च— says Śve. U., 6.8— “There is nothing equal to him nor anything superior to him.” (3) अवाङ्मानसगोचरम्— Paraśiva is beyond speech and mind. He is the source of power to them. Kaṭha U. describes this in more than one way: न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्। हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति॥ (6.9); यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह। बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम्॥ (6.10); नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा। अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते॥ (6.12)— “His form is not within the range of vision. None can see him with the eyes. He is revealed by the intuition of the intellect which resides in the heart and controls the mind. Those who know him become immortal”; “When the five senses of perception lie still with the mind (in the Self), when even the intellect does not function — that is the Supreme State (i.e.,

Paraśiva)”; “That Ātman can never be reached by speech, nor by mind nor by the eyes. How can it be realised otherwise than from those who say that it exists.” न संदृशे तिष्ठति..... हृदा हृदिस्थं मनसा य एनमेकं भवन्ति— Śve. U., 4.20; हृदा मनीषा..... भवन्ति— Śve. U., 4.17; 3.13. These Śrutis assert that Ātman, being beyond all senses and mind, can be comprehended only through the instructions of the Guru who is a man of realisation. One has to begin by putting faith in the words of the Guru that there is such a thing as Ātman which is not different from Śiva when realised. No amount of argumentation can determine the existence of the transcendental Ātman. (4) सर्वतोमुखसम्पन्नम्— Paraśiva has filled the world everywhere: ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण। अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम्॥ (Muṇḍ. U., 2.2.11); सर्वा दिशः ऊर्ध्वमधश्च तिर्यक् प्रकाशयन् भ्राजते यद्वनड्वान्। (Śve.U., 5.4)— “The Brahman alone who is immortal, is in the east, in the west, in the south and in the north, below and above. It is Brahman who is the most superior one having spread all over the universe”; “Like the sun, he shines by revealing all the directions, above and below and sideways”. (5) सत्तानन्दं चिदात्मकम्— What does not get destroyed in all the three times, past, present and future, is “Sat”. It is unlimited existence in the case of Paraśiva. It is this “Sat” from which the ‘sattā’ of all things is derived— सम्मूलाः सोम्येमाः सर्वाः प्रजाः। (Chānd. U., 6.8.4). Paraśiva is unlimited bliss— आनन्दो ब्रह्मेति व्यजानात्। (Tai. U., 3.6). They derive a bit of their Ānanda from that Ānanda— एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति। (Bṛ. U., 4.3.32). “Cit” is that brilliance of consciousness which is self-luminous and everything shines by that brilliance— तस्य भासा सर्वमिदं विभाति। (Kaṭha U., 5.15; Śve. U., 6.14; Muṇḍ. U., 2.2.10). Hence Paraśiva is called Saccidānanda-svarupa: सत्यं ज्ञानमनन्तं ब्रह्म। (Tai. U., 2.1); विज्ञानमनन्दं ब्रह्म। (Bṛ. U., 3.9.28). (6) कालातीतम्— Paraśiva is not bound by time-factors. He is the basis of “Kāla”. Kāla, like everything, is born from him, remains in him and merges into him. But he is without “ādi” and “antya”. Bhag. G. says: कालोऽस्मि लोकक्षयकृत्। (11.32) — “I am all-powerful time which destroys all things”. Paramātman himself is time. (7) कलातीतम्— The five faces of Śiva called Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa

and Īśāna are called Pañcabrahmans. They are called Kalābrahmans in their “tattvasvarūpa”. Each of them has a certain number of Kalās depending on the units of the Mantras celebrating them: ईशानः पुरुषश्चैवमघोरो वामदेवकः। सद्योजातश्च पञ्चैते कलाब्रह्म प्रकीर्तिताः॥ ईशानस्य कालाः पञ्च पुरुषस्य चतुष्कलाः। अघोरस्य कलाश्चाष्टौ वामदेवे त्रयोदश॥ सद्यस्याष्टकला ज्ञेया अष्टात्रिंशत्कलाः स्मृताः॥ (Vā. Śū. Ā., Brahmbhedapaṭāla, 19-21)— “Īśāna, Puruṣa (Tatpuruṣa), Aghora, Vāmadeva and Sadyojāta, these are the five Kalābrahmans. Īśāna has five Kalās, Tatpuruṣa four, Aghora eight, Vāmdeva thirteen and Sadyojāta eight. The Kalās of each are shown here thus: (i) Kalās of Īśāna are five: १. ईशानः सर्वविद्यानाम्, २. ईश्वरः सर्वभूतानाम्, ३. ब्रह्माधिपतिः ब्रह्मणोऽधिपतिः ब्रह्मा, ४. शिवो मे अस्तु and ५. सदशिवोम्॥ (ii) Kalās of Tatpuruṣa are four: १. तत्पुरुषाय विद्महे २. महादेवाय धीमहि तन्नो ३. रुद्रः and ४. प्रचोदयात्। (iii) Kalās of Aghora are eight: १. अघोरेभ्यः, २. अथ घोरेभ्यः, ३. घोरे घोरे, ४. तरेभ्यः ५. सर्वेभ्यः, ६. सर्व, ७. शर्वेभ्यः नमस्ते अस्तु, and ८. रुद्ररूपेभ्यः (iv) Kalās of Vāmadeva are thirteen: १. वामदेवाय, २. ज्येष्ठाय, ३. रुद्राय, ४. कालाय, ५. कल, ६. विकरणाय, ७. बल, ८. विकरणाय, ९. बलाय, १०. बलप्रमथनाय, ११. सर्वभूतदमनाय, १२. मन and १३. उन्मनाय। (v) Kalās of Sadyojāta are eight: १. सद्योजातं प्रपद्यामि, २. सद्योजाताय वै नमः, ३. भवे चैव, ४. भवे चेति, ५. नातिभवे, ६. भवस्व मां, ७. भवो and ८. उद्भवाय नमः। (Total-28). Since Paraśiva transcends these five Kalābrahmans, he is called “Kalātīta”. (Ibid., 21-35) (8) क्रमयोगादिवर्जितम्— When something takes birth, undergoes changes and gets eradicated in the end, it is called “Kramayoga”. To Paraśiva who is “anādi” and “ananta”, how can there be any “Kramayoga”? (9) स्वानुभूतिप्रमाणस्थम्—Paraśiva is beyond the range of the senses, mind and speech. Naturally a question arises: Then how can he be known? The answer is that he can be known only through one’s inner experience (svānubhūti) which is otherwise known as Self-realisation. Br. U., describes this: तदेतद् ब्रह्म, अपूर्वमनपरमनन्तरमबाह्यम्, अयमात्मा ब्रह्म, सर्वानुभूतित्यनुशासनम्। (Br. U., 2.5.19) — “He is Brahman, who has no precedent, who has no one to follow, who has nothing later and who has nothing outside. This Self is Brahman, who experiences everything. This is the instruction”. (10) ज्योतिषामुदयस्थलम्— Paraśiva is the source of light of all the luminaries. Nothing shines on its own. Everything shines after his shine: न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः। तमेव भान्तमनुभाति सर्वं तस्य

भासा सर्वमिदं विभाति॥ (Kaṭha U., 5.15; Śve. U., 6.14; Muṇḍ. U., 2.2.10)—“The sun does not shine there, nor the moon and the stars, nor the lightnings and much less this fire. When he shines everything shines after him. By his light all this is lighted”.

Bhag. G., 15.12 says : यदादित्यगतं तेजो जगद्भासयतेऽखिलम्। यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्॥— Whatever light residing in the sun, lights the entire world, whatever that is in the moon, fire, all that you should understand as mine”. By speaking of Paraśiva as the source of all luminosity, the Śrutis refer not so much to the brilliance in a material sense as to the fact that all knowing takes place due to him, the source of all intelligence (luminosity). Light is symbolically used to indicate knowledge. He is the Paramākāśa (Paramākāśalakṣaṇa), Paramaṁ brahma: आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म। (Chānd. U., 8.14.1). It is the Mahāliṅga: यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति। तद् विजिज्ञासस्व। तद् ब्रह्म। (Tai. U., 3.1); लीनं प्रपञ्चरूपं हि सर्वमेतच्चराचरम्। सर्गादौ गम्यते यस्मात् तस्माल्लिङ्गमुदीरितम्॥ (Sūkṣ. A., kri. pā., 6.6); जठरे लीयते सर्वं जगत् स्थावरजङ्गमम्। पुनरुत्पद्यते यस्मात् तद्ब्रह्म लिङ्गसंज्ञकम्॥ (Cāndra J.A., kri. pā., 3.8).

व्याख्या— अथोक्तमर्थमेव सूत्रद्वयेन विशेषयति—

Then the author brings out some special points about the aforesaid matter only in two stanzas—

परमाकाशमव्यक्तं प्रबोधानन्दलक्षणम्।

लिङ्गं ज्योतिर्मयं प्राहुर्लीयन्ते यत्र योगिनः॥७०॥

संविदेव परा काष्ठा परमानन्दरूपिणी।

तामाहुः परमाकाशं मुनयो मुक्तसंशयाः॥७१॥

The Supreme Ether, which is unmanifest, which is characterised by intelligence and bliss, is called as the Liṅga consisting in brilliance, wherein the Yogins merge. (70) The divine consciousness which is of the nature of supreme

bliss, is the highest point. That is said to be the Supreme Ether by the Yogins who are relieved of all doubts. (71)

व्याख्या— यत्र महाकाशे शिवयोगिनो लीयन्त इति तं महाकाश-
मव्यक्तं मन्दभाग्यैर्गन्तुमशक्यं सच्चिदानन्दलक्षणं ज्योतिर्मयं लिङ्गमिति
सन्तः प्राहुरित्यर्थः ॥७०॥ विगतसंशया वसिष्ठादिमुनयो यं महाकाश-
माहुः । किमित्याहुरित्यत्र तन्महाकाशं परमानन्दरूपिणी सर्वोत्कृष्टा चित्तिरेवे-
त्याहुरित्यर्थः ॥७१॥

That Supreme Ether in which the Śivayogins merge, which is unmanifest, is not possible to realise by the unlucky. That is called Liṅga consisting of brilliance, which is of the nature of truth, intelligence and bliss, is called as the Mahākāśa by the sages. (70) The sages such as Vasiṣṭha, etc., call that as the Mahākāśa. If it is asked as to what they say, the answer is that they call the Mahākāśa, which is of the nature supreme bliss as the extremely superior consciousness. (71)

Notes: “Avyakta” is that which is not within the range of the senses, mind and speech. All the objects in the world are “Vyakta”; they are subject to all limitations. But Paraśiva is the substratum of all and free from limitations and changes. Since he is absolute and one, he is “Avyakta”. He cannot be grasped through senses, mind and intellect. He can be realised only within. What is outside and perceived by external senses, is limited. What is “Avyakta” is realised through inner vision and hence Śiva, who is “Avyakta” and who is perceived (realised) by the inner vision, is unlimited (Ananta). He is of the nature of “Prabodhānanda”, absolute consciousness and bliss. He is “Prajñānaghana”— प्रज्ञानं ब्रह्म। (Ai. U., 5.3); प्रज्ञानधन एव। (Bṛ. U., 4.5.13); विज्ञानमानन्दं ब्रह्म। (Bṛ. U., 3.9.28). In such a Mahāliṅga, the Yogin gets himself harmoniously merged. He gets the experience that ‘I am Paraśiva’ and stands in ‘advaita’ with him. Yo. Vā. (quoted in the Kannaḍa commentary of Srī N.R. Kari-basava Śāstrin) says: सर्वस्याधारमव्यक्तमानन्दं ज्योतिरव्ययम्। प्रधानपुरुषातीतम्

आकाशं दहरं स्थितम् ॥ “That Liṅga is the substratum of all, the unmanifest, the bliss, the light which is immutable, beyond Prakṛti and Puruṣa and the ether, residing in the heart-lotus”. S.Śc. and Cāndra J.Ā. (quoted in the same commentary) also say: अचिन्त्यचिद्रूपमयं परमानन्दसंज्ञितम्। विचारशिखरस्थानं परमाकाशमुच्यते ॥ प्रकाश-
वल्लिङ्गमाकाशमवकाशं ददाति यत्। चिद्रूपमेवोक्तं ज्ञानाकाशमहत्तमम् ॥— “He is endowed with the form of consciousness which is beyond thinking. He is designated as the Supreme Bliss. He is at the zenith of understanding. He is said to be Supreme Ether. He is the Liṅga endowed with brilliance, the giver of space like the ether. He is said to be of the nature of consciousness, alone, which is ether of knowledge of the highest order.” [These two stanzas are not traceable in the Chāndra J.Ā., the latter part (Uttarabhāga) now in print]. The ether in the form of “Cit” is itself the supreme “Jñānākāśa”. That is the Mahākāśa (Mahāliṅga).

व्याख्या— अथ तस्मिन् महाकाशे जगज्जालस्याभेदं दृष्टान्तपूर्वकं दर्शयति—

Then the author points out through an analogy the unity of the net-work of worlds in that Mahākāśa—

तरङ्गादि यथा सिन्धोः स्वरूपात्नातिरिच्यते ।

तथा शिवाच्चिदाकाशाद् विश्वमेतन्न भिद्यते ॥७२॥

Just as the waves, etc., of the ocean do not differ from the nature of the ocean, so does this world not differ from Śiva, the Supreme Ether. (72)

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

Notes: In common parlance people say that the waves of the ocean are charming. The use of the genitive case (as समुद्रस्य तरङ्गाः) shows that the ocean is different and the waves are different. But in reality the waves are not different from the ocean, which rises in the form of waves due to the wind when

it blows speedily and which subsides when the wind is absent. This is known as सागरतरङ्गन्याय। Similarly this world which is born entirely from the Paramātman, is not different from the Paramātman. It means that Paraśiva himself appears as the world.

व्याख्या— अथ पुनर्दृष्टान्तान्तरमाह—

Then the author gives another analogy—

यथा पुष्पपलाशादि वृक्षरूपान्न भिद्यते।

तथा शिवात् पराकाशाज्जगतो नास्ति भिन्नता।।७३।।

Just as the flowers, leaves, etc., do not differ from the form of the tree, so this world has no difference from Śiva, the Supreme Ether. (73)

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

Notes: After giving the “Sāgaratarāṅganyāya” in the pervious stanza to demonstrate that the world does not differ from Śiva, the Supreme Ether, the author gives another analogy to demonstrate the same point. A tree has roots, trunk, branches, leaves, flowers, fruits, etc., as its limbs. All these things together constitute a tree. Hence the a tree is not different from its limbs. Similarly what we see in the form of the five elements (Pañca-bhūtas) and their products are not different from the Paramātman. It is the Paramātman who has assumed these forms. Hence the world is not different from Śiva, the Supreme Ether.

व्याख्या— ननु चिदाकाशस्य निरवयवत्वात् कथं तत्र विश्वं स्थितं सत् प्रकाशत इत्यत्राह—

If it is contended as to how the world can appear in Paraśiva, who is the Ether of Consciousness, as he is without limbs, the answer is given here—

यथा ज्योतीषि भासन्ते भूताकाशे पृथक्पृथक्।

तथा भान्ति पराकाशे ब्रह्माण्डानि विशेषतः।।७४।।

Just as the luminaries shine separately in the elemental ether, so in the Supreme Ether (i. e., Śiva) the worlds appear separately. (74)

व्याख्या— ज्योतीषि नक्षत्राणीत्यर्थः। शिष्टं स्पष्टम्।।७४।।

The “luminaries” are the “stars”. The rest is clear. (74)

Notes: It may be noted here that the Bhūtākāśa, i.e., the elemental sky has no “avayavas”. Yet the bodies of the luminaries, i.e., stars, appear in the sky. This proves the fact that— निरवयवत्वेऽपि जगदश्रयत्वं परमात्मनः, inspite of having no limbs, Paramātman can be the substratum of the world.

व्याख्या— अथ तमेवाथ बन्धं विशेष्य महाकाशस्थलं समापयति

Then having said about the same relation in a different way, the author concludes the Mahākāśasthala—

निरस्तोपाधिसम्बन्धं निर्मलं संविदात्मकम्।

पराकाशं जगच्चित्रविलासालम्बभित्तिकाम्।।७५।।

The Supreme Ether (i.e., Paraśiva), which is bereft of all the relation with external adjuncts and which is of the nature of pure consciousness, is the canvas for painting the splendour of the picture in the form of the world. (75)

व्याख्या— उक्तविशेषणविशिष्टपराकाशं जगज्जालरूपचित्रविलास-स्याधारभूतमित्यर्थः। एतत्पिण्डाकाशादिलिङ्गत्रयं शरणस्याङ्गत्रयस्य संयोज-नीयम्।।७५।।

इति महाकाशस्थलम्

The Supreme Ether which is characterised by the aforesaid qualifications, is said to be the canvas for portrayal of the splendour of the picture in the form of the net-work of the world. These three Sthalas pertaining to

the three Liṅgas as Piṅḍākāśa, Bindvākāśa and Mahākāśa should be harmonised with the three bodies of the Śaraṇa, viz., Sthūla, Sūkṣma and Kāraṇa. (75)

Mahākāśasthala ends

Notes: Vide S.S.1.1., wherein the Paramātman is compared to the canvas on which the splendour of the picture of the three worlds has been painted, त्रैलोक्यसम्पदालेख्यसमुल्लेखनभित्तये, इत्यादि।

अथ क्रियाप्रकाशस्थलम्—(९०)

व्याख्या— अथ—“क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः” इति मुण्डक-श्रुत्यनुसारेण, “मोक्षप्रदं चैहिकसौख्यदं च सर्वोत्तरं शाङ्करकर्म सत्यम्” इति योगजागमवचनानुसारेण च महाकाशस्वरूपशिवयोग्येव तत्स्वरूपानुसन्धान-रूपक्रियाप्रकाशवानिति कथयति—

Kriyāprakāśasthala—(90)

Then, in accordance with the statement of the Muṅḍ. U., viz., “Kriyāvantaḥ śrotriyā brahmaniṣṭhāḥ”, which means: “Those who are engaged in the deeds of sacrifice, etc., are those who are dedicated to Brahman”, and also according to the statement of the Yogaja Ā., viz., “Mokṣapradam aihikasaukhyadam, etc.”, which means: “True, indeed, is the supreme rite pertaining to Śāṅkara, which brings liberation and which also gives pleasure here”, the author says that the Śivayogin who has attained the form of the Mahākāśa, is the one who displays the action in the form of becoming attuned to the form of that—

शिवस्य परिपूर्णस्य चिदाकाशस्वरूपिणः।

आत्मत्वेनानुसन्धानात् क्रियाद्योतनवान् यमी॥७६॥

The Śivayogin is called “Kriyāprakāśavān” (one in whom there is the inner revelation of one’s Self as Śiva) as

he contemplates on Śiva, who is the absolute and who is the ether of intelligence (Cit) in form, as being his own Self. (76)

व्याख्या— महाकाशस्वरूपः शिवयोगी परिपूर्णचिदाकारमहाकाश-स्वरूपिणः शिवस्य स्वात्मत्वेनानुसन्धानरूपक्रियावानिति क्रियाप्रकाशवा-नित्युच्यत इत्यर्थः॥७६॥

Since the Śivayogin who is of the nature of the Supreme Ether, is endowed with the inner action of contemplating on Śiva, who is of the nature of the absolute Supreme Ether in the form of intelligence, as his own Self, he is said to be “Kriyāprakāśavān”. (76)

Notes: क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः— (Muṅḍ. U., 3.2-10). मोक्षप्रदं चैहिकसौख्यदं च सर्वोत्तरं शाङ्करकर्म सत्यम्— (Yogaja Ā.). Taken together these statements refer to “Kriyā” in the form of “Śāṅkara-karma”, the “Kriyā” pertaining to Śiva. At this stage of the Śivayogin, this “Kriyā” is pertaining to the “anusandhāna of Śiva as his Self.” “Anusandhāna” means communion, unity also. The fundamental and spiritual unity between his Self and Śiva reveals itself to the inner vision of the Śivayogin. This revelation is called “Kriyāprakāśa” and the Śivayogin is called “Kriyāprakāśavān”, i.e., one in whom Śiva reveals himself as his own Self. The Śivayogin himself is the living example of that “Śiva-jīva-anusandhāna” (Śiva-Jīva-Unity). Contemplation on Śiva to a Śivayogin is contemplation on his own Self. It may be noted here that previously, the similarity with the insentient Ākāśa has been given to demonstrate the absoluteness of the Ātman. An objection could be raised on that ground that the Ātman also should be regarded as insentient. In order to avert that objection it has been argued that merely by the adducing of the analogy of Ākāśa does not prove the insentient nature of Ātman. As per the statement of a Śaivāgama, namely, योऽसौ ह्यनादिनिधनः शिवः परमकारणम्। निरञ्जनः पराकाशो व्योमालेपः स उच्यते, which means that: “This Śiva who is without the beginning and the end, who is the supreme cause, who is without attachment and who is the Supreme Ether,

is said to be beyond the ether (not touched by ether)”, the Ātman is not bound by the nine types of engagements as the Karṭṛ, Kāraṇa, Kārya, Bhokṭṛ, Bhogya, Bhoga, Pramāṭṛ, Prameya and Pramāṇa and yet he appears to have been engaged in them. Thus in the case of the Śivayogin who is of the nature of Mahākāśa, the only form of “Kriyā” that remains is “svasvarūpānusandhāna”. This constitutes “Kriyāprakāśasthala”.

व्याख्या— अथ — “परास्य शक्तिर्विविधैव श्रूयते स्वभाविकी ज्ञानबलक्रिया च” इति श्वेताश्वतरश्रुत्यनुसारेण, “ज्ञानक्रियात्मिका सापि सत्या नित्योदितप्रभा। अनन्या स्याच्छिवात् सैव वस्तुतो मूर्तिरैश्वरी।।” इति पौष्करवचनानुसारेण च तदनुसन्धानक्रियामेव सूत्रत्रयेणोपपादयति—

Then as per the Śve. U. statement, viz., “Parāśya śaktir, etc.,” which means: “His Parāśakti that is inherent in him is described in the Vedas to be of various kinds, as Jñānaśakti, Balaśakti (Icchāśakti) and Kriyāśakti”, and in accordance with the statement of the Pauṣ. Ā., viz., “Jñāna-kriyātmikā sāpi, etc.,” which means: “She (Śakti) who is of the nature of Jñānaśakti and Kriyāśakti, who is true, who is ever radiant and who is not different from Śiva, is essentially of the form of Śiva”, the author expounds, in three stanzas, the act of uniting with Śiva—

निष्कलङ्कचिदानन्दगगनोपमरूपिणः ।

शिवस्य परिपूर्णस्य वृत्तिश्चैतन्यरूपिणी ॥७७॥

The state or “being” of Śiva (Śivayogin), who is absolute, and who is like the spotless ether of intelligence and bliss, is in the form of “spiritual power” (Caitanya). (77)

व्याख्या— एवमुक्तरूपस्य शिवस्य वृत्तिः, अस्मीति क्रियारूपा स्थितिः, चैतन्यरूपिणीत्यर्थः ॥७७॥

The state of the awareness in the form of “I exist” on the part of Śiva who is of the said nature, is in the form

of spiritual consciousness, i.e., of intelligence like that of Śiva. (77)

Notes: परास्य शक्तिः, इत्यादि— (Śve. U., 6.8.); ज्ञानक्रियात्मिका सापि, इत्यादि—(Pauṣ. Ā.) “Śivasya”, here, means “Śivayoginah”. Ātman is all-powerful, i.e., he is made up of spiritual power (Caitanya-maya), which is nothing but Parāśakti herself who is inherent in Śiva. This is the Śakti of the Śivayogin who is one with Śiva. She is in the form of the self-realisation. “I exist” (asmi), i.e., “I exist in the form of Śiva, I am ‘akhaṇḍa’ (absolute), I am ‘sat’ (reality), I am ‘Cit’ (intelligence) and I am ‘ānanda’ (bliss)”. This is the “Ātmānusandhānakriyā”, i.e., contemplation on one’s own Self as Śiva. Whatever is cherished in the mind that itself appears outside also. When the mind cherishes only Śiva, it is Śiva who appears outside everywhere.

व्याख्या— अथ शिवयोगिनः स्वरूपामर्शनक्रियापि तादृशीत्याह—

Then the author says that the act of realising one’s own nature by the Śivayogin is also like that —

निष्कलङ्के निराकारे नित्ये परमतेजसि ।

विलीनचित्तवृत्तस्य तथा शक्तिः क्रियोच्यते ॥७८॥

In the same way, the Śakti of the Śivayogin whose mental inclinations are merged into the supreme brilliance which is spotless, which is formless and which is eternal, is called Kriyāśakti. (78)

व्याख्या— उक्तरूपे परशिवतेजसि विलीनचित्तव्यापारस्य शिवयोगिनोऽनुसन्धानरूपा या क्रियाशक्तिः, सा तथा परशिवतेजोरूपिणीत्युच्यते इत्यर्थः ॥७८॥

The Kriyāśakti in the form of communion of the Śivayogin (with Śiva) whose mental function is merged in the brilliance in the form of Śiva of the aforesaid nature, is said to be, likewise, of the nature of the brilliance of Śiva. (78)

Notes: “Cittavṛtti-s” are the thought-waves which are spoken as five by the Yo. Sū.: Pramāṇa (right knowlegde), Viparyaya (wrong knowledge), Vikalpa (verbal delusion), Nidrā (sleep) and Smṛti (memory). (Vide Yo. Sū., 1.6). Pratyakṣa, Anumāna and Āgama are the Pramāṇas. Viparyaya is false knowledge as it is not based on the true nature of its object. Vikalpa arises when words do not correspond to reality [for instance, “Vandhyāputra” (son of a barren woman)]. Nidrā is a wave of thought about nothingness. Into that all the Vṛttis such as Pramāṇas merge. Smṛti is when the perceived objects come back to consciousness. (Vide Yo. Sū., 1.7-11). When these Vṛttis stick to their respective objects, they transform into various forms. If they are controlled and merged into the Paramātman who is free from all Malas, who is without form, who is eternal and who is of the nature of great brilliance, all of them become one with the “Paramātmataṭṭva”. This is the state of self-realisation of the Śivayogin in which he is Śiva himself. This is the “Kriyāśakti” in the form of ‘anusandhāna’ as “So’ham”. This Kriyāprakāśa always emanates from the Śivayogin. Hence, he is called “Kriyāprakāśasthalin”.

व्याख्या— ननु किं तदनुसन्धानेनेत्यत्राह—

If it is contended as to what is the use of that “communion”, the answer is given here—

**सर्वज्ञः सर्वकर्ता च सर्वगः परमेश्वरः।
तदैक्यचिन्तया योगी तादृशात्मा प्रकाशते॥७९॥**

The Parameśvara is omniscient, ommipotent and omnipresent. With the contemplation of communion with him, the Śivayogin appears as of the same nature. (79)

व्याख्या— “सर्वज्ञः पञ्चकृत्यसम्पन्नः सर्वेश्वर ईश्वरः” इति वृद्ध-जाबालश्रुतेः परमेश्वरः सर्वज्ञः सर्वकर्ता सर्वव्यापक इति बुद्ध्वा योगी शिव-योगी समानसमरसैक्यध्यानेन तादृशात्मा तत्प्रकाशस्वरूपवान् प्रकाशत इत्यर्थः॥७९॥

As per the Jā. U. which says “Sarvajñāḥ pañcakṛtya-sampannaḥ, etc.,” meaning: “The omniscient one, the Lord of all, Parameśvara, is endowed with five functions,” Parameśvara is omniscient, omnipotent and omnipresent. The Śivayogin who, after understanding this, contemplates on the equable communion with Śiva (as water merges into water) becomes transformed into that form of the Paramātman. He thus appears the same in nature. (79)

Notes: सर्वज्ञः पञ्चकृत्यसम्पन्नः इत्यादि— Jā. U., 2; the reading found is : सर्वज्ञः पञ्चकृत्यसम्पन्नः सर्वेश्वरः ईशः पशुयतिः। The purpose achieved by the “anusandhāna” is told here very clearly. “Samānasamara-saikya” consists in the communion in which even the slightest difference is not discernible, as water is mixed with water. यथा नद्यः स्यन्दमानाः, इत्यादि (Muṇḍ. U., 3.2.8; Chānd. U., 6.9.1): जले जलमिव न्यस्तम् (S.S., 20.61), etc., describe this state clearly. ब्रह्म वेद ब्रह्मैव भवति— (Muṇḍ. U., 3.2.9) depicts the same state.

व्याख्या— ननु शिवयोगिन इन्द्रियव्यापारस्य विद्यमानत्वात् कथं शिवं पश्यतीत्याह—

If it is objected as to how the Śivayogin can have the vision of Śiva in view of his having the functions of the senses going on, the answer is given here—

**सर्वेन्द्रियाणां व्यापारे विद्यमानेऽपि संयमी।
प्रत्युन्मुखेन मनसा शिवं पश्यन् प्रमोदते॥८०॥**

Although the functions of all the senses are going on, the Yogin turns his mind inwards and delights on having a vision of Śiva inside. (80)

व्याख्या— प्रत्युन्मुखेन पश्चिमचक्राभिमुखेन मनसेत्यर्थः। शिष्टं स्पष्टम्॥८०॥

“Turning of the mind inwards” means “directing the mind towards the ‘Paścimacakra’”. The rest is clear. (80)

Notes: Even when the functions of all the senses are going on (in an automatic manner), the Śivayogin at this stage turns his mind inward as told in the Kaṭha U., 4.1 (कश्चिद्धीरः प्रत्यगात्मानमैक्षदा-वृत्तचक्षुरमृतत्वमिच्छन्— “Some wise man desirous of immortality turns his mental eye in and beholds the inner Ātman”). The mind so turned inward, is directed towards the “Paścimacakra” which is conceived as situated beyond the “Śikhācakra”. (The Paścimacakra is the ninth among the Navacakras, the other eight being Ādhāra, Svādhiṣṭhāna, Maṇipūra, Anāhata, Viśuddhi, Ājñā, Brahma and Śikhā). Finally the mind is stationed in the Paścimacakra. It becomes illumined by the light of knowledge situated in it. In that state, he is the doer without doing anything as there is no association with the fruits of Karman in his case. This mental communion with the “Paścimacakra” which arrests the influences of all the activities of the senses and which results in the bliss of Śiva, is “Kriyāprakāśasthala”.

व्याख्या— अथ कीदृशं शिवं कथं पश्यन् मोदत इत्यत्राह—

Then the author describes as to how the Śivayogin delights by visualising Śiva in what form—

**कूटस्थमचलं प्राज्ञं गुणातीतं गुणोत्तरम् ।
शिवतत्त्वं स्वरूपेण पश्यन् योगी प्रमोदते ॥८१॥**

Realising the “Śivatattva” as the Supreme Soul which is immovable, which is intelligent, which is beyond the Guṇas and which is of great excellence as his own Self, the Śivayogin enjoys extreme delight. (81)

व्याख्या— गुणोत्तरं ज्ञानवैराग्यादिगुणैः श्रेष्ठं प्राज्ञं कुशलिनं कूटस्थं तुर्यसाक्षिकप्रत्यगात्मादिसंज्ञितं गुणातीतं मायिकसत्त्वादिगुणातीतम् अचलं शिवतत्त्वं स्वरूपेण स्वस्वरूपेण पश्यन् शिवयोगी प्रमोदत इत्यर्थः ॥८१॥

The Supreme Soul who is otherwise designated as “Turya” (the Soul in the fourth state), “Sākṣika” (the

witness of all), “Pratyagātman” (the inner Soul), etc., is superior with the merits, such as knowledge, renunciation, etc., the intelligent one, beyond the three Guṇas, Sattva, etc., of Prakṛti and immovable. He is the Śivatattva. Realising that Śivatattva as his own Self, the Śivayogin enjoys the delight. (81)

Notes: Śivatattva is “Kūṣastha” because it is the highest, unchangeable, perpetually the same. In other words it is at the top of all “Kūṣas” such as Jātikūṣa consisting of Aṇḍaja, Piṇḍaja and Binduja, Lokakūṣa consisting of Svarga, Martya and Naraka, Avasthākūṣa composed of Jāgrat, Svapna and Suṣupti and Jīvakūṣa formed by Vaiśva, Tajasa and Prājña. It is Kūṣastha in the sense that it is the substratum of all. It is “Acala” in the sense that it is not associated with ādi-anādi, nāda-bindu, jīva-parama, cara-acara, etc. It is the immovable substratum of the movable universe. It is the treasure of all knowledge and is of the nature of knowledge. Hence it is called “Prājña”. It is beyond the influence of the three Guṇas, viz., Sattva, Rajas and Tamas. It is “Nirguṇa”. It is the treasure of all merits and excels everything in merits. Hence, it is “Guṇottara”. On realising that “Śivatattva” as his own Self, the Śivayogin is in a state of extreme delight. This blissful “anusandhāna” is “Kriyāprakāśa”.

व्याख्या— अथ चित्क्रियारूपस्वरूपसम्पन्नस्य शिवयोगिनो गगन-तलभासमानगन्धर्वनगरीव सर्वा क्रिया तावदस्थिरेति वदन् प्रकाशत इति प्रोक्तं क्रियाप्रकाशस्थलं समापयति—

Then saying that all the activities of the Śivayogin who is endowed with the awareness of his own Self, are fleeting like the city of Gandharvas flashing in the sky, the author concludes the “Kriyāprakāśasthala” which is spoken as flashing—

**परात्मनि क्रिया सर्वा गन्धर्वनगरीमुखा ।
प्रकाशत इति प्रोक्तं क्रियायास्तु प्रकाशनम् ॥८२॥**

All the action in the Paramātman (Śivayogin) flashes like the city of Gandharvas. Hence, this is called “Kriyāprakāśasthala”. (82)

व्याख्या— परात्मनि परशिवस्वरूपशिवयोगिविषये सर्वा क्रिया व्योम्नि गन्धर्वनगरीव प्रकाशत इति क्रियायाः प्रकाशनं तु क्रियाप्रकाशन-स्थलमिति प्रोक्तमित्यर्थः ॥८२॥

इति क्रियाप्रकाशस्थलम्

Since all activity in the Paramātman in the form the Śivayogin who is of the nature of Paraśiva flashes like the city of Gandharvas, this is said to be the flash of action, i.e., “Kriyāprakāśanasthala”. (82)

Kriyāprakāśasthala ends

Notes: In the case of the Śivayogin, all actions are transitory and fruitless like the formations of clouds which change every moment or like the city of Gandharvas. It is only the “mental action” in the form of “svasvarūpānusandhāna” that is true. The Sthala which represents that is called the “Kriyāprakāśasthala”.

अथ भावप्रकाशस्थलम्—(९१)

व्याख्या— अथ— “स्वदयापूर्णभावस्य स्वेनैवोपचितस्य च । तस्यैव भासते भावे सोऽयमादिमहेश्वरः ॥” इति योगजागमवचनानुसारेण तत्क्रिया-प्रकाशनसम्पन्नस्य शिवयोगिनः सुलभं भावप्रकाशस्थलं निरूपयति—

Bhāvaprakāśasthala—(91)

Then, in accordance with the statement of the Yogaja Ā., viz., “Svadayāpūrṇabhāvasya, etc.”, meaning: “In the pure conception of the Śivayogin who has his own thoughts full of compassion nourished by himself, the form of the Paramātman (Bhāva) appears; he is the first Maheśvara”, the author speaks of the “Bhāvaprakāśasthala” which is

easy of access to the Śivayogin who is adept in “Kriyāprakāśasthala”—

तरङ्गाद्या यथा सिन्धौ न भिद्यन्ते तथात्मनि ।

भावा बुद्ध्यादयः सर्वे यत्तद् भावप्रकाशनम् ॥८३॥

Just as the waves, foam, etc., (which appear) in the ocean do not differ (from the ocean), so all the inner conceptions such as intellect, etc., (which appear) in the Ātman (i.e., in the Self of the Śivayogin), do not differ (from his Self). (83)

व्याख्या— तरङ्गफेनादयो भावा यथा समुद्रे न भिद्यन्ते, तथा सर्वे बुद्ध्यादयो भावा आत्मनि क्रियाप्रकाशसम्पन्ने शिवयोगिचैतन्ये न भिद्यन्ते इति यत्, तद्भावप्रकाशनं स्यादित्यर्थः ॥८३॥

Just as the formations such as foam, etc., do not differ in the ocean, so all the inner conceptions such as intellect, etc., do not differ in the Ātman, i.e., in the consciousness (Self) of the Śivayogin who is adept in Kriyāprakāśa. That is “Bhāvaprakāśa” (the manifestation of all conceptions as Śiva). (83)

Notes: “स्वदयापूर्णभावस्य...” (Yogaja Ā.). When all conceptions melt into one supreme conception of unity and universal entity, which is “Śiva-Jīvaikya”, they appear as Śiva and nothing else. The sacred conception of all conceptions as Śiva is “Bhāvaprakāśa”. An analogy of the ocean and its formations such as waves, foam, etc., (Samudra-taraṅga-nyāya), is presented to bring home this point. The Self of the Śivayogin who has attained the supreme unity with Śiva, is Śiva only. All his inner conceptions are not different from Śiva, just as the waves, foam, etc., that arise in the ocean are not different from that ocean. In fact the Self of the Śivayogin is the great ocean of spiritual (Śaiva) consciousness which is called the “Mahāliṅga”. In that ocean of the “Mahāliṅga”, all the conceptions, thoughts, feelings,

experiences are not different from that great ocean. This manifestation is “Bhāvaprakāśa”.

व्याख्या— अथ तद्भावनां पञ्चभिः सूत्रैर्विशेषयति—

Then the author specifies that “Bhāvanā” (conception) in five stanzas—

शिव एव जगत्सर्वं शिव एवाहमित्यपि ।

भावयन् परमो योगी भावदोषैर्न बाध्यते ॥८४॥

शिवभावे स्थिरे जाते निर्लेपस्य महात्मनः ।

ये ये भावाः समुत्पन्नास्ते ते शिवमयाः स्मृताः ॥८५॥

Contemplating that “Śiva is alone the entire world and Śiva is himself my Self”, the supreme Yogin is not tormented by the defects of transmigration. (84) When the conception of Śiva as everything becomes firm in the case of the Śivayogin who is not attached to the objects of senses, whatever conceptions that may arise, all those have Śiva as their content. (85)

व्याख्या— सर्वं जगच्छिव एव, एतस्मादहमपि शिव एवेति भावयन् महाशिवयोगी सांसारिकदोषैर्न बाध्यत इत्यर्थः ॥८४॥ निर्लेपस्य विषयेषु लेपरहितस्येत्यर्थः । शिष्टम् स्पष्टं ॥८५॥

All this world is Śiva himself. Hence, I am also Śiva himself. Contemplating thus the great Śivayogin is not subjected to the torments of the defects consequent on transmigration. (84) “Nirlepasya” means “not attached to the objects of senses”. The rest is clear. (85)

Notes: शिव एव जगत्सर्वम्— This is the truth spoken again and again by the Śrutis: ब्रह्मैवेदं सर्वम् ॥ (Muṇḍ. U., 2.2.11); अत्मैवेदं सर्वम् । (Chānd. U., 7.25.2); सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । (Chānd. U., 3.14.1); पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् । (Rv., 10.90.2; Śve. U., 3. 15).

शिव एवाहम्— This is the truth often spoken by the Śrutis: अहं ब्रह्मास्मि । (Br. U., 1.4.10); तत् त्वम् असि । (Chānd. U., 6.8.7). Just as the digit of the moon merges into the moon and becomes the moon, the ray of the sun merges into the sun and becomes the sun, the flame of the fire merges into the fire and becomes the fire, the light of the lamp merges into the lamp and becomes the lamp and the waves of the ocean merge into the ocean and become the ocean, so the Jīvātman who emerged from Paraśiva, merges into Paraśiva and becomes the Paraśiva. The Śivayogin has given up all the features of the Jīva associated with the body, senses, mind, etc., has offered all the conceptions into the fire of Śaiva consciousness and becomes Śiva in form and nature. Thus he becomes the Bhāvaprakāśasthalin. Further it may be noted that the Śivayogin has his “Bhāvas” rendered pure and perfect through the training of his mind in the culture of non-attachment. Hence, he is “nirlepa”. In that state in which his conception of Śiva as his Self is made firm, everything appears to be Śiva in content. When the “Bhāva” is “Śivamaya” there is absolutely no scope for any “bheda”. This manifestation of Śivabhāva in everything is “Bhāvaprakāśa” in the case of the Śivayogin who is adept in the “Kriyāprakāśa” consisting in the “Anusandhāna” of his Self with Paraśiva.

व्याख्या— अथ ते के भावा इत्यत्राह—

If it is asked as to what are those conceptions, the answer is given here—

अद्वितीयशिवाकारभावनाध्वस्तकर्मणा ।

न किञ्चिद्भाव्यते साक्षात् शिवादन्यन्महात्माना ॥८६॥

Nothing is actually conceived other than Śiva by the great Śivayogin whose fund of Karman is exhausted totally by the conception of the form of the non-dual Paraśiva. (86)

व्याख्या— एवरूपेण शिवयोगिना यद्यद् भाव्यते, तत्सर्वं शिव-मयमिति भावः ॥८६॥

The implied meaning is that whatever is conceived by the Śivayogin of the aforesaid nature, all that has Śiva as its content. (86)

Notes: Śiva is one without a second. Śrutis declare: एकमेवाद्वितीयम्। (Chānd. U., 6.2.1); एको हि रुद्रो न द्वितीयाय तस्थुः। (Śve. U., 3.2). When the sacred conception of the Śivayogin lies in spiritual unity with Paraśiva, there is no question of any duality. In the absence of duality, there is no bondage through Karman. When the conception of unity with Paraśiva is firm, it acts as the fire of consciousness to burn the bonds of Karman. When the Karman is so burnt, there is no question of rebirth and consequently no question of death.

व्याख्या— अथ तत्कथमित्यत्राह—

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

गलिताज्ञानबन्धस्य केवलात्मानुभाविनः।

यत्र यत्र इन्द्रियासक्तिस्तत्र तत्र शिवात्मता।।८७।।

In the case of the Śivayogin from whom the bondage of ignorance has slipped away and who has merely the inner experience of his Self as Śiva, wherever there is the contact of the senses, there is the experience of Śiva there. (87)

व्याख्या— उक्तरूपस्य योगिनो यत्र यत्र भावरूपेन्द्रियासक्तिस्तत्र तत्र भावमयशिवात्मतेत्यर्थः।।८७।।

In the case of the Śivayogin of the aforesaid description, wherever there is the positive contact of the senses, there is the conceptual form of Śiva there. (87)

Notes: The slipping away of the bondage of ignorance, i.e., the absence of the knowledge of the nature of one's Self (galitājñānabandhatva) and the experience of one's Self as Śiva (kevalātmānubhāvitva), are the perfect and permanent features of the Śivayogin. Wherever his senses go, there, everywhere, he

experiences Śiva only. He is swimming in the lake of Śaiva consciousness. He has nothing outside that and nothing by way of external experience of objects. His body, senses and mind are totally merged into the Mahāliṅga. He has no conception of here and hereafter. Whatever he sees is Śiva; whatever he hears is Śiva; whatever he tastes is Śiva; whatever he smells is Śiva; whatever he touches is Śiva; and thus all his senses are the outlets for the emission of the rays of the sun in the form of Paraśiva. He talks, walks and behaves like any other man. Yet whatever he does, is not binding to him because he has buried the notion of “I” in the womb of the “Supreme I” (i.e., Parāhantā, Paraśiva).

