SATARATNASANSGRAHA
OF
SRI UMAPATI SIVACARYA

P. THIRUGNANASAMBANDHAN

UNIVERSITY OF MADRAS
1973
SATARATNASAÑGRAHA
OF
SRI UMÄPATI SIVÄCÄRYA

WITH AN INTRODUCTION, TRANSLATION
AND EXPLANATION IN ENGLISH

BY
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Together with
A Tamil version of Šataratnasañggraha 'Satamañimalai' of
Turaimangalam Sivaprakāśa Svāmigal

UNIVERSITY OF MADRAS
1973
Sri Umāpati Sivacāriyar
(Koṭṭavankuṭi, Chidambaram)
FOREWORD

Saiva Siddhanta is a living faith in South India for centuries. ‘The Saiva Siddhanta system is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India’, says Dr. G. U. Pope. Yet it is not adequately made known outside Tamil Nadu for lack of communication in a language that can be understood by the rest of the world. Saiva Siddhanta as a branch of study forms a part of the discipline of philosophy in some of the Universities. But unfortunately no handy book is available in English for the students of Philosophy in understanding the authentic teachings of Sivagamas written in Sanskrit which are accepted by the Saiva Siddhanta School as a valuable source material.

I congratulate the Department of Philosophy on bringing out in book form the Sattratna Sangraha rendered into English with explanation by Prof. P. Thirugnanasambandhan and published a few years back in the issues of Saiva Siddhanta Journal, Madras. It now appears with some more useful material added in the form of the text in Sanskrit, an introduction and appendices together with the Tamil version of the main text by Thuraimangalam Sivaprakasa Swamigal.

It is hoped that the present work will serve the needs not only of students of Philosophy in Universities in the understanding of the tenets as propounded in Sivagamas but also in putting across to the scholars outside Tamil Nadu the salient features of the Saiva Siddhanta that is presented herein.

Madras, 12th April 1973

N. D. SUNDARAVADIVELU, Vice-Chancellor.
PREFACE

The Vedas and the Āgamas are accepted as authoritative texts by the Śaivas. The Śaiva Āgamas have not been available in definitive editions till recently. Efforts are being made to bring them out, as for example by the French Institute of Indology, Pondicherry.

The Sataratnasaṅgraha is an anthology of Āgamic texts compiled by Śrī Umāpati Śivācārya, the fourth in the line of Śaiva Santānācāryas. He has chosen such texts as deal with jñāna and dīkṣā. Professor P. Tirujñānasambandhan has given us in this work, the text in Devanāgarī and Roman scripts, with an English translation and commentary. I am sure this work will be welcomed by all those interested in Āgamic literature in particular and Indian philosophy in general. Professor Tirujñānasambandhan has done a great service to the cause of Indian philosophy. I am thankful to the Śaiva Siddhānta Mahāsamājam, Madras, for permitting us to publish the translation of Sataratnasaṅgraha with commentary in English which was earlier published serially in their Quarterly Journal ‘Śaiva Siddhānta’. I am grateful to the University of Madras for bringing it out as a publication of the Centre of Advanced Study in Philosophy.

T. M. P. Mahadevan,
Director
Centre for Advanced Study in Philosophy

Madras,
30th March, 1973
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INTRODUCTION

Śrī Umāpati Sivācārya is the last of the four Santānācāryas held in high esteem by the Śaiva Siddhāntins.

Though there is very little authentic account of his personal life, it may be of some interest to know what has been said about him by way of traditional accounts recorded in the Parthavananamāhātmya in the Cidambarasāra and the Rajendra puramāhātmya of Śivānanda Dīkṣita in Sanskrit and in the Santānācārya-purāṇa of Svāminātha Deśikar in Tamil. He is said to have lived in the last quarter of the thirteenth century and early years of the fourteenth century.

Śrī Umāpati Sivācārya is described as one of the three thousand priests of Cidambaram who had and still have the exclusive privilege of performing the worship of Lord Naṭarāja of Cidambaram. It is said of him that one day when he was returning home in his palanquin after performing the worship of Lord Naṭarāja in the temple with all attendant paraphernalia including torchbearers, Maraijānasambandha Sivācārya made the remark 'Yonder goes a blind man seated on dry wood' making an oblique reference to the egoism and ostentation of Śrī Umāpati Sivācārya, riding on a palanquin with torchbearers by his side in broad daylight. Śrī Umāpati Sivācārya, the ripe soul that he was, understood the import of Maraijānasambandha's observation, jumped out of the palanquin, fell at his feet, and that very moment he became his disciple. The devotion to his master was so ardent, that he did not hesitate to drink the rice gruel that was flowing from the palm of his ācārya while he was drinking it. This act of Śrī Umāpati Sivācārya so enraged the temple priests
who stood by the traditional varṇadharma that he was excommunicated by them. Thereafter he spent the rest of his days on the outskirts of Cidambaram at Koṟṟavankudī, a hamlet offered to him by the then king ruling that region.

Certain anecdotes of a miraculous nature are attributed to him. It is stated that following his excommunication, the priests could not hoist the temple flag on the occasion of the annual temple festival. On being instructed by Lord Naṭārāja that the flag would rise only when Śrī Umāpati Śivam was brought there, the priest, went to Koṟṟavankudi and entreated him to help them in hoisting the flag. Śrī Umāpati Śivam with no rancour in his mind reached the temple and sang the glory of the Lord in what is known as ‘Koḍikkavi’, the poem about the flag and lo! the flag went up.

It is also stated that he enabled an outcast by name Peṟṟān, who regularly supplied firewood at his residence to facilitate his making offerings to God, to attain ‘mukti’. When challenged to demonstrate his spiritual powers, he enabled even a plant in his courtyard to attain ‘mukti’.

His sincere devotion to Lord Naṭārāja was testified to by the Lord Himself on more than one occasion. When his turn came to worship Lord Naṭārāja he went to the temple but was prevented from doing so by his contemporary priests who could not reconcile themselves to Umāpati Śivācārya’s adherence to āgamic faith. He retired to his mutt and performed ‘mānasika pūjā’ to Lord Śiva. When the priests went to ‘Kanakasabhai’ to perform the worship they could not find the image of the Lord. When they sincerely repented for their wrong doing and implored Him to reveal Himself, a divine voice was heard, ‘You can find me in my true devotee Śrī
Umāpati Śiva'. The priests then hastened to the abode of Śri Umāpati and entreated him to return to the temple and perform the worship of Lord Naṭarāja. Śri Umāpati Śivācārya who never entertained ill will even to those who were disposed to speak ill of him, went back to the temple and performed his duty.

His 'Koil Purāṇam' was released in the temple of Naṭarāja amidst a congregation of pious men including the temple priests with all honours worthy of him. In the maturity of his years he initiated his disciple Arul Namaccivāya into the system of Saivism as propounded in Śivajñānabodham and finally reached the holy feet of Lord Śiva in a Caitra month conjoined by Ĥasta nakṣatra. It was this Arul Namaccivāyar that founded the Thiruvāvaḍuturai Adhinam of Thirukkayilāya paramparai in the fourteenth century that has survived to this day as one of the Śaiva mutts in Tanjavūr district.

The Thirukkayilāya paramparai is so called because the Śaiva spiritual wisdom was, according to tradition, handed down by Lord Śiva in Mount Kailāsa through the four Ahaccantānācāryas (the inner circle of spiritual preceptors of divine order) viz, Nandi deva, Sanatkumāra, Satyajñānadarśini and Paraṇjotī muni. Paraṇjotī initiated Meikāṇḍadeva on earth in whose spiritual lineage we find the remarkable scholar-philosophers Aruḷnandi, Marai- jñānasambandha and Umāpati Śivam who together constitute the Puraccantānācāryas (the outer circle of spiritual preceptors of human order).

The Śaiva Siddhāntins consider the Vedas in general and Āgamas in particular in Sanskrit, the Tirumantiram of Tirumūlar and the following fourteen Siddhānta works
in Tamil as their source books that constitute the bedrock of the Śaiva Siddhānta School of Philosophy.

(1) Tiruvunthiyār of Tiruviyalūr Uyyavandadeva (12th C.)

(2) Tirukkaḷḷṟruppaṭiyār of Tirukkaḷḷavūr Uyyavandadeva (12th C.)

(3) Śivajñānabodham of Meikanḍadeva (13th C)

(4) Śivajñānasiddhiyār of Arūḷnandi Śivācārya (13th C)

(5) Irupā Irupaṁtu of Arūḷnandi Śivācārya (13th C)

(6) Uṇmai Viḷakkam of Manavācakam kaḍantār.

(7) to (14) Śivaprakāśam, Tiruvărul payan, Sankalpanirākaraṇam, Vināvēṇbā, Porṟippahroḍai, Koḍikkavi, Neṉjuviḍutūtu and Uṇmaineṛivilakkam of Umāpati Śivācārya (14th C.)

Among these fourteen Siddhānta works in Tamil, Śivajñānabodham, Śivajñānasiddhiyār and Śivaprakāśam are ranked as outstanding works. Śivajñānabodham is the basic text and the others are explicationary. Śivaprakāśam of Śrī Umāpati Śivācārya is commented on by Śivaprakāśa Svēmigal of Madurai.

Śrī Umāpati Śivācārya is also credited with the authorship of ‘Sekkizhār Purāṇam’ an eulogistic composition in verse praising Sekkizhār, the great hagiographer of Śaiva saints, a contemporary of Kulottuṅga Chola II and his work the ‘Thirutthoṇḍar Purāṇam’. Among the other works of Śrī Umāpati Śivācārya mention may be made of ‘Koil Purāṇam’ on Lord Naṭāraja of Cidambaram, ‘Thiru-muṭaikaṇḍa Purāṇam’, ‘Thiruppatikkovai’ (a compendium
of places sanctified by the Thevāram hymnists), Thiruppattikakkovai (a compendium of places sanctified by Thevāram hymns), Thiruuttthonḍar Purāṇam) (an epitome of Thiruuttthonḍar Purāṇam) and Thirunatchattirakkovai’ dealing with the consecrated days of Nāyanmārs.

Among his Sanskrit works the following may be mentioned—Pātañjala sūtra dealing with worship and festivities at Cidambaram, Naṭarājasahasranāma, Naṭarājadhvani-mantrastava, Kuṇcitāṅghristava, yantravidhānaṭīkā, commentaries on Śrī Rudram, Camakam, Vāyusamhitā and eight other Samhītās.

That Śrī Umāpati Śivācārya is well versed in Vedas and Āgamas as well is evident from his Pauṣkara Vṛtti, a commentary on the Pauṣkarāgama and ‘Ṣataratnasāṅgraha’ an Āgamic compilation of about a hundred gems of Āgamavākyas as the title indicates.

The age of the Āgamas is a moot point. Since Tirumūlar (5th-6th Cent. A D) makes specific reference to the nine Śaivāgamas viz., Karaṇa, Kāmika, Vīra, Cintya, Vātula, Devyāmaṇa, Kālottara, Suprabheda and Makuṭa, their age may be assigned to 3rd to 4th Cent. A.D.

The Śaivāgamas are said to be twentyeight in number and they are Kāmika, Yogaja, Cintya, Karaṇa, Ajita, Dipta, Sūkṣma, Sahasra, Amśumān, Suprabheda, Vijaya, Niśvāsa Svāyambhuva, Āgneya, Vīra, Raurava, Makuṭa, Vimala, Candrajñāna, Mukhabimba, Prokta, Lalita, Siddha, Santāna, Sarvokta, Pārameśvara, Kiraṇa and Vātula. Of these twentyeight, ten are said to have been taught by Sadāśiva to Vidyeśvaras and eighteen to Rudras. Pauṣkarasamhitā calls the twentyeight āgamas by the name ‘Siddhānta’.
The Vedas and Ṭagamas are the sacred heritage of the Hindus. They reflect streams of thought both Aryan and Non-Aryan. The Ṭagamas constitute a true exegesis of the Vedas. Their origins may be carried to the age of the classical Upaniṣads. If the fire worship were to be regarded as the sine qua non of the Vedas, temple worship may be regarded as a distinguishing feature of the Tāgamas.

It can safely be contended that the Ṭagamas have branched out from the same stem of the Vedic tree as the earlier Upaniṣads themselves. As the Upaniṣads became the basis of divergent creeds in later times, so the Ṭagamas too gave room for the evolution of different systems of philosophy like Pratyabhijñā, Vīraśaiva, Śaiva Siddhānta etc., which held their sway and still hold in different parts of our land.

According to one account the Vedas are considered to have emanated from the four faces of the Supreme Lord in the four directions and the Īgamas are said to have emanated from the ārdhva-mukha of the same Lord.

According to another account the twentyeight Śaiva Īgamas were revealed from the five faces of Śiva viz., Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna.

Let us recall what some of the Śaiva expositors have to say on the relationship between the Vedas and Īgamas. Śrīkānttha, one of the commentators on the Brahmasūtras says ‘we do not perceive any difference between the Vedas and the Īgamas. The Śaiva does not see any conflict between them’. This is in line with what Tirumūlar (5th cent. A. D.) the author of Tirumantiram, an early Śaivāgama work in Tamil, says in verse 2397. ‘The Veda and the Īgama are the true revelations of God. One is
general’ and the other ‘special’ with particular reference to Saivism. Both are His words. Some say that the ultimate end of these two differ. But to the great there is no difference.

Aruñndideva classifies the scriptures under two heads viz., Vedas and Śivāgamas (Saiva works), the former being general and applicable to all, whereas the latter is of special significance only to those who are ripe enough to receive the Divine grace. The Śivāgamas reveal the truth that is established by reason and hence called Siddhānta.

The term ‘Siddhānta’ was applied first by Tirumūlar to the system of Saivism developed in the south on the basis of Vedas and Āgamas.

This system deals with three categories God, Soul and Matter which are eternal. God is the embodiment of Existence (Sat)Consciousness (cit) and Bliss (ānanda). The soul and matter are under the control of God. The souls are countless in number and are classified under three heads viz., sakala, pralayākala and vijñānakala in the order of ascending spiritual power depending upon the less and less hold which the triple malas exert on the soul. Nature (Prakṛti) is multifarious in character and design and provides the soul the vast system of the Universe including among other things the five elements gross and subtle, besides the body, mind, instruments of knowledge and action that a soul is gifted for its improvement in the spiritual ascent. The soul and God are sentient whereas matter is not. The God is immanent in soul and matter (carācara) and at the same time transcends them both. The goal of the soul is the attainment of mukti which in Saiva Siddhānta means Śivasāyujya or companionship with Śiva delighting in the experience of His Bliss.
Nature with all its appurtenances including the body, the instruments of knowledge and the objects of experience with which every soul is provided in some measure or other, is intended to enable the soul to gain true knowledge and get itself released from the meshes of Nature. The kindly God supervises his conduct, puts him on probation and gives him his desert according as his karmas are and extends a helping hand at the appropriate time by bestowing His grace. The soul is ever in communion with matter and God and identifies itself with one or another to the extent to which it is capable. The Supreme God is continuously performing His five-fold cosmic acts with a body of pure sentient energy (śakti) with the sole aim of redeeming the soul from the entanglements of Nature. It is upto the soul to discriminate between 'śreyas,' the ultimate good and 'preyas' the ephemeral goods of the world and choose the one which will lead him to ultimate Bliss. To enable the soul, each according to its capability, to reach the goal different paths are shown in the Vedas and Āgamas which may be regarded as graded lessons for the souls studying at different levels. Śaiva Siddhānta as expounded in the Āgamas deals with the four paths Caryā (service), Kriyā (ritualistic worship), Yoga (meditation) and Jñāna (knowledge) to suit the souls at different levels of spiritual attainment. Nature being inert is manifested and dissolved by God at periodic cycles with a view to provide opportunities for the souls to exert themselves in the direction of spiritual growth in the series of births when Nature is so manifested. At each cycle of dissolution the soul is provided the much needed rest in the womb of Nature with the view that the soul may with greater vigour pursue its journey towards the spiritual goal.
Turning to Sataratnasaṅgraha, the present work, it can be seen how the author has made a judicious collection of about a hundred gems of Āgama sūtras which shed light on the essentials of Śaiva Siddhānta doctrines. The sūtras have been culled from eleven Āgamas, viz., Mrgendra, Devyāmata, Svāyambhuva, Mataṅga, Kiraṇa, Parākhya, Niśvāsakārikā, Viśvasārottara, Sarvajñānottara, Kālottara and Devikālottara.

Pati (God) Paśu (soul) and Pāśa (matter) have been succinctly explained in terms of authentic Āgama texts and reason. Some of the salient points discussed in the text may be noted here.

God is the efficient cause (nimitta kāraṇa) of the Universe of soul and matter and not efficient cum material cause as contended by the Advaitins and a few others. The soul realises its inherent potentiality of jñāna and kriyā by the spiritual knowledge imparted and dikṣā administered by a competent Guru on the advent of Divine grace. It is only the Anugraha śakti of God that can bring about the soul’s release from bondage.

The soul traverses through stages, viz., ‘kevala’ ‘sakala’ and ‘amala’ before reaching the final stage of Śivasāyujya.

Āṅava mala is one and has no beginning but its countless śaktis of different power are associated with the myriad souls. The related śaktis alone perish when individual souls attain release but the mala continues for ever.

The value of the work Sataratnasaṅgraha is considerably enhanced by a very lucid commentary in Sanskrit rightly called Sataratnollekha, a real touch stone for the gem of the text. The versatility of the commentator who
chooses to remain anonymous is evident from the numerous quotations he cites from Āgamas and allied works, a list of which is given in an appendix to this text. The commentator states in all humility that he has followed in the footsteps of Sadovyjoytiḥ, Rāmakaṇṭha, Nārāyaṇakaṇṭha and Aghoraśiva who have commented on the text and also other preceptors in the line. His commentary answers to the description of a vyākhyāṇa which is marked by five features — (1) analysis of words (2) meanings of words (3) splitting of compounds (4) syntactical connection and (5) posing possible objections and answering them.

The text that I took up for translation is the Sataratna-saṅgraha of Śrī Umāpati Śivācārya with Sataratnollekha, a commentary in Sanskrit thereon edited by Pandit Pan-chānān Śāstri as Vol. XXII of Arthur Avalon’s Tantrik texts. I would like to mention in this connection that the sūtra following sūtra No. 17 in the above text has not been numbered and hence the number given in the present text for the sūtras following No. 17 will bear the next higher number than what is found in the original text.

I am happy that the Department of Philosophy thought it appropriate to add to the present publication the Tamil versification of the text alone entitled ‘Satamaṇimālai’, which finds a place in the collected works of Turaimangalam Śivaprakāśa Svāmigal of the seventeenth century published in 1944 by the Head of Bommaiypalayam Veerasaiva mutt.

While comparing the printed Sanskrit text with ‘Satamaṇimālai’ I found that 14 sūtras corresponding to verses No. 39 to 52 in the Tamil text were missing in the Sanskrit text. With a view to explore the possibility of regaining the missing sūtras I entered into correspondence
with the Thanjavur Sarasvati Mahal Library and was glad to note that these 14 missing sutras are preserved in a sanskrit manuscript of Sataratnasangraha in the possession of Sri Swayminatha Sivacarya of Thiruvavuturai. It is no wonder that the text has been carefully preserved at Thiruvavuturai where the great Saiva Mutt that exists today was founded by a disciple of Sri Umapati Sivacarya. Thanks to the help rendered by Thiru N. Kandaswami Pillai, Honorary Secretary, T.M.S.S.M. Library a copy of these fourteen sutras was furnished to me and these sutras have been added to the main text as an ‘Addendum’ in this work thereby making the text complete. The explanation in English of the sutras in the text written by me is based solely on the valuable Sanskrit commentary published under the Arthur Avalon Tantrik series referred to earlier. Explanation in English on the above fourteen sutras has not been given in this text for the reason that I have not been able to secure the Sanskrit commentary thereon. I content for the present with only a translation in English of these fourteen sutras.

I owe the inspiration to write serially the translation of Sataratnasangraha in the volumes of the English Quarterly ‘Saiva Siddhanta’ published by the ‘Saiva Siddhanta Mahasamajam, Madras’ in the years 1966—1968 to Thiru N. Murugesan Mudaliar, former president of the Mahasamajam.

I am deeply grateful to the Vice-Chancellor, University of Madras, for granting permission for bringing out this publication in its present form under the aegis of the Department of Philosophy and for giving a valuable foreword.

I am thankful to Dr. T.M.P. Mahadevan, Director and Dr. V. A. Devasenapathi, Professor, Centre for
Advanced Study in Philosophy for the interest they evinced in this publication. My thanks are due to Pulavar Thiru Shanmukam Pillai of the Department of Tamil, University of Madras who spared no pains in preparing the press copy of ‘Satamaṇimālai’ and indices relating thereto in a manner that facilitates better understanding of the text. I am grateful to Thiru R. Thāngasvāmi of the Department of Sanskrit who helped in collecting certain references in the text and biographical account of Śrī Umāpati Śivācārya. I also thank the Avvai Achukkoodam for the neat printing and prompt execution.

P. THIRUGNANASAMBANDHAN.
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SATARATNASAŅGRAHA

[1]

शिवं प्रणम्य परमं निधनेशसत: परम्।
ञ्जनदीक्षे प्रवक्ष्यामि ते श्रुणवं समाहिता:॥ १ ॥

Śivam praṇamyà paramam Nidhanēśamataḥ param ।
jñāna-dikṣe pravakṣyāmi te śṛṇuvam samāhitāh ॥

— Svāyambhūvāgama.

'Hark ye men with attention! Having offered obeisance to the Supreme Śiva and then to (Rudra) the God of destruction, I shall expound the path of knowledge and initiation'.

The word 'Śiva' stands for one who is omniscient and omnipotent, One who wipes away everything that is inauspicious and every obstacle, One who is beyond the range of speech and thought and One who is beyond even tranquility. He cannot be described in precise terms as this or that. He is matchless, subtle, eternal, immanent, immutable, stable, all powerful and pure.

Though the released souls also are given the appellation 'Śiva' they are to be distinguished from Parama Śiva. While the former obtain release by the Grace of Parama Śiva, the latter is the Supreme, the One who is ever free (Tattvaprakāśikā of Bhojadeva v. 6.)

Rudra is the guru who handed down the Āgamas, Svāyambhūva and others to Brahmā the Creator, who in turn handed them down to the sages, the Vālakhilyas from whom men derived their knowledge.
This divine knowledge that was handed down from Śiva to Sadāśiva down to men from a higher to a lower order is governed by a relationship of bodhaka (preceptor) and bodhya (disciple). This relationship between Śiva and Sadāśiva is para (supreme), Sadāśiva and Nidhaneśa is mahān (great), Nidhaneśa and Svayambhū is divya (divine), Svayambhū and Vālakhilya sages is divyādiyā (semidivine), Vālakhilyas and men is adivya (nondivine).

Jñāna is of greater value to a preceptor whereas Dīkṣā is of greater value to an aspirant for liberation. These two form the subject matter of this work.

[ 2 ]

अथात्ममलमायाव्यक्तक्षेत्रविभिन्नतृत्ये ।
व्यक्तये च शिवस्य शिवाज्ञानं प्रवर्तते ॥ २ ॥

Athātma malamāyābhya karmabandha vimuktaye |
Vyaktaye ca Śivatoṣya Śivajjñānam pravartate ॥ — Svāyambhuvāgama.

'In order to enable the soul to be liberated from the triple bonds of (Āṇava) māya, māya and karma and to realise the Śiva-association inherent in him, knowledge flows from Śiva'.

So long as the obscuring principle of Āṇava lasts one cannot realise the truth. Without proper means one cannot know truly and act efficiently. That means is provided in the form of bhoga or experience of pleasure and pain in the midst of the products of Māyā like kalā, niyati etc. The knowledge that flows from Śiva, the One who yearns to help the soul, is alone capable of destroying the
bonds. The knowledge that one gathers from the sentient paśu or inert pāśa will only help to augment the strength of the bond. Śiva being of a contrary nature to paśu and pāśa will naturally produce the contrary salutary effect of loosening the firm hold of the bond. A thing can be counteracted only by another of like nature but more formidable. Śiva is of like nature as the soul, the difference being the One is unfettered and the other fettered. The knowledge of Śiva alone comprehends both what is commonly understood as jñāna and dikṣā.

To the question how dikṣā can be comprehended by jñāna, it is answered that in the same way as the light of the Sun which enables us to perceive things is inseparable from the heat which fruits the grain, so jñāna comprehends the twin aspects of avabodha (knowledge) and dikṣā (religious rites) which constitute so to say the theoretical and practical aspects of knowledge.

The Śivajñāna is identical with Śivaśakti which comprehends also His will that bestows grace on the ripe soul. This Śivaśakti has a positive and a negative aspect, viz. bestowal of grace and destruction of the bonds and thus plays the role of jñāna in leading to Bliss.

That dikṣā is equally important and shares the pride of place with jñāna is evident from the following statement in this text (vide v. 69)

‘yasmāt pravītatād bandhūt parasamsthānirādhaḥ kāt
Dikṣāīvam mocayāyārdhvaṃ Sāivam dhāma nayatyaṃ’
‘It is Dikṣā which releases (the soul) from the long chain of bonds that obstructs the path to the highest station and leads him to that supreme abode of Śiva.’

The different kinds of Dikṣā, ‘sabijā’ and ‘nirbija’ with their subdivisions under ‘jñāna’ and ‘kriyā’ are dealt with in ‘Kriyākaraṇamaṇḍana’

The soul which requires the grace of Śiva for deliverance from the bonds is of three kinds, the Vijñānākala, the Pralayākala and Sakala. More will be said of these later.

