ŚATARATNASAṆGRAHA
OF
ŚRĪ UMAṆĀPATI ŚIVĀCĀRYA

P. THIRUGNANASAMBANDHAN

UNIVERSITY OF MADRAS
1973
SATARATNASANGRAGRAHA
OF
SRI UMAPATI SIVACARYA

With an Introduction, Translation and Explanation in English

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Together with
A Tamil version of Sataratnasangraha 'Satamaṇipīlai' of Turaimangalam Sivaprakāśa Soāmigal

UNIVERSITY OF MADRAS
1973
Sri Umāpati Sivacāriyār
(Koppavankuḍi, 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 Sataratna 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 Umapati 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

Śri Umāpati Śivācārya is the last of the four Santanācāryas held in high esteem by the Saiva 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 Parthavanamāhātmya in the Cidambarasāra and the Rajendra puramāhātmya of Śivānanda Dīkṣita in Sanskrit and in the Santanācārya-purāṇa of Svāminātha Deśīkār in Tamil. He is said to have lived in the last quarter of the thirteenth century and early years of the fourteenth century.

Śri Umāpati Śivācārya 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, Maraijñānasambandha Śivācārya made the remark ‘Yonder goes a blind man seated on dry wood’ making an oblique reference to the egoism and ostentation of Śri Umāpati Śivācārya, riding on a palanquin with torchbearers by his side in broad daylight. Śri Umāpati Śivācārya, the ripe soul that he was, understood the import of Maraijñānasambandha’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 acārya while he was drinking it. This act of Śri Umāpati Śivācārya 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 Koṇravankudi, 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 Nāṭarāja that the flag would rise only when Śrī Umāpati Śivam was brought there, the priest, went to Koṇravankudi 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 'Koṭikkavi', the poem about the flag and lo! the flag went up.

It is also stated that he enabled an outcast by name Perṇān, 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 Nāṭarāja was testified to by the Lord Himself on more than one occasion. When his turn came to worship Lord Nāṭarāja 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 Namacchivayā into the system of Śaivism as propounded in Śivajñānabodham and finally reached the holy feet of Lord Śiva in a Caṭṭra month conjoined by Hasta nakṣatra. It was this Arul Namacchivayar that founded the Thiruvāvaṭūrurāi 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 Ahacchantānācāryas (the inner circle of spiritual preceptors of divine order) viz, Nandi deva, Sanatkumāra, Satyajñānādarśinī and Paraṇājotī muni. Paraṇājotī initiated Meikanḍadeva on earth in whose spiritual lineage we find the remarkable scholar-philosophers Arulnandi, Maraijñānasambandha 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 Tiruviyalur Uyyavandadeva (12th C.)
(2) Tirukkaḷṟṟuppaṭiyār of Tirukkaḍavur Uyyavandadeva (12th C.)
(3) Śivajñānabodham of Meikanṭadeva (13th C.)
(4) Śivajñānasiddhiyār of Arulṇandi Śivācārya (13th C.)
(5) Irupā Irupāhtu of Arulṇandi Śivācārya (13th C.)
(6) Uñmai Viḷakkam of Manavācakam kaṭantār.
(7) to (14) Śivaprakāṣam, Tiruvuruḷ payan, Sankalpanirākaraṇam, Vināvenbā, Poṟṟippahroḍai, Koḍikkavi, Neḻjuviḍutūtu and Uñmaineṛivilakkam of Umāpati Śivācārya (14th C.)

Among these fourteen Siddhānta works in Tamil, Śivajñānabodham, Śivajñānasiddhiyār and Śivaprakāṣam are ranked as outstanding works. Śivajñānabodham is the basic text and the others are explicatory. Śivaprakāṣam of Śrī Umāpati Śivācārya is commented on by Śivaprakāṣa Svāmīgala 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 ‘Thiruṭhoṭṭaṇḍar Purāṇam’. Among the other works of Śrī Umāpati Śivācārya mention may be made of ‘Koil Purāṇam’ on Lord Nāṭarāja of Cidambaram, ‘Thirumuṭaikaṇḍa Purāṇam’, ‘Thiruppattikkovai’ (a compendium.
of places sanctified by the Thevāram hymnists), Thiruppattikakkovai (a compendium of places sanctified by Thevāram hymns), Thirutthonḍar Purāṇam (an epitome of Thirutthonḍar Purāṇam) and Thirunatchattirakkovai, dealing with the consecrated days of Nāyānāmars.

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

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 Śataratnasanāgraha, 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., Karana, Kāmika, Vīra, Cintya, Vātula, Devyāmaṇa, Kālottara, Suprabheda and Makuta, 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, Karanā, Ajita, Dipta, Sūkṣma, Sahasra, Amśumān, Suprabheda, Vijaya, Niśvāsa Svāyambhuva, Āgneya, Vīra, Raurava, Makuta, 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. Pauṣkaraśamhitā calls the twentyeight āgamas by the name ‘Siddhānta’.
The Vedas and Āgamas are the sacred heritage of the Hindus. They reflect streams of thought both Aryan and Non-Aryan. The Āgamas 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 Āgamas.

It can safely be contended that the Āgamas 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 Āgamas too gave room for the evolution of different systems of philosophy like Pratyabhijñā, Vīraśāiva, 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 Āgamas are said to have emanated from the urdhvamukha of the same Lord.

According to another account the twentyeight Śaiva Āgamas 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 Āgamas. Śrikāṭha, one of the commentators on the Brahmaśūtras says ‘we do not perceive any difference between the Vedas and the Āgamas. 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 Āgama 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’.

Aruḍnandideva classifies the scriptures under two heads viz., Vedas and Śivāgamas (Śaiva 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 Śaivism 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 vijñānākala 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 Śaiva 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 Āryā (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 Sataratnasāṅgraha, 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., Mṛgendra, Devyāmata, Svāyambhuva, Mataṅga, Kiraṇa, Parākhyā, Niśvāsakārikā, Viśvasārottara, Sarvajñānottara, Kālottara and Devikalottara.

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.

Āṇava 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 Sataratnasāṅgraha 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 Sadyojyotih, 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 vyākhyāna 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 Sataratnasāṅgraha of Śrī Umāpati Śivācārya with Sataratnollekha, a commentary in Sanskrit thereon edited by Pandit Panchānan Sāstri as Vol. XXII of Arthur Avalon’s Tantrik texts. I would like to mention in this connection that the sutra following sutra No. 17 in the above text has not been numbered and hence the number given in the present text for the sutras 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 ‘Satamanimalai’ which finds a place in the collected works of Turaimangalam Śivaprakāśa Svāmīgal of the seventeenth century published in 1944 by the Head of Bommaiypalayam Veerasaiva mutt.

While comparing the printed Sanskrit text with ‘Satamanimalai’ I found that 14 sutras 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 sutras 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 Sataratnasaṅgraha in the possession of Śri Svāminātha Śivācārya of Thiruvāvaḍuturai. It is no wonder that the text has been carefully preserved at Thiruvāvaḍuturai where the great Śaiva Mutt that exists today was founded by a disciple of Śri Umāpati Śivācārya. 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 Sataratnasaṅgraha in the volumes of the English Quarterly 'Śaiva Siddhānta' published by the 'Śaiva Siddhānta Mahāsamājam, Madras' in the years 1966—1968 to Thiru N. Murugesu Mudaliar, former president of the Mahāsamājam.

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 'Ṣatamaṇimālai' and indices relating thereto in a manner that facilitates better understanding of the text. I am grateful to Thiru R. Thāngasvāmī of the Department of Sanskrit who helped in collecting certain references in the text and biographical account of Śrī Umāpati Sivācārya. I also thank the Avvai Achukoodam for the neat printing and prompt execution.

P. THIRUGNANASAMBANDHAN.
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</tr>
<tr>
<td>Need to guard the śāstras</td>
<td>92</td>
</tr>
</tbody>
</table>
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 Vālakhīlyas from whom men derived their knowledge.
This divine knowledge that was handed down from Śiva to Sādāśiva 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 Sādāśiva is para (supreme), Sādāśiva and Nidhanēśa is mahān (great), Nidhanēśa and Svayamabhū is divya (divine), Svayamabhū and Vālakhilya sages is divyādivya (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 ]

अथात्मलमायालक्ष्मण्याशिवायप्राप्तकरमम्

च िशिवलवा िशिवाजः ज्ञानं प्रवर्तते ||

Athātma malamāyākhya karmabandha vimuktaye ||
Vyaktaye ca Śivatoasya Śivāj jñānam pravartate ||

— Svāyambhuvāgama.

In order to enable the soul to be liberated from the triple bonds of (Ānava) māyā and karma and to realise the Śiva-hood inherent in him, knowledge flows from Śiva.

So long as the obscuring principle of Ānava 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 fruitions 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 bāndhāt parasamsthānirvadhakāt ||
Dikṣāiva mocayatāyurdhvam Śaivam dhāma nayatayati' ||
‘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, ‘sabījā’ and ‘nirbījā’ with their subdivisions under ‘jñāṇa’ 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 Vijñānākāla, the Pralayākāla 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 Devikalottara, Śivajñanabodhasaṅgrahā and Suprabheda.

[3]

ज्ञानं द्विविधमाख्यातं परं चैवापरं स्मृतम् ।
परं चैवाचधार्थायमं शास्त्रमुक्तस्मृतम् || ३ ॥

Jñānam dvividham ākhyātam param caivāparam smṛtam ।
Param caivāvabodhākyam aparām śāstram 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)

<table>
<thead>
<tr>
<th>samavāyavarttini</th>
<th>parigrahavarttini</th>
</tr>
</thead>
<tbody>
<tr>
<td>(inherent knowledge)</td>
<td>(assumptive knowledge)</td>
</tr>
<tr>
<td>bodha (cognitive aspect)</td>
<td>kriya (kinetic aspect)</td>
</tr>
<tr>
<td>anugraha (gracious revelation)</td>
<td>tirobhava (play of obscurity)</td>
</tr>
</tbody>
</table>

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 Īśana turned upwards. It arose first in the form of ‘Nāda’ from Niśkala 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]

Srṣṭikāle mahēśānaḥ Puṣṭarpūrtiṣṭitvādiḥ
Viḍhate Viṁalān jñānam pañcasrotobhilakṣitām || 4 ||

Srṣṭikāle maheśānāḥ Puṣṭarpūrtiṣṭitvādiḥ
Viḍhate Viṁalān jñānam pañcasrotobhilakṣitām

— Mrṣendrāgama.
'At the time of creation Parameśvara 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 Dipikā 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 śuddhāmārga and aśuddhāmārga, 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 ]

ज्ञानमेतत्त्वविषयं सज्ज्वानात्मोऽभेजायम् ।
परिणामसुखं स्वादु विशेषगुणदारस्यकम् ॥ ५ ॥

Jñānametacchivaksnottham saṅgrhānātmabheṣajam |
Pariṇāmasukham svādu viśeṣa guṇadarṣa kam ||

— Parākhyāgama.

