

मतङ्ग पारमेश्वरम्
Mataṅga Pārameśvaram

द्या पादः Vidyā Pādaḥ

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१ उपोद्धात प्रकरणम्

1 upodghāta prakaraṇam

1 Introductory Chapter on the Content of the Text

हिमवत्यचले रम्ये सिद्धचारण् सेविते।	
नानाश्चर्यं गुणोपेतं शिखरं चारुनिर्मलम्॥	१
सिद्धीनां उद्भवो यत्र यत्र नाप्यपमृत्यवः।	
यत्रान्योन्यविरुद्धानां प्रीतिर्भवति तत्क्षणात्॥	२
मूर्खोऽप्यमूर्खतां याति भयाद्भीतो विमुच्यते।	
यत्र नास्त्युपसर्गाणां प्रवेशः शिखरोत्तमे॥	३
यत्र संनिहितो नित्यं भगवान् परमेश्वरः।	
तत्रासौ मुनिशार्दूलस्तपसोत्कृष्ट मूर्तिमान्॥	४

<i>himavatyacale ramye siddhacāraṇ sevite </i>	
<i>nānāścarya guṇopetaṁ śikharaṁ cārunirmalam </i>	1
<i>siddhīnām udbhavo yatra yatra nāpyapamṛtyavaḥ </i>	
<i>yatrānyonyaviruddhānām prītirbhavati tatkṣaṇāt </i>	2
<i>mūrkho'pyamūrkhatām yāti bhayādbhīto vimucyate </i>	
<i>yatra nāstyupasargāṇāṁ praveśaḥ śikharottame </i>	3
<i>yatra saṁnihito nityaṁ bhagavān paramēśvaraḥ </i>	
<i>tatrāsau muniśārdūlastapasotkrṣṭa mūrtimān </i>	4

On the side of charming Himalaya mountain, there is a peak known as Kailasa which is resorted to by the supreme beings such as Siddhas and Caranas, which is associated with various kinds of wondrous phenomenon and things, which is exceedingly pure and auspicious. Mt Kailasa is the sacred place where wonderful objects such as anjana, paduka, cintamani and others get originated, where untimely death does not occur, where the beings which are mutually opposed (right from their birth) become friendly and affectionate even at the very instant of seeing that peak, approaching which even those persons who have not observed the austere vows and conducts prescribed in the Scriptures become equal to those holy persons who have diligently observed and practised all those vows and conducts, nearing which the persons afflicted with fear and the causes thereof are relieved from such worried and afflicted state and where there is no entry for misfortunes and distress. In that most supreme peak is always present Lord Paramesvra. In the same peak (called Jyotishkampa or Kailasa), was a great Sage who was considered as the Lion among the seers, who was endowed with divine and vibrant form brightened and strengthened by constant penance. His name was Matanga.

ज्ञानाग्निदग्धकलुषो वृत्ताम्भःक्षालितात्मवान्।	
शिवध्यानैक चित्तात्मा समाधावास्थितः सुधीः॥	५

यावन्मारुतसंपर्कान् मुमोच मधुरं स्वरम्।

कीचकः षड्पदावास विवरेण शनैः शनैः ॥

६

तावन्मुनेर्मतङ्गस्य सहसा क्षुभितं मनः।

भूयो भूयो निनादेन श्रोत्रामृत वपुष्मता ॥

७

jñānāgnidagdhakaluṣo vṛttāmbhaḥkṣālitātmavān|

śivadhyānaika cittātmā samādhāvāsthitaḥ sudhīḥ||

5

yāvanmārutasaṃparkān mumoca madhuraṃ svaram|

kīcakaḥ ṣaḍpadāvāsa vivareṇa śanaiḥ śanaiḥ||

6

tāvanmunermataṅgasya sahasā kṣubhitaṃ manaḥ|

bhūyo bhūyo ninādena śrotrāmṛta vapuṣmatā||

7

The sage Matanga was there, his previous state of impurity having been incinerated by the fire of knowledge, his self having been purified with the consecrated water symbolizing the constant observance of restrained conducts(niyama) and constant rendering of divine services. He was there being firmly established in one-pointed meditation on Lord Siva , being totally absorbed into that state. He was at the verge of disentanglement from the bondage of anava mala which had matured enough for immediate removal. When the rattling bamboos naturally emitted melodious notes through the holes, which served as the dwelling place of the bees, due to the fitting and constant flow of the wind in slow and medium phase, the mind of Matanga immediately got inspired and shifted and settled to involve itself in a different matter. Soon his body became filled up with the nectar of sweet and pleasing melodies which were repeatedly produced by the bamboos, which nectar could be experienced by the ears.

करिण्यारण्य मातङ्गः स वशीकृत्य नीयते।

वनात्पराङ्मुखस्तद्वचित्तं लक्ष्याच्छिवात्मकात् ॥

८

ततश्चासौ मुनिः श्रीमान् ज्ञात्वाभ्रष्टं मनः शिवात्।

आदाय तरसा वेणुं सुसममृजुमव्रणम् ॥

९

श्लक्ष्णत्वचं सुनिष्णातं कृत्वा छिद्रैरलङ्कृतम्।

तदोत्पादितवांल्लेशाद् ध्वनिं सप्तस्वरान्वितम् ॥

१०

kariṇyāraṇya mātāṅgaḥ sa vaśīkṛtya nīyate|

vanātparāṅmukhastadvaccittaṃ lakṣyācchivātmakāt||

8

tataścāsau muniḥ śrīmān jñātvābhraṣṭaṃ manaḥ śivāt|

ādāya tarasā veṇuṃ susamamṛjumavraṇam||

9

ślakṣatvacam suniṣṇātaṃ kṛtvā chidrairalaṅkṛtam|

tadotpāditavāṅlleśād dhvaniṃ saptasvarānvitam||

10

Just as an elephant living in a forest is brought under control and slowly led to an abode nearby a city by the tamed elephant living near that city and its previous state of forest life gets disposed of thereafter, even so the mind of Sage Matanga got controlled and led towards one-pointed deep meditation on Lord Siva. Realizing that his mind was not turned away from the state of deep meditation on Siva even after the impact of sweet melodies arising from the bamboos and reaching his ears , Sage Matnga

who was the possessor spiritual wealth such as self-knowledge, saktipata and so forth, immediately chose a bamboo shaft which was straight, evenly formed, unhurt with rents and smooth, which was with fine rind and perfect enough to produce sweet melodies. Having taken such a perfect shaft, he made holes in it with convenient intervals and began to play on the flute-like bamboo shaft, raising the seven notes of musical scale in slow and medium phase.

त्र्यम्बकस्याग्रतो भूत्वा प्रहृष्टेनान्तरात्मना।

मुनिर्वादितवान्वेणुं भक्त्या तु परया भृशम्॥

११

ततः स भगवान्नाथः पार्वत्या सहितो हरः।

स्वं वपुर्दर्शयामास मतङ्गाय तपस्विने॥

१२

tryambakasyāgrato bhūtvā prahr̥ṣṭenāntarātmanā

munirvāditavānveṇuṁ bhaktyā tu parayā bhṛśam

11

tataḥ sa bhagavānnāthaḥ pārvatya sahito haraḥ

svaṁ vapurdarśayāmāsa mataṅgāya tapasvine

12

Having deeply involved himself primarily in the worship of Siva, Sage Matanga played the flute with intense and deep devotion for a long time, his inner self all the time being engrossed in delighted and blissful state. Thereupon, the Supreme Lord Srikantha, along with His consort Parvati, manifested before Matanga, who was the most celebrated one and who had accomplished great penance and enabled him to see His own form directly.

ददर्श सहसा विप्रः श्रीकण्ठं विश्वनायकम्।

स तस्य पादावभ्यर्च्य दण्डवत्पतितो भुवि॥

१३

तद्भक्तिमन्योरावेशान्नयनामलवारिणा।

पादौ प्रक्षाल्य तमतः स्तोतुमारब्धवान्मुनिः॥

१४

dadarśa sahasā vipraḥ śrīkaṇṭhaṁ viśvanāyakaṁ

sa tasya pādābhyarcya daṇḍavatpatito bhuvī

13

tadbhaktimanyorāveśānnayanāmalavārīṇā

pādaṁ prakṣālya tamataḥ stotumārabdhavānmuṇiḥ

14

With great wonderment, Sage Matanga saw the complete form of Srikantha, the Lord of the whole universe. Having worshipped His feet, he prostrated before Him, stretching himself on the ground like a fallen staff. Being completely under the grip of inspired zeal aroused by deep devotion, Sage Matanga drenched the feet of Srikantha, with tears of joy welling up in his eyes and began to praise His glory and greatness.

भगवन् भूतभव्येश ब्रह्मविष्णुनायक।

त्वत्प्रसाद गुणाविष्टा दिवि दीव्यन्ति देवताः॥

१५

भवता निकिलं व्याप्तं जगत्स्थावरजङ्गमम्।

त्वत्पादाम्बुज सामर्थ्यं स्मरणादपि पापिनः॥

१६

प्रध्वस्त पापनिचयाः सिद्धिभाजो भवन्ति हि।

किं पुनर्मुनयो धीरास्त्वय्येवार्पित चेतसः ॥	१७
विमुक्ताः सर्वपापेभ्यो योगिनो विगतस्पृहाः।	
विरजस्का विशोकाश्च व्यतिक्रान्त भवार्णवाः ॥	१८
अन्येऽपि हि सुरेशान लब्धेप्सितवरा नराः।	
अहमेकोऽल्पभाग्यस्तु दुःखभाक् सुखवर्जितः ॥	१९
वज्रोपमं महत्पापं मदीयमथवा विभो।	
त्वदीयशक्त्यस्तीव्राः संसारोत्तारणं प्रति ॥	२०
मत्पापनिचयं प्राप्ता लघुतां मृदुतां गताः।	

<i>bhagavan bhūtabhavyeśa brahmaviṣṇvīndra nāyaka </i>	
<i>tvatprasāda guṇāviṣṭā divi dīvyanti devatāḥ </i>	15
<i>bhavatā nikilam vyāptam jagatsthāvarajaṅgamam </i>	
<i>tvatpādāmbuja sāmārthya smaraṇādapi pāpinaḥ </i>	16
<i>pradhvasta pāpanicayāḥ siddhibhājo bhavanti hi </i>	
<i>kiṁ punarmunayo dhīrāstvyayevārpita cetasaḥ </i>	17
<i>vimuktāḥ sarvapāpebhyo yogino vigatasprhāḥ </i>	
<i>virajaskā viśokāśca vyatikrānta bhavārṇavāḥ </i>	18
<i>anye'pi hi sureśāna labdhepsitavarā narāḥ </i>	
<i>ahameko'lpabhāgyastu duḥkhabhāk sukhavarjitaḥ </i>	19
<i>vajropamam mahatpāpam madīyamathavā vibho </i>	
<i>tvadīyaśaktayastīvrāḥ saṁsārottāraṇam prati </i>	20
<i>matpāpanicayam prāptā laghutām mṛdutaṁ gatāḥ </i>	

Sage Matanga:

“O,Bhagavan!, you are the Lord of tattvas from the earth, water, fire and so forth and you are the Lord of all the worlds such as Bhu, Bhuvah, Svar and so forth which are subjected repeatedly to creation and destruction. You are the Lord of Brahma, Vishnu and Indra. All the Gods such as Brahma, Vishnu and many others rejoice being in their respective and ordained worlds and illuminate the worlds under their control , being governed and directed by your grace and auspicious attributes. The whole world consisting of moveables and immoveables is charged with your divine presence. By the mere contemplation on the ability and power of your Feet, the accumulated mass of sinful effects of the wicked beings gets annihilated completely and such beings become endowed with auspicious benefits and accomplishments. If so, is there any need to speak about the greatness of the sages who are bestowed with steadfast and uninterrupted austerities and whose minds are totally dedicated to you only!