To the query whether the emphasis on Jñāna will not render superfluous the other processes, viz., caryā (divine service) kriyā (religious rites) and yoga (meditation), it may be stated that these latter lead to Śiva-sālokya (coexistence in the world of Śiva), Śiva-sāmīpya (proximity to Śiva) and Śiva-sārūpya (having the same form like that of Śiva) respectively and as such, form the stepping stones to Śiva-sāyujya (broad identity with Śiva) which is brought about by jñāna alone. Reference is made to these fourfold paths in Devākālottara, Śivajñānanabodhasaṅgagraha and Suprabhedā.

[3]

ज्ञानं द्विविधमाल्यातं परं चैवापरं स्मृतम्।
परं चैववैवोधार्यमपरं शास्त्रहृतमस्मिन्॥

Jñānam dvividham ākhyātam param caivāparam smṛtam
Param caivāvabodhakhyam aparām Āsttram uttamam

— Devyāmata.
This jñāna is of two kinds, the higher and the lower. The higher knowledge is called ‘Avabodha’ and the lower the great śāstra (tantram).

The subdivisions of Avabodha may be indicated thus:

Avabodha (Śivaśakti)
(Supreme Knowledge)

\[
\begin{array}{l}
\text{samavāyavarttini} \\
\text{(inherent knowledge)} \\
\text{bodha (cognitive aspect)}
\end{array}
\quad
\begin{array}{l}
\text{parigrahavarttini} \\
\text{(assumptive knowledge)} \\
\text{kriyā (kinetic aspect)}
\end{array}
\quad
\begin{array}{l}
\text{anugraha (gracious revelation)} \\
\text{tirobhava (play of obscur-}
\end{array}
\]

The ‘Avabodha’ is revealed through the five faces of Sadāśiva—Tatpuruṣa in the east, Aghora in the south, Sadyojāta in the west, Vāmadeva in the north and Īśāna turned upwards. It arose first in the form of ‘Nāda’ from Niṣkala Śiva. Then it took the form of Tantras like ‘Kāmika.’

Dikṣā or anuṣṭhāna is inseparable from jñāna and hence the two together constitute the twin rails on which one should travel to reach the goal of ‘mukti’

[ 4 ]

सृष्टिकाले महेशानां पुरुषार्थप्रसिद्धये ।
विधते विमलं ज्ञानं पञ्चसोतोष्मिलत्कितम् ॥ ४ ॥

Sṛṣṭikāle mahaśānaḥ Puruṣārtha-prasiddhayे |
Vidhatте Vimalam jñānam pāñcasrotoṣhākṣitam ||

— Mrṣendrāgama.
'At the time of creation Paramēśvara gave the pure knowledge in five streams (from his five faces) with a view to secure for the souls the summum bonum (Paramukti, Aparamukti and Bhukti or primary salvation, secondary salvation and mundane experience as the case may be').

It may be asked how God without any corporeal form be able to communicate knowledge to others. It is replied in Parākhyāgama that there is nothing that is impossible for One who is Omnipotent, when even inert matter like magnet can draw towards it a metal. Each one of these five faces again proclaims five subdivisions of the five types of śāstras, viz., laukika (mundane), vaidika (scriptural), ādhyātmika (philosophical), atimārgika (esoteric) and māntrika (mystic). Sarvātmaśambhu in his Siddhānta Dīpikā refers to these twenty-five śāstras in detail. Of the different types of jñāna, Siddhānta jñāna is greater than the jñāna derived from Vedas. Even in Siddhānta jñāna, Śivajñāna is superior to Rudra-jñāna. The former according to Kiraṇāgama is the knowledge imparted to the ten Śivas and the latter to the eighteen Rudras. This knowledge was handed down by Sadāśiva to Ananta, by Ananta to Śrīkaṇṭha, by Śrīkaṇṭha to the sages and by the sages to men in order.

The grade of jñāna, higher and lower whether it be 'avabodha' or 'tantra' is determined by the order in the line of preceptors starting from Niṣkala Śiva as well as on the basis of the subject matter like śuddhamārga and aśuddhamārga, Śiva and Sadāśiva, paśu and māyā etc. Similarly in the case of Dīkṣārūpajñāna the naiṣṭhika and
bhautika, nirbija and sabija, Sivadharmi and lokadharmi
are of the higher and lower order respectively.

[ 5 ]

ज्ञानमेतचिघस्मोत्यः संध्वाणात्मेषजम् ||
परिणामसुकं स्वादु विशेषाणुदशर्कम् || ५ ||

Jñānametacchivakṣmottham saṅgrāhāntam abheṣgajam ||
Pariṇāmasukham svādu viśeṣa guṇadārśakam ||

— Parākhyāgama.

'Take ye this medicinal herb of knowledge good to the soul that
grows in the field of Śiva. This knowledge which has certain special
traits (like conferring immortality) will turn ambrosial at the end.'

This analogy from 'medicine' is taken from Śivadharmottara. In the same way as medicine counteracts the
evil effects of illness, so Śiva counteracts the evils of this
mundane existence when he appears in the form of Guru
out of His infinite grace and eradicates the 'paśutva' of
the soul by administering the medicine in the form of
knowledge.

We have so far considered that jñāna including dīkṣā
form the subject matter of the work, that the fruit of such
jñāna is mukti in the form of Śivasāyujya, that the jñāna
is of a higher (para) and a lower (apara) order, that it is
enshrined in the various tantras or āgamas and that it is
indispensable for the betterment of the soul. Now the
inferential process for the establishment of the three
categories of God, soul and matter is explained.
In certain cases the qualified is inferred from the attribute; in some other cases the cause from the effect and vice versa and in certain other cases by utilising the Āgamas.

The first type of inference is like the one where, from the existence of odour, the earth is inferred; the second type based on causal relation is like the inference of a rutting elephant from the apprehension of the fragrance of ichor; the third type is like the inference of rain from the appearance of dense cloud and occurrence of thunder, the natural antecedents of rain. These three are called sāmānyatodṛṣṭa, sēsavat and pūrvavat types of syllogistic inference by the Indian logicians.

In Siddhānta śāstra from the attribute (dharma), viz., Śakti, the one possessed of attributes (dharmī) viz. Patī (Śiva) is inferred. From the attribute of ‘jñāna’ and ‘kriyā’, the soul, the possessor of those attributes is inferred. Similarly from the effect viz. Earth and other elements, the cause viz. their subtle forms (bhūtatanmātras) are inferred. Again from the cause viz. good and evil actions, the effect viz. pleasure and pain are inferred. Or again, from the cause viz. anuṣṭhāna laid down in the Āgamas, the effect viz. ‘mukti’ or release is inferred.
The fourth type of inference is based on the Āgamas. The inference of the subtle nature of the body of the 'Mantra', 'Mantreśvara', types of souls comes under this category. Such inferences are based on the invariable concomitance of the 'hetu' or reason and the 'sādhyā' or the thing to be established. The existence of the 'Triple Reality' is to be proved by such logical means.

The logical proof for the existence of 'Pati' is given in the following sūtra:

[ 7 ]

अचेतनस्य मायादः प्रवृत्तकत्त्या पति: ।
सिद्धं सर्वार्थवित् करतं न्यायकं सततोदितः || ७ ॥

Acetanasya māyādeḥ pravartakatya patiḥ
d Siddhaḥ sarvārthavit kartā Vyāpakaḥ satatoditaḥ ||

— Viśvasārottara

'God, the Omniscient, All-pervasive and Eternal is established as the Agent who activises the inert Māyā (the cosmic principle) and its evolutes.'

Reference to God as the activiser of Māyā implies that he activises the entire Universe, the evolute of Māyā. This is established by the following logical argument.

'Māyāder-acetanasya pravṛttiḥ cetanādhiśṭhānapūrṇikā |
acetanapraṇaṃ prabībhat, rathādi-pravṛtti-vat' ॥

'Activity in an inert matter like Māyā presupposes the existence of a conscious agent as its controller, because every activity pertaining to an inert thing must have an intelligent controller, as in the case of a chariot which
moves only when directed by a driver, a conscious human being.' To explain it in another way, 'The earth etc., must have an agent because they constitute the effect in the same manner as a pot, a product, has an agent, the potter.'

This 'Pati' or God is distinguished from the soul whose power of knowledge and action is limited.

The Vāyaviya Samhitā corroborates this idea thus—'There exists the God, the abode of countless auspicious qualities, the Creator of the Universe and One who is distinct from the soul and matter.' Similar arguments are advanced in the Pauṣkara and Mataṅga Āgamas.

'Pati' means 'one who protects' (Pā—to protect) and as such may simply indicate that he is the Agent. By 'Pati' however we mean 'Śiva.' How do we arrive at the existence of 'Pati'?

It is an axiom in śāstras that a thing can be accepted as true only when we are able to give a definition (lakṣaṇa) of it and adduce proof (pramāṇa) in support of it. Proof has been given in the previous verse. We now present the definition.

[ 8 ]

Drkṣenāyātmakam aśvaryam yasya tad dātrapūrvaṃ ||
Isvarah so'ra mantavyah saktīdyayūtyah prabhuḥ ||

— Parākhya
The essence of Īśvara consists in the twin power of knowledge and action that inhere in Him; they are not given to Him by someone else. He is to be considered as the Lord who is associated with the potency of knowledge and action.

The term 'knowledge' here refers to the knowledge about the Universe and 'action' the act of creation of the Universe.

As Ratnatraya observes, 'His Cosmic knowledge is attributed to his knowledge potential and the cosmic action to his action potential.'

The attribute 'prabhuḥ' in the verse signifies a Master who has none above him and One who is absolutely independent.

The term 'Pati' may therefore be defined as 'One who is endowed with absolute and inherent power of knowledge and action.' This definition steers clear of the faults of being either too narrow or too wide. Even though 'Mala' the impurity has potency of a kind, it is not of the variety of 'knowledge and action.' Though the 'soul' has the 'potency of knowledge and action' they are not absolute as they are in God. Though there is 'absolute knowledge and action' in the released souls, they are not inherent in them but only acquired by the grace of Śiva. Pauṣkara Āgama reads, 'The power of knowledge and action in Śiva is absolute and extends to everything in the Universe unlike those of the soul acquired by his grace and hence circumscribed in application.'

The category of 'Pati' has thus been established by definition and proof. But 'Agency' implies the possession
of some form. What is the nature of that form of Śiva? The answer is as follows:

[9]

अथ पत्युर्धिशानं स्वास्तिकिरिनात्मकम्
तस्यां दिवि शुद्धिसत्त्वा निष्कमपोऽचर्ममूर्तिमान् || ९ ||

Atha Patyuradhishānam svāsaktikiranātmakam
tasyāṃ divi sudiṣṭātmā Niṣkampocalamūrtimān
d—Maṭaṅga

The locus of action for the Pati is in the form of His lustrous potency (of knowledge and action). It is in that world of Light, (Śiva) the refugent and serene exists in that motionless form (of knowledge and action).

The ‘locus of action’ in fact is not something spatial as it happens in the case of souls of every category including the Vidyeśvaras and super souls. It is in fact not different from His own power of knowledge and action.

This twin form of knowledge and action, resembles the rays of the sun which bestows warmth and sheds light and hence figuratively called ‘rays’. The scripture which speaks about Śiva being in the form of ‘bindu’ tattva is therefore not acceptable. The ‘lustre’ referred to in this verse is to be taken to mean ‘the boundless and all-embracing knowledge of God that constitutes His essence. His knowledge is not conditioned either by ‘manas’ as the Indian logician holds, nor by ‘buddhi’ as the Yoga school does. He never undergoes any transformation as some Vedantins aver. The point of view of the Śaiva Siddhāntin about ‘Pati’ is distinct and should not be
confused with that of any other school like the ‘Kaula’ of Kashmir or Advaita of Śankara who explain the universe in terms of ‘Pariṇāma’ or ‘Vivarta’ of Brahman. The Pāncarātras assume ‘śarīra’ (body) for God. But the Siddhāntins do not, as the term ‘acalamūrtimān’ would indicate. The body of God is certainly not made of the mundane ‘tattvas’ which are mobile and varying, but of knowledge and action which are immutable and eternal.

[ 10 ]

काष्ठ सैव परा सूक्ष्मा सवेदिक्कक्समृतात्मिक्का ||
प्रध्वस्तावरणा शान्ता वस्तुमात्रायातिलासा || १० ||

आयन्तोपरता साध्वी मूर्तित्वेवेनोपचर्ये ||

Kāṣṭhā saiva parā sūkṣmā sarvadikkaṃ mṛtātmikā |
Pradhvastāvavana śānta vastumātrātīlālasā ||
Ādyantraparata sādhvī mūrtitvēvenopacaraya ||

— Mātanga

“That śakti is supreme, subtle, all-pervasive and nectarine; it is free from any bond, tranquil and non-different from God, intensely eager (to help the soul); this eternal śakti is graceful; Its description as a ‘form’ is only figurative’.

This divine śakti being of a supreme order distinguishes God from the souls which have a mutable and corporeal form. The claim of those who consider the state of release to be something above Parameśvara is thus negated. If one were to accept the state of release as something higher than the attainment of Omniscience and Omnipotence, then one can postulate something higher than even that and so on
ad infinitum and the concept of release will remain nebulous. It would be difficult to get away from such phantoms if one were to accept such a postulate. The śakti referred to is subtler than even the atom; Yet it pervades every aspect of Creation. By saying that it is 'subtle' we refute those who speak about Hiraṇyagarbha endowed with a gross form as an evolute of Īśvara. When we say that it is 'all pervasive' the Pāñcarāstras who assume different aspects of God like Pradyumna etc, with limited form stand refuted. The reference to its 'nectarine' character is a denial of the Mīmāṁsaka view which admits Puruṣeśvaras that are mortal. These Puruṣeśvaras do not have the capacity to create body, instruments of knowledge and worlds. Reference is also made to śakti as being 'free from bonds' and this is a rebuttal of the view held by some who consider God as an exalted soul but yet associated with a set of bonds like 'grace' and 'obscuration'. It would be illogical to speak about Sadāśiva as creator and yet as One bound by certain shackles. In fact the 'grace' and 'obscuration' are only certain aspects of His cosmic act and are not in the nature of bonds. Once they are admitted that they are not pāśas He cannot be called a Paśu. The description of 'śakti' as being 'tranquil' implies that God is free from likes and dislikes and as such no analogy can be drawn with a king who is swayed sometimes by attachment and sometimes by hatred. The odium of being partial to the worshipper cannot thus be attributed to him. Whatever reward or punishment he gives to the worshipper serves only as a means to the attainment of the ultimate goal that he has set for every aspirant in accordance with his deeds.
This śakti is characterised by ‘intense eagerness. As a fond father smiles or frowns at his son with the sole intent of bettering him so does God govern the world. This śakti, be it remembered, is not different from God Himself. This eternal Śakti-form of God is to be distinguished from the forms of Vidyeśvaras and Muktaśivas because the one has a beginning and an end and the other a beginning. If it be contended that the souls in the state of Muktaśivas being many with different grades of knowledge may prove incapable of discharging the duties pertaining to their station, it may be stated that they are omniscient and as such the charge of inefficiency born of love and hatred cannot be attributed to them as in the case of laymen who are swayed by likes and dislikes.

It may be argued that if śakti were to be ‘tranquil’ it may be lacking in the urge to accomplish anything. Nobody would act if there is no goal to be reached, no gain to be achieved. To this argument it is stated that this śakti acts not for any selfish gain but in an altruistic manner out of infinite mercy and concern for the souls. This is borne out by the expression Sādhū in the verse. It may be asked how the expression ‘mūrti’ or form is compatible with the purely effulgent nature of this śakti. To this it may be stated that the term ‘mūrti’ is used in a figurative sense. In fact as Pauṣkara Āgama would put it ‘jñānakriye Śive prokte sarvārthe nirmale pare’ Śakti (jñāna and kriyā) is not something external to the Lord.’

The souls of the category of Mantras and Mantreśvaras and the released souls have for their material cause
‘Suddha Māyā’ and hence have certain forms quite unlike ours traceable to asuddha māyā. The several forms like Sadāśiva are really intended to help the aspirant on the path of meditation. As Bhoja observes in his Tattavapraṅkāśa ‘The Lord assumes various forms as an act of kindness in order to help the souls whose śakti is obscured by the beginningless impurity called Āṇava.’ (II - 14)

The description of śakti as really formless is still not convincing for a man who associates certain limbs and forms with one who is engaged in some activity. To satisfy them the author introduces the following verse.

[ 11 ]

बपुषोविच्यामानत्वात् यचत् कुत्यं करोति सः ।
तत्र तत्रात्य तत्कर्त्तेवपूर्णकुलं वपः || १२ ||

Vapuo’vidyamānativa yadyat kṛtyam karoti saḥ |
Tatra Tatrāsyat atkarto’vapuṣṭa’nuktam vapuh ||

— Mṛgendra

‘Since there is no body for him, whatever activity He does, in respect of such activities, He assumes a form that befits the architect of that activity.’

The forms of Śiva are certainly not like our hands and feet. They are in the form of the appropriate mantra associated with the fivefold cosmic activity of God. Those mantras are Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta. They are like our head, hands, feet etc.

Sarvasrotahsaṅghrāhasāra observes — ‘He appears in such form as the aspirant thinks of in the same way as the divine
Cintāmaṇi appears in the form of whatever thing he conceives in his mind.’

No one can associate a body impure like ours with God, the pure. The other alternative is to attribute to God a form associated with the ‘bindu’ tattva. That again is inconceivable because it involves the assumption of an ‘activised bindu’ as the material cause of His body. Granting that, how is ‘bindu’ activised? No self propulsion is possible in the case of ‘bindu’. If it were to be activised by Śiva, it implies that He must have another body to activise the ‘bindu’ and still another body to activise that body and so on ad infinitum. If on the other hand it is contended that the still body of Śiva activises the bindu, where is the need for the assumption of such a body at all for Him? Once the need for a body to explain His cosmic activities is ruled out, the ancillary cause like adṛṣṭa can be dismissed. ‘In the same way as a formless soul like ours’, says Pauṣkara, ‘causes motion in the limbs so the formless Śiva causes the cosmic activities’.

Activity implies adoption of certain means. What is the means (karaṇa) for His cosmic activities? This is outlined in the following verse.

[karaṇa ca na śaktyanvantā śaktir nācetanā citaḥ 1
viṣayāniyamādekam bodhe kṛtye ca tat tathā 11

Karaṇam ca na śaktyanvantā śaktir nācetanā cītatḥ 1
Viṣayāniyamādekaṁ bodhe kṛtye ca tat tathā 11

—Mṛgendra]
The means is none other than śakti, which being associated with
the Supreme consciousness (Śiva) cannot be an entity lacking
consciousness. Since the objects of creation are innumerable the
potency of knowledge and action too are manifold.

The negative proposition in the first line underlines the
truth that śakti is the sole means. The import of the
second line is that the knowledge and activity of God are
boundless.

The Siddhāntasāravali alludes to this fact and further
makes it clear that the One eternal Sakti in the form of
Vāmadeva etc. associated with ‘Pati’ enters on its task of
the ‘pure’ primary creation distinguished from the creation
of the ‘impure’ variety by others who deal with the lower
tattvas beginning from Aśuddhamāyā. The one śakti acts
in a myriad ways with different delimiting adjuncts
(upādhis) in relation to the countless objects of knowledge
and things created.

It is said that ‘knowledge-action axis’ or śakti consti-
tutes the form of God, the Agent (kartā); how can the
same be called a means (karaṇa)? To this the reply is given
in the following verse that it is the will of God that
constitutes the means and there is nothing inherently wrong
in holding that an Agent can at the same time be formless.

[ 13 ]

मा कालो द्यम्यूर्तोपिदा दद्धते फलसाधकः ।
एवं शिबो द्यम्यूर्तोपिदा कुर्ते कार्यादिष्टं ॥ १२ ॥

Yathā kālo hyamūrtopi dṛṣṭyate phalasādhakaḥ
evaṃ śivo hyamūrtopi kurute kāryam icchayā

—Kiraṇa
‘In the same way as the formless ‘Time’ serves as a means of fruition of things, so Śiva the formless acts by His will’.

Every thing in the world undergoes change in moments, hours, days, months and years and so the time factor plays an important role in the ripening of things or fruition of events. The impress of time is left on men and women as they grow from childhood to old age. The seed grows into a mighty tree and yields fruits. All these are caused by time and yet time is formless. How can then the possession of form by Śiva be stipulated as a precondition for His Creation? He acts when he wills as yogis do by mere will. Agenthood cannot be denied Him on the score that he has no sense organ. Don’t we see ‘senseless’ magnet attracting iron filaments unto itself?

The author now proceeds to describe the triple aspects of that one formless God to whom are ascribed a form and instrumentality in the form of his śakti as set forth earlier.

[14]

शक्तोऽयुत्सपृष्टाः कर्ता त्रिविध इष्टते ||
शक्ते: प्रवृत्तिभेदे भेदस्तस्योपविचारत: || १४ ||

Saktodyuktapraśṭitaś ca kartā trividha iṣyate |
Śakteḥ pravṛttibhedena bhedas tasyopacārataḥ ||

‘The Agent (God) is considered to have a triple mode with śakti’ (1) in its potential state, (2) in its inceptive state and (3) in its kinetic state. This difference in the dynamism of the ‘śakti’ gives rise to a seeming difference in the nature of God.’
God is considered to be of three aspects in accordance with the state of His ‘cit-śakti’ (Consciousness-Potency) whether it is in its inert, inceptive or active state. God with his potency in its inert state is described as Niṣkala (subtle) and is known by the name ‘Śānta’, the serene. With his potency in the inceptive state, He is described as Sakalanīṣkala (amorphous) and is known by the name Sadāśiva. With his potency in its kinetic state, He is described as Sthūla (manifest) and is known by the name Īśvara. This threefold character arises solely in relation to creation and therefore is not fundamental in regard to God. With His will, agency and bestowal of grace, He creates the universe, enables the souls to enjoy the fruits of their deeds and gives them rest says Kīraṅgama. When Sadāśiva merges in the Atiniṣkala tattva, the very subtle state, that is His ‘laya’. The eternal enjoyment of Sakala-niṣkala tattva is His ‘bhoga’. His sway over the ‘paramapada’ is His ‘adhikāra’. But all these distinctions are more in the nature of academic theorization than actuality, proclaims the Pauṣkaraṅgama. Like the actor who appears in different roles, Śiva plays diverse roles and assumes different names like Śānta, Sadāśiva and Īśvara.

Tattva, in reality, is only one, but in the process of creation assumes different names as Nāda, Bindu, etc. in the same way as gems of the same cutting assumes different names in different settings. This differential aspect of God is akin to the different nomenclature of the soul, which albeit the same, is called ‘sakala’ in association with body, ‘akala’ in the state of dissolution and ‘para’ in the state of release.
It is contended by some like the Advaitins that God is both the efficient and material cause of this universe. The author rebuts their argument and cites Parākhya-gama in support of the existence of three separate causes for any effect.

\[ 15 \]

निमित्तमीश्चरास्यं तदूऽ यदूऽ द्वैत सहकारणम्।
उपादानं च यत् सहस्मे सर्वकार्येषु संहितम्॥ १५ ॥

Nimitam Īśvarākhyam tad yad drṣṭam saha-kāraṇam ||
Upādānam ca yat sūkṣmam sarvakāryeṣu saṁhitam ||

— Parākhya

‘Īśvara is the efficient cause; there is besides the perceptible instrumental cause and the basic material cause; all the three cumulatively constitute the cause in regard to every effect.’

The term Īśvara implies the possession of ‘Aṣṭavaryam’ viz., the potency of ‘knowledge-action’. The instrumental cause is something like the pivotal staff and wheel of a potter and the material cause is like the clay used by the potter. The expression ‘cumulatively’ in the sūtra clinches the issue against those who speak about the One (God) being both the efficient and material cause. There is the invariable concomitance between this triple cause and effect. The illustration cited by the opponent in support of his ‘material cum efficient cause’ theory is that the spider is both the material and efficient cause of the web that it weaves. This specious argument does not stand close scrutiny once it is understood that it is not the spider but only its saliva which is the material cause. Moreover when God is supposed to
be the material cause, one may have to admit his being subjected to an evolutionary process in the course of creation and the intelligent God being the source of inert matter too. If God, the Supreme Consciousness, were to be the material cause, then His evolute, the Universe must be all intelligent which it is not. On the same ground His inherent 'sakti' also cannot be the material cause.

If it is contended that the Universe is only 'an apparent change' (vivarta) of the Supreme Consciousness, then the Universe becomes unreal, which we are not prepared to concede. No one has the right to deny the real solid existence of the world that is established by every instrument of valid knowledge. This idea is conveyed in Pauśkarāgama (II. 4-5)

So Śiva is the efficient cause, His potencies the instrumental cause and 'bindu' the material cause.

As sunlight is inherent in the sun, moonlight in the moon, heat in fire, so 'sakti' is inherent in and therefore inseparable from God. In the higher order of creation (śuddhādhvā) Śiva is the efficient cause and 'bindu' the material cause, whereas in the lower order of creation 'Anantaśa' is the efficient cause, and 'Māyā', the cosmic source is the material cause. This is indicated in Kiraṇāgama.