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

This analogy from 'medicine' is taken from Sivadhar-mottara. In the same way as medicine counteracts the evil effects of illness, so Siva 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 dikṣā form the subject matter of the work, that the fruit of such jñāna is mukti in the form of Sivasāyujya, 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, śesavat and pūrvavat types of syllogistic inference by the Indian logicians.

In Siddhānta śāstra from the attribute (dharma), viz., Sakti, the one possessed of attributes (dharmī) viz. Pati (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 ‘sādhya’ 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 मायाः प्रत्येकत्या पतिः |
सिद्धं सर्वार्थवित्त कर्तां व्यापकं सततोदिति || ७ ॥

Acetanasya māyādeḥ pravartakatayā patiḥ |
Siddhaḥ sarvārthavīti 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 praṇātaḥ cetanādhīṣṭāhāṇapūrṇikā |
acetanāpraṅātaḥ, rathādi-praṅātivat’ ||

‘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 Pauṅkara and Mataṅga Agamas.

‘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 śastras 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.

[Dykkriyātmakam aiśvaryam yasya tad dātrapūrvakam |
Eśvarah so’tra mantavyah śaktidvayayutaḥ 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. Pauśkara 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 पत्युर्धिश्चन्त्रेत्वा तवश्चित्किरणात्मकम् ||
तस्यां दिवी खुदीतात्रा निष्कम्पोऽचलमूर्तिमान् || ९ ||

Atha Patyuradhipānam svāśaktikirāṅatmakam ||
Tasyām divī sudīptātma Niśkampo'calamūrtimān ||

—Matanga

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 refulgent 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 Sankara who explain the universe in terms of ‘Parināma’ 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]

काञ्च ८० परा सूक्ष्मा सवेरिक्कामृतातिमिकाः।
प्राध्वतावरणा शान्ता कस्तुमात्रातितिलासा॥ १० ॥

आधान्तोपरता साध्वी मृतित्वेनोपचरयेत्।

Kaṭṭhā saiva parā sūkṣmā sarvadikka’maṭātmikā|
Pradhvastāvaranā śaṅtā vastumāṭātilālasā||

Ādyantoparata śādhu mūrtitvenopacaryate|

— Matanga

“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 Pāñcarātras 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 Sādāśiva 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 pāsas 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 sakti 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 sakti, be it remembered, is not different from God Himself. This eternal Sakti-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 sakti 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 sakti 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 Sādhuī in the verse. It may be asked how the expression 'mūrti' or form is compatible with the purely effulgent nature of this sakti. 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 aṣuddha māyā. The several forms like Sadāśiva are really intended to help the aspirant on the path of meditation. As Bhoja observes in his Tattvāprakāśa ‘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.

\[
\text{Vapuṣo'vidyamāṇatvat yadyat kṛtyam karoti saḥ} \quad \text{I}
\]
\[
\text{Tatra Tatrasya tattkarṭaṇvapuṣā'nuktam vapiḥ} \quad \text{I}
\]

— 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.

Sarvasrotahsaṅgrahāsaṇa observes — ‘He appears in such form as the aspirant thinks of in the same way as the divine
Cintāmanī 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.

[12]

Karaṇam ca na śaktyanvasthitānām citāt: 1
Vikṣeyatānāvādekaṁ bōdhe kṛṣyey ca tatttā 12 11

_Karaṇam ca na śaktyanvasthitānām citāt_ 1
_Viṣeyatānāvādekaṁ bōdhe kṛṣyey ca tatttā_ 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 Asuddhamāyā. 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 constitutes the form of God, the Agent (karta); 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.

\[ 13 \]

यथा कालो द्वमृतोपि दृश्यते फलसाधकः ।
एवं शिवो द्वमृतोपि कुस्ते कार्यभिन्न्य य || १३ ||

Yathā kālo hyamūrito drṣyate phalasādhakah
Evam Śivo hyamūrito 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.
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 Niśkala (subtle) and is known by the name ‘Śānta’, the serene. With his potency in the inceptive state, He is described as Sakalanīśkala (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 Kīraṇāgama. When Sadāśiva merges in the Atinīśkala tattva, the very subtle state, that is His ‘laya’. The eternal enjoyment of Sakalanīśkala 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 Paśkarāgama. 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 Parākhyāgama in support of the existence of three separate causes for any effect.

[15]

निमित्तामैश्वरायं तदृ यदृ सहकारणम्।
उपादानां च यत् सहस्मं सर्वकार्येषु संहितम्॥ १५॥

Nimittam Īśvarākhyam tad yad drṣṭam sahaḵāraṇam |
Upādānam ca yat sūkṣmam sarvākāryeṣu saṁhitam || — Parākhyā

‘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 ‘Āśvaryaṁ’, 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 sutra 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 'śakti' 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 Pauṣkarāgama (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 'śakti' 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 'Ananteśa' is the efficient cause, and 'Māyā', the cosmic source is the material cause. This is indicated in Kiranāgama.

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 ‘yadadrṣṭam’ are used, the term
‘adrṣṭam’ meaning Karma (action) is to be taken as the
instrumental cause. This interpretation has the sanction of
Pauskarāgama, (VIII-18).

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

[16]  

Mūrti: sāvayava yeśvaro nānārūpar蹇छ्छद्रः ||

Sthūlayavavasājatvād buddhimaddhetupūrvēkaḥ ||

Ato’sti buddhimān kaścidūparaḥ samavasthitah ||
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 Samhīta* 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]

\[ \text{Jagainamasthitidhvaṁ satirobhāvavimuktayah} \]
\[ \text{Kṛtyam sakārakaphalam jñeyamasyaitadeva hi} \]
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 (suddhādhvā) with 'bindu' as material. He creates the suddhatattvas like the higher worlds where souls of the order of Vidyās and Vidyēsvaras dwell. Their body is made of bindu tattva. In the lower order (aśuddhādhvā) 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, Sūkṣma, Śivottama, Ekanetra, Ekarudra, Trimūrti, Śrikānta and Śikhanḍi 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 Vidyēsvaras 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 Kālāgni-rudra when the Earth, the Space and the Heaven get dissolved. The medial dissolution is one when Śrīkaṇṭha goes to sleep, the tattvas beginning from the elements and ending with attributes, sattva etc., get dissolved. When the worlds beginning with those of Kālāgni to the Nāda tattva get dissolved it is called the higher dissolution. Details about these can be seen in Mātaṅgāgama. 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 Acintyaviśvāgama says, solely for the benefit of the souls. As Tattvaprakāśa 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 Mṛgendra the souls that are released during the state of ‘rest’ become lesser Śivas and those that are released during dissolution are ranked as Rudra, Mantreśvara or Īśāna.

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.

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 Mṛgendra 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 Paṣupāsesvaravadins 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 ‘Paśesvaravadins’. The author has thus drawn our attention to the unique feature of Saiva 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 Patijnāna 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 Śivacārya now proceeds to explain the nature of Paśu (soul).

[ 19 ]

Dehānyo’naśvaro vyāpi vibhinnāḥ samalo’jaḍāḥ 1
śakarmaphalabhak karī kīncijjñāḥ seṣvaraḥ paśur ॥ १९ ॥

—Parākhyāgama.

“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 enjoyment?’ ‘Yes, it is an object of enjoyment 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 consciousness in the dead body. Therefore the soul is that which is the seat of knowledge (including perception and recollection) 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 *Mataṅgagama* 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 ‘bhoktā’ (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.

\textit{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 \textit{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.

\textit{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.

Samalah (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.

Ajaḍah (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 activised 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.

_Seśvarāḥ_ (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 _Vijñānakāla, Pralayākāla_ 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.
The beginningless ‘mala’ associated with souls is otherwise called ‘paśutvam’ (the essential nature of soul). It serves to help the sprouting (initial evolution) of māya 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 ānava mala’. It is the ground where the seed of māya is sown and is rendered fit by the will of God to give rise to the tattvas, kālas 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 ‘ānava’ located in the soul be connected with the creation of tattvas that spring from Māya, 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 Ānava-māya-kalā sequence and the mud-grain-sprout sequence, the ānava being a (nimitta) cause like mud in relation to the effect, viz., kāla etc., similar to the sprout in the analogy.

This ‘ānava’ 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 सर्वभूतानाम्नादि निबिंदं महत् ।
प्रत्यत्मत्वकालान्त्यायिङ्किसमूहवत् || २१ ||

Tadekam sarvabhūtānām anādi nibidam mahat ।
Pratyātmasthasvākālāntāyākīkṣīsmūhavat ॥

— Mṛgendra

‘That great beginningless and imperishable (āṇava) mala though one, pertains to all individual souls in the form of a certain potency (sakti) 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 (pravāhānāditva) 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 ‘āñava’. 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 ‘āñava’ 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 ‘āñava’ which has still myriad śaktis operating in the rest of the souls.

Tattvatrayanirñaya expresses this idea thus—

‘Malaśaktayo vibhinnāḥ pratyatmam caiva tadguṇāvarikāḥ.’

This Āgama defines (lakṣāṇa) the nature of ‘āñava’. 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:

‘Mohā, 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 ‘āṇava’ which by enveloping the light of intelligence ushers in darkness in the form of mohā, mada etc.

The Kirāṇa 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 ‘āṇava’ is sevenfold: (1) mohā (stupefaction), (2) mada (pride), (3) rāga (passion), (4) viṣāda (sorrow), (5) śoṣa (depressed state of mind) (6) vaicītyam (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 pāśā, 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.
That Śakti (RodhaŚakti) of Maheśvara is quite an auspicious one that bestows grace on everyone. Yet it is called paśa (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 ‘sarvanugrahikā’ 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.