व्याख्या— ननु रागद्वेषादिभावानां बन्धहेतुत्वात् कथं शिवमयत्वमित्यत्राह—

If it is contended as to how everything is Śiva in content in view of the fact that the feelings of attachment and hatred are the cause for bondage, the answer is given here—

रागद्वेषादयो भावाः संसारक्लेशकारणम्।

तेषामुपरमो यत्र तत्र भावः शिवात्मकः।।८८।।

In that Śivayogin in whom there is the pacification of the feelings of attachment, hatred, etc., which happen to be the cause of the afflictions of mundane life, the mental conception is in the form of Śiva only. (88)

व्याख्या— यत्र शिवयोगिनि बन्धकारणीभूतरागद्वेषादिभावानामुपरमोऽस्ति, तत्र तस्मिन् शिवयोगिनि भावः शिवात्मक इत्यर्थः।।८८।।

In the Śivayogin in whom the feelings of the attachment, hatred, etc., which happen to be causes for the afflictions of mundane existence, are pacified, the only mental conception that remains is that of Śiva. (88)

Notes: The implication here is that those in whom the conceptions of attachment, hatred, etc., are absent, get the

conception of Śiva everywhere. The Śivayogin in whom those conceptions are totally absent, gets the conception of Śiva everywhere. Rāga (attachment), Dveṣa (aversion), etc., mean the bunch of five Kleśas (afflictions), the other three being Avidyā (ignorance), Asmitā (egoism) and Abhiniveśa (desire to cling to life)—अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः । (Yo. Sū., 2.3). These are here said to be the cause for the afflictions of mundane existence—संसारक्लेशकारणम्, by “abhedopacāra” between the cause and the effect. As said in the Yo. Sū., 2.4, it is Avidyā which creates the next four Kleśas — अविद्या क्षेत्रमुत्तरेषाम्.... । In the case of the Śivayogin “Avidyā” is totally eradicated through spiritual realisation. When this root is cut off, the other four are automatically removed. Then the Śivayogin has no obstacle to his realisation of “Śivabhāva” everywhere.

व्याख्या— तस्मादीदृशं शिवयोगिनं तामसी शक्तिर्नाक्रामतीति वदन् भावप्रकाशस्थलं समापयति—

Then the author concludes the Bhāvaprakāśasthala by saying that for that reason the power of ignorance does not overwhelm such a Śivayogin—

यथा सूर्यसमाक्रान्तौ न शक्नोति तमः सदा ।

तथा प्रकाशमात्मानं नाविद्याक्रामति स्वयम् ॥८९॥

Just as darkness is not able anytime to overcome the sun, so is nescience by itself not able to overcome the Self (the Śivayogin) which is of the form of brightness of self-realisation. (89)

व्याख्या— अन्धकारो यथा सूर्यमावरितुं न समर्थः तथा प्रकाशमात्मानं स्वच्छप्रकाशरूपं शिवयोगिनमज्ञानलक्षणं तम अवरितुं न समर्थमित्यर्थः ॥८९॥

इति भावप्रकाशस्थलम्

Just as the darkness is not able to cover the sun, so is darkness in the form of ignorance not able to cover the

Ātman consisting in the brightness of knowledge, i.e., the Śivayogin who is in the form of pure brightness of knowledge. (89)

Bhāvaprakāśasthala ends

Notes: The knowledge of the Śivayogin is in the form of the realisation of “Paraśivādvaita”. This is the inner sun who drives away all the darkness of ignorance. The analogy of the darkness and the sun is very significant here. Just as darkness cannot cover up the sun, so ignorance cannot overcome the Śivayogin who is in the state of “Paraśivādvaita”.

अथ ज्ञानप्रकाशस्थलम्—(९२)

व्याख्या— अथ—“गवामनेकवर्णानां क्षीरस्याप्येकवर्णता । क्षीरवत् पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा ॥” इत्यमृतबिन्दूपनिषद्वचनानुसारेण, “शिवादिस्मरणं ज्ञानं ज्ञानात् सत्ता प्रकाशते । सत्तयानन्दसम्प्राप्तिरानन्दाच्चैव सिद्धिदः ॥” इति योगजागमवचनानुसारेण च तद्भावप्रकाशनसम्पन्नस्य शिवयोगिनः सुलभं ज्ञानप्रकाशं निरूपयति—

Jñānaprakāśasthala—(92)

Then, as per the statement of the Amṛta B.U. (Bra. B.U.), viz., “Gavāmanekavarṇānāṃ kṣīrasyāpyekavarṇatā, etc”, which means: “The colour of the milk is one in the case of the cows of different colours; (those who are enlightened) look upon the knowledge like the milk, while those who go by the marks (liṅgināḥ) look upon that as different like the cows,” and also as per the statement of the Yogaja Ā., viz., “Śivādismaraṇam jñānam, etc.,” which means: “Cherishing Śiva in the mind constitutes knowledge; through knowledge the reality flashes; through the realisation of reality, bliss is obtained; that bliss fulfils all the aspirations”, the author speaks of the “Jñānaprakāśa” which is easy of access to the Śivayogins who are adept in the “Bhāvaprakāśa”—

मुख्यार्थेऽसम्भवे जाते लक्षणायोगसंश्रयात् ।
तज्ज्ञानयोजनं यत्तदुक्तं ज्ञानप्रकाशनम् ॥१०॥

The justification (i.e., the compatibility) of that knowledge of the “Śiva-Jīvaikya” or “Liṅgāṅgasāmarasya” through the application of the function of Indication (Lakṣaṇā) when the primary sense (mukhyārtha) obtained through Abhidhā (Denotation) is incompatible, is said to be “Jñānaprakāśana” (the manifestation of knowledge). (90)

व्याख्या— मुख्यार्थेऽङ्गलिङ्गयोर्मुख्यार्थे, असम्भवे जाते सति, अघटिते जाते सति, लक्षणायोगसंश्रयात् कार्यकारणोपाधिविशिष्टजीवेश्वर-संज्ञकाङ्गलिङ्गयोर्लक्षणायोगसमाश्रयेण तज्ज्ञानयोजनं यत् तदङ्गलिङ्गनिष्ठ-ज्ञानद्वयस्य समानसमरसभावेन संयोजनं यदस्ति, तत् तस्य भावप्रभाव-प्रकाशनसम्पन्नस्य शिवयोगिनो ज्ञानप्रकाशमित्युक्तं भवति । अयं भावः— घटावच्छिन्नाकाशमहाकाशवत् कूटस्थपरचैतन्यस्य नित्यसम्बन्ध एव लक्षणार्थः । घटजलावच्छिन्नाकाशमेघजलावच्छिन्नाकाशयोरिवाङ्गलिङ्गयो-रुपाधिरेव मुख्यार्थः । तच्चैतन्यसामरस्यज्ञानमेव ज्ञानप्रकाश इति ॥१०॥

When the primary senses of the Aṅga (Jīva=Individual Self) and the Liṅga (Śiva = Supreme Soul)—(in the conception of the unity of the Aṅga with the Liṅga), are not compatible, i.e., do not match with each other, the justification of that knowledge of unity has to be done through the application of the function of Indication (Lakṣaṇā). The knowledge of unity is between the Aṅga and the Liṅga which are otherwise called Jīva and Īśvara (Śiva) and which are characterised by the adjuncts as the effect (Kārya) and the cause (Kāraṇa) respectively. The justification of that unity consists in making compatible the unity between the two conceptions of the Aṅga and the Liṅga through the consideration of equable communion (samānasamarasabhāva). That justification of the communion

between the Aṅga and the Liṅga in the case of the Śīvayogin who is adept in “Bhāvaprakāśa”, is called as “Jñānaprakāśa”. What is intended to be told is this: The Indicated sense (Lakṣaṇārtha or Lakṣyārtha) is in the form of the eternal relation between the Aṅga and the Liṅga which is that of the supreme spirit of the Supreme Soul, like the relation between the ether delimited by the pot and the supreme ether. The Primary sense is that of the adjuncts (as the effect and the cause) between the Aṅga and the Liṅga as between the ether delimited by the water of the pot and the ether delimited by the water of the cloud. (90)

Notes: The Primary sense (Mukhyārtha) of the word is that meaning which is governed by the convention (Sāṅketa) that such and such a word should have such and such a meaning (asmāt padāt ayamārtho boddhavyaḥ). When that meaning of a word is incompatible, a Secondary meaning (Lakṣyārtha) should be taken through the power of Indication (Lakṣaṇā). Here in the case of “Jīveśvarādvaita” (non-duality of Jīva with Īśvara), which is in the technicality of Vīraśaivism, called “Liṅgāṅga-sāmarasya” (Śīvajīvaikya), the Primary sense of “Jīva” (Aṅga) is the Individual Soul, an animating spirit in a body, endowed with limited knowledge and limited capacity (kiñcijñatva and kiñcitkartṛtva) and that of “Īśvara” (Liṅga) is the Supreme Soul which is formless (nirākāra) and which has unlimited knowledge and unlimited capacity (sarvajñatva and sarvakartṛtva). The “Jīva” is primarily understood as the “being” associated with the adjuncts like the body, senses, mind, etc., (dehādīyupādhi) which are created (kārya) and hence, are perishable. The “Īśvara”, on the other hand, is primarily known as the “deity” associated with the adjuncts, which are the causes of universal creation (kāraṇa). Thus the “Jīva” is associated with the “Kāryopādhi” and “Īśvara” is the one associated with the “Kāraṇopādhi”. These primary senses of the “Jīva” and the “Īśvara” are not compatible in the word “Jīveśvaraikya”. Hence, through Lakṣaṇā, one has to grasp that the “Jīva” and the “Īśvara” have the “caitanya” as common and hence there is non-duality between them. Just as space (ākāśa) residing in the pot has limited extent and is called

“Ghaṭākāśa”, so the spirit (caitanya) residing in a body, has a narrow abode and is called “Jīvātman”. Just as the “Ghaṭākāśa” is a portion of that unlimited and all-pervasive Mahākāśa (open space), so is the “caitanya” in the “Jīvātman” an offshoot of that Supreme Caitanya which is “Īśvara” (Paramātman). The justification of this unity of “Jīva” and “Īśvara” constitutes the knowledge of the Śivayogin. He is called “Jñānaprakāśa”, i.e., one in whom the knowledge of “Jīveśvarādvaita” is manifest. He stands as “One and Undivided Caitanya” (Akhaṇḍacaitanya), because he transcends the adjuncts like body, senses, mind, etc., which produce “Bhedajñāna”. It may be noted here that the “Lakṣaṇā”, which operates here is of the kind of “Jahadajahalla-kṣaṇā”, in which the contradictory aspects of “kāryopādhitva” and “kāraṇopādhitva” in the primary meanings are given up and the factor of identical nature of “caitanya” in them is accepted. This is also “Bhāgatyāgalakṣaṇā”. गवामनेकवर्णानां, इत्यादि [Amṛta B.U., (Bra. B.U.), 19; “शिवादिस्मरणं...” (Yogaja Ā.)].

व्याख्या— तदेव सूत्रत्रयेण विशेषयति—

The same idea is further elucidated in three stanzas—

मुक्तस्य ज्ञानसम्बन्धो ज्ञेयाभावः स्वभावतः ।
 उपाधिसहितं ज्ञानं न भेदमतिवर्तते ॥११॥
 ज्ञानमित्युच्यते सद्भिः परिच्छेदोऽपि वस्तुनः ।
 परात्मन्यपरिच्छेदे कुतो ज्ञानस्य सम्भवः ॥१२॥
 ज्ञानस्याविषये तत्त्वे शिवाख्ये चित्सुखात्मनि ।
 आत्मैकत्वानुसन्धानं ज्ञानमित्युच्यते बुधैः ॥१३॥

The relation with the knowledge (of the meaning known through Lakṣaṇā) and the absence of anything to be known, are natural for the liberated Śivayogin. The knowledge with adjuncts cannot transgress difference. (91) Even the distinctive cognition of the objects is also said to

be knowledge by the learned. When there is no distinction in the Supreme Soul, whence can knowledge arise? (92) The contemplation consisting of concentration on the unity of Ātman (Śivajīvaikya) in the Supreme Principle called Śiva which cannot be the subject of ordinary knowledge and which is of the nature of bliss of consciousness, is said to be knowledge by the learned. (93)

व्याख्या— मुक्तस्य परमुक्तस्य लक्षणार्थकज्ञानसम्बन्धः स्वभावतो ज्ञेयाभाव आत्माश्रयादिदोषराहित्येन ज्ञेयशून्यो वेद्यशून्य इत्यर्थः । उपाधिसहितं ज्ञानं तस्य परमुक्तस्य मुख्यार्थभूतलिङ्गाङ्गोपाधिविशिष्टज्ञानं भेदं नातिवर्तते भेदमनतिक्रम्य वर्तते, उपाधिनाश एव ज्ञानसामरस्यमित्यर्थः ॥११॥ वस्तुनो लिङ्गाङ्गरूपवस्तुनः परिच्छेदः खण्डितत्वं ज्ञानमिति द्वैतज्ञानमिति सद्भिः सत्पुरुषैरुच्यते । अपरिच्छेदेऽखण्डिते परात्मनि निरुपाधिकमहाचैतन्ये हि द्वैतप्रसिद्धस्य ज्ञानस्य सम्भव उद्भवः कुतः ? नास्तीत्यर्थः ॥१२॥ ज्ञानस्य स्वप्रकाशत्वात् स्वातिरिक्तसंविदन्तरस्याऽविषयेऽगोचरे चित्सुखात्मनि चिदानन्दस्वरूपे शिवाख्ये परशिवाख्ये तत्त्वे वस्तुनि, आत्मैकत्वानुसन्धानं ज्ञानमिति बुधैर्विद्वद्भिर्बुध्यत इत्यर्थः ॥१३॥

In the case of the Śivayogin who has attained supreme liberation, the relation with the knowledge of the meaning obtained through Lakṣaṇā, is natural (eternal) and in fact there is nothing to be known in that state. What is meant is that there is nothing to be known in view of the absence of the fallacies like “Ātmāśraya” etc. The knowledge with adjuncts, i.e., the knowledge that is characterised by the adjuncts as the Aṅga and the Liṅga, on the part of the Śivayogin who has attained supreme liberation, cannot exist without difference. It means that the eradication of the adjuncts is the real communion. (91) The difference between the entities of the Liṅga and the Aṅga, is said to be partial knowledge or the knowledge of duality by the

learned persons. Whence can there be the rise of the knowledge which is well known in “Dvaita” in the Supreme Soul which is without divisions, which is undivided and which is in the form of the supreme consciousness without adjuncts? It is implied that such a knowledge cannot arise. (92) The knowledge is self-luminous in the same way as it reveals other objects. There is no necessity of another knowledge to reveal it. The contemplation on the unity of the Ātman in the supreme entity called Paraśiva who is of the nature of the bliss of consciousness, is said to be knowledge by the learned persons. (93)

Notes: The liberated Śivayogin who is Paraśiva himself, has nothing to be known. The relation of the knowledge of “sāmānyasya” is spontaneous. He is that knowledge itself. The relation, etc., are only told for the knowledge of the readers. There is nothing other than the Śivayogin. Hence he is naturally bereft of knowledge and known. He who is Śiva himself, cannot himself be the knower, because in that case there would be flaws such as Ātmāśraya, etc. Since he is not himself the knower, there is no scope for such fallacies. Such a Śivayogin is the “Jñānaprakāśasthalin”. Further the “Jīva” (Aṅga) who has his body, etc., as his adjuncts and the “Īśvara” (Liṅga) who has the world as his adjunct, are delimited due to their respective adjuncts. The learned say that in such a state which is subjected to “Tripuṭī”, the knowledge is of the type of duality. When those adjuncts are absent, what remains is absolute consciousness, i.e., Paraśiva. There is absolutely no tinge of duality there. This “Ātmaikatvānusandhāna” is the “Jñānaprakāśa”.

व्याख्या— तच्छिवज्ञानमेव ब्रह्मज्ञानमिति सूत्रत्रयेण कथयति—

The author says in three stanzas that the knowledge of Śiva is the knowledge of Brahman—

अपरिच्छिन्नमानन्दं सत्ताकारं जगन्मयम्।

ब्रह्मेति लक्षणं ज्ञानं ब्रह्मज्ञानमिहोच्यते ॥१४॥

ब्रह्मज्ञाने समुत्पन्ने विश्वोपाधिविवर्जिते।

सर्वं संविन्मयं भाति तदन्यत्रैव दृश्यते ॥१५॥

तस्मादद्वैतविज्ञानमपवर्गस्य कारणम्।

भावयन् सततं योगी संसारेण न लिप्यते ॥१६॥

The knowledge of the definition of Brahman as the undivided bliss and existence and as consisting of the world, is here said to be the knowledge of Brahman. (94) When the knowledge of Brahman, which is without the adjunct of the world arises, everything appears as made up of spiritual consciousness and nothing other than that is seen. (95) Hence, assuming for ever that the knowledge of non-duality is the cause for liberation, the Śivayogin is never contaminated by transmigration. (96)

व्याख्या— सत्तामनतिक्रान्तत्वादिश्वस्य तन्मयत्वमित्यर्थः। स्वरूपतो ह्यसतः सत्तासम्बन्धासम्भवात् स्वरूपतः सतः सत्तान्तरानपेक्षणात् सद्वृत्तमेवेति निष्कर्षः। शिष्टं स्पष्टम् ॥१४॥ विश्वोपाधिविवर्जिते विश्वभेदरहिते ब्रह्मज्ञाने समुत्पन्ने आविर्भूते सति सर्वं विश्वं संविन्मयं भाति चिच्छक्तिमयमिति भाति। तदन्यत् शिवशक्त्योरभेदात् तदन्यत् ब्रह्मातिरिक्तं न दृश्यत इत्यर्थः ॥१५॥ तस्माद् अपवर्गस्य परापरमोक्षस्य कारणं शिवाद्वैतज्ञानं सततं भावयन् शिवयोगी संसारेण न लिप्यत इत्यर्थः ॥१६॥

Since the universe does not transgress the attribute of existence and since that existence is of the nature of the Paramātman, the world is consisting of Paramātman only. There is no relation of existence with those things which do not phenomenally exist (such as the son of a barren woman, the horns of a hare, etc.). Similarly something that has existence does not require anything else for its existence. It means that everything is of the nature of pure existence. This is the conclusion. The rest is clear. (94)

When once the knowledge of Brahman which is bereft of the adjunct in the form of the divided objects of the world, is born, the entire universe appears as of the nature of spiritual consciousness (knowledge) only. This universe appears as made up of “Cicchakti” (Power of intelligence). Other than that, i.e., other than that knowledge, does not appear. It means that nothing other than the Brahman appears. (95) Hence, cherishing in mind the knowledge of the non-duality of Śiva for ever, the Śivayogin is never associated with transmigration. (96)

Notes: The preamble given to these stanzas by the Sanskrit commentator is rather misleading. There is no necessity of saying that “Śivajñāna” is “Brahmajñāna”. Śiva is Brahman only. Paraśiva-brahman is absolute (aparicchinna = akhaṇḍa). He is of the nature of absolute existence and absolute bliss. Everything in the world shares a bit of them and exists and experiences joy. He is said to be “Ānandarūpa” because his absolute “Ānanda” is the source of all joys. He is “Jaganmaya” in the sense that everything that appears in the world as distinguished and discriminated with nāma-rupā, is Paraśivabrahman and nothing else. When this Brahmajñāna bereft of all adjuncts, is born, the Śivayogin sees everything as of the nature of Śiva. He does not see anything other than Śiva. He is the ocean of blissful consciousness himself.

व्याख्या— अथ ज्ञानप्रकाशनस्थलं समापयति—

Then the author concludes the Jñānaprakāśasthala—

नित्ये निर्मलसत्त्वयोगिषु परे निर्वासने निष्कले
सर्वातीतपदे चराचरमये सत्तात्मनि ज्योतिषि ।
संविद्भ्योऽग्नि शिवे विलीनहृदयस्तद्भेदवैमुख्यतः
साक्षात् सर्वगतो विभाति विगलद्विश्वः

स्वयं संयमी ॥१७॥

इति श्रीमत्सट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते
श्रीवीरशैवधर्मनिर्णये श्रीसिद्धान्तशिखामणौ
शरणस्थलविषयद्वादशविधलिङ्गप्रसङ्गे नामैकोनविंशः
परिच्छेदः समाप्तः ॥१९॥

With his mind merged in such a way as to be averse to be different, into Paraśivabrahman, who is eternal, who is supreme, who is without any impressions, who is without limbs, who is in the state which is beyond the reach of all, who is consisting of the movable and the immovable merged in him, who is of the nature of existence, who is full of lustre and who is the ether of consciousness, and with the slipping away of the world, the Śivayogin (samyamī) actually appears supreme among those Yogins who are endowed with pure “Sattva” (bright) quality. (97)

Here ends the Nineteenth Chapter dealing with the twelve Liṅgasthalas of the Śaraṇasthala in Śrīsiddhāntaśikhāmaṇi which is the authority on Viraśaivism, written by Śrī Śivayogi Śivācārya who attained Brahman through the path of Six Sthals (19)

व्याख्या— नित्ये निरन्तरे निर्मलसत्त्वयोगिषु परे शुद्धसत्त्वगुणवत्सु प्रधान्येन वर्तमाने निर्वासने वेद्यवासनारहिते निष्कले निरवयवे सर्वातीतपदे सर्वोत्तीर्णस्थानभूते चराचरमये चराचरप्रपञ्चोपादानकारणीभूतचित्क्रियालक्षणचिदम्बरशक्तिस्वरूपे सत्तात्मनि पारमार्थिकसत्तारूपिणि ज्योतिषि भासमाने संविद्भ्योऽग्नि शिवे चिदाकाशरूपपरशिवे विलीनहृदयः, तद्भेदवैमुख्यतः शिवादन्यत्वे विमुखीभूतत्वात् सर्वगतो विश्वव्यापकः संयमी शिवयोगी विगलद्विश्वः सन् विगलितविश्वभेदविभवः सन् स्वयं साक्षाद्विशेषेण भाति प्रकाशत इत्यर्थः । शिवशरणयोः सतीपतित्वादेस्तलिङ्गत्रयस्य योज्यम् ॥१७॥

इति ज्ञानप्रकाशस्थलम्

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोष्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणि-
व्याख्यायां शरणस्थलविषयद्वादशविधलिङ्गप्रसङ्गे
नामैकोनविंशः परिच्छेदः समप्तः ॥१९॥

“Nitya” (eternal) means that which remains forever. “Nirmalasattvayogiṣu” means ‘in the Yogins who are endowed with pure sattva quality (marked by brightness, peace, etc.)’. The Śivayogin is foremost among such Yogins. “Nirvāsana” consists in the absence of attachment to what is to be known. “Niṣkala” means that which is without parts. “Sarvātītapada” means the state which is beyond the reach of all. “Carācaramaya” refers to the Śakti in the form of the ether of consciousness characterised by knowledge and action (Jñānaśakti and Kriyāśakti) which is the root cause for the world consisting of the movable and the immovable and which is of the nature of knowledge. “Śiva” is “Paraśiva” who is of the nature of the ether of intelligence (consciousness). With his mind merged into that Paraśiva, the Śivayogin is pervasive of the world as residing in all in as much as he is averse to everything other than Paraśiva in such a way as to be averse to all difference from him. With the variety of the world slipping away, the Śivayogin appears excellent on his own. Since the relation between Śiva and Śaraṇa is one of the husband and the wife, the characteristics of the three Liṅgasthalas are to be associated with Śiva and those of the three Aṅgasthalas with the Śaraṇa. (67)

Jñānaprakāśasthala ends

Here ends the Nineteenth chapter dealing with the twelve types of Liṅgasthalas pertaining to the Śaraṇasthala in the commentary on Śrisiddhāntaśikhāmaṇi called

*Tattvapradīpikā written by Śrī Maritōṣṭadārya
who is the foremost among those who are adept in
Vyākaraṇa, Mīmāṃsā and Nyāya (19)*

Notes: In the heart of the Śivayogin the awareness of Śivādvaita is always evident. Describing the nature of that effulgent “Paraśivatattva” the author brings out its salient features. Paraśiva is eternal in the sense that he exists at all times, the past, the present and the future. “Tri-kālābādhitatva” (non-sublation in all the three times) is the salient feature of reality and that reality is Paraśiva and Paraśiva only. That which is caught in the horns of time is bound to attachments (vāsanā). Paraśiva is kālātīta. Hence he is “nirvāsana”. He is beyond the “Adhvans” and hence he is without parts (niravayava). His is the supreme state, which is beyond the reach of all. He has the universe consisting of the movable and the immovable in him; he is its origin and the substratum. He is in all beings by entering into the thirty-six principles. He is existence *par excellence*. He is the ocean of brightness from which all the luminaries, the sun the moon, the stars, etc., derive their brightness. He is the ether of knowledge. The Śivayogin is blissfully one with that Paraśiva and flies happily in the ether of consciousness. Such a Śivayogin is the best among the Yogins.



विंशः परिच्छेदः

ऐक्यस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

अथागस्त्यप्रश्नः—

Then Agastya asks —

स्थलभेदास्त्वया प्रोक्ताः शरणस्थलसंश्रिताः ।

ऐक्यस्थलगतान् ब्रूहि स्थलभेदान् गणेन्द्र मे ॥११॥

The kinds of (Liṅga) Sthalas pertaining to the Śaraṇa-sthala are told. O Lord of the Gaṇas, tell me about the kinds of Liṅgasthala pertaining to the Aikyasthala. (1)

अथास्य प्रश्नस्योत्तरं वक्ति —

Then Śrī Reṇuka replies the question —

स्थलानां नवकं चैक्यस्थलेऽस्मिन् प्रकीर्त्यते ॥१२॥

The Sthalas belonging to the Aikyasthala are said to be nine. (2)

व्याख्या— अथ तदवान्तरस्थलभेदं सूत्रत्रयेणोद्दिशति—

Then the author enumerates in three stanzas the sub-Sthalas of the Aikyasthala—

तत्स्वीकृतप्रसादैक्यस्थलमादौ प्रकीर्तितम् ।

शिष्टौदनस्थलं चाथ चराचरलयस्थलम् ॥१३॥

भाण्डस्थलं ततः प्रोक्तं भाजनस्थलमुत्तमम् ।

अङ्गालेपस्थलं पश्चात् स्वपराङ्गस्थलं ततः ॥१४॥

भावाभावविनाशं च ज्ञानशून्यस्थलं ततः ।

तदेषां क्रमशो वक्ष्ये शृणु तापस लक्षणम् ॥१५॥

The Liṅgasthalas of the Aikyasthala are: 1. Svīkṛta-prasādisthala, 2. Śiṣṭaudanasthala, 3. Carācaralayasthala, 4. Bhāṇḍasthala, 5. Bhājanasthala, 6. Aṅgālepasthala, 7. Sva-parājñasthala, 8. Bhāvābhāvavināśasthala and 9. Jñāna-sūnyasthala. The Characteristics of these are told in due order. Please listen, O mendicant. (3-5)

व्याख्या— स्पष्टम् ॥३-५॥ It is clear. (3-5)

अथ स्वीकृतप्रसादिस्थलम्—(१३)

व्याख्या— अथ—“ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते ध्यायमानः” इति मुण्डकश्रुत्यनुसारेण, “ज्ञानोत्पत्तिनिमित्तं तु क्रियाचर्या प्रकीर्तिता । योगं सालम्बनं त्यक्त्वा निष्प्रपञ्चं विचिन्तयेत् ॥” इति देवी-कालोत्तरवचनानुसारेण च तज्ज्ञानप्रकाशसम्पन्नः शिवयोग्येव ज्ञानप्रसाद-स्वीकारात् स्वीकृतप्रसादीति निरूपयति—

Svīkṛtaprasādisthala— (93)

Then as per the Muṇḍ. U. statement, viz., “Jñānaprasādena viśuddhasattvastatastu”, etc., which means: “By virtue of the favour of knowledge, the Śivayogin has his inner sense rendered pure and then he perceives his form without limbs absorbed as he is in contemplation,” and as per the statement of D.K., viz., “Jñānotpattinimittaṃ tu, etc.,” which means: “Performance of action is the means to attain knowledge; so it is said; then one should give up dependence on any symbol and should contemplate on the formless reality”, the author expounds the Svīkṛtaprasādisthala for the Śivayogin who is adept in the Jñānaprakāśasthala, as he is fit for partaking the “Prasāda” in the form of knowledge—

मुख्यार्थो लक्षणार्थश्च यत्र नास्ति चिदात्मनि ।

विशुद्धलतया तस्य प्रसादः स्वीकृतो भवेत् ॥६॥

In the Soul made up of “Cit” (supreme intelligence or consciousness), there is neither the Primary sense nor the Indicated sense; owing to its absolute freedom, the Soul (Śivayogin) enjoys the bliss of “Prasādā”, the most profound grace in the form of Self-realisation. (6)

व्याख्या— चिदात्मनि यत्र ज्ञानप्रकाशसम्पन्ने शिवयोगिनि मुख्यार्थो जीवेश्वरवियोगरूपमुख्यार्थो नास्ति, लक्षणार्थश्च निरुपाधिकशिवात्मनोर्नित्या-वियोगरूपलक्षणार्थश्च नास्ति, शिवयोगिनो विशुद्धलतया निरङ्कुशत्वेन प्रसादः पूर्णज्ञानप्रसादः स्वीकृतोऽङ्गीकृतो भवेदित्यर्थः ॥६॥

In the Soul of the nature of intelligence, i.e., in the Śivayogin who is adept in the “Jñānaprakāśa”, the Primary sense in the form of the separation between the Jīva and the Īśvara, does not exist, nor does the Indicated sense in the form of eternal non-separation between Śiva and the Ātman who are free from adjuncts exist; in the case of such a Śivayogin, there would be the partaking of the “Prasāda” in the form of complete intelligence in full freedom. (6)

Notes: “ज्ञानप्रसादेन विशुद्ध...” (Mund. U., 3.1.8); “ज्ञानोत्पत्तिनिमित्तं तु...” (D.K., 15). The Primary sense is the sense of duality between Jīva and Śiva. This is denied in the super-consciousness of the Śivayogin who is called “Cidātman” here. The Indicated sense is the sense of non-duality between Jīva and Śiva, both being identical in spirit (Caitanya). This sense, too, is out of place because this “Cidātman” is beyond any sense. He is neither called Jīva nor Śiva; he is the attributeless “Ātman”. The Śivayogin is called “Cidātman” as he stands as the attributeless Ātman with all his individual characteristics merged into one effulgent and blissful spirit of intelligence (Cit). This knowledge of the Self is the “Prasāda”. The Śivayogin is called “Svīkṛta-prasādin” as he enjoys his blissful state of “Ātman”.

व्याख्या— अथैतदर्थमेव सूत्रद्वयेन विशदयति—

Then the author elucidates this very idea in two stanzas—

मातृमेयप्रमाणादिव्यवहारे विहारिणीम् ।

संवित्साक्षात्कृतिं लब्ध्वा योगी स्वात्मनि तिष्ठति ॥७॥

Having obtained the realisation of the consciousness (knowledge or awareness)— the consciousness which is present in the process of the knower, the known, the knowledge, etc.,— the Śivayogin remains in his own Self. (7)

व्याख्या— मातृमानमेयादित्रिपुटीमयप्रपञ्चप्रथमव्यवहारे रममाणं पूर्णचित्साक्षात्कृतिं लब्ध्वा योगी ज्ञानप्रकाशसम्पन्नः शिवयोगी स्वात्मनि स्वीकृतप्रसादवति स्वस्वरूपे तिष्ठतीत्यर्थः ॥७॥

Having obtained the realisation of the absolute state of consciousness, the Yogin, i.e., the Śivayogin who is adept in “Jñānaprakāśa”, remains in his Self, i.e., in his Self-nature which is endowed with the “Prasāda” of knowledge that he has attained. That consciousness is evident in all the primary affairs of the world consisting in the “tripuṭī” of the knower, the known and the knowledge, etc. (7)

Notes: Pramātṛ (the knower), prameya (the known) and pramāṇa (the knowledge); kartṛ (doer), karaṇa (means) and karma (action); and dhyātṛ (one who meditates), dyāna (meditation) and dhyeya (what is contemplated upon); such are the “tripuṭīs” in the worldly affairs at all levels. The Supreme Consciousness which is Paraśiva pervades all those as the very principle of existence [Sattā]. The Śivayogin who is himself in that state of Supreme consciousness, is the “Svīkṛtaprasāda-sthalin”.

व्याख्या— अथैवंरूपस्य शिवयोगिनः पाशबन्धनं नास्तीत्यत्राह—

Then the author says that there is no bondage in the case of such a Śivayogin—

अद्वैतबोधनिर्धूतभेदावेशस्य योगिनः ।

साक्षात्कृतमहासंवित्प्रकाशस्य क्व बन्धनम् ॥८॥

In the case of the Śivayogin in whom the influence of difference has been eradicated by the knowledge of non-duality and who has the revelation of the great brilliance of supreme consciousness, whence can there be bondage at all? (8)

व्याख्या— शिवाद्वैतबोधनिवारिताङ्गलिङ्गलक्षणभेदावेशवतः, अपरो-क्षीकृतनिर्मलचित्प्रकाशस्य शिवयोगिनः पाशपञ्चकाद् भूतबन्धनं कुतः ? नास्तीत्यर्थः ॥८॥

In the case of the Śivayogin in whom the influence of the difference as the Individual Soul and the Universal Soul has been removed and who has the revelation of the brilliance of pure consciousness, whence can there be possession by the “Bhūta” through the five kinds of Pāśas? It means that there is no such bondage at all. (8)

Notes: “Bhedāveśa” is the influence of duality, difference. In fact “Bheda” or “Dvaita” is the part of “Advaita” because it is the effect (kārya) of “Advaita”. Advaita is the cause and Dvaita is the effect. Advaita is Parasiva and Dvaita is the world. Ultimately this Dvaita is going to merge into Advaita. Advaita is the ultimate reality. To the Dvaitins it is Dvaita that is the ultimate reality as well as mundane reality. “Dvaitadṛṣṭi” in the ultimate sense is delusion and “Advaitadṛṣṭi” in the ultimate sense is right knowledge. Hence there is no contradiction in the “Advaitadṛṣṭi”: अद्वैतं परमार्थो हि द्वैतं तद्वेद उच्यते । तेषामुभयथा द्वैतं तेनायं न विरुध्यते ॥ (Māṇḍūkya Kā., 3.18). “Bhedāveśa” is like “Bhūtāveśa”, possession by the evil spirit. This has been called as “भूतबन्धन” in the Sanskrit commentary. “Dvaita” is the “Bhūta”.

Its entrance is assisted by the five Pāśas, i.e., fetters. They are: Āṇava, Tirodhāyakaśakti, Bindu, Māyā and Karman. He who is in the grip of this “Bhūta” in the form of “Dvaita” is in the grip of “saṃsāra”. In the case of the Śivayogin who has attained “Advaita” i.e., Paraśiva, the awareness in the form of non-duality, there is no “Bhūtāveśa” in the form of “Dvaitāveśa”. The Śivayogin who is in the state of Self-bliss is the “Svīkṛta-prasādin”.

व्याख्या— अथ तस्य पूर्णज्ञानिनः प्रपञ्चदर्शनं नास्तीति सूत्रत्रयेण सदृष्टान्तं कथयति—

Then the author tells in three stanzas with due analogies about appearance of the world for the Śivayogin who is endowed with absolute knowledge—

चिदात्मनि शिवे न्यस्तं जगदेतच्चराचरम् ।

जायते तन्मयं सर्वमग्नौ काष्ठादिकं यथा ॥९॥

This entire world of the movable and the immovable which is placed in Śiva consisting in pure consciousness, becomes Śiva in form just as the wooden sticks, etc., assume the form of fire in fire. (9)

व्याख्या— अग्नौ न्यस्तं काष्ठादिकं यथाग्निमयं सदृश्यते, तथा शिवे स्थापितं विश्वं चिन्मयमेव दृश्यते, शिवस्य चिदग्निरूपत्वात् ॥९॥

The wooden stick, etc., which are put into fire appear as having become fire in form. In the same way the world which gets merged in Śiva appears as consciousness itself in form, because Śiva is of the nature of the fire of consciousness. (9)

Notes: The fuel put into fire assumes the form of fire and thus the world entering into Śiva assumes the form of Śiva. Thus “Śivamayatva” of the world is corroborated by the analogy of the fuel and the fire.

व्याख्या— ननु वह्नौ काष्ठमिव शिवे विश्वं न केनापि न्यस्तम्, शिवेनैव कल्पितम्, तत्कथं तन्मयं सद्भातीत्यत्राह—

If it is objected as to how can the world become and appear as Śiva in form because it is not put into Śiva by anybody like the sticks, etc., into fire, while it is created by Śiva himself, then the answer is given here—

न भाति पृथ्वी न जलं न तेजो नैव मारुतः ।

नाकाशो न परं तत्त्वं शिवे दृष्टे चिदात्मनि ॥१०॥

When once Śiva, who is of the nature of consciousness, is seen, earth does not appear, nor water, nor light, nor wind, nor ether nor any other supreme principle. (10)

व्याख्या— मृत्तिकायां ज्ञातायां घटशरावदिकं सर्वं यथा मृण्मयमेव, न तद्व्यतिरिक्तमिति ज्ञायते, तथा चिदात्मनि शिवे दृष्टे सति तत्कार्यत्वाद् भूम्यदिकं तद्भिन्नत्वेन न भाति, तदात्मकत्वेनैव भातीत्यर्थः ॥१०॥

Just as when the mud is known all things such as pot, lid, etc., known as mud in form and not known as different from that, so when Śiva who is of the nature of pure consciousness, is seen, the earth, etc., do not appear as different from him but appear as of his form only. (10)

Notes: Chānd. U. says: यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्यात्। (6.1.4) — “Just as through one clump of mud all that is made of mud is known....” This analogy is made use of by the Sanskrit commentator as an analogy to bring home the point that when Śiva who is of the nature of pure consciousness, is realised, the Pañcabhūtas earth, water, light, wind and ether do not appear as different from him. These Pañcabhūtas represent the world because it is made up of them. The world does not appear as different from him because the Śivayogin looks upon the entire world as Śiva. It is rather difficult to change the form of the world. But it is easy for the Śivayogins to look upon the entire

world as Śiva. Thus the Śivayogin who looks upon the world as Śiva is the “Śvikṛtaprasādin”. It may be noted here that there are two ways of looking at the world; one is the ordinary way of looking at the world as it is; and the other one is the spiritual way of looking at the world as Śiva. As regards the first way there is no necessity of any special effort. But as regards the second way there is the necessity of a special effort of withdrawing all the external senses and mind and merging them into Śiva and the Śivayogin who has achieved total communion with Śiva through that constant and conscious attempt, can alone see the entire world as Śiva.

व्याख्या— एवं शिवात्मकं विश्वं तत्रैव लीनं चिन्तयन् योगी न लिप्यत इत्यत्राह—

Thus contemplating on the world as Śiva and as absorbed in him, the Yogin does not get touched by anything. This is told here —

ज्योतिर्लिङ्गे चिदाकारे ज्वलत्यन्तर्निरन्तरम् ।

विलीनं निखिलं तत्त्वं पश्यन् योगी न लिप्यते ॥११॥

Visualizing steadily inside the entire multitude of principles (36) as having merged in the “Jyotirlinga” which is in the form of consciousness and which shines inside, the Śivayogin is not contaminated by anything. (11)

व्याख्या— अन्तः हृद्रूपाष्टदलकमलमध्ये निरन्तरं चिद्रूपे ज्योतिर्लिङ्गे महालिङ्गे ज्वलति सति प्रकाशिते सति तस्मिन् महालिङ्गे शिवयोगी निखिलं तत्त्वं शिवादिभूम्यन्तं विलीनं लयीभूतं पश्यन् सन् न लिप्यते तनुकरण-भुवनभोगात्मकषट्त्रिंशत्तत्त्वैर्न लिप्यत इत्यर्थः ॥११॥

Internally in the centre of the eight-petalled lotus in the form of the heart, the Yogin visualises steadily the entire multitude of principles from Śiva to Bhūmi as merged into, i.e., absorbed into the Mahāliṅga (Paraśiva) which shines as the Jyotirlinga and which is of the nature of

consciousness, and does not get contaminated by anything, i.e., is not touched by the thirty-six principles, which constitute the body, senses, the universe and enjoyable objects. (11)

Notes: When the senses and mind of the Śivayogin turn inwards by relieving themselves totally from the external associations, he experiences an infinite vista of brilliance consisting in the absolute consciousness or awareness of Śiva. That is the vision of the Mahāliṅga in the form of the great brilliance called Jyotirliṅga, which the Śivayogin had been realising and worshipping with pure concepts right from the stage of Prāṇaliṅgasthala. That vision and that worship have now become steady and automatic. That is the “nairantarya” spoken in the stanza. At the zenith of his experience, the Śivayogin experiences conceptually the principles that constitute the entire world of the movable and the immovable, as absorbed into that Mahāliṅga, i.e., the Jyotirliṅga which is the ocean of bright and illumining consciousness. In that state, nothing can touch him, nothing can influence him through their power. When the body, mind and senses do not have any operations, and when all of them are absorbed in that great ocean of consciousness, there is no question of any contaminating influence from their side. Even if the body and senses are operating automatically consequent on his being alive, since the mind is not with them, he is not touched by the fruits of the actions. He is totally “alīpta” (not attached to anything). Such a state is explained in S.S., 19.33 by giving the analogy of the tongue in the mouth which does not get unctuous due to ghee, etc. Through this ‘advaitabhāva’ he is “Śvikṛtaprasādin”.

व्याख्या— अथैतदर्थमेव होमरूपेण विशेषयति—

The author elucidates the same idea in terms of the “homa” (offering into fire)—

अन्तर्मुखेन मनसा स्वात्मज्योतिषि चिन्मये ।

सर्वानप्यर्थविषयान् जुह्वन् योगी प्रमोदते ॥१२॥

Offering as oblation all the concepts of the objects, through his inward mind, into the fire of his Self (which is Paraśiva), which is of the nature of consciousness, the Śivayogin gets delighted. (12)

व्याख्या— अन्तर्मुखेन मनसा प्रत्युन्मुखेन मनसा चिन्मये स्वस्वरूप-
वह्निप्रकाशे समस्तपदार्थान् जुह्वन् तादात्म्येन समर्पयन् शिवयोगी प्रमोदत
इत्यर्थः ॥१२॥

Offering through his inward mind, i.e., which has turned inwards, all the objects (concepts of all objects), with the notion of identity that they are not different from himself, into the brilliance of the fire in the form of his own Self merged in Paraśiva of the nature of pure consciousness, the Śivayogin enjoys himself. (12)

Notes: Here the author depicts a “Homavidhi” which is unique to the Yogin only. Here the sacrifice is an internal affair. The sacrificer is the mind of the Śivayogin which is merged in the great ocean of consciousness which is Paraśiva. The fire is the all consuming brilliance of the Jyotirliṅga which is again Paraśiva. The offering (haviṣ) is in the form of mental images of all the objects of the world which are again merged into that supreme consciousness, which is Paraśiva. The outcome of this sacrifice is bliss on the part of the Śivayogin who is not different from Paraśiva. This is to say that the Śivayogin who is in the form of the absolute, non-dual Śaiva consciousness, offers through his mind which is Śaiva consciousness itself, the objects which are in their original nature of Sat, Cit and Ānanda in Paraśiva, into the fire consisting in the brilliance of the Śaiva consciousness called “Jyotirliṅga”. The “pramoda” or bliss that he gets is the “Prasāda” in the form of the supreme awareness of non-duality, by partaking which within himself the Śivayogin becomes “Śvikṛtaprasādin”.