There are others who contend severally that Māyā (cosmic source) or Kāla (time) or Karma (action) may be regarded as the efficient cause instead of God. This is untenable. How can a nonsentient entity like any one of
the above be the efficient cause? We have seen in the world
the indispensability of an intelligent agent behind any
'kārya' (effect). The opponent may turn round and
ask, 'If so, why not the sentient soul be the Creator?' To
this it may be pointed out that the potency of knowledge
and action that we the sentient souls possess is limited and
circumscribed by the impurities associated therewith and
hence incapable of creating this vast and myriad Universe.
Hence the Omnipotent and Omniscient God alone can be
the efficient cause of this vast Universe.

A difference in reading is noticed by the Com-
mentator in the first line of the sūtra. If instead of 'tad
yad dṛṣṭam' the words 'yadadṛṣṭam' are used, the term
'adṛṣṭam' meaning Karma (action) is to be taken as the
instrumental cause. This interpretation has the sanction of
Pauṣkarāgama, (VIII-18).

The author next proceeds to refute the contention of
those who claim eternality for the Universe.

[16]

मूर्ति: साक्यवा घेस्यां नानास्फुपरिन्द्वः ||
स्थूलावयवक्षिष्टव्युद्धुधिस्मृतिपूर्वेकाः ||
अतोद्तत्ति बुधिमानुः कत्तिविधीयरः समवस्थितः || १६ ||

Mūrtiḥ sāvayava ye'rhā nānārūpaparicchadāḥ ||
Sthulāvayavasāṣṭavād buddhimaddhetupūrvakaḥ ||
Ato'sti buddhimān kaścidśvaraḥ samavasthitāḥ ||
Things (like earth, water; etc.) which are endowed with forms and parts and are clothed with a variety of dispositions presuppose the existence of an Intelligent Agent since they are associated with perceptible parts. By such means (of valid knowledge) as the above it is established that there is an Intelligent Being (Agent) in the form of God.

An intelligent agent has full and immediate knowledge of the material that he is going to use in the creation of things. The expression 'perceptible parts' refers to the parts of elements like earth, etc, which are perceptible by our senses. One may recall here the usual analogy of the effect, a pot endowed with parts, being created by a potter, an intelligent being who has full and complete knowledge about the material, the clay and the process of manufacture of the pot with wheel, staff, etc.

The Vāyaviya Saṁhitā declares, 'The unintelligent things from the atom to the cosmic substratum have not been found to function without an intelligent agent. The Universe being an effect needs necessarily an Agent because it has parts and such an agent can only be God and not the soul or bondage'. This refutes the contention of atheists who do not admit God as creator.

The author next explains the fivefold acts of Śiva.

[17]

जगज्जन्मस्थितिध्वससतिरोभावविमुक्तः ||
कृत्यं सकारक्षकं ज्ञेयमस्येतेव हि ॥ २७ ॥

'Creation, sustenance, dissolution, obscuration and liberation in relation to the world constitute the five fold action of God Śiva alone. They are associated with their cause (śakti, etc.) and effect (enjoyment, liberation etc.)

The term 'world' in the verse refers to the living beings.

The first act of Creation by Śiva is of the higher order (śuddhādhwā) with 'bindu' as material. He creates the śuddhatattvas like the higher worlds where souls of the order of Vidyās and Vidyēśvaras dwell. Their body is made of bindu tattva. In the lower order (aśuddhādhwā) of creation, Ananteśa and others are ordained as creators by Śiva. Here Māyā is the primal principle and the evolute thereof, the world with all the objects of experience is created for the benefit of the souls that are born in different strata of life.

Ananta, Śūkṣma, Śivottama, Ekanetra, Ekarudra, Trimūrti, Śrikanṭha and Śikhaṇḍi are at the apex. Next to them in a descending order are the Maṇḍalis, Satarudras, Indra, etc., All these are subordinates of Śiva and act at His behest. Though the Vidyēśvaras are omniscient yet they cannot act independently. They take their orders from Śiva and give the souls their desert at the proper time in proper measure. At the end of the period of sustenance they enter Śiva in entirety.

The second act is Sustenance. In this state the souls are associated with the different elements with a view to secure for them the different ends of life. The souls stand
in relation to an action as agent or object or instrument or locus and so on.

The third act of Dissolution is a process of involution. Bodies, senses and worlds go back to their source in both the higher and lower order of creation, viz. 'bindu' and 'māyā'. The souls that are fatigued as a consequence of these countless journeys through births and deaths are given their well earned rest. It is indeed a benevolent act of God.

This dissolution is of three kinds. The lower occurs at the end of a day of Brahmā when he goes to sleep. This is caused by an act of Kālägnirudra when the Earth, the Space and the Heaven get dissolved. The medial dissolution is one when Śrikanṭha goes to sleep, the tattvas beginning from the elements and ending with attributes, sattva etc., get dissolved. When the worlds beginning with those of Kālägni to the Nāda tattva get dissolved it is called the higher dissolution. Details about these can be seen in Mataṅgāgama. At the time of this last stage of dissolution called Mahāpralaya there exist none but the Bond, the Soul and Śiva. These continue to exist, as Acintyavisvāgama says, solely for the benefit of the souls. As Tatvoaprakāśa observes 'these three verities continue to remain even after the grand dissolution so that subsequent creation is possible'.

The fourth act of Tirobhāva or Obscuration is explained by the Vārttikakāra as an act of Divine justice wherby the souls get experiences in conformity with the fruits of their
karma. It is really an act of protection afforded to souls against arbitrariness.

The fifth and final act namely Anugraha or Liberation is an act of Grace when the bonds are sundered and the souls get either ‘para’ (higher) liberation or ‘apara’ (lower) liberation. The higher is of only one type but the lower is of six kinds. The higher is subtle, says Mataṅga and is characterised as being limitless, full, free, beyond everything and all pervasive with none higher than the released. The other six types of release are relatively gross in which the souls are dependent on a higher God with powers constricted.

This act of Grace is done by Śiva both at the time of creation and dissolution. As stated in Mrgendra the souls that are released during the state of ‘rest’ become lesser Śivas and those that are released during dissolution are ranked as Rudra, Mantraśvara or Īśana.

The Svāyambhuvāgama commenting on the purpose of the fivefold acts of Śiva says that the souls are given body with a view to enable them to enjoy the fruits of their action here and now and attain release ultimately.

The word ‘only’ in the verse precludes the possibility of any agency other than Śiva like māyā, karma, soul, etc discharging this five fold activity for the reasons already explained. That these five activities are governed by cause and effect relation is rightly emphasised in the verse, lest one should think that every soul should get liberated or none at all.
Even in the state of sleep (rest) after Mahāpralaya, the ‘śaktis’ of Śiva are awake and active for the benefit of souls'

[18]

स्वापेयास्ते बोधयनं बोधयोग्यानं रोध्यानं रुप्यानं पाठ्यानं कर्मिकं ।
मायाशस्त्रीवर्तिकायः प्रकुर्वन् पद्यन् सर्वं यदृ यथावस्तुजातसः ॥ १८ ॥

Swāpeyaśte bodhayanaḥ bodhayogyānaḥ
roḍhayān prāpyān pāṭhyān karman
dhā
cyāśaktiḥ vyaktiyogāḥ prakurvan paśyan sarvam yad
yathāvastujātām ॥

— Mrigendra (iv. 15)

‘Even in the state of sleep he awakens those who are ripe for it, constrains those who are to be constrained, ripens the karma of souls, maintains in a state of readiness to activate the potency of māyā and keeps vigil over everything as they stood’.

The ripeness of souls is determined by the state of malas, the impurities attached to them. The ‘karma’ is the one which determines the nature of body, sense, parentage, life, enjoyment etc., of the souls. These ‘karmas’ are kept in a state of readiness to yield the appropriate fruits. As Mrigendra explains, ‘they cannot transform themselves, as anything that is transformed, (e.g.), milk into curd requires something external to it to effect transformation.’ Likewise the potency of the higher and the lower māyā cannot function by themselves without a director namely God.
We do not always see things as they are. Our perception is very often vitiated and consequently our knowledge is either partial or illusory or doubtful and seldom exact. But the perception of Śiva is perception of things as they are. It is unambiguous, complete and true. This verse incidentally underlies the Omniscient aspects of Śiva. These two are interrelated. Without full knowledge one cannot act correctly. A weaver must know everything about a cloth he weaves.

Tacit reference is made in this verse to the existense of God, soul and bonds even in the state of grand dissolution and what is more, the performance of 'Pañcakṛtyas' even in that state of Rest. What great concern for the souls! Pauskara exclaims—'Even during Pralaya He performs the five cosmic acts with no concern for time'. Truly He does not look at His watch, while engaged in His selfless and self-imposed task but ever keeps a watch over his wards, the souls.

The schools of Vedanta that proclaim the identity of Brahman with Soul and everything in this Universe are only Paśupāśeṣvaravādins as they exalt soul and matter on a par with Brahman, the Supreme. It does not therefore teach Patijñāna. Those who put 'time' and 'karma' in the place of God are 'Pāšeṣvaravādins'. The author has thus drawn our attention to the unique feature of Šaiva Siddhānta which upholds the supremacy of Pati (Śiva) without denying the reality of soul and matter.

The existence of God is established in sutra 7, the nature of god in 9, the means of creation in 12, the five
cosmic activities of God in 17 and the fruit of creation in 18.

We have so far considered the nature of Pati in detail. ‘Only such Patijñāna can lead one to liberation and never the knowledge of soul and matter’, declares Mrgendra (V—18).

Here ends the section dealing with Pati or God.

* * * * *

Having so far explained the nature of ‘Pati’ (Śiva), Umāpati Śivācārya now proceeds to explain the nature of Paśu (soul).

[ 19 ]

देहान्यो’नस्त्रो व्यापी विभिन्नः समलोकः ||
स्वकर्मस्फलसुक्कर्ताकिनिचिन्द्र: सेव्यः पशुः || १९ ||

Dehānyo’nastaro vyāpi vibhinnah samalo’ jādah ||
Svakarmasphalasukkartha kīnciçittāh savarah pāśuḥ ||

—Parākhyaṇaṃ.

“Paśu” (soul) is distinct from the body, indestructible, pervasive, varied, endowed with ‘malas’ (impurities), non-inert, enjoyer of the fruits of its own action, agent, possessor of limited knowledge and having an Overlord.”

Dehānyāḥ: By saying that the soul is distinct from body the āgama refutes the theory of the materialist who identifies the soul with the body on the basis of popular usages like ‘I am fat,’ ‘I am slim’ etc., where an equation is made between the person and the object that is fat or slim, viz., body. It may be contended by some that the soul exists even according to materialists by adopting the
following syllogistic reasoning—'Eyes etc., being in the nature of means (gateways of knowledge) exist for fulfilling the needs of another, viz., soul, like a set of articles of furniture serving the needs of man. This is not sound because soul is non-existent for a materialist. Moreover materialists do not accept any means of knowledge other than perception. Even granting that the inferential process is acceptable to the materialist, it leads to an unwarranted distinction between the one that infers and the soul that is inferred which necessarily becomes extraneous to him. So the inferential process does not help in knowing the soul as being different from the body.

It is further argued by the materialist that the level of consciousness in a person is variable with the stage of growth of a person which consists in the growth or decay of the body in boyhood, youth, old age etc. The conscious principle or soul is identical with the body just as heat is identical with fire in as much as there is increase or decrease of heat in proportion to the volume of fire. This argument again is not sound because body can never be identical with the soul, body being inert and soul being conscious.

The body can never be a conscious element because anything that is liable to change and transformation and is an object of enjoyment is found to be inert e.g., a piece of cloth. But this argument is questioned by the materialist who contends that an object of enjoyment need not necessarily be inert e.g., woman. To this the reply is given that it is not the woman who is the object of enjoyment
but only her body. A counter argument is posed. 'If
so, can a lifeless body be an object of enjoymen?
' 'Yes, it is an object of enjoymen for the flesh eaters though not
for lovers.'

The argument that soul is none else than body based
on statements like 'I am fat' etc., is countered by other
statements like 'his body, my body' etc., where the notion
of difference between the soul and body is quite evident.
When we say that soul is revealed, it is not to be taken to
mean that the existence of soul cannot be known by logical
method. Inferential reasoning is resorted to only to prove
its existence to some doubting Thomas who is incapable of
realising the same by self experience. The mere resort to
inferential process does not make soul something external
to one's self. If the materialist seeks to disprove the
validity of what is inferred he can do that only by adopting
the same method which he has no right to do because it
is contrary to his creed. The contention of the materialist
that there is no consciousness apart from the body stands
discredited since it is quite obvious that there is no conscious-
ness in the dead body. Therefore the soul is that which is
the seat of knowledge (including perception and recollect-
on) and it is the conscious spirit which is different from
the body.

When soul is thus distinguished from the body it
follows that it is distinct from the senses too.

It is common knowledge that at the instance of mind
which receives impressions from the outside world, the
tongue sways and aids the production of articulate sounds
that convey certain ideas intended to be conveyed by a person. The senses, like the mirror, an inert matter, reflects the impressions gained by a person. So they constitute but the means that serve the needs of intelligent soul.

The *Mahaṅgagama* puts it succinctly — 'The existence of the soul is inferred from the function of senses like eyes on the analogy of the mirror that reflects objects.'

When a group of things are found assembled together they are invariably directed towards a certain common objective that is different from the group in the same way as chairs, table etc., are intended to satisfy the needs of a person. So are the several senses like eyes, ears etc. The inference is thus drawn that the senses serve one 'bhokta' (soul, the enjoyer) external to them to experience (bhoga) certain things.

*Anaśvaraḥ* (imperishable): This epithet refutes the contention of the Buddhists who consider the soul to be momentary and consequently perishable. If such were the nature of soul, neither the soul reaping the fruit of its previous action nor any recollection on the part of the soul of its previous experience is capable of being rationally explained. Soul has therefore to be accepted as being eternal. Only then is it possible for the same soul to recollect its past experience as well as to have continuous experience of a thing.

*Vyāpti* (pervasive): If the soul were to be of a limited size as the Jains contend, identical experience on the part of the soul of fruits of action in diverse places cannot be
satisfactorily explained nor can there be any connection between ‘inert’ actions performed in different places and the fruits thereof that are to be experienced by the soul. The soul if it were to be of a limited dimension must necessarily be impermanent. If the size of the soul were to be variable with the size of the body, then the soul is liable to contract and expand and undergo transformation, which is ridiculous. To obviate the above anamolies it has got to be accepted that the soul is all pervasive.

Vibhinnah (several): If the soul were to be only one as the Advaitins claim, then the attainment of salvation by a person would imply that the soul that was in a state of bondage till then was now released. This leads to the admission of duality like bondage and release and their cause nescience and true knowledge etc. Further, the attainment of release by one would involve release of the entire creatures which means end of worldly life. On the contrary every one is aware of the hard reality of the world’s continued existence at that time. The conclusion that there are myriad souls is therefore inescapable. The One soul theory may also lead to an impossible situation in which every individual must have the same experience.

The above argument is set forth in Mataṅgāgama which establishes the need to admit a variety of souls on account of the diversity in experience among different individuals which in turn is determined by individual ‘karma’ of every one of them.

Pauṣkarāgama too stresses the above argument—‘If soul were to be nondifferentiated and one, every one must have
the same urge to experience a thing at a given moment. But in fact we find while one desires to enjoy a thing at one time another desires to go to a particular place. Hence soul is manifold.

Samalaḥ (endowed with impurity): 'Mala' is that nescience which shrouds 'true knowledge' but different from 'karma' and serves as source of 'desire' (rāga). But it is not corporeal. It has the corroding effect on the soul like poison. The soul becomes contaminated by this nescience and assumes certain characteristics in consonance with things with which it comes into contact.

Ajaḍaḥ (not inert): To be intelligent and active is the nature of soul. Otherwise we cannot account for the urge to act in a person. 'Body, mind etc,' says Pauṣkara, 'are activated by their controller, namely the soul, for they are inert by nature like a pot.' That volition which precedes action directed towards an object is what is called 'sattva,' characteristic of an intelligent agent. That sattva is determined by karma.

Svakarmaphalabhuk (one who enjoys the fruits of one's own deeds): The fruit depends upon the karma. We find two cultivators cultivating their lands in the same manner with the same resources and yet the fruits they reap sometimes vary. Two men of similar propensities and conduct engage themselves in diligent service and yet one is opulent and the other indigent because of some mysterious cause which we call 'Adṛṣṭa' or 'Karma' of the 'dharma' or 'adharma' variety. 'This karma has got to be assumed to account for this difference in the results', says Pauṣkara.
Kartā (agent): Agency cannot obviously belong to inert body etc. Puruṣa or soul, the eternal intelligent principle is the most important factor in the performance of an act. Though the soul cannot act without the aid of certain instruments, the latter are only secondary. If a man cuts wood, he needs no doubt an axe to cut it. But the axe cannot act on its own in the absence of the woodcutter who puts it into use. The world acknowledges the primacy in this act of only the woodcutter and not the axe.

Kiṅcijñāḥ (with limited intelligence): The soul is endowed with limited knowledge. This is obvious. The soul's nature is plenary only when God bestows grace.

Seśvaraḥ (accompanied by God): The soul is guided by God and not independent as the Śaṅkhyas describe.

Paśuḥ (bound by the shackles of 'malas'): The soul prior to its absolute freedom (mukti) from the impurities pertaining to it is called 'Paśu'. The souls of varying gradations in the descending order are called Vijñānakala, Pralayākala and Sakala depending upon the soul being free from the sway of three or two or one of the 'malas', viz., ānava, karma and māyā. Details about these malas will follow.

Thus the concept of the 'soul' or paśu has been succinctly expounded according to Śaiva Siddhānta.
Athānādimalah puṁsām paśutvam parikṛtītān |
Tusakambukavad jñeyam māyāvāpāṅkurasya tat ||

—Svāyambhuvaṃgama

The beginningless ‘mala’ associated with souls is otherwise called ‘paśutvam’ (the essential nature of soul). It serves to help the sprouting (initial evolution) of māyā in the same way as the bran helps the sprouting of the grain.

The impurity of the soul is called ‘mala’ because it reduces the lustre and power of cognition and conation inherent in the soul by enveloping the same. This concealment is an action with no beginning. Beginninglessness of this action is transferred to the ‘mala’ which is therefore called ‘anādi āṇava mala’. It is the ground where the seed of māyā is sown and is rendered fit by the will of God to give rise to the tattvas, kalās etc., in the same way as a seed of a grain covered with bran sown in the mud gets swollen and is rendered fit to put forth the shoot.

A possible objection here is how ‘āṇava’ located in the soul be connected with the creation of tattvas that spring from Māyā, there being no common ground between them. The answer is that analogies cannot be stretched too far. This is intended only to convey the similarity in the causal relationship that exists in the Āṇava-māyā-kalā sequence and the mud-grain-sprout sequence, the āṇava being a (nimitta) cause like mud in relation to the effect, viz., kalā etc., similar to the sprout in the analogy.

This ‘āṇava’ which is coexistent with soul is likened to the verdigris in copper by the Mataṅgāgama. This analogy serves only a limited purpose, viz., to explain how
the ‘āṇavamala’ is removed by the grace of Śiva (Śivaśakti) in the same way as the verdigris in copper is removed and the latter made to regain its lustre by rasa-śakti (power of chemical).

This ‘āṇava’ is called variously by different terms like paśutva, paśunihāra (mist of soul), mṛtyu (death), mūrcchā (stupefaction), mala (impurity), aṇjana (collyrium), avidyā (nescience), āvṛti (shroud,) ruk (disease), glāni (mental debility), pāpa (sin), mūla (base) and kṣaya (emaciation).

‘Mala’ though one acts on the innumerable souls through its multifarious saktis. This idea is brought forth in the following sūtra.

[ 21 ]

तदेकं सर्वभूतानामवादि निनिबिंद महत् ।
प्रत्यात्मात्मवकालानख्यायिक्षिकमे महत् ॥ २१ ॥

Tadedakam sarvabhūtānāṁ anādi nībīḍam mahaḥ |
Prajñātmasvatāvakālānāṁ ājñāyī āktisamuhavat

— Mṛgendra

‘That great beginningless and imperishable (āṇava) mala though one, pertains to all individual souls in the form of a certain potency (śakti) which is nullified individually at the ripe moment and hence is described as one having many potencies’.

This single enveloping ‘mala’ belongs to all the fourteen species of creation. It is not adventitious like the bond ‘māyiya’ but is one without beginning. If we are to assume the ‘mala’ to be many, the many malas being
inert, must have a source and this assumption militates against its being beginningless which has got to be accepted. It cannot be contended that though a source is admitted it can still be called anādi on the ground that 'kalās' etc., continue to be the constricting elements of soul in endless succession from time immemorial. To attribute to 'māyā' such a beginninglessness is not acceptable. If we admit this type of beginninglessness (pravāhānādītva) then we may have to admit a stage when the souls are dissociated from such 'malas'. In such a contingency the soul, like Śiva free from the bonds is not liable to be bound again. So this type of beginninglessness akin to the continuous flow of the current of a river that we notice in 'karma' cannot be attributed to 'āṇava'. In fact like 'māyā', it has no beginning, having no source.

It is described as 'mahat' because it envelops all the souls that are pervasive. If the 'mala' were to be only one and if one soul attains salvation when it becomes fit, will it not lead to the salvation of all and sundry? No, says the Āgama, because though 'āṇava' is one, its śaktis are as many as there are souls. When the individul śakti (potency) becomes a spent force at the appropriate time, it is only that śakti which is eliminated without detriment to the continued existence of 'āṇava' which has still myriad śaktis operating in the rest of the souls.

Tattvatrayanirṇaya expresses this idea thus—

'Malaśaktayo vibhinnāḥ pratyātmaṃ caiva tadgūnāvarikāḥ.'

This āgama defines (lakṣaṇa) the nature of 'āṇava'. But what is the proof (pramāṇa) for its existence? A
thing to be accepted requires not only a definition but also proof. The author now furnishes the proof in the form of an inference thus:

'Moha, mada etc., are the effects. Being effects they must have a cause. Such a cause cannot be 'māyā' or anything else which are intended to enlighten the souls. So by the Law of Residues, it can only be 'āñava' which by enveloping the light of intelligence ushers in darkness in the form of moha, mada etc.

The Kirana and Mataṅgāgama bring out the difference between the two, the 'māyā' and 'mala', the former that reveals (vyakti) and sheds light (prakāśa) and the latter that obscures (āvṛti) the soul and creates darkness (andhakāra).

The effect of 'āñava' is sevenfold: (1) moha (stupefaction), (2) mada (pride), (3) rāga (passion), (4) viśāda (sorrow), (5) śoṣa (depressed state of mind) (6) vaicittyam (loss of discrimination) and (7) harṣa (joy). These are the inherent impurities of soul.

The several śakitis of 'mala' do not either operate or cease to operate of their own accord but only under the influence of the Supreme Lord's controlling power called 'rodhaśakti' which is designated pāśa, though it is really not one, in a rather secondary sense. This secondary usage of the term 'pāśa' with reference to rodhaśakti is what is explained in the following two sūtras.
TAŚAM MAHEŚVARĪ ŚAKTIH SARVĀNUGRĀHIKA ŚIVĀ
DHARMĀŅUWARTANĀDEVA PĀṢA ITYUPACARYE

— MRGENDRA

‘That sakti (Rodhaśakti) of Maheśvara is quite an auspicious one that bestows grace on everyone. Yet it is called pāṣa (bond)—[a non-complimentary expression]—in a secondary sense in as much as it helps the characteristic function (of the potencies of ānava).’

The term ‘sarvānugrāhiḥ’ underlines the all embracing, non-discriminating, abundant grace of Śiva’s rodhaśakti that knows no distinction of the lordly and the lowly. It is Śivā on account of its beneficent nature in leading the soul ultimately towards final Bliss. The characteristic function of the potencies of ‘ānava’ consists in obscuring the cognitive and conative faculties of soul.

How can ‘rodhaśakti’ which, as the term suggests, is an obstructive principle be described as bestowing grace? The answer is given in the following sūtra.

PARIŅĀMAYAYETĀTRE RODHĀNTRA KĀRṣAĈITTIṢHA
YADOŅMIṬRAṆĀGAṬE TADĀNUGRĀHIKOṆYATE

— MRGENDRA

PARINĀMAYAYETĀṢCA RODHĀNTAM KĀRṢAĈITTIṢCĀ
YADOMĪLANAM ĈUḌHATE TADĀNUGRĀHIKOṆYATE

— MRGENDRA
“This śakti of Śiva brings about a transformation in the nature of the several śaktis of ānava until that power is exhausted and when by means of its light comparable to the light of the sun, it brings about enlightenment to the soul then it is called the benevolent.”

The ‘rodhaśakti’ of Śiva has a twofold function. In the first instance it directs and transforms the potencies of ānava and when those potencies have fulfilled their purpose, the second function commences when the Lord leads the soul on the path of Light, being Himself in the nature of the Light of knowledge, the Light that is great and vast in its sweep like the light of the sun. The syllable ‘Ka’ means the head and in the present context it refers to Iśāna, the Supreme Head of everything as the scripture proclaims ‘Iśāno mūrdhā’. He is ever active in bestowing grace on the souls and when engaged in such an act His śakti is called anugrāhikā. The souls that come under the spell of such potency are those which have become ripe for receiving the light. It short the same ‘tirodhāna śakti’, which exercises certain influence over ‘māyā’ and its evolutes until such time as the soul becomes ripe for receiving true knowledge, thereafter under the label of ‘anugrāhikā śakti’ redeems the soul and enables it to realise its own true nature. It is called ‘sarvānugrāhikā’ for the reason that it controls and guides both the inert (acit) evolutes of ‘māyā’ and the intelligent (cit) souls.