[ 23 ]

Pariṇāmayetād Środiḥ anti kārāṇasvarūpaye
Yaduṇīṣṭhānādante tadarāṇākhyātā || 23 ||

Pariṇāmayetād środiḥ anti kārāṇaṃ kārikātīṣā |
Yaduṇīṣṭhānam adhatte tadarāṇākhyātā ||

— Mṛgendra
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 anugrāhi. 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 ‘anugrāhi śakti’ redeems the soul and enables it to realise its own true nature. It is called ‘sarvānugrāhi’ 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’.
Vāgiśvari (Mahāmāyā) has got to be accepted as the basic material cause of the tattvas in the Suddhadhva (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 Vāgiśvari 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, Parasumaṅgalā, Mālini, Mahāmāyā, Anāhata bindu, Aghoṣā vāk, Brahmakuṇḍalini tattva, Vidyā etc.

Mahāmāyā may be defined as the material cause of the higher order of creation (Suddhadhva). This gives the clue to the inferential process of the following type. The Suddhadhva 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 Kuṇḍalini 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 Pauskara.

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 Kuṇḍalini. 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 Pauskara, 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 ]

यास्य कुंडलिनी शक्तिमयाकमोनुसारणी ।
नादविन्दादिकं कार्यं तस्य इति जगत्तिथिति ॥ २५ ॥
The Kujjãjñã (mahãmâyã) šakti functions in accordance with the mâyã and karma in the world of the pure (suddhãdhvã) and forms the source of the tattvas Nãda, bindu etc.

This šakti is to be distinguished from the Supreme Sakti which is inherent in and inseparable from Lord Šiva and which in the words of Sarvajñãnottara 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 kundalini šakti is a step below that šakti. It acts in conformity with mâyã and karma in the form of kalãs like Nivrtti and serves as the ultimate source of the tattvas like Earth. It is also in the form of the power of Word (Vãkšakti) in conformity with karma. Its being in conformity with mâyã may also be explained in terms of the creation of the bodies of Anantadeva etc. caused by Mâyã that is activated.

The Ratnatraya describes this Mahãmâyã as the Parigraha šakti of Šiva which is the source of mantras. Sarvajñãnottaravrttii explains this šakti as something which is coiled like a serpent existing severally in every soul in the form of Nãda, its own evolute, though it is really one. The word etcetera in the Ágama text ‘Nãda, bindu etc.’ comprehends the tattvas beginning from Nãda and ending with Vidyã in the Suddhãdhvã 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 sakti is the source of evolution and the end of involution of all tattvas.

The first tattva that arises from Kuṇḍalini is the Nāda otherwise called Śiva tattva. The next stage is bindu otherwise called sakti tattva. The next one is Śadākhyam 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, Sthānumatī, Ambikā, Rūpiṇī, 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. Ucchuṣma 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 Sadaśiva 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 constituents. 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 Sakala-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 Tattvāprakāśavṛtti and Siddhāntadīpikā 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, Parameśvara 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. Paūṣkara too subscribes to the view of four tattvas but according to Paūṣkara, Śiva tattva also is a product like the other tattvas and embraces Sakti tattva in its fold.

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

[26]

तस्यान्तरत्वो चाग्रप्तु नृत्तयो वैखर्याद्विः ।
वैखरी मध्यमा चान्या पद्यन्ती सूक्ष्मांसिद्धिता ॥ २६ ॥

Tasyāṁ catasro vāgrūpa nṛttaya vaikharyādvi ।
Vaikhari madhyama čanyā paśyanti sukṣmaṁ sansidhijita ॥

‘Vaikhari etc., the four aspects of speech are the products of Māhāmāyā. They are known as Vaikhari, madhyama, paśyanti 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).

Śvāyambhuva 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 ‘Akāra’ to ‘Visarga’ and thirty four yonis. ‘The fourfold products of Vāk, viz. Vaikhari etc., are further subdivided in relation to the five kalās viz. Nivṛtti 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 Nādakārikās.

Here ends the section dealing with Śuddha māyā, an aspect of ‘Pāśa’.

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

[27]

Māyātattvam jagadbijam avināśaśivātmakam
dīnekekkalak̄ honeyānāthvam kṣhīmamārayāpayam iśvarām

Śvayambhuvagāma:

‘Māyā is the seed of the universe, eternal, impure, pervasive, one, distinct from kala, 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 kala 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].

Avināsi [eternal]. If at the time of Universal dissolution everything were to cease to exist including Mayā, then whenceforth can the Universe be brought into existence again at the commencement of the next cycle? Mayā 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 Mayā 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 Mayā has to be admitted.

Aśivātmakam [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 Mayā 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! — Mrgendra.

Akalām [absence of kāla]. There are no stations of Rūdras 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 sākti wherein no ‘bhuvana’ can have any spatial existence. What really pertains to ‘kāla’ ‘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’.

Sūkṣmam [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, kāla 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 kāla 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 Māyāvādins 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. [Mrgendra 9:13]
Avayam [imperishable] 'Indestructible is the potency of māya' delares Mokṣakārikā.

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

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

[28]

तदेकमशिवं बीजं जगत्दश्वरतितिमतः।
सहकार्यिकारान्तसंरोधिः व्याप्यन्धरम्॥२८॥

Tadekam aśivam bijam jagataś cītraśaktimataḥ |
Sahakāryadhikāranta samrodhi vyāpyanaśvaram ṣaḥ

— 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 Kiranāgama the difference between the efficient cause of śuddha-māyā and aśuddha-māyā is brought out thus:

\[\text{...}\]
The pure order of creation relates to Vidyā tattva and the allied bhuvanas, mantras and mantrasvaras; the impure or lower order of creation has for its agent Ananta etc., but Ananta, be it understood, acts only by order of Śiva in the sphere of āsuddhamāyā.

*Kailāśa 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 immovable. Reference to this is found in *Pauskara* [6·18, 6·30, 6.31], *Mataṅga* [19.2-4] and *Śvaẏamabhava* āgamas.
The lower order of creation of Ananta is described in the following śūtra.

[ 30 ]

ग्रन्थिजन्यकलाकालविधारागनुमातरः १
गुणधीरविचित्राकामात्रामूलायत्यनुक्रमात् १६ १६

Granthijanyakalā kālavidyārāganrāmataraḥ
Guṇadhiparvacittākṣamātrābhūtānyanukramāt

— Mrgendra 10.1.

The sequence of creation from out of granthi (Māya) is this—
kala, kala, vidya, raga, purusa, pradhāna, guṇa, dhi, garva, citta, akṣa, tanmātras and (the five) bhūtas.

From Māya arises directly the tattvas kala, niyati, kāla and Puruṣa and from kāla 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 Māya [granthi] by the efforts of Ananta and his host.

The impure order of creation is governed by Parāśakti, Ṛṣā, 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 jīvānendriyas and the five karmendriyas. Buddhi pervades dharma, adharma and their causes. Sadāśiva 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, Sadāśiva 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 'Prerakakāṇḍa created by Śiva. The subtler forms of speech, are Śūkṣmā madhyamā and vaikhari, 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, aksara and letters respectively. 'The place of origin of these graded aspects of speech are the mūlādhāra, navel, heart, neck and mouth,' says the Siddhānta Rahasyasāra.

The second kāṇḍa is called Bhoktrkāṇḍa which is partially pure and third kāṇḍa is called Bhogya kāṇḍa which is impure. The denizens of the Preraka kāṇḍa are omni-scient, 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’.

DharmadharmaUnakam karma tacca trividham arthatah
Jātyayur bhogadam yena nāmiśram pacyate kavit
—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 jātyayurbhogāḥ |

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 [Maṭaṅgāgama-Dharmādharmānirṇaya 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]

Karma vyāparajanyatvādadrśtam sūkṣmabhāvataḥ ||
Janakam dharakam bhogyamādyātmāditiśādhanam ||

—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 adṛśta. 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)—Vidyātattvapatāla (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.

'Bhogyam' It is 'bhogya' in relation to its fruit.

'Adhyātma' 'It pertains to the soul. The three sādhanas (means) that pertain to the soul are (1) intellect or mati (2) speech or vāk and (3) physical activity or kāyakriyā; or in other words, thought, word and deed. The triple dharmac 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 trisādhanam 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 सत्यान्त्योनित्वादू धर्मांधर्मवर्धकम् ||
खापे विपकम्भेति तत् सृष्टिरुपयुम्यते || ३३ ||
मायायं वतिते चान्ते नागुर्मं क्षयमेति च || ३४ ||

_Tat satyānṛtaṁ yonitvād dharmādharmasvarūpakam_ ||
_Svāpe vipakamabhyyati tat sṛṣṭau upayuyate_ ||
_Māyāyām vartate cānte nābhuktam kṣayam eti ca_ ||

— _Mrgendra_ 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 kalā to the gross earth. At the time of saṁhāra, karma settles down in Māyā. _Siddhāntasārāvali_ and _Sivadharma_ deal with these aspects of karma and dharma and adharma. _Pauskara āgama_ also adverts to the fact that ‘karma’ is not exhausted by acts: ‘Na abhuktam kṣiyate karma kalpakoṭiśatairapi.’ Expiation and experience of the fruits of action may reduce
the power of karma. Dikṣā 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, mahāmāya, māya 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 पुनर्मृत्तिः दीक्षितः ॥

बिज्जयः स त्रिधात्मः केवलः सकलोपमलः ॥ ३५ ॥

Athātmāvimalo baddhaḥ punarmuktas ca dikṣayā ||

Vijñeyah sa tridhāvasthah kevalah sakalo'malaha ||

—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 (kalas), potency of action (kriya^akti) and overlordship concealed, dormant, impure and possessing inchoate potency and not yet overwhelmed by kalas'.

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 (svabhava) of the soul because it is eternal, pervasive and self luminous. This is made clear in the great commentary on Tattvasaṅgraha called Tattvaśaṅgrahārabṛhattikā.

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.

**Gunahinaḥ**: 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.
aśaktah: 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.

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

akalah: The soul is not assailed by kalās.

paśuh: It is bound by pāsa.