व्याख्या— अथ स्वीकृतप्रसादिस्थलं समापयति—

Then the author concludes the “Svikṛtaprasādisthala”—

सच्चिदानन्दजलधौ शिवे स्वात्मनि निर्मलः ।

समर्प्य सकलान् भुङ्क्ते विषयान् तत्प्रसादतः ॥१३॥

After offering all the objects of the senses to his own pristine Self which is Paraśiva, the ocean of existence, intelligence, and bliss, the Śivayogin who is pure, partakes them as the “Prasāda” of that Śiva. (13)

व्याख्या— निर्मलः शिवयोगी सच्चिदानन्दानां समुद्रभूते स्वात्मनि स्वप्रकाशात्मनि शिवे सकलान् शब्दादिपदार्थान् समर्प्य तत्प्रसादतस्तत्प्रसादरूपेण भुङ्क्त इति ॥१३॥

इति स्वीकृतप्रसादिस्थलम्

The Śivayogin who is free from all impurities offers all the objects such as sound, etc., to his own Self, i.e., the Self in the form Self-effulgence, which happens to be the ocean of Sat, Cit and Ānanda (reality, consciousness and bliss) and parakes them as the “Prasāda” of that very Ātman. (13)

Svikṛtaprasādisthala ends

Notes: The Śivayogin who is in total communion with Paraśiva, is himself Sat, Cit and Ānanda. Everything in the world belongs to Śiva and the Śivayogin looks upon everything as Śiva. Everything he offers as Śiva to Śiva is Śiva. The dāṭṛ, deya and dāna are all Śiva. Thus everything to the Śivayogin is “Śivaprasāda”. This is in the spiritual level. In the ordinary level, because the Śivayogin is living in this world, he offers everything to Śiva and partakes them or experiences them as the “Prasāda” of Śiva.

अथ शिष्टौदनस्थलम्—(१४)

व्याख्या— अथ — “मायां तु प्रकृतिं विद्यात्” इति श्रुत्यनुसारेण, “ग्रन्थिजन्यं कलाकालविद्यारागनुमातरः । गुणधीर्गर्वचित्ताक्षमात्राभूतान्यनु-

क्रमात् ॥” इति मृगेन्द्रवचनानुसारेण च, तच्चित्प्रसादस्वीकारवतः शिवयोगिनो मायातत्त्वमेव शिष्टौदनमिति सूत्रचतुष्टयेन कथयति—

Śiṣṭaudanasthala—(94)

Then as per the statement of a Śruti, viz., “Māyaṁ tu prakṛtiṁ vidyāt”, which means: “Know that Māyā is the original source (of the world)” and in accordance with the statement of the Mṛg. Ā., viz., “Granthijanyaṁ kalākāla-, etc.,” which means: “Kalā, Kāla, Vidyā, Rāga, Puruṣa (Nṛ), Prakṛti (Māṭṛ), Guṇas, Buddhi, Ahāṅkāra, Akṣa (senses), Tanmātras and Pañcabhūtas—all these are born of the knots of Māyā”, the author speaks, in four stanzas, of the “Māyātattva” as the “Śiṣṭaudana” (remnant of food) for the Śivayogin who is adept in “Svikṛtaprasāda”—

प्रकाशते या सर्वेषां माया सैवौदनाकृतिः ।

लीयते तत्र चिल्लिङ्गे शिष्टं तत्परिकीर्तितम् ॥१४॥

जगदङ्गे परिग्रस्ते मायापाशविजृम्भिते ।

स्वात्मज्योतिषि बोधेन तदेकमवशिष्यते ॥१५॥

That “Māyā” (evolved existence), which appears to all, is in the form of the food (odana); it merges into that “Cilliṅga” (Liṅga in the form of intelligence or consciousness); this is called “Śiṣṭa” (remnant) for the Śivayogin. (14) When the body, in the form of the world, which is bound by the fetters of Māyā, is overwhelmed through enlightenment, by the brightness of Self-awareness, what remains is that “Māyātattva” only. (15)

व्याख्या— या माया मिश्रा शुद्धाध्वनिवासिनां तनुकरणभुवन-भोगरूपिणी अधोमायाऽस्ति, सैव सर्वेषां प्रकाशते लीयते च । तत् कलादिभूम्यन्तर्निशितत्त्वात्मकमायातत्त्वमेव चिल्लिङ्गे ज्ञानलिङ्गे तत्र विषये तत्स्वीकृतप्रसादिविषये शिष्टौदनाकृतिरवशिष्टौदनाकारवदिति प्रकीर्तित-

मित्यर्थः ॥१४॥ मायापाशविजृम्भिते कलादिक्षित्यन्तत्रिंशत्तत्त्वात्मकमायापाशनिबद्धे जगद्भे विश्वशरीरवति स्वात्मज्योतिषि स्वस्वरूपज्ञाने बोधेन स्वत्मज्ञानेन परिग्रस्ते सति आक्रान्ते सति तदेकं तन्मायातत्त्वमेकमेवावशिष्यत इत्यर्थः ॥१५॥

That “Māyā” which is of the “mixed” type is in the form of the body, senses, world and objects of enjoyment; it is the “Adho-māyā” (the lower Māyā) for the principles coming under the “Śuddhādhvan”. That very Māyā appears to all and gets absorbed. It consists in the thirty principles from “Kalā” to “Bhūmi” absorbed into the Cillīṅga (Liṅga of Knowledge), is of the nature of the remnant of food for the Śivayogin who is adept in “Svikṛtaprasāda” and who is the Cillīṅga himself. (14) When the body in the form of the world, which is bound by the fetters of Māyā consisting in the thirty principles from “Kalā” to “Kṣiti” (Bhūmi), gets overwhelmed by the knowledge in the form of Self-realisation, what remains is that Māyātattva alone. (15)

Notes: The principles from “Kalā” to “Bhūmi” (Kṣiti) are the different manifestations of “Māyā”. These are the thirty principles from out of the thirty-six principles accepted by the Śaivas. The first five of these, viz., Śiva, Śakti, Sadāśiva, Īśvara and Śuddhavidyā, are called “Śuddha-tattvāni”. The next seven, viz., Māyā, Kāla, Niyati, Kalā, Rāga, and Puruṣa, are “Śuddhāśuddhatattvāni”. The rest of the twenty-four principles from Prakṛti to Bhūmi are called “Aśuddhatattvāni”. The entire multitude of the thirty principles, which is the product of “Māyā”, constitutes the “Śiṣṭodana” for the Śivayogin who is adept in “Svikṛtaprasāda”. All these products of Māyā disappear, while Māyā remains in her original form as before creation. In the case of the Śivayogin who stands as the transcendental Ātman, Māyā becomes his remnant food in the sense that it gets merged into him. “Tadekamavaśiṣyate” means that Māyā alone remains in its original form of Śiva’s Śakti as the cause of the world, i.e., as “Viśvamayi”. मायां तु प्रकृतिं विद्यात्— (Śve. U., 4.10); ग्रन्थिजन्यं कलाकाल- (Mrg. Ā. vidyā pāda, 10.1)

व्याख्या— ननु शारीरिकस्वरूपस्य बोधाक्रान्तत्वात् कथं माया-तत्त्वमवशिष्यत इत्यत्राह—

If it is contended as to how the Māyātattva can remain in view of the fact that the multitude of thirty principles from “Kalā” to “Bhūmi” is of the form of the body overpowered by knowledge, the author answers this question—

अखण्डसच्चिदानन्दपरब्रह्मस्वरूपिणः ।

जीवन्मुक्तस्य धीरस्य माया कैङ्कर्यवादिनी ॥१६॥

To the Śivayogin who is of the nature of Parabrahman characterised by absolute existence, intelligence and bliss, who is liberated even while alive and who is enlightened, Māyā acts as the maid-servant. (16)

व्याख्या— अखण्डसच्चिदानन्दलक्षणपरब्रह्मैव यस्य स्वरूपं तादृशस्य जीवन्मुक्तस्य धीरस्य जितेन्द्रियस्य शिवयोगिनो माया कैङ्कर्यवादिनी दासभावं वदन्ती सत्यास्त इत्यर्थः ॥१६॥

To the Śivayogin who has Paraśiva characterised by the absolute existence, intelligence and bliss as his very form, who is liberated even while alive and who is firm-minded in the sense that he has conquered his senses, Māyā remains a servant saying that she is at his service. (16)

Notes: It is said that the products of Māyā, viz., the thirty principles from “Kalā” to “Bhūmi” disappear, while Māyā herself remains in her original form as before creation, i.e., in her form as the the Vimarśāśakti of Paraśiva. Yet if it is contended as to how that Māyā remains when her products have disappeared, the answer is that she serves the Śivayogin who has become one with the Supreme Soul, i.e., Paraśiva consisting in the absolute existence, intelligence and bliss. Remaining in an inseparable relation with Paraśiva, she serves Śiva. Yogin who is Paraśiva

himself merged in the Ocean of Paraśiva by discarding the fetters of Avidyā, Kāma and Karman, is served by her.

व्याख्या— एवरूपायां स्थितौ—

In such a state—

विश्वसंमोहिनी माया बहुशक्तिनिरङ्कुशा ।

शिवैकत्वमुपेतस्य न पुरः स्थातुमीहति ॥१७॥

The Māyā who fascinates the world and who is independent through her abundant power, does not like to stand before the Śivayogin who has attained oneness with Śiva. (17)

व्याख्या— जगन्मोहिनी माया बहुविधशक्तिभिरनर्गलापि शिवे समान-समरसभावमुपेतस्य शिवयोगिनः पुरतो मोहकत्वेन स्थातुं नेहते नेच्छती-त्यर्थः ॥१७॥

The Māyā who fascinates the world, even though she is without any check through her various powers, does not desire to stand so as to fascinate him before the Śivayogin who has attained equable communion with Śiva. (17)

Notes: Just as the tree is cut through an axe aided by the wooden handle, the Śivayogin uses Māyā herself to destroy all the activities of Māyā. The Yo. Ā. depicts the same thus: दृश्यं दृश्यत एव पश्यति शनैराग्नेयमाजिघ्रतः, भक्ष्यं भक्षयतः श्रुतिप्रियतरं श्राव्यं तथा शृण्वतः । स्पृश्यं च स्पृशतो निरिन्धनशिखिप्रख्यं मनोविभ्रमात्, अद्वैताख्यपदस्य तत्त्वपदवीं प्राप्तस्य सद्योगिनः ॥ (Quoted in the Kannaḍa commentary of Śrī N. R. Karibasava Śāstrin)— “Due to the arresting of the Māyā in the form of the mind like the pacification of fire due to the absence of fuel, the excellent Śivayogin who has attained the state of non-duality, sees the spectacle by seeing, smells the scent by smelling, eats the eatable by eating, hears somethings dear to hear by hearing and touches the tangible by touching”. This shows how Māyā serves the Śivayogin as an obedient servant and how she serves

with the means. Thus the Śivayogin who has swallowed Māyā herself is the “Śiṣṭaudanasthalin”.

व्याख्या— अथ तस्य शिवैक्यस्य विषयनाशं सूत्रत्रयेण कथयति—

Then the author speaks of destruction of the objects of senses in the case of the “Śivaikya” in three stanzas—

ज्योतिर्लिङ्गे चिदाकारे निमग्नेन महात्मना ।

भुज्यमाना यथायोगं नश्यन्ति विषयाः स्वतः ॥१८॥

The objects of senses which are being enjoyed as the occasion arises by the great Śivayogin who has merged in the “Jyotirlinga” of the nature of consciousness, get themselves exhausted. (18)

व्याख्या— स्पष्टम् ॥१८॥ It is clear. (18)

Notes: The “Bhoga” or enjoyment of the Śivayogin is by way of offering to Śiva the respective objects of senses and partaking them as the “Prasāda”; that results in the disappearance of those objects in the sense that their impressions do not linger in his mind. It is the “Vāsanā” of that is binding, but not the experience of the objects themselves. Although he enjoys the objects of senses through their respective senses, those objects do not create any agitation in his mind. It is only that person whose mind is filled with the desire for enjoying the objects of senses, that becomes agitated by them. Whatever may be the extent of his enjoyment, his mind remains in an insatiated state (atṛptāvasthā). But the Śivayogin enjoys the objects of senses that submit themselves to him, without any desire for enjoyment. Hence they do not create any agitation in his mind which is always contented. Large number of rivers may flow into the ocean incessantly. Yet the Ocean does not overflow its limits and remains calm. In the same way, the mind of the Śivayogin of the Śiṣṭaudanasthala who is like a peaceful ocean does not get agitated and remains peaceful. The relation with the senses and sense-

objects does not disturb the mind of the Śivayogin. Bhag.G. says: आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् । तद्वत्कामा यं प्रविशन्ति सर्वे स शान्ति-
माप्नोति न कामकामी ॥ (2.70)— “Just as waters (of rivers, etc.,) enter into the ocean which is being filled with water and which is steadily in the same state, so all the desires enter into the mind of the Yogin and get absorbed there and the Yogin attains peace, without desires for the enjoyment of the sense-objects. This is the “Brāhmī sthiti” on attaining which the Yogin does not get deluded by Māyā, who gives up her control on him while submitting herself to his control. This is what is said in the Bhag. G., 2.72: एषा ब्रह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

व्याख्या— अथ कथं लयं गच्छन्तीत्यत्राह—

Then the author says as to how they get absorbed—

शब्दादयोऽपि विषया भुज्यमानास्तदिन्द्रियैः ।

आत्मन्येव विलीयन्ते सरितः सागरे यथा ॥१९॥

The objects of senses such as sound, etc., being enjoyed by their respective senses, get absorbed in the Ātman himself like the rivers in the ocean. (19)

व्याख्या— कारणान्तरव्यतिरेकेण नदीसागरन्यायेन स्वत एव लयं गच्छन्तीत्यर्थः । स्वीकृतप्रसादस्तैलवत् सारभूतचिदानन्दः, शिष्टौदनस्तु पिण्याकवन्निःसारा मायेति तद्भोगो निःसारः सन् नश्यतीति भावः ॥१९॥

Without any other cause and in accordance with the maxim of the rivers and the ocean, they get absorbed on their own accord. This is the intended meaning. Here it should be noted that the “Svīkṛtaprasāda” of the Śivayogin is the “Cidānanda” full of essence like the oil in the oil seeds, while the “Śiṣṭaudana” of the same Śivayogin is that of the Māyā who is without any essence (i.e., dry) like the oil-cake and her enjoyment is without any taste and she gets destroyed.(19)

Notes: See the notes under the previous stanza. The Sanskrit commentator has distinguished between the Svīkṛtaprasāda-sthala and the Śiṣṭaudanasthala. It is interesting. Svīkṛta-prasāda lies in the experience of “Cidānanda”, while Śiṣṭaudana lies in the subjugation of Māyā.

व्याख्या— अथैवं विनष्टविषयसमूहवान् शिवयोगी कथमास्त इत्यत्र वदन् शिष्टौदनस्थलं समापयति—

Then saying as to how the Śivayogin who has the multitude of sense-objects eradicated as told above, the author concludes the Śiṣṭaudanasthala—

अर्थजातमशेषं तु ग्रसन् योगी प्रशाम्यति ।

स्वात्मनैवास्थितो भानुस्तेजोजालमशेषतः ॥२०॥

The Śivayogin who has absorbed into his Self the entire multitude of sense-objects, becomes calm, like the sun who remains by withdrawing the entire net-work of his rays in himself. (20)

व्याख्या— शिवयोगी अशेषं पदार्थसमूहं स्वस्वरूपेण ग्रसन् तेजोजालं स्वकिरणसमूहम् अशेषतो निःशेषं यथा भवति तथा ग्रसन्नुपसंहरन् आस्थितो भानुरिव अस्तं गच्छन् शाम्यति स्वस्थो भवतीत्यर्थः ॥२०॥

इति शिष्टौदनस्थलम्

The Śivayogin absorbs the entire multitude of sense-objects into his Self like the sun withdrawing the entire network of his rays into him, and becomes calm by entering into repose like the sun undergoing the setting.(20)

Śiṣṭaudanasthala ends

Notes: The sun withdraws all his rays and sets. Similarly the Śivayogin absorbs all the the objects of sense into his Self which is one with Paraśiva. Through the setting of the sun, the

hubbub of the day slowly dissolves into the calmness of the night. Similarly with the absorption of the sense-objects in his Self, the Śivayogin's mind remains calm in the ocean of consciousness. This Śivayogin who has become freed from all “Vāsanās” (inclinations and aspirations for enjoyment) due to his full awareness of and awakening into Śivādvaitajñāna, is the accomplished “Śiṣṭaudanasthalin” who is eligible for the next stage.

अथ चराचरलयस्थलम् (९५)

व्याख्या— अथ—“सोऽविद्याग्रन्थिं विकिरतीह सोम्य” इति छान्दोग्यश्रुत्यनुसारेण, “विषसम्बन्धिनी शक्तिर्यथा मन्त्रैर्निरुध्यते। यथा न तदिति क्षीणमेवं पुंसो मलक्षयः।।” इति किरणागमवचनानुसारेण च, केवलचित्प्रसादस्वीकारेणावशिष्टमायौदनः शिवयोगी चराचरे प्रत्येकं परिपक्वानुसारेण व्याप्तमलशक्तिं परिपक्वानुसारेण विनाशकरेण चराचरविनाशक इति कथयति—

Carācaralayasthala—(95)

Then, as per the statement of the Chānd. U., viz., “So’vidyāgranthim vikiratiha somya”, which means: “He who has attained Self-realisation, would loosen the knot of Avidyā”, and as per the statement of the Ki. Ā., viz., “Viṣasambandhinī śaktiḥ, etc.”, which means: “Just as the efficacy of poison is checked by the power of incantation, so the awareness (on the part of the Yogin) that ‘it is not that, but it is Paraśiva’ leads to the eradication of Mala”, the author says that the Śivayogin who has the Māyā alone as his remnant food through the partaking of the “Prasāda” in the form of knowledge (Cit=consciousness), becomes the destroyer of the movable and the immovable (creation) through the eradication of the power of Mala in accordance with its maturity—the power of Mala which has individually pervaded the movable and the immovable in accordance with its maturity—

लिङ्गैक्ये तु समापन्ने चरणाचरणे गते।

निर्देही स भवेद्योगी चराचरविनाशकः।।२१।।

When the universe consisting of the movable and the immovable objects (caraṇa-acaraṇa=cara-acara), becomes absorbed into the “Liṅga”, the Śivayogin who is free from all bodily characteristics, comes to be called as “Carācaravināśaka” (one who causes the universe to disappear). (21)

व्याख्या— चरणाचरणे गते चराचरप्रपञ्चे गते लिङ्गैक्ये महालिङ्गतादात्म्ये प्राप्ते सति स योगी शिष्टौदनसम्पन्नः शिवयोगी निर्देहो भूत्वा चराचरविनाशको जङ्गमस्थावरगतमलशक्तिविनाशको भवेदित्यर्थः।।२१।।

“Carāṇācaraṇe” means “the world consisting of the movable (cara) and the immovable (acara) objects”. When that (world) becomes united with the Liṅga, i.e., when that attains the relation of identity with the Mahāliṅga (Paraśiva), then that Yogin, i.e., the Śivayogin who is adept in “Śiṣṭaudana” having been freed from the pride of the body, becomes the “Carācaravināśaka” in the sense that he eradicates the power of the Mala residing in the movable and immovable objects. (21)

Notes: सोऽविद्याग्रन्थिं विकिरतीह सोम्य— Muṇḍ. U., 2.1.10. This statement does not occur in Chānd. U., as noted in the preamble to this Sthala. The full Mantra is: पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम्। एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य।।— “The entire world is Puruṣa himself; this world is Karman of the type of Agnihotra, etc.; penance and knowledge (its fruit) are also this world; all this is Brahman, the supreme and immortal; he who knows this as hidden in the cave of heart of all the beings, throws away or destroys this (hardened) knot of nescience (avidyāgranthi).” Karman, Tapas and Jñāna— Agnihotra, etc., penance and knowledge which is the fruit of all these, are the world. All this is the creation of Paraśiva. These represent the “carācara” which finally merge into Paraśiva, who is the Yogin, and disappear.

This is described as “Carācaravināśa” विषसम्बन्धिनी शक्तिर्यथा, इत्यादि— (Ki.A.). This gives an excellent analogy of the power of poison and the preventive Mantra. Just as the power of poison is blocked by the incantation, so is the effect of Mala prevented by the knowledge that this is not the world, but Paraśivabrahman. He is ‘alīpta’, ‘nirdehin’ and thus “Carācaravināśaka” in the sense that he does not find its existence apart from Paraśiva.

व्याख्या— अथ स शिवयोगी चराचरव्याप्तमलशक्तिनिवारणेन मायाप्रपञ्चं न पश्यतीति षड्भिः सूत्रैः प्रतिपादयति—

Then the author expounds in six stanzas that the Śivayogin does not see the world of Māyā by removing the power of Māyā which has pervaded the movable and the immovable—

**अनाद्यविद्यामूला हि प्रतीतिर्जगतामियम् ।
स्वात्मैकबोधात्तन्नाशे कुतो विश्वप्रकाशनम् ॥२२॥**

This apprehension of the world is rooted in the beginningless nescience. When that is lost due to the realisation of non-duality of Ātman, whence can there be the flash of the world? (22)

व्याख्या— इदमेतादृगिति प्रतिनियतविश्वभुवनप्रतीतिर्लीलाशक्त्य-
नादिकल्पितमायैव मूलकारणवती स्वात्मैकबोधात् स्वात्मैवेति बोधात्
स्वात्मप्रधानीभूतज्ञानात् तन्नाशे मलशक्तिनाशे विश्वप्रकाशनं तन्मूलक-
जगद्दर्शनं कुतः । नास्तीत्यर्थः ॥२२॥

This apprehension of the specific expanse of the universe as “like this”, is having beginningless Māyā created by the sportive Śakti (of Śiva) as the fundamental cause. Through the awareness of one’s Self as One, i.e., through the knowledge with the importance given to one’s Self, that power of Mala is eradicated. Then whence can

there be any flash of the world rooted in that? It means that it does not exist. (22)

Notes: It means that there is no “jagadbhāvarśana” to the Śivayogin. As told earlier, अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः (S.S., 5.34; vide Bhag. G., 15.7), it is due to the beginningless nescience that the Jīva who is the “portion” (amśa) of Śiva takes the body along with the senses and the mind and forgets himself in the enjoyment of the objects of senses. The knowledge of reality gets covered up by that fascination. It is nescience that is at the root of this world which is full of fascinating objects. The knowledge of reality that he is Śiva born as Jīva due to nescience, is what is called Vidyā as apposed to Avidyā. It is Vidyā that eradicates Avidyā. Through Śravaṇa, Manana and Nididhyāsana of the Śruti statements such as “Tat tvam asi” (Chānd. U., 6.8.7) under the gracious guidance of the Guru, Vidyā dawns. Just as darkness disappears when light comes, so does Avidyā disappear when Vidyā dawns. Darkness and light can never remain together. Similarly Avidyā and Vidyā cannot stand together. In the case of the Śivayogin at this stage, the “Vidyā” in the form of “Śivajīvaikya” (Līngāṅgasāmarasya) has become a constant awareness. Hence the world which is the product of “Avidyā” disappears from the Śivayogin who is the ocean of that “Vidyā”.

व्याख्या— नन्विदं विश्वं कुत्र लयं गच्छतीत्यत्राह—

If it is asked as to where this world gets absorbed, the answer is given here—

**यथा मेघाः समुद्धृता विलीयन्ते नभस्थले ।
तथात्मनि विलीयन्ते विषयाः स्वानुभाविनः ॥२३॥**

Just as the cloud arising in the expanse of the sky gets absorbed there itself, so are the objects of the senses get absorbed in the Self of the Śivayogin who is accomplished in the mystic experience of the Self as Śiva himself. (23)

व्याख्या— नभस्थले मेघाः संभूय यथा विलीयन्ते, तथा स्वस्वरूपानुभाविनः शिवयोगिन आत्मनि चैतन्ये विषयाः शब्दादिविषयाः समुद्भूता उत्पन्नाः सन्तो विलीयन्त इत्यर्थः ॥२३॥

Just as in the expanse of the sky, the clouds that are born there get absorbed there itself, so in the Self of the Śivayogin who has the mystic experience of his Self as Śiva, the objects of senses such as sound, etc., that are born there get absorbed there itself. (23)

Notes: As it is said that Paraśiva is the cause of the creation, maintenance and absorption of the world, it is in the Self of the Śivayogin which is Paraśiva, that the entire multitudes of the objects of the senses (i.e., of the principles that make the world) get absorbed – in it from where they are born. The analogy of the sky and the clouds is clear enough to bring home this point and allay the doubt as to where all these objects get absorbed.

व्याख्या— अथेदं विश्वं स्वात्मैकबोधात् कथं नश्यतीत्यत्राह—

Then the author says as to how this world disappears through the awareness of the oneness of Ātman—

स्वप्ने दृष्टं यथा वस्तु प्रबोधे लयमश्नुते ।

तथा सांसारिकं सर्वमात्मज्ञाने विनश्यति ॥२४॥

Just as the object seen in the dream disappears on awakening, so does all that is mundane disappear on the dawn of Self-realisation. (24)

व्याख्या— आत्मज्ञाने सतीत्यर्थः । नन्वेवं चेद्विश्वस्य स्वप्नसादृश्याङ्गीकारान्मिथ्यात्वप्रसङ्ग इति नाशङ्कनीयम्, स्वप्नेऽपि फलाफलदर्शनात्, रेतःपातादिदर्शनाच्च सत्यत्वमेवेति । शिष्टं स्पष्टम् ॥२४॥

“Ātmajñāne” should be taken as “ātmejñāne sati” (as Sati-Saptamī), i.e., when self-realisation dawns. It may be objected here saying that the acceptance of similarity of the

world with dream, opens the possibility of imposing falsity on it. This doubt should not be raised, because the fruit and the absence of fruit (of action) are found in the dream also and also because discharge of semen, etc., are also found in the dream. Hence the world is real only. The rest is clear. (24)

Notes: Among the three states, viz., waking state, dream state and deep sleep state, the first two states are said to be “Vyāvahārika satya” (empirical reality) and “Prātibhāsika satya” (apparent reality) respectively by the Advaita Vedāntins. Both these realities are included in the fold of falsity (mithyātva). They admit the Paraśivabrahman alone as true reality (Pāramartha satya). But in Viraśaivism which takes the entire world as “Śivamaya”, both the states are real. If we take the analogy of the bee and the worm (Bhramarakīṭanyāya), the worm in its earlier form is true. Due to the continuous thinking of the bee, the worm transforms into the form of the bee, which is also true. Jīva, Īśvara and Jagat are true in nature and their difference (bheda) is also true in the early stages. When the stage of “Śivajīvaikya” comes, that stage is also true. Just as the state of dream is terminated when the state of wakefulness comes, the state of difference gets reverted when the stage of Advaita comes. When one state is terminated at the coming of another state, the former state cannot be regarded as false. Thus the dream state, too, is true. To show this the Sanskrit commentator has given two arguments, viz., (i) “phalāphaladarśanāt” and (ii) “retaḥpātādidarśanāt”, i.e., (i) since there is the experience of the result or the absence of result and (ii) since there is the discharging of semen, etc. Hence the world is not false. Yet when the Ātmajñāna arises, there is the termination of the world. This is “Carācaravināśa”.

व्याख्या— पुनश्च कारणान्तरमाह—

The author again speaks of another ground—

जाग्रत्स्वप्नसुषुप्तिभ्यः परावस्थामुपेयुषः ।

किं वा प्रमाणं किं ज्ञेयं किं वा ज्ञानस्य साधनम् ॥२५॥

In the case of the Śivayogin who has attained to the supreme state (turīyāvasthā) beyond the wakeful, dream and dreamless sleep states, what is the means of knowledge? What is to be known? What is the instrument of knowledge? (25)

व्याख्या— परावस्थां तनुत्रयाश्रितजाग्रदाद्यवस्थातीतबोधखेचरीमुद्रा-सुलभसर्वोत्कृष्टतुरीयावस्थाम् उपेयुषो गतस्य शिवयोगिनः किं वा प्रमाणं किं ज्ञेयं किं वा ज्ञानस्य साधनम्? त्रिपुटीमयप्रपञ्चोत्तीर्णत्वात् तद्दर्शनं नास्तीति भावः ॥२५॥

“Parāvasthā” (Supreme state) means the “Turīyāvasthā” (the fourth state), which is the highest state that can be easily ascended through the “Khecarī Mudrā” and which is consisting in the awareness that is beyond the three states called wakeful, dream and dreamless sleep, depending on the gross body, the subtle body and the causal body respectively. In the case of the Śivayogin who has attained to that state, what is the means of knowledge? What is to be known? What is the instrument of knowledge? The intended meaning is that there is no vision of the world at all to the Śivayogin who stands beyond the reach of the world consisting of the transaction of the “tripuṭī” (the knower, the knowable and the knowledge). (25)

Notes: The Śivayogin reaches to the “Turīya” state with the aid of the “Mudrās” advocated in the Yogaśāstra. In order to attain to “Turīyāvasthā” Khecarī-mudrā and Śāmbhavī-mudrā are said to be helpful. Khecarī-mudrā consists in concentration on Paraśivabrahman who pervades the movable and the immovable beings from Brahman (creator) to the ant, and who is of the nature of lamp of knowledge which is the witness of the entire world, as one’s own Self. This is very nicely portrayed in the following stanza: जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविद्विजृम्भते, या ब्रह्मादि-पिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी । सैवाऽहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चेत्,

चण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम। (Maniṣā P., 5) — “That Supreme Consciousness (Paraśiva) which is clearly evident in the states of wakefulness, dream and dreamless sleep and which is immanent in all the bodies of the beings from the Brahman to the ant, is the witness of the world. He who has the firm awareness that his Self is that Supreme Consciousness itself, is himself the Guru, whether he is a Caṇḍāla (outcaste) or a Brāhmaṇa”. The concentration on Paraśiva who is that Supreme Consciousness as his Self by the Śivayogin, is the “Khecarī-mudrā”. The body is the city of Śiva; the lotus of the heart is the temple of Śiva; “Cicchakti” is the throne in it; the Supreme Lustre of Consciousness (Paraśiva) adorns it for ever; that Great Lustre is my Self. Such a meditation is called “Śāmbhavī-mudrā” These two Mudrās, Khecarī and Śāmbhavī are the two faces of the same coin. “Svarūpānusandhāna” through the accomplishment of this Mudrā is the “Turīyāvasthā”. This is the “Parāvasthā” beyond the states of wakefulness (Jāgrat), dream (Svapna) and dreamless sleep (Suṣupti). To the Śivayogin who is in this state, there is no use of “tripuṭī”. “Tripuṭī” is “carācara”; absence of “tripuṭī” means the absence of “carācara”.

व्याख्या— अथ तत्तुर्यातीतपदं विशदयति—

Then the author elucidates the Turyātīta state—

तुर्यातीतपदं यत्तद् दूरं वाङ्मनसाध्वनः ।

अनुप्रविश्य तद्योगी न भूयो विश्वमीक्षते ॥२६॥

The state of “Turyātīta” (the state beyond the fourth state) is that which is beyond the range of speech and mind. Having entered that state, the Yogin does not witness the world again. (26)

व्याख्या— यत्तुर्यातीतपदं मौनान्तमुद्रासुलभतुर्यातीतस्थानमस्ति, वाङ्मनसाध्वनो दूरं स्तुतिध्यानयोरविषयं तत्तुर्यातीतस्थानम् अनुप्रविश्य तद्योगी तुर्यस्थानयोगवान् शिवयोगी भूयो विश्वं नेक्षते न पश्यतीत्यर्थः ॥२३॥

That which is the “Turyātītapada” is the state of “Turyātīta” that is easy of access through the “Maunānta-mudrā”. That is beyond the reach of speech and mind in the sense that it is beyond the range of praise and meditation. Having entered that state, i.e., the state of Yoga in the form of “Turyātīta”, the Śivayogin does not witness the world again. (26)

Notes: “Turyātīta” state is the state which is attained through “Maunānta-mudrā”, the conception of calmness that is beyond the calmness of silence (mauna). It is beyond the range and reach of speech and mind. Neither praise nor meditation can reach it. Speech and mind cannot operate in the Suṣupti and Turīya states. Then it is impossible to think of their operation in “Turyātīta” state. After reaching or entering that state the Śivayogin does not come out into the world. Hence it is said that the world consisting of the movable and the immovable does not exist for him.

व्याख्या— कुतः इत्यत्राह—

If it is asked as to why it is, the answer is given here—

**नान्यत् पश्यति योगीन्द्रो नान्यज्जानाति किञ्चन ।
नान्यच्छृणोति सन्दृष्टे चिदानन्दमये शिवे ॥२७॥**

When Paraśiva, who is consisting of intelligence and bliss, is seen (realised), the great Śivayogin, does not see anything else, does not know anything else and does not hear anything else. (27)

व्याख्या— चिदानन्दस्वरूपे शिवे सन्दृष्टे, सतीति शेषः । अपरोक्षीकृते सति योगीन्द्रो निजस्वरूपस्थः शिवयोगीश्वरः, अन्यत् स्वातिरिक्तं रूपं न पश्यति, तादृशं शब्दजातं न शृणोति, किमपि तदन्यं न जानातीत्यर्थः । मलशक्तिक्षयाद् मायिकरूपादिदर्शनं नास्तीति भावः ॥२७॥

When Paraśiva who is of the nature of intelligence and bliss, is realised, i.e., is directly experienced, the best among

the Yogins, the Śivayogin who is in his state of self-realisation, does not see anything other than his Self, does not hear any sound other than his Self and does not know anything other than his Self. Due to the eradication of the power of “Mala”, there is no perception of the form, etc., which are the products of Māyā. (27)

Notes: When there is “duality”, there is scope for perceiving form, sound, smell, touch and taste. When everything is Ātman only, there is nothing else to be perceived. Vide Br. U., 2.4.14, quoted earlier, for the elucidation of this point.

व्याख्या— अथोक्तार्थं स्फुटयन् चराचरमलनाशस्थलं समापयति—

Then making the aforesaid point clear, the author concludes the Carācaralayasthala—

**असदेव जगत्सर्वं सदिव प्रतिभासते ।
ज्ञाते शिवे तदज्ञानं स्वरूपमुपपद्यते ॥२८॥**

The entire world, which is “non-existent” apart from Paraśiva, appears as “existent” apart from Paraśiva. When Śiva is realised, that ignorance transforms into the form of “Cicchakti” (Jñānaśakti). (28)

व्याख्या— सर्वं जगत् असदेव शिवातिरिक्तेन नास्त्येव, सदिव प्रतिभासते मलशक्तिवशात् तद्व्यतिरेकेण सदिव भासते, शिवे सच्चिदानन्दलक्षणे परशिवे ज्ञाते साक्षात्कृते सति तदज्ञानं भेदप्रतीतिकारणं तन्मूलाज्ञानं नष्टं सत् स्वरूपं कारणीभूतचिच्छक्त्याकारम् उपपद्यते गच्छतीत्यर्थः । तस्मात् शिवातिरेकेण स्वविमर्शनं शिवयोगिनो नास्तीत्यर्थः ॥२८॥

इति चराचरलयस्थलम्

The entire world is “non-existent” in the sense that it does not exist apart from Śiva. It appears as “existent” in the sense that it is deemed as existing apart from Śiva due

to the power of Mala. When Śiva, i.e., Paraśiva who is characterised by existence, intelligence and bliss, is realised, that ignorance in the form of the original ignorance producing the notion of duality or difference, gets destroyed and assumes the form of the “Cicchakti” which is the cause. Hence, there is no self-awareness on the part of the Śivayogin apart from Paraśiva. (28)

Carācaralayasthala ends

Notes: There is no independent existence for the world apart from Paraśiva. It is only the ignorance that takes the world as different from Śiva and assumes its existence apart from Śiva. The Śivayogin has been endowed with self-realisation and has been in the “Turyātīta” state. To him nothing is existent apart from Śiva. This Sthala is also called Carācaramalanāśasthala or Caracaramalaśaktivināśakasthala because it amounts to the absorbing of the Mala or the power of the Mala of the world of the movable and the immovable.

अथ भाण्डस्थलम्—(९६)

व्याख्या— अथ—“ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः। तदेव शुक्लं तद्ब्रह्म तदेवामृतमुच्यते।। तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन” इति कठवल्लीश्रुत्यनुसारेण, “यथा कुण्डलिनीशक्तिर्माया कर्मानुसारिणी। नादबिन्द्वदिकं कार्यं तस्या इति जगत्स्थितिः।।” इति विश्वसारोत्तरचनानुसारेण च चराचरमलशक्तिविनाशकस्य शिवयोगिनो विचाररूपः परबिन्दुरेव भाण्डस्थलमिति निरूपयति—

Bhāṇḍasthala—(96)

Then in accordance with the statement of the Kaṭha U., viz., “Ūrdhavamulo'vākśākha, etc.”, which means: “This is the ancient Aśvattha tree whose roots are above and whose branches spread below; that is verily the pure one, that is Brahman, and that is also called the immortal

one; in that rest all the worlds, and none can transcend that” and in accordance with the statement of Viśva Sā., viz., “Yathā Kuṇḍalinīśaktirmāyā, etc.,” which means: “Kuṇḍalinīśakti— the power of Kuṇḍalinī is in accordance with the functions of the Māyā; Nāda, Bindu, etc., are her effects and the world exists on her strength”, the author propounds that the “Parabindu” in the form of thinking of the Śivayogin who is adept in the “Carācaralaya” is the “Bhāṇḍasthala” (receptacle)—

ब्रह्माण्डशतकोटीनां सर्गस्थितिलयान् प्रति ।

स्थानभूतो विमर्शो यस्तद्भाण्डस्थलमुच्यते ।।२९।।

The “Vimarśa-sakti” (Power of discrimination) of the Śivayogin which is the basis of creation, protection and absorption of hundreds of crores of worlds, is said to be “Bhāṇḍa-sthala” (realisation of the substratum). (29)

व्याख्या— अनेककोटिब्रह्माण्डसृष्टिस्थितिलयान् प्रत्याधारभूतो यो विमर्शः अस्य चराचरमलविनाशकस्य शिवयोगिनः शब्दब्रह्मरूपविचारोऽस्ति, तद् भाण्डस्थलमित्युच्यते इत्यर्थः ।।२९।।

That Vimarśa which is the substratum for the creation, protection and absorption of several crores of worlds in the case of the Śivayogin who has destroyed the Mala of the movable and the immovable and which is in the form of his thinking of the nature of “Śabdabrahman” is said to be Bhāṇḍasthala. (29)

Notes: ऊर्ध्वमूलोऽवाक्शाख, इत्यादि— (Katha U., 6.1). Here creation is compared to an Aśvattha tree whose root is the unmanifested Absolute Paraśiva, as from him the whole universe proceeds. The tree is also called Brahman because the creation is nothing but the manifestation of the Māyāśakti of Paraśiva. Bhag. G., 15.1-4, says the same: ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्। छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्।। अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः। अधश्च

मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ न रूपमस्येह तथोपलभ्यते नान्तरे न चादिर्न च सम्प्रतिष्ठा। अश्वत्थमेनं सुविरूढमूलमसंगशस्त्रेण दृढेन छित्त्वा ॥ ततः पदं तत्परिमार्गित्वयं यस्मिन् गता न निवर्तन्ति भूयः ॥ — “There is a tree, the tree of transmigration, the Aśvattha tree everlasting. Its roots are above and its branches are here below. Its leaves are the metres (songs), and he who knows them knows the Vedas. Its branches spread from below (earth) to above (heaven). Its sprouts are the sense objects which are developed through Guṇas (sattva, etc.). Far down below its roots stretch into the world of men, binding a mortal through Karman (fruits of deeds). Men do not see the changing form of that tree, nor its beginning, nor its end, nor where its roots are. Let the wise see and with the strong swords of dispassion let them cut this strong-rooted tree and seek the state wherefrom those who go never return”. यथा कुण्डलिनी शक्तिर् इत्यादि— (Viśva Sāra.). It is also said in the Pauṣ. Ā.: बिन्दुरित्यपि शुद्धस्य वर्त्मनः कारणं भवेत्। व्यापकः सर्वकार्येषु नूनं शक्त्यात्मको भवेत् ॥— What is called “Bindu” is the cause of “Śuddhādhvan”. It is pervasive in all effects. It is certainly of the nature of “Śakti”. As per these statements, the Vimarśāśakti of Paraśiva who is of the nature of the communion of knowledge and action, is called by several names as Mahāmāyā, Kuṇḍalinī, Śabdātattva, Śabdabrahman, Śuddhamāyā, Parāśakti, etc. It is Paraśiva’s “Parigrahaśakti” that is called Parabindu. In this form of Parabindu, she is the cause for the creation of Śuddhādhvan. This awareness in the Śivayogin is called “Bhāṇḍa”. This “Bhāṇḍa” has all the thirty-five principles from “Śakti” to “Bhūmi” in its womb. The Śivayogin who remains in his state of self-realisation by absorbing all those principles in his “Bhāṇḍa”, is called the “Bhāṇḍasthalin”. It may be noted here that the first manifestation (ādyā unmeṣaḥ) of the “Śivatattva” which became the material cause under the influence of the Icchā, Jñāna and other powers (Śaktis) of Paraśiva prone to creation, is the “Bindu” or Śaktitattva, as told in the Tattva P.: चिदचिदनुग्रहेतोरस्य सिसृक्षोर्य आद्य उन्मेषः। तच्छक्तितत्त्वमभिहितमविभागापन्नमस्यैव ॥ The second manifestation (modification) of that “Bindu” is said to be Sadāśivatattva; its third manifestation is Īśvarātattva, fourth manifestation Śuddhavidyātattva. The second manifestation in the form of Sadāśivatattva depended upon by

Nāda and Bindu. In the third manifestation called Īśvarātattva the eight Vidyeśvaras such as Ananta, Sūkṣma, Śivottama, etc., reside. In the fourth manifestation in the form of Śuddhavidyā, the seven crore Mantras and Śaivāgamas are hidden. Again that bindu gives rise to the six Adhvans called Varṇādhvan, Padādhvan, Mantrādhvan, Kalādhvan, Tattvādhvan and Bhuvanādhvan; here the first three are of the nature of “Varṇa” (syllable) and the last three are of the nature of “Vastu” (objects). Then the creation of the world went on under the order of Paraśiva with a view to doing favour to the Jivas by giving them an opportunity to experience Sukha and Duḥka and exhaust the fund of their Karman, for, otherwise that Karman cannot be exhausted. The world so created, after the “Phalabhoga” as envisaged by Paraśiva, gets absorbed into Māyā. That Māyā gets absorbed into the Mahāmāyā (Parāśakti or Vimarśāśakti), which in turn is in an inseparable relation with Paraśiva. This Vimarśā which is fundamental to the creation, protection and annihilation of the world is Bhāṇḍasthala of the Śivayogin. The entire process of creation, protection and absorption of the world is in the shape of a huge conceptual awareness (Vicāra) in his “Vimarśa”. Hence he is the Bhāṇḍasthalin.