How could the supreme state attained by those great persons who are free from rajasic effects and passions and those who are brought out of the veiling darkness of ignorance be explained? Those persons who aspire for final liberation become capable of crossing over the ocean of transmigration being enabled by your grace. And, other persons who diligently perform the sacred actions such as worship, incantation and so forth attain great boons as desired by them. O, the Lord of the Devas!, is there any wonder in attaining these great and auspicious fruits? But, alas, amongst these, I am the only person who still remain as a man of insignificant fortune, as a man who is kept far away from your grace. I am afflicted with miseries and remain bereft of least happiness.

O, all-pervasive Lord!, even though my state of ignorance has been destroyed by the fire of supreme knowledge and even though I remain purified by austere activities through your grace, my sinful effects still remain comparable to an unbreakable object like vajra. I realize that only your active Saktis are capable of delivering me from the contemptible bondage which makes me consider the self as the not-self and the not-self as the self. I am fully aware of the fact that only your gracious deeds such as saktipata and diksha would render my sinful effects weak and infructible. Ignorance leads to endless transmigration. The annihilation of such ignorance could be effected with your grace only.”

एतस्मिन्नन्तरे देवः प्रहस्योवाच विश्वराट् ॥ २१

प्रमृज्याज्ञान पटलं वस्तुरत्न सुशोभया।

वाण्या प्रश्वास्य तं विप्रं समुत्थाप्य च भूतलात् ॥ २२

etasminnantare devaḥ prahasyovāca viśvarāt|| 21

pramṛjyājñāna paṭalaṁ vasturatna suśobhayā|
vāṇyā praśvāsya taṁ vipraṁ samutthāpya ca bhūtalāt|| 22

Upon such eulogy rendered by Matanga, Srikantha, the Lord of the whole universe spoke assuaging words very kindly, with ennobling smile on his face. With utterances adorned with the gems of assurance of protection, consoling and firm resolution, the Lord lifted him up from the ground, wiped away the fatigue expressed by various marks of his body and cleansed the film of ignorance left out in him. Having done so, the Lord spoke:

परमेश्वर उवाच

वरमन्विच्छ विप्रेन्द्र यत्त्वया मनसेप्सितम्।

ततः प्रोवाच हृष्टात्मा रोमाञ्चित वपुर्मुनिः ॥ २३

paramēśvara uvāca

varamanviccha viprendra yattvayā manasepsitam|
tataḥ provāca hṛṣṭātmā romāñcita vapurmuniḥ||

23

The Lord:

“O,Sage!, you are the supreme one among the seers. Ask the boon which is intently desired by you.” And then, Sage Matanga, with his inner self being inspiringly delighted and with his whole body filled up with bristling of hairs, spoke:

मतङ्ग उवाच

कृतकृत्योऽस्मि देवेश त्वत्प्रसादात्किमद्भुतम्।

प्राप्तव्यं यत्प्रयत्नेन तत्प्राप्तं अखिलं मया ॥ २४

दृष्टे त्वयि जगन्नाथे लोकानुग्रह कारणात्।

द्विविधार्थप्रदं श्रीमद्वस्तुरत्न सुचर्चितम् ॥ २५

ज्ञानमज्ञानहं तारं सुखबोध्यमनाकुलम्।

विपुलार्थं असंदिग्धं समासोक्त्या ब्रवीहि मे॥

२६

mataṅga uvāca

kṛtakṛtyo'smi deveśa tvatprasādātkimadbhutam|

prāptavyaṁ yatprayatnena tatprāptaṁ akhilaṁ mayā||

24

drṣṭe tvayi jagannāthe lokānugraha kāraṇāt|

dvividhārthapradam śrīmadvasturatna sucarcitam||

25

jñānamajñānahaṁ tāraṁ sukhabodhyamanākulam|

vipulārtham asaṁdigdham samāśoktyā bravīhi me||

26

Sage Matanga:

“O, the Lord of Devas!, through your grace I have become a person who has accomplished his goal. What wonder is there? O, Lord of the universe, by your mere presence I have attained a great fruit of the significant manifestation of sivatva(the power of all-knowing and of all-doing) which is to be gained only through the supreme kind of diksha. Now, all that is to be known and to be practised after getting diksha have become fulfilled merely through your gracious and kind words. Even so, now, for the benefit of the world to which I wish to transmit the principles concerned with diksha and such other matters, kindly teach me through brief and succinct statements a Scripture which is capable of granting both the worldly enjoyments and final liberation, which deserves to be in a prominent state, which enshrines in itself the unique concepts of the Lord(Pati), which is embedded with the gems of the principles of existential things(pasa), which could destroy the roots of ignorance, which could enable the reader cross over the ocean of transmigration, which could make known the real sate of supreme bliss, which is not impaired with inexplicable statements and the statements susceptible to double interpretations or ambiguity, which embodies in itself the concepts of all other related Scriptures and which is capable of demonstrating the existence of the higher planes of existence as explained in those Scriptures and which is not vitiated by contradictory statements.”

तस्य तद्वचनं श्रुत्वा मतङ्गस्य महात्मनः।

ज्ञानालय वपुष्मत्या वाण्यालुप्त वपुर्गुरुः॥

२७

उवाच तस्मै सुप्रीत्या मतङ्गाय महात्मने।

tasya tadvacanam śrutvā mataṅgasya mahātmanah|

jñānālaya vapuṣmatyā vāṇyālupta vapurguruh||

27

uvāca tasmai suprītyā mataṅgāya mahātmanē|

Having heard the words of Matanga, Lord Srikantha, the Great Preceptor whose form is the personification and seat of pure consciousness and whose form is eternally free from decay and destruction, spoke to the great Sage Matanga, pleasingly and affectionately:

परमेश्वर उवाच

विचारयुक्तं सद्वस्तु स्फुटमाम्नाय दर्शनात्॥

२८

यथा व्यवस्थितं न्यायमार्गेणैवानुलोमतः।

सुकरं सुविभक्ताङ्गं षट्पदार्थमयं शुभम्॥	२९
चतुष्पादमिदं शास्त्रं आयातं अमृतात्मकम्।	
धातुवक्राम्बुजोद्गाराद्विमलाद्गुरुसंततौ॥	३०

<i>paramēśvara uvāca</i>	
<i>vicārayuktaṁ sadvastu sphuṭamāmnāya darśanāt </i>	28
<i>yathā vyavasthitaṁ nyāyamārgeṇaivānūlomataḥ </i>	
<i>sukaraṁ suvibhaktāṅgaṁ ṣaṭpadārthamayam śubham </i>	29
<i>catuṣpādamidaṁ śāstraṁ āyātaṁ amṛtātmakam </i>	
<i>dhātuvaktrāmbujodgārādvimalādgurusamtatau </i>	30

“There is a Scripture(Agama) replete with investigations about the principles of existential things, which principles are comparable to the gems, which is with clarity making known the Agamic tradition, which has emanated in the path of creation maintained by the Lord and transmitted through competent and continuing lineage , which is composed very methodically, associated with well-classified divisions, replete with auspicious principles related to the six categories(padarthas). The Scripture of such excellence, which is eternal, consists of four sections. Such great Scripture has come down directly from the Supreme Lord who is eternally free from the veiling bondage(known as anava mala). Originally, this emanated in the form of inaudible sound from the face of the Lord of five cosmic functions, creation and others. Then, it attained the distinctly manifest and audible sound form for the sake of preserving the lineage of the Guru.

अनुष्टुप्छन्दसा पूर्वं निबद्धं कोटिसंख्यया।	
सदाशिवेन देवेन ततोऽनन्तेन धीमता॥	३१
भाषितं लक्षमात्रेण तेदेवाहं तवाधुना।	
उपसंहृत्य संक्षेपाद्वक्ष्ये वै पारमेश्वरम्॥	३२
सहस्राणां त्रयेणाथ पञ्चभिश्च शतैः परम्।	
अतोऽन्यो यः समुद्धारः स स्फुटार्थप्रकाशकः॥	३३
न भवत्यतिसूक्ष्मत्वात्ततोऽयं निश्चयः स्फुटः॥	३४

<i>anuṣṭupchandasā pūrvam nibaddham koṭisaṁkhyayā </i>	
<i>sadāśivena devena tato'nantena dhīmatā </i>	31
<i>bhāṣitaṁ lakṣamātreṇa tedeavāham tavādhunā </i>	
<i>upasaṁhṛtya saṁkṣepādvakṣye vai pārameśvaram </i>	32
<i>sahasrāṇām trayeṇātha pañcabhiśca śataiḥ param </i>	
<i>ato'nyo yaḥ samuddhāraḥ sa sphuṭārthaprakāśakaḥ </i>	33
<i>na bhavatyatisūkṣmatvāttato'yaṁ niścayaḥ sphuṭaḥ </i>	34

First, this Agama was revealed to Anantesvara by Lord Sadasiva as consisted of ten millions of verses set in anushtup-meter. Then, Anantesvara who is endowed with supreme ‘sivajnana’ revealed this Agama to me(Srikantha), reducing the number of verses to one hundred thousand. Now, being the disciple of Srikantha, I proceed to teach this Scripture known as Paramesvara Agama, reducing the number of verses to three thousand and five hundred. This Agama which has been thus abridged and grasped by me is not in any way affected by this reduction and condensation. It clearly makes known the subtle principles. It is not impaired with too much of brevity. Beyond doubt, it is with well ascertained and established truths expressed clearly and brilliantly.

उदारबुद्धिर्भगवान्मतङ्गः

शास्त्रार्णवो येन हरादवाप्तः।

आराध्य वेण्वाकृत निश्चयेन

तद्वस्तु युक्त्या ह्यखिलं प्रवक्ष्ये॥

३५

*udārabuddhirbhagavānmatāṅgaḥ
śāstrārṇavo yena harādavāptaḥ
ārādhya veṇvākṛta niścayena
tadvastu yuktyā hyakhilam pravakṣyell*

35

The ocean of Scripture called Paramesvara Agama was received from Lord Hara by Matanga, after worshipping Him with the accompaniment of flute recital. Now, I proceed to reveal to you the same ocean of Scripture(Paramesvara Agama) rendered with clarity and replete with well settled logical reasoning and reflections.

प्रथमः पटलः समाप्तः

prathamah paṭalaḥ samāptaḥ

Here ends the First Chapter

२ उद्देश प्रकरणम् 2 uddeśa prakaraṇam

2 A Brief Summary of the Contents of this Agama

अथाणोर्बन्ध सोपान पदपङ्क्ति निवृत्तये।	
सत्ताभिव्यक्तये चैव वर्ण्यते च बुभुक्षुणा ॥	१
ज्ञानामृतं असंदिग्धं भूत्यर्थं अतुलं परम्।	
षड्भिः पदार्थैर्माणिक्यैः वाक्सूत्रेणातिशोभिता ॥	२
वस्तुरश्मि सहस्राढ्या प्रविचार गुणोज्ज्वला।	
मालेयं धीविलासिन्या मण्डनायावतारिता ॥	३

<i>athāṇorbandha sopāna padapaṅkti nivṛttaye </i>	
<i>sattābhivyaktaye caiva varṇyate ca bubhukṣuṇā </i>	1
<i>jñānāmṛtaṁ asaṁdigdhaṁ bhūtyarthaṁ atulaṁ paraṁ </i>	
<i>ṣaḍbhiḥ padārthairmaṇikyaiḥ vāksūtreṇātiśobhitā </i>	2
<i>vasturaśmi sahasrāḍhyā pravicāra guṇojjvalā </i>	
<i>māleyaṁ dhīvilāsinyā maṇḍanāyāvātārītā </i>	3

To put an end to the occurrence of series of different states originated by the ladder-like karmic effects and in order to manifest the essential nature of the self within a perfect sadhaka, which nature is characterized by the power of all-knowing(sarvajnatva) and the power of all-doing(sarva kartrutva), this Agama is being instructed now. The transmission of this Agama is also for the sake of those persons who are in the pursuit of worldly enjoyments. In this Agama is contained the nectar of siva-jnana. Being free from contradictions and inconsistencies, this is meant for the attainment of inexhaustible source of supreme Bliss and great fruits which are not to be attained through other means. This is incomparable and supreme. This Agama is embellished with the gems of six categories, strung together charmingly with the thread of elegant words. This is much brightened by the resplendent rays of tattvas, bhuvanas and others. This shines forth with the inspiring and ennobling characteristics of well-reasoned inference and other valid proofs. This garland of Agama is duly kept in continued instructions for the sake of attaining perfection and purification and for the sake of transcending the limitations of self-knowledge effected by the principle of intellect(buddhi tattva).