After thus explaining the nature of two ‘pāśas,’ ‘ānava’ and ‘tirodhāna śakti’ the author considers next in the order of importance the third pāśa, ‘mahāmāyā.’
Vāgiśvarī (Mahāmāyā) has got to be accepted as the basic material cause of the tattvas in the Śuddhādvā (pure path) in as much as we do not find at any time an effect being produced without being related to some material cause.

Pauṣkara āgama describes Vāgiśvarī as Para Vidyā (Supreme knowledge) as distinct from Māyā which is identified with Nescience. Several synonyms of Mahāmāyā occur in the Āgamas and they are recounted in Nādakārikā. Among them we find Nāda, Parasumaṅgala, Mālinī, Mahāmāyā, Anāhata bindu, Aghoṣā vāk, Brahmakuṇḍalini tattva, Vidyā etc.

Mahāmāyā may be defined as the material cause of the higher order of creation (Śuddhādvā). This gives the clue to the inferential process of the following type. The Śuddhādvā being an effect must have a cause as every effect must have one and that is the Mahāmāyā. But then why should we assume a separate category like Mahāmāya as the cause when we can explain the effect as being caused by a certain śakti inherent in Śiva? A danger lurks in such an argument because such a śakti can only be ‘acit’ (non-intelligent) and how can such an inert thing inhere in Śiva, the Supreme conscious principle?
This Kuṇḍalinī does not enter into any relationship of identity with Śiva but is distinct from it like the potter (the agent) from the clay (the material used) says Pauṣkara.

A further question is raised as to why we should assume an unknown entity like Mahāmāyā as the material cause when we already have māyā or Prakṛti as the material cause of creation. A metaphysical distinction is made here between Mahāmāyā on the one hand and Māyā and Prakṛti on the other. The latter two lead to moha (stupefication) and can never serve as the cause of the senses and body of the enlightened who are created in the realm of suddhādhvā by the power of Śiva.

The creation at a higher level must necessarily have an appropriate cause and that can only be of a pure variety like the Kuṇḍalinī. Though pure, the Mahāmāyā also is called pāśa as it restricts the freedom and sovereignty of the residents in the world of creation in suddhādhvā who have yet to reach the higher goal of absolute freedom in the form of Paramokṣa. The Rudras, though highly evolved souls, are yet bound, says Pauṣkara, by this ‘bindu’ (Mahāmāyā) until they get released by it and attain (paramukti).

The author now proceeds to show how this bindu functions in the higher order of creation as a nucleus of the further creation of the Universe by citing the following sūtra.

[25]

वाष्ठु कुण्डरिनी शक्तिमायाकमीतुसारिणी ||
नादबिन्द्वादिकं कार्यं तस्य इति जगत्तित्विति : || २५ ||
Ya'tha kuṇḍalinī śaktīḥ māyākarmānuśāriṇī
dhādīnādiṁ kāryam tasyā iti jagatsūkhī
dī—Viśvasārotāra

‘The Kuṇḍalinī (mahāmāyā) śakti functions in accordance with the māyā and karma in the world of the pure (śuddhādhvā) and forms the source of the tattvas Nāda, bindu etc.’

This śakti is to be distinguished from the Supreme Śakti which is inherent in and inseparable from Lord Śiva and which in the words of Sarvajñānottara is the Supreme and imponderable, all pervasive yet subtle, eternal and pure, one and many, an ocean of peace and bliss and which is alive and active in every evolute in the Universe.

The kuṇḍalinī śakti is a step below that śakti. It acts in conformity with māyā and karma in the form of kalās like Nivṛttī and serves as the ultimate source of the tattvas like Earth. It is also in the form of the power of Word (Vākṣakti) in conformity with karma. Its being in conformity with māyā may also be explained in terms of the creation of the bodies of Anantadeva etc. caused by Māyā that is activated.

The Ratnatraya describes this Mahāmāyā as the Parigraha śakti of Śiva which is the source of mantras. Sarvajñānottaravṛtti explains this śakti as something which is coiled like a serpent existing severally in every soul in the form of Nāda, its own evolute, though it is really one. The word etcetera in the Āgama text ‘Nāda, bindu etc.’ comprehends the tattvas beginning from Nāda and ending with Vidyā in the Sudhādhvā including the bhuvana (world), tanu (body) and karaṇa (aids) pertaining to it as well as
the Āgamas like Kāmika. According to Kālottarāgama the etcetera may extend even to the entire Universe comprising the thirty five tattvas in as much as this śakti is the source of evolution and the end of involution of all tattvas.

The first tattva that arises from Kuṇḍalinī is the Nāda otherwise called Śiva tattva. The next stage is bindu otherwise called śakti tattva. The next one is Sādākhyam followed by Īśa which in turn is followed by Vidyā tattva. These five constitute the five higher tattvas.

The Vidyā tattva comprehends the Overlord of that tattva, the seven queens of Vidyā, namely Bhṛguṇī, Brahma- vetālī, Sthāṇumati, Ambikā, Rūpinī, Nandīni and Jvālā, the seven crores of mahāmantras under their suzerainty, the subtle and articulate sound, the twentyeight Āgamas etc.

In the Īśvara tattva, Ananta etc., are the eight Vidyeś- varas, Vāma, etc., are the eight presiding deities, Bhānu- matī etc., are the eight maids who attend on the Vidyeśas. Ucchūṣma etc., are the five Rudras, Nandi etc., are the eight Gaṇeśvaras, Indra etc., are the regional deities and Dharma etc., are the eight weapons.

In the Sadāśiva tattva Sadāśiva is the presiding deity, the mystic syllable ‘Om’ etc. are the ten anus, five Brahmans, six Āṅgas and the gross Nāda are among the other consti- tuents. As Mataṅgāgama puts it, just as the grass and stone on Mount Meru become gold so every one in the Sadāśiva tattva attains equality with Sadāśiva.
In the Bindu tattva, Śiva of the Sākala- Niṣkala type known as Sadyojāta is the Overlord. Īśvaras of Nivṛtti-kalā etc. and the subtle Nāda are the constituents of this tattva. These are indicated in Tattvopakāśavṛtti and Siddhāntaṭātiṣṭikā of Sarvātmaśambhu.

In the Nāda tattva, Śiva, the Overlord of the domain of Nivṛtti kalā etc. is the Supreme Head. There are in the śakti tattva, besides the Kuṇḍalini, Paramesvara and the Vāgīśas. This Nāda is the cause of all causes and eternal.

Certain Ācāryas would hold that Śiva tattva in the form of 'Bindu' is the primordial cause and the other four tattvas are the products thereof. Sarvajñānottara gives expression to this idea. Pauṣkara too subscribes to the view of four tattvas but according to Pauṣkara, Śiva tattva also is a product like the other tattvas and embraces Śakti tattva in its fold.

The author next proceeds to explain how the four aspects of Speech are only the products of Mahāmāyā.

[ 26 ]

तत्स्याध्यक्षत्रो वाचस्य वृत्तयो वैश्वर्याद्वयः |
वैश्वरी मध्यमा चात्मा पद्मान्ती सूक्षमसंज्ञिता || २६ ||

Tasyāḥ ca latasvā vāgrūpā nṛttaya vaikhâyadayaḥ |
Vaikhari madhyama cānyā paśyantī sūkṣmasaṃjñitā||

'Vaikhari etc., the four aspects of speech are the products of Mahāmāyā. They are known as Vaikhari, madhyama, paśyantī and sukṣma'.

Bindu is the material cause of the creation of speech. The sequence of creation is this—By the mere volition of
Śiva the stillness of Mahāmāyā is disturbed. There arises Nāda, then the bindu and from that the Akṣara and from Akṣara the alphabet.

Mrgendra explaining the origin of śabda says—The air in the ether arising from the body, coursing through the body, reaches the face where it gets diversified in different places and takes the form of articulate sound (śabda).

Svāyambhuva describes how the entire Universe is pervaded by the śakti of Śiva, the eternal (Akṣara) which manifests itself in the form of the sixteen Akṣaras from ‘Ākāra’ to ‘Visarga’ and thirty four yonis. ‘The fourfold products of Vāk, viz. Vaikhari etc., are further subdivided in relation to the five kalās viz. Nirūttī etc., says Ratnatraya.

The Mahāmāyā has the element of sound as well as object embedded in it. Accordingly it is manifested on the one hand as mantra, pada and varṇa and on the other as bhuvana, tattva and kalā.

The advocates of Śabda-brahman aver that ‘Ātmā’ appears in the form of Nāda etc. This is not correct. It is inconceivable how the Supreme soul which is not susceptible to any modification can be transformed into Nāda etc. It cannot be argued either that the śakti of the Supreme soul and not the Supreme soul itself that gets transformed into Nāda etc, because śakti is incapable of any transformation. If one is to assume the power of transformation either for the Supreme soul or for its śakti there is the danger of its being regarded as inert. Therefore the
material source of śabda has to be identified only with 'bindu' as set forth in the Nāḍakārikās.

Here ends the section dealing with ʻŚuddha māyā, an aspect of ʻPāśa'.

Having thus explained that aspect of pāśa called  śuddhamāyā, the author now proceeds to define aśuddhamāyā.

[ 27 ]

Māyātattvam jagadbijam avināśyaśivātmakam |
vishekaṃkalāṃ suśrṣaṇaḥvāyasyādyṣmānṛ || 27 ||

Māyātattvam jagadbijam avināśyaśivātmakam |
Vibhoekamakalam sūkṣmaṃsāmyādyavayam īśvaram ||

—Śvāyambhuvāgama.

ʻMāyā is the seed of the universe, eternal, impure, pervasive, one, distinct from kalā, subtle, primordial, indestructible and potent.'

Māyā is called so because it is the culmination of the involution of the Universe in its entirety. Māyā is called by a variety of names like granthi etc. The term can also be explained on the ground that the Universe evolves out of 'annam' as stated in the Pauṣkara.

Jagadbijam—It is the material cause of the entire gamut of tattvas like kalā etc. The seen universe being a product must have a source, in the same way as a piece of cloth is traced back to threads and that is Māyā.

As Mrgendra says 'In the same way as the Universe (effect) having an agent [efficient cause] is inferred, so its having a material cause [i.e., Māyā] is inferred on the
analogy of a piece of cloth which will not come into being if there are no threads. [9.3].

Avināśī [eternal]. If at the time of Universal dissolution everything were to cease to exist including Māyā, then whenceforth can the Universe be brought into existence again at the commencement of the next cycle? Māyā therefore is considered to outlive the period of dissolution and serve as a source of the succeeding creation. If it is argued that everything ceases to exist at the time of Universal dissolution including Māyā then it must be supposed that God creates the source [material cause] of the Universe. The source that is created being an effect must have a source and that another source in infinite regress. So the eternality of Māyā has to be admitted.

Aśīvātmakam [impure]. That it is non-conscious is evident from the nature of its products like kalā etc., which are seen to be non-conscious. It cannot reasonably be maintained that though kalā is non-conscious its source Māyā can be, because it goes against the logical axiom of the cause and effect being identical in nature.

Vibhu [all pervasive]. It is here, there and everywhere furnishing the means of enjoyment to everyone. Though the kalās etc., may be many, their source [Māyā] is one and indivisible. If Māyā too were to be many, then like jar, cloth etc., which are products traceable to different material causes, it must have a source. Far from being an effect it is the cause of all causes and such a supreme cause is seldom more than one and has no beginning [Mṛgendra 9.7].
As the logician says in respect of the origin of the Universe that it is the product of myriads of atoms why not the Universe be supposed to be evolved out of a number of Māyās? Do we not see a piece of cloth produced from a number of threads? May be, but those threads are produced from out of one lump of cotton and out of that one we have a variety of clothes, cords etc. Similarly from out of one Māyā the basis of creation, sustenance and dissolution, this multifarious Universe could very well have evolved. Supposition of a multiplicity of causes, as the Vaiśeṣikas would have it, is not compatible with the eternal and unitary nature of a primordial cause that ought to be. Wise indeed are they who proclaim that a knowledge of the padārthas [categories] like dravya, guṇa etc., leads to salvation! — Mṛgendra.

Akalām [absence of kalā]. There are no stations of Rudras nor objects of experience in Māyā. But then how is the scripture ‘There is a hierarchy of eight lords of Maṇḍalas in Māyā’ to be explained? The statement is not to be taken literally in view of the fact that Māyā is only a sakti wherein no ‘bhuvana’ can have any spatial existence. What really pertains to ‘kalā’ ‘deśa’ etc., is transferred to ‘Māyā’ by courtesy. Similarly tattvaśuddhi as a part of dikṣā that is ordained in relation to māyā really pertains to ‘mastaka’.

Sūksmam [subtle] It is not gross like ‘avyakta’, [the unmanifest], buddhi etc. As Pauṣkara puts it, Māyā is the subtlest in the gradation of tattvas. They are enumerated in the following ascending order of subtlety:—Elements
[Earth etc.], subtle elements, ego, intellect, prakṛti, kalā and māyā. To say this is not to mean that there is no capability of transformation of Māyā, for nothing can come out of void and kalā must evolve out of Māyā.

Anādi [no genesis]. That which has no genesis does not get itself transformed in its entirety. Māyā which is in the nature of potency gets only partially transformed and becomes manifest in the form of the Universe. Anything that is completely transformed cannot be eternal. The term 'anādi' therefore suggests the partial transformation of Māyā. The transformation here is quite unlike the Sāṅkhya concept of transformation as illustrated by the milk-curd transformation because the milk ceases to exist when the curd is formed; nor again is it analogous to the seed-sprout transformation cited by the Buddhists as the seed too is completely lost when the sprout makes its appearance; nor again is it similar to the nacre-silver illustration of the Māyāvādin as it suggests the unreality of the effect.

As Siddhāntadīpikā puts it, 'the transformation of bindu, māyā, pradhāna etc., is only partial as in the case of ghee partially turning into insects (ghṛtakīṭa nyāya) in course of time. The abstract and subtle potency that māyā is, turns into the gross phenomenal world.

The same phenomenal world in the shape of tanu [body], karaṇa [senses] and bhuvana [worldly things] further resolve back into the subtle causes like bindu etc., which again at the time of creation is rendered manifest and serve as bonds. [Mṛgendra 9:13]
Auyayam [imperishable] 'Indestructible is the potency of māyā' declares Mokṣakārikā.

Īśvaram [powerful]. Its power consists in providing the means for the attainment of puruṣārthas serving as the basis for all the evolutes. In this respect it resembles Īṣvara.

The nature of Māyā tattva is further elaborated in the following sūtra of Mṛgendra.

[28]

तदेकमशिवं बीजं जगतंशिवरूपं भिन्नतिमत् ||
सहकाःशिवान्तसंरूपिः व्याप्तन्न्द्रम् || २८ ||

Tadekam aśivam bijam jagataś citraśaktimat ||
Sahakāryadhikānta samrodhi vyāpyanaśvaram ||

—Mṛgendra 9.2.

'That māyā is one, impure source of the Universe, endowed with varied potency, obstructive so long as karma, its aid, is operative, pervasive and indestructible.'

Though one, the māyā has myriad śaktis and hence forms in a legion loom in the world. The māyā is operative only with the help of karma. These two aspects are brought out in this sūtra. The other terms reiterate what has been set forth in the previous verse.

In the Kiraṇāgama the difference between the efficient cause of śuddha-māyā and aśuddha-māyā is brought out thus:
Suddha' dhvani S'ivah kartā prokto' nanto' site prabhuḥ |
- Kiraṇāgama

'Siva is the agent in the pure order of creation and Ananta in the impure.'

The pure order of creation relates to Vidyā tattva and the allied bhuvanas, mantras and mantriśvaras; the impure or lower order of creation has for its agent Ananta etc., but Ananta, be it understood, acts only by order of Siva in the sphere of aśuddhamāyā.

Kailāsa Samhitā echoes the idea when it says, 'Ananta activises māyā with the authority vested in him by Maheśvara.' To accept the agency of Ananta does not in any way compromise the creed of Śaiva Siddhānta which proclaims Śiva to be the Supreme Creator. In the same way as the ministers, priests and officials appear to govern the people while in fact they derive the power and authority from the king, so Ananta and others act only as vicegerents of Śiva with delegated powers.

At the behest of Śiva, Ananta illumined by this śakti creates the tattvas from 'kalā' to 'pradhāna'. At the command of Ananta, Śrīkaṇṭha creates the tattvas from 'guṇa' down to the 'earth' and on the order of Śrīkaṇṭha Brahmā creates the other elemental creation consisting of the moveables and immoveables. Reference to this is found in Pauṣkara [6.18, 6.30, 6.31], Mataṅga [19.2-4] and Svāyambhuva āgamas.
The lower order of creation of Ananta is described in the following sūtra.

[ 30 ]

ग्रन्थिजन्यकलाकलविधारागन्द्रमताः ।
गुणधीविचित्रासामामृतान्तनुक्रममत् ॥ ३० ॥

Granthijanyakalā kālavidyārāganārāmatāḥ ।
Guṇadhigavacitākṣamātrabhūtānukramat ॥

— Mrgendra 10.1.

The sequence of creation from out of granthi (Māyā) is this—
kalā, kāla, vidyā, rāga, puruṣa, pradhāna, guṇa, dhi, garva, citta, akṣa, tanmātras and (the five) bhūtas.

From Māyā arises directly the tattvas kalā, niyati, kāla and Puruṣa and from kalā arises vidyā, rāga, and prakṛti. From pradhāna that is activised by Śrīkaṇṭha, the three qualities of sattva [harmony], rajas [motion] and tamas [inertia] are manifested and from these three buddhi [reason]: from reason arises garva [egoism] or ahaṅkāra of three types [taijasa, vaikārika and bhūta]: from taijasa ahaṅkāra spring citta [mind] and akṣa [senses or gateways of knowledge]: from Vaikārika ahaṅkāra emanate the karmendriyas [tools of action]: from the bhūta [elemental] ahaṅkāra emerges the tanmātras [subtle elements] and from the subtle elements the five gross elements. Thus all these thirty one tattvas are evolved out of Māyā [granthi] by the efforts of Ananta and his host.

The impure order of creation is governed by Parāśakti, Ṛśi, Bindu, Sadāśiva and Vidyā which together form a pentad. Of the five the primeval cause is the mahāmāyā
otherwise called the subtle nāda, that pervades kāla. The gross nāda pervades kāla, niyati, vidyā, rāga and puruṣa. Bindu pervades pradhāna, guṇa, buddhi and ahaṅkāra. Ahaṅkāra pervades the five jñānendriyas and the five karmendriyas. Buddhi pervades dharma, adharma and their causes. Sadaśiva in the form of mantras, Sadyojāta etc. pervade the five subtle elements. The Mantreśvaras pervade the subtle elements that go to make the subtle bodies. The mantras pervade the gross elements [earth, water, fire, air and space]. The Mantreśvaras [Vidyēśvaras] and Mantras [Vidyā] form the first skandha, Sadaśiva is the second, Bindu the third, Nāda the fourth and Parāśakti is the fifth skandha. The Pentad has five branches [Skandhas].

This pentad of suddhatattva is the pure Prerakāṅḍa created by Śiva. The subtler forms of speech, are Sūkṣmā madhyamā and vaikharī, the last being of two types, audible to self and audible to others. The first four are inaudible sound in the descending order of subtlety, associated with nāda, bindu, akṣara and letters respectively. 'The place of origin of these graded aspects of speech are the mūlādhāra, navel, heart, neck and mouth,' says the Siddhānta Rahasya-sūra.

The second kāṇḍa is called Bhoktrkāṇḍa which is partially pure and third kāṇḍa is called Bhogyakaṇḍa which is impure. The denizens of the Preraka kāṇḍa are omniscient, omnipotent and free from misery and pain whereas those of the Bhoktrkāṇḍa are not omniscient in all respects and have a trace of misery amidst them. The inhabitants
of the Bhogya kāṇḍa on the other hand are men of little knowledge assailed by misery and pain. The impure tattvas are twenty four, partially pure are seven and absolutely pure are five thus making up a totality of thirtysix tattvas.

Having thus defined Māyā the author next takes into consideration the fifth pāśa by name ‘karma’.

[ 31 ]

धर्मीयवातिकां कर्मे तत्त्र त्रिविधमयं ||
जात्यायुर्मोऽवं तेन नामिष्रं पद्धते कचिच् || ३१ ||

Dharmādharmātmakam karma tacca trividham arthaḥ ||
Jātyāyur bhogadam yena nāmišram pacyate kvacit ||

—Viśvasārottara.

‘Karma is in the nature of dharma and adharma and the fruits thereof are threefold, viz., birth, life and experience (of pleasure and pain) none of which fructifies in isolation.’

Patañjali says in his Yogasūtra —

‘Sati mule tadvipako jātyāyurbhogāḥ ||

Dharma and adharma lead to the threefold fruits, viz., birth in different stations of life like divine, mortal etc., longevity or otherwise of life, experience of pleasure and pain. ‘The fruits are of various grades superior, mediocre and inferior in respect of birth, beauty, valour, intelligence prosperity and misery [Mataṅgāgama-Dharmādharmanirṇaya paṭala-verses 6-8].

The species of creation vary from place to place, from time to time, each soul having a distinct type of body, faculty of sense and experience of things. These are
traceable to the difference in the quality of dharma and adharma that pertains to the soul. Destruction in the nature of effect cannot be explained otherwise than by a destruction in the cause. The countless species of creation and their varieties are obvious to everyone. Similarly we find a variety in the faculty of sense perception of living creatures, to wit, the peculiar tongue of the elephant, the audiovisual sense of serpents, the power of vision of the owl at night etc. The cātaka birds and peacocks yearn for rain drops, the bees for the pollen of flowers etc.

The classification of karma is given in the following sūtras of Mṛgendra.

[32]

कर्मे व्यापरजन्यत्वादादृश्यं सुक्ष्मभावं।
जनकं धारकं भोग्यमध्यतमादिविसाधनम् ॥ ३२ ॥

*Karma vyāpārajanyatvāda drśyaṁ sūkṣmabhāvataḥ |
Janakam dhārakam bhogyamadhyatanādīsādhanam ॥

—Mṛgendra 8-3.

'Karma being the fruit of action is subtle and hence called adṛśta (not seen); it is the cause, sustainer, object of experience and one for which things relating to the soul etc. are the means.'

That which is done is called *karma* and by extension of meaning it may also refer to its fruit and even the means of action. The fruit of action that follows the completion of an action being subtle is not seen and hence called adṛśtam. It is beyond the ken of ordinary perception.

As Mataṅgāgama puts it 'karma' is of two kinds. (1) process of action until it is completed and hence what is
perceptible (dṛṣṭam) and (2) what follows on the completion of karma, that which is imperceptible (adṛṣṭam)—Vidyātattvapaṭala (61, 62).

‘Janakam’—Karma serves as the cause of the assemblage of the appropriate body, senses and things of experience.

‘Dhārakam’—It is the sustainer in the sense that it is karma that determines the duration of the body, sense etc. in relation to a soul.

‘Bhogya’ It is ‘bhoga’ in relation to its fruit.

‘Adhyātma’ It pertains to the soul. The three sādhanas (means) that pertain to the soul are (1) intellect or maṇḍal (2) speech or vāk and (3) physical activity or kāya-kriyā; or in other words, thought, word and deed. The triple dharmic act would therefore consist in things like meditation on God, chanting His names, salutation etc. Evil thoughts like coveting another man’s property, talking ill of others, doing evil to others would respectively constitute the threefold adharma as set forth in the Acintyāgama.

Adhyātmādi trisādhānam referred to in the sutra is interpreted in a different way by Suprabhedāgama. They are [1] ‘adhyātmam,’ that which pertains to the soul like pleasure and pain, the result of exhilaration or anxiety dependent on karma. [2] ‘adhibhūtam,’ that which pertains to external things like pleasure in the company of woman and pain or fear when confronted by a lion or tiger. [3] ‘adhidaivatam,’ that which is caused by divine intervention beyond the power of man, like the good or bad results that arise from excessive rain or drought.
‘Adhyātmam’ includes both physical and mental reaction whether pleasant or painful like joys and sorrows brought about by environment.

\[33 & 34\]

तत् सत्यान्तयोनित्वाद धर्मीघरसवरुपकम्
स्वापे बिपक्षम्येति तत् स्थायुपयुक्ते \| 33 \|
मायायं वत्ते चान्ते नासुरक्ष्यमेति च \| 34 \|

_Ttat satyānṛtayonitvād dharmādharmasvarūpakam_
_Svāpe vipākamabhīyeti tat sṛṣṭau upayuyate_
_Māyāyāṃ vartate cānte nābhuktam kṣayam eti ca_

— Mṛgendra 8-4.

‘That karma grounded in truth and untruth assumes the nature of dharma and adharma. At the time of eternal rest that karma becomes ripe and serves (as a seed) at the time of subsequent creation. It exerts over māyā. It does not get effaced unless it be by bhoga or experience.’

The karma rooted in truth is dharma and in untruth is adharma. Such a karma at the end of one cycle of ages, the period of dissolution, undergoes transformation and is like a ripe fruit. The same karma serves as the seed of further creation at the beginning of the next cycle. It exerts its influence on all the tattvas from the subtle kāla to the gross earth. At the time of saṁhāra, karma settles down in Māyā. Siddhāntasārāvalī and Śivadharma deal with these aspects of karma and dharma and adharma. Pauṣkara āgama also adverts to the fact that ‘karma’ is not exhausted by acts: ‘Na abhuktam kṣiyate karma kalpakotiśatairapi.’ Expiation and experience of the fruits of action may reduce
the power of karma. Dīkṣā and true knowledge would tend to the destruction of karma.