व्याख्या— अथ तद्विमर्शस्वरूपं विशदयति—

Then the author elucidates the nature of that “Vimarśa”–

विमर्शाख्या पराशक्तिर्विश्वोद्भासनकारिणी ।

साक्षिणी सर्वभूतानां समिन्धे सर्वतोमुखी ॥३०॥

The “Parāśakti” called “Vimarśā”, who is the revealer of the entire world and who is the witness of all the beings, displays herself all around. (30)

व्याख्या— षडध्वस्फारलक्षणशब्दार्थविचारपरत्वेन विमर्शाख्या पराशक्तिः शुद्धमाया विश्वोद्भासनकारिणी स्वकार्यरूपज्ञानादिभिर्विश्वप्रकाशिनी सर्वतत्त्वानां साक्षिणी सर्वतोमुखी सती समिन्धे शुद्धध्ववासिनां पराशक्ति-सदाशिवेश्वरविद्यातत्त्वलक्षणतनुकरणभुवनभोगरूपेण प्रकाशत इत्यर्थः ॥३०॥

The Parāśakti, otherwise known as “Śuddhamāyā”, is called “Vimarśā” due to the fact that she is in favour of the discrimination about the word and the meaning characterised by the manifestation of the six Adhvans. She is the revealer of the world through her products in the form of knowledge, etc. She is the witness of all the Principles. Being in a position of seeing all around, she displays herself to those who are residing in the “Śuddhādhvan”, by assuming the forms of the body (tanu), senses (karaṇa), the regions (bhuvana) and objects of enjoyment, which are the manifestations (modifications) of the Principles, Para (Śiva), Śakti, Sadāśiva, Īśvara and Śuddha-Vidyā. (30)

Notes: The “Vimarśāśakti”, as said above, is the cause for the manifestation of the three Varṇadhavans, viz., Varṇādhvan, Padādhvan and Mantrādhvan and the three Arthādhvans, viz., Kalādhvan, Tattvādhvan and Bhuvanādhvan. This is Śuddhamāyā. She reveals the world by assuming the forms of Jñānaśakti, Icchāśakti and Kriyāśakti. Hence she is called “Viśvodbhāsana-kāriṇī”. She is the substratum of all the Tattvas (35), remaining in and co-operating with the 36th principle, i.e., Śiva. She is everywhere pervading everything with Śiva. She is the body of the gods residing in the Śuddhādhvan in her form as Parāśakti, the Karaṇa (senses) in the form of Sadāśivatattva, the Bhuvana (regions) in the form of the Īśvaratattva and the Bhoga (enjoyment – objects of enjoyment) in the form of Śuddhavidyātattva.

व्याख्या— अथ तामेव विमर्शकलां विशेषयति—

Then the author elucidates the nature of Vimarśakalā again—

विश्वं यत्र लयं याति विभात्यात्मा चिदाकृतिः ।

सदानन्दमयः साक्षात् सा विमर्शमयी कला ॥३१॥

She in whom the world gets absorbed, who appears as the Ātman in the form of consciousness and in whom the

Yogin actually enjoys the state of reality and bliss, is the Śakti (Kalā) of the nature of “Vimarśā”. (31)

व्याख्या— स्पष्टम् ॥३१॥ It is clear. (31)

Notes: Vimarśāśakti is called “Parabindu” and “Kalā”. The world, having been emerged from Śiva’s Vimarśāśakti, returns back to her and gets absorbed into her. It is well known that the effects (products) become absorbed into their material cause (Upādānakāraṇa) or reduced to that form ultimately. The pot, etc., which are the products of mud are reduced to the state of mud in the end. “Citsvarūpa Ātman” is also a manifestation of Vimarśā only. Having entered into her, the Śivayogin becomes impervious of the external world and enjoys the “Cidānanda” contained in her.

व्याख्या— अथ भाण्डस्थलार्थं सूचयन् तत्त्वंपदप्रसिद्धलिङ्गाङ्गरूपशिवजीवयोः स विमर्श एवाश्रय इति सूत्रद्वयेन प्रतिपादयति—

Then indicating the meaning of “Bhāṇḍasthala”, the author propounds in two stanzas that Vimarśā alone is the substratum of Śiva and Jīva who are in the form of Liṅga and Aṅga well known through the words “Tat” (That) and “Tvam” (You) (in Tat Tvam Asi)—

पराहन्तासमावेशपरिपूर्णविमर्शवान् ।

सर्वज्ञः सर्वगः साक्षी सर्वकर्ता महेश्वरः ॥३२॥

The Śivayogin who is endowed with absolute “Vimarśā” inspired by the conception of his “Self” being Śiva (Parāhantā) is the omniscient, all-pervasive, all-witnessing and omnipotent Maheśvara (the Great Lord Śiva). (32)

व्याख्या— महेश्वरः परमेश्वरः पराहन्तासमावेशपरिपूर्णविमर्शवान् शिवजीवसाधारणीभूतात्मतत्त्वाक्रमणेन परिपूर्णविमर्शवान् सन् सर्वज्ञः सर्वकर्ता

सर्वगः सर्वव्यापकः कर्मसाक्षी भवेत्, अन्यथा स्फटिकादिप्रकाशवज्जडो भवेदिति भावः ॥३२॥

Maheśvara, the Supreme Lord, who has the absolute Vimarśa due to the penetration of “Parāhantā”, i.e., on the occupation of Ātmatattva (I-ness) which is common to both Śiva and Jiva, is omniscient, omnipotent, omnipresent, i.e., one who prevades everything and witness of all actions. Otherwise he would have been regarded as insentient like the brightness of crystal. (32)

Notes: In accordance with the Śruti statement, अहमस्मि प्रथमजा (Tai. U., 3.10.6) and according to the statements of the Bhag. G., अहमादिर्हि देवानाम् (10.2) and अहं सर्वस्य प्रभवः (10.8), Paraśiva is the origin of everything. His Ūradhvamāyā consisting in “Parāhantā” (the notion of Supreme I-ness), is called Vimarśā. Due to the penetration of “Parāhantā”, Paraśiva is Sarvajña, etc., which are the signs of his “caitanyaśvarūpatva” and without which he will have to be regarded as insentient like the brightness of crystal. The Śivayogin who is not different from Paraśiva (as he is in full communion with him), has this Vimarśā in common with Paraśiva. His “Jiva-Śiva-bhāva” being eradicated, he is Paraśiva himself. “Bheda” is totally dissolved in the “Vimarsaśakti”. He is one with Sarvajñatva, etc., of Śiva. Hence with that Vimarśā, he is “Bhāṇḍasthalin”.

व्याख्या— अथ किं तस्य स्वरूपमित्यत्राह—

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

विश्वाधारमहासंवित्प्रकाशपरिपूरितम् ।

पराहन्तामयं प्राहुर्विमर्शं परमात्मनः ॥३३॥

विमर्शभाण्डविन्यस्तविश्वतत्त्वविजृम्भणः ।

अनन्यमुखसम्प्रेक्षी मुक्तः स्वात्मनि तिष्ठति ॥३४॥

The “Vimarśa” of the Paramātman which is filled fully with the brilliance of the great knowledge (consciousness) that happens to be the substratum of the world, is said to be filled with “Parāhantā”. (33) Having deposited the displayed Principles forming the the universe in the receptacle of his “Vimarśā”, the Śivayogin stations himself in his own Self (which is Śiva) without being inclined to see anything else. (34)

व्याख्या— परमात्मनः “अहमस्मि प्रथमजा ऋतस्य पूर्वं देवेभ्यो अमृतस्य नाभिः” इति श्रुतेः, “अहमादिर्हि देवानाम्”, “अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते” इति भगवदुक्तेश्च परसंविद्रूपस्याहमात्मनः शिवस्य महासंवित्प्रकाशपरिपूरितं महाचित्प्रकाशपरिपूर्णं विश्वाधारं विश्वरूपाविद्यालक्षणाधोमायाधारं पराहन्तामयम्, यथा घटस्य कम्बुग्रीवादिमत्त्वं तदनतिरिक्तम्, तथा अहमो भावोऽहन्तेति “पृ पालनपूरणयोः” इति धातुगत्याण्डरसन्यायेनाशुद्धमिश्रशुद्धध्वलक्षणसकलविश्वतः पूर्णजीवनभूतपराहन्तामयोर्ध्वमायारूपं विमर्शं सन्तं प्राहुः शिवाद्वैतशास्त्रप्रवीणाः प्रकर्षेणाहुरित्यर्थः । अयं भावः— “पादोऽस्य विश्वा भूतानि” इति श्रुतेश्चाचरप्रपञ्चस्य माहेश्वरीयचित्क्रियालक्षणचरविस्ताररूपत्वात् तत्प्रतिस्फुरणायमानोर्ध्वमायारूपा विमर्शशक्तिरेव घृतकाठिन्यायेनैकदेशविकारीभूता, “वागीश्वरी परा विद्या कुटिला कुण्डली परा । शुद्धमाया परो बिन्दुः शब्दब्रह्मेति कथ्यते ॥” इति पौष्करवचनप्रसिद्धपर्यायनामवती षडध्वजननीति देशिकोपदेशेन विज्ञेया । अस्याश्चिद्रूपत्वेन निरंशत्वेऽप्यघटनघटनापटीयस्त्वेन स्वातन्त्र्यकल्पितांशभेदसम्भवात् काचिदनुपपत्तिरिति ॥३३॥ मुक्तो मायापाशपटलनिर्मुक्तः शिवयोगी विमर्शभाण्डस्थापितशक्त्यादिपृथ्व्यन्तसमस्ततत्त्वबुद्बुदः सन् स्वात्मन्येवोन्मुखः सन् स्वस्वरूपेण तिष्ठतीत्यर्थः ॥३४॥

इति भाण्डस्थलम्

As stated in the Śruti statement, viz., “Ahamasmi prathamajā, etc.,” which means: “I am the first born of the world-order (ṛta); I exist even prior to gods, and I am the

centre and source (nābhi=navel) of immortality” and also according to the statements of the Bhagavān (Kṛṣṇa), viz., (i) “Ahamādirhi devānām” and (ii) “Aham sarvasya prabhavo, etc.”, which mean respectively: (i) “I am the origin of gods” and “I am the one source of all; everything proceeds from me”, the “Vimarśa” of the Paramātman is consisting of the “Parāhantā”, which is filled with the brilliance of the vast knowledge that happens to be the basis of the world, i.e., the basis of “Adhomāyā” characterised by nescience in the form of the world. Thus that “Vimarśa” is in the form of “Ūrdhvamāyā” consisting in the “Parāhantā” that happens to be the entire life (of the world). Just as the pot being characterised by the conch-shaped neck, etc., does not mean that it is different from them. So the abstraction of “Aham” being “Ahantā”, the entire world characterised by the combination of Aśuddhādhvan, Mīśrādhvan and Śuddhādhvan, is not different from the “Parāhantā”, which is “Ūrdhvamāyā”, in accordance with the maxim of the egg and its liquid consisting in the non-difference between the hatched out bird and the liquid having all limbs of it in a rudimentary form. As per the meaning of the root “pr”, ‘to protect’ and ‘to fill’, Ūrdhvamāyā consisting in “Parāhantā” is filled with three Adhvans (Aśuddha, Mīśra and Śuddha) in their rudimentary form as the liquid in the egg is filled with the rudimentary elements of the bird to come out. That “Vimarśa” is said to be filled with “Parāhantā” by the experts in the Śivādvaita philosophy. The substance is: As per the Śruti statement, viz., “Pādo’sya viśvā bhūtāni” which means: “One quarter of him (i.e., Puruṣa) constitutes all the beings”, the world consisting of the movable and the immovable is of the form of the expansion of the “cara” (movable=Ūrdhvamāyā) characterised by the intelligence (cit=consciousness) and action (kriyā) of the Maheśvara. Hence the Vimarśaśakti herself who is partially modified like partial solidification of ghee and who is in the

form of the “Ūrdhvamāyā” reflected in those, i.e., cit and kriyā, should be understood, through the instruction of the Guru, as the mother of the six Adhvans. She is also known by several synonyms as told in the statement of the Pauṣ. Ā. as: “Vāgīśvarī, Parāvidyā, Kuṭilā, Kuṇḍalī, Parā, Śuddhamāyā, Parabindu and Śabdabrahman.” (33) Having been liberated, i.e., relieved from the net of the fetter in the form of Māyā and with the depositing of the bubbles in the form of Principles from Śakti to Bhūmi in the receptacle in the form of Vimarśā, the Śivayogin stations himself in his Self (Śiva) impervious of anything other than that. (34)

Bhāṇḍasthala ends

Notes: See the notes under stanza 32 above for the references from Śruti and Bhag. G. पादोऽस्य विश्वा भूतानि — (Rv. 10.90.3; Tai. Ā., 3.12.2). वागीश्वरी परा विद्या, इत्यादि — (Pauṣ. Ā.). In “अहमस्मि प्रथमजा, “अहमादिः”, “अहंसर्वस्य प्रभवः”, etc., the term “Asmi” stands for “Parāhantā”. It takes the forms of Asmi, Prakāśe and Nandāmi and reveals the features of “Sat” (existence), “Cit” (intelligence) and “Ānanda” (bliss). It reveals his “nityatva” and “purnatva” also. Ūrdhvamāyā, Adhomāyā, etc., are the different forms of Parāhantā. Just as the conch-shaped neck (kambu-grivā), etc., are not different from the pot, so Ūrdhvamāyā, Adhomāyā, etc., are not different from Parāhantā, which is Vimarśa-śakti. It is the substratum of the world and has the capacity to do what is impossible. The Śivayogin offers all the principles; the twenty four from Prakṛti to Bhūmi are Aśuddhatattvas, the seven from Māyā to Puruṣa are Mīśratattvas and the five from Śiva to Śuddhavidyā are Śuddhatattvas. Having offered all these, he delights in the brilliance of the knowledge of “Parāhantā”. Being free from everything, he is in his “Svasvarūpa” which is not different from “Śivasvarūpa”.

अथ भाजनस्थलम्—(९७)

व्याख्या— अथ—“परास्य शक्तिर्विपुला वितर्का स्वाभाविकी रुद्रसमानधार्मिणी। ज्ञानक्रियेच्छादिसहस्ररूपा तन्मे मनः शिवसङ्कल्पमस्तु ॥”

इति शिवसङ्कल्पश्रुत्यनुसारेण, “या सा माहेश्वरी शक्तिः सर्वानुग्राहिका शिवा। धर्मानुवर्तनादेव पाश इत्युपचर्यते।।” इति मृगेन्द्रवचनानुसारेण च तद्भाण्डसम्पन्नस्य शिवयोगिनो विमर्शाश्रयीभूता तिरोभावशक्तिरेव भाजनमिति सूत्रद्वयेन निरूपयति—

Bhājanasthala—(97)

Then, as per the statement of Śiva Sa. U., viz., “Parāśya śaktirvipulā vitarkā, etc.,” which means: “His Parāśakti is quite extensive, beyond the reach of logic, inborn, co-operative with Rudra and assuming thousands of forms as Jñānaśakti, Kriyāśakti, Icchāśakti, etc....” and as per the statement of the Mṛg. Ā., viz., Yā sā māheśvarī śaktiḥ, etc.,” which means: “The Śakti of Maheśvara, who is doing favour to all and who is auspicious, is metaphorically called “fetter” (Pāśa) due to her carrying out her duty, the author expounds in two stanzas that the “Tirodhānaśakti” (the obscuring Śakti) who is the resort of the “Vimarśa” of the Śivayogin adept in the Bhāṇḍasthala, is the “Bhājana” (receptacle)—

समस्तजगदण्डानां सर्गस्थित्यन्तकारणम्।

विमर्शो भासते यत्र तद्भाजनमिहोच्यते।।३५।।

विमर्शाख्या पराशक्तिर्विश्ववैचित्र्यकारिणी।

यस्मिन् प्रतिष्ठितं ब्रह्म तदिदं विश्वभाजनम्।।३६।।

That in which the “Vimarśa-śakti” that is the cause for the creation, protection and absorption of the entire multitude of worlds, appears, is said to be the “Bhājana” here (in the case of the Śivayogin). (35) That in which Parāśakti called “Vimarśā” that causes the variety of the world, is established, is the Paraśivabrahman and that is the “Bhājana” (receptacle) of the world. (36)

व्याख्या — समस्तभुवनाण्डसृष्ट्यादिकारणीभूतविमर्शपरबिन्दुर्यत्र तिरोधानरूपशिवसमवेतशक्तौ भासते, तत् तच्छक्तिस्वरूपम् इह भाण्डस्थलसम्पन्नशिवयोगिविषये भाजनमित्युच्यते। अयं भावः— पञ्चकञ्चुकयुक्तचैतन्यस्य पुरुष इत्यभिधानवतः पाशत्रयानुसारिण्याः शिवशक्तेस्तिरोभाव इत्युपचारः।।३५।। विश्ववैचित्र्यकारिणी विमर्शाख्या परकुण्डलिनीशक्तिर्यस्मिन् तिरोभावशक्तेर्दृक्क्रियास्वरूपे प्रतिष्ठिता, ब्रह्म ब्रह्मस्वरूपं तदिदं बह्व्युष्णत्वशुक्लपटन्यायेन स्वसमवेततिरोभावशक्तिर्दृक्क्रियास्वरूपं विश्वभाजनमित्यर्थः।।३६।।

That “Tirodhānaśakti” which is inherent in Paraśivabrahman and in which the “Parabindu” also called “Vimarśa” that happens to be the cause for the creation, etc., of the multitude of worlds appears, is here, in the case of the Śivayogin who is adept in “Bhāṇḍasthala”, is called “Bhājana” (receptacle). The intended sense is this: “Tirobhāva” in the case of Śiva’s Śakti is the metaphorical usage for that Śakti which functions in accordance with the three fetters binding the “Puruṣa” (embodied Soul) whose consciousness is covered by five cloaks (Pañcakañcukas). (35) The true nature of the “Tirodhānaśakti” consisting in the powers of knowledge (dṛk) and action (kriyā), in which the Parā Kuṇḍalinī Śakti called Vimarśā, causing the diversity of the universe is stationed, is the Brahman, i.e., the nature of Paraśivabrahman. This Paraśivabrahman whose nature is that of the powers of knowledge and action of the “Tirodhānaśakti” inherent in him on the analogy of the heat and the fire and that of the whiteness and the cloth, is the “Bhājana” of the universe. (36)

Notes: परास्य शक्तिर्विपुला, इत्यादि— (Śiva Sa. U.). या सा माहेश्वरी शक्तिः, इत्यादि— (Mṛg. Ā. 7.11). In this stanza of Mṛg. Ā., there is reference to “Tirodhana-śakti” through the word “Pāśa”. “Tirodhānaśakti” is called “Pāśa” metaphorically for duly performing her duty in the form of covering the consciousness of the embodied

souls and making them forget their original nature (of Śiva) in order that they might exhaust their fund of Karman by experiencing the joys and sorrows of life and become eligible for liberation. This Tirobhāvaśakti is the “Bhājana” of the Śivayogin who is actually in the state of Paraśivabrahman, because his “Vimarśa” has now resorted to that Śakti. It is called Tirodhānaśakti because it covers up the real nature of the Jīva (Puruṣa). Due to that Śakti, Puruṣa is covered with five cloaks (Pañca Kañcukas) called Kalā, Vidyā, Rāga, Kāla and Nityati; he is engaged in enjoying the Prakṛti, i.e., the objective world; he is associated with nescience, etc. Pauṣ. Ā. says: पञ्चकञ्चुकसंयुक्तः प्रकृतिं भोक्तुमुद्यतः। अविद्यादिसमायुक्तः पुरुषः परिकीर्तितः॥ (Quoted in the Kannāḍa commentary of Śrī N. R. Karibasava Śāstrin). The result of the “Tirodhana-śakti”, lies in the Puruṣa’s losing the powers of “sarvakartṛtva” “sarvajñatva” “pūrṇatva” “nityatva” and “vyāpakatva” and getting “kiñcitkartṛtva” (Kalā) “kiñcijñatva” (Vidyā) “apūrṇatva” (Rāga), “anityatva” (Kāla) and “avyāpakatva” (Niyati), which are the five Kañcukas. Thus the Tirodhānaśakti inherent in Paraśiva, i.e., by “abhedopacāra”, Paraśiva with Tirodhānaśakti in an inseparable relation, in whom the Vimarśa which is the cause for the creation, etc., of the multitude of worlds resides, is the “Bhājana” of the Śivayogin, who is called “Bhājanasthalin” because he is in total communion with that “Bhājana”. Further the Parāśakti of Paraśiva is called Vimarśāśakti. Parāśakti is the cause for the diversity of the world consisting in the variety of names and forms, of agents, causes and effects and of attitudes due to attachment, hatred, infatuation, fear, wonder, etc. Crores and crores of the movable and the immovable objects possess innumerable differences displaying a bewildering range of individual features. All this is the creation of the Vimarśāśakti of ‘Paraśiva’. With that Śakti as his magic wand as it were, Paraśivabrahman, the expert magician, has displayed this diversity of the world. That Vimarśā was called “Bhāṇḍa” in the previous Sthala. Here that “Bhāṇḍa” is said to have been stationed in the “Tirodhānaśakti” inherent in Paraśivabrahman and on that ground it is called “Bhājana” of the Śivayogin who is in communion with Paraśivabrahman. The Śivayogin who is in communion with the brilliance of the

“Vimarśa” is the “Bhāṇḍasthalin”, while he, in the next stage, is called “Bhājanasthalin” because he is in total communion with the powers of knowledge and action of the Tirodhāna Śakti inherent in Paraśivabrahman. The terms “Bhāṇḍa” and “Bhājana” refer to the same idea of receptacle or substratum. Vimarśa of Paraśiva is the substratum of the world of diversity. When that contains in itself the entire multitude of worlds like the liquid in the egg, then it is called “Bhāṇḍa” when that “Bhāṇḍa” is contained in the Tirodhānaśakti inherent in Paraśivabrahman, the latter is called “Bhājana”, another receptacle. One receptacle is put in another receptacle, yet the difference and dimension are not discernible because of the subtlety. In fact, the question of grossness or subtlety does not arise here, because it is beyond the grasp of ordinary persons. It is only the Śivayogin, who is in total communion with Paraśivabrahman and his inherent Śaktis, that can have that awareness as a part of his experiences. Certainly one being the substratum of the other cannot be represented or elucidated in terms of placing one vessel in another vessel because of extreme subtlety.

व्याख्या — अथ तिरोभावविमर्शयोः किञ्चिन्मिश्रीभावं सूत्रद्वयेन प्रकाशयति—

Then the author reveals in two stanzas a little of mixture between “Tirodhānaśakti” and “Vimarśāśakti”—

अन्तःकरणरूपेण जगदङ्कुररूपतः।

यस्मिन् विभाति चिच्छक्तिर्ब्रह्मभूतः स उच्यते॥३७॥

He in whom the “Cicchakti” (power of knowledge) appears in the form of his consciousness and in the form of the sport of the universe, is said to be Paraśivabrahman. (37)

व्याख्या — चिच्छक्तिः स्थूलवेद्यतिरोभावलक्षणा समवेतशक्तिर्जगदङ्कुररूपतो जगदङ्कुरकारणीभूतेन अन्तःकरणरूपेण मूलाहङ्काररूपेण यस्मिन् परबिन्दौ भाति, स विमर्शाख्यपरबिन्दुरेव ब्रह्मभूतः परब्रह्माख्यपरशिव इत्युच्यते। तच्चिद्व्यक्तिमत्परबिन्दुरेव महालिङ्गमित्यर्थः॥३७॥

“Cicchakti” is the inherent Śakti which is of the nature of the grossly understandable “Tirodhānaśakti”. It appears in the Parabindu in the form of the inner consciousness, i.e., the causal “Ahaṅkāra” which is the cause for the sprouting of the universe. That “Parabindu” called “Vimarśa” is said to be Paraśiva called “Parabrahman”. That “Parabindu” endowed with the manifestation of “cit” (knowledge), is itself the Mahāliṅga.(37)

Notes: In accordance with the preamble given to this stanza, the Sanskrit commentator shows the mixture of “Tirodhānaśakti” and “Vimarśaśakti” through his interpretation. “Cicchakti” is taken as “Tirodhānaśakti” and it is said to appear in the Parabindu which is the “Vimarśa” in the form of the causal “Ahaṅkāra” (Antaḥkaraṇa) that is at the root of the sprouting of the world. In the process of the evolution of the “Tattvas” (principles) leading to creation, it is shown how the Śaktitattva plays its role. It is the vibration of the Vimarśaśakti which is in an inseparable relation with Paraśivabrahman that leads to the evolution of the thirty-six principles from Śivatattva to Bhūmitattva. (Vide S.S., 1.3, notes for details). In the “pravṛttikrama”, it is evolution from Śivatattva to Bhūmitattva and in the “nivṛttikarma”, it is dissolution from Bhūmitattva to Śivatattva. The Śivayogin in the Liṅgasthalas of the Aikyasthala is visualising this dissolution on the canvas of his own Self which is in communion with Paraśiva. The Svīkṛtaprasādisthala speaks of the Prasāda in the form of the “Mahābodha”, the great enlightenment. This is the realisation of the significance of “Tat Tvam Asi” in actual experience of the Śivayogin, who is in a state of supreme bliss born from that “Mahābodha”. In this Mahābodha of the Śivayogin the entire multitude of Tattvas (from Śiva and Bhūmi) are dissolved. This is the “Homa” of all the Tattvas and their products into the great fire of “Svātmajñāna”. Every experience that the Śivayogin gets in this stage is the “Prasāda” derived from that “Homa”. The Śiṣṭaudanasthala depicts how Māyā (Māyātattva and its products), i.e., the multitude of principles from Kalā to Bhūmi, becomes the food of the Śivayogin. It means that all that dissolves in the Māyāśakti and

the latter is dissolved into the Svātmabodha of the Śivayogin. Then, as described in the Carācaranāśasthala, with the destruction of the Malaśakti due to the enlightenment of the Śivayogin, the whole multitude of “Cara” and “Acara” get dissolved in the Svātmajñāna of the Śivayogin like the clouds in the ether. Due to the dissolution of “tripuṭi”, the Śivayogin is totally impervious of the world. His experience is “saccidānandaśivamaya” and nothing else. In the Bhāṇḍasthala, it is described how his Vimarśa in the form of the “Vicāra” (reflection) consisting in its being the substratum of creation, protection and absorption of the innumerable number of worlds, is the Bhāṇḍa. The Śivayogin rests in that Bhāṇḍa and experiences the Parāhantā with which he is Paraśiva himself possessing the divine powers of omniscience, omnipresence, omnipotence and omnivision (sarvajñatva, sarvagatva, sarvakartṛtva and sarvasākṣitva). In the present Bhājanasthala, the “Tirodhanaśakti” is realised by the Śivayogin as the “Bhājana” of his Vimarśa. With the absorption or dissolution of the Tirodhāna in the Parabindu, which is his “Vimarśa” in common with Paraśiva, the Śivayogin enjoys the status of Paraśivabrahman. The Cicchakti or the Tirodhānaśakti as Mūlāhaṅkāra (antaḥkaraṇa) in the Śivayogin and the Vimarśaśakti as the cause of the world in the Paraśiva are not different in this stage. Among the next four sthalas, Aṅgālepasthala speaks of the Śivayogin’s aloofness from the contact of anything that is delimited by direction, place and time. Svaparājñasthala depicts how the Śivayogin is impervious of difference between “Sva” and “Para” enjoying the grandeur of Śivādvaita which consists in the form of “vigalita-vedyāntara ānanda”; in that bliss the Śivayogin does not know anything inside or outside. Bhāvābhāvalayasthala describes how the Śivayogin does not have the experience of anything positive or negative in that total bliss. Jñānaśūnyasthala consists in the total absence all knowledge of Para and Aparā, Bhāva and Abhāva, etc. It is a state of water mixed in water without even the slightest sign of distinction.

व्याख्या— नन्वहङ्कारमिश्रत्वान्मिथ्याभूतः किमित्यत्राह—

If it is objected that the “Parabindusvarūpa” looks false due to the mixture of Ahaṅkāra in the Cicchakti, the answer is given here—

यथा चन्द्रे स्थिरा ज्योत्स्ना विश्ववस्तुप्रकाशिनी ।

तथा शक्तिविमर्शात्मा प्रकारे ब्रह्मणि स्थिता ॥३८॥

Just as moonlight which reveals all the objects, is permanent in the moon, so is the Vimarśāsakti permanent in Brahman (Paraśiva) in the aspect created for it by his will. (38)

व्याख्या— चन्द्रे स्थिरा ज्योत्स्ना चन्द्रिका विश्ववस्तु सर्वविश्वं प्रकारे एकदेशे यथा प्रकाशिनी प्रकाशयति, तथा ब्रह्मणि दृक्क्रियात्मकपरशिवे स्थिरा स्थिरेण स्थिता विमर्शाशक्तिः परामर्शमयी पराशक्तिः, विश्ववस्तु सर्व जगत् प्रकारे स्वस्वातन्त्र्यकल्पितांशे प्रकाशिनी प्रकाशयतीत्यर्थः। मनो-वाचामगोचरत्वेन पशुजनानां तिरोहितत्वात् तिरोधानशक्तिरिति प्रसिद्धा या अस्ति, तथ्यकर्मकस्फूर्तिरूपायाश्चित्क्रियाशक्तेः परब्रह्मपरशिवपरलिङ्गादिनामानि मुख्यानि, महाबिन्द्वदीनि गौणानीति विवेकः ॥३८॥

The moonlight which is permanent in the moon, reveals all the objects, itself remaining in some part (of the sky). Similarly the Vimarśāsakti which is permanent in Brahman in the aspect allotted by his sweet will, manifests the entire world. She is well known as Tirodhānaśakti because she is not within the range of the mind and speech of the bound souls. With regard to Śakti consisting of knowledge and action which in the form of the real manifestation. The names such as Parabrahman, Paraśiva, Paraliṅga, etc., are primary and those such as Mahābindu, etc., are secondary. This is the discrimination. (37)

Notes: प्रकारे ब्रह्मणि स्थिरा is read in some texts as प्रकाशे ब्रह्मणि स्थिता This means that it “resides in the Brahman who is brightness *par excellence*.” Keeping the reading ‘प्रकारे’ the Sanskrit commentator has taken “स्वतन्त्र्यकल्पितांशे” with “Vimarśa”. The moonlight remains in the moon and yet illumines the entire world. Here the moon and the moonlight are not mutually different. They have

an inseparable relation (Samavāyasambandha). Similarly the Vimarśāsakti of Śiva is in an inseparable relation with him and manifests the movable and the immovable world. The question of reality of the world is taken up in the Sanskrit commentary and the stanza is interpreted with a view to showing the reality of the world also. This is done through the elucidation of the analogy of the moon and the moonlight. There cannot be “avinābhāvasambandha” between real and unreal things. This “sambandha” can be established between real things only. Like heat in fire, Vimarśāsakti in Paraśiva is in an inseparable relation and there is “abheda” between them. In that case the evolved world through the operation of the Vimarśāsakti is real since the cause in the form of Śiva-Śakti combine is real.

व्याख्या— ननु मुख्यप्रकाशात्मकं ब्रह्म शक्त्येकरूपं सत् कथमास्त इत्यत्राह—

If it is contended as to how could Paraśivabrahman who is of the nature of brightness, remain as a form of Śakti, the answer is given here—

अकारः शिव आख्यातो हकारः शक्तिरुच्यते ।

शिवशक्तिमयं ब्रह्म स्थितमेकमहंपदे ॥३९॥

“Akāra” (the syllable “अ”) is said to be Śiva and “Hakāra” (the syllable “ह”) is said to be Śakti. Śiva-Śakti-synthesis is Brahman. It stands as one denoted by the word “Aham”. (39)

व्याख्या— “अक्षराणामकारोऽस्मि” इति भगवदुक्तेः, “अकारो वै सर्वा वाक्” इति श्रुतेश्च अकारः सप्तदशीयः शिव इत्याख्यातः, “हकारोऽन्त्यः कलारूपः” इत्यागमोक्तेश्चैतन्न्यरूपिणी दृक्क्रियाशक्तिरित्युच्यते। शिव-शक्तिमयम् एवं शिवशक्तिरूपं ब्रह्म परब्रह्म एकं सद् अहंपदे अहमिति स्थाने स्वरूपे स्थितं कालत्रयेऽपि वर्तत इत्यर्थः। अनेनाहंरूपं ब्रह्मेति वदन्तो वैया-

सिकाः प्रत्युक्ताः, नित्यापरोक्षं ब्रह्मेत्यङ्गीकृतत्वे तद्व्यतिरिक्तस्य कथञ्चिदप्यदृश्यत्वादिति ॥३९॥

The Bhagavān (Kṛṣṇa) has said: “I am the syllable ‘अ’ (‘Akāra’) among the syllables”. A statement of Śruti goes: “The syllable ‘अ’ is all speech”. Accordingly the syllable ‘अ’ is said to be Śiva, the seventeenth. In accordance with the statement of an Āgama, which says that “the syllable ‘ह’ is the last one and it is of the nature of Kalā”. The syllable “ह” is said to be Jñāna-cum-Kriyā-Śakti which is full of consciousness. The Brahman, i.e., Parabrahman, who is of the nature of Śiva-Śakti synthesis, stands as one in the state of “Aham” (I), i.e., in the form of “Aham” in all the three times (past, present and future). Through this, the followers of Vyāsa who say that “Brahman is in the form of Aham” are refuted. When Brahman is accepted as eternal and immediate, what is other than it that is not found in any way. (39)

Notes: अक्षराणामकारोऽस्मि— (Bhaga. G., 10.33); अकारो वै सर्वा वाक्— (Ai. Ā., 2.3.6); हकारोऽन्त्यः कलारूपः— (Saṅ. Pa.). In ordinary parlance, the word “Aham” (I) denotes the Jīvātman. Here the interpretation of “Aham” is most illuminating. The word “Aham” contains two syllables, “अ” and “हम्”. The syllable “अ” stands for Śiva. This is supported by the statement of Bhag. G., as अक्षराणामकारोऽस्मि and the statement of Ai. Ā., as अकारो वै सर्वा वाक्। “हम्” stands for Vimarśāśakti (Icchājñānakriyātmikā Śaktiḥ). This is supported by the statement of Saṅ. Pa., as हकारोऽन्त्यः कलारूपः। Thus in the word “Aham” there is the synthesis of Śiva and Śakti. Thus this word, when used in the sense of Śiva-Śakti synthesis, gets the widest connotation of all-pervasiveness, because it gets the “samaṣṭi-svarūpa”. If the same “Aham” is used with reference to the individual Soul or Jīva (embodied Soul), its connotation is narrow, because it gets the “vyaṣṭi-svarūpa”. “Aham” as “Śiva-Śakti synthesis” is called “Pūrṇāhantā” or “Parāhantā”. The Śivayogin in the “Bhājanasthala” is

in the “Parāhantā state”. The “Parāhantā” is the state of supreme peace and calmness. The next stanza depicts this. It may be noted here that Śiva is, here, in the Sanskrit commentary, called सप्तदशीयः शिवः। This should be understood in the light of what is said in the same commentary on the next stanza, in connection with “Śivaśaktimayim” as the Ahantā consisting in the Śiva-Śakti-synthesis which is called in the Āgamas as the “saptadaśiyacitkalā” or Kalā which is characterised by the merging of the movable and the immovable, as described in the Āgamas: कला सप्तदशी ज्ञेया स्वान्तर्लीनचराचरा। (Quoted earlier in the same commentary on S. S., 18. 11. and again in the same on stanza 41 subsequently). “अहंरूपं ब्रह्म.....अदृश्यत्वादिति”— This last portion of the Sanskrit commentary is not clear. “अहंरूपं ब्रह्म” is the same as saying— “शिवशक्तिमयं ब्रह्म स्थितमेकम् अहंपदे।”.

व्याख्या— अथैवरूपामहन्तां प्राप्य शिवयोगी विश्वरूपः सन् प्रतिभातीत्याह—

Then the author says that after attaining the state of this type of “Ahantā” (Universal “I”ness), the Śivayogin appears in the form of the universe—

अहन्तां परमां प्राप्य शिवशक्तिमयीं स्थिराम्।

ब्रह्मभूयंगतो योगी विश्वात्मा प्रतिभासते ॥४०॥

Having attained that supreme “Ahantā” consisting in the permanent Śiva-Śakti-synthesis, the Yogin who has become Paraśiva-Śakti-synthesis, appears as the universe in form. (40)

व्याख्या— परमां देशकालाकारोत्तीर्णां शिवशक्तिमयीं शिवाभिन्नशक्तिमयीम् अहन्तां सप्तदशीयचित्कलां प्राप्य स्वात्माभेदेन स्थिरां स्थिरीभूतां ज्ञात्वा विमृश्य ब्रह्मभूयंगतो ब्रह्मस्वरूपं गतः शिवयोगी विश्वात्मा जगद्रूपः सन् प्रतिभासते, प्रकाशत इत्यर्थः ॥४०॥

After having attained the “Ahantā” which is supreme, i.e., which is beyond place, time and form, which is consisting

in Śiva-Śakti synthesis, i.e., which is endowed with the Śakti that is not different from Śiva and which is the seventeenth “Citkalā”, having known it as not different from his Self and having become Brahman in form, the Śivayogin appears in the form of the universe. (40)

Notes: This Śivayogin of the Bhājanasthala has attained the state of “Ahantā”. This “Ahantā” stands for his “Samaṣṭi-form” or “Viśvātmarūpa”. This “Viśvātmarūpatva” is excellently portrayed in the Kai. U.: सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि। संपश्यन्नहं परमं याति नान्येन हेतुना।।.....।। त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत्। तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः।। मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्त्वहम्।। अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम्। पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि।। अपाणिपादोहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः। अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाहम्।। (10, 18-21)—“Visualising himself (his Self) in all the beings and all the beings in himself, the Yogin attains the state of Brahman and there is no other means.... Whatever that is the object of enjoyment, that is the enjoyer and that is enjoyment, I am different from that and I am the Sadāśiva who is nothing but consciousness. Everything is born in me, everything stands in me and everything gets absorbed in me; I am the subtlest and I am likewise the greatest; I am the universe which is steeped in diversity. I am the ancient Puruṣa, I am the Lord, I am the Hiraṇyagarbha and I am Śiva in form. I do not have the hands and legs and I am unthinkable power; I see without eyes and I hear without ears. I know I am in individual forms, yet nobody knows me and I am always the consciousness”. Having attained this “Parāhantā” he is Paraśiva himself. “Parāhantā” is described as Śiva-Śakti synthesis. The Sanskrit commentator explains “Ahantā” in terms of “saptadaśīya-citkalā” the seventeenth “Citkalā”. This is in accordance with the Āgama statement, viz., कला सप्तदशी ज्ञेया (देवी) स्वान्तर्लीनचारचरा— “The seventeenth Kalā should be known as the Śakti in whom the movable and the immovable are absorbed”. (Quoted in the Sanskrit commentary on S. S. 18. 11 and again in the same on the next stanza).