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—

\[
\text{Amurtah sa paśuh nityah nirgunaḥ niśkriyāḥ aprabhuh |}
\text{māyodaragataḥ vyāpi bhogāyesvaśaktitaḥ ||}
\text{Sa kevalastviti proktāḥ svāpavān malabandhanāt ||}
\]

‘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.
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 impure kind flowing from it, lest by the same argument, Iśvara, 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 दक्ष्कियांस्यं तदस्यात्मनि सर्वदा ।
सर्वत्र यतो मुच्चो श्रूयते सर्वेऽसुभ्रम् ॥ ३८ ॥

Caitanyam dṛkṣkiyāṁsyaṁ tadasyātmanī sarvadā ।
Sarvatāscā yato muktau śrūyate sarvatōṣuḥkam ॥

— Mṛgendra

[39]

सद्यन्त्याः सामान्तन्त्रात् तत्तत्वःः प्रतीयते ।
वदयोङ्गनावत्निर्विर्यस्य स्रोत एवविमोक्षणात् ॥ ३९ ॥

Sadapyabhāsāmānātāt tanniruddham pratiyate ।
Vaśyo'nāvṛtavrīryasya srota evā'vimokṣanāt ॥

— Mṛgendra
Vina sambhavatityaha vidyadarhitagocarah |
Rageṇa rājātasyāpi buddhyādikaraṇairjyutah

'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 (jñānasakti) 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 Sadyojyoti. 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 ]

मायाधवनिपर्यन्ते तत्रभूतात्मवर्त्तिनि ।

मुख्के तत्र खितान् भोगान् भोगैकरसिकः पुमान् ॥ ४१ ॥

Mayādyvaniparyante tattvabhūtātmanavartmani |
Bhūkte tatra sthitān bhogān bhogaikarasikāḥ pumān ||

‘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 ‘kala’ 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 kala 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. Tattvasaṅgraha 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 समविदितवेत्तनः पुमानस्मेवति कर्मेत || ४२ ॥

Bhogo'ya vedana pumsah sukhaduhkhadilakṣaṇaḥ ||
Tam samarthatcaitanyah pumān abhyeti karmataḥ ॥

The experience of man is called ‘vedana’ 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’.

‘Vedana’ 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 ]

कर्मकेतश्च दार्शारणी विषया: करणानि च ॥
भोगासिद्धियेऽभोगसर्वविन्यति न भवति च ॥ ४३ ॥

Karmataś ca sartrāṇi viṣayāḥ karaṇānī ca |
Bhogasamsiddhayē bhoktur 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 Sarva-jñānottarā puts it, ‘Karmaṇā tu śarīrāṇi 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 माया:मन:स्योऽरुपः निजनितितरस्कृतः ।
याति तन्मयतां तेषु मायाभोगेषु रहिज्जितः ॥ ४४ ॥

Evam māyājanastho'nuḥ nijadosatirakṛtaḥ ।
Tāti tanmayatam teṣu māyābhogeṣu rahijitaḥ ॥

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 ‘japa’ flower which is external to it. Being over¬whelmed by ‘ānava’ 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 ]

Saṁsāra viṣayi bhokta kṣetra kṣetrajña ēva ca
Sarirā ceti bandhātmā sakalaḥ socayate budhaiḥ

‘The bound soul is called by the learned by different names viz. saṁsāra, viṣayī, bhokta, kṣetra, kṣetrajña, sarirī and sakala.’

Saṁsāra  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.

Bhokta  One with multifarious experience.

Kṣetra  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.

Sarirī  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 निवृत्तोत्तरिन्यतोऽऽः

व्यनक्तिः द्रक्क्रियान्वत्यं जगंछल्लर्णोऽऽः शिवः॥ ४६ ॥

Tamaḥsāktyadhikārasya niorttestatparicyutau

Vyanakti drkriyānāntyam jagadbandhuraṇoḥ Śivah ॥

‘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 ‘unmilanī’ or revealing power.
Karmanāśān malasyāpi vipāke sahakāriṇi ।
Patatyunmilaṁ śaktīḥ tadānugraharūpiṇī ॥

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

[ 47 & 48 ]

Yeṣāṁ śaṁśīraṁ śaṁkiḥ pataṁviniṁtvale ।
Tevāṁ tadājñatāmōtuṣuṣyaḥ mukto deṣeṣo mahyati ॥ ५७ ॥

Abhikṣād śivāvasthāṇuḥ śraddha tachāske vicyo ॥ ५८ ॥

Yeṣāṁ saririnām śaṁtiḥ pataṁvinyvitaye ।
Teṣāṁ tattvaṅgamautsukyam muktau dveṣo bhavasthitau ॥

Bhaktiṣ ca Śivabhakteṣu śraddhā tachāsake vidhau ॥

'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 'tacchasaka' 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 ]

Tattvakātaḥ tasyoṣṭyāmōtuṣyaśyaḥmālāśeṣaḥ ।
Uddhiṣṭāyasyaṃtāḥ kṣamābhiḥ vibhekeṇātmavatina ॥ ४९ ॥
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.

\[
\text{Vivekino viraktasya jijnāsū copajayate} \]
\[
\text{Jijnāsopetacaitanyam paśum samsārasagarat} \]
\[
\text{Jīghṛkṣayā yunaktyenam yuktam prerayati prabhuh} \]

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.

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.'

Śrīmān means one who is endowed with all aśvāryas like Omniscience, 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.
Pauškarāgama 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 saṃsāra 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 therefore 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 discriminatively 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 šakti’ 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 Kiranāgama,

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 jñāna-šakti when clouded by pāsas, appears to receive some šakti descending on it when the pāsas 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 दैशिकमनुप्राप्य दीशाविनिष्ठान्वयनः ||
प्रयाति शिवसायुज्यं निमेलो निर्पप्पवः || ५४ ||

Sa deśikam anuprāpya dikṣāvivichinnabandhanaḥ ।
Prayāti Śivasāyujyam nirmalo nirupa blasphavah ।

— 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 'nirupaplava' distinguish the 'amala' type of soul from the 'kevala' and 'sakala' types respectively.

[55]

तत्त्वेऽर्भिनिबद्धत्मा सत्वस्मृत्त संयुतः ||
नानेन शक्तेऽमोक्तं कर्ष्यं दीप्तं शिवार्थिकम् || ५५ ||

Tattvāirebhirnibaddhātmā sarvadharmaś ca sahyutah ||
Nānena šakyate moktum varjya dīkṣām Śivātmikām ||

— 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.'

Sarvajñānottarāgama 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 dikṣā 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 dikṣā ushering in mukti—bath 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 dikṣā alone leads to release from bondage.

Saurasamhitā emphasises the same tenet viz. dikṣā is the means of the Summun 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 dikṣā 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 cidabhivyaktikāriṇī |
—Saṭsāhasrikā

[ 56 ]

कर्त्तशक्तिर्प्रोन्निष्ठ्या विष्णु चेतनवशक्तिन्तः ॥
तमद्दछत्रतयायेः प्रस्ताव नामाति निरनग्रह ॥ ५६ ॥

Kartiṛṣaktiranaññiyā vibhiv ca Iśvaraśaktivat |
Tamaśchannatayā artheṣu nābhāti niranugrahā ॥
—Mrigendra 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 śanava 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 sutra.

[ 57 ]

विभुः सन्न्यान्नरुपपी प्रदेशे वेत्ति येन तत्।
किंचिदस्तनेन सः प्रेक्षो व्यवधानानिदर्शनात्॥ ५७ ॥

Vibhūḥ san jñānarūpapī pradeśe vetti yena tat |
Kiṁcijñaḥ tena saḥ proktō vyavadhānānidaṁaṁataḥ ||

—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 (kalā 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 (kalā etc.)

The soul gets a peep into the knowledge of things (kiṁcijñatva) 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.
‘If the manifester is small, a small element of consciousness is manifested; if big, greater the consciousness. In darkness the illumination is less or great depending upon the lesser or greater power of the lamp.’

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.

\[60\]

\textit{Gurur yathāgrataḥ śīvān suktān dāṇḍena bodhayet ।}
\textit{Sivo'pi mohanidrayāṁ suptānchaktyā prabodhayet ॥ ६० ॥}

- 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 'jānāśakti.'

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 ]

Yathā bheṣajāsāmarthyaśaktanāmbalam param ||
Tena tattvāntiyogete sāmarthyaṃmitaṃ bhavet || 61 ||

‘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
That it is needed even for 'bhoga', life here and now, is elucidated in the following sūtras.

[62 & 63]

śivaśvād yujyate mokṣe paśuṭvād yujyate tanau
bhogēśvapi ca sāmarthyāt karmāṇo munīṣṭham

śivaśvād yujyate mokṣe paśuṭvād yujyate tanau |
bhogēśvapi ca sāmarthyāt karmāṇo munīṣṭham ॥

— Parakhya.

‘Revered sage! With Śivahood on the ascendant 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.

\[64\]

नित्यन्यापकचिन्छक्तिनिधिरपर्यन्तसिद्धे ।
पाशवं शास्मवं वापि वहमन्वेषिति नाल्यथा ॥ ६४ ॥

\[65\]

Nityanyāpakacclchaktinidhirapyarthasiddhayē |
Paśavam śāmbhavam vāpi balam avesṭti nānyathā ॥

— Mṛgendra.

‘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 propellant; in the former, ‘kala’ 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 jñāna-śakti that is at the root of both is explained in the succeeding sūtra.

\[65\]

विध्वस्यानेकरुपस्य ज्ञानेमेकं शिवात्मकम् ।
व्यापकं बिमलं शान्तं मुक्तिमुक्तिति येन तत् ॥ ६५ ॥

Viśvasyānekarūpasya jñānamekam Śivātmaṃ |
Vyaśpakam vimalam śāntam bhuktimuktīti yena tate ॥

— Kālottara.
That which is responsible for both ‘mukti’ and ‘bhukti’ 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 sakti acts without likes or dislikes dispensing even handed justice to everyone according to his desert.

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

[66 & 67]

Ekaiva vastutah ēva saktiṁ niṁmatā pāra || 66 ||
Abhāvāvinaḥ śāmbaḥ śacchānāmī bhūmih || 67 ||
Tayāmātvahyoḥ satiḥ śaśvobhagaprāparo ||

Ekaiva vastutaḥ Śaiva yā saktirnirmala parā |
Abhināmaśānti śāmbaḥ śucrūṣamīva prabhoḥ ||
Tayāmātivayoḥ sandhiḥ Śivabodhaparāparo ||

— Nīśvāsa

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 Śivajñāna 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, sakti being the nexus between the two. Reference has been made earlier in sūtra 3 to the higher and the lower aspects of Śivajñāna. The relationship between Śiva and soul is one of benefactor and beneficiary, the bestower of grace and the recipient thereof.
Mrgendra further expatiates on the nature of this śakti.