Thus the author concludes his exposition with āgamic texts the fivefold bonds of man, viz., āṇava mala, tirodhāna, mahāmāyā, māyā and karma.

After explaining the nature of pāśas in the foregoing fourteen verses, the author now proceeds to explain the nature of soul.

[ 35 ]

अथात्माविमलो बद्धः पुनर्मुक्तव दीक्षया ।
विज्ञेयं स बिधावस्यः केवलः सकलोपमलः ॥ ३५ ॥

Athātmāvimalo baddhaḥ punarmuktvaḥ ca dikṣayā ।
Vijñeyah sa tridhāvasthaḥ kevalah sakalo’pmaḥ ॥

—Svāyambhuva.

'The soul has three states, the extremely impure, the bound and the released, the last one by means of rites; they are respectively called ‘kevala,’ ‘sakala’ and ‘amala’.

The extremely impure soul is called ‘kevala’. The bound soul is one that is attached to action and is bound by ‘kalās,’ the mundane evolutes and hence called ‘sakala’. When such a bound soul is released from the shackles of action the soul is said to be in the pure state and as such called ‘amala’.

The Suprabhedāgama adverting to this threefold classification of souls says that the ‘pure’ soul may as well be described as Śiva.

The first state ‘kevala’ is now described.
The soul is one which is not (pure) Consciousness, pervasive and eternal; void of attributes (kalās), potency of action (kriyāśakti) and overlordship concealed, dormant, impure and possessing inchoate potency and not yet overwhelmed by kalās’.

The term acetana is to be taken only in the sense of denial of pure consciousness because it is contaminated and impeded by malas. It is not to be taken to mean as ‘lacking in consciousness’ as in the case of a piece of stone. That it is conscious cannot be denied, because it is evident in the state of experience. What is rendered manifest in the state of experience must have a prior existence since nothing which had no prior existence can manifest itself. It is only that aspect of consciousness that is rendered manifest at the time of experience (bhoga) which is shrouded by mala and not the other aspect of consciousness which is the very nature (svabhāva) of the soul because it is eternal, pervasive and self luminous. This is made clear in the great commentary on Tattvasaṅgraha called Tattvasaṅgrahabṛhattikā.

It may be asked, if self-luminosity is the nature of soul, why is it not so even in the first state? In reply it is said that though the inherent nature is ever present, the absence
of external factors renders the soul passive as in the state of deep sleep when it simply exists though practically non-existent. When the cognitive and creative faculties are fully active the soul understands everything and the inherent omniscience is rendered manifest. If an individual’s knowledge of things is circumscribed it does not on that account detract from the greatness of the selfluminous soul in the same way as the eye does not lose its importance simply because it is not effective in the perception of things in pitch darkness.

**Vibhu:** ‘Pervasive’. Its pervasiveness is evident from the fact that consciousness is manifested in whatever action that is performed and whatever means that are employed, the action and the means being so to say indicators of the existence of consciousness.

**Nitya:** It is eternal in the sense that it has no origin even though it may pass through different states of definite duration.

**Gunaḥnāḥ:** It is divested of attributes in the sense that it is not associated with the tattvas like kalā.

**akriyāḥ:** Action being associated with inert object, the soul, with its kriyāsakti impeded is described as being ‘actionless’ in this state.

**aprabhuḥ:** Being circumscribed by ‘malas’ the soul is not master of its own destiny.

**Vyāghātabhāk:** Not being brought under the benign influence of Śivaśakti, the soul is more or less concealed.
aṣaktāḥ: The soul is incapable of utilising the senses and as such is described as being impotent.

śodhyas: Even in this state the soul needs to be freed from the ‘malas’ by Śiva.

bodhyāḥ: The soul is to be made aware of its inherent potency that remains shrouded by ‘malas’.

akalaḥ: The soul is not assailed by kalās.

paśuḥ: It is bound by pāśa.

The characteristics of ‘pervasiveness’ and ‘eternality’ referred to here as pertaining to the soul in the ‘kevala’ state are really applicable in the ‘mukta’ (released) state. Similarly the epithets ‘needful of purification and instruction’ are applicable to the ‘sakala’ state also.

Suprabhedagama refers to the ‘kevala’ state of soul in the verse—

Amūrtah sa paśuḥ nityaḥ nirguṇaḥ niṣkriyaḥ aprabhuḥ
māyadaragataḥ vyāpi bhogopāyesvaṣaktiḥ ||
Sa kevalastviti proktaḥ svāpavān malabandhanāt ||

‘The formless soul is eternal, void of attributes and activity, dependent, and under the influence of māyā and its evolutes, pervasive and lacking in the potency of experience (of pleasure and pain). Being bound by ‘mala’ it is in a state of sleep as it were’.

When the very existence of mala is denied, like the proverbial hare’s horn, how can the soul in the ‘kevala’ state be described as being under the influence of mala? The answer is furnished in the following verse.
[37]

"Ye wise men! If there were to be no impurity (mala) attached to the soul, by what means then is attachment to object generated? If the soul were to be pure, the experience (of pleasure or pain) on the part of the soul cannot be rationally explained."

If there is no mala attached to the soul how is one to explain attachment to worldly objects which are in the nature of things ephemeral, impure and productive of pain. Attachment of any sort to things impure is inexplicable in one that is pure and free from any taint. It may be contended by some that it can well be explained by 'rāga' in men and there is no need to assume an extraneous category 'mala': true, but rāga, unless it is aided by mala, is not capable of giving rise to attachment. 'Rāga' and 'mala' together constitute the cause for attachment and the consequent pleasure and pain and not 'rāga' alone. It may still be urged that 'frequency of experience' (bhoga abhyāsa) can as well explain attachment etc. and that 'mala' need not be assumed, for it is well explained in Manusmṛti.

'Never is desire quenched by more and more experience of the desired things, in the same way as the sacrificial fire which rages with greater vigour when more and more oblation is poured into it'—Manu. II. 94.
Bhoga is a manifestation of the power of consciousness in the soul by means of the senses. It is not logical for the soul that is pure to have attachment and the consequent experience of an impure kind flowing from it, lest by the same argument, Īśvara, the pure must have attachment. Hence to account satisfactorily for the soul’s mundane experience of pleasure and pain it becomes inescapable to assume the beginningless coexistence of the soul and mala. A further question is posed.

The question of admitting several states for the soul on account of the delimiting factors of the conscious nature of the soul would arise only after the very conscious nature of the soul is established. The author therefore proceeds to answer him who questions the very caitanya character of the soul in the following three sūtras.

[38]

चैतन्यं दक्क्षिणारूपं तदस्स्त्यात्मनि सर्वेऽः
सर्वत्रश्च यतो मुक्तैर श्रूयते सर्वतोसमुखम् ॥ ३८ ॥

Caitanyam dṛkkriyārūpam tadastyaatmani sarvadā ||
Sarvataśca yato muktau śrūyate sarvatomukham ||
— Mrigendra

[39]

सदृष्ट्यभासान्नात्मानत्वात् तत्तत्रूहं प्रतीयते
बद्धोऽनावृतत्वीर्यस्य स्रोत एवाविमोक्षणात् ॥ ३९ ॥

Sadapyabhāsānātmanatvat tanmiruddham pratīyate ||
Vaṣyo'nāvṛtaviryaṣya srota evāvimokṣaṇat ||
— Mrigendra
[ 40 ]

विना संभवतीत्वाहृ विद्यादर्शितमोचरः ।
रागेन राजितस्यापि बुद्ध्यादिकरणैर्युतः ॥ ४० ॥

Vinā sambhavatītvāha vidyādarśhitamocarāḥ |
Rageṇa raṇjitasyāpi buddhyādikaraṇairuyutah ॥

"The conscious (soul) is ever possessed of the jñāna and kriyā; it is all pervasive as it is evident at the time of release."

"Yet it does not seem to shine in its full glory and so it must be assumed that it is obstructed (by mala). It is under the spell of (Māyā). On its release, its concealment being extinct, it continues as a pure stream."

"It is said attachment (arises of its own accord) without any aid; but in fact the experience is guided by Vidyā (knowledge) tattva and aided by rāga, buddhi and other means."

What fall within the ambit of experience are twofold, one is immediate and another mediate. Pleasure (sukha), pain (duḥkha) and incorrect perception (moha) are immediate; sound, form, taste, odour and touch constitute mediate experience. So we find that Vidyā tattva aids the soul in the understanding of things. It is thus said in Mrgendra (10-10).

"By that potency of knowledge (jñānaśakti) which is the illuminer of all things, the soul understands them.

What is in fact ‘duḥkha’ and ‘moha’ are experienced as pleasurable because they are governed by ‘rāga’ tattva. So it is ‘rāga’ that is responsible for the creation of attachment to things in the mind of man as stated in Tattvasaṅgraha by Sadyojoyoti. Besides buddhi and rāga the five subtle ele-
ments serve as the locus for man’s varied experience; Time provides the temporal setting and Niyati (Order) gives it a sequential order for such experience. As Tattvasaṅgraha puts it, ‘The means (karaṇas) being of limited pervasiveness help in the activities of man.

The objects of experience are indicated in the following sūtra.

[41]

Māyādyaṇāniparyante tattvabhūtātmavartīni
dukkhe tatra sthitān bhogān bhogaikaraskah āpumān

Māyādyavaniṃpyante tattvabhūtātmavartīni
Bhūnte tatra sthitān bhogān bhogaikaraskah āpumān

‘The man who finds delight in the experience of objects of experience indulges in them in the Universe of tattvas from māyā down to earth.’

The word ‘Māyādi’ however excludes Māyā and means in the present context ‘kalā’ etc. because ‘bhoga’ is possible only in ‘bhuvana’ which is absent in ‘Māyā; Tattva means the bhuvanas associated with tattva. Bhūta means the various bodies that furnish the means for bhoga in the bhuvanas of kalā down to earth. Ātmā represents the eight bhāvas and four pratyayas like dharma and siddhi respectively. The realm of activity for the soul thus consists in the tattvas, the bodies and attributes. A man is made to experience certain things, though unwilling sometimes, by the will of God in accordance with his deeds good or bad. Insatiable is the desire of man to experience things. There is no point of return for any one since we find men hankering after even
unworthy things. Rāga is ever active at the time of bhoga. Vidyā is the means of fruition of bhoga. Tattvaśaṅgraha observes, ‘In accordance with one’s karma the soul is active in the several bhuvanas.’

What is bhoga? Whence happens bhoga? The answer to these is furnished in the following sūtra.

[ 42 ]

भोगोऽया वेदना पुंसः सुखदुःखादिलक्षणः ||
तां समर्थितचतुर्थिः पुमानस्येति कर्मेत् || ४२ ||

Bhogo‘ya vedanā pumsaḥ sukhaduḥkhaḍilakṣaṇaḥ ||
Tam samarthitacaitanyāḥ pumān abhyeti karmaṁ ||

The experience of man is called ‘vedanā’ which is in the nature of pleasure, pain etc., and the man who is rendered fit for such experience (by kalā etc.) has the experience as determined by ‘karma’.

‘Vedanā’ is another name for ‘bhoga’ ‘samvitti’ and ‘anubhava.’ It may be in the nature of pleasure, pain or moha. Karma is the basis of all experience. It also determines the body or the absence of it in relation to a soul. This is explained in the following sūtra.

[ 43 ]

कर्मेतथ शारीरणि विषयः करणांि च ||
भोगान्सिद्धयेभोक्तुवन्ति न भवति च || ४३ ||

Karmataś ca śarīrāni viśayāḥ karaṇāni ca ||
Bhogasāṁsiiddhaye bhoktūr bhavanti na bhavanti ca ||

‘Bodies, objects and means of experience owe their nature to karma; for the purpose of fruition of ‘bhoga’ either they are associated with the soul or not.’
Bodies are gross matter, objects are sound etc. and means are intellect etc. These are ordained for a man for the purpose of his experience in accordance with his karma. If the karma is extinct bodies etc. cease to exist for him. Food, birth of a son etc. cause pleasure and their absence pain. A garland of rose or smearing of sandal paste causes distortion of true knowledge. It may be truly said that karma is the causal factor of body etc. and vice versa in the same way as the proverbial seed and the banyan tree are. They are the eternal and inseparable pair. As Sarvajñānottara puts it, ‘Karmaṇa tu śarīrāni bhāvāt karmādayo bhavet.’

The state of the soul that moves away from Śiva and moves closer to worldly things is described in the following sūtra.

[44]

एवं मायाज्ञनन्ययोगु: निजद्रोषतिर्स्कूतः ||
याति तन्मयतां तेषु मायाभोगेषु रहितजः || ४४ ॥

Evah māyājñanāyaṇyoṛuḥ nijadrōṣatiraskṛtaḥ ||
Tāti tannayatāṁ teṣu māyābhogeṣu rahjitāḥ ||

The atom like (finite) soul steeped in black māyā, thrown down by the coexistent ‘mala’, coloured (by one’s actions and objects) identifies itself with its experience of māyā.

The soul is induced to act by kalā with the help of buddhi etc. and gets itself involved in the evolutes of māyā black like collyrium. The soul that is pure and radiant in association with māyā is robbed of them both, in the same way as the crystal that appears to be red in association with
the red 'japā' flower which is external to it. Being overwhelmed by 'āṅava' its look is directed downwards to the things earthly and not upwards to Śiva. The soul becomes coloured by the objects around, the action performed and the experience of fruits thereof and gradually loses itself in 'māyā'. It now leaps in joy and now depressed by sorrow according to the favourable or unfavourable disposition, the smile or the frown of māyā.

The soul in the 'kevala' state is called by certain suggestive names as indicated in the following sūtrā.

[ 45 ]

संसारी विषयी भोक्ता क्षेत्री क्षेत्रज्ञ एव च ।
शरीरी चेति बन्धात्मा सकलः सोच्यते बुधैः || ४५ ||

Samsāri viṣayī bhoktā kṣetri kṣetrajña eva ca |
Śārīri ceti bandhātmā sakalāḥ sacyate budhaiḥ ||

'The bound soul is called by the learned by different names viz. samsāri, viṣayī, bhoktā, kṣetri, kṣetrajñaḥ, śārīri and sakala.'

Samsāri  One who takes a body abandons it after the allotted period and takes another and so on in succession.

Viṣayī  One having objects of experience.

Bhoktā  One with multifarious experience.

Kṣetri  One having a locus wherein one's individual potency of action and knowledge is manifested.

Kṣetrajñaḥ  One who is aware of the multiple pāsa that is the object of experience.

Śārīri  One who is endowed with a body, the seat of experience.
Sakala  One who is associated with kalās.

Here ends the section dealing with the 'Sakala' type of soul.

The author next proceeds to describe the nature of soul in his suddhāvasthā and as a prelude to it explains what is meant by Śaktipāta.

[ 46 ]

तमःशाक्त्यधिकारस्य निवृत्तेतत्परिच्छुतौ ।

व्यनक्तिः दृक्क्रियान्यत्यं जगहत्तयुरं: शिवः || ४६ ||

Tamaḥśaktyadhikārasya niorttestatparicyutau |

Vyanakti drkكريānanyam jagadbandhuraṇoḥ Sivaḥ ||

'With the exit of the suppressing power of mala and tirodhāna (concealing) śakti of the Lord, Śiva, the kinsman of the Universe reveals to the soul its eternal potency of knowledge and action.'

With the waning off of the potency of 'mala' and the concealing power of God, the cause of the soul's suppression is eliminated and the soul is enabled to perceive the soul by itself in its true state (kaivalya). Śiva like a blood relation is intent on uplifting everyone in the Universe and helps the soul regain its eternal jñānaśakti and kriyāśakti, hitherto clouded by mala, in their full glory, the moment mala becomes ripe (malaparipāka) to fall off. In other words with the removal of the last vestige of karma and the ripeness of mala brought about, the power of Grace (anugra-hikā śakti) of God falls on the soul (śaktinipāta). The Pauṣkarāgama calls this śakti of Śiva 'unmīlanī' or revealing power.
Karmanāśān malasyāpi vipāke sahakārini
Patatoryunmilā śaktīḥ tadānugrahāpiṇī
d 

The indicators of the advent of this power are given in the following sūtras.

[47 & 48]

Yeṣāṁ sarīrīṇāṁ śaṅkī: patāvadhīnīvṛtāya
Tetāṁ tattvaśāntāsvaśāntā nekām śvaraḥ ca saṁvartītech
Akkhasa śivaśāntaśānta tattvāsakaśaśāntā
d

Yeṣāṁ sarīrīṇāṁ śaṅkīḥ patāvayinivṛttaye
Yeṣāṁ tattvaśāntāsvaśāntā muktayeva dhārṣo bhavasthitau
d

Bhaktiś ca Śivabhaktēṣu śraddhā tattvāsakaśaśāntaḥ
d

The indicators (liṅgam) of the advent of Grace, that has happened irrevocably among those souls endowed with body, are yearning for release, aversion to mundane existence, devotion towards the devotees of Śiva and faith in those texts (Śivāgamas) that lay down the rules of observance.

Reference is made to the embodied souls, since indicators are not perceptible in the bare souls. The term ‘tattvāsaka’ means the texts, the ordainer of which is Śiva, namely Śivāgamas.

The effect of the Śaktipāta is explained in the following four sūtras of Mataṅgāgama.

[49]

Tattvāplatte śaṅkaraśaṭṭhaśaṃśayamālāśaṇaḥ
Buddhiḥ samadhīvivekātāmsatāṁ viṣvēka-nātma-vātāṁ

10
On the advent of this grace, a person, even though he may not possess true knowledge of self, yet if earnest, may exercise his power of discrimination in relation to the soul, in which case, true knowledge does dawn on him without there being any reason (other than the advent of grace) in the aforesaid manner.

By ‘ajña’ is meant the soul in the ‘sakala’ state, who identifies the self with the non-self. The true knowledge arises when the person is capable of discriminating the ‘prakṛti’ which is ephemeral, impure, source of misery and distinct from the soul which is in the nature of self luminous consciousness subservient to God.

What happens after the dawn of this discriminative knowledge is stated in the following sūtra.

[ 50 & 51 ]

Vivekino viraktasya jijñāsā copājayate |
Jijñāsopetacaitanyam paśum sansārasāgarat || 50 ||
Jighṛkṣayā yunaktyenā yuktam prerayati prabhuh || 51 ||

The desire to have true knowledge arises in a person who is free from attachment and possessed of discriminative faculty. With a view to uplift that conscious soul with an urge to possess true knowledge from
the ocean of mundane life, (Lord Śiva) unites him (with a sense of longing). The person thus united is directed (to an ācārya) by God.'

The true knowledge is one concerning the relationship between God and soul which leads to the extinction of mundane existence.

That Īśvara is responsible for bringing about the meeting between a person and a preceptor is set forth in the succeeding sūtras.

[ 52 & 53 ]

Prerane prerakah śrimān dvayorapi sa mantrarāt
Anugrahyasya vinaye tathā anugrahaḥ kaś ca
Kurunye tvanayo yasmāt tayor yogah sudurlabhaḥ

—Mātanga

'That Omniscient Overlord, the master of mantras, induces both (the yearning soul and the preceptor) and secures in one, the recipient of grace, humility and in the other (the preceptor) the bestower of grace, compassion, for otherwise the union of the two is absolutely impossible.'

Śrimān means one who is endowed with all aīśvaryas like Omnisciencee, Omnipotence etc. It is only the humility on the part of the seeker of true knowledge reflected in his service at the feet of the preceptor etc., that can win the confidence and compassion of the latter. Thus Śiva is the nexus between the two as none else can be.
Pauṣkarāgama expounds this idea thus—'An ardent yearning arises in the mind of the ripe person to detach himself quickly from the ocean of misery that is the world; desire to perceive the pair of lotus like feet of Śambhu springs in his mind; 'When shall I see the God of Gods? When shall I be released from the bonds? Who will show me Śambhu? When these apprehensions about the saṁsāra arise in the mind of a man Īśvara at once extends his grace'. (4.39 to 41)

An interesting discussion now ensues about Śaktinipāta which means literally 'the fall of śakti.' How can śakti fall? Śakti being all pervasive cannot fall. Mobility and fall are possible only in regard to objects of limited dimension [eg. a mango may fall but not space]. Secondly śakti being inherent and therfore inseparable from Śiva cannot fall on some one as fall implies separation from one and union with another. Moreover śakti being eternal and pervasive, its association with soul would imply salvation for everyone for ever! It cannot be contended that such a śakti confers the benefit discriminatingly on someone at some particular time. In that event, the credit for salvation of the soul goes to 'time' and even Śiva is of no consequence. So what exactly is meant by Śāktipāta? The answer is this.

Words are used in different ways. A word may have to be interpreted literally in certain contexts and figuratively in some other contexts. Here the word 'pāta' (falling) is to be understood in a figurative sense. When we say that the eyes of a man 'fell' on his beloved, nobody means that the eyes flew from the face of the man and fell on his belo-
ved. All that the sentence conveys is that the lady was seen by the man implying the seer-seen relation. Likewise ‘the fall of śakti’ means figuratively nothing more than the relationship that subsists between the bestower of the Grace and the recipient of the Grace. This interpretation is clearly brought out in the Kīraṇāgama,

Siddhānta too explains—In the same way as the Sun deprived of its light when eclipsed by a swarm of clouds appears to have come into possession of light anew when the clouds disappear, so the soul deprived of its jñānaśakti when clouded by pāśas, appears to receive some śakti descending on it when the pāśas become ripe and get detached from the soul, while in fact the soul now merely appears in its true light.

Following the discourse on the ‘descent of grace’ the author now proceeds to describe the attainment of ‘pure state’ of the soul which is a sequel to dikṣā.

[ 54 ]

स देशिकमनुप्राप्य दीक्षाविचिन्नबन्धनः ।
प्रयाति शिवसायुज्यं निर्मलो निरूपपलवः ॥ ५४ ॥

Sa deśikam anuprapya dikṣāvicchinnabandhanaḥ |
Prayāti Śivasāyujuḥ nirmalo nirupapalavaḥ ||

— Svāyambhuva

‘The soul (that received the grace) approaches the preceptor, gets the bonds severed by the process of initiation, coalesces with Śiva and attains a state of purity and serenity’.

The ripe soul is directed to a preceptor by the mere will of Śiva and is freed from the triple bond. Varuṇa
paddhati testifies to the fact of dīkṣā being the means of freedom from bonds. In that state, as Cintyaviśva observes, ‘the soul is raised aloft beyond the thirty six tattvas to a state that is free from the taint of ‘malas’ and ‘kalās’ of mundane existence.’ The two epithets ‘nirmala’ and ‘nirupapalava’ distinguish the ‘amala’ type of soul from the ‘kevala’ and ‘sakala’ types respectively.

[ 55 ]

तत्त्वेविभिन्नबद्धत्मा सर्वधर्मस्य संयुतः ।
नानेन शाक्ष्ये मोत्तु वर्य दीर्घं दिवालितमकम् ॥ ५५ ॥

Ṭattvāibrebhīrniṃbdhātmā sarvadharmato ca sahyutah |
Nānena śakythe moktum varjiya dīkṣām Śivātmikam ॥

― Sarvajñānottara.

‘The soul that is bound by the various tattvas (kalā, niyati etc.) and associated with all their attendant features will not be able to get release except by the rites associated with Śiva.’

Sarvajñānottaratāgama is cited to vindicate the stand of the Siddhāntin which places the emphasis on dīkṣā more than on jñāna as the means of mokṣa.

Every soul is associated in varying degrees with the kalās, bhuvanas etc. From primordial times the soul is associated with karma, the karma which is coeval so to say with the eternal soul, its origin being unknown as in the case of the unending flow of a stream. For the soul to get redemption there is no sure means other than dīkṣā ordained by the preceptor. The commentator is emphatic in denying the ‘Advaitin’s averment that jñāna is the means par excellence of mokṣa.
Mukti according to the Siddhāntin is conditioned solely by dīkṣā as ordained by Śiva in His infinite Grace. Without Śiva’s will there is no mukti for anyone.

The Niśvāsa āgama rules out the possibility of any means other than dīkṣā ushering in mukti—both brings about external purity, chanting of mantras leads to the attainment of certain powers (siddhi), worship takes one nearer God, oblation is of no avail in reaching the final goal, meditation only brings the omnipresent God near, yoga helps in developing an integral personality, observance of Vratas keeps the body pure, whereas dīkṣā alone leads to release from bondage.

Saurasamhitā emphasises the same tenet viz. dīkṣā is the means of the Sumnum bonum.

The Skānda dismisses the observance of the codes prescribed for the followers of different ākramas or the performance of karma as of little value in reaching the final goal.

Jñānatilaka rules out the capability of any of these—gifts, penance, sacrifice, vows, rites, holy baths, pilgrimage etc. — in releasing the soul from the bonds. They may serve only as ancillaries to dīkṣā which is the sole sovereign means of mukti.

Just as a blind man cannot be cured of his blindness and made to see the light by a man who has mere knowledge of curing the blindness, but only by recourse to the prescribed lines of treatment by an eye specialist involving successful practical activity, so also a man cannot be rid of
bonds and find himself in that pure unfettered state by a mere knowledge of truth but only by taking upon himself the purposeful performance of dikṣā with grace of Śiva and guidance of Guru.

The Pauṣakara and Saṭsāhasrikā also underline the paramountcy of dikṣā in revealing the soul in its true refulgence.

