

मतङ्ग पारमेश्वरम्  
Mataᅅga Pārameśvaram

विद्या पादः  
Vidyā Pādaᅇ

# १ उपोद्धात प्रकरणम्

## 1 upodghāta prakaraṇam

### 1 Introductory Chapter on the Content of the Text

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

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

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

ज्ञानाग्निदग्धकलुषो वृत्ताम्भःक्षालितात्मवान्।

शिवध्यानैक चित्तात्मा समाधावास्थितः सुधीः ॥

यावन्मारुतसंपर्कान् मुमोच मधुरं स्वरम्।	
कीचकः षड्पदावास विवरेण शनैः शनैः ॥	६
तावन्मुनेर्मतङ्गस्य सहसा क्षुभितं मनः।	
भूयो भूयो निनादेन श्रोत्रामृत वपुष्मता ॥	७

<i>jñānāgnidagdhakaluṣo vṛttāmbhaḥkṣālitātmavān </i>	
<i>śivādhyānaika cittātmā samādhāvāsthitaḥ sudhīḥ  </i>	5
<i>yāvanmārutasaṃparkān mumoca madhuraṃ svaram </i>	
<i>kīcakaḥ ṣaḍpadāvāsa vivareṇa śanaiḥ śanaiḥ  </i>	6
<i>tāvanmunermataṅgasya sahasā kṣubhitaṃ manaḥ </i>	
<i>bhūyo bhūyo ninādena śrotrāmṛta vapuṣmatā  </i>	7

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

करिण्यारण्य मातङ्गः स वशीकृत्य नीयते।	
वनात्पराङ्मुखस्तद्वच्चित्तं लक्ष्याच्छिवात्मकात् ॥	८
ततश्चासौ मुनिः श्रीमान् ज्ञात्वाभ्रष्टं मनः शिवात्।	
आदाय तरसा वेणुं सुसममृजुमव्रणम् ॥	९
श्लक्षत्वचं सुनिष्णातं कृत्वा छिद्रैरलङ्कृतम्।	
तदोत्पादितवांल्लेशाद् ध्वनिं सप्तस्वरान्वितम् ॥	१०

<i>kariṇyāraṇya mātaṅgaḥ sa vaśīkṛtya nīyate </i>	
<i>vanātparāṅmukhastadvaccittaṃ lakṣyācchivātmakāt  </i>	8
<i>tataścāsau muniḥ śrīmān jñātvābhraṣṭaṃ manaḥ śivāt </i>	
<i>ādāya tarasā veṇuṃ susamamṛjumavraṇam  </i>	9
<i>ślakṣatvacam suniṣṇātaṃ kṛtvā chidrairalaṅkṛtam </i>	
<i>tadotpāditavāṅlleśād dhvaniṃ saptasvarānvitam  </i>	10

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

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

त्र्यम्बकस्याग्रतो भूत्वा प्रहृष्टेनान्तरात्मना।  
मुनिर्वादितवान्वेणुं भक्त्या तु परया भृशम्॥ ११  
ततः स भगवान्नाथः पार्वत्या सहितो हरः।  
स्वं वपुर्दर्शयामास मतङ्गाय तपस्विने॥ १२

*tryambakasyāgrato bhūtvā prahr̥ṣṭenāntarātmanā*  
*munirvāditavānveṇuṃ bhaktyā tu parayā bhṛśam* 11  
*tataḥ sa bhagavānnāthaḥ pārvatyaḥ sahito haraḥ*  
*svam vapurdarśayāmāsa mataṅgāya tapasvine* 12

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

ददर्श सहसा विप्रः श्रीकण्ठं विश्वनायकम्।  
स तस्य पादावभ्यर्च्य दण्डवत्पतितो भुवि॥ १३  
तद्भक्तिमन्योरावेशान्नयनामलवारिणा।  
पादौ प्रक्षाल्य तमतः स्तोतुमारब्धवान्मुनिः॥ १४

*dadarśa sahasā vipraḥ śrīkaṅṭhaṃ viśvanāyakam*  
*sa tasya pādāvabhyarcya daṇḍavatpatito bhuvī* 13  
*tadbhaktimanyorāveśānnayanāmalavāriṇā*  
*pādau prakṣālya tamataḥ stotumārabdhavānmuniḥ* 14

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

भगवन् भूतभव्येश ब्रह्मविष्णुवीन्द्र नायक।  
त्वत्प्रसाद गुणाविष्टा दिवि दीव्यन्ति देवताः॥ १५  
भवता निकिलं व्याप्तं जगत्स्थावरजङ्गमम्।  
त्वत्पादाम्बुज सामर्थ्यं स्मरणादपि पापिनः॥ १६  
प्रध्वस्त पापनिचयाः सिद्धिभाजो भवन्ति हि।