[ 68 ]

नाध्यक्षं नापि तद्हैं न शान्दर्पिष्ठाष्ठरूः।
श्नानमानातिविमर्ममुर्वेददा सर्वेऽसर्ववस्तुम्॥ ६८ ॥

Nādhyakṣam nāpi tallaiṅgam na śābdamapi Śāṅkaram |
Jñānamābhāti vimalam sarvadā sarvavastuṣu ॥

— Mrgendra

‘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 for ever 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 ‘vimala’ 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 Kīraṇa and Mṛgendra āgamas testify to the above facts.

Anādimalamuktavāt saraṇyō’sau tataḥ Śivaḥ |

— Kīraṇa.

Taccasya avṛtiśūnyavāt na vyāhyakam aprokṣate |

— Mṛgendra.

The sútra that follows adverts to the nature of ‘bond’ and the means of release from that bond.
Asmāt pravītatād bandhūt paśaṁsthāní nirodhāt
Dikṣāiva mocyayūrdhvam Śaivam dhāma 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
‘āṇava, 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 exposited 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, omni¬
potent, tranquil, soul of everything’, says Cintyāgama.

Svāyambhuva also makes it clear in the following
verse.

Pāṣajñānāt na muktiḥ syāt Paṣujñānāt tathāiva ca
Sarvatāṣ ca yato muktiḥ Paṭijñānena ganyate

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 obla¬
tions, observe the vows, smear his body with the holy ash,
practice yoga and resort to meditation. All these are subsi-
diaries of dikṣā which alone leads one to a state that is well
nigh equal to Śiva and ensures Śivasayujyam. The soul
passing through the four bhuvanas, Nivrūti etc., are called
mūrti-kevali, yoga-kevali, jñāna-kevali and śakti-kevali.

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

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<tr>
<th>Nivrūti</th>
<th>Mūrtikevalī</th>
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<td>Śānti</td>
<td>Jñānakevalī</td>
<td>Śāmipyā</td>
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The word ‘kevala’ is explained in Sarvajñānottara as
the culmination of kalās.

It must be the endeavour of preceptors and the disci-
ples to direct their attention to śakti-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 every-
thing else, subtle and comprehensive whole.

What is the significance of the two syllables in the
word dikṣā? It is explained thus.
अनयोः शासने सिद्धा दीक्षा क्षपणादानयोः।
दानं नाम स्वतीत्र या सा ज्ञानक्रियात्मिका॥ ७०॥
सा शक्तित्वसंस्पर्शीद्य व्यक्तिभूता मुनिमेला।
पत्यदा तदेवोत्तं न खच्च्व व्यज्ञते पशोः॥ ७१॥

Anayoh sasane siddhā dikṣā kṣapana dañayoh |
Dānam nāma svasattaiva yā sā jñānakriyātmikā ||

Sa śaktis tasya samsparśad vyaktibhūtā sunirmalā |
Patyur dānam tadevoktam na svaṣatam vyajyate padoḥ ||

Mataṅga.

'In this (Siddhānta) śāstra the word 'dikṣā' stands for kṣapana 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 dikṣā 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 Śivasakti is imparted it does not imply that the stock of Śivasakti 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 kadācanā |
Muktā prasādam devasya Śivaśadvahārīnaḥ ||

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

[72]

Aśāriṁ yaddatmānāṁ patyāti jñānacaksuṣaḥ ।
Tadā bhavati śantātmā sarvato vigatsprhaḥ ॥ ७२ ॥

Adariram yadatmānam paśyati jñānacaksuṣā ।
Tadā bhavati śantātmā sarvato vigataspṛhaḥ || — 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 upto 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.

‘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 केवलता गतः ।
अनाच्छुद्धिशुद्धत्वात् प्राप्तोति न भवान्तरस् ॥ ७४ ॥

Anena kramayogena parām kavalatām gataḥ ।
Anādayuṣuddhiśūnyatoḥ prāpnoti na bhavāntaram ॥

— Svaśyambhuva.

‘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 ṣṇavamala’.

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 dikṣā 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 dikṣā 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 dikṣā never gets back to its original state of bondage, the impurity having been burnt by the fire of dikṣā.

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

[75]

Yasya jātaye pralīyante sarve bhūvah susūptavat
Paryāptam tasya vijñānam tripadam tene laṅghītam II 75 II

Tasya jātaye praliyante sarve bhūvah susūptavat
Paryāptam tasya vijñānam tripadam tene laṅghītam

—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 *Sarvakṣaṇaottarāgama*, 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 *Jivan-mukta* 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 ]

शिवार्कशक्तिधिधिया समर्थीकृतचिद्वृद्धा ||

शियं शक्त्यादिमिः साथं प्रक्ष्यात्मा गतावृत्ति: || ७६ ||

*Sivārka-śakti didhītyā samarthikṛtaciddṛśā*

*Sivam śaktyādibhiḥ sārdham paśyatyātmā gatāvṛtiḥ||

— 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 svāṣaktyā dhyāyat cāsaū Śivotthaya drṣṭya.

'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 pāsa. 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 Mokṣakārikāvṛtti.

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 ]

उत्काहतः यथा कक्षन्दु द्रव्यमालोक्यं तां सजेत् ।
ज्ञानेन द्रव्यमालोक्यं पश्चात्ज्ञानं परित्यजेत् ॥ ७७ ॥

Ulkāhastō yathā kaścid dravyamālokya tām tyajet ।
Jñānena jñeyam ālokya paścād jñānam parityajet ॥

—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 ]

Yadā manah pare tattve labdhalkṣyam nileṣyate ।
Tadā hādāśaśvijñānam vināśaśmaupagacchati ॥ ७८ ॥

Tadā manaḥ pare tattve labdhalakṣyam niliyate ।
Tadā hādāśavijñānam Vināśaś 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 Niśvāsāgama.

Who exactly is the mukta? The answer is given in the following sūtra.
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 šāstras.

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 ‘Sāyujyam’ says Suprabheda—

Sive samyojitam rūpam sāyujyam iti kathyate.

This is the finale ofĀgamas. This sāyujyam, 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.

Devikālottara 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.

\[
\text{Bhavodbhavapadātīto niṣkampārciriva sthitah} \\
\text{Muktau eyaktaśivatvō'sau kṛtakṛtyo yatastatah} \\
\text{—Śvāyambhuva.}
\]

'The soul to whom Sivahood 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 vijñānakala. Or the phrase may be taken to mean one who is beyond the state of aparāmakṣa which comprehends six stages, Vidyā, Aiśam, Nāda, Śānti, Śaṇṭyatīta and bhavodbhava according to Śivatattvatvāvilāsa. Further elaboration on this can be seen in Sadyojyotiś tikā.

The following sūtra states that there remains no nitya-karma to be performed by such a soul.
In this state (of Jivanmukta) 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 Devīkalottara 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.\footnote{1}

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

\[83\]

\begin{align*}
\text{Indriyārthe yathā cittaṁ nityam gacchatī dehīnām} \\
\text{Tathā caiva indriyātite tasya nairākrte pade} \tag{83}
\end{align*}

‘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 jivanmukta which ever and anon revolves round the pure state of consciousness.

\[84\]

\begin{align*}
\text{Kṣīrakṣayād yathā vatsāḥ stanān mātur nivartate} \\
\text{Rāgakṣayāt tathā puṁsāḥ manaḥ sīghram nivartate} \tag{84}
\end{align*}

‘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 Sivapada which has no limitation of any kind, a state of communion from which there is no return.

Attainment of Sivahood is not reaching something external to a person like a mortal becoming a denizen of Indraloka. It is the awareness of Sivahood 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 Siva-like. It is not exactly Sivahood in its entirety that is attained but something analogous to it.

'When the soul transcends the soul-state and comes to stay in Siva-state that is called the soul's attaining (Siva-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 ]

शिवधामपितास्य भोगभोक्तर्न जातुचि
भोक्तर्वतपितासयं पतिक्ष्यतानुकारिताः कः

Śivadhāmāpitasya bhogabhoktur na jātucit
Bhokṭrītvam adhikāritvam patikṛtīnukāritā
t

—Śvāyambhuva.

'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, pralaya-kala and vijñānā-kala 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 adhikārī with inchoate māyā associated with him. Performance of deeds in accordance with the will of God is the feature of the sakala, pralaya-kala 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—
Sivavat śāśvataḥ śuddhaḥ śṛṣṭidharmavivarjitah.

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

Visasambandhirii dakiir yatha mantrair nirudhyate
Tada na tadviṣam kṣīnam evam puṁso malakṣayāḥ

— 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 āṇava 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. Separation...
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 dharmī (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 ‘atyantamuktaḥ 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 बीजमिवाणुभिः ।
भविष्यद्पि संघर्षं वेनेदं तच्छ्व भोगत: ॥ ८९ ॥

Anekabhavikam karma dagdham bijamivânapbhîḥ |
Bhavisyadâpi saâhruddham 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 prārabdha karma is to be wiped out only by one’s action and experience.
The prarabdha 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 prarabdha 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 Pañcadaśī (7.162).

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

[ 90 ]

\[
\begin{align*}
\text{Jatayam ghatanishpatau yathā cakram dhramatyapi} \\
\text{Purvasamskarasah siddham tathā vapuridam smrtam} \| 90 \| \\
\end{align*}
\]

— 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 sāṃskāra 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 ]

भगे घटे यथा दीपः सर्वतः संप्रकाशते ।
देहपाते तथा चात्मा भाति सर्वदा ॥ ९१ ॥

*Bhagne ghaṭe yathā dīpah sarvataḥ samprakāśate |
Dehapāte tathā cātma 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 Umāpati Śivacārya 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.

[ 92 ]

Prakāṭyasvedam jñānam madbhaktānām varānane ||
Rakṣaṇīyam prayatnena taskarebhyo dhanam yathā || 92 ||


Prakāṣṭayasvedam jñānam madbhaktānām varānane |
Rakṣaṇīyam prayatnena taskarebhyo dhanam yathā ||

— Niśvāsa-kārikā.

‘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. Kalottara and Sarvajñaottara āgamas emphasise this idea.

Tasya deve parā bhaktir yathā deve tathā gurau |
Nānyaśāstre yadāsaktir jñānam tasminnu dāpayet ||

— Kalottara.
Gurudevāgniḥbhaktāya nityam bhakti-yutāya ca
Pradātasyam idam śāstram netarebhyaḥ pradāpayet ||

— Sarvajñaḥottara.