व्याख्या— अथ कथं विश्वरूपः सन् शिवयोगी भासत इत्यत्र— “यथा न्यग्रोधबीजस्थः शक्तिरूपो महाद्रुमः। तथा हृद्बीजस्थं जगदेतच्च-राचरम्।।” इति श्रीपरात्रिंशिकाशास्त्रोक्तप्रकारेण वदन् भाजनस्थलं समापयति—

Then it may be asked as to how the Śivayogin appears in the form of the universe. Having answered this saying according to the statement of Pa. tri., viz., “Yathā nyagrodhabījasthaḥ, etc.,” which means: “Just as the great banyan tree is in the form of Śakti (in its potential form) in its seed, so is this world of the movable and the immovable is in the seed of the heart”, the author concludes the Bhājanasthala—

वृक्षस्थं पत्रापुष्पादि वटबीजस्थितं यथा।

तथा हृदयबीजस्थं विश्वमेतत् परात्मनः।।४१।।

Just as the leaves, flowers, etc., of the (banyan) tree, are in their potential form hidden in the seed of the banyan tree, so is the entire universe hidden in the seed of the heart of the Paramātman.(41)

व्याख्या— वृक्षस्थं वटवृक्षस्थं पत्रपुष्पादि समस्तं यथा वटबीजे स्थितं तिष्ठतीत्यर्थः तथा एतद् विश्वं समस्तं परात्मनः परब्रह्मरूपस्य भाजनस्थल-सम्पन्नस्य शिवयोगिनो हृदयबीजस्थम्, “कला सप्तदशी ज्ञेया स्वान्तर्लीन-चराचरा” इत्यागमोक्तेः, “अथाद्यास्तिथयः सर्वाः स्वरा बिन्द्वसानकाः। तदन्तः कालयोगेन सोमसूर्यौ प्रकीर्तितौ। पृथिव्यादीनी तत्त्वानि पुरुषान्तानि पञ्चसु। क्रमात्कादिषु वर्गेषु मकारान्तेषु सुव्रते। वाय्वग्निसलिलेन्द्राणां धारणानां चतुष्टयम्। तदूर्ध्वेशादि विख्यातं पुरस्ताद् ब्रह्मपञ्चकम्।। अमूला-त्तत्क्रमाज्ज्ञेया क्षान्ता सृष्टिरूदाहता।” इति परात्रिंशिकाशास्त्रोक्तप्रकारेण आदिक्षान्तपञ्चाशद्वर्णानां देशकालाकाररूपत्वात्, “प्रत्यवमर्शात्मासौ चितिः स्वरसवाहिनी परा वाग् या आद्यन्तप्रत्याहृतवर्णगणा सत्यहन्ता सा।।” इति

पञ्चाशिकाशास्त्रस्थित्या क्षकारस्य कषयोगरूपत्वेन हकारस्यैवान्त्यत्वाद् देशकालाकारवाचक-सकलमातृकार्णक्रोडीकारलक्षण-प्रत्याहताकारहकाररूपशिवशक्तिसम्मेलनस्फुरिततदन्तर्गत-वेद्यसंस्कारलक्षणबिन्दुस्पन्दमयनरशक्तिशिवात्मकाहंपरामर्शरूपचात्क्रियासामरस्यलक्षणहृदयबीजे तादात्म्येन तिष्ठतीत्यर्थः। अत्र अकारादिहकारान्तसूक्ष्मादिवाक्शक्तिरूपो विमर्शस्तदात्मकाहंपदे पशुजनागोचरत्वेन भासमानानाहतनादलक्षणपरावाक्शक्तिमयी चिच्छक्तिस्तिरोधानशक्तिरिति रहस्यम्, “न सोऽस्ति प्रत्ययो लोके यः शब्दानुगमादृते। अनुविद्धमिव ज्ञानं सर्वं शब्देन गम्यते।।” इति वैयाकरणवचनानुसारादिति।।४१।।

इति भाजनस्थलम्

Everything such as leaves, flowers, etc., of the banyan tree — (here *vṛkṣasya=vaṭavṛkṣasya*) — is hidden in the banyan seed. Similarly this entire world is hidden in the seed of the heart of the Paramātman who is the Parabrahman in the form of the Śivayogin adept in the “Bhājanasthala”. This point is supported by the Āgama statement which means “The seventeenth Kalā should be known as that in which the movable and the immovable have merged.” Then as per the statement of the Pa. tri. which means that “then firstly, all the “Tithis”— the lunar days (Pratipat to Amavāsyā or Pūrṇimā-15); in them due to association with time are the two called Soma (moon) and Sūrya (sun); the (25) principles from Pṛthivi to Puruṣa are included in the five “vargas” of the alphabet from “ka” to “ma”; Vāyu, Agni, Salila and Indra are the quartet of “Dhāraṇās”, above them are the well known Pañcabrahmans starting from “Iśāna”; thus the creation is said to be from अ to क्ष,” the fifty letters from “अ to क्ष” are of the nature of place, time and form. Again as per the statement of the Pañca. Śā. which means that “the Parā Vāk which is of the nature of ‘Vimarśa’ and which is the

knowledge with its natural state, is the ‘Ahantā’ denoting the letters in the Pratyāhāra of the first and the last letters””; क्ष being the combination of क and स, हकार should be regarded as the last letter. Thus the “Ahantā” is a form formed by bringing together अकार and हकार and it stands for all the letters of the alphabet which denote the place, time and forms. It is of the nature of the synthesis of Śiva and Śakti, which manifests the understandable impression in that of the “Bindu”. The vibration of this “Bindu” is the “Naraśakti” (Śakti in Jīva). The realisation of “Aham” in the form of that Śakti and Śiva is the realisation of the communion between Cit and Kriyā (knowledge and action) of that Śiva-Śakti synthesis. That is the universe which exists in the seed of the heart of the Paramātman (the Śivayogin) in a relation of identity. Here the subtle Ādi Vākśakti in the form of the “Aham” which stands for all letters from अ to ह, is the Vimarśaśakti. That “Cicchakti” consisting in Parā Vākśakti in the form of “Anāhatanāda” which appears in the term “Aham” of the nature of that Vimarśa, is the “Tirodhānaśakti”, because it is not in the range of the knowledge of the ordinary persons. This is the secret. This is in accordance with the Vaiyakaraṇas who say: “न सोऽस्ति, इत्यादि” which means that: “There is no apprehension in the world except through words; all knowledge is grasped through the words as it is attached to them.” (41)

Bhājanasthala ends

Notes: यथा न्यग्रोधबीजस्थः इत्यादि— (Pa. tri., 24). This reminds us of the dialogue between Uddālaka and Śvetaketu in Chānd. U., 6.12.1-2: न्यग्रोधफलमत आहरेति, इदं भगव इति, भिन्द्दीति, भिन्नो भगव इति, किमत्र पश्यसीति, अण्व्य इवेमा धाना भगव इति, आसामङ्गैकां भिन्द्दीति, भिन्नो भगव इति, किमत्र पश्यसीति, न किञ्चन भगव इति। तं होवाच - यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोऽणिमन् एवं महान् न्यग्रोधस्तिष्ठति श्रद्धत्स्व सोम्येति।— (Uddālaka said)—

‘bring the Nyagrodha (banyan) fruit’, (Śvetaketu brought it and said)— ‘here it is, your holiness’, (U. said)— ‘break it’, (having broken it Ś. said)— ‘it is broken, your holiness’; (U. asked)— ‘what do you see in it?’ (Ś. said) — ‘there are seeds which are minute, your holiness’; (U. said) — ‘dear one, break one of the minute seeds’; (Ś. said) — ‘it is broken, your holiness’; (U. asked)— ‘what do you see in it’; (Ś. said)— ‘nothing, your holiness’; (U. said)— ‘That minute thing which you cannot observe contains the large Nyagrodha tree, trust this, dear one’. The dialogue implies, that the large Nyagrodha tree is hidden in its potential form in the Nyagrodha seed. In the same way the entire universe is hidden in the seed of the heart of the Paramātman, who is the Śivayogin himself. कला सप्तदशी ज्ञेया स्वन्तर्लिनचराचरा— (Āgama). अथाद्यास्तित्थयः सर्वाः, इत्यादि— (Pa. tri. 5). Here धारणानां चतुष्टयम्— This refers to this: Varṇādhvan, which is one of the five Adhvans, is from “Akāra” to “Sakara” in the “prabhavakrama” (pravṛttikrama) and from “Hakāra” to “Akāra” in “apyayakrama” (nivṛttikrama). In the former “krama”, “Hakāra” is “Dvādaśānta” and in the latter “krama”, “Akāra” is “Dvādaśānta”: प्रभवे द्वादशान्तस्तु हकारश्चतुरात्मनाम्। अकरस्त्वप्यये चैव तुल्यताऽतोऽनयोः स्मृताः॥ (Sā. Sam., 19. 154-155) — “In prabhava, “Hakāra” is “Dvādaśānta” in the series of four-letter-units and in the apyaya “Akāra” is the “Dvādaśānta” and both the “Hakara” and the “Akāra” have similarity between themselves”. “Dvādaśānta” refers to the letter which comes after the twelve units of four letters each in the order from “Akāra” to “Sakāra”. The letters from “Akāra” to “Sakāra” are forty-eight, which fall into twelve units of four letters each. “Hakāra” which comes after “Sakāra” is thus “Dvādaśānta”. Backwards from “Hakāra” to “Akāra”, “Akāra” becomes “Dvādaśānta” since from “Hakāra” to “Akāra” the number of letters is forty-eight which can also fall into twelve units of four letters each. This “Dvādaśānta” is otherwise known as “Dhāraṇādviṣaṭkānta”, i.e., “Dvādaśānta” (Dviṣaṭka=Dvādaśa). When the units of twelve letters taken into account as one Dhāraṇā, the number of Dhāraṇas in the forty-eight letters is four. Thus it is said— धारणानां चतुष्टयम्॥ It is already stated in stanzas 39 and 40 that “Akāra” stands for Śiva and “Hakāra” stands for Śakti. “Ahantā” stands for Śiva-Śakti-

synthesis. In the Sam. Pa. it is said— अकारः सर्ववर्णाश्रयः प्रकाशः परमः शिवः and हकारोन्त्यः कलारूपो विमर्शस्त्रियः प्रकीर्तितः।— “Akāra is at the head of all letters and it is brightness, Paraśiva and Hakāra is the last of the letters which is in the form of Kalā and it is called Vimarśa”. The conception of “Aham” which stands for the Śiva-Śakti-synthesis, is the communion of “citkriyā” (knowledge and action), i.e., the universe, which is said to be hidden in the seed of the heart of the Śiva-Śivayogin - synthesis. With this pervasive state of his heart the Śivayogin is the Bhājana and he is the “Bhājanasthalin”. न सोऽस्ति प्रत्ययो लोके, इत्यादि— (Vā. Pa. 1.115). This emphasises the point that everything (every knowledge) is grasped through śabda. अमूलात्तत्क्रमाज्ज्ञेया क्षान्ता सृष्टिरुदाहता— This statement of the Pa. tri. quoted above describes creation in terms of the emergence of letters from “Akāra” to “Kṣakāra”. This is described as Śabdabrahman, which is the “Nāda” (sound) of the “Bhramarī” (female bee) in the form of Parā Vāk, musing in an unbroken manner like the line of oil, the sound involving letters from “Akāra” to “Hakāra” (Kṣakāra being a conjunct consonant- k+s). Mai. U. says that he who knows the Śabdabrahman would attain Parabrahman: द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परं च यत्। शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति॥ (6.22: this śloka is found in the M. Bhā. – 12.232.30; Viṣṇu P., 6.5.4). How? The answer is: The immutable Parabrahman which is free from the conceptions of the knower and knowable, with his own Śakti, assumes the form of Śabdabrahman for the purpose of affording scope for all the Jīvas. The Śabdabrahman which was of unmanifest letters like the notes of the lute, becomes manifest with letters from “Akāra” to “Kṣakāra” emerging from it like the notes of lute when played on. The “Śabdāmūrti” becomes modified into “Kalā” (marked with qualities). All the Tattvas are made up of “Kalā”. From the Tattvas along with the “Guṇas” (Siddhis) Aṇimā, etc., arise Mantras connected with the Aṅgamantras such as Hṛdayamantra, etc. Through those Mantras, the states such as “Turīya” and the universe which is charged with three “guṇas” (sattva, rajas and tamas) and which is consisting of fourteen worlds, emerge. Thus the world made up of six Adhvans is created. Among the six Adhvans, the Bhuvanādhvan and the three states of Jāgrat, Svapna and Susupti in the Padādhvan are

to be discarded and the state of Turiya in the Padādhvan, Mantrādhvan, etc., is to be accepted. Even here the rejection and acceptance depend upon the requirement. In the case of the “Mumukṣu” (Sādhaka who aspires for liberation), they being “Pure”, even those that are acceptable have to be rejected. Through the “Dikṣā”, the disciple becomes eligible for that. His final end is Parabrahman. This disciple is one among the Jīvas who form the “amśa” of Paraśivabrahman. This host of Jīvas is placed in the Bhuvānādhvan and the Padādhvan. Through the will of Īvara only, the Jīvas in these two Adhvans which are products of Māyā, experience the joys and sorrows according to their Karman. Again, on the ripening of their Karman, the devotees enter into the Mantrādhvan again on the gracious favour of Īvara. Some are taken beyond the first two Adhvans to enjoy the “siddhis” such as “Aṇimā”, etc. The others who are not interested in those enjoyments are taken to the “Tattvādhvan”, “Kalādhvan” and “Varṇādhvan” (Śabdabrahman), according to their accomplishments. The Yogin who is in the Śabdabrahman on his efforts attains the Parabrahman. At this stage, the Śivayogin is in a state of awareness of all this being merged into the Supreme Consciousness which is Paraśivabrahman.

अथ अङ्गालेपस्थलम्—(९८)

व्याख्या— अथ—“यथा पुष्करपलाश आपो न श्लिष्यन्ते, एवमेव पापकर्म न श्लिष्यते” इति छान्दोग्यश्रुत्यनुसारेण, “एवंभूतस्य कर्माणि क्रियमाणानि योगिनः। प्रयान्ति नैव लिप्यन्ते पापपुण्यानि संक्षयम्।।” इति योगजागमवचनानुसारेण च तिरोभावलक्षणदृक्क्रियाभाजनवतः शिवयोगिनः कर्माङ्गं लेपकं न भवतीत्यङ्गालेप इति सूत्रत्रयेण कथयति—

Āṅgālepasthala—(98)

Then as per the statement of the Chānd. U., viz., “Yathā puṣkarapalāśe, etc.,” which means: “Just as the waters do not stick to the lotus leaf, so the results of deeds do not stick to him (Brahmavid)” and as per the statement

of the Yo. Ā., viz., “Evambhūtasya karmāṇi, etc.,” which means: “With the Yogin of this kind, fruits for the deeds done in the form of sin and merit do not get associated, but get exhausted”, the author speaks in three stanzas about the Śivayogin who is adept in the state of Bhājana which is not other than the knowledge-cum-action form of the “Tirodhānaśakti,” saying that since in his case the “Āṅga” (body) which is the result of Karman does not associate itself with Karman, he is called “Āṅgālepa”—

दिक्कालाद्यनवच्छिन्नं चिदानन्दमयं महत्।

यस्य रूपमिदं ख्यातं सोऽङ्गालेप इहोज्यते ॥४२॥

He (the Śivayogin) whose form is well known to be not subjected to the limitations of place, time, etc., to be consisting in supreme intelligence and bliss and to be magnanimous, is here called “Āṅgālepa” (one whose body is not the means of defilement to him). (42)

व्याख्या— दिग्देशकालत्रयेऽपि परिच्छेदरहितं चिदानन्दस्वरूपं बृहद् इदं प्रादुर्भूतदृक्क्रियारूपं यस्य तिरोभावभाजनसम्पन्नस्य शिवयोगिनो रूपं स्वरूपं ख्यातम्, स तद्भाजनस्थलसम्पन्नः शिवयोगी अङ्गकर्मलेपरहित इति इहोच्यते इत्यर्थः ॥४२॥

It is well known that the real nature of the Śivayogin who is adept in the “Bhājana” in the form of the “Tirobhāva” (Tirodhānaśakti) is such as free from limitations of direction, place or three times, as consisting in intelligence and bliss and as magnanimous in the form of the emerged knowledge and action (Jñānaśakti and Kriyāśakti). That Śivayogin who is adept in the Bhājanasthala, is said here to be free from the association with the fruits of action of the body. (42)

Notes: यथा पुष्करपलाशे, इत्यादि — (Chānd. U., 4.14.3); एवंभूतस्य कर्माणि, इत्यादि— (Yogaja Ā.). Due to ‘prārabdhakarman’ the Śiva-

yogin has obtained the body. Consequent on his possessing the body he will have to be engaged in actions. Yet he is not at all attached to those activities of the body. The fruits of those actions are not associated with him. This is the state in which the Mahātman, although residing in the body, does not impose the actions of the body on himself. Since he is aloof from the effects of the physical activities (Aṅgakarma), he is called “Aṅgālepa”. This is nicely brought out in the statements of the Chānd. U., and the Yo. Ā., quoted in the preamble to this Sthala. “Pariccheda” means limitation in terms of direction (dik), place (deśa) or time (kāla). Objects of the world including the body, are limited by these factors. When we say about an object, that it is in the east and not in the west, we are referring to the “dikpariccheda”. When we say that it is in this place but not in that place, we are speaking of “deśapariccheda”. When we say that it is seen today, but not yesterday, we are saying about “kālapariccheda”. The great Ātman is consisting in Sat, Cit and Ānanda. The Śivayogin who knows that he is “Ātmasvarūpa”, i.e., “Paramātmāsvārūpa”, is not affected by the fruits of the actions of the body. Thus he is in the “Aṅgālepasthala”.

व्याख्या— तत्र दृष्टान्तमाह—

Here the author gives an analogy—

समस्तजगदात्मापि संविद्रूपो महामतिः ।

लिप्यते नैव संसारैर्यथा धूमादिभिर्नभः ॥४३॥

The enlightened Yogin who is the “Ātman” of the entire universe and who is of the nature of consciousness, is not at all stained by the worldly associations, like the sky by the smoke, etc. (43)

व्याख्या— सकलजगच्चैतन्यात्मकः सन् चिद्रूपो महाधीमान् शिव-योगी धूममेघादिभिर्नभो यथा न लिप्यते, तथा संसारपापकर्मभिर्न लिप्यते इत्यर्थः ॥४३॥

Being the enlivening spirit of the entire world, the most enlightened Śivayogin who is pure consciousness, is not at all affected by the results of the sinful deeds of the mundane existence, as the sky is not soiled by smoke, clouds, etc. (43)

Notes: Smoke rises to the sky; the clouds traverse in the sky; dusty wind covers the sky often; yet none of them stick to the sky. The wind does not make the sky to move; the fire does not burn it; water does not dampen it; earth cannot touch it; the smoke does not make it black; the clouds cannot cover it; thus it stands “alīpta”, unaffected. Similar is the state of the Śivayogin. He is the Ātman of the world, the animating principle of the universe. He is pure consciousness. He is not affected by the worldly associations. He is as “alīpta” as the sky.

व्याख्या— कुत इत्यत्राह—

If it is asked as to why it is, the answer is given—

न विधिर्न निषेधश्च न विकल्पो न वासना ।

केवलं चित्स्वरूपस्य गलितप्राकृतात्मनः ॥४४॥

There is neither injunction nor prohibition, neither indecision nor mental impression in the case of the Śivayogin who is of the nature of pure consciousness and who has been relieved of the ordinary inclinations to action. (44)

व्याख्या— गलितेति निवृत्तप्राकृतकर्मप्रयत्नवतः केवलं चिद्रूपस्य शिवयोगिनो न विधिः विध्युक्तकर्म नास्ति, न निषेधश्च निषिध्यमानकर्मापि नास्ति, न विकल्पः अस्ति नास्तीति विकल्पो नास्ति, न वासना तद्वासनापि नास्तीत्यर्थः ॥४४॥

In the case of the Śivayogin whose efforts at ordinary actions have disappeared and who is of the nature of pure

consciousness, there is no injunction regarding ordained action nor prohibition regarding the prohibited action, nor any indecision as something exists or does not exist, nor any reminiscence of any of them. (44)

Notes: The heart of the Śivayogin is the temple of spiritual light. Nescience and ignorance are without any scope in it. As he is of the nature of spiritual awareness itself, all ordinations and prohibitions are not relevant to him. Those are relevant to the ordinary persons, who have the conceit of body, etc., (dehādyabhimāna), but not to the Śivayogin who is totally free from self-conceit. Since he is always engrossed in the bliss of Śivajñāna, he has no mental aberrations, indecisions and doubts.

व्याख्या— अथ वासनारहितस्य शिवयोगिनोऽभेदज्ञानं सदृष्टान्तं सूत्रद्वयेन विशेषयति—

Then the nature of the knowledge of non-duality in the case of the Śivayogin who has no reminiscences, is explained with analogies here in two stanzas—

घटादिषु पृथग्भूतं यथाऽऽकाशं न भिद्यते ।
तथोपाधिगतं ब्रह्म नानारूपं न भिद्यते ॥४५॥
अनश्वरमनिर्देश्यं यथा व्योम प्रकाशते ।
तथा ब्रह्मापि चैतन्यमत्र वैशेषिकी कला ॥४६॥

Just as the ether which is separated as contained in the pot, etc., does not differ, so the Brahman who has many forms as contained in the adjuncts does not differ.(45) Just as the ether appears as not transitory and as indescribable, so does Brahman appear. But consciousness has been his distinguishing mark.(46)

व्याख्या— घटमठादिषु पृथग्भूतं व्योम यथा न भिन्नम्, तथा देवदानवाद्युपाधिगतं ब्रह्म न भिद्यत इत्यर्थः ॥४५॥ व्योम नाशरहितमनुपमं

सद् यथा प्रकाशते, तथा ब्रह्मापि प्रकाशते । अत्र ब्रह्मेति चैतन्यं दृक्क्रियारूपं वैशेषिकी कला जडभूताकाशापेक्षया विशेषीभूतकलेति चिदाकाशरूपं ब्रह्मेत्यर्थः । अनश्वरत्वं निरवयवत्वं न नित्यत्वमिति बोध्यम्, जडत्वात् ॥४६॥

Just as the ether which is divided in the pot, monastery, etc., appears as one, so does Brahman who is divided by the adjuncts such as god, demon, etc., appear as one. (45) Just as the ether appears as free from destruction and incomparable, so does Brahman appear not transitory and indescribable. Here the consciousness in the case of Brahman which is of the nature of knowledge and action, has been the special mark when compared to the ether which is insentient. That special feature is in the form of consciousness, since Brahman is of the form of the ether of consciousness. “Anaśvaratva” (absence of destruction – in the case of ether) should be taken to mean “niravayatva” (partlessness), but not to mean that it is eternal, because it is insentient. (46)

Notes: Ākāśa is space. If we take several pots into consideration, each pot appears to have separate space in itself. This is called “ghaṭākāśa”, which looks different from spaces in other pots. Pots are the delimiting factors called “Upādhis”— adjuncts. If those adjuncts are ignored, what remains is the “space at large”— “bhūtākāśa” only. Similarly there are as many bodies as are the beings. Paraśiva resides in all the bodies as their “Caitanya” (enlivening spirit or divine consciousness). Because of those bodies Paraśiva appears different as residing in all the bodies. Like the pots in the case of “Ākāśa”, so the bodies in the case of Paraśiva are only adjuncts. When those bodies are ignored what remains is one Paraśiva as the inner spirit of all. As the inner spirit of all he is immanent and as the pervading spirit of the entire world he is transcendent also. So the Śruti says: एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च (Kaṭha U., 5.9.10)— “One Ātman who exists in all the beings appears in different forms according to the different objects and it exists also beyond

them.” Śve. U. 6.11. also says: एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा— “God, who is one only, is hidden in all beings, all-pervasive and yet the inner Soul of all”. The analogy of “ghaṭākāśa” and “bhūtākāśa” is given to elucidate that Paraśiva who resides in many is one only. The “Ākāśa” is “anaśvara” (not transitory) and “anirdeśya” (not describable). Similarly Paraśiva is “anaśvara” and “anirdeśya”. Compared to Paraśiva whose special feature is “Caitanya”, Ākāśa which is insentient cannot be taken on the same footing as Paraśiva. In the case of the Ākāśa, “anaśva-
ratva” and “anirdeśyatva” are only “aupacārika”.

व्याख्या— अथ चिदाकाशरूपः शिवयोगी पूर्ण इत्युक्त्वा अङ्ग-
लेपस्थलं समापयति—

Then after saying that the Śivayogin who is of the nature of ether of consciousness, is absolute, the author concludes the “Aṅgālepasthala”—

न देवत्वं न मानुष्यं न तिर्यक्तत्वं न चान्यथा ।

सर्वाकारत्वमाख्यातं जीवन्मुक्तस्य योगिनः ॥४७॥

There is no form of a god, nor of a man, nor of an animal, nor of any other thing in the case of the Śivayogin who is liberated even while alive. He is said to be omniform. (47)

व्याख्या— जीवन्मुक्तस्य योगिनः कर्मपाशरहितत्वात् पुण्यकर्मसिद्ध-
देवत्वं नास्ति, पुण्यपापमिश्रोद्भूतमानुष्यमपि नास्ति, पापजन्यतिर्यक्प्रणित्वं च
नास्ति, तद्व्यतिरेकेण मायागर्भे मलमूर्च्छितत्वेन विद्यमानतापि नास्ति, किं तु
सर्वत्र परिपूर्णचिदाकाशरूपत्वमाख्यातम् । नित्यपरिपूर्णचित्प्रसादवतः शिव-
योगिनः सिद्धान्तप्रसिद्धमायामलबिन्दुतिरोभावकर्मरूपपञ्चपाशबन्धो नास्तीति
भावः ॥४७॥

इत्यङ्गालेपस्थलम्

In the case of the Śivayogin who is liberated even while alive, since there are no fetters of Karman, there is no form of a god as a result of meritorious deeds, nor the form of a human being as a result of the mixture of meritorious and sinful deeds, nor the form of an animal as a result of sinful deeds, nor anything other than that which exists paralysed by “Mala” in the womb of Māyā. He is, on the other hand, said to be of the form of absolute ether of consciousness. In the case of the Śivayogin who possesses the eternally absolute consciousness as his “Prasāda” there is no binding by the five fetters in the form of Māyā, Mala, Bindu, Tirobhāva and Karman which are well known in the Śaivāgamas. (47)

Aṅgālepasthala ends

Notes: The Śivayogin, in the ripeness of the stage of “Aṅgālepa”, is the Paramātman. He does not have any form at all, because he is absolutely free from the fruits of Karman, either “Puṇya” or “Pāpa” or the “mixture of both”. The result of “Puṇya” is the form of a god. Since he has no residue of “Puṇya”, he does not, become a god. The status of a god is not a permanent one, since even a god will have to take birth in this world of mortals when his fund of Karman is exhausted. The result of “Pāpa” is the form of lower animals. Since he has no residue of “Pāpa”, he does not assume the form of an animal. When the residue of both “Puṇya” and “Pāpa” is not there, the question of the mixture of both does not arise. Hence, the result of that mixture in the form of the assumption of the form of a human being, is non-existent in his case. He is of the form of absolute consciousness in which there is not even the slightest residue of the fruit of Karman consequent on having a body. In that state of “Prasāda” which is nothing but the eternally absolute consciousness and bliss, he is not bound by any of the five fetters called Māyā (Māyīyamala), Mala (Aṅavamala), Karman (Kārmikamala), Bindu (Kuṇḍalīnī) and Tirobhāva (Tirodhānaśakti). Such a Śivayogin who is the Paramātman, is “Sarvākāra” (lit., omniform) which means “Sarvātmavam” (the state of being the Self of all).

अथ स्वपराज्ञस्थलम्—(९९)

व्याख्या— अथ — “यथा प्रियया (स्त्रिया) सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्, एवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्” इति बृहदारण्यकश्रुतेः, “स्वयं स्वस्य परो नैव न परः स्वस्य विद्यते। इति धार्येऽपि संलीने तस्मिन् ज्ञेयं न तस्य हि।।” इति सर्वज्ञानोत्तरवचनाच्च अङ्गालेपः शिवयोगी प्राथमिकपञ्चस्थलप्रतिपादित पाशपञ्चकराहित्येन स्वं परं न जानातीति प्रतिपादयति—

Svaparājñasthala—(99)

Then as per the statement of the Br. U., viz., “Yathā priyayā (striyā) sampariṣvakto, etc.,” which means: “Just as one who is embraced by his beloved, is not aware of anything external nor anything internal, so is the Self embraced by the Paramātman not aware of anything external nor anything internal” and also according to the statement of Sar. Ā., viz., “Svayaṁ svasya paro naiva, etc.,” which means: “The liberated Yogin is neither himself nor other than himself; in the case of him who is to be taken as totally absorbed in Paraśiva, there is nothing to be known”, the author propounds that the Śivayogin who is “Aṅgālepa” does not discern himself and anything other than himself, as he is free from the five fetters told in the first five Sthalas—

अप्रमेये चिदाकारे ब्रह्मण्यद्वैतवैभवे ।

विलीनः किं नु जानाति स्वात्मानं परमेव वा ॥४८॥

When the Śivayogin is completely merged into the splendour of non-duality in Paraśiva who is beyond grasp and who is of the form of supreme consciousness, can he know of his “Self” or of the “other Self”? (48)

व्याख्या— अपरिमितेऽस्फुरणरूपे “एकमेवाद्वितीयं ब्रह्म” इति श्रुतेः स्वगतसजातीयविजातीयभेदशून्ये परब्रह्मणि सामरस्यं गतोऽङ्गालेपः स्वात्मानं वा परं वा जानाति किम्? न जानातीत्यर्थः ॥४८॥

The Śivayogin who is “Aṅgālepa” has attained total communion with Paraśivabrahman who is infinite in the form of the unmanifest as declared in the Śruti which means that “he is Brahman, one and without a second” and who is without difference in himself as to someone akin in species or someone not so. Can he know his self or the other Self? It means that he does not know. (48)

Notes: यथा स्त्रिया सम्परिष्वक्तो, इत्यादि— (Br. U., 4.3.21). स्वयं स्वस्य परो नैव, इत्यादि— (Sar. Ā). एकमेवाद्वितीयं ब्रह्म— (Chānd. U., 6.2.1). The question here has an affirmative force that the Śivayogin does not have the idea of distinction between his “Self” and the “other Self”. Thus he is “Sva-Para-Ajñā”, i.e., unaware of his “Self” and the “other Self”. He is unaware of both the internal and external activities of his body as beautifully elucidated through an analogy in the statement of the Br. U., quoted in the preamble to this stanza. This is the state of “vigalitavedyāntarasthiti”. Just because he is here described as “sva-para-ajñā” (ignorant of himself and others), it should not be taken that his state is “Jaḍa” (insentient). He may appear so to those who see him in that state. But his state is not “Jaḍa” inspite of his being unaware of himself and the other. His state is “caitanyamaya” and the activities of his internal as well as external senses are suspended as in the state of “susupti”. In total communion with the greatest brilliance that is Paraśiva, who is free from all limitations of direction, place, time, etc., the Śivayogin is unaware of himself as well as anything other than himself. Hence, he is “Svaparājñā”.

व्याख्या— अथामुमेवार्थं पञ्चभिः सूत्रैर्विशेषयति—

Then the author elucidates the same idea in five stanzas—

यत्र नास्ति भिदायोगादहं त्वमिति विभ्रमः ।

न संयोगो वियोगश्च न ज्ञेयज्ञातृकल्पना ॥४९॥

न बन्धो न च मुक्तिश्च न देवाद्यभिमानिता ।

न सुखं नैव दुःखं च नाज्ञानं ज्ञानमेव वा ॥५०॥

नोत्कृष्टत्वं न हीनत्वं नोपरिष्ठान्न चाप्यधः ।
 न पश्चान्नैव पुरतो न दूरे किञ्चिदन्तरे ॥५१॥
 सर्वाकारे चिदानन्दे सत्यरूपिणि शाश्वते ।
 पराकाशमये तस्मिन् परे ब्रह्मणि निर्मले ॥५२॥
 एकीभावमुपेतानां योगिनां परमात्मनाम् ।
 परापरपरिज्ञानपरिहासकथा कुतः ॥५३॥

There is no delusion of difference as regards “I” and “You” due to communion, neither conjunction nor separation, nor any conception of the knowable and the knower, there is neither bondage nor release, nor any conceit as god, etc., neither joy nor sorrow, neither ignorance nor knowledge; there is neither excellence nor degradation, neither above nor below, neither behind nor in front, neither far nor near; such is Paraśiva who is omniform, who is the bliss of consciousness, who is eternally true, who is permanent, who is of the nature of the supreme ether and who is pure; in the case of the great Souls, the Śivayogins, who have become one with such Paraśiva, how can there be the ridicule in the form of the awareness of one’s self and the other’s self? (49-53)

व्याख्या— यत्र अद्वैतवैभववति ब्रह्मणि योगाद् दृग्द्वयवत् समान-
 समरसयोगाद् अहं त्वमिति भेदविभ्रमः नास्ति, उभयोरप्यहंप्रत्ययैकत्व-
 विश्रान्तत्वात् । संयोगवियोगौ च न स्तः, ज्ञेयज्ञातृकल्पना च यत्र नास्ति, बन्धो
 मुक्तिश्च यत्र नास्ति, देवत्वाद्यभिमानोऽपि यत्र नास्ति, न सुखं वैषयिकसुखं
 यत्र नास्ति, नैव तादृग् दुःखं नेन्द्रियजं ज्ञानं नाज्ञानं न श्रेष्ठत्वं न निकृष्टत्वं
 नोपरिभागो न चाधोभागो न पश्चान्नभागो न पूर्वभागश्च । तस्मिन्नदूरे किञ्चिद्दूरे सर्व-
 स्वरूपे चिदानन्दसत्यरूपिणि शाश्वते निर्मले पराकाशमये ब्रह्मणि एकीभावं
 गतानाम् अत एव परब्रह्मस्वरूपाणां शिवयोगिनां परं स्वं च जानामीति
 परिहासप्रसङ्गः कुतः ? व्यापकत्वादेकत्वान्नास्तीत्यर्थः ॥४९-५३॥

In the Paraśiva, who has the splendour of non-duality, there is no delusion of difference as “I” and “You” due to the common communion like the fusion of the sight of the two eyes, because they (“I” and “You”) have combined into one conception of “I”. There is no union or separation, no conception of the knower and knowledge, neither bondage nor liberation, no conceit as god, etc., no joy derived from sense-objects, no such sorrow, neither knowledge derived from senses nor ignorance, neither superiority nor inferiority, neither upper part nor lower part, neither back nor front and neither far nor near. In the case of the Śivayogins who have become one with Paraśiva, i.e., who are in the form of Paraśiva only, — Paraśiva who is omni-form, who is of the nature of the bliss of consciousness and reality, who is permanent, who is pure and who is of the nature of supreme ether—, how can there be ridiculous situation in the form of the conception of one’s Self and other’s Self? It means that it is not so because of all-pervasiveness and because of oneness. (49-53)

Notes: भिदायोग is the idea of duality as “I” and “You”. This is a delusion. The Śivayogin at this stage is not subject to such a delusion. That is, he has once for all crossed the ocean of transmigration. When there is no “bheda”, there is no question of conjunction and disjunction. It is only between two different things that there is conjunction and separation. Further there is no action involved here. Hence there is neither conjunction nor separation. Only when there is difference, there is the possibility of the conception of the knower and the known. When there is no difference, who should know what? The Śivayogin is deeply engrossed in the ocean of bliss of Śiva; there is no question of bondage at all. Bondage is caused by “Karmaphala”. The Śivayogin is not associated with any “Karmaphala”. Hence, there is no bondage. When there no bondage, the question of liberation does not arise. There is no conceit that “I am god, etc.” There is no scope for any feeling except that of spiritual bliss. Joys and sorrows arising from the sense-objects are

relevant only when there is “Karmaphala”. In the absence of Karmaphala, there is neither joy nor sorrow. Jñāna and Ajñāna, which are related with mundane objects and which arise through the senses are also not relevant here, because all the operations of the senses are absorbed in the ocean of spiritual consciousness. To the Śivayogin who is not conscious of anything worldly, there can be no status consciousness. Hence he is impervious of superior status and inferior status. When he is absorbed in the absolute Saiva consciousness and does not see anything other than that, there are no relative considerations of above and below, behind and before or far and near. Since he is immanent through everything, he is “sarvākāra”. At the same time he is “saccidānandasvarūpa”. Being one with Paraśiva, he is the ultimate reality itself, also permanent and pure. To him who is in the “Paramātmāsvārūpa” there is no conception of his “Self” and the other “Self”.

व्याख्या— अथेममर्थमेव विशेषयन् स्वपराज्ञस्थलं समापयति—

Then after further elucidating the same idea, the author concludes the “Svaparājñāsthala”—

देशकालानवच्छिन्नतेजोरूपसमाश्रयात् ।

स्वपरज्ञानविरहात् स्वपराज्ञस्थलं विदुः ॥५४॥

Due to his absorption in the brilliance of Paraśiva which is free from spacio-temporal limitations and due to his lack of awareness of his “Self” and another “Self”, this state of the Śivayogin is known as “Śvaparājñāsthala”. (54)

व्याख्या— तेजोरूपं चित्प्रकाशरूपमित्यर्थः । शिष्टं स्पष्टम् ॥५४॥

इति स्वपराज्ञस्थलम्

“The form of brilliance” means “the form of the brilliance of consciousness”. The rest is clear. (54)

Svaparājñāsthala ends

Notes: देशकालानवच्छिन्नत्व means the pervasiveness of Paraśiva-yogin which covers all regions and all times. The Paraśivayogin himself is the “brilliance of Śaiva-consciousness”. Since he, who is in such a state, is not conscious of himself and another, he is called “Svaparājñā”.

अथ भावाभावलयस्थलम्—(१००)

व्याख्या— अथ—“निद्रान्तं (स्वप्नान्तं) जागरितान्तं चोभौ यो वा न जानाति येनानुपश्यति । महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥” इति कठवल्लीश्रुत्यनुसारेण, “भावाभावद्वयातीतं स्वप्नजागरणातिगम् । मृत्यु-जीवननिर्मुक्तं तत्त्वं तत्त्वविदो विदुः ॥” इति योगजागमवचनानुसारेण च तत्स्वपराज्ञशून्यस्य शिवयोगिनो भावभावौ न स्त इति निरूपयति—

Bhāvābhāvalayasthala—(100)

Then, as per the statement of the Kaṭha U., viz., “Svapnāntam jāgaritāntam, etc.”, which means: “The wise man does not grieve, having realised that great, all-pervading Ātman through whom one perceives all objects in dream as well as in the waking state” and as per the statement of the Yogaja Ā., viz., “Bhāvābhāvadavayātitaṁ, etc.”, which means: “The learned (knowers of Tattva) know that as the ‘Tattva’ (reality) which is beyond the pairs of Bhāva (positive idea) and “Abhāva” (negative idea), dream state and waking state and death and life”, the author propounds that in the case of the Śivayogin who is “Svaparājñā”, there is no “Bhāva” and “Abhāva” also—

त्वन्ताहन्ताविनिर्मुक्ते शून्यकल्पे चिदम्बरे ।

एकीभूतस्य सिद्धस्य भावाभावकथा कुतः ॥५५॥

In the case of the accomplished Śivayogin who has become one with the Ether of Consciousness (Paraśiva) which is free from the notions of “You” and “I” and which

is thus a state similar to void, how can there be the conception of the positive and the negative? (55)

व्याख्या— परिच्छिन्नशरीरविशिष्टत्वमहंभावरहिते शून्यसदृशे चिदाकाशे एकरसीभूतस्य स्वपराज्ञानशून्यस्य सिद्धस्य शिवयोगिनो भावभावप्रसङ्गः कुतः ? नास्तीत्यर्थः ॥५५॥

In the case of the accomplished Śivayogin who is free from the knowledge of his “Self” and another “Self” and who is immersed in the ether of consciousness which is without the conceptions of “You” and “I” as applicable to the limited bodies and which is on that count appearing like void, how can there be situations of Bhāva and Abhāva? It means that there are no such situations.(55)

Notes: निद्रान्तं (स्वप्नान्तं) जागरितान्तं चौषौ, इत्यादि— (Kāṭha U., 4.4). Ātman is that pure intelligence which makes us conscious of the objects of our sleep or dream or the wakeful state. In that pure consciousness, there are no dualities of “Bhāva” and “Abhāva”, of “Svapna” and “Jāgaraṇa” and of “Mṛtyu” and “Jīvana”. This is stated as the nature of Supreme Reality that is Paraśiva: भावभावद्वयातीतं, इत्यादि— (Yogaja Ā.). In the present context, the term “Bhāva” stands for the conception of “Aham” pertaining to the limited body and the term “Abhāva” stands for the delusive conception that there is no Ātman apart from the body. In the case of the Śivayogin, as described in the “Svaparājñāsthala”, both these conceptions are absent. The limited conceptions of “You” and “I” are merged into one ether of consciousness which is Paraśiva. Both the conceptions of “Bhāva” and “Abhāva”, as explained above, are absent in the Śivayogin who is merged in Paraśiva. This stage of the Śivayogin is called “Bhāvābhāvalayasthala”. This state is called “Sūnyakalpa” (similar to Sūnya or void) but not “Sūnya” (void). The terms “Cidambara”, “Cidākāra”, “Cidānandamaya” show that this state is not a vacuum, not a negative state, but a positive state of consciousness and bliss in which the conceptions of “I” and “You” and of Bhāva and Abhāva are merged.

व्याख्या— अथ तद्भावाभावलयस्वरूपं सूत्रद्वयेन प्रतिपादयति—

Then the author propounds in two stanzas the nature of that “Bhāvābhāvalaya”—

अहंभावस्य शून्यत्वादभावस्य तथात्मनः ।

भावभावविनिर्मुक्तो जीवन्मुक्तः प्रकाशते ॥५६॥

सुखदुःखादिभावेषु नाभावो भाव एव वा ।

विद्यते चित्स्वरूपस्य निर्लेपस्य महात्मनः ॥५७॥

The Śivayogin who is liberated even while alive appears as relieved from the “Bhāva” and the “Abhāva”, because of the absence of the positive conception of “I” and of the negative conception that there is no Ātman (apart from the body). (56) In the case of the Śivayogin who is of the nature of supreme consciousness and who is not associated with anything, there is no conception of either “Abhāva” or “Bhāva” with regard to the states of joy, sorrow, etc. (57)

व्याख्या— अहंभावरहित्याद् आत्मनः “अयमात्मा ब्रह्म” इति प्रसिद्धपरमात्मनोऽभावस्य तथा शून्यत्वाज्जीवन्मुक्तः स्वपरज्ञानशून्यः सन् अमनस्कतन्द्रिमुद्रास्थितः शिवयोगी भावाभावविनिर्मुक्तः, अहमिति परिच्छिन्न-देहाहंभावः, आत्मा नास्तीत्यभावः एवरूपभावाभावशून्यः सन् स्वस्वरूपेण प्रकाशते । सकलदुःखभोक्ता सन् सुप्तिलयगामिमूलाहंकारोऽस्तीति भावेन सर्वसाक्षिकत्वेनावस्थात्रयेऽप्यवच्छेदेन भासमानचैतन्यं नास्तीत्यभावेन च विविक्त एव भावाभावरहित इत्यर्थः ॥५६॥ उक्तलक्षणमूलाहङ्कारले-परहितस्य चित्स्वरूपस्य महापुरुषस्य सुखदुःखादिसम्बन्धेष्वभावो भाव एव वा न विद्यते, निर्लेपत्वेन व्यापकत्वादित्यर्थः ॥५७॥

Due to the absence of the positive notion (bhāva) of “I” (applicable to the limited body) and also due to the absence of the negative notion (abhāva) in the case of the

“Ātman” as per the statement of the Br. U., viz., “Aya-mātma brahma”, which means: “This Ātman is Brahman”, the Jīvanmukta does not have the awareness of his “Self” and another “Self”. That means he is stationed in the sealed state of sluggishness as it were without the operation of mind. He is the Śīvayogin who is free from the positive as well as the negative notions—the positive notion in the form of conception of “I” with reference to the limited body and the negative notion in the form of the conception of absence of Ātman (other than the body). Such a Śīvayogin shines in his Self-same state. He is totally free from the positive as well as the negative notions—the positive notion that there is one fundamental conception of “I” which persists through the state of deep sleep (supti) and the duration of absorption (laya) so as to delude himself as one destined to experience the sorrows through the conceit in the form of “I am the aggregate such as the body” and the negative notion that of “I am not the spirit with the conceit as conforming to the respective states in the form of the witness in the three states, viz., Jāgrat, Svapna and Suṣupti. (56) To the great Śīvayogin who is unassociated with the fundamental notion of “I” and who is of the nature of consciousness, there is neither the existence of the relation with the experiences of joy and sorrow nor the absence of such a relation with such experiences. (57)

Notes: “Bhāva” is “Aham” with reference to the limited body and “Abhāva” is that there is no Ātman other than body. Both the “Bhāva” and the “Abhāva” of the above conception are absent. अयमात्मा ब्रह्म— (Br. U., 2.5.19). There is no conception of “Bhāvābhāva” with regard to the experiences of joy and sorrow also. There is no positive idea that “I am happy or I am unhappy”, nor the negative idea that “I am not happy or I am not unhappy”.

व्याख्या— एवं भावाभावशून्यस्य किमपि न दृश्यते इत्यत्राह—

Then the author says that nothing appears to the Yogin who is “Bhāvābhāvaśūnya”—

**यस्मिन् ज्योतिषि चिद्रूपे दृश्यते नैव किञ्चन ।
सद्रूपं वाप्यसद्रूपं भावभावं विमुञ्चतः ॥५८॥**

To the Śīvayogin who has discarded the notions of “Bhāva” and “Abhāva”, nothing appears as of manifested form or as of unmanifested form in that which is the brilliance in the form of consciousness. (58)

व्याख्या— स्पष्टम् ॥५८॥ It is clear. (58)

Notes: the Śīvayogin is one with that brilliance in the form of spiritual consciousness. Thus he is neither “sadrūpa” nor “asadrūpa”.

व्याख्या— अथ भावाभावलयस्थलं समापयति—

Then the author concludes the Bhāvābhāvalaya-sthala—

**प्रतीयमानौ विद्येते भावभावौ न कुत्रचित् ।
लिङ्गैक्ये सति यत्तस्माद्भावाभावलयस्थलम् ॥५९॥**

When one is totally merged in the Liṅga, the positive as well as the negative notions are not found evident. That is why this is the Bhāvābhāvalaya-sthala. (59)

व्याख्या— प्रकाशमानौ भावभावौ शिवलिङ्गैकरसीभूतमहापुरुषविषये क्वचिदपि यस्मात् कारणान्न विद्येते न स्तः, तस्माद् भावाभावलयस्थल-मित्युक्तम् ॥५९॥

इति भावाभावलयस्थलम्

Since in the case of the great Yogin who has become one through communion with the Liṅga, there is nowhere

the evident appearance of the “Bhāva” and the “Abhāva”. This state of his is called “Bhāvābhāvalayasthala”. (59)

Bhāvābhāvalayasthala ends

Notes: Since in the case of the Śivayogin in this state, there are no dualities of the positive as well as the negative notions in the form of Atman and Anātman, Sukha and Duḥkha, Sadrūpa and Asadrūpa, etc., this state is called “Bhāvābhāvalayasthala”.