भर्तुर्वाक्यावसानेऽस्मिन् मतङ्गप्रवरो मुनिः।	
भक्तिचन्द्र वपुष्मत्या विनयाम्भोऽभिषिक्तया ॥	४
गिरा प्रोवाच भगवन् देवदेव जगत्पते।	

प्रविभागं पदार्थानां षण्णामपि शिवोदये ॥

५

चतुष्पादे महातन्त्रे यथावद्वक्तुमर्हसि।

*bharturvākyāvasāne'smin mataṅgapravaro muniḥ|
bhakticandra vapuṣmatyā vinayāmbho'bhiṣiktayā||
girā provāca bhagavan devadeva jagatpate|
pravibhāgaṁ padārthānām ṣaṇṇāmapi śivodaye||
catuṣpāde mahātantre yathāvadvaktumarhasi|*

4

5

Upon the completion of the Lord's speech(as given above), Sage Matanga whose body has now become like the pure moon formed of absolute devotion, bathed himself with the pure water of humility and spoke to the Lord: "O,Bhagavan, the Lord of Devas and the universe!, keeping yourself in a fitting position, kindly explain to me the method of grouping of the six categories under four sections which constitute the whole Agama as revealed by Lord Siva Himself."

ततः स भगवान् देवः स्फुरन्माणिक्य शेखरः ॥

६

वाक्यानल समुत्थेन ज्वालाव्यूहेन मन्त्रराट्।

प्रददाह मुनेः सम्यग्ज्ञानं तृणराशिवत् ॥

७

*tataḥ sa bhagvān devaḥ sphuranmāṇikya śekharaḥ||
vākyānala samutthena jvālāvyūhena mantrarāṭ|
pradadāha muneḥ samyagajñānaṁ tṛṇarāśivat||*

6

7

There upon, Bhagavan Srikantha whose crest shines forth with the crown studded with rubies and other gems and whose resplendent form is constituted of sakti-mantras(samhita mantras), burnt away completely the ignorant state of Matanga. The enkindled fire of statements associated with the multitudinous arrays of flames which are of the nature of revealing the exact meaning of the statements(comparable to the fire) burnt away his ignorance which hitherto existed in him like the heap of dry grass.

विवेको यत्र तत्त्वानां कार्यकारण भेदतः।

यथावदुचितं वस्तु हेयं चैवोपवर्ण्यते ॥

८

विद्यापादः स विज्ञेयः सार्धेन परिमण्डितः।

श्लोकानां च सहस्रेण शास्त्रेऽस्मिन् मुनिसत्तम ॥

९

*viveko yatra tattvānām kāryakāraṇa bhedataḥ|
yathāvaducitaṁ vastu heyam caivopavarṇyate||
vidyāpādaḥ sa vijñeyaḥ sārdhena parimaṇḍitaḥ|
ślokānām ca sahasreṇa śāstre'smin munisattama||*

8

9

The Lord said:

The section in which discriminative and distinct knowledge about tattvas associated with differentiations based on cause-effect relationship are properly explained and in which the views which are to be accepted and which are to be neglected based on valid proofs and reasoning are clearly explained is known as the vidya-pada. O, the supreme sage!, in this Agama known as Paramesvara, this section, namely the vidya-pada is elegantly decorated with one thousand and five hundred verses.

मुद्रामण्डल मन्त्राणां लक्षणं साधकात्मनाम्।

आचार्याणां च विधिवत् सहस्रेणैव वर्ण्यते ॥

१०

क्रियापदः स विज्ञेयः सर्वानुग्रक लक्षणः।

mudrāmaṇḍala mantrāṇām lakṣaṇaṁ sādha-kātmanām|
ācāryāṇām ca vidhivat sahasreṇaiva varṇyate||
kriyāpadaḥ sa vijñeyaḥ sarvānugraha lakṣaṇaḥ|

10

The section in which the characteristics of mudra, mandala and mantras prescribed for the initiated disciples and for the Acharya are explained according to the uninterrupted tradition and to the settled rules is known as kriya-pada. In this Agama, the kriya-pada is set forth in one thousand verses. This section is of the nature of bestowing grace upon the all the diligent sadhakas.

यत्रोपायो विरक्तानां षडङ्गः सुमहात्मनाम् ॥

११

रागिणामपि भोगार्थं योगपादः स उच्यते।

शतैः पञ्चभिराख्येयः श्लोकानामपि विस्तरात् ॥

१२

yatropāyo viraktānām ṣaḍaṅgaḥ sumahātmanām||
rāgiṇāmapi bhogārthaṁ yogapādaḥ sa ucyate|
śataiḥ pañcabhirākhyeyaḥ ślokaṇāmapi vistarāt||

11

12

The section in which the path of yoga comprised of six parts(angas) has been described as the fitting means for those persons aspiring for the final liberation and for the sages and seers and even for those persons desirous of worldly enjoyments is called the yoga-section. This section has been extensively set forth in five hundred verses.

समयाचारसद्वादस्थितिः स्वाम्नाय लक्षणः।

चर्यापादः समुद्दिष्टो यथावत्पञ्चभिः शतैः ॥

१३

samayācārasadvādashitiḥ svāmnāya lakṣaṇaḥ|
caryāpādaḥ samuddiṣṭo yathāvatpañcabhiśśataiḥ||

13

The section in which various conducts, observances and disciplines have been enjoined for the initiated disciples such as samayi, putraka and sadhaka and which enables them accomplish the well-known four human goals(purusharthas) is known as the carya-pada. These conducts and disciplines have been explained through the pleasing, agreeable and lucid statements in this section. This section is set forth in five hundred verses.

लयभोगाधिकाराह्वस्त्रितत्त्वोक्ति निदर्शनात्।

पदार्थः पतिनामासौ प्रथमः परिकीर्तितः ॥ १४

भोग्यभोक्तृत्वसंबन्ध मायाधार सुसंचिते।

क्रियाज्ञानात्मिका कीर्तिर्ये च धर्माः पतौ स्फुटाः ॥ १५

शक्त्याहः स पदार्थोऽयं द्वितीयः परिभाष्यते।

layabhogādhikārāhvastritattvokti nidarśanāt|
padārthaḥ patināmāsau prathamah parikīrtitaḥ|| 14
bhogyabhoktṛtvasāmbandha māyādhāra susaṁcīte|
kriyājñānātmikā kīrtirye ca dharmāḥ patau sphuṭāḥ|| 15
śaktyāhvaḥ sa padārtho'yaṁ dvitīyaḥ paribhāṣyate|

Among the six categories explained in the vidya-pada of this Agama, Pati is proclaimed to be the first category. The exposition of this category includes in itself the concepts about the three principles known as laya, bhoga and adhikara. The relation between the enjoyment and the state of being the enjoyer, the principle known as maya-tattva which exists as the supreme source for the provision of enjoyments and the fitting bodies of the enjoying souls, the array and assemblage of bodies and worlds pertaining to suddha-vidya realm, its principal cause known as suddhavidya-tattva, the nature of 41 bhuvanas existing in the maya-tattva and the suddha-vidya tattva, Lord's Kriya Sakti, His JnanaSakti and the group of 81 padas starting with 'vyoma vyapi' for which the abode is in the suddhavidya-tattva – all these are explained in the category known as Sakti. This is the second category enumerated in this Agama.

ये भूतभाव तत्त्वाख्या मायातः क्षुरिताः सदा ॥ १६

पदार्थश्च त्रिपर्वोऽयं तृतीयः शिवशासने।

योऽस्वतन्त्रः पशुर्भोक्ता क्षेत्री पाश्यः पुमान्स्फुटम् ॥ १७

पदार्थः पशुनामासौ चतुर्थो मुनिपुङ्गव।

ye bhūtabhāva tattvākhyā māyātaḥ kṣuritāḥ sadā|| 16
padārthaśca triparvo'yaṁ tṛtīyaḥ śivaśāsanē|
yo'svatantraḥ paśurbhoktā kṣetrī pāśyaḥ pumānsphuṭam|| 17
padārthaḥ paśunāmā'sau caturtho munipuṅgava|

In this Agama, the third category is known as 'triparva padartha' (the category in its threefold division). This category comprises bhuta, bhava and tattva originated from maya. O, the supreme sage!, the souls are, beyond doubt, in the state of bondage. In its limited state, the soul is dependent, being veiled by anava mala; it is the enjoyer; it is associated with a fitting body. The category known as 'pasu', meaning the bound self, is the fourth one in this Agama.

धर्माधर्म विपाकारव्याः स्थितौ भोक्तुरिहागताः ॥ १८

साध्यसाधन भावेन संस्थिता ये परस्परम्।

पञ्चमः स तु बोद्धव्यः पदार्थो भोगसंज्ञकः ॥ १९

dharmādharmā vipākākyāḥ sthitau bhokturihāgatāḥ 18

sādhyasādhana bhāvena saṁsthitā ye parasparam

pañcamah sa tu boddhavyaḥ padārtho bhogasamjñakaḥ 19

The effects of both the good and the evil deeds exist in the buddhi-tattva in the form of lingering impressions(vasanas or samskaras). During the embodied state of the bound soul, they remain mutually helping for the sake of maturation. The accomplished and the means of accomplishing are governed by these. They are the real causes for happiness and misery. The karmic effects are generally known as bhoga. This bhoga is considered to be the fifth category in this Agama.

ये मन्त्राः शुद्धमार्गस्थाः शिवभट्टारकादयः।

मुद्राश्च शक्तिपूर्वाः स्युर्ये चार्थाः परिविस्तृताः ॥ २०

पादत्रय उपायो यः संसारोद्धारकारणम्।

षष्ठः सोऽभिहितस्तन्त्रे पदार्थः पारमेश्वरे ॥ २१

ye mantrāḥ śuddhamārgasthāḥ śivabhṭṭārakādayaḥ 20

mudrāśca śaktipūrvāḥ syurye cārthāḥ parivistṛtāḥ

pādatraya upāyo yaḥ saṁsāroddhārakāraṇam

ṣaṣṭhaḥ so'bhihitastantre padārthaḥ pārameśvare 21

Those mantras such as Siva-Bhattaraka and so forth, who exist in the pure realm(suddha vidya), those mudras beginning with Sakti and others and those conducts and disciplines to be followed and practised after initiation in three modes nitya(daily), naimittika(occasional) and kamya(optional) serve as the means in all the three sections – carya, kriya and yoga and serve as the primary way for the deliverance of the souls from the repeating cycles of birth and death. This upaya(means) is considered to be the sixth category in this Paramesvara Agama.

संख्या तन्त्रार्थयुक्त्या गुरुलघु लघुतानुक्रमेणैवमुक्ता

पादानां यो विभागः स सकलनिगम व्यापकत्वाद्विभक्तः।

संक्षेपोक्त्याऽद्वसंस्था पतिपशुविषयाः सूचिताः षड्पदार्था

स्तेषामादौ गरीयान्पतिरिति गतितः प्रोच्यते स क्रमेण ॥ २२

saṁkhyā tantrārthayuktyā gurulaghu laghutānukrameṇaivamuktā

pādānām yo vibhāgaḥ sa sakalanigama vyāpakatvādvibhaktaḥ

saṁkṣepoktyā'dvasamsthā patipaśuviṣayāḥ sūcitāḥ ṣaṭpadārthā

steṣāmādau garīyānpatirīti gatitāḥ procyate sa krameṇa

22

By virtue of the meaning of the term ‘tantra’ and by virtue of the number of verses, the significant characteristics of the four sections of this Agama have been told in the due order. These are larger, comparatively large, small and smaaler sections.(That is, the vidya-pada is the larger section, kriya-pada is a comparatively large section, yoga-pada is a small section and the carya-pada is the smaller section). The sections have been divided in this way, since this method of division is quite applicable to all Agamas. The matter concerned with adhva is briefly told as related to the first three padarthas. And the principles concerned with Pati and pasu have been suggestively told as related to all the six categories. Among these six categories, the category known as Pati is considered to be of great and primary importance. Because of such importance, the nature of Pati is now explained.