Dikṣaiva mocayet pāśān Śivatvam ca dadātyānoḥ ||
—Pauṣkara

Dikṣaiva mokṣadā puṁsām cidabhivyaktikārini ||
—Saṭsāhasrikā

[ 56 ]

Kartṛṣaktiraṇornityā vibhui ca Iśvaraśaktivat ||
Tamaśchannatayā artheṣu nābhāti niranugrahā ||

—Mṛgendra 10.3

‘The cognitive-conative potency of soul, like that of the Lord, is eternal and pervasive; but it is not manifest while the soul is enveloped in darkness (mala) due to its contact with mundane things, Grace the manifesting agency being then absent.’

The attributes of soul are revealed while it is associated with bodies; while engrossed in mundane things it is enveloped as though by a sheath of darkness which can be annulled only by the ‘Grace of Lord’.

Ratnatraya says ‘when the bonds are dissolved and the añava mala is extinct, the all illuminating and inherent potency of soul is fully revealed on a par with Siva’s.’
The potency of the soul being all pervasive does not necessarily mean that the soul is endowed with omniscience on a par with Śiva. This is elucidated by the following sūtra.

[ 57 ]

विसुः सन् ज्ञानव्योगिज प्रदेशे बृत्ति येन तत् ।
किबिक्रस्तेन सः प्रोक्तो व्यवधानानिवर्तनात् ॥ ५७ ॥

Vibhuḥ san jñānarūpopi pradeśe vetti yena tat ।
Kiñcijñhas tena saḥ prokto vyavadhānānīdānātaḥ ॥

—Parākhya.

Though the soul is of the form of consciousness and all pervasive, yet for the reason that such consciousness is limited by the manifesting agency (kāla etc.,) it is called ‘one of limited knowledge,’ the reason for such characterisation being, the absence of knowledge in the absence of the manifesting agency (kāla etc.)

The soul gets a peep into the knowledge of things (kiñcijñatva) only when provided with the manifesting (vyañjaka) elements like the body, senses etc. Dikṣā also being only one such manifesting agency (vyañjaka), what guarantee is there that the soul will come into possession of plenitude of knowledge (sarvajñatva)? The reply is that there are vyañjakas and vyañjakas. Light is shed by the glowworm as well as by the Sun. Both are sources of light in their own way. But the Sun is a unique source. So is Dikṣā, a vyañjaka, a class by itself.

If so what is the use of dikṣā? The answer is given by means of a homely illustration.
The degree of mala-ridden consciousness is less if the manifesting agency is less and great if it is great. The illumination in a dark room is dependent upon the candle power of the lamp. The man who is caught in the meshes of worldly life is bound so much by ‘mala’ that the true nature of consciousness is bedimmed. If he draws away from the worldly bonds (kalā etc., the tiny manifester) and is absorbed in ‘dīkṣā’ (the great manifester) he is more akin to his true self (consciousness). This dīkṣā paves the way to omniscience.

What is it that is responsible for the full bloom or partial manifestation of consciousness in a man? The author answers and illustrates.
"The soul is said to be conscious when associated with its potency, otherwise it is described as being bereft of consciousness in a manner like one who is unconscious due to the effect of poison."

This is the view of the authorities on Āgama. The soul remains the same both in the normal state and in the state when one is under the spell of poison, but the difference in the nature of consciousness in these two states is quite obvious. In the latter state the consciousness is not absent but only dormant. Such is the difference between the world-oriented and God-oriented man, the māyā ridden man and dīkṣā blessed soul. It is the presence or absence of the manifesting agency that makes all the difference between the two.

The manner in which the ripe soul gets enlightenment about its true nature is illustrated in the following sūtra.

[ 60 ]

एकृत्त्व यथाग्रतां धीष्यानि सुमानि दण्डेन बोधिते
त्वमात्रापि मोहनिद्रायमि सुपान्त्यक्ष्याय प्रबोधिते

“Gurur yathāgrataḥ śīṣyāṁ suptāṁ daṇḍena bodhayaṁ
dīvopāpi mohanidārayāṁ suptāṁchaktyā prabodhayaṁ”

—Kīraṇāgama.

"In the same way as a teacher awakens the dozing disciple by his cane, so Śiva awakens the soul who is in a state of slumber as it were due to wrong apprehensions (moha) by means of his 'jānaśakti.'

The two syllables in the word 'guru' is supposed to stand for one who dispels (ru) the darkness (gu) of ignorance."
The teacher, according to the author, does not brandish his cane against every one that is asleep in the class but only against those who are capable of benefitting by the instruction and let the others enjoy uninterrupted bliss of slumber! Śiva, the Supreme, likewise awakens the soul steeped in the ‘mala’ and therefore incapable by itself to exert and rise to a higher level, by employing His ‘jyeṣṭhā śakti.

How the soul is rejuvenated is explained by citing an analogy.

[ 61 ]

यथा भेषजसामर्थ्यदैशत्कानां बलं परम् ।
तैन तच्छक्तियोगेन सामर्थ्यमितं भवेत् ॥ ६१ ॥

Yathā bheṣajasāmarthya.daśaktānām balam param ।
Tena tachaktyayogena sāmarthyaamamitam bhavet ॥

‘In the same way the debilitated person regains the vitality by the power of medicine, so the soul gains immense power when Śiva’s śakti is brought to bear on the soul.’

Śiva’s śakti is variously described by the author and what was called jyeṣṭhāśakti in the previous aphorism is described here as the beneficent ‘Raudrī’ śakti. This śakti has the miraculous power of revealing the inherent immense potency of the soul, the sweep of which extends beyond the limits of time and space. The jñāna and kriyā śakti of the soul that were dormant till now become manifest and rendered vibrant.

By what is said above it is not to be understood that Śivaśakti is capable of bringing about only ‘mukti’ and
has no use otherwise. That it is needed even for ‘bhoga’, life here and now, is elucidated in the following sūtras.

[62 & 63]

शिववश्वा युज्यते मोक्षे पशुज्यवज्यते तनै।
भोगेष्वपिच साम्यवैयक्तं कर्मेण सुनिस्तत्तम।।६२।।

ईश्वराधिक्षितात्मासांतायतनः यतस्तु सं।।६३।।

Śivatvād yujyate mokṣe paśu-jñāvād yujyate tanau।
Bhogetvāpi ca sāmarthyaḥ karmano munisattama।
Iśvarādhiṣṭhitātmāsāyasya vastras tataḥ saḥ।

— Parākhya.

'Revered sage! With Śivahood on the descendant in the soul, the Śakti leads him to 'mokṣa'. With the soulness remaining the dominant factor, the soul is associated with a body and according to the force of karma undergoes certain experiences (bhogas). The soul being ever guided by God is never an independent entity.'

Only if a man is absolutely free, he can choose what he thinks to be good and reject what he does not feel inclined to accept. But the soul is ever under the surveillance of Śiva and its powers are controlled by Him. With the induction of Śivahood, the bonds begin to fall off like a ripe fruit and the soulness tends to disappear. So long as soulness persists the soul remains in an embodied state. With the store of karma behind, the soul experiences pleasure and pain, comes across good and evil and traverses the long and weary way of light and shade.

Whether it is life here or hereafter, either of the two is conditioned by a certain causal factor. A certain force
is necessary to usher in either bhoga or mokṣa. Such an impelling influence is the cit-śakti of Śiva.

[ 64 ]

नित्यन्यायकविचित्रकिनिधिरपर्यथिसिद्धे |
पाशवं शास्मवं वा पि वल्मीकेष्ठि नान्यथा || ६४ ||

Nityanyāpakacicchaktinidhiraparyathasiddhayā |
Pāśavam śāmabhavam vāpi balam anveshti nānyathā ||

— Mrgendra.

‘The boundless store of cit śakti that is eternal and pervasive contributes to the attainment of the twofold ends (bhoga and mokṣa). The potentiality of the soul, whether it is to be oriented towards self or God, requires a certain propelling force. Otherwise the ends will not be gained.’

Whether it is ‘bhoga’, the end of mundane existence or ‘mokṣa’, the ultimate end of man, either requires a propellent; in the former, ‘kalā’ etc., is activised, in the latter ‘dikṣā’ is brought into play. Thus the soul is directed towards the one or the other.

The nature of the jñānasakti that is at the root of both is explained in the succeeding sūtra.

[ 65 ]

विष्वस्यानेकरुपस्य ज्ञानेकं शिवालकम् |
व्यापकं विवलं शान्तं सुक्तिसुक्तीति येन तत् || ६५ ||

Viśvasyānekarūpasya jñānamekam Śivātmakam |
Vyāpakam vimalam śāntam bhuktimuktīti yena tat ||

— Kālottara.
“That which is responsible for both ‘mukti’ and ‘bhakti’ for the various species of creatures in the entire Universe is that Supreme consciousness that constitute the essence of Śiva, the one (without a second) all pervasive, pure and equable entity.”

This śakti acts without likes or dislikes dispensing even handed justice to everyone according to his desert.

Where is this śakti and what is its function? The answer follows.

[66 & 67]

एकैव वस्तुतः शैवी या शक्तिनिर्मेता परा ||
अविनामाविनी शांभोः शुचेष्णाभिव प्रभोः || ६६ ॥
तयात्मदिवयोः सन्धिः दिव्यायपराय || ६७ ॥

Ekaiva vastutaḥ Śaivī yaḥ śaktinirmitaḥ paraḥ ||
Avināmāvinī Śambhoḥ śucṛṣṇamiva prabhoḥ ||
Tayātmāśivayoh sandhiḥ Śivabodhaparāparā ||

— Niśvāsa

“That supreme and pure potency inhering in Śiva is in reality only one. It is inseparable from Śambhu as heat is from fire. It is the connecting link between the soul and Śiva. Yet Śivajīnāna has a twofold aspect, the higher and the lower”.

Śambhu (the source of everything that is good, pleasant and auspicious) is the bestower of favour and the soul the recipient of favour, śakti being the nexus between the two. Reference has been made earlier in śūtra 3 to the higher and the lower aspects of Śivajīnāna. The relationship between Śiva and soul is one of benefactor and beneficiary, the bestower of grace and the recipient thereof.
Mr̥gendra further expatiates on the nature of this śakti.

[ 68 ]

नाध्यक्षं नापि तत्त्वेऽः न शाब्दमपि शाक्तरम् ।
ज्ञानमाभाति विमलं सर्वं सर्ववस्तुं ॥ ६८ ॥

Nādhyakṣam nāpi tallaiṅgam na śābdamapi Śaṅkaram ।
Jñānamābhāti vimalam sarvadā sarvavastuḥ ॥

— Mr̥gendra

‘This knowledge inherent in Śiva is neither perceptual, nor inferential nor verbal. It is unique and pure comprehending everything at all times.’

It is not perceptual like our own as Śiva has no sense organs; it is not inferential since every inference is grounded on prior perception with senses; nor is it verbal since everything that is verbal is remote whereas Śiva’s jñāna is immediate. It is free from the least taint of impurity or limitation. It has everything brought under its ken.

If it is argued that he has no organs, how then are the Āgamic statements attributing five faces and fifteen eyes to Him to be explained? Could we not attribute his occult powers of knowledge and action to these physical features of Śiva proclaimed in the Āgamas? The answer is simple. The Almighty can exercise His powers of knowing and acting without any physical appurtenance. By the mere will he is capable of creating, sustaining and dissolving the entire universe. He presents himself in certain forms before the devotees just to help them in their endeavour to comprehend
Him, which they otherwise cannot do with their infirm mind, a tiny instrument of very limited powers. Meditation and worship cannot be performed in the absence of an object endowed with form.

It is truly said in Pauṣkarāgama—

‘The Āgamas speak about His form which is intended only to serve as an object (of worship) for the devotee. In fact his hands and feet, eyes and head and all his limbs are everywhere (in the form of the Universe).’

The word ‘vimalam’ in the sūtra signifies that Śiva-jñānam is free from any restraining factor, does not stand in need of any manifesting agency and does not share the character of ‘samsāri-jñānam’, the imperfect knowledge of man, which falls into certain categories like ‘doubt, misapprehension, indeterminateness etc. and stand in need of certain manifesting agencies like ‘kalā.’ Being delimited by the power of ‘mala’ it is capable of yielding only partial and imperfect knowledge. The Kīrāṇa and Mṛgendra āgamas testify to the above facts.

Anādimalamuktavat sarvaṁsau tataḥ Śivah |

— Kīrāṇa.

Tacāsya avṛtisūnyatvāt na vyāñjakam apeksate |

— Mṛgendra.

The sūtra that follows adverts to the nature of ‘bond’ and the means of release from that bond.
Asmāt pravitatād bandhūt paraśahsthānirodhokāt
Dikṣāiva mocyatīrdrvam Śāivam dharma nayatyapi

— Svāyambhuva.

‘Dikṣā alone releases the soul from the extensive bond that impedes the attainment of the supreme goal and leads the soul to the lofty abode of Śiva.’

The ‘extensive bond’ stands for the triple bond of āñava, karma and māyā.

The supreme goal is otherwise called ‘Kaivalyam’. The words ‘dikṣā alone’ is indicative of the fact that neither jñāna advocated by the Advaitin nor ‘karma’ expounded by the Mīmāṃsakas nor any other means exsposed by the other schools of philosophy is of any avail.

‘The so called knowledge that is imparted in the śāstras deals with things culminating in Nāda and as such constitutes ‘pāṣajñāna.’ The knowledge that ‘I am Brahman’ is ‘pāṣujñāna based as it is on self-conceit (abhimāna). What delivers the goods is only ‘Śivajñāna’ a knowledge about Śiva, the taintless, omniscient, omnipresent, omnipotent, tranquil, soul of everything’, says Cintyāgama.

Svāyambhuva also makes it clear in the following verse.

Pāṣajñānāt na muktiḥ syāt Paṣujñānāt tathaiva ca
Sarvataś ca yato muktiḥ Patijñānena gāmyate

The jñāna, yoga etc. are only by-ways leading to the highway of dikṣā, says Parākhyāgama.

With devotion one has to perform the worship, offer oblations, observe the vows, smear his body with the holy ash,
practice yoga and resort to meditation. All these are subsidiary of dikṣā which alone leads one to a state that is well nigh equal to Śiva and ensures Śivasāyujyam. The soul passing through the four bhuvanas, Nivrītti etc., are called mūrti-kevalī, yoga-kevalī, jñāna-kevalī and sakti-kevalī.

The souls that stop at the ‘Nāda tattva’ are called Mūrtikevalis’ and the rest are called ‘Rudras.’

<table>
<thead>
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<th>Nivrītti</th>
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The word ‘kevala’ is explained in Sarva-jñānottara as the culmination of kalās.

It must be the endeavour of preceptors and the disciples to direct their attention to sakti-tattva transcending the māyātattva and vidyātattva. The Ācārya must be in a position to distinguish ‘bhoga’ from ‘laya’ that may be sought by an aspirant before proceeding to perform dikṣā, lest both the Ācārya and the disciple should suffer in the hell.

The exalted pure and serene Śiva-tattva, the boundless and firm abode of mukti, knows no distinction of sex or station (āśrama) of life. This is supreme, beyond everything else, subtle and comprehensive whole.

What is the significance of the two syllables in the word dikṣā? It is explained thus.
In this (Siddhānta) śāstra the word ‘dīkṣā’ stands for kṣaṇa meaning ‘destruction’ and dāna meaning ‘giving.’

Gift’ means nothing else than the very fact of cognitive cum creative potency (in the soul) which is inherently pure and now manifested by the mere ‘touch’ of Him. Since this does not manifest itself (but requires the grace of the Lord) it is called the ‘gift of God.’

The word dīkṣā contains two parts ‘dī-’ and ‘-kṣi’, the former standing for ‘giving’ and the latter ‘destruction.’ Destruction of paśutva or soulness facilitates the ushering in of Śivatva or Godliness which is the gift of God to the ripe pure soul.

The word ‘giving’ does not by any means imply, as it ordinarily does, less of the stock from which it is given. In other words when it is said that Śivaśakti is imparted it does not imply that the stock of Śivaśakti is impoverished.

The potency is always there in the soul. Nothing is taken away from Śivatva and given to the soul. What is
existent in a latent form in the soul is manifested by the power of the Merciful Lord who extends his grace and causes the full bloom of the power of the soul in the same manner as the Sun afar extends his hands (rays) and causes the bloom of the lotus. It is only this act of manifestation that is called 'the giving' of Śivaśakti in a figurative manner. As a man of defective vision is enabled to regain his normal vision and see things in full light by the ophthalmic surgeon, so the man whose potency is stifled by the malas is enabled to see things in their proper perspective by getting the malas peeled off by the physician Śiva.

The Pauṣkara āgama says 'Never does a man attain mukti by his own skill; by no means other than the grace of Śiva, the dispeller of everything that is evil, is such an attainment possible.'

Na mokṣam yāti puruṣaḥ svasāmarthyaḥ kadācana
Muktva prasādāṃ devasya Śivasyāśivahārīnaḥ

The new perspective that a man comes to possess, the metamorphosis in him after undergoing this Śivāṅkṣā is explained in the following verse.

[72]

अशारीरं यदात्मानं पद्यति ज्ञानचक्षुषा
तदा भवति शान्तात्मा सर्वतो विगतस्यहः || ७२ ||

Aśarīram yadātmanam paśyati jñānacaksuṣa
tadā bhavati sāntātmā sarvato vigataśprhaḥ — Devyāmatam.

‘The moment he perceives with his illumined mental eye that ‘he’ is other than the body (gross or subtle) then he becomes tranquil and free from all desires’.
The ‘eye of knowledge’ is none other than the consciousness illumined by the grace of God. In that state he is able to perceive in him the true self, unrelated to body of any kind gross or subtle, the embodiment of supreme self luminous Consciousness. Then he has no attachment or aversion to anything from the earth up to Śiva, any of those falling within the ambit of the thirty six categories of Śaiva Siddhānta. He is then in that pure tranquil state.

There is no more birth for the soul that has been sanctified by dīkṣā.

[ 73 ]

दीक्षानलः प्रत्यक्षमलया जन्तोः स्वाक्षर बलं व्यक्तिमुः पूर्गात् ।
शाक्त्या विशेषचुम्बितह्यत्प्रदेशो नान्येन युंसो विनिबृत्तिमेति || ७३ ॥

Dīkṣānalapūṣtamalasya jantoḥ svākyam balam vyaktim upaiti yogāt ।
Śaktya vibhōṣcumbitahṛtradeso nānyena puḥso vinivṛttim eti ॥

— Mataṅga.

‘By association with Śiva-śakti the inherent potency (of knowledge and action) of the soul is manifested, its ‘mala’ having been burnt by the fire of ‘dīkṣā’. Once the heart of the soul comes into contact with the power of Grace of the Lord, the soul has no more rebirth by any bond.’

The ‘mala’ is the cover which conceals the effulgence of spirit it is naturally endowed with. The manifestation of its inherent potency brought about by Divine grace is such that there is no longer any possibility of the spirit’s effulgence
being eclipsed again. 'In the same way as copper that is transformed into shining gold by chemical process in the prescribed manner does not relapse into the state of copper, so the soul that is metamorphosed into a pure refulgent spirit by association with Divine grace brought about by the initiation of a preceptor is no longer subject to the veil of bonds', says Svacchanda.

There are certain systems of philosophy which speak about 'mukti' of different sorts. In so far as they are only different stages within the scheme of the thirty six tattvas, they are to be distinguished from the state of absolute release beyond the tattvas and consequent beatitude brought about by Śivaśakti.

Having explained the nature of release of the soul, from which there is no return, the author now proceeds to explain rationally why there is no return.

[ 74 ]

अनेन क्रमयोगेन परां केवलतां गतः ।
अनाच्छुद्धशुद्धत्वत्वात् प्राप्नोति न भवान्तरम् ॥ ७४ ॥

Anena kramayogena parām kevalatām gataḥ |
Anādyaśuddhiśunyaatāt prāpnoti na bhavāntaram ||

— Svāyambhuva.

'The soul attaining as it does the pure state having been earlier associated in the order of sequence (with Śivaśakti etc.,) does not attain rebirth as it is now divested of the primordial ṛṇavamala'.

The soul is associated as a first step with Śivaśakti - which results in the destruction of mala. The soul is then
associated with a preceptor and dīkṣā and thus attains the goal of release from bondage. The pure state of kaivalya referred to here is of a higher order and is to be distinguished from the kaivalya of the soul at the commencement of its journey in the world of samsāra when it was associated with the primordial āṇava, not yet actively involved in the cycle of births and deaths. Now after dīkṣā the soul has attained the envious state of Śivasāyujya, where āṇava is completely extinct. In the early state the soul had āṇava as its second and hence the kaivalya was of a lower order; in the final state the soul is without a second and hence the kaivalya is of the highest order.

The Raurava explains the extinction of this mala by means of a simile. A heap of cotton thrown in fire and completely destroyed can never be brought back into existence. Similarly the soul that reaches the highest state after the purification by dīkṣā never gets back to its original state of bondage, the impurity having been burnt by the fire of dīkṣā.

For the soul that is free there is no more discursive knowledge. This is stated hereunder.

[ 75 ]

Yaṣya jāyē prātiyanye sarve bhāvāḥ suṣūptavat |
Paryāptam tasya vijñānam tripadam tena laṅghitam ||

_Tasya jāgṛte prātiyante sarve bhāvāḥ susūptavat_
_Paryāptam tasya viñānam tripadam tena laṅghitam_

—Niśvāsakārikā.
'For the redeemed soul the ordinary mental functions vanish even in the wakeful state as though in the state of deep slumber; there is a halt to this discursive knowledge; he has crossed the three states.'

For the redeemed soul there is no further use of discursive knowledge. The vikalpa jñāna yields to Nirvikalpaka jñāna. He has crossed the three states of adhikāra, bhoga and laya.

The ripe soul, says Sarvajñānottarāgama, holds under control the senses even in the wakeful state of everyday life and lives as though in the fourth (turya) state being possessed of universal knowledge. That state is called the Jivanmukta state. It is a state in which the soul is neither elated by anything good done to him nor is grieved by any harm done to him. His love towards every living creature is indeed universal.

The redeemed soul is able to perceive Śiva.

[ 76 ]

शिवार्केशक्तिदीधितया समर्थिक्रत्तचिद्वद्या ।
शिवं शक्त्यादिभिः साधं पत्यायत्मा गतावृवितः ॥ ७६ ॥

Śivārka-śakti didhityā samarthikṛta cidviddhyā
Śivam śaktyādibhiḥ sārdham paśyatyātmā gataavṛtiḥ
da— Niśvāsakārikā.

'This soul with the light of power of Śiva (the source of light) the Sun so to say, with the eye of integrated knowledge, being free from nescience, perceives Śiva and his powers (of volition, cognition etc.)'

The soul that is free from the shroud of nescience is endowed with a new integrated vision whereby it is able to perceive in its entirety the nature of Śiva together with His inherent integrated powers of volition, cognition etc.
This is stated in Tattvasaṅgraha (29) of Sadyojyoti—

Paśyati Śivam svāṣaktā dhyāyatī ca sau Śivotthayā drṣṭyā.

‘The perception in entirety’ would cover the perception of the entire range of the sentient and insentient components of the Universe, fivefold activities of Śiva like creation, sustenance etc., the bhoga and mokṣa, the result thereof and such other things. This supermental perception is to be distinguished from the perception of the ordinary individual who can perceive with his senses only the mundane things which fall under the category of pāśa. There can be no seer-seen relation between the redeemed soul and Śiva, since both are in the nature of all pervasive Omniscience. This is made clear in the Mokṣakārikāvyṛtī.

Once Śivajñāna is obtained there is no further need for knowledge of śāstras. This is explained by the following sūtra by means of an illustration.

[ 77 ]

उल्काहतो यथा कश्चिद् द्रव्यमालोक्यच तां लजेत् ।
ज्ञातेन श्रेयमालोक्यच पश्चात्ज्ञातं परित्यजेत् ॥ ७७ ॥

Ulkāhasto yathā kaścid dravyamālokya tām tyajet ।
Jñātena jñeyam alokyā paścād jñānam paritvajet ॥ —Śvāyambhuva.

‘In the same manner as a man who after being able to perceive an object abandons the torch in his hand thereafter, so the soul being now able to perceive (Śiva) the One to be known, abandons the means of knowing (Him through śāstras)’.

A study of Āgamas like Kāmika is no longer necessary for the soul that has perceived the truth (Śiva) directly.
When the immediate perception of Śiva is had, the śāstra which is but a means of mediate knowledge is of no avail.

The state of soul in which it is merged in the nature of Śiva is explained hereunder.

[ 78 ]

यद्य मनः परे तस्य तज्ज्वलायं निलीयते ।
तद्य ह्यशेविज्ञान विनाशसुप्रभृति ॥ ७८ ॥

Tadā manah pare tattve labdhalakṣyam niliyate |
Tadā hyaśeṣavijñānam Vināśam upagacchati ॥

— Niśvāsa.

‘When the mind is steeped in the Supreme Śiva, and the goal realised then all knowledge about the mundane world ceases to exist’.

The truth about the supreme Śiva, free from all delimiting adjuncts shall be the goal of any discerning man to be reached by a process of study and reflection. The goal once attained, the individual becomes one with Śiva, who is beyond all tattvas. To the extent to which one is able to control his mind and direct it towards the Supreme goal an individual is taken nearer the goal. There are therefore different gradations of souls classified as uttama, madhyama adhama and adhamādhamā. The uttama is the man of self-control, who is beyond the sway of the sattva, rajas and tamas; the other three act under the impulse of the three guṇas respectively. This is dealt with in some detail in Niśvāṣaṅgama.