अथ ज्ञानशून्यस्थलम्—(१०१)

व्याख्या— अथ—“अप अस्वग्निमग्नौ वायुं वायौ व्योम्नि व्योम लक्षयेत्। एवमन्तर्गतं चित्तं पुरुषे प्रतिमुच्यते” इति मैत्रेयश्रुत्यनुसारेण, “सर्वशून्यं निराभासं सामरस्यं तथा भवेत्। घृते घृतं यथा न्यस्तं क्षीरे क्षीरं यथैव च।।” इति सर्वज्ञानोत्तरवचनानुसारेण च स्वपरज्ञानशून्यत्वेन भावाभावलयसम्पन्नस्य शिवयोगिनोऽभेदसुलभज्ञानशून्यस्थलं सूत्रत्रयेण निरूपयति —

Jñānaśūnyasthala—(101)

Then as per the statement of Maitreya U., viz., “Apa apsvagnimagnau, etc.”, which means: “One should observe water as mixed in water, fire in fire, wind in wind, ether in ether; likewise, there is merging of mind in the Puruṣa (Paramātman)” and according to the statement of the Sar. Ā., viz., “Sarvaśūnyam nirābhāsam, etc.”, which means: “Everything like void, absence of appearance and communion, should be such as ghee poured in ghee and as milk mixed in milk”, the author propounds in three stanzas the “Jñānaśūnyasthala” which is easily accessible to the Śivayogin who is adept in “Bhāvābhāvalaya” through the absence of the knowledge of his “Self” and another “Self” —

परापरसमापेक्षभावाभावविवेचनम् ।

ज्ञानं ब्रह्मणि तन्नास्ति ज्ञानशून्यस्थलं विदुः।।६०।।

The knowledge in the form of discrimination between “Bhāva” and the “Abhāva” depending upon the “Para” and “Apara”, is not found in the Paraśivabrahman. That is called “Jñānaśūnyasthala” (the state which is bereft of distinctive knowledge). (60)

व्याख्या— परापरज्ञानाभिलाषयुक्तभावाभावविवेकवज्ज्ञानं ब्रह्मणि परब्रह्मस्वरूपे भावाभावलयसम्पन्ने शिवयोगिनि नास्ति, तद् ज्ञानशून्यस्थलमिति विदुः जानन्तीत्यर्थः।।६०।।

The knowledge consisting in the discrimination between “Bhāva” and “Abhāva” depending on the desire to know the “Para” and “Apara”, is absent in the Para-brahman, who is the Śivayogin adept in “Bhāvābhāvalaya”. This is called “Jñānaśūnyasthala”. (60)

Notes: “अप अस्वग्निमग्नौ...” (Maitreya U.); “सर्वशून्यं निराभासं...” (Sar. Ā.). No consideration of duality creeps in at this last and ultimate stage which looks like void (Śūnya), as it is indescribable and beyond ordinary apprehension. All knowledge of duality is relative (sāpekṣa). Good and bad, merit and demerit, above and below, behind and in front, etc., are all relative. All the positive (bhāva) and negative (abhāva) notions in the world of duality are relative. This knowledge of “Bhāva” and “Abhāva” objects which is relative, is born from “tripuṭī”. Hence, in the Paramātman, i.e., Śivayogin who is beyond relative duality, who is beginningless and endless and who is absolute consciousness, there is no relative knowledge. Hence, he is “Jñānaśūnya”. By “Jñānaśūnya”, one should not understand that state as pure void (Śūnya), because what is denied here is not the pure knowledge but that knowledge which is “janya”, i.e., which is the cause for rebirth. It is a state, a Sthala, but not a “non-entity”. As it is indescribable, the word “Śūnya” is used as a comparison. Here the “sāpekṣa”-knowledge involving duality is totally absent.

व्याख्या— तर्हि स कथं तिष्ठतीत्यत्राह—

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

जले जलमिव न्यस्तं वह्नौ वह्निरिवार्पितम् ।
 परे ब्रह्मणि लीनात्मा विभागेन न दृश्यते ॥६१॥
 सर्वात्मनि परे तत्त्वे भेदशङ्काविवर्जिते ।
 ज्ञानादिव्यवहारोत्थं कुतो ज्ञानं विभाव्यते ॥६२॥

Like water poured into water and like fire offered into fire, so the Ātman absorbed in the Paraśivabrahman does not appear separately. (61) How can any knowledge depending upon the function of “tripuṭī” as the knower (Jñātr) known (Jñeya) and knowledge (Jñāna), be thinkable in the Supreme Principle which is the “Self” of all and which is free from the doubt of duality? (62)

व्याख्या— जलमिश्रजलमिव वह्निस्थापितवह्निरिव परब्रह्मरूपमहा-
 लिङ्गे लयीभूतभावाभावप्रयत्नवान् शिवयोगी भिन्नभावेन न दृश्यते, न
 तिष्ठतीत्यर्थः, ज्ञानशून्यत्वादिति । अत्र द्वैतज्ञानशून्यशिवाद्वैते जलवह्निदृष्टान्त
 आप्यतैजसस्थलरूपदृग्गुणैक्यवत् समानसमरसरूपः, न तु स्वरूपहानिवृद्धि-
 करः समुद्रजलवदिति ॥६१॥ स्पष्टम् ॥६२॥

The Śivayogin who has all the conceptions of the “Bhāva” and the “Abhāva” absorbed in the Mahāliṅga in the form of Paraśivabrahman like water mixed in water and fire deposited in fire, is not found separately, because of the absence of (relative) knowledge. Here in the “Śivādvaita” which is devoid of the knowledge of duality, as indicated by the analogy of water and fire, which is in the form of mixing of water with water and fire with fire, the non-duality is in the form of the equable communion like the combination of the sight of two eyes, but not of the nature of either decreasing or increasing of the content, like the water of the ocean. (61) It is clear. (62)

Notes: There is no scope for difference when water is mixed with water or when fire is mixed with fire. In the same way there is no sign of difference between the Śivayogin and the Paramātman in this ultimate “Śivādvaita”. The best explanation is given in the Śruti through the analogy of the waters of the rivers in the ocean: यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय । तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥— (Muṇḍ. U., 3.2.8: Chānd. U., 6.9.1)— “Just as the rivers flowing into the ocean disappear in it giving up their name and form, so the enlightened Yogin who is bereft of name and form becomes one with the divine Puruṣa who is the Supreme. This analogy serves the purpose of bringing out the nature of this merging. Let any number of rivers flow into the ocean there is no increase in the volume of water and the ocean does not overflow its shore (except when there is storm of sunāmi type). Even if the rivers do not flow into it there is no decrease in the water of the ocean. Let any number of enlightened Selves get merged into that ocean of consciousness, that is, Paraśiva, there is no increase in the “svarūpa” of that; otherwise there is no decrease in it. This is called “samānasamarasarūpaikya”.

व्याख्या— अथ तदेव सूत्रत्रयेण विशेषयति—

Then the author elucidates the same idea in three stanzas—

निर्विकारं निराकारं नित्यं सीमाविवर्जितम् ।
 व्योमवत् परमं ब्रह्म निर्विकल्पतया स्थितम् ॥६३॥
 न पृथ्व्यादीनि भूतानि न ग्रहा नैव तारकाः ।
 न देवा न मनुष्याश्च न तिर्यञ्चो न चापरे ॥६४॥
 तस्मिन् केवलचिन्मात्रसत्तानन्दैकलक्षणे ।
 त्वन्ताहन्तादिसंरूढं विज्ञानं केन भाव्यते ॥६५॥

Paraśivabrahman who is without modification, without form, eternal and limitless like the ether, stands without

any differences. (63) Hence there are no elements such as earth, etc., no stars, no gods, no human beings, no animals and no one else (appearing) distinct from him. (64) How can anybody think of the distinctive knowledge as associated with the notions of “You” and “I”, in him (Śiva-Śivayogin-synthesis) who is characterised by mere consciousness, existence and bliss? (65)

व्याख्या— मृदादिवद्विकाररहितं नीलपीताद्याकाररहितम् अवधिरहितं परं ब्रह्म व्योमवन्निर्विकल्पतया भेदराहित्येन स्थितः तिष्ठति। अत एव भिन्नतया प्रतीयमानभूम्यादिभूतानि न, आदित्यादिनवग्रहाश्च न, अश्विन्यादितारकाश्च न, विष्ण्वादिदेवाश्च न, मनुष्याश्च न, तिर्यक् प्राणिनश्च न, परे च न। तस्मात् केवलसच्चिदानन्दस्वरूपे ब्रह्मणि त्वमहमादिव्यवहारोत्थविशेषज्ञानं केन भाव्यते? न केनापि भाव्यत इत्यर्थः ॥६३-६५॥

Paraśivabrahman who is without modifications like clay, etc., without forms such as blue, yellow, etc., and without limits, is free from differences like the sky. Hence, there are no elements like earth, etc., no gods such as Viṣṇu, etc., no human beings, no ordinary animals, and no one else apprehended apart from him. Hence who can think of the distinctive knowledge depending on the notions of “You” and “I”, in the Paraśivabrahman, who is characterised by existence, intelligence and bliss and nothing else? It means that nobody can think of that. (63-65)

Notes: Paraśivabrahman is “nirvikāra” in the sense that he is not subjected to “Ṣaḍ-bhāvavikāras” as Jāyate, Asti, Pariṇamate, Vivardhate, Apakṣiyate and Vinaśyati. He is infinite and absolute. Thus the question of limit does not arise in his case. He is without any form (ākāra). Time being only a wave of his existence, he is timeless, eternal. He is the reality that is not sublated in all the three times. He is compared to the Bhūtākāśa as it is understood as without change, and one, eternal and all-pervasive. This is only metaphorical. It is in the ultimate analysis only a bhūtākāśa that is one of the five elemental principles

which come among the thirty-six principles. Paraśivabrahman is the infinite space consisting of all awareness in its absolute form. He has all the principles absorbed in his vastness. Apart from him there is nothing, no elements, no gods, no human beings, etc. Since he is the absolute consciousness, existence and bliss, no distinctive knowledge depending on the notions of “You” and “I” can exist in him.

व्याख्या— अथ— “एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं च किञ्चित्” इति श्वेताश्वतरश्रुत्यनुसारेण, “केवलं ज्ञेयमित्युक्तं वेदितव्यं न किञ्चन” इति देवीकालोत्तरवचनानुसारेण च स्वस्वरूपज्ञानिनस्त्रिपुटीमय-प्रपञ्चज्ञानं नास्तीति पञ्चभिः सूत्रैः प्रतिपादयति—

Then, in accordance with the statement of the Śve. U., viz., “Etajjñeyam nityamevātmasaṁstham, etc.”, which means: “This should be always known as contained in the Ātman and there is nothing else to be known” and in accordance with the statement of the D.K., viz., “Kevalam jñeyamityuktam, etc.”, which means: “It is said that it should be known and there is nothing else”, the author propounds in five stanzas that there is no knowledge of “tripuṭi” in the case of one who is in his state of self-realisation—

ज्ञेयाभावाद्दिशेषेण शून्यकल्पं विभाव्यते।

ज्ञातृज्ञेयादिभिः शून्यं शून्यं ज्ञानादिभिर्गुणैः ॥६६॥

आदावन्ते च मध्ये च शून्यं सर्वत्र सर्वदा।

द्वितीयेन पदार्थेन शून्यं शून्यं विभाव्यते ॥६७॥

Due to the absence of the knowable especially, the state is deemed as similar to void. That which is devoid of the knower and the knowledge, is devoid of the attributes like knowledge, etc. (66) In the beginning and in the end and in the middle as well, everywhere and at all times, there is void of the second object. (67)

व्याख्या— ज्ञेयाभावात् सकलवस्तुविषयकज्ञानाभावेन ज्ञेयपदार्थ-
शून्यत्वात्, “संविदेव भगवती विषयसत्त्वोपगमे शरणम्” इति प्राभाकरै-
रप्यङ्गीकृतत्वात्, शून्यकल्पं ज्ञानमिति शेषः, विभाव्यते। तस्माद् ज्ञातृज्ञेया-
दित्रिपुटीमयप्रपञ्चशून्यं ज्ञानादिभिर्ज्ञानिच्छादिगुणैश्च शून्यम् आद्यन्तमध्येषु
सर्वत्र सर्वदा शून्यम्। केनेत्यत्र द्वितीयेन पदार्थेन शून्यमिति। तस्मात् शून्यं
शून्यज्ञानं विभाव्यते ॥६६-६७॥

Due to the absence of the knowable object in view of the absence of the knowledge of all objects, it is deemed that the knowledge here is similar to void. Even the Prābhākaras have accepted that “the sacred consciousness is the resort to understand the existence of an object”. Hence, it is a state in which the world of “tripuṭī” such as the knower, knowledge, etc., is absent, the properties such as the knowledge, desire, etc., are absent and there is void, everywhere in the beginning, end and middle and at all times. It may be asked as to by what it is void. The answer is, it is devoid of a second object. Hence, it is deemed as the knowledge of void. (66-67)

Notes: एतज्ज्ञेयं नित्यमेवात्मसंस्थं, इत्यादि— (Śve. U., 1.12). केवलं ज्ञेय-
मित्युक्तं, इत्यादि— (D.K., 18). If there is anything else, there can be knowledge. Since there is no second object to be known, the knowledge is “void” only. Hence this state is devoid of the world consisting in “tripuṭī”, of the attributes such as desire, knowledge, etc., of the beginning, end and middle and of all directions and times. Since there is no other thing to be known, it is said to be “Jñānaśūnya”.

व्याख्या— अथ तत्किमित्यत्राह—

Then if it is asked as to why it is, the answer is given here—

केवलं सच्चिदानन्दप्रकाशाद्व्यलक्षणम्।

शून्यकल्पं पराकाशं परब्रह्म प्रकाशते ॥६८॥

The Paraśivabrahman who is characterised purely by the non-duality with the brilliance of existence, intelligence and bliss and who is the supreme ether, appears like void. (68)

व्याख्या— केवलसच्चिदानन्दप्रकाशाद् द्वितीयशून्यचिह्नम्, अत एव
शून्यसदृशं परब्रह्म महाकाशरूपं सत् प्रकाशत इत्यर्थः ॥६८॥

The Paraśivabrahman is marked by the secondless void with the brilliance of pure existence, intelligence and bliss. That is why he is similar to void. He shines as the supreme ether. (68)

Notes: The Parabrahman in whom there is the void of knowledge, purely in his own original nature as constituted by existence, intelligence and bliss. Since he is devoid of distinction of the similarity or dissimilarity, he is said to be similar to void. This is not actually void. As told in the Ru. Yā., viz., अस्मिन्नैकत्व-
विश्रान्त्या जगद्रच्छति शून्यताम्। न शून्यं यत्स्वतस्तत्स्यान्महाशून्यमनुत्तमम्।— “When the world is reduced to the state of void on being merged in Paraśivabrahman with the culmination of all its variety, Paraśivabrahman is not himself void by nature. Hence Paraśivabrahman is not void but appears as the supreme ether.

व्याख्या— अथैवंरूपे ब्रह्मणि तादात्म्यापन्नस्य विकल्पज्ञानोत्पत्तिर्न
सम्भवतीत्यत्राह—

Then the author says that there is no occurrence of the knowledge of alternatives in the Śivayogin who is in identity with such Paraśivabrahman—

शून्यज्ञानादिसङ्कल्पे शून्यसर्वार्थसाधने।

ज्योतिर्लिङ्गे चिदाकारे स्वप्रकाशे निरुत्तरे ॥

एकीभावमुपेतस्य कथं ज्ञानस्य सम्भवः ॥६९॥

How can knowledge (of bheda) arise in the case of the Śivayogin who has attained identity with his own

illumination in the form of consciousness which is consisting in the lustre of the Mahāliṅga, i.e., Paraśiva, which is devoid of the inclination in the form of the desire of knowledge, which is devoid of all means of getting at values of life and which has nothing beyond it? It means that it cannot arise in any way. (69)

Notes: The “Sūnyajñānasthiti” (the state of absence of knowledge) is not a state of void, but the state of supreme ether of non-duality full of the illumination of spiritual consciousness alone attained by the Śivayogin through communion with it. In this state, the Śivayogin has no inclination whatever for knowledge. Nor there is any consciousness of the values of life and of the means to them. What is the use of those values to him who is already in the state of Mukti which is the supreme value of life (Paramapuruṣārtha). He is not aware of even this. He himself is all the Puruṣārthas. This is the state beyond which there is nothing else. There is no possibility of any “bheda-jñāna”. That absence is “Jñānaśūnyatva”.

व्याख्या— अथ— “नेति नेत्यस्थूलमनण्वह्रस्वदीर्घप्लुतम्” इति बृहदारण्यश्रुत्यनुसारेण, “अनाख्ये तु निरालम्बे ह्यग्राह्यो भाववर्जिते। निस्तत्त्वे योजितो मुक्त इति शास्त्रस्य निश्चयः।।” इति निःश्वासकारिकातन्त्रानुसारेण, “पशुपशुपतियोगो दृग्युगैक्यप्रयोगो गगनगगनदेशः सिन्धुसिन्धुप्रदेशः। सम-समरसरूपो भिन्नभिन्नस्वरूपो निशि समरसकान्तावल्लभाश्लेषकान्तः।।” इति त्रयीतन्त्रयुक्तियुक्ताभियुक्तोक्त्यनुसारेण च परमुक्तलक्षणमुक्त्वा ज्ञान-शून्यस्थलं समापयति—

Then, in accordance with the statements of the Br. U., viz., “Neti neti” meaning “it is not” and “Asthūlamanaṇva-hraśva, etc.,” which means: “It is not fat, not atomic, not short, not long, etc.,” in accordance with the statement of Niśvāsa Kā., viz., “Anākhye tu nirālambe, etc.,” which means: “The liberated one is united with the ultimate which is indescribable, which is without anything positive and which is without any other principle, this is the

conclusion of the Śāstra” and also in accordance with the statement of the Tra. Ta., viz., “Paśupaśupatiyogo, etc.,” which means: “The communion of the Puśu (Jīva) and Paśupati (Paraśiva) is like the combination of the visions of two eyes into one vision, of the two regions of the sky into one and of the two regions of the ocean into one; it is an equable merging into one another like the union of the lover and his beloved in close embrace in the night”, the author gives the characteristics of the “Paramamukta” and concludes the “Jñānaśūnyasthala”—

यस्य कार्यदशा नास्ति कारणत्वमथापि वा।

शेषत्वं नैव शेषित्वं स मुक्तः पर उच्यते।।७०।।

He who is neither in the state of effect (kāryadaśā) nor in the state of cause (kāraṇadaśā), is said to be one who has attained supreme liberation (Paramukta). (70)

व्याख्या— यस्य सर्वं नेति नेति निवार्यतत्त्वातीतस्य स्वस्वरूप-सम्पन्नस्य कार्यावस्था नास्ति, अथापि वा तन्न चेतकारणत्वं च नास्ति, यस्य परब्रह्मपरशिवपरलिङ्गादिपर्यायनामोच्चारवतः स्वस्वरूपसम्पन्नस्य शेषत्वम् अवशेषत्वं शेषित्वं शेषवत्त्वं च नास्ति, स नित्यपरिपूर्णः सच्चिदानन्दस्वरूप-परमुक्त एवेत्युच्यत इत्यर्थः। अयं भावः— “अनीशश्चात्मा बध्यते भोक्तृ-भावाद् ज्ञात्वा देवं मुच्यते सर्वपाशैः” इति श्वेताश्वतरश्रुत्या, “पाशबद्धो भवेज्जीवः पाशमुक्तः परः शिवः” इति वीरागमवचनेन, देशिकोपदेशेन, स्वानुभवेन च मायामलबिन्दुतिरोभावकर्मपाशविमुक्तपरशिवशब्दाव्य-स्वस्वरूपाभिव्यक्तिरेव परमुक्तिरिति। एतलिङ्गत्रयं शिवलिङ्गैक्यस्याङ्ग-त्रयस्य क्रमेण संयोजनीयम्।।७०।।

इति ज्ञानशून्यस्थलम्

He does not have the state of effect due to his attaining the state of Self-realisation which is beyond the (36)

principles after denying his nature as “not this, not this”. Then if that is not there, he does not have the state of cause. There is no dependence (Śeṣatva) in the case of him who is described in terms of the synonyms such as Parabrahman, Paraśiva, Paraliṅga, etc., nor there is the state of having such a dependence. Such a Yogin is said to be Paramukta, who is eternally absolute and who is characterised by existence, intelligence and bliss. This is the gist of the matter: In accordance with the statement of the Śve. U., viz., “Anīśaścātmā badhyate, etc.”, which means: “The Self who does not know Īśvara, is bound to the state of experiencing fruits of Karman; but when he knows the Lord, all fetters fall away from him” and according to the statement of the Vi. Ā., viz., “Pāśabaddho bhavejjīvaḥ, etc.”, which means: “One who is bound by fetters, is the Jīva (embodied Soul) and one who is free from fetters is Paraśiva (Universal Soul)” and also as per the teaching of the Guru and own experience, the flash of his own form which is expressed in terms of Paraśiva and which is free from the five fetters, namely, Māyā, Mala, Bindu, Tirobhāva and Karman, is said to be supreme liberation (Paramukti). These three Liṅgas are to be related in order with three Aṅgas of the “Śivaliṅgaikya”. (70)

Jñānaśūnyasthala ends

Notes: नेति नेति— (Br. U., 2. 3.6). The full statement is—अथाथ आदेशो नेति नेति न ह्येतस्मादिति नेत्यन्यत्परमस्ति — “Then (after speaking of the nature of the truth), comes this instruction (of Brahman, the truth of the truth — “satyasya satyam”) as: “It is not, it is not, firstly that there is nothing beyond it and secondly that there is nothing other than that”. This state of Brahman is the “satyasya satyam”, because of the exclusion of all particular adjuncts. It is only in the case of that which has any speciality, name, form, action, distinctive mark, species or quality, that there is possibility to describe in words. None of those specialities is found in the case of one in the state of Brahman. Hence it is not possible

to describe him in any way. When that state is described in terms of “विज्ञानमानन्दं ब्रह्म” (Br. U., 3.9.28) “विज्ञानघन एव ब्रह्मात्मा”, it is described only through the superimposed name, form, action, etc. But when the question of describing its “svarūpa” bereft all the specialities of adjuncts arises, then it is not possible to describe it in any way. Then the only alternative that is left is to describe it in terms of “not that, not that” through the denial of all the positive descriptions. Śaṅkara says: यस्मिन्न कश्चिद्विशेषोऽस्ति नाम वा रूपं वा कर्म वा भेदे वा जातिर्वा गुणो वा तद्द्वारेण हि शब्दप्रवृत्तिर्भवति । न चैषां कश्चिद्विशेषो ब्रह्मण्यस्ति । अतो न निर्देष्टुं शक्यत इदं तदिति । अध्यारोपितनामरूपकर्मद्वारेण ब्रह्म निर्देश्यते “विज्ञानमानन्दं ब्रह्म” “विज्ञानघन एव ब्रह्मात्मा” इत्येवमादिशब्दैः । यदा स्वरूपमेव निर्दिदेशितं भवति निरस्तसर्वोपाधिविशेषं, तदा न शक्यते केनचिदपि प्रकारेण निर्देष्टुम् । तदा अयमेवाभ्युपायो यदुत प्राप्तनिर्देशप्रतिषेधद्वारेण “नेति नेति” इति निर्देशः । (Bhāṣya on Br. U., 2.3.6). The “Jñānaśūnya” state is vividly brought out here. The same is depicted in negative terms: अस्थूलमनण्वहस्वदीर्घप्लुतम्— (Br. U., 3.8.8). The statement in full is this: अस्थूलमनण्वहस्वदीर्घमलोहिमस्नेहमच्छायमतमोऽवायवनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखममात्रमनन्तरमबाह्यं न तदश्नाति किञ्चन न तदश्नाति कश्चन । This is how the state of Paraśivabrahman in which the Śivayogin has become fully absorbed, can be described in negative terms: “It is not gross, nor atomic, nor short, nor long, nor red, nor sticky, nor shady, nor dark, nor wind, nor ether, nor attached, nor with taste, nor with smell, nor with the eye, nor with the ear, nor endowed with speech, nor with lustre, nor with life-breath, nor with face, nor having the interior, nor having the exterior; it does not eat anything and nobody can eat it.” अनीशश्चात्मा, इत्यादि— (Śve. U., 1.8). “पाशबद्धो...” (Vi.Ā.). The relation of kārya (effect) and kāraṇa (cause) is a long long stream, which flows through the thirty-six principles. Each preceding principle is the cause of each of the following principle. Each following principle is the effect of each preceding principle. Every finite object is caught in that stream. But Paraśivabrahman with whom the Śivayogin is one, is infinite and absolute. Hence he is neither the cause nor the effect. In the state of duality between the Jīva and Śiva as the worshipper and the worshipped, Jīva experiences the feeling of dependence on Śiva and he is the “Śeṣa” and Śiva whom he depends upon is

called “Śeṣin”. But in the ultimate state in which the Jīva is in total communion with Śiva, there is no “Śeṣa-Śeṣi-bhāva” but “Samānasamarasabhāva”. The Śivayogin who is in this state is neither the Śeṣa nor the Śeṣin, because there is no duality at all. “अनाख्ये तु...” (Niḥśvāsa Kā.); “पशुपशुपतियोगो...” (Abhi. Va.).

व्याख्या— अथैतच्छास्त्रसङ्ग्रहकृच्छिवाचार्यः स्वशिष्यप्रशिष्यान् प्रत्येतच्छास्त्रोपरमं सूचयन् रेणुकगणेश्वरो निरुत्तरः सन् तूष्णीं स्थित इति सूत्रद्वयेन कथयति—

Śrī Śivayogi Śivācārya who has composed this sacred text, indicates the conclusion of this sacred lore to his disciples and disciples of his disciples by saying in two stanzas that Śrī Reṇukagaṇeśvara stopped his discourse and remained silent—

एतावदुक्त्वा परमप्रबोधमद्वैतमानन्दशिवप्रकाशम् ।
देव्यै पुरा भाषितमीश्वरेण तूष्णीमभूद् ध्यानपरो
गणेन्द्रः ॥७१॥

एवमुक्त्वा समासीनं शिवयोगपरायणम् ।
रेणुकं तं समालोक्य बभाषे प्राञ्जलिर्मुनिः ॥७२॥

Having propounded so far the supreme knowledge of Advaita revealing the bliss of Śiva, which was before imparted by Śiva to Pārvatī, the lord of the Śivagaṇas (i.e., Śrī Reṇuka) fell silent in a state of trance. (71) Looking at Śrī Reṇuka well-versed in the Sivayoga, who sat silently after having told thus, the sage (Agastya) spoke joining his hands in reverence. (72)

व्याख्या— गणेन्द्रो रेणुकगणेश्वरः परमेश्वरेण देव्यै पार्वत्यै पुरा रहस्यं सद् भाषितं शिवानन्दप्रकाशकं शिवद्वैतरूपं परमप्रबोधम् उपक्रमोपसंहार-मध्यपरामर्शेष्वपि स्वस्वरूपप्रकाशकपिण्डादिवृत्तिज्ञानशून्यान्तवीरशैवशास्त्र-मेतावदनेन प्रकारेणोक्त्वा कुम्भसम्भवायोपदिश्य स्वस्वरूपध्यानसक्तः सन्

तूष्णीमभूद् मौनमुद्रावलम्बी बभूवेत्यर्थः ॥७१॥ बभाषे स्तुतिमारब्धवानित्यर्थः । शिष्टं स्पष्टम् ॥७२॥

Reṇukagaṇeśvara the lord of Śaiva devotees, imparted the teaching so far to Agastya, the pitcher-born sage, in this way. It is a teaching containing the supreme knowledge in the form of “Śivādvaita”, which reveals the bliss of Śiva and which was formerly taught in secret to Pārvatī by Parameśvara. It is the knowledge of the Vīraśaiva lore from “Piṇḍasthala” to “Jñānaśūnyasthala” which reveals the awareness of one’s own nature (as Śiva) in the scrutiny at the beginning, end and middle. After imparting the teaching, he became immersed in the meditation of his own Self and assumed silence or became sealed in silence. (71) “Bābhāṣe” (he spoke) means that he started the eulogy of Śrī Reṇuka. The rest is clear. (72)

व्याख्या— अत सप्तभिः सूत्रैः श्रीरेणुकस्तुतिं करोत्यगस्त्य उवाचेति—

Then Agastya eulogises Śrī Reṇuka in seven stanzas—

शिवयोगविशेषज्ञ शिवज्ञानमहोदधे ।
समस्तवेदशास्त्रादिव्यवहारधुरन्धर ॥७३॥
आलोकमात्रनिर्धूतसर्वसंसारबन्धन ।
स्वच्छन्दचरितोल्लासस्वप्रकाशात्मवच्छिव ॥७४॥
अवतीर्णमिदं शास्त्रमनवद्यं त्वदाननाम् ।
श्रुत्वा मे मोदते चित्तं ज्योतिः पश्ये शिवाभिधम् ॥७५॥
अद्य मे सफलं जन्म गतो मे चित्तविभ्रमः ।
सञ्जाता पाशविच्छित्तस्तपांसि फलितानि च ॥७६॥
इदानीमेव मे जातं मुनिराजोत्तमोत्तमम् ।
इतः परं मया नास्ति सदृशो भुरनत्रये ॥७७॥

शास्त्रं तव मुखोद्गीर्णं शिवाद्वैतपरम्परम् ।
 मां विना कस्य लोकेषु श्रोतुमस्ति तपः शुभम् ॥७८॥
 तपसां परिपाकेन शङ्करस्य प्रसादतः ।
 आगतस्त्वं महाभाग मां कुतार्थयितुं गिरा ॥७९॥

O expert in the Śivayoga! O ocean of Śivajñāna! O leader in the deliberations of all branches of knowledge such as Veda, Śāstra, etc.! O remover of the bondage of transmigratiōn by a mere glance ! O revealer of unrestricted conduct! O Śiva with the light of Self-realisation! This sacred teaching has emerged from your mouth. On hearing it my mind is delighted. I have the vision of the lustre called Śiva. (73-75) Fruitful, indeed, is my life to-day. Gone is my mental confusion. Cut asunder are the Fetters. My penances have yielded fruits. (76) Now, indeed, I have attained the status of the best among the best sages. None in the three worlds is similar to me. (77) Who in the worlds, other than me, has the auspicious penance to here this Śāstra belonging to the tradition of “Śivādvaita” which has emerged from your mouth? (78) By Virtue of the ripening of my penances and due to the gracious favour of Śaṅkara, you came here, O blessed one, to make me blessed through your words. (79)

व्याख्या— शिवध्यानयोगविशेषज्ञ, शिवज्ञानस्य समुद्र, समस्तवेदा-
 गमपुराणादिशास्त्रव्यवहारवाहक, दर्शनमात्रनिवारितसमस्तजनसंसारबन्ध,
 स्वेच्छाचारविर्भाव, स्वप्रकाशेनैव चैतन्यवच्छिवस्वरूप, भो गणेन्द्र, त्वन्मुखा-
 दाविर्भूतं दोषरहितमिदं वीरशैवशास्त्रं श्रुत्वा मे मनो नन्दति शिवप्रकाशं
 पश्ये ॥७३-७५॥ “अद्य मे” इति सर्वत्र सम्बन्धः ॥७६॥ मुनीश्वराणां
 ऋषिश्रेष्ठानाम् उत्तमोत्तमत्वमित्यर्थः, धर्मधर्मिणोरभेदात् । शिष्टं स्पष्टम् ॥७७॥
 उद्गीर्णं बहिर्निर्गतमित्यर्थः । शास्त्रं वीरशैवशास्त्रम् । महाभाग श्रेष्ठेत्यर्थः । शिष्टं
 स्पष्टम् ॥७८-७९॥

O expert in the trance of Śivādhyāna! O ocean of Śiva-
 jñāna! O leader in the deliberations of all branches of
 knowledge such as Veda, Āgama, Purāṇa and other Śāstras!
 O one whose sight is enough to remove the bondage of all
 the people! O one who gave birth to independent conduct!
 O Śiva whose spirit has arisen from your own lustre! O lord
 of the Śivagaṇas! This sacred lore is the faultless Vīraśaiva
 lore which has emerged from your mouth. On hearing it
 my mind is delighted. I have the vision of the brilliance of
 Śiva. (73-75) “Now”— this should be connected with all the
 sentences here. (76) “Munirājottamottamam” means that
 he (Agastya) has attained the status of the best among the
 best sages. There is “abheda” between the “Dharma” and
 the “Dharmin”. The rest is clear. (77) “Udgīrṇam” means
 “emerged out”. Śāstra is Vīraśaivaśāstra. “Mahābhāga”
 means “the excellent one”. The rest is clear. (78-79)

व्याख्या— अथ सङ्ग्रहकृच्छिवाचार्यः कुम्भसम्भवं श्रीरेणुकः स्तुतिं
 कृतवानित्याह—

Then Śrī Śivācārya who has composed this work says
 that Śrī Reṇuka praised Agastya—

इति स्तुवन्तं विनयादगस्त्यं मुनिपुङ्गवम् ।
 आलोक्य करुणादृष्ट्या बभाषे स गणेश्वरः ॥८०॥

Śrī Reṇukagaṇeśvara looked with compassionate eyes
 at Agastya, the best among the sages, who spoke in such a
 devotion, and praised him.(80)

व्याख्या— विनयाद् भक्त्येत्यर्थः । शिष्टं स्पष्टम् ॥८०॥

“Vinayāt” means “with devotion”. The rest is clear. (80)

Now Reṇuka praised Agastya in six stanzas—

अगस्त्य मुनिशार्दूल तपःसिद्धमनोरथ ।
 त्वां विना शिवशास्त्रस्य कः श्रोतुमधिकारवान् ॥८१॥

पात्रं शिवप्रसादस्य भवानेको न चापरः ।
 इति निश्चित्य कथितं मया ते तन्त्रमीदृशम् ॥८२॥
 स्थाप्यतां सर्वलोकेषु तन्त्रमेतत् त्वया मुने ।
 ईदृशं शिवबोधस्य साधनं नास्ति कुत्रचित् ॥८३॥
 रहस्यमेतत् सर्वज्ञः सर्वानुग्राहकः शिवः ।
 अवादीत् सर्वलोकानां सिद्धये पार्वतीपतिः ॥८४॥
 तदिदं शिवसिद्धान्तसाराणामुत्तमोत्तमम् ।
 वेदवेदान्तसर्वस्वं विद्याचारप्रवर्तकम् ॥८५॥
 वीरमाहेश्वरग्राह्यं शिवाद्वैतप्रकाशकम् ।
 परीक्षितेभ्यो दातव्यं शिष्येभ्यो नान्यथा क्वचित् ॥८६॥
 एतच्छ्रवणमात्रेण सर्वेषां पापसंक्षयः ।
 अवतीर्णं मया भूमौ शास्त्रस्यास्य प्रवृत्तये ॥
 प्रवर्तय शिवाद्वैतं त्वमपि ज्ञानमीदृशम् ॥८७॥

इति श्रीमत्पदस्थलब्रह्मिणा शियोगिनाम्ना विरचिते
 वीरशैवधर्मनिर्णये श्रीसिद्धान्तशिखामणौ शिवैक्यस्थलविषय-
 नवविधलिङ्गप्रसङ्गेनाम विंशः परिच्छेदः समाप्तः ॥२०॥

O Agastya! O the best among the sages! O leader of the sages! Who else other than you has the eligibility to hear the sacred lore of Śiva? (81) You are alone the fit recipient of Śiva's gracious favour. Having decided like this, this kind of a Śāstra has been told to you by me. (82) O Sage! this Śāstra has to be established by you in all the worlds. There is no other means of knowing Śivajñāna except this anywhere. (83) This is the secret teaching imparted by Śiva, the lord of Pārvatī, who is omniscient and who is the bestower of favour on all, for the benefit of all the worlds. (84) This is the best among the essential

teachings of the Śaiva doctrines. It is the all-in-all of Veda and Vedānta. It propounds knowledge and practice. It is to be grasped by the Vīramāheśvaras. It reveals the doctrine of Śivādvaita. It should be imparted to the tested disciples but not to all. (85-86) By merely hearing this all will have their sins exhausted. In order to make this Śāstra prevalent only I have descended on this earth. You, too, spread this Knowledge of Śivādvaita. (87)

*Here ends the twentieth Chapter of
 Śrī Siddhāntasikhāmaṇi which is an authority on
 Vīraśaivism dealing with the nine Lingasthalas
 of the Aikyasthala written by Śrī Śivayogi Śivācārya
 who has attained Brahmanhood through
 the path of six Sthalas. (20)*

व्याख्या— “एकोत्तरशतं प्रोक्ता दीक्षाभेदा मया पुरा । दीक्षितास्तासु गुरुणा भक्तोऽस्मिन्नधिकारवान् ॥” इति योगजागमवचनाद् अस्मिन् शास्त्रे त्वां विना अधिकारी नास्तीत्यर्थः ॥८२॥ ईदृशं वीरशैवतन्त्रमित्यर्थः ॥८२॥ स्पष्टम् ॥८३॥ सिद्धये भोगमोक्षसिद्धय इत्यर्थः । एतद्रहस्यं वीरशैवरहस्यमित्यर्थः । शिष्टं स्पष्टम् ॥८४॥ तदिदं वीरशैवषट्स्थलशिवयोगमार्गप्रतिपादकं तदिदं शास्त्रं कामिकादिवातुलान्ताष्टाविंशतिदिव्यागमसाराणामुत्तमोत्तमं चतुर्वेदत्रिंशदुपनिषत्सर्वस्वं ज्ञानक्रियाप्रकाशकं वीरमहेश्वरैरङ्गीकरणीयं परशिवाद्वैतप्रतिपादकमिदं शास्त्रम्, “तावत्यः संहिता अन्तेवासिने ब्रूयान्नासंवत्सरवासिने न प्रवक्तयिताचार्यः” इत्यैतरेयश्रुतेः, “भक्तस्यैवात्मशिष्यस्य विरक्तस्य महामतेः । गुरुणा ज्ञानिना देयमानन्दरसनर्भरम् ॥” इति योगजागमवचनाच्च परीक्षितेभ्यः शिष्येभ्यो देयम्, अनधिकारिणे न ब्रूयदिति भावः ॥८५-८६॥ स्पष्टम् ॥८७॥

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण
 विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणि-
 व्याख्यायां शिवैक्यस्थलविषयनवविधलिङ्गप्रसङ्गे
 नाम विंशः परिच्छेदः समाप्तः ॥२०॥

As per the statement of the Yogaja Ā. viz., “Ekottara-śataṃ proktā, etc.”, which means: “I have earlier told one hundred and one kinds of Dīkṣā. The devotee who is initiated according to them by the Guru, is eligible to this”, it means that except him (i.e., Agstya) no one is eligible to this Śāstra. (81) “(Tantram) idṛśam” means the Vīraśaiva-śāstra. (82). It is clear. (83) “Siddhaye” means “for the accomplishment (siddhi) of enjoyment (here) and liberation (hereafter)”. The rest is clear. (84) “This” (tadidam) means: “This Śāstra which propounds the Path of Śivayoga consisting in six Sthalas”. This is the best among the essential doctrines based on the twenty-eight divine Āgamas from Kāmika to Vātula. This is the essence of the four Vadas and the thirty-two Upaniṣads. This reveals the knowledge and practice of Vīraśaivism. This has to be accepted by the Vīramāheśvaras. This teaches “Śivādvaita”. As per the Aitareya Śru. viz., “Tāvatyah saṁhitā, etc.”, which means: “This (Śāstra)” should be imparted to a disciple who has completed all the “Saṁhītās” the teacher should not impart to any one who has not stayed one year” as a disciple and according to the statement of the Yogaja Ā., viz., “Bhaktasyaivātmaśiṣyasya, etc.,” which means: “The enlightened teacher can give with overflowing joy, this Śāstra to his own close disciple who is full of devotion and who has the spirit of renunciation”, this Śāstra should be given only to a tested disciple; this should not be given to anyone who is not eligible. (85-86). It is clear. (87)

*Here ends the twentieth chapter dealing with the Nine
Līngasthalas of the Aikyasthala in the commentary on
Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā,
Written by Śrī Marīṭṭadārya who is foremost
among those who are well-versed in
Vyākaraṇa, Mīmāṁsā and Nyāya (20)*



एकविंशः परिच्छेदः

विभीषणाभीष्टप्रदानम्

व्याख्या— अथ रेवणसिद्धेश्वरेण कुम्भसम्भवाय पिण्डादिवृत्तिशून्या-
न्तोपदिष्टं वीरशैवसङ्ग्रहं शिवयोगिसंज्ञकाचार्यः स्वशिष्यप्रशिष्येषु प्रख्यातं
कृत्वा अनन्तरं रेणुकविभीषणसंवादं रेवणसिद्धेश्वरैक्यं च पञ्चपञ्चाशत्सूत्रैः
सङ्गृह्याह —

Then after making prevalent among his disciples
and the disciples of his disciples the Viraśaiva lore from
Piṇḍasthala to Jñānaśūnyasthala taught by Śrī Revaṇa-
siddheśvara to Agastya the pitcher-born sage, Śrī Śivayogi
Śivācārya presents in brief an account of the dialogue
between Śrī Reṇuka and Vibhīṣaṇa and of Śrī Revaṇa-
siddheśvara's merging into the Liṅga in fifty five (four)
stanzas —

इत्युक्त्वा पश्यतस्तस्य पुरस्तादेव रेणुकः ।

अन्तर्दधे महादेवं चिन्तयन्नन्तरात्मना ॥१॥

य इदं शिवसिद्धान्तं वीरशैवमतं परम् ।

शृणोति शुद्धमनसा स याति परमां गतिम् ॥२॥

Having said this, while he (Agastya) was looking at
him, Śrī Reṇuka disappeared in front of him, only cheri-
shing the Mahādeva in his own Self. (1) He who hears with
pure mind this Śaiva doctrine pertaining to this excellent
Viraśaiva faith will get the supreme state. (2)

व्याख्या— स्पष्टम् ॥१॥ यः पुरुषो वीरशैवमतमङ्गलिङ्गस्थलरूपं सद् वीरशैवधर्मनिर्णयसम्मतं परं सवोत्कृष्टम् इदं शिवसिद्धान्तं श्रुतिसम्मत-मेतच्छिवसिद्धान्तं शुद्धमनसा निर्मलचित्तेन शृणोति, स परमां गतिं परमुक्तिं यातीत्यर्थः ॥२॥

It is clear. (1) That person who listens with pure mind to this all-superior Śaiva doctrine—the doctrine which is in conformity with Śruti and which is in tune with the code of Viraśaiva religion consisting in the path of Aṅgasthalas and Liṅgasthalas— attains to the supreme state of Mukti. (2)

(व्या०) अथान्तर्हितो रेणुको लङ्कां प्रविष्टवानित्याह—

Then the author narrates that Śrī Reṇuka who had disappeared, entered Laṅkā —

स्वच्छन्दाचाररसिकः स्वेच्छानिर्मितविग्रहः ।
 आससाद पुरीं लङ्कां रेणुको गणनाथकः ॥३॥
 समागतं महाभागं सर्वागमविशारदम् ।
 विभीषणः समालोक्य गेहं प्रवेशयन्नजम् ॥४॥
 भद्रासने निजे रम्ये निवेश्य गणनायकम् ।
 अर्घ्यपाद्यादिभिः सर्वैरुपचारैरपूजयत् ॥५॥
 पूजितेन प्रसन्नेन रेणुकेन निरूपितः ।
 निषसाद तदभ्याशे स निजासनमाश्रितः ॥६॥

Śrī Reṇuka, the lord of the Śivagaṇas, who is fond of practices of his liking and who assumed a visible form on his own, reached the city of Laṅkā. (3) On seeing the arrival of the blessed one who was well-versed in all the Āgamas, Vibhīṣaṇa took him to his own palace. (4) Having given his charming throne to the lord of the Śivagaṇas, he rendered

worship to him through all customary services such as Arghya and Pādyā (offering water for sipping and for washing the feet). (5) On the gesture of Śrī Reṇuka who was so worshipped and who was so pleased, he (Vibhīṣaṇa) sat on his seat near him (Śrī Reṇuka). (6)

व्याख्या— निर्मलस्वेच्छाचाररसिकः इत्यर्थः । शिष्टं स्पष्टम् ॥३॥ महाभागः श्रेष्ठः सर्वागमविशारदः कामिकादिवातुलान्तदिव्यागमकुशल इत्यर्थः । शिष्टं स्पष्टम् ॥४॥ निजे भद्रासने स्वकीयसिंहासन इत्यर्थः । शिष्टं स्पष्टम् ॥५॥ स विभीषणः पूजाप्रसन्नेन श्रीरेणुकेनाज्ञापितः सन् तत्समीपे स्वकीयासनान्तर-माश्रितवान् सन् निषसाद उपविष्टवानित्यर्थः ॥६॥

“Svacchandācārarasikaḥ” means “he who was fond of the pure practices of his liking”. The rest is clear. (3) “Mahābhāgaḥ” means “noble one”. “Sarvāgamaviśāradhḥ” refers to his scholarship in the divine Āgamas from Kāmikāgama to Vātulāgama. The rest is clear. (4) “Nije bhadrasane” means “his own throne”. The rest is clear. (5) Having been ordered by Śrī Reṇuka who was pleased with worship, Vibhīṣaṇa sat near him on a seat of his own. (6)

व्याख्या— अथ— विभीषणः—

Then Vibhīṣaṇa—

आबभाषे गणेन्दं तं कृताञ्जलिर्विभीषणः ।
 मानुषाकारसम्पन्नं साक्षच्छिवमिवापरम् ॥७॥
 रेणुक त्वां गणाधीश शिवज्ञानपरायण ।
 अवतीर्णं महीमेनामिति सम्यक् श्रुतं मया ॥८॥
 मद्भाग्यगौरवादद्य समायास्त्वं पुरीमिमाम् ।
 कथं भाग्यविहीनानां सुलभाः स्युर्भवादृशाः ॥९॥

मत्समो नास्ति लोकेषु भाग्यातिशयवत्तया ।

यस्य गेहं स्वयं प्राप्तो भवान् साक्षान्महेश्वरः ॥१०॥

Vibhīṣaṇa spoke to the lord of the Śivagaṇas with his hands joined in reverence: “O Reṇuka! O Lord of the Gaṇas! O expert in the knowledge of Śiva! I have clearly heard that you who are actually another Śiva assuming a human form, have descended on this earth” (7-8). “It is due to the excess of my good fortune that you have come to this city. How can persons like you be easy of access to the persons lacking in good fortune?” (9). By Virtue of the excess of good fortune, no one in the worlds is equal to me to whose house your holiness, who is actually Śiva, has come of your own accord” (10).