॥ विद्यापादे उद्देशप्रकरणं द्वितीयं समाप्तम् ॥
॥ vidyāpāde uddeśaprakaraṇaṁ dvitīyaṁ samāptam ॥

The second chapter of the vidya-pada “A Brief Summary of the Nature and Contents of this Agama” ends

३ लयभोगाख्य तत्त्वद्वय विचार प्रकरणम्

3 layabhogākhyā tattvadvaya vicāra prakaraṇam

3 Ruminations on the Nature of Two Tattvas - Laya and Bhoga

अथ पत्युरधिष्ठानं स्वशक्ति किरणात्मकम्।

तस्यां दिवि सुदीप्तात्मा निष्कम्पोऽचलमूर्तिमान्॥

१

काष्ठा सैव परा सूक्ष्मा सर्वदिक्कामृतात्मिका।

प्रध्वस्तावरणा शान्ता वस्तुमात्राति लालसा ॥

२

आद्यन्तोपरता साध्वी मूर्तित्वेनोपचर्यते।

स्थितावन्योन्यलोकेऽस्मिन् संविदा नोपलभ्यते ॥

३

*atha patyuradhiṣṭhānaṁ svaśakti kiraṇātmakam|
tasyām divi sudīptātmā niṣkampō'calamūrtimān||
kāṣṭhā saiva parā sūkṣmā sarvadikkāmṛtātmikā|
pradhvastāvaraṇā śāntā vastumātrāti lālasā||
ādyantoparatā sādhvī mūrtitvenopacaryate|
sthitāvanyonyaloke'smin saṁvidā nopalabhyate||*

1

2

3

The highest place in which there is the presence of Supreme Lord is of the nature of resplendent rays of His own Sakti. In that place which is considered as the location meant for the playful deeds related to the perfect souls, the Supreme Lord(Pati) is present, illuminating the entire extent of that plane with His own rays. He is present there, being absolutely free from the state of becoming or evolving. His form is of the nature of the power of knowledge and action(jnana kriyatmaka). It is the ultimate limit of all other forms; highly supreme; capable of pervading even the interior of minute atom(paramanu); capable of pervading the relevant deeds performed in various planes of existence; completely free from the cosmic functions; not affected by desire and aversion; simply known as 'existence' alone; capable of protecting the souls according to their maturity and fitness; free from the beginning and the end; benign and compassionate. Only in a figurative sense, the Lord is said to be the possessor of form. Even though He is present in the world consisting of variegated existents and beings, His form cannot be perceived directly; His form is beyond direct perception.

ततः स मुनिशार्दूलः पृष्ठवान् परमेश्वरम्।

श्रोत्रादीनि प्रमाणानि प्रमेयोऽर्थश्च पञ्चधा ॥

४

एतावन्यवहारोऽस्मिन् सुप्रतीतो जगत्पते।

अनुमानागमाख्ये च तत्पूर्वे व्यवहर्तृषु ॥

५

एभ्योऽतिरिक्तं यद्वस्तु तत्कथं साध्यते विभो।

<i>tataḥ sa muniśārdūlaḥ prṣṭavān parameśvaram </i>	
<i>śrotrādīni pramāṇāni prameyo'rthaśca pañcadhā </i>	4
<i>etāvanvyavahāro'smin supratīto jagatpate </i>	
<i>anumānāgamākhye ca tatpūrve vyavaharṭṣu </i>	5
<i>ebhyo'tiriktaṁ yadvastu tatkatham sādhyate vibho </i>	

Then, Matanga, the king among the sages(just like the lion among the animals) questioned Lord Paramesvara: "O, Pervasive Lord, there are five organs- ears, skin, eyes, tongue and nose - which serve as the tools to know the objects and correspondingly there are five objects(sound, touch, form, taste and smell)knowable through these five organs respectively. All these are perceived directly. The five organs generate knowledge related to only those things which are grasped directly. They cannot produce knowledge related to those things which lie beyond direct perception. Since the form which is of the nature of knowledge and action (jnanakriyatmaka) cannot exist, it cannot be known through these organs. Even inferential knowledge and scriptural knowledge is valid as related to the existing objects only. It cannot reveal the knowledge of a non-existent object. How the one which is apart and different from the perceptible object could be known? How the existence of such an imperceptible form which is beyond the grasp of the five organs could be established?

वाक्यार्क किरणैस्तीव्रैः स्फुरद्भिरतिभासुरैः ॥	६
विभुर्मार्जितवानाशु मुनेर्भ्रान्त्युत्थितं तमः ।	
सर्व एव पदार्थाः स्युः सत्तामात्रोपलक्षिताः ॥	७
स्वधर्मैरवगम्यन्ते स्वागमोक्ति निदर्शनात् ।	
धूमादग्नेर्यथा पत्युः शक्तयो विद्धि साधनम् ॥	८

<i>vākyārka kiraṇaistīvraiḥ sphuradbhiratibhāsuraiḥ </i>	6
<i>vibhurmārjitavānāśu munerbhrānyutthitaṁ tamaḥ </i>	
<i>sarva eva padārthāḥ syuḥ sattāmātropalakṣitāḥ </i>	7
<i>svadharmairavagamyannte svāgamokti nidarśanāt </i>	
<i>dhūmādagagneryathā patyuh śaktayo viddhi sādhanam </i>	8

Upon such questions, the Supreme Lord dispelled instantly the darkness of ignorance generated by delusion in the mind of Matanga through the rays of meaningful exposition which are with excessive luminosity and resplendence. The Lord said: "All the principles from sakti tattva onwards are recognized to be ever existing. Basically, they are known to be ever-existents. Their existence is inferred through their qualities(dharmas). This has been declared and ascertained by the statements enshrined in the Agamas which have been revealed by the Lord Himself. Just as the existence of fire is established through the appearance of smoke, even so the existence of Pati is established through His own Saktis.

धर्मेण साध्यते धर्मी कचित्कार्येण कारणम् ।	
कारणेन कचित्कार्यं कचिदाम्नाय दर्शनात् ॥	९
एवमन्योन्य साधर्म्यं वैधर्म्येण विनिश्चयात् ।	
पत्युर्धर्माः शक्तयस्तु ताश्च सर्वत्र निःसृताः ॥	१०

शास्त्रेऽस्मिन्युक्तिः सिद्धा लक्ष्यन्ते त्रिष्ववस्थिताः।

पशौ पाशेषु भोगेषु ततेव त्रितयं पुनः ॥ ११

संयोगात्प्रतिपत्त्यं न च शक्त्युज्झितं क्वचित्।

प्रवर्ततेऽस्वतन्त्रत्वादचेतनतया तथा ॥ १२

अमूर्तत्वाच्च क्रमशो यथोद्दिष्टाः परस्परम्।

व्यस्तानां शक्तये वक्तुं न कदाचित्स्वरूपकम् ॥ १३

उपायोऽपि हि तद्धर्मन्यायेन समवस्थितः।

dharmēṇa sādhyate dharmī kvacitkāryeṇa kāraṇam|

kāraṇeṇa kvacitkāryaṁ kvacidāmnāya darśanāt|| 9

evamanyonya sādharmaṇyā vaidharmaṇyēṇa viniścayāt|

patyurdharmāḥ śaktayastu tāśca sarvatra niḥśṛtāḥ|| 10

śāstre'sminyuktitaḥ siddhā lakṣyante triṣvavasthitāḥ|

paśau pāśeṣu bhogeṣu tateva tritayaṁ punaḥ|| 11

saṁyogātpṛatipattvyāṁ na ca śaktyujjhitāṁ kvacit|

pravartate'svatantratvādacetanatayā tathā|| 12

amūrtatvācca kramaśo yathoddiṣṭāḥ parasparam|

vyastānāṁ śaktaye vaktuṁ na kadācitsvarūpakam|| 13

upāyo'pi hi taddharmanyāyena samavasthitaḥ|

On some occasions, 'dharmi'(the one which possesses qualities) is established through 'dharma'(qualities); on some other occasions, the cause is established through its effects; sometimes, the effect is established through the cause. The existence of some objects is established by the statements of the agamas. In this way, the existence of so many objects is established through the sameness of nature and dissimilarity present in them. The Saktis are considered to be the qualities of Pati and they always evolve out everywhere from the Lord for the sake of cosmic functions. In this Agama, their existence is established through inference. They are observed to be in three states - as related to pasu, as related to pasa and as related to bhoga. Again, they become threefold, as related to enjoyments(bhoga), ability to enjoy the bhogas(bhoktrutva) and the actual experience(bhogya). Without being impelled and directed by the Saktis, they never become active. Because, they are dependent on intelligent power for their function; they are without consciousness; and they are formless. Therefore, they have been explained as mutually related to each other, in the due order. Never would it be possible to explain their essential nature, treating each one of them as a separate and singular entity. Even in the effective means such as diksha and others, this nature of relatedness between the three(Pati, pasu and pasa) does exist, according to the settled process.

किं तु साधर्म्यं वैधर्म्यं विचारोक्त्या पृथक् पृथक् ॥ १४

वक्ष्यन्तेऽमी पदार्थास्ते सुसंपृक्ताः सुविस्तरे।

संसारे गहने पत्यू रश्मिभिः प्रकटीकृताः ॥ १५

शक्तिभ्यः शक्तिमान्सिद्धः ह्यथवा मुनिपुङ्गव।

अक्षाणि प्रति प्रत्यक्षं मनश्चाक्षमनुत्तमम् ॥ १६

संकल्पविषयं सिद्धं संकल्पादेव केवलात्।

प्रपत्तव्यं मुनिव्याघ्र किमन्यत् परिपृच्छसि ॥

१७

<i>kiṁ tu sādharmaḥ vaidharmaḥ vicārokyā pṛthak pṛthak </i>	14
<i>vakṣyante'mī padārthāste susaṁprktāḥ suvistarē </i>	
<i>saṁsāre gahane patyū raśmibhiḥ prakāṭikṛtāḥ </i>	15
<i>śaktibhyaḥ śaktimānsiddhaḥ hyathavā munipuṅgava </i>	
<i>akṣāṇi prati pratyakṣaṁ manaścākṣamanuttamaḥ </i>	16
<i>saṁkalpaviṣayaṁ siddhaṁ saṁkalpādeva kevalāt </i>	
<i>prapattavyaṁ munivyāghra kimanyat paripṛcchasi </i>	17

These three Realities, namely Pati, pasu and pasa have been told elaborately through the statements formed of deep deliberation and reflections and each of these has been dealt with separately in the concerned chapter considering the common and dissimilar qualities observable between them. They have been explained as closely related to each other, with elaborate details. In view of the cycle of transmigration which is as mysterious as the dense forest, some qualities which are considered as eternal are manifested by the Lord. Some other qualities which are ephemeral are brought out by the Saktis. From the existence of Saktis, the existence of Pati, the possessor of Saktis, is established. O, the foremost sage!, the existence of Pati is established in another way also. The five organs generate the knowledge through direct perception. These organs are external. There is an internal organ known as the mind (manas) which is pre-eminently superior to the external organs. The object recognizable through reflection and ideation alone and not through direct perception is known by the mind when it contemplates with one-pointed attention and when it remains in its own state, being dissociated from the external organs. So the existence of formless Lord could be known by such mind. O, the foremost sage, what else do you want to ask?