Who exactly is the mukta? The answer is given in the following sūtra.
Anākhya tu nirālambe agrāhye mānavajite
Nistattve yojito mukta iti śāstrasya niścayaḥ

―Niśvāsa.

'The soul that is conjoined with that Supreme that is not nameable, has no substratum, incomprehensible, not cognisable and beyond the pale of tattvas is called 'mukta' as determined by śāstras.'

The Supreme cannot be described as śakta, udyukta or by any other name; he cannot be contained in nāda, bindu, vyoma, mantra etc. He cannot be comprehended by any of the senses or mind or even by intellect; He cannot be measured in terms of any of the guṇas; He is beyond all categories of existence. The state of soul being conjoined with the Supreme is called 'Śāyujuya' says Suprabheda—

Śive samyojitam rūpaṃ sāyujuya iti kathyate.

This is the finale of Āgamas. This sāyujuya, according to Cintyāgama means only similarity and not identity with Śiva.

The Apavarga or mukti of a soul is not to be equated with the annihilation of it, nor does it mean identity with Śiva, nor a mere destruction of the grip of nescience, nor again a mere elimination of guṇas, nor mere state of being unaffected like a piece of stone. This is a positive state of self revelation, being aware of one's immense potentialities, a state of full knowledge and immense bliss.

Devīkālottara describes mukti as a state in which one is awakened after a long slumber so to say and is fully aware of
the reality, when the mind is tranquil and not swayed by the pairs of opposites and is not in need of any support whatsoever.

The state of mukta soul is further described thus.

[ 80 ]

भवोद्वपदातीतो निष्क्षिप्तचिह्नितः ।
मुच्छे व्यक्तिभवत्वोऽसि क्रृतक्रयो यतस्ततः ॥ ८० ॥

Bhavodbhavapadāti to niṣkampārciriva sthitāḥ |
Muktau vyaktaśivato’sau kṛtakṛtyo yatastataḥ ||

—Śvāyambhuva.

‘The soul to whom Śivahood is revealed has nothing further to achieve having reached a stage beyond this world of mundane existence and therefore remains quiet like a still flame.’

The term ‘bhavodbhava padātītaḥ’ is interpreted in more ways than one. The redeemed soul is beyond the cycle of births and deaths characteristic of samsāra or is beyond the state of demigods like Ananta etc., who themselves evolve after having passed through the state of less evolved souls in the order of gradation sakala, pralayākala and vijñānākala. Or the phrase may be taken to mean one who is beyond the state of aparamokṣa which comprehends six stages, Vidyā, Aiśam, Nāda, Śānti, Śāntyatīta and bhavodbhava according to Śivatattvavilāsa. Further elaboration on this can be seen in Sadyojyotis tīkā.

The following sūtra states that there remains no nitya-karma to be performed by such a soul.
In this state (of Jīvanmukta) there is no need for worship or salutation, chanting or meditation; soul becomes the thing to be known, there being none else to be known.'

The redeemed soul finds no necessity to perform any of the karmas, obligatory or otherwise. The chapter on Ācāra in Devikālottara says that no chanting or meditation, no offering or oblation or any of the agnikāryas is ordained for a jīvanmukta.

The fact that though the jīvanmukta continues to experience an awareness of the worldly things, still on account of Śivaśakti exerting on him, he is the very embodiment of true knowledge is brought out in the following sūtra.

"In the same way as the wind, however swift it may blow, cannot run away from the region of Ether, so the soul whose mind is firmly
implanted in Śiva (the One to be known) does not swerve away from Him although he may be amidst worldly things.¹

Cognising as he does the Śivasvarūpa, he enjoys the elixir of knowledge about Him, says Sarvajñānottara.

[ 83 ]

इन्द्रियार्थं यथा चित्तं नित्यं गच्छति देहिनम् ।
तथा चैव इन्द्रियाललते तस्यः नैराकृते पदे ॥ ८३ ॥

Indriyārthe yathā cittam niśiyam gacchati dehinām |
Tathā caiva indriyālalite tasya nairākṛte pade ||

'In the same manner as the mind of embodied soul is always engaged in sense objects, so the mind of the redeemed soul is engaged in the supramental pure state.'

By the mind of the redeemed soul we mean the cit śakti of the jīvanmukta which ever and anon revolves round the pure state of consciousness.

[ 84 ]

क्षीरक्षयादेऽवथा वत्सः स्तनामालुनिविच्छते ।
रागक्षयात् तथा पुंसः मनः क्षीरं निवर्तते ॥ ८४ ॥

Kṣīrakṣayād yathā vatsaḥ vatsaḥ stanān mātur nivartate |
Rāgakṣayāt tathā puṃsāḥ manaḥ kṣīraṁ nivartate ||

'Just like the calf which turns away from the udder of the cow when there is no longer any milk (to suck), so the mind of men turns away from (things of the world) when attachment to them is dried up.'

The mind is unruffled when there is naught to be known except him. Anything about his body or belongings do not affect him,
Once the soul enters into communion (with the Supreme) and reaches that exalted state (beyond all adhvās) which takes place in as short a time as the time taken for milking a cow or winking of eye there is no more attainment of rebirth.

The exalted state is Śivapada which has no limitation of any kind, a state of communion from which there is no return.

Attainment of Śivahood is not reaching something external to a person like a mortal becoming a denizen of Indraloka. It is the awareness of Śivahood in oneself. But this is not to be confused with the identity of ‘self’ and ‘Brahman’ of the Advaitins. It is not a question of the soul becoming Śiva-like. It is not exactly Śivahood in its entirety that is attained but something analogous to it.

When the soul transcends the soul-state and comes to stay in Śiva-state that is called the soul’s attaining (Śiva-state). For, how can there be any motion on the part of the all-pervading (soul)?
Svāyambhuva underlines the idea that there is no literal movement of the soul when it is said to attain Śivahood. There is no motion in the spatial sense. In the process of spiritual evolution of the soul, it reaches a state when the seed of samsāra is burnt. The soul and Śiva both being all pervasive the conception of motion does not arise.

[ 87 ]

शिवधामापितस्यास्य भोगभोक्तर्ने जातुचित्
भोज्त्रत्वमधिकारितं पतिक्रत्यानुकारिता || २७ ||

Śivadhāmāpitasasya bhogabhoktur na jātucit
Bhojrtraṃ adhikāritvam patikṛtyānukāritā

—Svāyambhuva.

‘To the soul to whom likeness of Śiva is revealed in himself, the enjoyer of bliss, there is really no effort directed towards enjoyment, no agency, no performance of deeds as ordained by God (to others)’.

The characteristics of sakala, pralayākala and vijñānākala are denied quite naturally in the case of the soul that is in the state of Śivahood. Being an enjoyer of experiences is the feature of a sakala type of soul. The soul at the time of pralaya is deemed to be an adhikāri with inchoate māyā associated with him. Performance of deeds in accordance with the will of God is the feature of the sakala, pralayākala and vijñānākala types of souls. The soul that has attained similarity with Śiva, now being free, no longer acts at the direction of another, not even God. As Sarvajñānottara puts it, the soul in the final exalted state is as eternal and pure as Śiva and differs from Him only in the matter of creation which he cannot do—
Sūvatāt sāsvataḥ sūddhaḥ śrīśidharmavivarjitaḥ.

Is there no mala in that state? There must be, argues Kiraṇāgama.

Vishāmabhini śakti yathā mantrair nirudhyate |
Tadā na tadviṣam kṣīṇam evam puṁso malakṣayaḥ ||

— Kiraṇa.

‘In the same way as the power of poison alone is held in check by mantras and the poison as such is not eradicated, so is mala not destroyed.’

When Garuḍa mantra is uttered it is only the power of poison to cause stupor or death that is held in check but the poison is still there. In the same manner, as a consequence of dīkṣā the entity of ānava mala in the ‘pure soul’ is not eradicated but only its efficacy in bringing about certain results rendered inoperative.

The author initiates a discussion as to what happens to mala as a result of dīkṣā. Three questions are posed and answered.

1. Is the mala separated from the soul?
2. Is the mala destroyed?
3. Is the mala concealed?

1. It cannot be said that mala is separated from the soul as both mala and soul are related eternally. Separat-
tion implies prior union. Such a union between the two is incomprehensible as there can be no union between two which are all pervasive. Separation is caused between two limited entities by a third force. The soul and mala are not limited but omnipresent. Hence the first query is inadmissible.

2. Mala that is there at all times together with the soul cannot be destroyed without destroying the soul with which it is inextricably associated by the relationship of inherence that subsists between a dharma (characteristic) and dharmā (thing characterised). Further, mala being associated with all souls, granting that one soul is redeemed, mala being one, all souls may have to be deemed as freed which is obviously not true. So the second query is also answered in the negative.

3. Mala cannot be considered to be concealed when the soul is described as being free. Concealment implies later appearance. If mala is concealed in the redeemed (mukta) soul there is the prospect of the mala making its ugly appearance again in which case there is no sense in calling a soul at any stage ‘mukta’ in the real sense. If the postulate is accepted then it may lead to the absurd usage ‘atyantamuktāḥ samsāri’, a contradiction in terms.

So it is none of these three. Just as the heat of fire can be made ineffective by mantras though the fire may still be there, so the potency for evil in mala can be contained, though the mala may still be there in the soul that is free. The śakti of mala alone is taken away and in this light it is said that mala is severed from the soul. Though the mala is
one, its śaktis are legion as there are countless souls. Though the śaktis of the freed souls may be annihilated the myriad śaktis of the countless other souls are operative and such souls remain bound by the shackles of samsāra.

To the point raised that the destruction of a characteristic (dharma) entails the destruction of the thing so characterised, it is said that it is a false notion. Do we not see the characteristic of copper viz. the verdigris is removed and yet the copper remains in tact when it is purified by chemical process? The ‘malakṣaya’ in the soul in the free state is therefore similar to the ‘kālikākṣaya’ in the copper, a mere change in the character of the soul that is now perceptible.

[89]

अनेकभविकं कर्म दृढं बीजपिवाणुभि: ||
भविष्यद्विप संहुदं येनेवं तद्न्तिभोगतः || ८९ ||

Anekabhavikam karma dagdham bijamivãñubhiḥ |
Bhaviṣyadapi saṁruddham yenedam taddhi bhogataḥ ||

'Just like a seed that is burnt (is ineffective for further growth) so is the karma acquired over a series of births destroyed by the mantras (dikṣā); the karma to follow is also destroyed by them; the karma that caused the body is destroyed only by the several experiences of the soul.'

This sūtra states how dikṣā is potent in destroying the effectiveness of sañcita and āgāmi karmas only. The prāra-bdha karma is to be wiped out only by one’s action and experience.
The prārabdha is of three kinds (1) icchā (2) anicchā and (3) parecchā.

The first type is found in the evildoers, thieves etc. who wilfully do certain things bringing in its wake certain kinds of prārabdha karma.

The second type is found in persons like the Epic hero Arjuna who though unwilling, being bound by karma, was dragged into war leading to killing of men as narrated in the Gītā (18-60).

The third type is found among those who, whether they like it or not, are forced to do certain things to oblige others and reap the fruit of karma leading to pleasure or pain. This is defined in Pañcadasī (7.162).

On the completion of dikṣā, the destroyer of the entire pāśa, the body must fall off. But we find the body still clinging to the soul. This anomaly is explained in the succeeding sūtra.

[ 90 ]

जातायां घटनिष्पत्तै यथा चक्रं भ्रमविषि ||
पूर्वसंस्कारसंसिद्धं तथा वपुरिदं स्मृतम् || ९० ||

Jātāyāṁ ghaṭaniṣpattaṁ yathā cakram bhramavyaṁ ||
Pūrvasaṁskārasaṁsiddhaṁ tathā vapuridam smṛtam ||

— Kiraṇa.

"In the same manner as even after a pot is created the potter’s wheel is whirling round, so does the body continue to exist (even after dikṣā) due to the residuary force of the karma."
The body continues to exist even after the performance of dikṣā which is done to wipe out the karma in the form of dharma and adharma. The explanation for the persistence of body even after dikṣā is explained as being due to the saṁskāra left behind by karma on the analogy of the potter’s wheel which continues in motion even after the pot is made due to the residuary part of the momentum imparted to it by the potter. Suprabheda gives the other analogy of a container retaining the smell of asafoetida even after the material that was once there is no longer there.

The Jīvanmukta’s state after he throws off the mortal coil is described in the following sūtra.

[ 91 ]

भग्ने घटेयथा दीपः सर्वतः संप्रकाशते ।
देहपाते तथा चात्मा भाति सर्वदा ॥ ९१ ॥

Bhagne ghaṭe yathā dīpaḥ sarvataḥ samprakāśate |
Dehapāte tathā cātmā bhāti sarvadā ।

-- Devyāmatam.

"In the same way as a lamp (inside a pot) sheds light all around when the pot is broken, so when the body falls off soul shines for ever and everywhere."

Though the lamp has its own candle power of light it is not noticed so long as it is kept inside a pot. When the enclosing pot is destroyed the lamp is found to shine with all its power in full. Similarly so long as the soul is constricted in a body its real worth and glory is not seen. Once the constriction is removed then the soul shines in all its glory without any restriction temporal or spatial.
Thus the author Umapati Sivacarya has propounded the nature of soul with reference to Pati, Paśu and Paśa in the light of Āgamavākyas. This knowledge is to be imparted to the discerning pupil to be effective. How this wealth of metaphysical knowledge is to be carefully preserved and imparted to the God-inclined soul is stated in the Niśvāsa-kārikā.

Prakātayasvedam jñānam madbhaktānām varānane
Rakṣaṇīyam prayatnena taskarebhyo dhanam yathā
— Niśvāsakārikā.

'O My lady,' May this knowledge be propagated to my devotees; this must be carefully preserved (from falling into the hands of unworthy people) as one does wealth falling into the hands of thieves.'

This is in the form of an address by Śiva to Devī.

Knowledge here represents the śāstra, the means of knowing. This knowledge is to be imparted to the compassionate and the quiet, those who perform the enjoined rituals, those who are devoted to Guru and God, those who look upon the Guru as God, the Guru who has swum across the ocean of knowledge. The aspirant must prove his fidelity to the system which he seeks to follow with undivided loyalty. Kālottara and Sarvajñānottara āgamas emphasise this idea.

Yasya deve para bhakti yathā deve tathā gurau
Nānyaśāstre yadāsaktir jñānam tasminnu dāpayet
— Kālottara.
Gurudevāgni bhaktāya nityam bhaktiyutāya ca
Pradātasyam idam Śāstram netarebhyaḥ pradāpayet ||

— Sarvajñānottara.

One should strive to preserve and propagate this esoteric knowledge obtained from the mouth of Śiva to the deserving and duly initiated pupils.

Obeisance to Cidambareśvara and Śivakāmasundari.
ADDENDUM

[ 40 a ]
पाशाभें पारतन्त्र्यं कक्षयं किल्लिकं धनम्|
खामाकिं चेय्मुक्तकुरु मुक्तशब्दो निवर्तते || ४०-अ ||

Paśābhāve pāratantryam vaktayam kinnibandhanam |
Svābhāvikam cemukteṣu muktāsabdo nivartate ||

‘On what account is dependence of the soul to be explained in the absence of the postulate of bonds? If it is contended that ‘dependence’ is a characteristic of the soul, then the word ‘released’ cannot be applied to those (with bonds severed) who attain salvation.’

[ 40 b ]
अनादिमलसम्बन्धातिकिञ्जोगुणमयीः ||
अनादिमलमुक्तवात्स्वाधृतेऽति तत: शिवः || ४०-आ ||

Anādimalasambandhāt kiñcijjho'nuḥ mayoditaḥ |
Anādimalamuktatvat sarvājho'sau tataḥ Śivaḥ ||

— Kīraṇa.

‘The soul has been declared by me as one having limited knowledge on account of its association with beginningless bond (āṇava); since Śiva is ever free from that bond, He is declared Omniscient.’

[ 40 c ]
आदिमलवं यदां सिद्धं निमित्तं कक्ष्यते तदा ||
हृदयं स्मृतं ताः पं शुद्धशुद्धं व्याधास्ति || ४०-इ ||

15
‘If origin is to be posited for anything then a reason has to be presupposed to explain that. Hence it is declared by scriptures that the nature of the one (God) is pure and of the other (soul) impure in conformity with reality.’

‘Why is crystal pure and copper associated with verdigris? In the same way as there is no specific cause for their difference (which is in their very nature) there is no specific cause for the difference between Śiva and the soul.’

‘The tattvas from kalā to earth are but means serving the needs of souls; that they are assigned to each soul according to a certain order is determinable from the difference in the nature of the latter’s individual experience.’
[ 40 f ]

सर्वतो युगपदृढ़तर्ग्राह्यद्वन्द्वस्वभावः
भिन्नजातीयमय्रेकपत्रं दीपांचक्रस्वत्वः ॥ ४०-० ॥

Sarvato yugapadṛढ̣taḥ anutpādaḥ sarvagam ।
Bhinnaṇātyāmyamāpi ekaphalam dipāṁcakrastuvaḥ ॥

'Since the Māyātattvas do not function cumulatively in all the souls at the same time, they are not considered one all pervasive entity. Of multifarious kinds though they are, they act towards one end (of enlightening the souls), as the rays of lamp, though multifarious yet serve to light objects.'

[ 40 g ]

मुक्त्यथं स पशुवेद्यो नान्यथा सास्त् जायते ।
यावच्छरीसंदेशे न स जातो न भोगसुकः ॥ ४०-१ ॥

Bhuktyartham sa paśu vedyo nānyathā sāṣya jāyate ।
Tāvacecarśamśleṣo na sa jato na bhogabhuk ॥

— Kīraṇa.

'The soul is bound (by pāśas) with a view to facilitate the soul in getting experience (bhukti); if there were to be no bond, the soul cannot have any experience. So long as the soul is not associated with a body, the soul cannot get any experience.'

[ 40 h ]

अलंकारमिलनानां सास्त् प्राणक्षेत्रविकारिणः ।
कला संदेशमाति दिवेक्षणविधायिनी ॥ ४०-१ ॥
Aityantamalina sasya pragnktasya avikarinah |
Kal samalesam aayiti Svecchunavidhayini ||

—Svayambhuva.

'The extremely impure kalā (and other tattvas) are associated with
the soul, described earlier as changeless, in accordance with the will
of 'Siva'.

[ 40 i ]

karman deva(ha?) samyogo vibhori api maheshvarat |
Aksamkutvata svato na'ya samarthym karmayojane || 40-st ||

Karma deva(ha?) samyogo vibhori api maheshvarat |
Aksamkutvata svato na'ya samarthym karmayojane ||

— Parakhya.

'Association of body with karma is effected only by Maheśvara.
The soul (vibhu) has no capacity by itself to associate with karma, as
it has no potency therefor.'

[ 40 j ]

Pashvantahavaitchyam sthamtvam na pashvet ||
karm cidhrhitam tasmad yojakam tadpekṣayoh || 40-st-2 ||

Pashvantahavaitchyam sthamtvam na pashvet ||
Karma cidhrhitam tasmad yojakam tadpekṣayoh ||

'The potency of knowledge and action is obstructed by the
soulness; hence there is no independent status for the soul. The
karma is not a conscious entity. The soul and karma need Him for
their association and such association therefore is attributable to Him.'
Lord Śiva of His own volition unites (the soul with action and its fruit) because He is all powerful.'

Vaikharī śrotavāyā savikalpā tu madhyamā
Nirvikalpā trīyā ca tāsām kāraṇam antimā

Vaikharī (śabda) is the sound which is the object of hearing; madhyamā (śabda) gives rise to specific knowledge; the third (paśyanti śabda) comprehends generic knowledge; the cause of these three is the last (parā śabda, the most subtle aspect of sound).'</p>

The learned say that the knowledge about the entire world is gained by the power of words; never does a man gain knowledge without the aid of word.'
Sabdānuviddham evaṃ viśvam jñānam pradhānyate
Etā eva paro bandhaḥ pāśūnām paramārthaḥ

— Svāyambhuva.

‘The entire knowledge is seen to be closely knit with words; the words constituting the noble scriptural lore reveal real knowledge to the souls.’
### புத்தக தகவல்

(செய்வணங்: பாரம்பரியக் கூறு)

| கட்டப் | ... | 1 |
| பாறையங் | ... | 2 |
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| சார்ந்த பெண்கள் | ... | 4 |
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| பி சாட்சியால் | ... | 8, 9 |
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| புத்தகம், பதின் கொண்ட மாற்றம் | ... | 12, 13 |
| பாலப்புராணம் புதிய புராணம் | ... | 14 |
| பாலப்புராணம் புதிய புராணம் | ... | 15 |
| பாலப்புராணம் புதிய புராணம் | ... | 16 |
| பாலப்புராணம் புதிய புராணம் | ... | 17 |
| பி சாட்சியால் | ... | 18, 19 |
| பி சாட்சியால் | ... | 20 |
| பி சாட்சியால் | ... | 21 |
| பி சாட்சியால் | ... | 22 |
| பி சாட்சியால் - பி சாட்சிய | ... | 23 |
| பி சாட்சியால் - பி சாட்சிய | ... | 24 |
| பி சாட்சியால் | ... | 25 |
| பி சாட்சியால் | ... | 26 |
| பி சாட்சியால் | ... | 27 |
| பி சாட்சியால் | ... | 28 |
| பி சாட்சியால் | ... | 29 |
| பி சாட்சியால் | ... | 30 |
| பி சாட்சியால் | ... | 31 - 33 |
| பி சாட்சியால் | ... | 34 |
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குருமந்தல்

சம்பாதிக காவல்தல்

நிலுங்கால்

சுமைத்தோட்டின்

சிம்பன் பாரியல்

கடல் - அறுதிற்று சம்பாதித்தோட்டம்
பறி சிம்பன் பாரியல் சம்பாதிக கால்
'சிம்பன் கடல் கைக்கு அழகானது சுமை
தோட்டா' கல்வி சிம்பாதிகை.

கருப்பு

1. கருப்பு மா முன்னே வேறுபாடு, இரு மானே முன்னே வேறுபாடு.

பரங்கம்

2. காட்டுமலை முற்று சுமார்க்கவுள் காட்டுமலை
கூறகின்ற அறுதிற்று, செம்பித்தோட்டம், பாறல்
ஆண சுமதிலும் இரு கடல் - சுமார்க்கல்.
அவர் பாது சுமார்க்க அறுதிற்று வேறுபாடு!

(1)

சிம்பாதிகை: பாலூத்திக் குடும்ப பிரார்த்தனைத் தொடர்பாகத் தொடர்கள் முழுமையாக செய்ய தொடர்கள் செய்ய வேண்டும்.
3. மன்னர் இயே, மணம், பரசம், சுரங்கம் கொண்ட மும்மய முற்முறியும் சுரங்கப் பொழியின் பொருளும் தேரல் தேரல் என்று சுரங்கம் பொழியின் சுரங்கம் கொண்டு வந்து வந்து.

4. பாவியின் கரும்பு திற்கில் தற்காலப் புரட்சிக் கொண்டால் புரட்சிக்கு பாவியின் கரும்பு கொண்டால்.