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

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

Sage Matanga:

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

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

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

एतस्मिन्नन्तरे देवः प्रहस्योवाच विश्वराट् ॥ २१

प्रमृज्याज्ञान पटलं वस्तुरत्न सुशोभया।

वाण्या प्रश्वास्य तं विप्रं समुत्थाप्य च भूतलात् ॥ २२

*etasminnantare devaḥ prahasyovāca viśvarāṭḥ* 21

*pramṛjyājñāna paṭalaṁ vasturatna suśobhayā*

*vāṅyā praśvāsya taṁ vipraṁ samutthāpya ca bhūtalāt* 22

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

परमेश्वर उवाच

वरमन्विच्छ विप्रेन्द्र यत्त्वया मनसेप्सितम्।

ततः प्रोवाच हृष्टात्मा रोमाञ्चित वपुर्मुनिः ॥ २३

*paramēśvara uvāca*

*varamanviccha viprendra yattvayā manasepsitam*

*tataḥ provāca hṛṣṭātmā romāñcita vapurmuniḥ* 23

The Lord:

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

मतङ्ग उवाच

कृतकृत्योऽस्मि देवेश त्वत्प्रसादात्किमद्भुतम्।

प्राप्तव्यं यत्प्रयत्नेन तत्प्राप्तं अखिलं मया ॥ २४

दृष्टे त्वयि जगन्नाथे लोकानुग्रह कारणात्।

द्विविधार्थप्रदं श्रीमद्वस्तुरत्न सुचर्चितम् ॥ २५

ज्ञानमज्ञानहं तारं सुखबोधमनाकुलम्।

विपुलार्थं असंदिग्धं समासोक्त्या ब्रवीहि मे ॥

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*mataṅga uvāca*

*kṛtakṛtyo'smi deveśa tvatprasādātkimadbhutam|*

*prāptavyaṁ yatprayatnena tatprāptaṁ akhilaṁ mayā||* 24

*dr̥ṣṭe tvayi jagannāthe lokānugraha kāraṇāt|*

*dvividhārthapradam̐ śrīmadvasturatna sucarcitam||* 25

*jñānamajñānahaṁ tāraṁ sukhabodhyamanākulam|*

*vipulārthaṁ asaṁdigdham̐ samāsoktyā bravīhi me||* 26

Sage Matanga:

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

तस्य तद्वचनं श्रुत्वा मतङ्गस्य महात्मनः।

ज्ञानालय वपुष्मत्या वाण्यालुप्त वपुर्गुरुः ॥

२७

उवाच तस्मै सुप्रीत्या मतङ्गाय महात्मने।

*tasya tadvacanaṁ śrutvā mataṅgasya mahātmanaḥ|*

*jñānālaya vapuṣmatyā vāṅyālupta vapurguruḥ||*

*uvāca tasmai supṛītyā mataṅgāya mahātmanē|* 27

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

परमेश्वर उवाच

विचारयुक्तं सद्वस्तु स्फुटमाम्नाय दर्शनात् ॥

२८

यथा व्यवस्थितं न्यायमार्गेणैवानुलोमतः।

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

<i>parameśvara uvāca</i>	
<i>vicārayuktaṁ sadvastu sphuṭamāmnāya darśanāt</i> ॥	28
<i>yathā vyavasthitaṁ nyāyamārgeṇaivānulomataḥ</i> ।	
<i>sukaraṁ suvibhaktāṅgaṁ ṣaṭpadārthamayam śubham</i> ॥	29
<i>catuspādamidaṁ śāstraṁ āyātam amṛtātmakam</i> ।	
<i>dhātuvaktrāmbujodgārādvimalādgurusamtatau</i> ॥	30

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

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

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



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

उदारबुद्धिर्भगवान्मतङ्गः

शास्त्रार्णवो येन हरादवाप्तः।

आराध्य वेण्वाकृत निश्चयेन

तद्वस्तु युक्त्या ह्यखिलं प्रवक्ष्ये॥

३५

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

35

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

प्रथमः पटलः समाप्तः

prathamah paṭalaḥ samāptaḥ

Here ends the First Chapter

## २ उद्देश प्रकरणम् 2 uddeśa prakaraṇam

### 2 A Brief Summary of the Contents of this Agama

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

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

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

भर्तृर्वाक्यावसानेऽस्मिन् मतङ्गप्रवरो मुनिः।	
भक्तिचन्द्र वपुष्मत्या विनयाम्भोऽभिषिक्त्या ॥	४
गिरा प्रोवाच भगवन् देवदेव जगत्पते।	