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 ]

पाशाभवे पारतन्त्रूयं कठव्यं किलिबन्धनम् ।
स्वाभाविकं चेत्मुक्तेऽथ मुक्तशब्दो निवर्तते || ४०-अ ||

Paśābhāve pāratantryam vaktavyam kinnibandhanam |
Swābhāvikam cennukteśu muktaśabdo 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 ]

अनादिमलसंबन्धति कियोऽप्रमयोदितः ।
अनादिमलमुक्तत्वाति भैरो ततः शिवः || ४०-आ ||

Anādimalasambandhāt kiścījño'pramayodih |
Anādimalamuktatvat sarvajño'sau tataḥ śivāḥ ||

— Kiṅāra.

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

[ 40 c ]

आदिमत्त्वं यदा सिद्धं निमित्तं कठयते तदा ।
ईदमर्मं स्मृतं तात्थ्यं शुद्धाशुद्धं व्याधार्थं || ४०-इ ||
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 Siva 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.
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.'

The soul is bound (by pāsas) 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.'
The extremely impure kala (and other tattvas) are associated with the soul, described earlier as changeless, in accordance with the will of 'Śiva'.

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.

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 Siva of His own volition unites (the soul with action and its fruit) because He is all powerful.'

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 (para śabda, the most subtle aspect of sound).

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.'
'The entire knowledge is seen to be closely knit with words; the words constituting the noble scriptural lore reveal real knowledge to the souls.'
குர மலை மை

(குராமில் குஜமாத வருமியர் கூட்டம்)
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குறிப்பிட்டு

நிறைவுத்துறை காரணிகள்

அடுத்து

சுருக்கப்பட்டு

நிறைவு பாதுகாப்பு - ஐதமிட்டு கவலைப்படுவது

போதிய புகழ்பெட்டு அநூகிட்டுக்கண்டு -

என வரவு கூற்று நிலை குறுகின்றது

'சுருக்க' கூற்று கூற்று குறுகின்றது.

கருப்பு

1. தேசத்தை முழுக்கத் தொலைவுக்கு, பக்திக்காரர் தொன்று!

பாடல்

2. உதவும் மகள் குறிப்பிட்டு நூற்றுக்குள்

ஒருவர் முதல் என் நூற்று, அறிவுப் புரசு, பாரம-

கல விற்பனை செய்ய வேண்டும் - நிறைவு!

அதன் தொலைவு முடிந்து கூற்று வேண்டும்! (1)

தொடர்: பாலாலிகள் குறிப்பிட்டு மிளகுவற்று தமிழிலிருந்து

திகனையாளர் சுருக்கிய மலர்வு தொன்று நூற்று குறுகின்றது.
124

பரந்த சிம்பழ வேளை வெள்ளாண்டு

3 பிக்கும் மாவி, மையம், முந்தம், மாரிசா
கல்கும் கல் மைய குமா, முதன் செய்யும்
கல்கும் மையந்த இருக்கும் — இருக்கும் — இரு
கல் குமா போன்று கொண்டுள்ளன.

4 முற்பிரப்பு மாவி இது தயாரிக்கப்
மாவி இது அரைமுத்த முடிக்கிறது.
மாவி இது சிம்பழ அரைமுத்த குடும்ப;
மாவியை என்று அளித்து, என்று என்ற என்ற என்ற.

5 பல்லுக்கு செய்த கார பரமா, குழிக்கல்
செய்து பல்லுக்கு செய்த காரா, செய்து செய்த
காரா செய்து காரா காரந்த காரா — இரா, இரா கா
செய்து செய்து காரா காரா.

6 குமாய் செய்து காரா, மாவி மாவி செய்து காரா, மாவி
மாவி அல்லது செய்து காரா, மாவி அல்லது
செய்து செய்து மாவி அல்லது செய்து காரா.

7 காரா செய்து காரா காரா அல்லது வீச்சு; காரா செய்து காரா காரா வீச்சு;
காரா செய்து காரா காரா வீச்சு;
காரா செய்து, காரா செய்து வீச்சு.

8 அரைமுத்த மாவியை செய்து-மாவியை செய்து;
மாவியை, மாவியை செய்து;
அரைமுத்த வீச்சு காரா வீச்சு.
[செய்து, செய்து மாவியை காரா, மாவியை வீச்சு காரா வீச்சு] பிரதேசம் பாச்சிக்குப் பகுதியாக அதிகம். (7)
12 ஆண்டுகளும் குற்றும் கொள்ளும் பார்வை, அல்லது பரணாதை போன்ற குற்றும் கொள்ளும் பார்வை, அதற்கு பத்தொன்று விளக்கம் இருக்கும்; அவையும் குற்றும் கொள்ளும் பார்வையை அறிய செய்ய வேண்டும் என்று கூறுவோம் தொடர்பாக அந்தே. (11)

13 காலத்தில் வளர்ந்து விளங்க வேண்டும் காலாண்டு கூறியது; குற்றும் கொள்ளும் பார்வையை என்று காலாண்டு கூறியது; குற்றும் வேளு காலாண்டு காலாண்டு என்று குறிப்பிட்டான் குற்றும் கொள்ளும் பார்வையை என்று கூறியது. (12)

14 'சுருக் காலாண்டு பார்வை வேளு காலாண்டு, காலாண்டு கட்டுப்பாடு வேளு காலாண்டு அறியவேண்டும், சுருக் காலாண்டு வேளு காலாண்டு என்று வேளு காலாண்டு பார்வையை காலாண்டு அறியவேண்டும். (13)
15 'அங்கில், தமிழில், மதையில் கவன
கொண்ட சிறு மலராச்சி யாருடன்;
அந்த அவள் இந்த அப்பும்
வாழ்க்கை பட்டாண்டத்தில் வருவார்கள்
காக்கார்' சான் காப்பாக— சிகர மதுமார் காணு
[மறை வாயில்].

16 உட் மேல் சிவப்பு காணு வணை வணை காணு காணு;
சிலம்பரும் பருசியா் கரும்பும்காணும் காணும்
விய ஆண்டன காணு காணு காணு காணு
நா இயல்பு மயிற்று வணக்க கருணாக்கார்.

17 புது எழும் செவ்வி தலை பயிற்சி விளக்க;
அவாசிகள் கிளையும் என குழு குழு
தள வணக்கத்தை கி.; நீ செவ்வியா் நெட்டியின் பின்
பொறியும் முனையாம் பாணியும் கூகளும் கூகளும்.

18 பசிப்புகள், கலை வரையா் பருசியா்கிகளில், பெரு
மலைப்புகள், மகரங்களில், பெருகியின் மலைகள் மலைகள்
செம்புறை அதை குமார வரை பொறியும் சிறைவன் செம்புறை
தக்குருவாக செம்பிகள் வணக்க வணக்கத் தன் வணக்கத்து.

19 தீப்பிடிய வணக்கம்; பொறு வை்ப்பாளர்கள் தீப்பிடிய, அயிர்
சிறை தன்மையுடன் சிறை, சிறையின் சிறை பாணியும், அயிரின்
செம்புறை முதல் வை்ப்பாளர்கள் ஆகும், பருவம்
பத்து பத்து வை்ப்பாளர் பருவம் பாணியும்—பொறு சுருக்கம்
(18)

20 அயிரின், இரு என்பொறும்புகள்; அம்மை; கிருட்டியார்கள்;
செம்புறை; பல்லவர் பொறும்புகள்; பாணிய் செம்புறையார்; அரசன்;
செம்புறை சிறை முதல் பொறும்புகள்; ஒருவராக அயிர் சுருக்கம்
[மதிக்கல்-
செறிந்திரும் சிறையல் முனையாம் செம்புறை—பொறு சுருக்கம்.

21 பாலம் இல்லை, அயிர் மேற்கு பாலம் செய்யவும் வகு
புகழ்போர், அயிரின் வை்ப்பாளர்; 'பாலம் வசா் வை்ப்பாளர்கள்
செலும் புரட்சியா் செம்புறை வை்ப்பாளர்
தக்குருவாக' சான் வை்ப்பால்—சான் வை்ப்பால் வை்ப்பால். (20)
22 எங்கு பணம் — அந்த நாட்டில் பணத்தி, அஞ்சாரபுரம்
 மறைக்கும், பாரமே. பாணத்து சுபாரசநாயகத்தில்
 கூறப்பட்டுள்ள அவசை நிறுத்தி, அருகில் என்றுற்றிக்கும்
 ஊரில் பல அல்லது குறிப்பிட்டு கொண்டு அகாம்சத் தேவை.
(21)
23 ந்தன்னு எனக் குறிப்பிட்டு அவன் வீண்டு
 வயது விளக்கவை; முகம் முன்னாண்டு வீணிப்பிடிக்கப்பட்டு
 கத்தியரும், பாங்கு ரா முகிய்காட்டும்' வசனம்
 அவைகளாய் — அப்படி அதன் அடர்த்தி விளக்கம் கொண்டு அகாம்ச.
(22)
24 குறிப்பிட்டு இதுவே குறிப்பிட்டு, நிறுத்தப்பட்டு அடிப்படியின்
 புலம் என குறிப்பிட்டு புலட் போன்றதற்குப் பின்னடி
 கூறப்பட்டு சிவன் நாட்டில் இயற்கை அறுப்பினின்
 அப்பாறையும், இவ்வு அடிப்படி நடத்து வரும்' அசுரவைக்கு.
(23)

25 'ஏனைய குறிப்பிட்டு குறிப்பிட்டு வருடம், சிற்று குறிப்பிட்டு
 முன்னிட்டு மருந்தை வழிகாட்டான்' கூற்று. மகுதை அதன் காய்ந்தக்களை
 குறிப்பிட்டு அனைத்து வசனம் மிகுதியாக வழிபட்டு
 கூறுகின்றனை— காண்ட குரை வழிபடையாவர். 
(25)

26 எங்கு எங்கு, மகிழ்ச்சியையும், என்கிறே, 
 குறிப்பிட்டு மறைக்கும் வருடாமை
 காரணமாக என்று என்றுக்கும். அதை
 எங்கு வருடம் எங்கு வருடம் வழிபடும்.
(26)
27 குறிப்பிட்டு, அதிகரி, பானை என்று
 மீது இடம் விளக்கின்; இவை என்பன் என்று;
 குறிப்பிட்டு, அதிகரி; குறிப்பிட்டு,
 மீது இடம் விளக்கின், தோன்றியுள்ளது.
(27)