5. பாவியின் பொழியின் கரும்பு கொண்டால் சுரங்க பொழியின் சுரங்காலை சுரங்க பொழியின் சுரங்காலை என்று மறுக்கு அல்லது கொண்டாலை என்று மறுக்கு அல்லது

6. கொண்டாலை சுரங்காலை கொண்டாலை சுரங்காலை கொண்டாலை சுரங்காலை என்று மறுக்கு அல்லது கொண்டாலை என்று மறுக்கு அல்லது

7. கொண்டாலை சுரங்காலை கொண்டாலை சுரங்காலை என்று மறுக்கு அல்லது கொண்டாலை சுரங்காலை என்று மறுக்கு அல்லது

8. கொண்டாலை சுரங்காலை என்று மறுக்கு அல்லது சுரங்காலை என்று சுரங்காலை என்று மறுக்கு அல்லது
12 நேரத்தில் குதித்து முன்னமலர்ந்தது, அவனால் கிராம மார்பு அன்பார்ந்த, அவனோ யாரமல்லாமல்லா; நேரம் அச்சதா விழாவில் தோன்ற அயிர்கள் கூம்படு ரகுவர்வில்லைருவதற்கு அன்று. (11)

13 ராமானுயினை ராமானூரின் வர் வரவு முக்கியமான; ராமானுயினை ராமானூரின் வரவு முக்கியமான; இது முப்பது, அந்த சவற்றுக்கு என்றான் காவல் வரை சல்லிச் செய்யவும், இனிக்குப் போகும் முதலில் நில்லாமை குட்டி. (12)

14 'என்னை ஆண்டு ஏற்று பற்று கூறு, கீழ்வரும் மரபுத் தமது அல்லமயில் தேர்த்தேன், மீண்டும் ஏற்று வேதமு, ஏற்று கூறு தீர்ந்துவருங்கள்' என்று--தோன்றி முற்பு பொதுக்குச் செய்யும் அன்னை. (13)
15 'சுகையே, இயற்கையே, தம் விளையாட்டில் காணா
நேு மின் மத்தியில் காணா; மெய்வூடு அது விளையாடு அப்பெயர்
சத்துக்கான பார்க்கும் பார்க்கும் காத்து மெதிக்கின்றது — காணால் எந்தவையும் ஆடு
[முன் கம்பித்து] (14)

16 ஓர் வேதம் விளையாட்டில் காணால் விளையாட்டு காணப்
சார்ந்தது பார்க்கும் காச்சும்பில்லாது காணதே
மின்னடைக் காணால் கூறுக் குறிப்பிட்டு முழு
நேு வேதம் விளையாட்டு காணடே காட்டக்கூடாதே. (15)

17 பம்பிய நேதம் வர்ப்புறம் பார்க்கும் விளையாட்டில்
சின்னதே; மெய்வூடு கெட்டு வர்த்தம் சதே
பிறம்புறமே காத்து; முன் பல்பூட்டல் அடுத்தே பெரும்
பம்பு விளையாட்டு காணும் மெருக்கூடாதே. (16)

18பம்புப்புறம் அழும் காணத்துப் பார்க்கும் காணதே
பம்புப்புறம் பல்பேதிக்கும் பெரும்
தரத்திற்கும் காணத்துப் பல்பேதிக்கும்
தரத்திற்கும் காணத்துப் பல்பேதிக்கும் காணத்துப் பல்பேதிக்கும். (17)

19தூளித்து பம்புப்புறம் பம்புப்புறத்து குறிப்பிட்டு, அண்மை
சின்னதே காணத்து குறிப்பிட்டு, காணியும் காணா பம்பு
அள்ளிக் காணா பம்புப்புறம் காணா, பம்பு
பம்பு பம்பு பம்பு பம்பு பம்புப்புறம் பம்புப்புறம்—பார்க்கும் ஆடு. (18)

20 அள்ளிகும், பம்பு பம்புப்புறத்து; அள்ளிகும்; சின்னதே காணா
சின்னதே பம்புப்புறத்து; பம்புப்புறத்து; பம்புப்புறத்து; பம்பு
அள்ளிகும் காணா பம்பு; ஒருவன் குறிப்பிட்டு
[முன்காலம்-
காணா கிளையும் இன்று காணுமும் காணமும்—பார்க்கும். (19)

21 பார்க்கும் காணா அடுத்து பம்பு பம்பு பம்பு; பரந்து, அண்மைகியடு பரந்து
சின்னதே காணா பம்புப்புறத்து காணமும் காணமும்—சின்னதே காணமும் காணமும். (20)
22 எக்குருடையரோ—சன் மூலமாக வந்தது, அரசுப்பர்களும்
முப்பூடுகளும், விளம்பு. புனைகு குறாகவண்டுக்கும்
நிற்கலுள்ள ஒரு விளையாட்டு, மேலும் காரணத்தின்
தீர்ப்பு குறா அல்லது குறல் பசில் கொல்லும் குறைவை. (21)

23 `இன்று ஏன் நான் கிளிம்பர் சென்றோ கீழ்வரை அதன் அனைத்து
தூய் காயமொழியின்; மேலும் குண்டு தன் சமவேலை
முழுவில்லை, பயம் வரும் வருற்றுற்றும் சமவேளை
அனைத்து — அவளை அழைக்க கோடு கொண்டவர். (22)

24 `நம்பும் ஒரு கிளம்பர், சிரமிக்கவும் கூறப்படும்
பொன்னு எறு குறிக்கையாக 
பிறந்து வந்த குறிக்கை 
விளம்பத்து, இவ்விதந்துபின்னுகையானே' என அறிவாறாம். (23)

25 `ஒரு கிளம்பர் எறு குறிக்கையானே என்றோ போற்றல், கிேசரா கையாம்
மப்பு எறு குறிக்கையானே' என்று. பகுதியுறு காட்சிகள்
சிறிது குற்றங்கள் கிளம்பரின் தையாக கொண்டால் வந்து
கோண் கீழ்ப்படி கொண்டவர்— அனைத்துக் கோள் குறுகிய குறைவையின். (25)

26 நகர சந்தி, முதலியர்கள், கு-
சந்தி, குிமாண்டர் நாமப்படி
தான் காணும் கீழமாக அல்லா
குமார வந்த இறக்கா குறைவே. (26)

27 கச சியா, தேரியிய, அளியும் என்பதே
ங்கு கெட்டு விளை, புறாற்றுள்ளகா
சோ காப்பா, தவிர; கான்டையா,
தேபப்பக ஆக உண்மை, தோங்கு. (27)

28 எனவே காட்சியை இறக்க வந்தவர்
எனவே மனைவியாலும் என;
ஒரும் மேல் இறக்கும் மறு, இறப்பு என்ப
பாசு கிளம்பர் பாதுகாக மாடிக். (28)
29 'காத்மார் அக்காமல் கிலைகளை அறிந்த வீரனே கிழக்கு வீரனே' கூறப்பட்டார்; அத்துடன் அது அழங்கி, அக்காடக் காத்மார் தமது வரலாற்றில் மட்டுமல்லே ஆராய்வாக. (29)

30 காத்மார், மரம்பாள் கிழ - காத்மார்;
ஆக்ஸ், எந்தும் திருக்கு விலகியே;
காத்மார், மரம்பாள் பட்டியென் அகத்தியல் திருக்கு பஞ்சில் பழக்கம். (30)

31 பரந்தின் புகழை பசை வகுப்பானை
தீர்க்கும் கல்லே; குறுக்கு முத்திராக:
தீர்க்கும் காத்மார், மரம்பாள், நூற்றுக் கல்லே.
நூற்றுக் கல்லே கிழ - கிழம் திருக்கியே. (31)

32 அதிநர் காத்மார் குலகா, புமிநில், அக்காடர்
தீர்க்கும் காத்மார் குலகாவை, குறுக்கு தம் வல்ல விலகியென்
தீர்க்கும் காத்மார் குலகா; குறுக்கு என் விலகியென், 
தீர்க்கும் காத்மார் குலகா காத்மார் குலகா என் விலகியென் எனையே. (32)

33 அதிநர், புமிநில் புமிநில் புரூசிக்குலா என, ஆனே விலையில்
காத்மார் காத்மார் குலகா; புமிநில் காத்மார் குலகா 
புமிநில்; புமிநில் புமிநில் புமிநில் புமிநில், புமிநில் புமிநில், ஆனே காத்மார் குலகா எனையே. (33,34)

34 'வரலாற்று பட்டியென் வீரனத் வீரன்
காத்மார் காத்மார் புரூசிக்கு குலப் ரீதியாக;
காத்மார் காத்மார் வீரனத் வீரனாக நடன குறிப்பிட்டு
தீர்க்கும் கல்லே, கூறுக்கு, கிழக்கு வீரனே காத்மார் எனையே. (35)
35 காலக், விண்மையில் வெள்ள மறுக்கப்பட்டை வலுமை, கிளை, காலண வலுமை, விளையாட்டு, அறிக்கை குழிக், குரல் பொப்புப்பட்டை அக்காற்று கூட்டிக் குச்சியை வணிதம்; பக சந்த ரீபயும் கொள்ளப். (36)

36 'உண்மை, அல்லவே' வங்கு கரசு தொடர்வாகும், வனவதை, பாசுகாடும், உட்காடு, 'பலரும் அதையும்?' 'அதுத் தூது' கண்கை, 'அனைதுக் கடும் போராடு தோறும், அற்றிக்' வெள்ள அழுத்தர் பற்றாத பண பணப். (37)

37 மீது விளக்கியவை திருமணம் வந்திய
போக்கு போட்டு முக்கியமான கால், முன் அற்று விளக்கியவை வணுடு வணுடச்; பாசு துறுத்து கிருந்தும் பலரும் தொடர் வந்து பார்வுகின்றனர்—குனிசூடு குடிக்கு. (38)

38 கரசு வங்கிய அனைது போரும் கூட்டி, அன் அடுத்தக் கிருந்து பொருள்பழுது, பலரும் தொடரும் வேலமுடனும்; பாடந்தரும், அன் சிறி அறவை அம்பரை உண்மையும், அந்தேணும் கனிப்படும் விளக்களிருந்து, அனைது. (39)

39 பாதுகாக்கியால், பராதத்துக்கு அதக்கால் போர்ம், 'அனைதுக் காடுத் தோறம்' கல்லிய, 'இந்தக் கால்
[பயன்பாடு அல்லது திருத்தியுண்டு தோறான்] சாதாரண அதம்—சர்க்கோலம் தொடர்வாகும் அக்காற்றுப். (40 a)

40 பாதுகாக்கியால் அதக்கால் குறும் போர்வை, ஆடியால் கண்கை குறுமன்று வலுமாக சாதாரண. கூட அல்லாமல் மேற்கு வரிசையில், விற்கு அன்று முடியாது இயற்கை வெள்ளம். (40 b)

41 ஆதரிப்பானது அனைது அக்காற்று அங்கு, வேண்டும் புரிவையும் தொடர்வாக கண்கை முடியாது, அனைது அக்காற்று அக்காற்று அல்லாமல் இந்த அனைது அழுத்தர்—அதை அதிக பயன்பாடு. (40 c)

1. 'பாதுகாக்கியால்' போர்வை சாதாரண.
42. ஏனால் இல்லத்துக்கு ஏற்றவோர், சுடுவது பல்லித்துக்கர்கள்? ஏனையால் என்று சொல்ல வேண்டும் என்று ஆண்டுக்கு ஏற்றவோர் சுடுவது பல்லித்துக்கர்கள்? அவர்கள் கருதிய சுடுவது பல்லித்துக்கர்கள், மறுந்த கருதிய சுடுவது பல்லித்துக்கர்கள். (40 d)

43. இல்லத்துக்குவர்த்தம் மற்றும் அவளை
சிவனுக்கு சுட்டுத் தமிழ் கருதிய சுடுவது பல்லித்துக்கர்கள்;
பாக்க முக்கியமாக முன்னாளானை
நுட்ப அவளை சாதம் செய்யவும்.
(40 e)

44. கணங்களும் முதல் கற்று என்று தமிழ்;
முன்னாள் வகை சதுரத்திலும்;
என்று தமிழ் வகை சதுரத்திலும்—
சுட்டும் களிம்பாக்கம் பல்லித்துக்கர்கள்.
(40 f)

45. பல்லித்துக்கர் மற்றும் பல்லித்துக்கர்;
அவளை சுட்டுத் தமிழ் கருதிய சுடுவது பல்லித்துக்கர்கள்;
நுட்ப அவளை சாதம் செய்யவும்;
முன்னாள் வகை சதுரத்தில் காண்க அருகில்.
(40 g)

46. காணி சுட்டுகளை இல்லை எதிர்க்கவும்;
சுட்டுப்படுத்தக்கட்டு வழியிலும்,
பூமியில் சுட்டுகள் நடுவில்—
காணி குறிப்பிட்டு மகிழ்வு அடைய.
(40 h)

47. இது இரும்பாக, கூறு இரும்பாக, கூறு
பொருளாக அல்லது செய்வது அன்று பொருளாக;
பாக்க முக்கியமாக பாக்க முந்திய சுட்டு;
சுட்டும் கடவுளுக்கு நோய் சூடுக்கு அறிவு செய்யவும்.
(40 i)

48. பல்லித்து மற்றும் பல்லித்துக்கர் வகை சுட்டு;
என்று சுட்டும் வகை சதுரத்தில்கான;
சுட்டும் கடவுளுக்கு கடவு;
எத்தனை, அன்ன
சுட்டும் பாக்கம் நோய் சூடுக்கு செய்யவும்.
(40 j)

1. பு஫் - பாக்கம்.
49 வேலாடிப் பக்தை சாத்தாக வருங்காய் குறுக்குப் பாண்டனை
அரைவர், அது தீர் சிற்றை அலைக்காள்வோம்;
தாம் வேலாடிப் பக்தை சாத்தாக வருங்காய்—நா
உன்னை சேகரிக்க கூறும் குறுக்குப் பாண்டனை. (40 k)

50 கத்தூர் செய்ய குற்று, மகர்பரண
சாற்று செய்ய முற்றிலும், வாய்ந்தது கொரிய்கு முற்று;
நீதிக் கருநாயகன்கள் காண்கது, வேலாடிப் பக்தை. (40 l)

51 ஏகின் புதுவை அரைவர் சாத்தாக வருங்காய்
செய்ய பெருந்தோற் கிளம்பு; அரைவர்
ஏகின் புதுவை அரைவர் சாத்தாக வருங்காய்
அரைவர் ஏகின் புதுவை அரைவர் சாத்தாக வருங்காய். (40 m)

52 நீ குரு, வேலாடிப் பக்தை சாத்தாக வருங்காய்
சாத்தாக வருங்காய், அது சாத்தாக வருங்காய்
சாத்தாக வருங்காய்; கார் பாண்டனை
சாத்தாக வருங்காய் மற்றும் சாத்தாக வருங்காய். (40 n)

53 வாய்ந்தது கொரிய்கு முற்றிலும்,
யுத்தம் உயிரை மார்ச்சு பிடிக்கு, மற்றும் என்
நீதிக் கருநாயகன்கள் காண்கது, உயிரை
நீதிக் கருநாயகன்கள் காண்கது, என் என். (41)

54 ஏகின் புதுவை அரைவர் சாத்தாக வருங்காய்
சாத்தாக வருங்காய்; கார் பாண்டனை
சாத்தாக வருங்காய் அரைவர் சாத்தாக வருங்காய்,
சாத்தாக வருங்காய், என் என். (42)

55 'கோயில் காள்ளாக செய்ய செய்ந்து
சாத்தாக வருங்காய் அரைவர் சாத்தாக வருங்காய், கார்
நீதிக் கருநாயகன்கள்' வருங்காய் சாத்தாக வருங்காய்—
பாண்டனை அரைவர் சாத்தாக வருங்காய். (43)

56 பாண்டனை சாத்தாக வருங்காய் சாத்தாக வருங்காய்,
அரைவர் சாத்தாக வருங்காய் சாத்தாக வருங்காய்—
சாத்தாக வருங்காய் சாத்தாக வருங்காய். (44)
57 பாருத்து கிளம்பு புரீந் கவிசையிலிருந்து
கிறித் திலையில் பற்றுது
வருமாறு சொல்ல வலப்புறம், மூலம்
உலகச் சுயாலிய கருத்தில் — அதிகாரத் தண்டனை.
(45)

58 நிறை நீதியானது பரப்ப பதிவுகள்,
அல்லது நீசுவில்லிருந்து, பழை
பூச்சு திண்மக்கள் கவிசையும், புரீந்
பசோவிய மூலம் குறைவான பிரித்து. (46)

59 காதி மனையில் தீர்வு, புரீந்துகோளில்
குறைவு காணும் வலம்; புரீந் சுற்றுக்கோள்;
பாருத்து குறைவு விளக்கக் காட்சிகள் செய்யும்.
(47, 48)

60 அப் போல தேனை, அப்போல கவிசை
பூச்சு கையில், காந்திருந்தக் காவல்கள்.
பனியை, அனுமரியில்; பொருள் புலியில்
செய்தும், கருவது இரும்பு செய்திகள்.
(49)

61 விழாத்து குறுகியக் குறைவு காணும்.
அடுத்து அம்பாத்துறைகளால்
குறைவு பற்றிய குறத்தலியில்
பாருத்து குறைவு பிரித்து — பாருத்து குறைவு.
(50, 51)

62 ஈர்ப்பு நீதிகள் நீதியானது காணும்
அடுத்து; அடுத்த பரந்து எளியும் குறைவு;
பாருத்து குறைவு பிரித்து செய்திகள்;
பாருத்து குறைவு பிரித்து ஆகியோ, மூலம் செய்திகள்.
(52, 53)

63 தெர்வு இறையே கவிசையிலிருந்து
சொல்ல வலப்புற அடுத்து, அடுத்த
சொல்லான தோற்றத் தோற்றம் காணும் வலப்புறம்,
அறிய ஆட்டின் குறைவுகள்கள்.
(54)

64 காதி நீதிகள் எளியும் குறைவு
செய்திகள் தோற்றத் தோற்றத்தில்,
நாளில் நம் கிழக்கே அனைவர்,
அம்மக்கள், கை சிட்டம் சோழ மின்.

(55)

65  தாம் மக்கள் கிளித் தலைமை வந்து, எனவே காடுகள் கொஞ்ச வீரப்பால்;
பார் அம்மகள் மூலக்கேற்றோம், வான் அன்று
கை எண்ணூறு, அல் கிண்ணனா அச்சர.

(56)

66 கிராமத் தலை செய்வால் கத்தை, பார் மகள் கிளித் தலைமை காலந்தோம்;
அம்மகள்கள், நாம் நிலத்தில்; குள்ளங்கள், கிராமத் நிலை பார் அவளோம்.

(57)

67 பெண் பெண் காடை கிளித் தலைமை
பார் மகள்கள் பெண் பெண் காடை; நாம் பான் தொன்றால் அல் பார் குள்ளங்கள்;
என்றோம் கண்டு நிலை பற்றியது.

(58)

68 அம்மகள் மாலைகள், கை தொல்லியல்;
சிறையகள் செல்கள், கூர்ப்பா என்பின் அருகில் என்னும் அர்த்தப்படை, நாம் பெண்கள் ஓடும் மலர்கள் சார்ந்தோம்.

(59)

69 சிறையம், முறையே பெண்கள் தளங்குறி என்று எளிதில் தொடர்ந்து கூர்ப்பா;
செல்கள், பெண் பார் என்று என்று என்றினால் அருகில் என்றினால் அன்றிப்படை.

(60)

70 பெண்கள் அல் சென்கள், பெண் பெண் காடை;
அருகில் தளங்குறி என்று; அன்றினால் என்று
பார் மகள் காடை கிளித் தலைமை; அல் பார் பார் என்று இங்கு என்று என்று, கண்டு கூர்ப்பா.

(61)

1. கை - அம்மகள்.
2. பார் - கூர்ப்பா.
71 அகாதமி கதிரையாக
அன்று அன்னந்தனார்,
பாதுகாக்க விளைவு பாரம்
1 கி.மீ.க்கு வரும் பாரம்: வெளியே நிற்புரே, நாளில்
புதுக்கை மகாவிலந்தனர்
புனைசராளர், பாராதனைகள்;
துநிலலே விளைவுடன்,
செலத்திற்கு தோற்றி, காலை.
(62, 63)

72 மையம் வருகையாக
ஒருவே விடும் என விடு-
கிறிஸ்து மார்பாதையில்
ஆணத்தான் அண்டேன்
நிதிகள் பருமப்புகளுடன்,
துற்கு பெருமான்
பும்பான் கடப்பிடை;
இது கண்டு அப்புண்டுக்கோ.
(64)

73 இன்று காவல்ச்சியாக பாரதன்
3 அரசில் ஆய்லாக
லேச்சு அரசை அறியி,
பரம்பரையுடன் பாரியது
பாரத்து, நிமிடம் அறியி,
துநிலலே காவல்ச்சியின்
சிற்றாகியின் காயது
பெருமாக பாரதன் கிறிச.
(65)

74 நிகராக காடு, பம்பார
கிறிஸ்து தோ வாழ்வு பாரன்
பிள்ளையார் குதி, காசேபார
புதிய பரம்பரையுடன் கிறிப்

1. மையம் - காலை.
சுருக்கமுறை

(66, 67)

75 கோவம் விளை தரும்
கோவம், அது உயரம் தரும் அதை, அது அதனை தரும்
அதை, அது அதனை தரும், அதை அதனை தரும்
அதை, அதை அதனை தரும் —
அதை அதனை தரும் தரும்
அதை அதனை தரும் தரும்.

76 பாரதம் மேலை விளை தரும்; பாரதம்
மேலை பாரதம் இறக்கவும் பாரதம்
மேலை பாரதம் இறக்கவும் பாரதம் இறக்கவும்
அதனை அதனை தரும் தரும்.

77 அப்போது கூறுகிறது பன்னி
அப்போது கூறுகிறது பன்னிகுறும் பன்னிகுறும்
பன்னிகுறும் பன்னிகுறும் —
பன்னிகுறும் பன்னிகுறும்

(70 a)

78 தொடர்வலியாளார் அறன் கூறுகிறது
தொடர்வலியாளார் அறன் கூறுகிறது தொடர்வலியாளார் அறன்
தொடர்வலியாளார் அறன்

(70b, 71)

79 கோவம் விளை விளை விளை
கோவம் விளை விளை விளை

1. தொடர்வலியாளார்.
2. கோவம் விளை விளை.

தொடர்வலியாளார் கூறின் தொடர்வலியாளார்
பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை

(68)

தொடர்வலியாளார் கூறின் தொடர்வலியாளார்

(70 a)

தொடர்வலியாளார் கூறின் தொடர்வலியாளார்

(70b, 71)
136

(72)

(73)

(74)

(75)

(76)

(77)

(78)

1. பாரம் - காலை.
86 'தார பெறுவின் படிவ ஏற்பாட்டு கலன்,
அம்ம வளி பவுன்றி, பற்று என்று விளை, என்ப பக்கக் கூறும் வண்ணம் கூறும் பதிவு —
ஆனால் ஏன் வாக்கு போன்ற — ஆனால் வாக்கு போன்ற.

87 இது ஆன பார்த்து விளை, இலேக்
மீன்க கூறில்லாம் விளைவாகும், இலேக்
அண்மை ஆன வாக்கு போன்ற விளைந்து —
இது ஆன பார்த்து விளைவாகும் பதிவு அறிவா.

88 முன்னில இயற்கையின் கருநாம் போராடு
இயற்கையில் ரோஜூ ரோஜூ; — கருநாமானானுடைய
மீன்கிளை இரு வஜ்றிலிருந்து விளைந்து,
பார்த்து அறிவுப் பை இயற்கையின்.

89 கொடுக்கா அலப்பூம், கொடுக்கா சூழை
அரண்மை இருந்து; அரண்மை, சூழை
அலப்பூமான் மறு அரண்மை பார்த்து பக்கம்
இயற்கையில் தோற்று, பார்த்து அறிவா.

90 இயற்கை இயற்கையின், சமயத்தான் பக்கத்தில்
மீன் பக்கத்திலை சூழ்த்து—ஆனால்,
இயற்கையில் கலந்து நீண்டு போன்ற பக்கத்திலை
சூழ்த்து அறிவு பை சூழ்த்து, பார்த்து.

91 அம்மா பக்கத்திலை அம்மா பதிவு அம்மா
இயற்கையில் விளைந்து, கருநாமானானுடைய
அம்மா வாக்கு போன்ற விளைந்து—கருநாமா
பார்த்து என்று விளைந்து—பார்த்து என்று விளைந்து.

92 கொடுக்கா பக்கத்திலை கொடுக்கா இயற்கை,
அம்மா பக்கத்திலை அம்மா இயற்கை,
இயற்கை இயற்கையிலான் பார்த்துத் தோறு இருந்து;
ஆனால் கொடுக்கா என்று விளைந்து?

93 பார்த்தாள் கருநாமா பார்த்தாள்
சூழ்த்து இயற்கை பார்த்தாள்—பார்த்தாள்.
94 'சுருக்கி மாறுகள், மாற்றும் காலம்
தோண்டிய சுருக்கி முடிகின்று!
பரவலாக சுருக்கிய முடிகின்று
சுருக்கி முடிகின்ற வசூல் வந்து
அது சுருக்கி முடிகின்ற வசூல் வந்து.

95 அதுபோது வந்து பரவலாக சுருக்கி
சுருக்கி முடிகின்ற வசூல் வந்து
சுருக்கி முடிகின்ற வசூல் வந்து

96 'சுருக்கிய முடிகின்ற வசூல் வந்து
சுருக்கி முடிகின்ற வசூல் வந்து
சுருக்கி முடிகின்ற வசூல் வந்து
சுருக்கி முடிகின்ற வசூல் வந்து

97 காலமாக குழந்தை, காலமாக குழந்தை
சுருக்கி முடிகின்ற வசூல் வந்து
என்னுடன் வந்து சுருக்கி முடிகின்ற
சுருக்கி முடிகின்ற வசூல் வந்து

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[சொல்லாள்: மாளிக பாடலாளர்]

சாத்த தமிழ் புராணம் புராணம் 73 கிளார் கரியா துத்திரம்
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APPENDIX - I

Śivāgamas from which the sūtras in Śataratnasaṅgraha are collected by the author Śrī Umāpati Śivācārya as recorded by the commentator.

1. Devikālottara, 81.
2. Devyāmata, 3, 72, 91.
4. Kiraṇa, 13, 29, 40 b, 40 g, 60, 88.
5. Mataṅga, 6, 9, 10, 49, 50, 51, 52, 53, 70, 71, 73.
6. Mrgendra, 4, 11, 12, 14, 17, 18, 21, 22, 23, 28, 30, 32, 33, 34, 38, 39, 40 k, 46, 47, 48, 56, 64, 68.
8. Parākhya, 5, 8, 15, 16, 19, 40 e, 40 i, 57, 62, 63.
9. Sarvajñānottara, 55.
10. Svāyambhūva, 1, 2, 20, 27, 35, 36, 40 h, 40 n, 54, 69, 74, 77, 80, 87.

Note: Sources for the sūtras bearing numbers 26, 37, 40, 40 (a), 40 (c), 40 (d), 40 (f), 40 (j), 40 (l), 40 (m), 41, 42, 43, 44, 45, 58, 61, 83, 84, 85, 86, 89 and 90 not given by the commentator.
APPENDIX - II

Authors referred to in the Sanskrit Commentary on the Sūtras of Sataratnasāṅgraha (Ed. by Panchānan Śāstri)

1. Ācārya (Bhoja), 1, 28.
2. Rāmakaṇṭha, 10.
4. Śrīvārttikakāra, 17.

Works from which the Sūtras are taken or quoted in the Sanskrit Commentary on the Sūtras of Sataratnasāṅgraha.

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