व्याख्या— विभीषणो मानुषाकृतिं साक्षादपरं शिवमिव स्थितमिति शेषः । तं गणेन्द्रं कुताञ्जलिः कृतमञ्जलिपुटं यस्मिन् कर्मणि यथा भवति तथा आबभाषे विज्ञापनवचनं प्रयुक्तवानित्यर्थः ॥८॥ भो शिवज्ञानपरायण गणाधीश श्री रेणुक, त्वामेनां महीं भूलोकं प्रत्यवतीर्णं सन्तं मया सम्यग् इति लोकवार्तया श्रुतमित्यर्थः ॥८॥ स्पष्टम् ॥९॥ भो रेणुक भूलोकगतप्रत्यक्ष-महेश्वरो भवान् स्वयमेव यस्य मे राजालयं प्राप्तोऽसि, ततो भाग्यातिशयत्वेन लोकेषु मत्समः कोऽपि नास्तीत्यर्थः ॥१०॥

Vibhīṣaṇa spoke to him who stood in a human form as actually another Śiva. This should be understood. He addressed the lord of the Śivagaṇas in such a way as joining his hands in reverence. “Kṛtāñjali” is used in the sense of ‘Kṛtāñjaliḥ san’. “Ābabhāṣe” means making submission before him. (7) It means that he (Vibhīṣaṇa) heard about him through the news spread among the people that he was Śrī Reṇuka, the lord of the Gaṇas descended on the earth. (8) It is clear. (9) O Reṇuka, you who are the actual Maheśvara descended on the earth and you have on your

own accord have entered my palace. Hence, by virtue of the excess of my good fortune, no body in the worlds is equal to me. (10)

व्याख्या— अथ न तावन्मात्रमित्यत्राह—

Then the author says that it was not only that much —

कृतार्था मे पुरी ह्येषा कृतार्थो राक्षसान्वयः ।

जीवितं च कृतार्थं मे यस्य त्वं दृष्टिगोचरः ॥११॥

इति ब्रुवाणं कल्याणं राक्षसेन्द्रं गणेश्वरः ।

बभाषे सस्मितो वाणीं विश्वोल्लासकरीं शुभाम् ॥१२॥

“Blessed is my city; blessed is the family of demons; blessed, indeed, is my life that you have come within the range of my sight”— to him, the blessed lord of demons, who said thus, the lord of the Śivagaṇas uttered with a smile words that were apt to create delight in all and that were auspicious. (11-12)

व्याख्या— भो रेणुक, त्वं यस्य मे दृष्टिगोचरः, तस्मात् मे ममैषा लङ्कापुरी कृतार्थेत्यादि ॥११॥ सस्मितः मन्दस्मितेन युक्तः सन्नित्यर्थः । विश्वोल्लासकरीं सर्वेषामानन्दकरीमित्यर्थः । शिष्टं स्पष्टम् ॥१२॥

O Reṇuka! Now you have come within the range of my sight. Hence, blessed is the city of Laṅkā, etc. (11) “Sasmitaḥ” means “endowed with smile” “Viśvollāsakari” means “that speech which makes all delighted”. The rest is clear. (12)

व्याख्या— अथ तत्प्रकारं चतुर्भिः श्लोकैर्वर्णयति—

Then the author describes in four stanzas the manner of his speech —

विभीषण महाभाग जाने त्वां धर्मकोविदम् ।
 त्वां विना कस्य लोकेषु जायते भक्तिरीदृशी ॥१३॥
 समस्तशास्त्रसारज्ञं सर्वधर्मपरायणम् ।
 अध्यात्मविद्यानिरतमाहुस्त्वां राक्षसेश्वर ॥१४॥

O Vibhīṣaṇa! O blessed one! I know that you are learned in Dharma, knower of the essence of all Śāstras, devoted to all Śaiva faiths and deeply interested in spiritual knowledge. So they say, O Lord of the demons! Except in you, in whom can this kind of devotion arise? (13-14)

व्याख्या— स्पष्टम् ॥१३॥ भो विभीषण, त्वां समस्तनिगमागमादि-
 शास्त्रज्ञं सकलशिवधर्मेषु परायणं तत्परमित्यर्थः। शिवाद्वैतज्ञानयोगरूपा-
 ध्यात्मविद्यानिरतं सन्तम् आहुरित्यर्थः ॥१४॥

It is clear. (13) O Vibhīṣaṇa! You know the essence of all the Śāstras such as Vedas, Āgamas, etc., you are interested in all the Śaiva faiths. People say that you are deeply immersed in the spiritual knowledge consisting in the realisation of knowledge of Śivādvaīta. (14)

व्याख्या— अतः कारणात्—

Hence for that reason—

त्वदीयधर्मसम्पत्तिं श्रुत्वाहं विस्मिताशयः ।
 व्रजन् कैलासमचलं त्वदन्तिकमुपागतः ॥१५॥
 प्रीतोऽस्मि तव चारित्रैः शोभनैर्लोकविश्रुतैः ।
 दास्यामि ते वरं साक्षात् प्रार्थयस्व यथेप्सितम् ॥१६॥
 इति प्रसादसुमुखे भाषमाणे गणेश्वरे ।
 प्रणम्य परया प्रीत्या व्याजहार विभीषणः ॥१७॥

“On hearing about the wealth of your Dharma I have become astonished. On my way to the eternal Kailāsa, I have come to you. I am pleased with your captivating, widely known ways of moral behaviour. I shall give a boon and you can actually ask what you aspire for”. When thus the lord of Śivagaṇas spoke in such a way as to do gracious favour to him, Vibhīṣaṇa saluted him with great affection and told. (15-17)

व्याख्या— कैलासमचलं व्रजन्नहं त्वदीयशिवधर्मसम्पत्तिं श्रुत्वाऽऽ-
 श्रययुक्तचित्तः सन् त्वत्समीपमागतोऽस्मीत्यर्थः ॥१५॥ स्पष्टम् ॥१६॥
 व्याजहार विज्ञापनवाक्यं प्रयुक्तवानित्यर्थः ॥१७॥

“On my way back to the eternal Kailāsa, I got astonished on hearing about your wealth of religious merit and came to you”— this is the meaning. (15) It is clear. (16) “He told” means “he made a submission to him.” (17)

व्याख्या— अथ तत्प्रकारं षड्भिः सूत्रैः प्रदर्श्य स्वस्व रावणोक्ता-
 भिप्रायमष्टाभिः सूत्रैः सूचयति—

Then the author shows the manner of that speech or submission in six stanzas and indicates the substance of Rāvaṇa's, resolve in eight stanzas—

आगमानुग्रहादेव भवतः शिवयोगिनः ।
 दुर्लभाः सर्वलोकानां समपद्यान्त सम्पदः ॥१८॥
 तथापि प्रार्थनीयं मे किञ्चिदस्ति गणेश्वर ।
 सुकृते परिपक्वे हि स्वयं सिद्धयति वाञ्छितम् ॥१९॥
 रावणो हि मम भ्राता माहेश्वरशिखामणिः ।
 अदृष्टशत्रुसम्बाधं शशास हि जगत्त्रयम् ॥२०॥

यस्य प्रतापमतुलं सोढुमक्षतशक्तयः ।
 इन्द्रादयः सुराः सर्वे राज्यलक्ष्म्या वियोजिताः ॥२१॥
 स तु कालवशेनैव स्वचरित्रविपर्ययात् ।
 रणे विष्ववतारेण रामेण निहतोऽभवत् ॥२२॥
 स तु रामशराविद्धः कण्ठस्खलितजीवितः ।
 अवशिष्टं समालोक्य मामवादीत् सुदुःखितः ॥२३॥

“By a mere favour of the visit of Your Holiness, the Śivayogin, the fortunes that are rare in all the worlds are obtained. Still, O Lord of the Śivagaṇas! I have an appeal to make on something. When the good deeds become ripe, the desire is automatically fulfilled. My brother Rāvaṇa was the crest jewel among the ardent devotees of Maheśvara. He ruled the three worlds without any harm from the enemies. All the gods headed by Indra, etc., whose power was unable to stand his limitless prowess, were relieved of their royal wealth. Due to the bad turn of time and on account of the degradation of his character, he was killed in the battle by Rāma, an incarnation of Lord Viṣṇu. Pierced by the arrow of Rāma and with his life-breath almost slipping from the throat, he became caught in acute grief and spoke to me on seeing me alive”. (18-23)

व्याख्या— भो गणेश्वर, शिवयोगिनो भवत आगमनरूपानुग्रहादेव सर्वजनदुर्लभाः सम्पदः समपद्यन्त प्राप्ता इत्यर्थः ॥१८॥ मे मयेत्यर्थः । शिष्टं स्पष्टम् ॥१९॥ अदृष्टशत्रुसम्बाधं यथा भवति तथा जगत्त्रयं हि प्रसिद्धं सत् शशास पालयामासेत्यर्थः ॥२०॥ स्पष्टम् ॥२१॥ स्पष्टम् ॥२२॥ स रावणो रामबाणेन क्षतं लब्धवान् सन् कण्ठगतप्राणः सन् अवशिष्टं राक्षसेषु हतशिष्टं मां दृष्ट्वात्यन्तदुःखितः सन् प्रत्यवददित्यर्थः ॥२३॥

“O Lord of the Śivagaṇas, merely by the favour of the arrival of Your Holiness the Śivayogin, fortunes which are

rare to all the people, are obtained. (18) “Me” means “by me”. The rest is clear. (19) “Adṛṣṭa-śatrusambādham” is used adverbially to mean that he ruled the well known three worlds in such a way as there was no harm from the enemies. (20) It is clear. (21) It is clear. (22) That Rāvaṇa, having been injured by the arrow of Rāma and having the life-breath held in the throat, saw me as one alive among the demons and told me with acute grief.” (23)

व्याख्या— अथ रावणोक्तप्रकारमुपपादयति—

The author, then, presents what was told by Rāvaṇa to his brother —

विभीषण विशेषज्ञ महाबुद्धे सुधार्मिक ।
 अवशिष्टोऽसि वंशस्य रक्षसां भाग्यगौरवात् ॥२४॥
 वयमज्ञानसम्पन्ना महत्सु द्रोहकारिणः ।
 ईदृशीं तु गतिं प्राप्ता दुस्तरा हि विधिस्थितिः ॥२५॥
 नवकं लिङ्गकोटीनां प्रतिष्ठाप्यमिह स्थले ।
 इति सङ्कल्पितं पूर्वं मया तदवशिष्यते ॥२६॥

“O Vibhīṣaṇa! Knower of special flash! Person of great wisdom! Pious man! You are alone living due to the abundance of the good fortune of the family of demons. We who got filled with ignorance and who practised deceit towards noble persons, are now reduced to this condition. The ordinance of destiny cannot be trespassed. The resolve that I had taken earlier to install nine crore Liṅgas in this place remains partially to be completed”. (24-26)

व्याख्या— स्पष्टम् ॥२४॥ वयमज्ञानसम्पन्नाः सन्तो महत्सु महतां विषये द्रोहकारिण इतीदृशीं गतिं प्राप्ताः । तथा हि विधिस्थितिः दैवाधीन-वृत्तिः, दुस्तरा हि लङ्घितुमशक्या खल्वित्यर्थः ॥२५॥ इह स्थले अस्मिन्

लङ्कापत्तनस्थले नवकोटिलिङ्गं प्रतिष्ठाप्यमिति मया पूर्वं सङ्कल्पितम्, तत्र किञ्चिदवशिष्टमस्तीत्यर्थः ॥२६॥

It is clear. (24) We were in ignorance and as such acted wrongly towards the the noble persons. Hence we are reduced this condition. The ordinance of destiny or the happening according to divine dispensation is indeed difficult to trespass. It means that destiny is hard to trespass, indeed. (25) “In this place” means “in the precincts of the city of Laṅkā”. It was resolved to get nine crore Liṅgas installed. In that a little still remains to be completed. (26)

व्याख्या— कियदवशिष्टमित्यात्र—

It is said as to how much remained to be done—

कोटिषट्कं तु लिङ्गानां मया साधु प्रतिष्ठितम्।
कोटित्रयं तु लिङ्गानां स्थापनीयमतस्त्वया ॥२७॥
इति तस्य वचः श्रुत्वा दीनबुद्धेर्मरिष्यतः।
तथा साधु करोमीति प्रतिज्ञातं मया तथा ॥२८॥
युगपच्छिवलिङ्गानां कोटित्रयमनुत्तमम्।
प्रतिष्ठाप्यं यथाशास्त्रमिति मे निश्चयोऽभवत् ॥२९॥
लिङ्गकोटित्रयस्येह युगपत् स्थापनाविधौ।
अविदन्नेकमाचार्यमहमेवमवस्थितः ॥३०॥
शिवशास्त्रविशेषज्ञ शिवज्ञाननिधिर्भवान्।
आचार्यभावमासाद्य मम पूरय वाञ्छितम् ॥३१॥

“I got six crore Liṅgas duly installed. Now you have to get three crore Liṅgas installed.” “Having thus heard his

words as he was in a humble state of mind and was about to die, I promised that I would duly do so. I decided to get three crore Liṅgas unsurpassed in greatness installed simultaneously according to Śāstra. But I stayed like this only without being able to find an Ācārya who was an expert in installing the three crore Liṅgas simultaneously. O knower of the special points of the Śivaśāstra! You are the treasure of the knowledge of Śiva. Please officiate as the Ācārya and fulfil my desire”. (27-31)

व्याख्या— अतस्तत्सङ्कल्पपूरणार्थमित्यर्थः ॥२७॥ स्पष्टम् ॥२८॥ स्पष्टम् ॥२९॥ इह लङ्कयामित्यर्थः। युगपत्लिङ्गत्रिकोटिस्थापनविषये मुख्यमाचार्यमलब्धवान् सन्नेवंस्थितोऽस्मित्यर्थः ॥३०॥ शिवशास्त्रविशेषज्ञ भो रेवणसिद्ध भवान् शिवज्ञानस्य निधिनिक्षेपस्थानभूतः, अत आचार्यभावमासाद्य युगपत्कोटित्रयाचार्यभावं प्राप्य ममाभीष्टं पूरयेत्यर्थः ॥३१॥

It means that “You have to do so in order to fulfil that resolve”. (27) It is clear. (28) It is clear. (29) “Iha” (here) means “in Laṅkā”. “In respect of installing three crore Liṅgas simultaneously, I could not find the principal Ācārya and stayed like this”. (30) “O Knower of the special points of the Śivaśāstra! O Revaṇasiddha! You are the treasure or storehouse of the knowledge of Śiva. Hence assume the office of the Ācārya for the three crore Liṅgas, i.e., assume the forms of three crore Ācāryas, and fulfil my desire”. (31)

व्याख्या— अथ श्रीरेणुकस्तस्याभीष्टं पूरयित्वान्तर्हित इति श्लोकपञ्चकेन प्रतिपादयति—

Then the author propounds in five stanzas that Śrī Reṇuka fulfilled his desire and disappeared—

तस्येति वचनं श्रुत्वा राक्षसेन्द्रस्य धीमतः।
तथेति प्रतिशुश्राव सर्वज्ञो गणनायकः ॥३२॥

ततः सन्तुष्टचित्तस्य पौलस्त्यस्येष्टसिद्धये ।
 कोटित्रयं तु लिङ्गानां यथाशास्त्रं यथाविधि ॥
 त्रिकोट्याचार्यरूपेण स्थापितं तेन तत्क्षणे ॥३३॥
 तादृशं तस्य माहात्म्यं समालोक्य विभीषणः ।
 प्रणनाम मुहुर्भक्त्या पादयोस्तस्य विस्मितः ॥३४॥
 प्रणतं विनयोपेतं प्रहृष्टं राक्षसेश्वरम् ।
 अनुगृह्य स्वमाहात्म्याद् रेणुकोऽन्तर्हितोऽभवत् ॥३५॥
 विभीषणोऽपि हृष्टात्मा रेणुकस्य प्रसादतः ।
 शिवभक्तिरसासक्तः स्थिरराज्यमपालयत् ॥३६॥

On hearing those words of the wise king of demons, the lord of Śivagaṇas, the omniscient one, replied that he would do so. There, in Laṅkā, in order to fulfil the heart's desire of Vibhīṣaṇa, who was pleased, he installed at that very moment the three crore Liṅgas according to Śāstra and according to the procedure by assuming the forms of three crore Ācāryas.(32-33) On seeing such a greatness of his, Vibhīṣaṇa with astonishment fell at his feet again and again. (34) Then having conferred his favour on the king of demons who saluted with such humility and who had become delighted, Śrī Reṇuka disappeared by his power.(35) Vibhīṣaṇa who had become delighted, got adhered to devotion towards Śiva out of the gracious favour of Śrī Reṇuka and ruled the kingdom firmly. (36)

व्याख्या— प्रतिशुश्राव अङ्गीकृतवानित्यर्थः । शिष्टं स्पष्टम् ॥ ३२ ॥
 तत्र लङ्कायां पौलस्त्यस्य विभीषणस्येत्यर्थः । शिष्टं स्पष्टम् ॥ ३३ ॥ स्पष्टम् ॥ ३४ ॥
 स्पष्टम् ॥ ३५ ॥ स्पष्टम् ॥ ३६ ॥

“Pratiśuśrāva” means that “he accepted”. The rest is clear.(32) “There” means “in Laṅkā”. “Of Paulastya” means

“Of Vibhīṣaṇa”. The rest is clear. (33) It is clear. (34) It is clear. (35) It is clear. (36)

व्याख्या— अथाष्टदिक्षु प्रसिद्धस्य रेवणसिद्धेश्वरस्य महत्त्वं सङ्कोचे-
 नाष्टभिः सूत्रैः प्रकाशयति—

Then the author reveals in eight stanzas the greatness of Revaṇasiddheśvara who became reknowned in all the eight directions—

रेणुकोऽपि महातेजाः सञ्चरन् क्षितिमण्डले ।
 प्रच्छन्नश्च प्रकाशश्च परमाद्वैतभावितः ॥३७॥
 कांश्चिद् दृष्टिनिपातेन करुणारसवर्षिणा ।
 अपरानुपदेशेन शिवाद्वैताभिमर्शिना ॥३८॥
 अन्यांश्च सहवासेन समस्तमलहारिणा ।
 कृतार्थयन् जनान् सर्वान् कृतिनः पक्वकर्मिणः ॥३९॥
 दर्शयित्वा निजाधिक्यं शिवदर्शनलालसः ।
 खण्डयित्वा दुराचारान् पाषण्डान् भिन्नदर्शनान् ॥४०॥
 यन्त्रमन्त्रकलासिद्धान् विमतान् सिद्धमण्डलान् ।
 विजित्य स्वप्रभावेण स्थापयित्वा शिवागमान् ॥
 आजगाम निजावासं कोल्लिपाक्यभिधं पुरम् ॥४१॥
 तत्र सम्भावितः सर्वैर्जनैः शिवपरायणैः ।
 सोमनाथाभिधानस्य शिवस्य प्राप मन्दिरम् ॥४२॥
 पश्यतां तत्र सर्वेषां भक्तानां शिवयोगिनाम् ।
 तन्वानो विस्मयं भावैस्तुष्टाव परमेश्वरम् ॥४३॥

Śrī Renuka who was endowed with great power, moved about on the expanse of the earth, sometimes

unseen and sometimes seen and with supreme non-duality assumed. He rendered all the people blessed and made them endowed with the ripening of their Karman by casting his glances showering the drizzle of compassion towards some people, by giving discourses on Śivādvaita to some others and by staying with still others and removing their Malas. Having shown his great superiority with his interest in Śaiva philosophy, having refuted the views of those who had wrong practices, who were heretics and who belonged to other systems, who were experts in the art of using amulets and incantations and who were belonging to the circles of Siddhas of other views and having won over all of them through his great resourcefulness and established the tradition of Śaivāgamas, he came back to the place of his first appearance which was the city called Kollipākī. Having been honoured by all the people who were devoted to Śiva, he reached the temple of Śiva called Someśvara. While all the devotees and Śivayogins were looking on, he created astonishment in them with his merits and prayed Śiva. (37-43)

व्याख्या— प्रच्छन्नश्च सप्तशतवर्षपर्यन्तमिति शेषः । तथा प्रकटितः सन् कांश्चिज्जनान् करुणारसपूरितकटाक्षेण कृतार्थयन्, अपरान् शिवाद्वैत-प्रकाशकोपदेशेन कृतार्थयन्, अन्यान् निर्मलसहवासेन कृतार्थयन्, अवशिष्ट-सर्वजनान् कृतिनः सकलकलाकुशलान् पक्वकर्मिणः परिपक्वमलमाया-पाशवन्तः सन्तश्च कृतार्थयन् सन्, शिवदर्शनलालसः शिवसमयलम्पटः श्रीरेवणसिद्धो निजाधिक्यम् अनेकचित्रविचित्रनिजमहत्त्वं दर्शयित्वा भिन्न-दर्शनान् वैष्णवाद्यन्यसमयनिष्ठान् पाषण्डान् शङ्खचक्राद्यन्यलाञ्छनयुक्तान् दुराचारान् खण्डयित्वा, यन्त्रमन्त्रादिचतुःषष्टिकलासिद्धियुक्तान् कापालिका-दिपरमसिद्धमण्डलान् गोरक्षादिनवकोटिसिद्धान् स्वसामर्थ्येन विजित्य कामि-कादिशिवसिद्धान्तान् स्थापयित्वा निजावासं कोल्लिपाक्यभिधं पुरमाजगाम आससादेत्यर्थः ॥३७-४३॥

“Pracchannah” (unseen) — here it should be understood that he remained unseen for seven hundred years. Again on appearing to the people, he blessed some persons with his glances filled with compassion, others with his teaching which revealed Śivādvaita, still others with his pure company and the rest of the people, who were efficient in all arts and who were having their fetters of Mala, Māyā, etc., ripened. Śrī Revāṣasiddha who was fond of Śaiva philosophy showed his greatness consisting in various, wonderful deeds. He refuted the views of other systems of philosophy such as those of the Vaiṣṇavas, etc., the heretics and those doing wrong practices such as having the marks of conch-shell, disc of Viṣṇu, etc. He won over by his power the circles of Siddhas belong to other faiths such as Kāpālikas, the nine crore Siddhas such as Gorakṣa, etc. He established the doctrines of the Āgamas such as Kāmikāgama, etc. Then he came back to the place of his first appearance called Kollipākī. (37-41) “Sambhāvitaḥ” means “honoured”. The rest is clear. (42) “Bhāvaiḥ” means “with pure merits”. “Vismayaṁ tanvānaḥ” means “spreading astonishment”. (43)

व्याख्या— अथ सप्तभिः सूत्रैः सोमेश्वरस्य स्तुतिं करोति—

Then in seven stanzas, the author shows how Śrī Reṇuka praised Lord Someśvara—

देव देव जगन्नाथ जगत्कारणकारण ।

ब्रह्मविष्णुसुराधीशवन्द्यमानपदाम्बुज ॥४४॥

संसारनाटकभ्रान्तिकलानिर्वहणप्रद ।

समस्तवेदवेदान्तपरिबोधितवैभव ॥४५॥

संसारवैद्य सर्वज्ञ सर्वशक्तिनिरङ्कुश ।

सच्चिदानन्द सर्वस्व परमाकाशविग्रह ॥४६॥

समस्तजगदाधारज्योतिर्लिङ्गविजृम्भण ।
 सदाशिवमुखानेकदिव्यमूर्तिकलाधर ॥४७॥
 गुणत्रयपदातीत मलत्रयविनाशन ।
 जगत्त्रयविलासात्मन् श्रुतित्रयविलोचन ॥४८॥
 पाहि मां परमेशान पाहि मां पार्वतीपते ।
 त्वदाज्ञया मयैतावत्कालमात्रं महीतले ॥
 अचारि भवदुक्तानामागमानां प्रसिद्धये ॥४९॥
 अतः परं स्वरूपं ते प्राप्नुकामोऽस्मि शङ्कर ।
 अन्तरं देहि मे किञ्चिदनुकम्पाविशेषतः ॥५०॥

O God of gods! Lord of the world! Cause of the causes of the world! One with his feet-lotuses saluted by Brahman, Viṣṇu, Indra, etc! One who is efficient in managing the art of delusion in the form of drama of transmigration! One whose grandeur is revealed by all Vedas and Vedānta! O Physician curing the disease of transmigration! One who is endowed with all unrestricted power! Existence, intelligence and bliss in form! All in all! One whose body is supreme ether! One who displays the Jyotirlinga which is the substratum of the entire universe! One bearing the lustre of the divine forms such as Sadāśiva! One beyond the state of three guṇas (sattva, etc.,)! Destroyer of three Malas! One possessing the power of creation, etc., of the three worlds! One possessing the three Vedas (Rg, Yajus and Sāman) as his three eyes! Save me, O great Lord! Save me, O lord of Pārvatī! According to your order I wandered on the surface of the earth until this time in order to propagate the Āgamas taught by you. Now onwards I want to attain your form, O Lord Śaṅkara! With special compassion give me some space to enter. (44-50)

व्याख्या— अत्र जगच्छब्देन भुवनान्युच्यन्ते । तत्कारणीभूतबिन्दु-
 मायादीनामपि कारणीभूत! इत्यर्थः ॥४४॥ संसारनाटकभ्रन्तिकलाजयप्रद
 इत्यर्थः ॥४५॥ “आकाशशरीरं ब्रह्म” इति श्रुतेश्चिदाकाशस्वरूप इत्यर्थः ।
 शिष्टं स्पष्टम् ॥४६॥ “ज्वाललिङ्गाय नमः” इति श्रुतेर्ज्योतिर्लिङ्गस्वरूपेण
 जृम्भमाण इत्यर्थः । “स्थिरेभिरङ्गैः पुररूप उग्रः” इति श्रुतेः सकलनिष्कल-
 सदाशिवप्रभृतिदिव्यमूर्तिकलाधर इत्यर्थः । अत्र— “स एको रुद्रः स इशानः
 स भगवान् स महेश्वरः स महादेवः” इति श्रुतिः ॥४७॥ सत्त्वरजस्तमोगुण-
 स्थानातीत आणवकार्मणमायिकाख्यमलत्रयोन्मूलनकर स्वर्गमर्त्यपाताल-
 लक्षणजगत्त्रयसृष्ट्यादिपञ्चकृत्यक्रीडाविलासोन्मुख ऋग्यजुःसमाख्यश्रुति-
 त्रयविलोचन इत्यर्थः ॥४८॥ स्पष्टम् ॥४९॥ भो शङ्कर सुखकर, तेन
 प्रसिद्ध सोमेश्वर, अतः परम् इतः परमित्यर्थः । अहं ते स्वरूपं लब्धु-
 कामोऽस्मि, मे मम अन्तरमवकाशं देहि । अनुकम्पां कृपां विशेषतो देहि
 कुर्वित्यर्थः ॥५०॥

Here by the word “Jagat”, the (fourteen) “Bhuvanas” (regions) should be understood. It means: O one who is the cause for the Bindu, Māya, etc., which are in turn causes of those regions! (44) It means: O one who gives success to the art of delusion of the drama in the form of transmigration!(45) As per the Śruti “Ākāśaśarīraṁ brahma” (Tai. U., 1.6.2), it means: O one who has ether of consciousness as his body! The rest is clear.(46) According to the Sruti “Jvālaliṅgāya namaḥ”; it means: O one who is appearing in the form of Jyotirlinga! As per the Śruti, “Sthirebhiraṅgaiḥ pururūpa ugraḥ” (Rv. 2.33.9), it means: “O one who possesses the signs of all the divine forms with limbs and without limbs such as Sadāśiva, etc.”, (Atha. Śīras. U., 3). (47) One beyond the state of guṇas, viz., sattva, rajas and tamas (Prakṛti)! One who removes the three Malas called Āṇava, Kārmika and Māyika! One who is prone to the diversion of sport in the form of the five functions such as creation, etc., in the case of three worlds

called Svarga, Martya and Pātāla! One who has the three Śrutis, viz., Ṛg, Yajus and Sāman, as his three eyes. (48) It is clear. (49) O Śaṅkara, i.e., O bringer of solace! That is why he is famous as “Someśvara” (Soma=moon; solace is the effect of the moon). “Ataḥ param” should be taken in the sense of “itaḥ param”, from now onwards. “I am now wanting to attain your form, give some space to me. Extend me especially your compassion towards me. (50)

व्याख्या— अथ वृत्त्रयेण शिवप्रसन्नतां रेवणसिद्धेश्वरस्य लिङ्गैक्यं च प्रतिपादयति—

Then in three “Vṛttas” (stanzas in the Vṛtta metres), the author describes how Śiva was pleased and how Śrī Revaṇasiddheśvara got merged into the Liṅga —

इत्युक्ते गणनायकेन सहसा लिङ्गात् ततः शाङ्करात्
वत्सागच्छ महानुभाव भवतो भक्त्या प्रसन्नोऽस्म्यहम् ।

इत्युच्चैरगदाद् वचस्तनुभृतामाश्चर्यमासीत्तदा
दिव्यो दुन्दुभिराननाद गगने पुष्पं ववर्षुर्गणाः ॥५१॥

श्रुत्वा लिङ्गाद् वचनमुदितं शाङ्करं सानुकम्पं
संहृष्टात्मा गणपतिरथो ज्योतिषा दीप्यमानः ।
जातोत्कण्ठैः परमनुचरैर्योगिभिः स्तूयमानो
ज्योतिर्लिङ्गं परमनुविशत् स्वप्रकाशं तदानीम् ॥५२॥

लीने तस्मिन् शाङ्करे स्वप्रकाशे दिव्याकारे रेणुके सिद्धनाथे ।
सर्वो लोको विस्मिताभूत्तदानीं शैवी भक्तिः सप्रमाणा
बभूव ॥५३॥

When it was told like this by the Lord of the Śivagaṇas, there arose suddenly a loud voice from the Śivaliṅga saying

“come in, O my son! O great saint! I am pleased with your devotion”. Struck with wonder were the people then. The drums of gods produced their sound in the sky and the Gaṇas of Śiva showered flowers. (51) On hearing that compassionate speech of Śiva which arose from the Liṅga, the lord of the Gaṇas with his mind pleased and shining with lustre, entered into the self-luminous, supreme Joytir-liṅga then, while he was being eulogised by the wonder-struck disciples full of longings. (52) When Śrī Reṇuka, the lord of the Siddhas, who had the divine form, merged into that self-luminous Liṅga, then all the people became highly astonished. The devotion towards Śiva became authoritative. (53)

व्याख्या— गणनायकेन रेवणसिद्धेश्वरेण इत्युक्ते एवं विज्ञापिते सति सहसा तत्क्षणेन शाङ्करात् ततो लिङ्गात् सोमेश्वरलिङ्गाद् भो महानुभाव निगमागमेषु महानिश्चयबुद्धिमान् वत्स रेवणसिद्धाख्यकुमार, भवतस्तव भक्त्या नवविधभक्त्या अहं प्रसन्नोऽस्मि, आगच्छ आयाहीति वचः शिव उच्चैरगदाद् अवादीत् । तदा तस्मिन् समये तनुभृतां शरीरिणामाश्चर्यं कौतुकमासीत्, गगने दिव्यो दुन्दुभिः देवदुन्दुभिः, आननाद सर्वत्र ध्वनितवान्, गणाः प्रमथगणा देवगणाश्च, पुष्पं कुसुमवृष्टिं ववर्षुरित्यर्थः ॥५१॥ अथो पुष्पवृष्ट्यनन्तरं संहृष्टात्मा सन्तुष्टचित्तः गणपतिः शिवगणपतिः श्रीरेवणसिद्धो ज्योतिषा शिवप्रकाशेन दीप्यमानः सन् लिङ्गात् सोमेश्वरलिङ्गाद् उदितम् उद्भूतं सानुकम्पं कृपासहितं शाङ्करं वचनं शिवसम्बन्धिवचनं पूर्वोक्तवाक्यं श्रुत्वा, जातोत्कण्ठैः उद्भूताश्चर्यवद्भिः अनुचरैः सहचरैः शिवयोगिभिः परमधिकतया स्तूयमानः सन्, तदानीं तस्मिन् समये परं सर्वोत्कृष्टं स्वप्रकाशं निज-प्रकाशरूपं ज्योतिर्लिङ्गं “तस्य भासा सर्वमिदं विभाति”, “तमेव भान्त-मनुभाति सर्वम्” इति श्रुतिसिद्धचिल्लिङ्गमनुविशत् स्वरूपहानिवृद्धिव्यति-रेकेण सामरस्येन प्रविष्टवानित्यर्थः ॥५२॥ दिव्याकारे मनोहरस्वरूपे रेणुके सिद्धनाथे रेवणसिद्धेश्वरे स्वप्रकाशे शाङ्करे तस्मिन् लिङ्गे सोमेशलिङ्गे लीने सति ऐक्यं गते सति सर्वो लोकः समस्तजनो विस्मित आश्चर्ययुक्त आसीत् ।

तदानीं तस्मिन् काले शैवी भक्तः शिवसम्बन्धिनी भक्तिः सप्रमाणा प्रमाणेन सह वर्तमाना बभूव आसीदित्यर्थः ॥५३॥

When the Lord of Śivagaṇas, Śrī Revaṇasiddheśvara requested like this, suddenly, at that moment itself, Śiva uttered aloud from that Someśvaraliṅga his words saying, “O great saint with the firm knowledge of the Vedas and Āgamas! My son, Revaṇasiddha, I am pleased with your devotion consisting of nine types; come in”. Then the people became thrilled with astonishment. In the sky the drums of gods produced their sound. The hosts of gods and Śiva’s devotees began to shower flowers (from the sky). (51) Then, after the shower of flowers, the lord of the Śivagaṇas, Śrī Revaṇasiddha, who was pleased, became illumined by the brilliance of Śiva, on hearing from the Someśvaraliṅga the aforesaid words of Śiva full of compassion, and was being praised by his followers, the Śivayogins, with longings. At that time he entered, i.e., merged in such a way as there would be no increasing or decreasing, the Liṅga of consciousness (Cilliṅga) celebrated in the Śruti statements as “Tasya bhāsā sarvamidam vibhāti” and “Tameva bhāntam anubhāti sarvam” (Kathā. U., 5.15; Śve. U., 6.14; Muṇḍ.U., 2.2.10). (52) When Śrī Reṇuka, endowed with divine, captivating form, who was the lord of the Siddhas, merged into the Someśvaraliṅga; all the people became struck with wonder. Then at that time, the devotion connected with Śiva became corroborated with authority, i.e., got established with authority. (53)

(व्या.) अथास्य ग्रन्थस्य माहात्म्यमाह—

Then the author speaks of the importance of this work—

श्रीवेदागमवीरशैवसरणिं श्रीषट्स्थलोद्यन्मणिं
श्रीजीवेश्वरयोगपद्मतरणिं श्रीगोप्यचिन्तामणिम् ।

श्रीसिद्धान्तशिखामणिं लिखयिता यस्तं लिखित्वा परान्
श्रुत्वा श्रावयिता स याति विमलां भुक्तिं च मुक्तिं पराम् ॥५४॥

इति श्रीमत्षट्स्थलब्राह्मिणा शिवयोगिनाम्ना विरचिते वीरशैवधर्म-
निर्णये श्रीसिद्धान्तशिखामणौ रेणुकविभीषणसंवादे रेणुकशिवा-
लिङ्गैक्यप्रसङ्गे नामैकविंशः परिच्छेदः समाप्तः ॥२१॥

॥ श्रीसिद्धान्तशिखामणिः समाप्तः ॥

This Śrī Siddhāntaśikhāmaṇi which has as its path of Vīraśaivism propounded by Vedas and Āgamas, is the lustrous jewel illumining the auspicious six Sthalas, the sun putting to bloom the lotus in the form of the communion between Jīva and Śiva and the desire-yielding gem (Cintāmaṇi) revealing the secret of the Śaiva doctrine. He who copies it and gets its copies prepared by others and who hears it and makes others to hear it through recitation, attains pure enjoyment in life and gets the highest liberation. (54)

Here ends the twenty-first Chapter dealing with the account of Śrī Renukā’s merging into the Liṅga in the context of the dialogue between Śrī Reṇuka and Vibhīṣaṇa in Śrī Siddhāntaśikhāmaṇi the authority on Vīraśaivism, written by Śrī Śivayogin who attained Brahman-hood through the path of Ṣaṣṭhālas (21)

Śrī Siddhāntaśikhāmaṇi ends

व्याख्या— श्रीवेदागमवीरशैवसरणिं मङ्गलकरसकलसमयशास्त्रो-
त्तरवेदागमप्रतिपाद्यवीरशैवसरणिरेव सरणिर्यस्येत्यर्थः, श्रीषट्स्थलोद्यन्मणिं
मङ्गलात्मकैकोत्तरशतस्थलरूपाङ्गलिङ्गषट्स्थलमार्गप्रकाशनशाणोल्लीढ-
रत्नम्, श्रीजीवेश्वरयोगपद्मतरणिं शोभमानजीवपरमैक्यलक्षणकमलविक-
सनार्कम्, श्रीसिद्धान्तशिखामण्याख्यवीरशैवशास्त्रं यो लिखित्वा परान् लेखयिता,

यः श्रुत्वा परान् श्रावयिता, स विमलां भुक्तिं परां मुक्तिं च याति प्राप्नो-
तीत्यर्थः ॥५४॥

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोष्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां
रेणुकविभीषणसंवादे रेणुकशिवलिङ्गैक्यप्रसङ्गे
नामैकविंशः परिच्छेदः समाप्तः ॥२१॥

तत्त्वप्रदीपिका समाप्ता

Śrī Siddhāntaśikhāmaṇi which has its path of Vira-
śaivism propounded in the Vedas and Agamas that are
held as the fountain-head of the Śāstras belonging to all the
auspicious systems, is the polished jewel revealing the path
of six Sthalas consisting in their Aṅgasthalas and Liṅga-
sthalas making the auspicious number of Sthalas into one
hundred and one; it is the sun who is able to put to bloom
the lotus in the form of the illustrious communion between
Jīva and Śiva; and it is the desire-yielding gem illumining
the secret of the auspicious Śaiva doctrine. He who writes
himself and makes others copy it and who hears himself
and recites so that the others might hear it, attains pure
enjoyment and gets the highest liberation. (54)

*Here ends the twenty-first chapter dealing with the
account of the merging of Śrī Reṇuka into the Liṅga in the
background of the dialogue between Śrī Reṇuka and
Vibhīṣaṇa in the commentary on Śrī Siddhāntaśikhāmaṇi
called Tattvapradīpikā, written by Śrī Maritoṣṭadārya
who is the foremost among the scholars adept in
Vyākaraṇa, Mimāṃsā and Nyāya (21)*

Tattvapradīpikā ends

इति शुभम्



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 नैवोर्ध्वं धारयेच्चित्तं - (18.44) दे.का.३८
 पतिं विश्वस्यात्मेक्ष्वरं - (15.15) म.ना.उ.९.३
 परं ज्योतिरूपसंपद्य - (15.51) छा.उ.८.१२.३
 परात्परं तु यत्प्रोक्तं - (15.45) वा.उ.
 परास्य शक्तिर्विमला - (20.35) शि.सं.श्रु.
 परास्य शक्तिर्विवि - (20.35) श्वे.उ.६.८
 पशुपशुपतियोगो - (20.70) त्र.त.
 पादोऽस्य विश्वा - (20.33) ऋ.१०.९०.३
 पाशब्दो भवेज्जीवः - (20.70) वि.आ.
 पृथिव्यदीनि तत्त्वानि - (20.41) प.त्री.६
 प्रज्ञया शरीरं समा - (18.6) कौ.ब्रा.उ.३.६
 प्रत्यवमर्शात्मासौ - (20.41) वि.प.९
 प्रयान्ति नैव लिप्यन्ते - (20.42) यो.आ.
 प्राणलिङ्गपरिज्ञाना - (15.51) वा.उ.
 प्राणान् प्रपीड्येह - (17.24) श्वे.उ.२.९
 बाणलिङ्गे स्वयंभूते - (19.12)
 बाह्यकर्मपरित्यागी - (15.51) वा.उ.
 बिन्दुरूपः शिवो ज्ञेयो - (19.59) कि.आ.