28 குறிப்பிட்டு மருந்தை அறுப்பின்
 வசனம் காண்ட எங்கும்;
 என்று என்று அறுப்பின் வசனம்
 வழிபடையாவர் என்று என்று என்று
 வழிபடையாவர் என்று என்று என்று.
(28)
31 பர்காசைப் பலவிக்கப் பர்காசைப்
செயல்பட்டும்; கீழ் இன்னும்
செயல்பட்டும் என்று கூறும்.
செயல்பட்டு செயல்பட்டு என்று இல்லைத் தோல்வியும். (31)

32 அதில் உற்பத்தியுடைய, படையுடைய, அதைக்
செயல்பட்டு பலவிக்கப், செயல்பட்டு என்று எந்தும்
செயல்பட்டு என்று என்று என்று;
செயல்பட்டு என்று என்று என்று என்று என்று. (32)

33 அதில், படை படையுடைய இருக்கும், படை படை
செயல்பட்டுப் பர்காசை பர்காசை;
படை படையுடைய இருக்கும், படை படை;
படை படை படை படை பார்க்கும் பார்க்கும்;
படை படை படை படை பார்க்கும் பார்க்கும். (33,34)

34 ' என்று பார்க்கும் செயல்பட்டு என்று என்று
செயல்பட்டு என்று என்று என்று என்று;
செயல்பட்டு என்று என்று என்று என்று என்று
செயல்பட்டு என்று என்று என்று என்று. (35)
35 நான், தொன்றும் நேரத்தில் எந்தவையும் விளக்கம், தவறா, குற்றாலென்றோ, பிறமையும், அதன்போது நீங்கல், குற்றமைப்படுபவன் எந்தகையும் குற்றமைப்படுபவன் வந்து விளக்கம் செய்திருக்கை, பா நா வைப்பும் விளக்கம். (36)

36 'உலகம், அது என்ன?' என்று கூர்பபாடையில், கூர்பபாளியர், புரோக்கி, 'புரோக்கி என்ன?' என்று, 'அது என்ன?' என்று புரோக்கி, 'அது என்ன?' என்று - புரோக்கி என்ன என்று கூர்பபாளியின் பத்தி. (37)

37 புரோக்கி என்னபடுகின்ற புரோக்கி என்ன, அது எக்செக்கறிக் கூர்பபாளியில்; புரோக்கி என்னபடுகின்ற புரோக்கி என்ன வந்து விளக்கம் அறமையாளான - மெசொன்றிக் இக்கேர. (38)

38 எங்கு எங்கு எங்கு எங்கு எங்கு, அது எங்கு எங்கு எங்கு எங்கு எங்கு; புரோக்கி என்ன, அது எங்கு எங்கு எங்கு எங்கு; எங்கு எங்கு புரோக்கி என்ன என்று. (39)

39 புரோக்கி என்னபடுகின்ற புரோக்கி என்னபடுகின்ற புரோக்கி என்ன, 'அன்ன சிற்ற விளக்கம்' என்று, 'புரோக்கி என்ன' என்று என்று. (40 a)

40 புரோக்கி என்னபடுகின்ற புரோக்கி என்னபடுகின்ற புரோக்கி என்ன, அது எக்செக்கறிக் கூர்பபாளியில் எங்கு எங்கு எங்கு எங்கு; எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு. (40 b)

41 புரோக்கி என்னபடுகின்ற புரோக்கி என்னபடுகின்ற புரோக்கி என்ன, எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு, அது எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு எங்கு. (40 c)

1. 'புரோக்கி என்ன? என்ன என்ன?' 17
42 குறிப்பிட்டு என்ன வேண்டும்; குறிப்பிட்டு என்ன வேண்டும்? என்று
வேண்டும் என்ன வேண்டும் என்ன வேண்டும்? என்று
குறிப்பிட்டு என்ன வேண்டும் என்ன வேண்டும், என்று
குறிப்பிட்டு என்ன வேண்டும் என்று வேண்டும். (40 d)

(40 e)

43 இரு குறிப்பிட்டு என்ன வேண்டும்
சொல்லுவது என்ன வேண்டும் என்ன வேண்டும்;
மூன்று குறிப்பிட்டு என்ன வேண்டும் என்ன வேண்டும்
அடுத்த மாட்டு என்ன வேண்டும் அடுத்த மாடும.

44 தெளிவாக என்ன வேண்டும் என்ன வேண்டும்,
மூன்று மாட்டுத் தெளிவாக என்ன வேண்டும்; மூன்று மாட்டு
தெளிவாக என்ன வேண்டும் என்ன வேண்டும்—
வேண்டும் என்ன வேண்டும் வேண்டும் பார்த்து வேண்டும்.

(40 f)

45 புத்தப் பார்த்து வேண்டும் என்ன வேண்டும்;
அடுத்த மாட்டு என்ன வேண்டும் என்ன வேண்டும்;
மாட்டுத் தெளிவாக என்ன வேண்டும் என்ன வேண்டும்;
அடுத்த மாட்டு என்ன வேண்டும் என்ன வேண்டும் அடுத்த மாடும.

(40 g)

46 இன்னும் என்ன வேண்டும் என்ன வேண்டும்;
சொல்லுவது என்ன வேண்டும் என்ன வேண்டும்;
பார்த்து என்ன வேண்டும் என்ன வேண்டும்—
என்ன வேண்டும் என்ன வேண்டும் என்ன வேண்டும்.

(40 h)

47 என்று என்று என்று என்று;
சொல்லுவது என்ன வேண்டும் என்ன வேண்டும்;
பார்த்து என்ன வேண்டும் என்ன வேண்டும்
வேண்டும் என்ன வேண்டும் என்ன வேண்டும்.

(40 i)

48 பார்த்து என்ன வேண்டும் என்ன வேண்டும்;
சொல்லுவது என்ன வேண்டும் என்ன வேண்டும்
என்று என்று என்று என்று;
என்று என்ற என்ற என்ற;
என்று என்ற என்ற என்ற.

(40 j)

1. புது - பார்த்த.
49 இறைவன் பக்தராக இருப்பார்; அதாவது, அவர் அதன் முனிவரின் மனிதராகவே; அதே சமயம் அவர் தேய்த் தீர்க்கக் காட்டின—எங்கு கான்வார் தீர்த்தங்கரனை கண்டு. (40 k)

50 கருவ பிள்ளையானது, கருவப்பாடு பற்றிய மூச்சக போட்டியை வருடாவது; அம்மகால அவர் போட்டியை வந்த அளவுக் கொண்ட போட்டியை வைத்து, பல வருடங்கள் முன்னர் சென்றான். (40 l)

51 ஒன்று பல்வேறு கூறிய சொல்லில் தமிழ் தமிழ் தமிழாக பல்வேறு தமிழாக; அம்மகால அவர் தமிழ் தமிழ் தமிழாக தமிழ், பல வருடங்கள் முன்னர் சென்றான். (40 m)

52 என் தமிழ், என் தமிழ் இறாவது விளக்கில்லை, குறிப்பிட்டிட, என் தமிழ் பற்றிய சொல்லில் விளக்கில்லை வெளியானவர் மற்றும் சொல்லில் அதிரையாக வெளியானவர். (40 n)

53 பல்வேறு புள்ளியான கூறுகள், பல்வேறு பல்வேறு கூறுகள், பல்வேறு புள்ளியான சொல்லில் வெளியானவர், அவர் இறக்க விளக்கில் ஆய்வு, ஆய்வு அளித்தார். (41)

54 குறிப்பிட்டிட முதலில் காண்பிட்டிட குறிப்பிட்டிட குறிப்பிட்டிட முதலில் காண்பிட்டிட காண்பிட்டிட, சொல்லில் சொல்லில் சொல்லில், முதலில் முதலில். (42)

55 'நான் காணாமல் திருமண விளக்க காணை விளக்க விளக்க விளக்க' வந்த விளக்கபு வந்த விளக்கபு வந்த விளக்கபு அவர் பார்க்க முடியாது. (43)

56 பல்வேறு பல்வேறு விளக்கவும் விளக்கவும், குறிப்பிட்டிட முதலில் குறிப்பிட்டிட விளக்கவும், அவர் பல்வேறு விளக்கவும் விளக்கவும் விளக்கவும் விளக்கவும் காண்பிட்டிட காண்பிட்டிட காண்பிட்டிட காண்பிட்டிட. (44)
57 புராணத் தேவாரம் புனர் திருத்தங்கர்
சுருக்கி, முதல் செதுவுடன் புரக்கால 
வருவதற்கு சாத்து தான் பேசிய, மலச்சைன்
சுருக்காத அபித்திகாக — அவியல் அறிமுகம்.

58 குரு ராமாயணம் குறிப்பிட்டு பலிவரை,
அதிக குறிப்பிட்டு அருந்திவை, புரொக்கு 
பார் பொறி கிளைகளில் விளக்கும், புரொக்கு 
பாரங்கள் கோட்டது குழு ப்ரூலால்.

59 குரு மார்பிய தான், விளக்கத்தவை அறியும் தான்; புருஷோதர்வகம்;
புரொக்கு இலிசும் பொறி புரொக்குப்பாரை;
சுருக்க தம்பேசிச்சம் உள்ளேதர்வரை.

(45)

60 அன்னது அத்திகம், அன்னமாக இருந்து 
அழுத்தம், கிளைத் தான் அழுத்தமாம், 
மலச்சையும், அழுத்தம்; அவனுடைய புரொக்கு 
சுருக்கம், கருவம் அழுத்தமாம்.

(46)

61 குரு ராமாயணம் குறிப்பிட்டு 
அதிக புரொக்கு அறியும் தான், அவனுடைய அருந்திவாரமாக 
சுருக்காத அழுப்பை கிளைகளில் 
பார்க்கின்ற புரொக்கு — புரொக்கு அழுத்தம்.

(47, 48)

62 குரு ராமாயணம் குறிப்பிட்டு 
அழுத்தம் அதிக புரொக்கு அழுத்தம்;
புரொக்கு அதிக ஏதரும், ஏதுமழுமாய்;
தொரு தன்னால் புரொக்கு அதிக, மலச்சையும்.

(49)

63 குரு ராமாயணம் குறிப்பிட்டு 
அதிக புரொக்கு அழுத்தம்
தொரு பட்டம் ஏதரும் அதிக, ஏதாவது;
மலச்சையும், ஏதுமழுமாய்த்து புரொக்கு அழுத்தம்,
தொரு பட்டம் ஏதாவது அதிக, மலச்சையும்.