पञ्चमन्त्रतनुः श्रीमान्सकलः परिपठ्यते।

सुप्रसन्नेन्द्रियग्रामः सर्वज्ञः सर्वगोचरः ॥

१८

योगयोगेश्वरस्वामी स्वतन्त्रः पशुपाशहा।

तस्योक्तिः पौरुषैः स्थूलैः प्रमाणैर्न प्रबाध्यते ॥

१९

प्रमाणमेकं तद्वाक्यं तथ्यमीश्वरभाषितम्।

<i>pañcamantratanuḥ śrīmānsakalaḥ paripaṭhyate </i>	
<i>suprasannendriyagrāmaḥ sarvajñaḥ sarvagocaraḥ </i>	18
<i>yogayogeśvarassvāmī svatantraḥ paśupāśahā </i>	
<i>tasyoktiḥ pauruṣaiḥ sthūlaiḥ pramāṇairna prabādhyate </i>	19
<i>pramāṇamekaṁ tadvākyaṁ tathyamīśvarabhāṣitam </i>	

The form of the Supreme Lord, Isvara, is composed of five mantras- isana and others. In the Agamas He has been described as the One who is associated with 38 kala-mantras included within the range of five mantras; He is eternally free from 'anava mala'. He is with a host of organs which are of the nature of His own group of Saktis. He is the knower of all and hence the entire range of objects is known to Him. He is the Lord of Mantras and Mantresvaras. He is absolutely independent. Being the Protector (pati), He removes the bonds which are constricting the souls. The Agamas which are the embodiment of His

words cannot be refuted by the statements of valid proofs issued by the worldly persons, which proofs are concerned only with gross matters. The statements revealed by the Supreme Lord, Isvara, constitute a valid proof which shines forth as the One without a second. That proof is matchless. It is an irrefutable truth.

तस्मादेव परं तत्त्वं अचलं सर्वतोमुखम्॥	२०
यस्मिन्प्राप्तस्य न पुनर्जन्मेहास्ति कदाचन।	
इत्थं गुणवतस्तस्मात्तत्त्वात्तत्त्वमनिन्दितम्॥	२१
स्फुरद्रश्मि सहस्राढ्यमधस्ताद्वापकं महत्।	
परिभाषितमित्येतन्नाम्ना बिन्दुरिहोच्यते॥	२२
चतुर्धावस्थितं वेद्यं प्रेरकं जगतोऽव्ययम्।	

<i>tasmādeva param tattvaṁ acalaṁ sarvatomukham </i>	20
<i>yasmīnprāptasya na punarjanmehāsti kadācana </i>	
<i>itthaṁ guṇavatastasmāttattvāttattvamaninditam </i>	21
<i>sphuradrasmi sahsrāḍhyamadastādvāpakam mahat </i>	
<i>paribhāṣitamityetannāmnā bindurihocyate </i>	22
<i>caturdhāvasthitam vedyam prerakam jagato'vyayam </i>	

The laya-tattva comes into existence from the Supreme Lord through His Parigraha Sakti (assumptive energy). It is the primary tattva. It is free from modifications and it pervades everywhere constantly through its inexhaustible energies (Saktis). To a sadhaka who is united with this supreme tattva through relevant diksha, birth does not take place even contemplatively. From the laya-tattva which is associated with such supreme qualities, bhoga-tattva emerges. Being with supreme state of auspiciousness, it is ever free from defilements. Being associated with thousands of luminous rays, it is with exceeding luminosity. Being with innumerable Saktis which promote necessary transformations, it pervades the worlds which are evolved below in the succeeding pure tattvas. Since it undergoes only a partial transformation, it always remains inexhaustible (mahat). Even though it is not differentiated from laya-tattva, it has been mentioned as a separate tattva in the name of bindu. It is with the power of propelling the tattvas and bhuvanas in the lower plane. It exists as differentiated into four planes of existence. Even though differentiated in this way, it is imperishable.

शान्ति भेदः स्थितः पूर्वं यत्रासौ परमेश्वरः॥	२३
शान्तमूर्तिरिति ख्यातो वृतः शान्तैर्महात्मभिः।	
सहस्रादित्य संकाशैर्विस्फुरद्भिः समन्ततः॥	२४
कोटीशतसहस्रैस्तु स्ववीर्यं गुणशालिभिः।	

<i>śānti bhedaḥ sthitaḥ pūrvam yatrāsau paramēśvaraḥ </i>	23
<i>śāntamūrtiriti khyāto vṛtaḥ śāntairmahātmabhiḥ </i>	
<i>sahasrāditya saṁkāśairviśphuradbhiḥ samantataḥ </i>	24
<i>koṭīśatasahasraistu svavīrya guṇaśālibhiḥ </i>	

First, there is the 'santi bhuvana'. The Supreme Lord who is present there in the form of Tatpuruṣa-murti as its presiding authority is called 'Santa-murti'. He is surrounded by one hundred thousand crores of

perfect and luminous souls known as 'santa-s' who have reached that world through diksha and systematic worship, each one of them being with the resplendence of thousands of suns. They are endowed with the vigor and qualities of the presiding Lord, Santa-murti.

विद्याख्यं अपरं तस्मात्तेजोमूर्तेर्महात्मनः ॥ २५

स्थानं तत्तेजसा दीप्तं कोट्यग्रेण समन्ततः ।

व्याप्तं भुवनपालानां विश्वरूप कृतात्मनाम् ॥ २६

vidyākhyam aparam tasmāttejomūrtermahātmanah ॥ 25

sthānam tattejasā dīptam koṭyagreṇa samantataḥ |

vyāptam bhuvanapālānām viśvarūpa kṛtātmanām ॥ 26

Below the 'santi-bhuvana' is the 'vidya-bhuvana'. It is controlled by the Supreme Lord in the form of Aghora-murti, and as the presiding Lord of this world, He is called Tejomurti. This world is illuminated by the effulgence of Tejomurti. He is surrounded by the great souls, who are in the number of crores, who have reached that place through relevant diksha and worship to experience the enjoyments afforded there, who are the protectors of the lower worlds and whose form has been modified to be in the form of Bhairava.

ततोऽधस्तात्प्रतिष्ठाख्यं स्थानं यद् अद्भुतोदयम् ।

तत्राप्यमृतमूर्तेस्तु परिवारोऽमृतात्मकः ॥ २७

लक्षायुत सहस्राणि यत्रामृत वपुष्मताम् ।

शिवानां शिवमार्गेऽस्मिन्व्याख्यातं परमार्थतः ॥ २८

tato'dhastātpratiṣṭhākhyam sthānam yad adbhutodayam |

tatrāpyamṛtamūrtestu parivāro'mṛtātmakah ॥ 27

lakṣāyuta sahasrāṇi yatrāmṛta vapuṣmatām |

śivānām śivamārge'sminvyākhyātam paramārthataḥ ॥ 28

Below the plane of vidya-bhuvana, is the world known as 'pratishtha' which is replete with wondrous sources of enjoyments. The presiding Lord of pratishtha-bhuvana is Amrutamurti who is in the form of Vamadeva Murti. He is surrounded by ten thousands and hundred thousands of the perfect souls known as 'Amrutatmakas' endowed with absolute purity. Their body is of the nature of ambrosia, befitting the enjoyments of that world. They have reached that world through relevant diksha and worship. The existence of such bhuvana has been established in the Saiva-path, with highest truthfulness.

विनिवृत्ताधिकारस्य पञ्चमन्त्र महातनोः ।

गच्छतः परमां काष्ठां विश्रामो यत्र धीमतः ॥ २९

तन्निवृत्तिरिति ख्यातं स्थानं स्थानवतां वरम् ।

स्थिरमूर्तिरमोघात्मा यत्रासौ परमेश्वरः ॥ ३०

<i>vinivṛttādhikārasya pañcamantra mahātanoḥ </i>	
<i>gacchataḥ paramām kāṣṭhām viśrāmo yatra dhīmataḥ </i>	29
<i>tannivṛttiriti khyātaṁ sthānaṁ sthānavatām varam </i>	
<i>sthiramūrtiramoghātmā yatrāsau parameśvaraḥ </i>	30

When Lord Sadasiva - whose form is composed of five mantras and who is endowed with perfect knowledge about the cosmic functions, becomes free from the notion of wielding authority over the functions related to the tattvas and bhuvanas,- He is enabled to reach the plane which is above the plane of adhikara tattva. Having reached that supreme abode, He keeps himself free from all sorts of cosmic functions. The supreme plane where Lord Sadasiva keeps Himself at repose is called 'nivrutti bhuvana'. It is the place to be reached by the perfect souls who have been united with this nivrutti bhuvana through relevant diksha. The Supreme Lord of this bhuvana is called 'Sthiramurti' who is in the form of Sadyojata Murti. He is there with unfailing efficacy.

तस्मिंस्थित्वा प्रतिष्ठाति देवोऽमृततनुः शिवः।	
एवं क्रमात् सुदीप्ताङ्गो विद्यादेह समाश्रयात्॥	३१
ततः शान्तत्वमायाति शान्तौ स परमेश्वरः।	
शान्त्यतीतं परं तत्त्वं अविनाश्यव्ययात्मकम्॥	३२
येनोन्मीलित सद्भावाः पशवः शिवतां गताः।	
सदाशिवस्य देवस्य लयस्तत्त्वेऽतिनिष्कले॥	३३
चतुर्मूर्तिमयं शुभ्रं यत्तत्सकलनिष्कलम्।	
तस्मिन् भोगः समुद्दिष्टः पत्युर्विश्वस्य सर्वदा॥	३४

<i>tasminsthithvā pratiṣṭhāti devo'mṛtatanuḥ śivaḥ </i>	
<i>evam kramāt sudīptāṅgo vidyādeha samāśrayāt </i>	31
<i>tataḥ śāntatvamāyāti śāntau sa parameśvaraḥ </i>	
<i>śāntyatītaṁ param tattvaṁ avināśyavyayātmakam </i>	32
<i>yenonmīlita sadbhāvāḥ paśavaḥ śivatām gatāḥ </i>	
<i>sadāśivasya devasya layastattve'tiniṣkale </i>	33
<i>caturmūrtimayaṁ śubhram yattatsakalanīṣkalam </i>	
<i>tasmin bhogaḥ samuddiṣṭaḥ patyurviśvasya sarvadā </i>	34

At the time of dissolution, Lord Sadasiva withdraws sadasiva bhuvana and nivrutti bhuvana and all the perfect souls including Sthiramurti into Himself and reaches pratistha-bhuvana. In the same way He , being with effulgent form, withdraws into Himself pratishtha-bhuvana and all the souls including Amrutamurti. Then He reaches Vidya-bhuvana and withdraws into Himself that bhuvana and all the perfect souls there, including Tejomurti. Next, he reaches santi-bhuvana and performs the dissolution of santi-bhuvana by withdrawing that bhuvana and the souls and Santamuti into Himself. Above these four bhuvanas is 'santyatita bhuvana' which is imperishable and free from modifications. It is in the laya-tattva. The souls whose siva-centered consciousness has been perfectly unfolded by Sadasiva reach this supreme abode and attain the qualities of Siva. At this laya-tattva , the form of Sadasiva is absolutely free from the association of kalas. That form is composed of four Murtis mentioned before (from Santamurti to Sthiramurti); it is exceedingly pure and auspicious; it is 'sakala-nishkala'. In this supreme abode, there is transcendental enjoyment befitting the Lord of all tattvas and bhuvanas.

धातुर्वीर्यात्मकं स्याद्विभवगुणगणापूरितं मन्त्रमुख्यैः
योनिः स्यादक्षराणां अवितथमथुलं शक्तिगर्भं च मुख्यं।
स्थानं भोगाय भोक्तुर्न च चलति यतः शाश्वतं विश्वमूर्तेः
व्याख्यातं निष्प्रपञ्चं तदपि न विरतौ वर्ण्यतेऽस्याधिकारः ॥ ३५

*dhāturvīryātmakam syādvibhavagunaṇagaṇāpūritam mantramukhyaiḥ
yonih syādakṣarāṇām avitathamathulam śaktigarbham ca mukhyam |
sthānam bhogāya bhokturna ca calati yataḥ śāśvataṁ viśvamūrteḥ
vyākhyātam niṣprapañcam tadapi na viratau varṇyate'syādhikāraḥ || 35*

This is of the nature of assumptive power(parigraha sakti) of the Supreme Lord; it is extensive, consisting the santi and other worlds within it; it is replete with masses of variegated sources of enjoyments , serving as the material cause for body fit enough to experience those enjoyments. It is occupied by the prominent anga-mantras and brahma-mantras; it is the material cause for the emergence of letters which are of the nature of pure vidya-tattva; not even slightly impaired by false notions; incomparable; filled up with primary saktis which are promoting the evolutions taking place in the pure realm of suddha-tattva. It is the abode of the Lord who is protecting the pure realm of suddha-tattva for the sake of befitting enjoyments to be experienced by the highly perfect souls. Being the material cause for pure vidya-tattva and others, it never goes out of existence and therefore it is endless. It was explained earlier that laya-tattva is not associated with any world. Even the laya-tatva is eternal; it never goes out of existence. Next, the nature of adhikara-tattva is explained in the sequel.