प्रविभागं पदार्थानां षण्णामपि शिवोदये ॥

५

चतुष्पादे महातन्त्रे यथावद्वक्तुमर्हसि।

*bharturvākyāvasāne'smin mataṅgapravaro muniḥ|  
bhakticandra vapuṣmatyā vinayāmbho'bhiṣiktayā||*

4

*girā provāca bhagavan devadeva jagatpate|  
pravibhāgaṃ padārthānām ṣaṅṅāmapī śivodaye||  
catuṣpāde mahātantre yathāvadvaktumarhasi|*

5

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

ततः स भगवान् देवः स्फुरन्माणिक्य शेखरः ॥

६

वाक्यानल समुत्थेन ज्वालाव्यूहेन मन्त्रराट्।

प्रददाह मुनेः सम्यग्ज्ञानं तृणराशिवत् ॥

७

*tataḥ sa bhagvān devaḥ sphuranmāṅikya śekharaḥ||  
vākyānala samutthena jvālāvūhena mantrarāṭ|  
pradadāha muneḥ samyagajñānaṃ tṛṇarāśivat||*

6

7

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

विवेको यत्र तत्त्वानां कार्यकारण भेदतः।

यथावदुचितं वस्तु हेयं चैवोपवर्ण्यते ॥

८

विद्यापादः स विज्ञेयः सार्धेन परिमण्डितः।

श्लोकानां च सहस्रेण शास्त्रेऽस्मिन् मुनिसत्तम ॥

९

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

8

9

The Lord said:

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

मुद्रामण्डल मन्त्राणां लक्षणं साधकात्मनाम्।

आचार्याणां च विधिवत् सहस्रेणैव वर्ण्यते ॥

१०

क्रियापदः स विज्ञेयः सर्वानुग्रक लक्षणः।

*mudrāmaṇḍala mantrāṇām lakṣaṇam sādhakātmanām|  
ācāryāṇām ca vidhivat sahasreṇaiva varṇyat||  
kriyāpadaḥ sa vijñeyaḥ sarvānugraka lakṣaṇaḥ|*

10

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

यत्रोपायो विरक्तानां षडङ्गः सुमहात्मनाम् ॥

११

रागिणामपि भोगार्थं योगपादः स उच्यते।

शतैः पञ्चभिराख्येयः श्लोकानामपि विस्तरात् ॥

१२

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

11

12

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

समयाचारसद्वादस्थितिः स्वाम्नाय लक्षणः।

चर्यापादः समुद्दिष्टो यथावत्पञ्चभिश्शतैः ॥

१३

*samayācārasadvādasthitiḥ svāmnāya lakṣaṇaḥ|  
caryāpādaḥ samuddiṣṭo yathāvatspañcabhiśśataiḥ||*

13

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

लयभोगाधिकाराह्वस्त्रितत्त्वोक्ति निदर्शनात्।

पदार्थः पतिनामासौ प्रथमः परिकीर्तितः ॥ १४

भोग्यभोक्तृत्वसंबन्ध मायाधार सुसंचिते।

क्रियाज्ञानात्मिका कीर्तिर्ये च धर्माः पतौ स्फुटाः ॥ १५

शक्त्याहः स पदार्थोऽयं द्वितीयः परिभाष्यते।

*layabhogādhikārāhvastritattvokti nidarśanāt|* 14

*padārthaḥ patināmāsau prathamah parikīrtitaḥ||*

*bhogyabhoktr̥tvasāmbandha māyādhāra susāncite|*

*kriyājñānātmikā kīrtirye ca dharmāḥ patau sphuṭāḥ||* 15

*śaktyāhvaḥ sa padārtho'yaṁ dviṭīyaḥ paribhāṣyate|*

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

ये भूतभाव तत्त्वाख्या मायातः क्षुरिताः सदा ॥ १६

पदार्थश्च त्रिपर्वोऽयं तृतीयः शिवशासने।

योऽस्वतन्त्रः पशुर्भोक्ता क्षेत्री पाश्यः पुमान्स्फुटम् ॥ १७

पदार्थः पशुनामाऽसौ चतुर्थो मुनिपुङ्गव।

*ye bhūtabhāva tattvākhyā māyātaḥ kṣuritāḥ sadā||* 16

*padārthaśca triparvo'yaṁ tṛtīyaḥ śivaśāsane|*

*yo'svatantraḥ paśurbhoktā kṣetrī pāśyaḥ pumānsphuṭam||* 17

*padārthaḥ paśunāmā'sau caturtho munipuṅgava|*

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

धर्माधर्म विपाकाख्याः स्थितौ भोक्तुरिहागताः ॥	१८
साध्यसाधन भावेन संस्थिता ये परस्परम्।	
पञ्चमः स तु बोद्धव्यः पदार्थो भोगसंज्ञकः ॥	१९