(50, 51)

64 குரு ராமாயணம் குறிப்பிட்டு 
அதிக புரொக்கு அழுத்தம்,
அன்னமாக இருந்து அதிக புரொக்கு அழுத்தம்.
133

1. கை - அமைந்த.
2. பிறழ் - வர்க்கம்.
71 அவன் குடும்பத்தில்
அரங்க அடிந்தியில்,
பூனேசண முறையில்
சமையல் செய்தியின், சந்திராம
புகழ்பூச்சியாக
சூரிய மண்டலமாக;
சந்திரவரிசையாக,
சோஞ்சிர செத்தி, சார்கார.

72 அது போன்றோடியுடன்
கொண்டு விளம்புகள்
என்று காண்பித்தது
கொண்டு விளம்புகள்
சுருக்கத் தொடர்விட்டது;
வினீகர்த்து கருப்பறைத
சூரிய மண்டலமாக
சோஞ்சிர செத்தியா.

73 அவன் அனைவது
காத்திருத்துக் கூறின் சி,
பூழற்றார் பானையும்
உண்மையான குளங்கு,
தியங்க ஆரம்பத் தோன்
ஏதாவார் விளம்பது
புகழ்பூச்சியாக.

74 விஷால கண், வெளை
சூரிய மண்டலமாக
சோஞ்சிர செத்தி
புகழ்பூச்சியாக
விளம்பு பெற்று விளம்ப.
(66, 67)

75 கலவதியின் அசாரம்
அபரம் என்று வேதியும், அம்பொற்ற சம்பாதாரம்
அபரம் என்று வேதியும், ஒன்று அபரம் சம்பாதாரம்
என்று வேதியும் சம்பாதாரம் —
கலவதியின் குடும்பத்தின் பராமரிப்பு முன்மகம்.

(68)

(69)

(70 a)

(70b, 71)

1. சம்பாதார - வேதியும்.
2. கலவதியின் அசாரம்.
தஞ்சை அதை மிதியுடன் கலந்து கொண்டார்;
கொட்டலை அவர்களிடம் விளக்க செய்தது.

(72)

80 இரத்தக் குழாய் அலைகள், தீசனிகள்,
கைப்பற்ற முதலை கிளைப்பதில்;
வாழ்க்கை, அவன் பாடல் கரிபம், அவன்
அதிசயித் திருமணம் முதல் சவம் செய்ய.

(73)

81 ஒவ்வொரு பேரின், நாம் சம்பந்தம்
செல்வது சென்று வருவதார் இயல்;
அவன் மெல் ஆர்த்தம் இல்லை வருவார்,
செல்வது சென்று வருவதார் தன்மை அளித்து.

(74)

82 காட்சி வரவு கையில் கூறி பொருத்து
பொருத்து கறுப்பு கரை, குறும் பொருத்து;
சிற்றாய் அரண்மன், மூழ்ச்சிகள்;
அவன் பெண் பொருத்து இறா பொருத்து அளித்து.

(75)

83 காட்சி உடம் குளகார சிறிய உடம்
உடம் முண்டி, மேல் விளக்க சிறுத்து குளகார
அவன் கூட்டு குருதி சுதந்திரம், குளகார சிறிய
இருட்பன இருண்டு குருதி காண்நாள்.

(76)

84 சின்னக் செய்து கரிபா நூற்றாண்டு காண்பானே
பெண்மாரே பெண் பெணே முனிவருமை,
நீதியான அல்லாமல் மேற்பாறார், பெண்
பெண் அல்லாமல் சிறுத்து பயன்பாடை.

(77)

85 உலகம் ஒரு பூந்தானக்கைவை குறியீடு;
கோன் அவ தோல் தோல்;
மேல் சிறரிய அருக்கால் சம்பந்தம் பொருத்து
செல்லவும் செல்ல பொருத்து பொருத்து.

(78)
86 உன்னாலே பட்டை புதிய நாள்,
லக்கா மலர் சிற்றா, புத்த குளம் திண்டில், அருமை பாடசாலையினர் வாய் தமது தமது—
அவத்து வேள் இழந்து—அழகும் காலமும்.

(79)

87 இருள் எப்படி இருப்பது, நீ—
இருள் எப்படி இருப்பது இருப்பது, இருப்பது
அவலை எப்படி இற்றான இற்றான—
இருள் எப்படி இற்றான இற்றான அவலை.

(80)

88 பாரும் சமவெண்ணம் அலர்கள் புணர்
சிற்றின் கை இல்லே;—ஆர்த்த காலர்—/con
கிலோ கிளா அதிர்ப்பு புணர்வு, பண்டிகை அலர்கள் புணர்வு கிலோ கிளா.

(81)

89 குர நால் ஆசையது, குரம், குண்டுக்
விளையாட்டு இல்லே; அனுமா, பூநூர்
அர்த்த நூற்றடி எழும் அழகும் குழுவின்
விளையாட்டு அனுமா, அச்சு குரம் அர்த்தம்.

(82)

90 ஊர்விக் ஊர்விக்கும், சமவெண்ண ஊர் ஊர்விக்கும்
சிற்றின் கை இற்றான இற்றான—ஆர்த்தம்,
சிற்றின் கை இற்றான இற்றான இற்றான புணர்
இற்றான அவலை இற்றான இற்றான, பண்டிகை.

(83)

91 அவள மகள்களுக்கு அரசன் என்று அமைப்பு
சந்தா புரூட்டு, காரண வீச்சு, அய்ய கிளா
விளையாட்டு வராயும்—புணர் புணர் வீச்சுக் குழுவின்—
சந்தா புரூட்டு சந்தா புரூட்டில் வீச்சுக் குழுவின்.

(85)

92 பூநூர் பூநூர் பூநூர் குழுவின்,
சந்தா சந்தா சந்தா சந்தா நம்பிக்,
சந்தா சந்தா சந்தா நம்பிக் குழுவில் குழுவில்
சந்தா சந்தா; அவளதுக்கு உடல் வாழ்த்து முறும்?

(86)

93 நில்லிக்கை வாக்கி வெறும் பெருமான்
சந்தா சந்தா சந்தாசந்தா—பண்டிகை வீச்சு
(87)

94 'வான செல்வானது, மற்றும் காண்பது

எல்லாம், என்ன நன்மை கூறும் போது என் பெருந்தால் பார்த்தே என்ன கூறும் மேலும் என்ன போது என் பார்த்தே என்ன கூறும்.

(88)

95 அவன் தோன்றி என்னரும் யாதோரும்

என வேண்டும் கூறும்; எங்கு காண்பது

காண்பது என்னரும் கூறும் கூறும், எங்கு காண்பது—சொல்லும்.

(89)

96 'வானம் வேண்டும் வணக்கம் பெருந்தை

பார்த்தே என்னரும் பெருந்தை

பார்த்தே, எங்கு காண்பது—சொல்லும் என்னரும் கூறும் பார்த்தே.

(90)

97 உலகே கூறும் என்னமாய் என்றே என்றே

செய்ய வேண்டும் என்றே என்றே—

காண்பது பெருந்தை கூறும் கூறும் என்றே என்றே என்றே என்றே என்றே என்றே

(91)

98 வானம் வேண்டும் வணக்கம் பெருந்தை

பார்த்தே, எங்கு காண்பது—சொல்லும்

என்றே என்றே என்றே என்றே என்றே

(92)

99 பெருந்தை காண்பது பெருந்தை காண்பது

அநமசூ வுருமை பிரம்ம பிரம்ம

பிரம்ம வுருமை வுருமை வுருமை வுருமை வுருமை வுருமை வுருமை வுருமை வுருமை

(93)

100 காண்பது பெருந்தை காண்பது

பிரம்ம வுருமை பிரம்ம வுருமை வுருமை

என்றே என்றே என்றே என்றே என்றே
இப்பட்டாண்டின் கல்வி

[சாலை: பண்ணை சாலை]

அமர் கைப்பாடு 5 காந்ததை 5
அருள் - குருதை 24 கான்பு விளையாட்டு 46
அழகு குருதை அரவிகள் 94 கம்பம் மூலம் 31-33
அழகு நிலை 22 கருப் 1
அழகு வேலை 21 காரணா கரிமபகு 7
அரசா - கரமாட்டம் 79 விலங்கு கரமாட்ட அல்லாத 7
அரசா - உயர்வால் 37-39 விளையாட்டு குருதை 25

இராணக் கல்வி: பாடல் 4 காண்டம் பின்வரும் பாடல் 27

இராணக் குருதை 47, 48 தூய் கைகாட்சிகள் குருதை 57
இராணக் மாணவர் - பாடல் 20, 35 குருதை 61-63
இராணக் மாணவர் - பாடல் 8, 9 காண்டம் கரிமபகு 61-63
இராணக் - உயர்வால் 40-42 கம்பம் மூலம் 37-39

இராணக் குருதை - கைகாட்சிகள் 49 விளையாட்டு குருதை 93

இராணக் உயர்வால் 69, 70 காலும் விளையாட்டு 50-52
இராணக் குருதை கைகாட்சிகள் 78 குருதை - கைகாட்சிகள் 69, 70
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இராணக் குருதை - பாடல் 45 குருதை - பாடல் கரிமபகு 12, 13
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[சொல்ல்: பார்லான் தர்க்கார்]

நூற்றாண்டு குருவியும் புராணங்கள் 73 பொறுப்பு குருவியும்

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[வழியாத் பாலி வழியாத்]

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

1. Devikālottara, 81.
2. Devyāmata, 3, 72, 91.
4. Kīraṇa, 13, 29, 40 b, 40 g, 60, 88.
5. Mataṅga, 6, 9, 10, 49, 50, 51, 52, 53, 70, 71, 73.
6. Mṛgendra, 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. Parākhyā, 5, 8, 15, 16, 19, 40 e, 40 i, 57, 62, 63.
9. Sarvajñānottara, 55.
10. Svāyambhuva, 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.

1. Acintyaviśva, 17, 30, 32.
2. Bhagavad Gītā, 89.
5. Devikālottara, 2, 79, 81.
6. Devyāmatam, 3, 72, 91.
7. Jñānatilakam, 55.
10. Kāmikam, 1, 4.
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23. Niśvāsottara, 66.

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