॥ लयभोगाख्य तत्त्वद्वयविचार प्रकरणं तृतीयं समाप्तम् ॥

॥ layabhogākhyā tattvadvayavicāra prakaraṇam tṛtīyam samāptam ॥

This is the third chapter titled "Ruminations on the Nature of Two Tattvas - Laya and Bhoga"

४ अधिकारतत्त्व प्रकरणम्

4 Adhikāratattva Prakaraṇam

4 The Nature of Adhikara Tattva(Sadasiva Tattva)

अथाधिकारिणः पत्युः क्रीडतः परमं पदम्।

स्वतन्त्रस्यापि वक्तव्यं स्वभावोऽस्य यतः पुरा ॥

१

क्रीडंस्ततोऽवतीर्याशु बिन्दौ स परमेश्वरः।

सांसिद्धिकेन भावेन यतोऽसावुपबृंहितः ॥

२

athādhikāriṇaḥ patyuh kṛīdataḥ paramam padam |

svatantrasyāpi vaktavyam svabhāvo'sya yataḥ purā ||

1

kṛīdamstato'vatīryāśu bindau sa paramēśvaraḥ |

sāmsiddhikena bhāvena yato'sāvupabṛmhitah ||

2

There is a supreme and transcendental place meant for the playful deeds related to the worlds and souls being performed by the Supreme Lord who has now assumed a state of Adhikarin(Authority over the cosmic deeds, authority to create the worlds once again after the final dissolution). To be with absolute freedom is His essential nature. But, even though He is absolutely independent, He is said to have assumed upon Himself a state of authority over the cosmic deeds. To say that the Supreme Lord is in His playful deeds means He has come down to adhikara tattva from His previous state in bindu tattva . With the resolution which spontaneously dawned within Himself, He, assuming the state of Adhikarin, gets Himself fully involved in the cosmic deeds accompanied by His Saktis which are inseparably united with Him.

अतिरस्कृतवीर्येण प्रभावेणातिसर्पिणा।

सर्वाध्वप्रकटेनायं कर्ता कार्यस्य विश्वराट् ॥

३

चलतस्तस्य बिन्द्वाख्यात्स्थानाद्घातुर्महात्मनः।

तत्तेजो नवधा भिन्नं स्फुटं योगबलोत्कटम् ॥

४

atiraskṛtavīryeṇa prabhāveṇātisarpīṇā |

sarvādhvapraṇāyāṁ kartā kāryasya viśvarāṭ ||

3

calatastasya bindvākhyātssthānāddhāturmahātmanaḥ |

tattejo navadhā bhinnam sphuṭam yogabalotkaṭam ||

4

Being accompanied by the Sakti whose vigor is never obstructed, who is with majestic splendor and who instantaneously pervades everywhere, Sadasiva assumes the state of Doer and creates the hosts of things related to all adhvas and shines forth in form of everything. He, the Primal Creator and the Great Lord, comes down from the bindu-tattva and His Sakti which is of the nature of knowing and doing and whose creative power is ever-excelling gets variegated into nine.

योगेनाधिष्ठितं सम्यक् परेण परमेष्ठिनः ।	
योगोऽस्य शक्तयः स्वाख्या विस्फुरन्ति समन्ततः ॥	५
ईशान्यापूरणी हार्दी वामा मूर्तिश्च पञ्चमी ।	
एवाभिः परमेशानः शक्तिभिः समधिष्ठितः ॥	६
विशुद्धविप्रुद्धरैः प्रवर्षत्यखिलेऽध्वनि ।	
स्वयोगोद्भूतकिरणैर्विद्याविद्येश्वरैः शिवैः ॥	७
वृतः स भगवान्देवो मायाचक्र प्रवर्तिभिः ॥	
तेऽतीवाक्रान्तविभवाः पत्युराज्ञानुवर्तिनः ॥	८

<i>yogenādhiṣṭhitam samyak pareṇa parameṣṭhinaḥ ।</i>	
<i>yogo'sya śaktayaḥ svākhyā visphuranti samantataḥ ॥</i>	5
<i>īśānyāpūraṇī hārdī vāmā mūrtiśca pañcamī ।</i>	
<i>evābhiḥ parameśānaḥ śaktibhiḥ samadhiṣṭhitaḥ ॥</i>	6
<i>viśuddhaviṣṭudgāraiḥ pravarṣatyakhile'dhvani ।</i>	
<i>svayogodbhūtakiraṇairvidyāvidyeśvaraiḥ śivaiḥ ॥</i>	7
<i>vṛtaḥ sa bhagavāndevo māyācakra pravartibhiḥ ॥</i>	
<i>te'tivākrāntavibhavāḥ patyurājñānuvartinaḥ ॥</i>	8

Lord Parameshti(Sadasiva) exists, His Lordship over the worlds being well powered by the supreme Saktis. These are His own Saktis who pervade everywhere without being impeded by limiting forces. These Saktis are: Isani, Apurani, Hardi, Vama and Murti. The Supreme Lord (Sadasiva) is always powered by these Saktis. Being powered by these Saktis, He downpours various enjoyments in the worlds of all the adhvas by sending forth pure drops from His mouth. He is surrounded by luminous rays emitted by His own Saktis and by eight Vidyasvaras who are endowed with qualities of Siva and who are setting the wheel of Maya in motion to give rise to evolution. These eight Vidyasvaras have taken possession of exceeding power and prowess through the grace of Siva and they are always fulfilling the commands given by the Supreme Lord, Sadasiva.

अनन्तोऽनन्तवीर्यात्मा सूक्ष्मोऽतोऽतिवर्धमानः ।	
ततः शिवोत्तमो देवस्तृतीयः परिकीर्तितः ॥	९
एकनेत्रैकरुद्रौ च त्रिमूर्तिरपरस्ततः ।	
श्रीकण्ठश्च महातेजाः शिखण्डी च महाद्युतिः ॥	१०
एते रुद्राणवः सिद्धाः क्रियाज्ञान बलोत्कटाः ।	

<i>ananto'nantavīryātmā sūkṣmo'to'tivapurmahān ।</i>	
<i>tataḥ śivottamo devastrītiyaḥ parikīrtitaḥ ॥</i>	9
<i>ekanetraikarudrau ca trimūrtiraparastataḥ ।</i>	
<i>śrīkaṇṭhaśca mahātejāḥ śikhaṇḍī ca mahādyutiḥ ॥</i>	10
<i>ete rudrāṇavaḥ siddhāḥ kriyājñāna balotkaṭāḥ ।</i>	

The eight Vidyasvaras are: Ananta, who is with endless vigor, Sukshma who is great and with awesome body, Sivottama, Ekanetra, Ekarudra, Trimurti, Srikantha who is with excelling splendor and Sikhandi who is with exceeding effulgence. These Rudras are Siddhas endowed with pre-eminent power of knowing and doing.

बलं च तेजसः पत्युर्विकारैः प्रकटीकृतम् ॥ ११

तस्मादेवावताराख्यात्समयात्परमात्मनः ।

निसर्गेणैव शक्तीनां व्यापारोऽतीव पुष्कलः ॥ १२

येनाशु ते महावीर्या विद्येशाः प्रकटीकृताः ।

यैर्वृतः परमे व्योम्नि राजते मन्त्रनायकः ॥ १३

balam ca tejasah patyurvikāraiḥ prakatīkṛtam ॥ 11

tasmādevāvatārākhyātsamayātparamātmānaḥ ।

nisargeṇaiva śaktīnām vyāpāro'tīva puṣkalaḥ ॥ 12

yenāśu te mahāvīryā vidyeśāḥ prakatīkṛtāḥ ।

yairvṛtaḥ parame vyomni rājate mantranāyakaḥ ॥ 13

The power which is of nature of knowing and doing is manifested in them by the Saktis of Siva who safeguards the power of knowing and doing possessed by all the souls. By nature, the workings of the Saktis of the Great Lord are much abundant, right from the time of creation succeeding the previous dissolution. The exceeding vigor of the Vidyasvaras gets manifested in them as if a quick flash only by these Saktis. Being surrounded by these Vidyasvaras, Sadasiva who is the Lord of Mantras shines forth in His bhuvana located in the supreme space.

तनुस्तस्योपचारेण पञ्चमन्त्रमयी शिवा ।

ईशानमूर्धा पुंवक्त्रा ह्यघोरहृदयः प्रभुः ॥ १४

उच्यते वामगुह्योक्त्या सद्योमूर्तिः स्थिता पृथक् ।

हारिणी जननी तावद्रोधयित्री च शक्तयः ॥ १५

एताः शक्तिमतः प्रोक्ताः शक्तयोऽष्टौ महामुने ।

आसां वीर्यं विभागश्च वक्तव्यः पुरतो यतः ॥ १६

ततोऽस्मिन्नेष्यते वक्तुं तथाप्युद्देशतोऽधुना ।

tanustasyopacāreṇa pañcamantramayī śivā ।

īśānamūrdhā puṁvaktrā hyaghorahṛdayaḥ prabhuḥ ॥ 14

ucyate vāmaguhyoktyā sadyomūrtiḥ sthitā pṛthak ।

hāriṇī jananī tāvadrodhayitrī ca śaktayaḥ ॥ 15

etāḥ śaktimataḥ proktāḥ śaktayo'sṭau mahāmune ।

āsāṁ vīryam vibhāgaśca vaktavyaḥ purato yataḥ ॥ 16

tato'sminneṣyate vaktuṁ tathāpyuddeśato'dhunā ।

It is figuratively said that Sadasiva appears with a body. In reality, His body is of the nature of five mantras of Sivasakti. He is with the head formed of Isana-mantra; face formed of Tatpurusha -mantra; heart formed of Aghora-mantra; secret part formed of Vamadeva-mantra; all other parts of His body, formed of Sadyojata-mantra. There are three more Saktis - Harini, Janani and Rodhayitri. O, the great Sage!, these eight Saktis are said to be constituting the form of Sadasiva, to be appearing as the body of Sadasiva. Their vigor and differentiations would be told afterwards, in the sequel. Therefore, it is not desired to speak elaborately here. Yet, their essential nature is now told here pointedly.

अष्टौ धर्मा महेशस्य शक्त्यष्टकविधौ स्थिताः ॥ १७

वक्ष्यन्ते ज्ञापनार्थं तु संक्षेपेण न विस्तरात्।

मूर्धा वा परमा काष्ठा तच्चैवेशित्वमद्भुतम् ॥ १८

ईशानीभिस्तदुत्थाभिरणूनां बलमादरात्।

विनिष्कृत्य मलात्तूर्णं योजयत्यमले पदे ॥ १९

यतस्तस्माच्च भगवान् ईशमूर्धेति चोच्यते।

aṣṭau dharmā maheśasya śaktyaṣṭakavidhau sthitāḥ ॥ 17

vakṣyante jñāpanārthaṁ tu saṁkṣepeṇa na vistarāt |

mūrdhā vā paramā kāṣṭhā taccaiveśitvamadbhutam ॥ 18

īśānībhīstadutthābhirāṇūnāṁ balamādarāt |

vinīṣkṛtya malāttūrṇaṁ yojayatyamale pade ॥ 19

yatastasmācca bhagavān īśamūrdheti cocyate |

There are eight aspects of the Great Isvara and these eight aspects present themselves in the form of eight Saktis. These are made known to you very briefly, not in an extensive way. The incredible lordship of Isvara is at the state of apex, comparable to the highest part of a body, the head. Through the grace-yielding Saktis which are five in number and which are manifested by Isana, the Lord compassionately and swiftly manifests the power of knowing and doing within the souls, brings them out of the hold of anava-mala and installs them in a pure realm which is at the highest level, like the head. Therefore, the Lord is said to be with the head constituted of isana-mantra.