बोध्यबोधकभावेन - (15.12) वा.उ.
 भक्तस्यैवात्मशिष्यस्य - (20.85-86) यो.आ.
 भाग आत्मा स विज्ञेयः - (18.6) श्वे.उ.५.९
 भावग्राह्यमनीडारख्यं - (15.37) श्वे.उ.५.१४
 भावनातीतमव्यक्तं - (15.45) वा.उ.
 भावमश्रित्य यत्नेन - (17.50) यो.आ.
 भावाभावद्वयातीतं - (20.55) यो.आ.
 भिद्यते हृदयग्रन्थि - (17.81) मु.उ.२.२.८
 भोक्ता भोज्यं प्रेरितारं - (17.53) श्वे.उ.१.१२
 भ्रमद्भ्रमरचिन्तायां - (16.22) वी.आ.
 ममैवांशो जीवलोके - (18.11) भ.गी.१५.८
 महानन्दप्रसादोऽयं - (18.69) स.ज्ञा.
 महान्तं विभुमात्मानं - (20.55) क.उ.२.२१
 मातृवत्परदारंश्च - (16.62)
 मायाभिन्ने स्वमायाख्यं - (18.11) पा.उ.
 मायामयमिदं द्वैतम् - (19.12) मा.का.१.१७
 मायां तु प्रकृतिं विद्याद् - (20.14) श्वे.उ.४.१०
 मुमुक्षोर्मोक्षसिद्धयर्थं - (15.21) वा.उ.
 मृत्युजीवननिर्मुक्तं - (20.55) यो.आ.
 मोक्षप्रदं चैहिकसौख्यदं - (19.76) यो.आ.
 यतो वाचो निवर्तन्ते - (18.47;19.9)
 तै.उ.२.४; ब्रह्मो.२२
 यथा कुण्डलिनी शक्तिः - (20.29) वि.सा.
 यथा न तदिति - (20.20) कि.आ.
 यथा नृपः सार्वभौमः - (18.11) शि.दृ.१.३७
 यथा न्यग्रोधबीजस्थः - (20.41) प.त्री.२४
 यथा पुष्करपलाश - (16.83;20.42)
 छा.उ.४.१४.३
 यथा मनः परे तत्त्वे - (19.44) नि.का.
 यथा सिद्धरसस्पर्शात् - (17.58) यो.आ.
 यथा स्त्रिया संपरिष्वक्तो - (20.48)
 बृ.उ.४.३.२१
 यथेह कर्मचितो - (16.25) छा.उ.८.१.६
 यदा शिवाय स्वात्मानं - (17.34) यो.आ.

यद्वेदविद्याधिगमः - (16.58) मैत्रा.उ. ४.३
 यस्तु विज्ञानवान् भवति - (17.36) क.उ. ३.६.
 यस्यां जाग्रति भूतानि - (19.23) भ.गी. २.६९
 यं यथोपासते तदेव - (16.15) बृ.उ. ४.४.५
 या निशा सर्वभूतानां - (19.23) भ.गी. २.६९
 या सा महेश्वरी - (20.35) मृ.वि. ७.११
 येनाक्षरं पुरुषं वेद - (17.75) मु.उ. १.२.१३
 योगं सालम्बनं त्यक्त्वा - (20.6) दे.का. २५
 यो ब्रह्माणं विदधाति - (18.56) श्वे.उ. ६.१८
 वर्तते वासनारूपे - (18.11) पा.उ.
 वागीश्वरी परा विद्या - (20.33) पौ.आ.
 वायुर्यथैको भुवनं - (19.60) क.उ.५.१०
 वायौ स्पन्दा विध्वी - (18.34) वि.प. २७
 वाय्वग्निसलिलेन्द्राणां - (20.41) प.त्री. ७
 वालाग्रशतभागेन - (18.6) श्वे.उ. ५.९
 विकल्परहितं ज्ञानं - (18.6) वा.व.
 विकल्पो विनिवर्तते - (19.12) मा.का. १.१८
 विकारो मानसो - (17.51) अ.को. १.७.२१
 विज्ञानमानन्दं ब्रह्म - (19.8,19) बृ.उ. ३.९.३४
 विषसंबन्धिनी शक्तिः - (20.21) कि.आ.
 विष्टभ्याहमिदं - (18.11) भ.गी. १०४२
 वेदितव्यं न किञ्चन - (18.54) आ.
 वैराग्येण वपुस्त्यागो - (16.42) दे.का. ४५.
 व्योमाकारं महासूक्ष्मं - (19.65) दे.का. २४.
 शरीरमाद्यं खलु धर्म - (16.35) कु.सं. ५.३३
 शिव एको ध्येयः - (19.53) अ.शिखो. २
 शिवचिन्तासमाक्रान्तः - (16.22) वी.आ.
 शिवभावानुसन्धाना - (16.15) यो.आ.
 शिवरूपानुसन्धायि - (15.21) वा.उ.
 शिवादिस्मरणं ज्ञानं - (19.90) यो.आ.
 शिष्यो हि येन गुरुणा - (15.12) वा.उ.
 शुचिः समग्रीव - (17.5) कै.उ. ५

शुद्धमायापरो बिन्दुः - (20.33) पौ.आ.
 स उत्तमः पुरुषः - (15.51) छा.उ. ८.१२.३
 स एको रुद्रः स - (21.47) अ.शिर. ३
 स ऐवैतत् परमं - (16.49) मु.उ. ३.२.१
 सकलं दृक्कलाग्राह्य - (15.30) वा.त.
 सत्तयाऽऽनन्दसम्प्राप्ति - (19.90) यो.आ.
 सत्यं ज्ञानमनन्तं ब्रह्म - (16.76) तै.उ. २.१.१
 सदाशिवादितत्वानां - (19.59) कि.आ.अ.
 सदेव सोम्येदमग्र - (19.48) छा.उ. ६.२.१
 सन्ति दग्धपटन्यायात् - (16.83) वी.आ.
 समसमरसरूपो - (20.70) त्र.त.
 समस्तसाक्षिं सदसत् - (18.28) कै.उ. २४.
 सर्वज्ञः पञ्चकृत्यसम्पन्नः - (19.79) जा.उ. २
 सर्वशून्यं निराभासं - (20.60) स.ज्ञा.
 सर्वेषु गात्रेषु शिरः - (17.20) पु.
 स वै नैव रेमे - (18.11) बृ.उ. १.४.३
 संविदेव भगवती - (20.66-67) प्राभा.
 संसारी स भवेल्लोके - (19.65) दे.का. २४.
 सा दीक्षा संज्ञिता - (15.7) वा.उ.
 सूक्ष्मात् सूक्ष्मतरं - (15.45) शि.सं.उ. १२
 सूर्यो यथा सर्वलोक - (18.18) क.उ.५.११
 सोऽविद्याग्रान्धिं - (20.21) मु.उ. २.१.१०
 स्थिरभावो हि भावस्य - (19.37) कि.त.
 स्थिरेभिरङ्गैः पुरुरूप - (21.47) ऋ.२.३३.९
 स्वदयापूर्णभावस्य - (19.38) यो.आ.
 स्वयमेव स्वयं भूत्वा - (15.64) वा.उ.
 स्वयं स्वयत्वमापाद्य - (20.48) वा.उ.
 स्वयं स्वस्य परो - (20.48) स.ज्ञा.
 स्वशक्तिप्रचयो - (18.13-14) शि.सू. ३.३०
 स्वस्वकृतदुष्कर्मणा - (18.13-14) बृ.जा.उ.
 हकारोऽन्त्यः कलारूपः - (20.39) सं.प.
 हृदयकमलमध्ये - (15.42) यो.शा.

Sources of 101 Sthalas

This is to corroborate and confirm the view that S.S. is the first and pioneering work on the doctrine of 101 Sthalas. It should go to the credit of Śrī Śivayogi Śivācārya that the material found in different sources was most effectively formulated and systematically presented. In order to graphically demonstrate the matter on hand, an account of the plausible sources of the majority of the Sthalas (sub-Sthalas 92 out of 101) has been given in a tabular form as below :

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Līngasthala	Vākya	Source
1.	Bhakta	Pinḍasthala	Aṅgasthala	भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् । S.S. 5.41	Śve.U., 1.32
2.	....	Pinḍajñāna- sthala	....	अहं प्रत्यवेद्यत्वाद्बुद्धनुभूतस्मृतेरपि । शरीरेन्द्रिय बुद्धिभ्यो व्यतिरिक्तः सनातनः ॥ S.S. 5.57-58	....
3.	....	Sainārahēya- sthala	....	भगवन्नस्थिचर्मस्नायुमज्जामांसशुक्रशोणितश्लेष्मा- श्रुद्घृषिते विष्णुत्रवातपित्तकफसंघाते दुर्गन्धे निःसारे किं कामोपभोगैः । S.S. 5.72	Maitreya U.
4.	....	Gurukārunya- sthala	....	तद्विज्ञानार्थं सद्गुरुमेवाभिगच्छेत् समित्याणिः श्रोत्रियं ब्रह्मनिष्ठम् । S.S. 1.1-8	Munḍ.U., 1.2.12

Sl.No.	Sthala	Avāntarasthala	Angasthala / Lingasthala	Vākya	Source
5.	...	Lingadhārāṇa- sthala	...	एतत्सोमस्य सूर्यस्य सर्वलिङ्गं स्थापयति पाणि- मन्त्रं पवित्रम् । S.S. 6.5	Nā.U., 16
6.	...	Bhasmadhārāṇa- sthala	...	भूत्यै न प्रमदितव्यम् स एष भस्मज्योतिः स एष भस्मज्योतिः । S.S. 7.1-2	Tai.U., 1.11-1 Br.Jā.U., 7.14
7.	...	Rudrākṣa- dhārāṇa- sthala	...	अत्र पुरा त्रिपुरवधायोन्मीलिताक्षोऽहं तेभ्यो जलबिन्दवो भूमौ पतितास्ते रुद्राक्षा जाताः सर्वानुग्राहाय । तेषां नामोच्चारणेन दशशत- गोदानफलं भवति दर्शनस्पर्शनाभ्यां द्विगुणं फलं भवति । अत ऊर्ध्वं वक्तुं न शक्यम् । S.S. 7.47-48	Br.Jā.U., Ru.Jā.U., 2
8.	...	Pañcākṣarijapa- sthala	...	विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतो । तत्र पञ्चाक्षरी तस्यां शिव इत्यक्षरद्वयम् ॥ S.S. 8.2	Pu. Compare: Ka.Ā., Kri.Pā., 8.4
9.	...	Ubhayasthala	...	यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ । S.S. 9.51	Śve.U., 6.23

Sl.No.	Sthala	Avāntarasthala	Angasthala / Lingasthala	Vākya	Source
10.	...	Trividha- sāmpattisthala	...	एकमूर्तेस्त्रयो भागा गुरुलिङ्गं च जङ्गमः । S.S. 9.59	Candra J.Ā., Kri.Pā., 5.15
11.	...	Caturvidha- sārāyasthala	...	रुद्रेणात्तमश्नन्ति रुद्रेण पीतं पिबन्ति रुद्रेणाघ्नान् जिघ्रन्ति । Compare: शिवेन भुक्तं भुञ्जीयात् तस्यीतं हि जलं पिबेत् । शिवाघ्नान् सदा जिघ्रेदेष धर्मः सनातनः । S.S. 9.70-71	Jā.U., Candra.J.Ā., Kri.Pā., 5.22
12.	...	Sopādhi- Nirupādhi- Sahajadāna- sthalas	...	देहदानात्सत्यसिद्धिरर्थदानाच्च निर्वृतिः । प्राणदानाज्ज्ञानसिद्धिरेवं सर्वं स्थिरं भवेत् ॥ S.S. 9.79	Yogaja Ā.
13.	Māheśvara- sthala	Māheśvarapra- samsāsthala	...	..... विश्वाधिको रुद्रो महर्षिः । हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥ S.S. 10.8	Śve.U., 3.4
14.	...	Linganiṣṭhā- sthala	...	भवेत्प्राणपरित्यागश्चेदनं शिरसोऽपि वा । न त्वनभ्यर्च्य भुञ्जीयाद्भगवन्तं त्रियम्बकम् ॥ S.S. 10.22	Śiva.Dha.Pu.

Sl.No.	Sthala	Avāntarasthala	Angasthala / Lingasthala	Vākya	Source
15.	...	Pūrvāsrayanira- sanasthala	...	गुरुसंस्कृतभावः सन् गुरुनिर्मितदेहवान् । विस्मृत्य पूर्वदुर्भावं तदधीनः समाचरेत् ॥ S.S. 10.30	Yogaja Ā.
16.	...	Sarvādvaitamira- sanasthala	...	यावदायुस्त्रयो वन्द्या वेदान्तो गुरुरीश्वरः । क्रियाहृते न कर्तव्यम् ।	Source not known
17.	...	Bhaktadehika- lingasthala	...	वेदवेदान्तवाक्यार्थसन्धानातीतवर्तनः । भक्त- भावपरानन्दो भक्तभावैकगोचरः ॥ S.S. 10.73	Yogaja Ā.
18.	Prasādīsthala	Prasādīsthala	...	चित्तस्य हि प्रसादेन हृत्ति कर्म शुभाशुभम् । प्रसन्नात्माऽऽत्सनि स्थित्वा सुखमक्षयमश्नुते ॥ S.S. 11.6	Maitreya U., 1.6.
19.	...	Gurumāhātmya- sthala	...	मोक्षस्य दीक्षासंप्राप्त्यै गुरुः स्यात्सूलकारणम् । न विना गुरुणा सिद्ध्यै साधनानि भवन्त्यलम् ॥ S.S. 11.19	Candra J.Ā., Kri.Pā., 2.5.
20.	...	Lingamāhātmya- sthala	...	दीक्षासंस्कृतिसिद्धे चित्ते जन्तोः समर्पितम् । लिङ्गाङ्गसामरस्याखं मन्त्रिष्ठा गोपितं परम् ॥ भक्तिसिक्तं मम ज्ञानं मोक्षाय भवति ध्रुवम् ॥ S.S. 11.25	Ka.Ā., Kri.Pā., 2.9

Sl.No.	Sthala	Avāntarasthala	Angasthala / Lingasthala	Vākya	Source
21.	...	Jaṅgamamāhā- tmyasthala	...	आचार्यः पूर्वरूपमत्तेवायुत्तररूपं विद्या सन्धिः । S.S. 11.35	Tai.U., 1.2-3
22.	...	Bhaktamāhā- tmyasthala	...	भकाराद्भव इत्युक्तः ककारात् क्लुषं भवेत् । ततः सन्नायते तस्माद्भक्त इत्युच्यते बुधैः ॥ S.S. 11.45	Sūkṣ.Ā., Kri.Pā., 9.40
23.	...	Śaranamāhā- tmyasthala	...	शिव एको ध्येयः शिवद्वयः सर्वमत्यपरित्यज्य । S.S. 11.57	Atha.Śikh. U., 3
24.	...	Prasādāmāha- tīvasthala	...	सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज । S.S. 11.61	Bhag.G., 18.66
25.	Prāṇalingi- sthala	Prāṇalingīsthala	...	भोक्ता भोग्यं प्रेरयिता भोगोपकरणानि च । सर्वं शिवमयं भाति प्रसादात् पारमेश्वरात् ॥ S.S. 11.74	Sū.Sam.
				अथ प्राणेवत्तन्मनसो लिङ्गमाहुः । ऊर्ध्वं प्राण- मुन्नमयत्यपानं प्रत्यगस्यति । मध्ये वामनमासीनं विश्वे देवा उपासते शङ्कुमात्रः पुरुषो ज्योति- रिवाधूमकः । S.S. 12.6	Atha.Si. U., 66 Kaṭha U., 5.3

Sl.No.	Sthala	Avāntarasthala	Angasthala / Lingasthala	Vākya	Source
26.	Prāṇalingār- canasthala	....	सर्वतत्त्वमयः प्राणः सर्वज्ञानमयः शिवः । अनयोर्योगमेवैतत् प्राणलिङ्गमिहोच्यते ॥ S.S. 12.3 अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेष्म दहरोऽस्मिन् अन्तराकाशः, तस्मिन् यदन्तस्त- दन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति । अथ वक्ष्ये महादेवि लिङ्गार्चनविधिं परम् । आदौ ध्यात्वा महादेवं त्रियम्बकमुमापतिम् । प्रसन्नवदनं शान्तं दिव्यलिङ्गोपरि स्थितम् ॥ सर्वव्यापकमीशानं पवित्रं पुष्टिवर्धनम् । अर्चयेदान्तैः पुष्पैर्मानि- सैरुपचारकैः ॥ S.S. 12.14-15	Kātha U.,5.3 Vi.Ā. Chānd. U., 8.1.1. Kā.Ā., Kri.Pā. 6.23-24
27.	Śivayogasamā- dhisthala	....	गुदमवष्टभ्याधाराद्वायुमुत्थाय स्वाधिष्ठनं त्रिः प्रद- क्षिणीकृत्य मणिपूरकं गत्वा अनाहतमतिक्रम्य विशुद्धौ प्राणलिङ्गं निरुद्ध्य आज्ञामनुयाद् ब्रह्मरन्ध्रं ध्यायन् त्रिमात्रोऽहमिति सर्वदा ध्यायेत् । S.S. 12.25	Hamśa U., 1

Sl.No.	Sthala	Avāntarasthala	Angasthala / Lingasthala	Vākya	Source
28.	....	Linganjasthala	....	आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्भ्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयत्यभिसंविशन्ति । S.S. 12.34	Tai.U., 3.6
29.	....	Angalingisthala	....	द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिष- स्वजाते । तयोरन्यः पिप्पलं स्वाहृत्यनश्नन्नन्यो अभिचाकशीति ॥ S.S. 12.42	R.V., 1.164.20; Muṇḍ.U., 3.1.1; Sve.U., 4.6
30.	Śāraṇasthala	Śāraṇasthala	....	तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरमेवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम् । लिङ्गं पतिः सती चाहं भावोऽयं वीरशैविनाम् । सती चाहं पतिलिङ्गं हृदि युक्तः स्वयं प्रभुः । प्रापञ्चिकमुखं नास्ति शरणस्थलमुत्तमम् ॥ S.S. 13.2 सती चाहं पतिलिङ्गं हृदि युक्तः स्वयं प्रभुः । प्रापञ्चिकमुखं नास्ति शरणस्थलमुत्तमम् ॥ S.S. 13.5	Br. U., 14.3.21, Sūkṣ.Ā., Kri.Pā., 7.52, Śa.Sam.

Sl.No.	Sthala	Avāntarasthala	Āngasthala / Līngasthala	Vākya	Source
31.	....	Tāmasanira- sanasthala	....	सत्वात् सुखं ज्ञानं च वैराग्यं सौख्यमेव च । दुःखप्रवृत्तिरागौ च लौहित्यं रजसो भवेत् । मोहो भ्रान्तिस्तथाऽऽलस्यं काण्यं च तमसो भवेत् ॥ S.S. 13.15-16	Śū.Saṁ. Also see Bhag.G., 14.6.,13,80 Nf.U.Ta.U.,8
32.	Aikyasthala	Aikyasthala	....	एकमेव तद्भवत्यविकल्पो नाऽविकल्पोऽपि नात्र काचन भिदाऽस्ति नैवात्र काचन भिदाऽस्ति नैवात्र काचन भिदाऽस्त्यत्र, भिदामिव मन्यमानः शतधा सहस्रधा भिन्नो मृत्योर्मृत्युमाप्नोति तदे- तदद्वयं स्वप्रकाशं महानन्दमात्मैतद्ब्रह्माभयं वै ब्रह्माभयं हि वै ब्रह्म भवति य एवं वेदेति रहस्यम् । S.S. 14.4	
33.	....	Ācārasampatti- sthala	....	यथा रविः सर्वरसान् प्रभुङ्क्ते हुताशनश्चापि सर्वभक्षकः । तथैव योगी विषयान् प्रभुङ्क्ते न लियते कर्मशुभाशुभैश्च ॥ न लियते लोकदुःखेन बाह्यः । S.S. 14.16	Śiva R. Katha U.,5.11

Sl.No.	Sthala	Avāntarasthala	Āngasthala / Līngasthala	Vākya	Source
34.	Ekabhājanasthala	....	परेऽव्यये सर्व एकीभवन्ति । S.S. 14.28	Mund.U., 3.2.7
35.	Sahabhajanasthala	....	अग्राह्यमग्राह्येण वायु वायवेन सोमं सौम्येन असति स्वेन तेजसा तस्मादुपसंहर्त्रे महाग्रासाय वै नमो नमः । S.S. 14.34	Atha.Śru.
36.	Bhaktasthala	Dikṣāgurusthala	Līngasthala	दीयते च यथा ज्ञानं क्षीयते च मलत्रयम् । सा दीक्षा संज्ञिता तस्यां गुरुदीक्षा गुरुर्मतः ॥ S.S. 15.7	Vā.Ā.
37.	Śikṣāgurusthala	....	बोध्य बोधकभावेन ज्ञानद्वारेण शास्यते । शिष्यो हि येन गुरुणा स शिक्षागुरुच्यते ॥ S.S. 15.12	Vā.Ā.
38.	Jñānagurusthala	....	शिवरूपानुसन्धायि ज्ञानं येनोपदिश्यते । मुमुक्षोर्मोक्षसिद्ध्यर्थं स ज्ञानगुरुर्मतः ॥ S.S. 15.22	Vā.Ā.
39.	Kriyalingasthala	....	इष्टमूर्जं तपसानुच्यति । सकलं दृक्कलाग्राह्य- मिष्टलिङ्गस्थलं महत् । इष्टवासिकरं साक्षाद-	Atha.Śru. Vā.Ā.

Sl.No.	Sthala	Avāntarasthala	Angasthala / Lingasthala	Vākya	Source
40.	...	Bhāvalingasthala	...	निष्परिहारकम् । इष्टमूर्ध्नि स्वभक्तानामनु- यच्छति सर्वदा । इष्टलिङ्गमिति प्राह तस्मा- दाथर्वणी श्रुति ॥ S.S. 15.30 भावग्राह्यमनीडाख्यं भावाभावकरं परम् । कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥ निष्कलं भावलिङ्गं स्याद् भावग्राह्यं परात्परम् ॥ S.S. 15.37 अचित्त्यं चाप्रमेयं च व्यक्ताव्यक्तं परं च यत् । सूक्ष्मासूक्ष्मतरं ज्ञानं तन्मे मनः शिवसङ्कल्पमस्तु ॥ परात्परं तु यत्प्रोक्तं तृप्तिलिङ्गं तदुच्यते । भावनातीतमव्यक्तं परं ब्रह्म शिवाभिधम् ॥ S.S. 15.45 परं ज्योतिरुपसम्यद्य स्वेन रूपेणाभिनियद्यते । स उत्तम पुरुषः स तत्र पर्येति । प्राणलिङ्गपरि- ज्ञानानन्दः स शिवलाञ्छनः । बाह्यकर्मपरित्यागी स स्वयं लिङ्गमुच्यते ॥ S.S. 15.51	Śve.U., 5.14 Vā.Ā. Pra.U. 4.12 Vā.Ā. Chand.U., 8.12.3 Vā.Ā.
41.	...	Jñānalīngasthala	...		
42.	...	Svayasthala	...		

Sl.No.	Sthala	Avāntarasthala	Angasthala / Lingasthala	Vākya	Source
43.	...	Carasthala	...	आत्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति । अहंमत्वशून्यात्मा निजबोधैकरूपदृक् । स्वयमेव स्वयं भूत्वा चरतीति चरः स्मृतः ॥ S.S. 15.57	Chand.U., 7.25.2 Vā.Ā.
44.	...	Parasthala	...	तद्ब्रह्माहमिति ज्ञात्वा ब्रह्म सम्पद्यते परम् । स्वयं स्वयत्वमासाद्य चरतो न परः स्मृतः । असौ ततोऽतीतवर्णाश्रमत्वेन परः स्मृतः ॥ S.S. 15.64	Amṛta B.U.,8 Vā.Ā.
45.	Maheśvara- sthala	Kriyāgamasthala	...	यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि । अल्पक्रिया बहुफलं वीरशैव महेश्वरि । S.S. 16.5	Tai.U., 1.11.2 Vā.Ā.
46.	...	Bhāvāgamasthala	...	यं यथोपासते तदेव यद्भवां तद्भवति यथाकारी यथाचारी तथा भवति । शिवभावानुसन्धाना- च्छिवो भावे प्रकाशते । S.S. 16.15	Br.U., 4.4.5 Yogaja Ā.

Sl.No.	Sthala	Avāntarasthala	Āngasthala / Līngasthala	Vākya	Source
47.	...	Jñānāgamasthala	...	यथैह कर्मचितो लोकः क्षीयते, एवमेवामुत्र पुण्य- चितो लोकः क्षीयते । ज्ञात्वा देवं मुच्यते सर्वपाशैः । ज्ञात्वा देवं सर्वपाशापहानिः । तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति । S.S. 16.25	Chānd.U., 8.1.6 Śve.U., 1.8; 4.16; 5.13. Ibid., 1.11, Ibid., 4.15 Skānda P.
48.	...	Sakāyasthala	...	आकाशगमनादीनि सर्वज्ञानसमृद्धयः । भवत्येव सकायस्य शिवसंसक्तचेतसः ॥ S.S. 16.36	Pra.U., 4.10
49.	...	Akāyasthala	...	परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायम- शरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सौम्य । स सर्वज्ञः सर्वो भवति । S.S. 16.43	
50.	...	Parakāyasthala	...	स वैदेतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् । उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ S.S. 16.49	Muṇḍ.U., 3.2.1
51.	...	Dharmācāra- sthala	...	यद्देहाधिगमः धर्मयानुचरणं स्वाश्रमेष्वेवानुक्रमणं स्वधर्म एव संवर्धते स्तम्भशाखेवेतराण्यनेनोर्ध्व- भाग् भवत्यव्यथा पतति । S.S. 16.58	Mai.U., 4.3

Sl.No.	Sthala	Avāntarasthala	Āngasthala / Līngasthala	Vākya	Source
52.	...	Bhāvācārasthala	...	ज्योतीरूपं शिवं पूर्णं विश्वतेजोनिवर्तकम् । आशयं भासयन्तं च भावयन्तस्त्वयो भवेत् ॥ S.S. 16.67	Kāmika Ā.
53.	...	Jñānācārasthala	...	सत्यं ज्ञानमनन्तं ब्रह्म । S.S. 16.76	Tai.U., 2.1.1.
54.	Prasādisthala	Kāyānugraha- sthala	...	विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिः शरीरः । अत्याश्रमस्थः सकलोद्भियाणि निरुद्धय भक्त्या स्वगुरुं प्रणम्य ॥ हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम् । अचिन्त्यमव्यक्तमन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् ॥ S.S. 17.5	Kai.U., 5-6
55.	...	Indriyānugraha- sthala	...	त्रिरुतं स्थाय समं शरीरं हृदीन्द्रियाणि मनसा संनिरुद्धय । ब्रह्मोद्भुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयावहानि । S.S. 17.14	Śve.U., 2.8
56.	...	Prāṇānugraha- sthala	...	प्राणान् प्रपीड्येह स मुक्तचेष्टः क्षीणे प्राणे नासिकयोरुच्छ्वसीत । S.S. 17.24	Śve.U., 2.9

Sl.No.	Sthala	Avāntarasthala	Angasthala / Lingasthala	Vākya	Source
57.	...	Kāyārpitasthala	...	यदा शिवाय स्वात्मानं दत्तवान् देशिकात्मने । तदा शैवो भवेद्देवि न ततोऽस्ति पुनर्भवः ॥ S.S. 17.34	Yogaja Ā. Katha U. 3.6
58.	...	Karaṇārpita- sthala	...	यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा । तस्येन्द्रियाणि वक्ष्यानि सदश्वा इव सारथेः ॥ S.S. 17.39	Yogaja Ā.
59.	...	Bhāvārpitasthala	...	तस्मात् प्रपञ्चसम्बन्धभावं हित्वा शिवात्मकम् । भावमाश्रित्य यत्नेन कुर्याद् व्यापृतिमीश्वरे ॥ S.S. 17.50	Yogaja Ā.
60.	...	Śiṣyasthala	...	यथा सिद्धरसस्पर्शात् ताम्रं भवति काञ्चनम् । गुरूपदिष्टश्रवणाच्छिद्यस्तत्त्वमयस्तथा ॥ S.S. 17.58	Yogaja Ā.
61.	...	Śūśrūṣusthala	...	तस्मादुपाश्रितात् सम्यक् सहजं प्राप्य सद्गुरोः । अनायासेन सततमात्माभ्यासरतो भवेत् ॥ S.S. 17.68	Yogaja Ā.

Sl.No.	Sthala	Avāntarasthala	Angasthala / Lingasthala	Vākya	Source
62.	...	Sevyasthala	...	भिद्यते हृदयग्राथिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ दृष्टिः स्थिरा यस्य विनैव दृश्यं वायुस्थिरो यस्य विना प्रयत्नम् । चित्तं स्थिरं यस्य विनावलम्बं स एव योगी स गुरुः स सेव्यः ॥ S.S. 17.81	Mund.U., 2.2.8 Yogaja Ā.
63.	Prāṇalingi- sthala	Ātmasthala	...	एष आत्मा अपहतपाप्मा विजरो विमृत्युविशो- कोऽविघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः । S.S. 18.5	Chānd.U., 8.1.5
64.	...	Antarātmasthala	...	सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषै- र्बाह्यदोषैः । एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ S.S. 18.18	Katha U., 5.11
65.	...	Paramātmasthala	...	एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलम- द्वितीयम् । समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ S.S. 18.28	Kai.U., 24
66.	...	Nirdehāgama- sthala	...	आश्रयो दृढमन्युक्तं दृढत्यागात् परो दमः । जीवन्मुक्तः सदा योगी देहत्यागाद्विमुच्यते ॥ S.S. 18.36	D.K., 44

Sl.No.	Sthala	Avāntarasthala	Angasthala / Lingasthala	Vākya	Source
67.	...	Nirbhavāgama- sthala	...	नैवोर्ध्वं धारयेच्चित्तं न मध्यं नाप्यधः क्वचित् । अन्तर्भावविनिर्मुक्तं सदा कुर्यान्निराश्रयम् ॥ S.S. 18.44	D.K.,38
68.	...	Naṣṭāgamasthala	...	यत्र हि द्वैतमिव भवति तदितर इतरं शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति, यत्र वा सर्वमात्मैवा- भूत्वेन कं जिघ्रेत्तत्केन कं पश्येत्तत्केन कं शृणु- यात् तत्केन कमभिवदेत्तत्केन कं मन्वीत तत्केन कं विजानीयात् । येनेदं सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादिति । S.S. 18.50	Br.U., 2.4.14
69.	...	Ādīprasādīsthala	...	यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै । तं महादेवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये । S.S. 18.56	Śve.U. 6.18
70.	...	Antyaprasādi- sthala	...	अणोरणीयन्महतो महीयानात्मास्य जन्तोनिहितो गुहायाम् । तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् (आत्मनः) । S.S. 18.62	Kath U.2.20; Śve.U., 3.20; Śara. U.,21

Sl.No.	Sthala	Avāntarasthala	Angasthala / Lingasthala	Vākya	Source
71.	...	Sevyaprasādi- sthala	...	अन्तःशरीर एवायं बाह्य एव न संस्थितः । महानन्दप्रसादोऽयं सर्वत्रैवावभासते ॥ S.S. 18.69-71	Sar.A.
72.	Śaraṇasthala	Dīkṣāpādodaka- sthala	...	आचार्यः पूर्वरूपम् अन्तेवायुत्तररूपं विद्या सन्धिः । अस्मात्प्रविततात् बन्धात् परसंस्था- निरोधकत्वात् । दीक्षेनं मोचयेत् पूर्वं शैवं धाम नयत्यपि ॥ S.S. 19.6	Tai.U.,1.3. Svāy.Ā.
73.	...	Śikṣāpādodaka- sthala	...	मायामयमिदं द्वैतमद्वैतं परमार्थतः । विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ॥ उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥ S.S. 19.12	Maṇḍūkya Kā., 1.17-18.
74.	...	Jñānapādodaka- sthala	...	नाध्यक्षं नापि तल्लङ्घं न शाब्दमपि शाङ्करम् । ज्ञानमाभाति विमलं सर्वथा सर्ववस्तुषु ॥ S.S.19.19	Mrg.Ā., 5.16
75.	...	Kriyāniṣṭatti-	...	अद्वैतभुक्तियुक्तस्य योगिनः सकला क्रिया । आस्ते दग्धपटन्यायात् क्रिमात्रं हि न क्रिया ॥ S.S. 19.29	Vi.Ā.

Sl.No.	Sthala	Avāntarasthala	Angasthala / Lingasthala	Vākya	Source
76.	...	Bhāvanīpatti- sthala	...	चिरेण साध्यमानस्य भावुकैर्विगतक्रमैः । स्थिर- भावो हि भावस्य भावनिष्पत्तिरुच्यते ॥ S.S. 19.37	Ki.Ā. Niḥśvāsa Kā.
77.	...	Jñānanīpatti- sthala	...	यथा मनः स्थिरे तत्त्वे लब्धलक्ष्यं विलीयते । तथा ह्यशेषविज्ञानं विनाशमुपगच्छति ॥ S.S. 19.44	Amṛta B.U., 11
78.	...	Piṇḍakāśasthala	...	एक एव हि भूतात्मा भूते भूते व्यवस्थितः । एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥ S.S. 19.52	Ki.Ā.
79.	...	Bindvākāśa- sthala	...	सदाशिवादि तत्त्वानां कारणं व्यापकः परः । बिन्दुरूपः शिवो ध्येयो बिन्दाकाश इतीर्यते ॥ S.S. 19.59	D.K., 24
80.	...	Mahākāśasthala	...	व्योमाकारं महासूक्ष्मं व्यापकं यो न भावयेत् । संसारी स भवेल्लोके बीजकोशक्रिमिर्यथा ॥ S.S. 19.65.66	

Sl.No.	Sthala	Avāntarasthala	Angasthala / Lingasthala	Vākya	Source
81.	...	Kriyāprakāśa- sthala	...	क्रियावन्तः श्रोत्रियाः ब्रह्मनिष्ठाः । मोक्षप्रदं चैहिकसौख्यदं च सर्वोत्तरं शाङ्करकर्म सत्यम् । S.S. 19.76	Munḍ.U., 3.2.10 Yogaja Ā. Yogaja Ā.
82.	...	Bhāvāprakāśa- sthala	...	स्वद्यापूर्णभावस्य स्वनेवोपचितस्य च । तस्यैव भासते भावे सोऽयमादिमहेश्वरः ॥ S.S. 19.83	Amṛta B.U., 19 Yogaja Ā.
83.	...	Jñānaprakāśa- sthala	...	गवामनेकवर्णानां क्षीरस्यायेकवर्णता । क्षीरवत् पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा ॥ शिवादि- स्मरणं ज्ञानं ज्ञानात् सत्ता प्रकाशते । सत्या- नन्दसम्प्राप्तिरानन्दश्चैव सिद्धिदः ॥ S.S. 19.90	Munḍ.U., 3.1.8 D.K., 15
84.	Aikyasthala	Svikṛtaprasādi- sthala	...	ज्ञानप्रसादेन विशुद्धसत्त्वस्तस्तसु तं पश्यते ध्यायमानः । ज्ञानोत्पत्तिनिमित्तं तु क्रियाचर्या प्रकीर्तिता । योगं सालम्बनं त्यक्त्वा निष्प्रपञ्चं विचिन्त्येत् ॥ S.S. 20.6	Śve.U., 4.10 Mṛg.Ā., Vidyāpāda, 10.1
85.	...	Śiṣṭaudanasthala	...	मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् । ग्रन्थिजन्यं कलाकालविद्यारगनृमातरः । गुण- धीगर्वचित्ताक्षमात्राभूतान्यनृक्रमात् ॥ S.S. 20.14	

Sl.No.	Sthala	Avāntarasthala	Āngasthala / Līngasthala	Vākya	Source
86.	...	Carācalaya- sthala	...	सोऽविद्याग्रन्थिं विकिरतीह सोम्य । विषसम्ब- न्धिनी शक्तिर्यथा मन्त्रैर्निरुद्धयते । यथा न तदिति क्षीणमेवं पुंसो कालक्षयः ॥ S.S. 20.21	Munḍ. U., 2.1.10 Ki.A.
87.	...	Bhāṇḍasthala	...	ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्यः सनातनः । तदेव शुक्लं तद्ब्रह्म तदेवामृतमुच्यते ॥ तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥ यथा कुण्डलिनीशक्तिर्माया कर्मानुसारिणी । नादबिन्दुदिकं कार्यं तस्या इति जगत्स्थितिः ॥ S.S. 20.29	Kaṭha U., 6.1 Viśva. Sara.
88.	...	Bhājanasthala	...	परस्य शक्तिर्विमला वितर्का स्वाभाविकी रूढ- समानधर्मिणी । ज्ञानक्रियेच्छादिसहस्ररूपा तस्मे मनः शिवसङ्कल्पमस्तु । या सा माहेश्वरी शक्तिः सर्वानुग्राहिका शिवा । धर्मानुवर्तनादेव पाश इत्युपचर्यते ॥ S.S. 20.35-36	Śiva Sa.U. Mṛg.Ā., 7.11
89.	...	Āngālepasthala	...	यथा पुष्करपलाश आपो न श्लिष्यन्ते, एवमेव पापकर्म न श्लिष्यन्ते । एवंभूतस्य कर्माणि	Chand.U., 4.14.3.

Sl.No.	Sthala	Avāntarasthala	Āngasthala / Līngasthala	Vākya	Source
90.	...	Svaparājñasthala	...	क्रियमाणानि योगिनः । प्रयान्ति नैव लिष्यन्ते पापपुण्यानि संक्षयम् ॥ S.S. 20.42 यथा प्रियया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्, एवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम् ॥ स्वयं स्वस्य परो नैव न परः स्वस्य विद्यते । इति धार्येऽपि संलीने तस्मिन् ज्ञेयं न तस्य हि ॥ S.S. 20.48	Yogaja Ā. Br.U., 4.3.21 Sar.Ā.
91.	...	Bhavābhava- layasthala	...	स्वप्नान्तं जागरितान्तं चोभौ यो वा न जानाति येनानुपश्यति । महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ भावाभावद्वयातीतं स्वप्नजागरणा- तिगम् । मृत्युजीवननिर्मुक्तं तत्त्वं तत्त्वविदो विदुः ॥ S.S. 20.55	Kaṭha U., 4.4 Yogaja Ā.
92.	...	Jñānaśūnya- sthala	...	अप अस्वग्निमनौ वायुं वायौ ब्योम्नि ब्योम लक्षयेत् । एवमन्तर्गतं चित्तं पुरुषे प्रतिमुच्यते ॥ सर्वशून्यं निराभासं सामरस्यं तथा भवेत् । घृते घृतं यथा न्यस्तं क्षीरे क्षीरं यथैव च ॥ S.S. 20.60	Matreyā U., Sar.Ā.

Editions of Śrī Siddhāntasīkhāmaṇi
with commentaries in Sanskrit, Kannaḍa, Marāṭhi, etc., and
Interpretative Discourses, Lectures, etc.

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2. With the same commentary in Telugu script; Ed. by Śrī. P. R. Karibasava Śāstrin: Pub. Yajaman Vīra Sangappa, 1880.
3. With the same commentary in Kannaḍa Script; Ed. with Kannaḍa translation by Śrī M. L. Nagaṇṇa of Ātmā Vicār Patrikā, Mysore, 1959-1961
4. With the same Commentary in Devanāgarī Script; Ed. with Marāṭhi translation by Dr. Chandrasekhara Kapale, Pandit Sharanayya Shastri and Dr. S.D. Pasarkar: Pub. Vīraśaiva Sāhitya Saṁśodhan Maṇḍal, Sholapur, 1990. The same edition is brought out by Shaiva Bharati Bhavan, Jangamwaḍi Math, Varanasi in 1993.
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11. With the interpretative discourses of Śrī Mallikarjuna Swamīji of Jñāna Yoga Āśrama at Bijapur; collected (with the text of S.S.) and published by his disciple, Śrī Siddheshwara Swāmīji of Bijapur through Shivananda Matha of Gadag in 1966 and then through Śrī Jagadguru Shivaratrishwara Granthamālā, Mysore, in 1999. The same was published with Marāṭhi translation by Srikanta Araḷi of Saṅkeśvar through Shivananda Matha Gadag, in 1976 (Kannaḍa script).
12. With Tamil Translation by Śrī Śivaprakāśa Svāmigaḷ of Tiruvaṇṇāmalai (17th cent. A.D.): Pub. from Kumbhakonam (Tamil Nadu).
13. With Telugu translation by Śrī Cannapuggaḍa Nāgeśvara Rao: Pub. by him.
14. Śrī. Ja. Ca. Ni. has rendered S.S. into Kannaḍa verses in his works, "Maṇikānti" and "Maṇimukura". His "Jīvanasiddhānta" in six Volumes presents the study of the Aṅgasthalas and the Liṅgasthalas together in each of the six Sthalas Bhakta, etc. These volumes are published through Śrī Ja. Ca. Ni. Adhyayana Pītha, Bangalore, in 1969-1970.
15. Śrī S.M. Siddhaiah (pen name: "Nijaguṇasiddha") has rendered S.S. into verses in the Kannaḍa metre called Bhāminī-ṣaṭpadī. He has called this as "Reṇukagītā".
16. Dr. Puṭṭarāja Gavāyi of Gadag has rendered S.S. into Hindi "Dohās". This work is published through Vīreśvara Puṇyāśrama, Gadag, in 1977.

17. A Hindi translation of S.S. has been done by Dr. Shanta Sharma Hiremath (Şa. Bra. Sri. Dr. Śrīpati Paṇḍitārādhy Svāmiji of Hire Jevargi). It is published through Sri Śaiva Bharati pratisthan, Jangamawaḍi Math, varanasi.
18. The present author has published an abridged edition of S.S. under the name "Śrī Reṇuka-gītā", with an English translation, through Jñāna Guru Vidyapītha of Saddharma Simhāsana Pītha, Ujjaini, in 1968. This is published with a revised, exhaustive introduction through Poornaprajna Samshodhana Mandiram, Katriguppe, Bangalore, 2009.
19. A Study on S.S. has been presented in the form of "Siddhāntaśikhāmaṇi: Mūru Upanyāsagaḷu". These lectures which were delivered by the present author at the Kannaḍa Adhyayana Pīṭha of Karnataka University, are brought out in a book form by the same university in 1987.
20. Śrīmat kaśī Jñāna Simhāsanādhiśvara Śrī Śrī 1008 Jagadguru Dr. Chandrasekhara Shivacharya Mahaswamiḷi has presented his excellent discourses on the 101 Sthalas of S.S. delivered at different places throughout Bhārata in two volumes under the name "Śrī Siddhānta-Śikhāmaṇi Pravacana Prabhe" (in Kannaḍa). These Volumes containing most extensive and enlightening studies of 101 Sthalas, have been published through Śrī Jagadguru Pañcācārya Mānavadharmā Samsthe, Mahantara Maṭha, Chickpet, Bangalore, in 2000.
21. The same discourses in Hindi were translated into Marāṭhi by Dr. S.D. Pasarkar and are published in 12 parts through the Śaiva Bharati Pratisthan, Jangamwaḍi Maṭh, Varanasi, in the years between 1991 and 1999.
22. With Sanskrit commentary of Maritoṇṭadārya (Tattva-pradīpikā) and Hindi translation Ed. by Dr. Radheshyam Chaturvedi; published by Shaiva Bharati Shodha Pratisthana, Jangamwadi Math, Varanasi, in 2006.

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