वक्त्रं तेजोमयं तस्य येनोद्गीर्णाः समन्ततः ॥ २०

ज्ञानाभिविप्रुषस्तीव्राः पूरयन्त्यखिलं जगत्।

पुंशब्दः पवने प्रोक्तः पुनात्यस्मिंश्चराचरे ॥ २१

अज्ञाननिचयं पुंसां तस्मात्पुंस उदाहृतः।

चलच्छक्तिमयं वक्त्रं तच्च सर्वगतं विभोः ॥ २२

पुमान्वक्त्रे स्थितो यस्मात्तस्मात्पुंवक्त्र इष्यते।

vaktraṁ tejomayaṁ tasya yenodgīrṇāḥ samantataḥ ॥ 20

jñānāgnivipruṣastīvrāḥ pūrayantyaḥkṣilam jagat|

punśabdaḥ pavane proktaḥ punātyasmiṁścarācare ॥ 21

ajñānanicayaṃ puṃsāṃ tasmātpuṃsa udāhṛtaḥ |
calacchaktimayaṃ vaktraṃ tacca sarvagataṃ vibhoḥ ||
puṃānvaktre sthito yasmāttasmātpuṃvaktra iṣyate |

22

His face is the mass of effulgent Sakti. Through this face He showers profusely the flashing sparks of guiding words and utterances from the fire of knowledge-scriptures and fills the worlds of all adhvas with such sparks. The word 'pum' denotes purity. He purifies the souls which are living in the world consisting of moving and non-moving things by removing the heap of ignorance from them. Therefore He is called 'Pumsa'. The face is conceived to be of the nature of assumptive power (parigraha sakti) which is all-pervasive. This assumptive power is known as 'maha-maya' and since it is the causal source of sound, it is conceived as the face. Since the Lord presents Himself in the 'maha-maya' conceived in the form of face, He is said to be with the face constituted of Tatpurusha-mantra.

सद्भावो हृदयं प्रोक्तं अघोरः शान्त उच्यते ॥

२३

सद्भावेन शान्तात्मा घोरः संसार एव हि ।

स यस्मान्नेष्यते पत्युरघोरहृदयस्ततः ॥

२४

sadbhāvo hṛdayaṃ proktaṃ aghoraḥ śānta ucyate ||
sadbhāvena śāntātmā ghoraḥ saṃsāra eva hi |
sa yasmānneṣyate patyuraghorahṛdayastataḥ ||

23

24

It is revealed that the heart is identical with constant oneness with the absolute Existence characterized by sivatva (power of all-knowing and all-doing). The word 'aghora' denotes tranquility. Through the constant oneness with Existence (sivatva), He is always in a state of tranquility. The term 'ghora' denotes the limiting factors such as mala, likes and dislikes and others. Since He is beginninglessly free from such 'ghora', he is called 'aghora'. Since His heart is identical with the innate nature of tranquility, He is said to be with the heart constituted of Aghora-mantra.

रहस्योक्त्या स्मृतं वामं पत्युस्तेजः क्रियात्मकम् ।

वामाद्गौरैर्यतः कर्ता करोति रचनां स्फुटम् ॥

२५

चित्रां भुवनमालाख्यां तत्त्वाख्यां च स विश्वराट् ।

वामोक्त्या विपरीतत्वं प्रपञ्चेऽस्मिन् सदाशिवः ॥

२६

लक्ष्यते विपरीतेन विरुद्धेनापि कर्मणा ।

प्रददात्यणुसङ्गेभ्यो यत्फलं मनसेप्सितम् ॥

२७

तस्माच्च भगवान् देवो वामगुह्यः प्रभाष्यते ।

rahasyoktyā smṛtaṃ vāmaṃ patyustejaḥ kriyātmakam |
vāmādgāirairyataḥ kartā karoti racanāṃ sphuṭam ||
citrāṃ bhuvanamālākhyāṃ tattvākhyāṃ ca sa viśvarāṭ |
vāmoktyā viparītatvaṃ prapañce'smin sadāśivaḥ ||
lakṣyate viparītena viruddhenāpi karmaṇā |

25

26

The term 'vama' associated with the word 'guhya' denotes the Kriya-sakti of the Lord. Vama means strangely or differently formed and guhya means 'not directly seen'. The Lord who shines forth in the entire range of things (Visvarat) accomplishes the creation of variegated range of worlds and tattvas through the thirteen kalas evolved from the Vamasakti(Kriyasakti). The term 'vama' denotes the nature of being contrary. In this universe, the existence of Sadasiva is inferred through the activities which are contrary and opposed to each other. Through such activities He grants all the fruits to the hosts of souls as desired by them. Therefore, Lord Sadasiva is said to be with the secret part constituted of Vamadeva mantra.

मूर्तिः शरीरं यत्तस्य स्ववीर्यं विभवात्मकम् ॥	२८
सद्योजातं पराद्धावात् सुव्यक्तं क्रीडनाय तत् ।	
स्वभावस्यापरे भावः सा क्रीडेत्युपचर्यते ॥	२९
सद्यो मूर्तित्वमापन्नं सद्योमूर्तिस्ततः स्मृतः ।	
एवं मन्त्रास्तु पञ्चैते यैर्निबद्धतनुः शिवः ॥	३०

<i>mūrtiḥ śarīraṁ yattasya svavīrya vibhavātmakam ॥</i>	28
<i>sadyojātaṁ parādbhāvāt suvyaktaṁ kṛīḍanāya tat ।</i>	
<i>svabhāvasyāpare bhāvaḥ sā kṛīḍetyupacaryate ॥</i>	29
<i>sadyo mūrtitvamāpannam sadyomūrtistataḥ smṛtaḥ ।</i>	
<i>evam mantrāstu pañcaite yairnibaddhatanuḥ śivaḥ ॥</i>	30

The term 'murti' denotes the body. The body of the Lord is of the nature of His own mighty power of knowing and doing associated with the authority over creation. Sadyojata manifests Himself from the transcendental laya tattva for the sake of cosmic play related to the worlds and the worldly beings. Since he effortlessly leaves out of state of laya and assumes another state, such effortless activity is figuratively termed as 'play'. He assumes the state of being with a body instantaneously at the very moment He wills to create. Therefore, His form is considered to be constituted of Sadyojata-mantra. In this way, Sadasiva appears with a form constituted of these five mantras.

घटितं पञ्चभिस्तस्य शरीरं अमलं शुभम् ।	
तदप्यत्र तथा सिद्धं शक्तित्रयं निदर्शनात् ॥	३१
हारिणी या शिवस्योक्ता हर्तुर्हरणशीलिनी ।	
हरणं हानिरुद्दिष्टा भोगेष्वभिरतात्मनाम् ॥	३२
पुद्गलानां शनैर्गत्वा लिङ्गं संहृत्य वेगतः ।	
निवर्तयति संभोगं तस्मिन्नेव भवालये ॥	३३
विनिवेशयितुं शक्ता पत्युः सा वशवर्तिनी ।	

<i>ghaṭitaṁ pañcabhistasya śarīraṁ amalāṁ śubhaṁ </i>	
<i>tadapyatra tathā siddhaṁ śaktitraya nidarśanāt </i>	31
<i>hāriṇī yā śivasyoktā harturharaṇaśīlinī </i>	
<i>haraṇaṁ hāniruddiṣṭā bhogeṣvabhiratātmanām </i>	32
<i>pudgalānām śanaīrgatvā liṅgaṁ samhṛtya vegataḥ </i>	
<i>nivartayati sambhogaṁ tasminneva bhavālaye </i>	33
<i>viniveśayitum śaktā patyuh sā vaśavartinī </i>	

His form designed by the five mantras is naturally pure and auspicious. Through the differences seen in His activities, the presence of internal organs is observed in His form. Such internal organs are formed of three Saktis(Harini and others). When the Lord is involved in dissolving the worlds, His Sakti who is involved in seizing and arresting the enjoyments is called Harini. 'Seizing'(haraṇam) here denotes the dissolving of the enjoyments meted out to the 'sakalas'(souls bound with three bonds). Patiently expecting the time of dissolution, Harini takes hold of the subtle body of the sakala-souls and at the time of dissolution this Sakti dissolves the enjoyments very swiftly and is capable of keeping the souls at rest in the field of maya. Such Harini is submissive to the will of Sadasiva.

अथवोन्नतिसामर्थ्यात् पुमनुध्यातमादरात्॥	३४
प्राक् शिवेन परं स्थानं समाहृत्य नयेद्भृशम्।	
हरणाद्धारिणी हर्तुर्हार्येष्वेवोपलक्ष्यते॥	३५
यतोऽस्वतन्त्रो भोगात्मा प्रवृत्तः पाशगोचरे।	
व्याघातभाक् ततस्तस्य सा शक्तिः पारमेश्वरी॥	३६
प्रवृत्ता लक्ष्यते संयङ् न चापैति स्वकं बलम्।	

<i>athavonnatisāmarthyāt pumanudhyātamādarāt </i>	34
<i>prāk śivena paraṁ sthānaṁ samāhṛtya nayedbhr̥śam </i>	
<i>haraṇāddhāriṇī harturhāryeṣvevopalakṣyate </i>	35
<i>yato'svatantra bhogātmā pravṛttaḥ pāśagocare </i>	
<i>vyāghātabhāk tatastasya sā śaktiḥ pārameśvarī </i>	36
<i>pravṛttā lakṣyate saṁyaṅ na cāpaiti svakaṁ balam </i>	

The nature of Harini is explained in another way. This Sakti takes hold of the initiated sadhaka who is in constant contemplation and gradually draws him up without being interrupted to the supreme plane known as siva tattva. Therefore this Sakti is called Harini and its assistance to the Lord who is intent on drawing the contemplating soul towards Himself is well observed. The soul, being a dependent one, is experiencing the enjoyments, being caught in the snares of pasa until such bhogas get arrested by Harini. The working of this Sakti known as Paramesvari is observed well in the soul's progress. This Sakti is eternal and never ceases to exist, since it is the power of Sadasiva Himself.

जननी कारणस्योक्ता शक्तिर्या क्रीडतः प्रभोः॥	३७
प्रवृत्तास्वेन वीर्येण तोयवत्पतिता क्षितौ।	
मायात्मकेऽणुबीजानां जननी जननात्मिका॥	३८

तयात्मवीर्यवर्तिन्या पञ्चमन्त्रतनुः शिवः।

जगतोऽस्याखिलस्यापि तस्माज्जनयिता पिता ॥

३९

एवं सुसूक्ष्मकिरणा शक्तिर्जननशीलिनी।

प्रदृश्यतेऽणुसंघस्य माता जन्मनि जन्मनि ॥

४०

jananī kāraṇasyoktā śaktiryā krīdataḥ prabhoḥ ॥

37

pravṛttāsvēna vīryeṇa toyavatpatitā kṣitau ।

māyātmakē'ṇubījānām jananī jananātmikā ॥

38

tayātmavīryavartinyā pañcamantratanuḥ śivaḥ ।

jagato'syākhilasyāpi tasmājjanayitā pitā ॥

39

evam susūkṣmakiraṇā śaktirjananaśīlinī ।

pradṛśyate'ṇusaṁghasya mātā janmani janmani ॥

40

The Sakti known as Janani functions as the internal instrument of the Lord who is involved in the cosmic play. Strengthened by the vigor (power of knowing and doing) of Sadasiva, this Sakti proceeds to do its work related to the souls and the worlds. Just like the rain water reaches the ground and produces sprouts, even so this Sakti descends in the field of maya, produces the enjoyments which hitherto were in the form of lingering impressions (vasanas) and nourishes the power of the souls enabling them enjoy the bhogas. Just like the working of father and mother is seen in bringing up the child, even so the working of Janani and Sadasiva whose body is formed of five mantras is seen in the progress of the soul. The subtle deeds of Janani, who is skilful in producing the enjoyments, are well observed in the host of souls. In each birth of the soul, this Sakti functions as its mother.

रोधयित्री च या पत्युर्विसृतस्यामितात्मनः।

लक्ष्यते पशुसंघस्य नियमस्थिति दायिका ॥

४१

या समर्था विधौ रोद्धुं जगद्भोगेष्वभिप्लुतम्।

शक्तिः सा रोधयित्र्युक्ता यतो रोधयिता प्रभुः ॥

४२

rodhayitrī ca yā patyurvisṛtasyāmitātmanah ।

lakṣyate paśusaṁghasya niyamasthiti dāyikā ॥

41

yā samarthā vidhau roddhum jagadbhogeṣvabhiplutam ।

śaktiḥ sā rodhayitryuktā yato rodhayitā prabhuḥ ॥

42

The Sakti of Sadasiva which proceeds to stabilize and to obstruct is known as Rodhayitri. To the innumerable souls classified into vijñanakalas and pralaya-kalas, this Sakti allots respective places for existence according to their competency. The same Sakti is capable of obstructing the sakala-souls to prevent them from leaping towards the multitudes of enjoyments provided in the worlds, enabling them to experience the bhogas according to the karmic rules. Being associated with this Sakti, Sadasiva functions as the Lord of obstruction (Rodhayita).

पतिशक्ति त्रयाविष्टं जगत्स्थावरजङ्गमम्।

भ्रमत्यज्ञानमोहेन दुःखादिपरितापितम् ॥

४३

यावत्सोन्मीलिनी शक्तिः शिवरागेण संयुता।

न पतत्यति तेजस्विनित्यानुग्रहशालिनी ॥

४४

patiśakti trayāviṣṭam jagatsthāvara jaṅgamam |

bhramatyajñānamohena duḥkhādiparitāpitam ||

43

yāvatsonmīlinī śaktiḥ śivarāgeṇa saṁyutā |

na patatyati tejasvinityānugrahaśālīnī ||

44

The whole world consisting of moving and non-moving things exists, seized by these three Saktis. Seized by them, the souls which are entangled in the wheel of worlds are extremely tormented by ignorance, delusion and distress. The wheel of their birth and death is constantly kept in motion, until the Unmilani Sakti (Sakti which effects unfolding of knowledge) descends on the competent souls. The workings of these three Saktis are taking place simultaneously- creation of bhogas for some souls, withdrawal for some other souls and obstruction for other souls. When the resplendent and eternal grace-yielding Sakti descends on the competent souls in whom deep devotion for the Lord is strongly rooted, these three Saktis do not keep the transmigratory wheel in motion for them.

तन्निपाताच्च तस्येत्थं अज्ञस्याप्यभिलाषिणः।

बुद्धिरुत्पद्यतेऽकस्माद्विवेकेनात्मवर्तिना ॥

४५

विवेकिनो विरक्तस्य जिज्ञासा चोपजायते।

जिज्ञासोपेतचैतन्यं पशुं संसारसागरात् ॥

४६

जिघृक्षया युनक्त्येनं युक्तं प्रेरयिता प्रभुः।

प्रेरणे प्रेरकः श्रीमान् द्वयोरपि स मन्त्रराट् ॥

४७

अनुग्राह्यस्य विनये तथानुग्राहकस्य च।

कारुण्ये त्वनयोर्यस्मात्तयोर्योगः सुदुर्लभः ॥

४८

tannipātācca tasyetthaṁ ajñasyāpyabhilāṣiṇaḥ |

buddhirutpadyate'kasmādvivekenātmavartinā ||

45

vivekino viraktasya jijñāsā copajāyate |

jijñāso petacaitanyaṁ paśuṁ saṁsārasāgarāt ||

46

jighrṁkṣayā yunaktyenaṁ yuktam prerayitā prabhuḥ |

preraṇe prerakaḥ śrīmān dvayorapi sa mantrarāṭ ||

47

anugrāhyasya vinaye tathānugrāhakasya ca |

kāruṇye tvanayoryasmāttayoryogaḥ sudurlabhaḥ ||

48

Due to the descent of Grace-yielding Sakti on the competent sadhaka who was so far in ignorance and who was desirous of worldly enjoyments and who was conceiving the not-self as the self, discriminative

knowledge gets unfolded in him suddenly and he becomes free from attachment and desire. Consequently, intense desire for knowing the exact nature of his soul, God and the world manifests in him. Intense desire for knowledge results in the attainment of the knowledge of tattvas, God and disciplines. When the sadhaka becomes desirous of approaching a Master, the indwelling Lord Sadasiva directs him towards a competent Guru. In the matter of directing, Lord Sadasiva Himself, who shines forth with mantra kalas, is the impeller for both the sadhaka(disciple) and the Guru. In the matter of offering reverential services to the Guru by the disciple who is to be bestowed grace and that of compassion to be held by the Guru, only the grace of the Lord is instrumental. Without the gracious involvement of the Lord in this matter, the union between a Guru and a disciple is very difficult to occur.

नाप्रसन्ने प्रभो यस्माद् द्वारमाप्नोति पुद्गलः ।

मुक्तये गुरुनामानं व्यक्तं वर्त्म सुनिर्मलम् ॥

४९

यं प्राप्य पशवः सिद्धाः पतित्वमुपयान्ति हि ।

तस्य देवादिदेवस्य कारणत्वमनिन्दितम् ॥

५०

nāprasanne prabho yasmād dvāramāpnoti pudgalaḥ ।

muktaye gurunāmānaṁ vyaktaṁ vartma sunirmalam ॥

49

yaṁ prāpya paśavaḥ siddhāḥ patitvamupayānti hi ।

tasya devādidēvasya kāraṇatvamaninditaṁ ॥

50

If the Lord is not favorably disposed towards both the disciple and the Guru, the disciple would not get a proper way to take a Guru and to attain liberation and the reverential appellation "Guru" would not be attained by the Master. The pure path is laid between the disciple and the Guru, by the Lord. Having attained a Guru, the bound souls become 'siddhas' and finally attains oneness with the Lord. The role of being instrumental to the union of the disciple and the Guru always remains beyond reproach.

भर्तुर्ये शासने देवा महान्तश्चक्रवर्तिनः ।

तेषां भुवनविन्यासः स्वासु स्वासु विभूतिषु ॥

५१

न तेषां परिसंख्यानं निर्मलानां महात्मनाम् ।

यस्तेषां विभवः सूक्ष्मः सूक्ष्मसारश्च सुव्रत ॥

५२

bharturye śāsane devā mahāntaścakravartinaḥ ।

teṣāṁ bhuvanavinyāsaḥ svāsu svāsu vibhūtiṣu ॥

51

na teṣāṁ parisaṁkhyānaṁ nirmalānāṁ mahātmanām ।

yasteṣāṁ vibhavaḥ sūkṣmaḥ sūkṣmasāraśca suvrata ॥

52

As directed by the Supreme Lord, the eight Vidyasvaras who are the great souls and who wield the absolute royal power over the impure maya have been placed in the pure realm. Through the process of diksha based on bhuvana-nyasa, many sadhakas have been elevated and installed in the respective bhuvanas of the Vidyasvaras and endowed with the exalted bhogas of such bhuvanas. O, Matanga!, the number of such pure and great souls could not be estimated and similarly the number of resources such as the enjoyments, means for the enjoyments, mansions and such others which are of the nature of nada-tattva and the mutual encounters occurring between them could not be estimated.

मनोऽबिलषितान्भोगान् भुञ्जते ते महाबलाः।

प्राणिनः शुद्धवृत्तिस्थाः सततं ध्यानतत्पराः ॥

५३

सदाशिवार्पित धियस्तेषां अत्रोदितं पदम्।

मेरुपृष्ठं यथा प्राप्तास्तृणलोष्टादयो भृशम् ॥

५४

प्राप्नुवन्ति सुवर्णत्वं तद्वद् सादाशिवे पदे।

सदाशिवसमाः सर्वे किं तु ते सेश्वरा मताः ॥

५५

mano'bilaṣitānbhogān bhuñjate te mahābalāḥ ।

prāṇinaḥ śuddhavṛttisthāḥ satataṁ dhyānatatparāḥ ॥

53

sadāśivārpita dhiyasteṣāṁ atroditaṁ padam ।

merupṛṣṭhaṁ yathā prāptāstrṇaloṣṭādayo bhr̥śam ॥

54

prāpnuvanti suvarṇatvaṁ tadvad sādāśive pade ।

sadāśivasamāḥ sarve kiṁ tu te seśvarā matāḥ ॥

55

These elevated souls who are with mighty power enjoy various kinds of bhogas as desired by them in their respective worlds. Those sadhakas who have been initiated in such a way as to attain the world of Sadasiva, who are deeply engrossed in the constant meditation on Sadasiva and whose mind has been surrendered to Him reach the Sadasiva-bhuvana at the end. Just as the blade of grass and clods of earth attain the nature of gold on approaching the side of Mt Meru, even so all the sadhakas who reach the world of Sadasiva attain equality with Sadasiva. But, even though they become equal to Sadasiva, they are always dependent, being ruled over by Lord Sadasiva.

कार्यत्वेनाणुरुद्दिष्टावत्सन्तानगोचरे।

यावद्धरेण हारिण्या न सम्यग्भ्रियते बलात् ॥

५६

पश्चाद्गते शिवत्वेऽणोः कारकत्वेन कारणम्।

न तं प्रति कदाचित्स्यात् सोऽपि कार्यत्वगोचरात् ॥

५७

उत्तीर्णः पतिसामर्थ्यात् स्थितः शान्तपदे यतः।

kāryatvenāṇuruddiṣṭastāvatsantānagocare ।

yāvaddhareṇa hāriṇyā na samyagdhriyate balāt ॥

56

paścāddatte śivatve'ṇoḥ kārakatvena kāraṇam ।

na taṁ prati kadācitsyāt so'pi kāryatvagocarāt ॥

57

uttīrṇaḥ patisāmarthyāt sthitaḥ śāntapade yataḥ ।

The initiated soul is in the state of being impelled and directed by the Lord from within. Until the sadhka is uplifted and drawn to the higher plane by the vigor of the Lord and Harini, he is to persevere being affiliated to a particular lineage of Guru. Afterwards, the Lord grants him the state of sivatva. For this attainment, Sadasiva is instrumental through Harini. Since the sadhaka is in the state of being impelled, never the downfall would occur to him. Having been elevated by the innate power of the Lord, he exists in the plane of laya-tattva.

दानं नाम स्वसत्तैव या सा ज्ञानक्रियात्मिका ॥ ५८

सा शक्तिस्तस्य संस्पर्शाद् व्यक्तीभूता सुनिर्मला।

पत्युर्दानं तदेवोक्तं न स्वयं व्यज्यते पशोः ॥ ५९

dānam nāma svasattaiva yā sā jñānakriyātmikā ॥ 58

sā śaktistasya saṁsparśād vyaktībhūtā sunirmalā ।

patyurdānam tadevoktaṁ na svayaṁ vyajyate paśoḥ ॥ 59

What is said as 'granting'(dana) is actually granting His own quality characterized by the power of knowing and doing. By the mere touch of the Lord, that power which is exceedingly pure and everlasting gets manifested in the sadhaka. The exact sense of the words 'granting of the Lord' has been explained in this way. This power does not manifest in him of its own accord.

नित्योऽविकारी च यथाध्वमूर्तिः

स्थितोऽग्रणीर्यश्च स विश्वनेता।

तथा मयोक्तः सकलाकलोक्त्या

शक्तेर्विभागं ह्यधुना विधास्ये ॥ ६०

nityo'vikārī ca yathādhvamūrtiḥ

sthito'graṇīryaśca sa viśvanetā ।

tathā mayoktaḥ sakalākaloktyā

śaktervibhāgaṁ hyadhunā vidhāsyē ॥ 60

Lord Sadasiva is eternal; never sustains modifications in His form; He manifests Himself in the form of adhva; He is the leading authority of Vidyasvaras and their Saktis and He is the one who leads the worlds of pure realm. Thus the nature of three states of Lord Siva- Nishkala Siva, Bhoga Siva and Adhikara Siva has been told by me. Now I will explain the nature of different Saktis.

॥ अदिकारतत्त्व प्रकरणं चतुर्थं समाप्तम् ॥

॥ adikāratattva prakaraṇaṁ caturthaṁ samāptam ॥

Here ends the chapter on the Nature of Adhikara Tattva