<i>dharmādharmā vipākākhyaḥ sthitau bhokturihāgatāḥ</i>	18
<i>sādhyasādhanā bhāvena saṁsthitā ye parasparam</i>	
<i>pañcamah sa tu boddhavyaḥ padārtho bhogasamjñakaḥ</i>	19

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

ये मन्त्राः शुद्धमार्गस्थाः शिवभट्टारकादयः।	
मुद्राश्च शक्तिपूर्वाः स्युर्ये चार्थाः परिविस्तृताः ॥	२०
पादत्रय उपायो यः संसारोद्धारकारणम्।	
षष्ठः सोऽभिहितस्तन्त्रे पदार्थः पारमेश्वरे ॥	२१

<i>ye mantrāḥ śuddhamārgasthāḥ śivabhṭṭārakādayaḥ</i> ।	
<i>mudrāśca śaktipūrvāḥ syurye cārthāḥ parivistṛtāḥ</i>	20
<i>pādatraya upāyo yaḥ saṁsāroddhārakāraṇam</i> ।	
<i>ṣaṣṭhaḥ so'bhihitastantre padārthaḥ pārameśvare</i>	21

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

संख्या तन्त्रार्थयुक्त्या गुरुलघु लघुतानुक्रमेणैवमुक्ता	
पादानां यो विभागः स सकलनिगम व्यापकत्वाद्विभक्तः।	
संक्षेपोक्त्याऽद्वसंस्था पतिपशुविषयाः सूचिताः षट्पदार्था	
स्तेषामादौ गरीयान्पतिरिति गतितः प्रोच्यते स क्रमेण ॥	२२

<i>saṁkhyā tantrārthayuktyā gurulaghu laghutānukrameṇaivamuktā</i>	
<i>pādānām yo vibhāgaḥ sa sakalanigama vyāpakatvādvibhaktaḥ</i> ।	
<i>saṁkṣepoktyā'dvasamsthā patipaśuviṣayāḥ sūcitāḥ ṣatpadārthā</i>	
<i>steṣāmādaū garīyānpatirīti gatitāḥ procyate sa krameṇa</i>	22

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

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

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

### ३ लयभोगाख्य तत्त्वद्वय विचार प्रकरणम्

### 3 layabhogākhyā tattvadvaya vicāra prakaraṇam

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

अथ पत्युरधिष्ठानं स्वशक्ति किरणात्मकम्।	
तस्यां दिवि सुदीप्तात्मा निष्कम्पोऽचलमूर्तिमान्॥	१
काष्ठा सैव परा सूक्ष्मा सर्वदिक्कामृतात्मिका।	
प्रध्वस्तावरणा शान्ता वस्तुमात्राति लालसा ॥	२
आद्यन्तोपरता साध्वी मूर्तित्वेनोपचर्यते।	
स्थितावन्योन्यलोकेऽस्मिन् संविदा नोपलभ्यते ॥	३

<i>atha patyuradhiṣṭhānaṁ svaśakti kiraṇātmakam </i>	
<i>tasyām divi sudīptātmā niṣkampo'calamūrtimān  </i>	1
<i>kāṣṭhā saiva parā sūkṣmā sarvadikkāmṛtātmikā </i>	
<i>pradhvastāvaraṇā śāntā vastumātrāti lālasā  </i>	2
<i>ādyantoparatā sādhvī mūrtitvenopacaryate </i>	
<i>sthitāvanyonyaloke'smin saṁvidā nopalabhyate  </i>	3

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

ततः स मुनिशार्दूलः पृष्टवान् परमेश्वरम्।	
श्रोत्रादीनि प्रमाणानि प्रमेयोऽर्थश्च पञ्चधा ॥	४
एतावन्व्यवहारोऽस्मिन् सुप्रतीतो जगत्पते।	
अनुमानागमाख्ये च तत्पूर्वे व्यवहर्तृषु ॥	५
एभ्योऽतिरिक्तं यद्वस्तु तत्कथं साध्यते विभो।	



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

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

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

<i>vākyārka kiraṇaistīvraiḥ sphuradbhiratibhāsuraiḥ  </i>	6
<i>vibhurmārjitavānāśu munerbhrānyutthitaṁ tamaḥ </i>	
<i>sarva eva padārthāḥ syuḥ sattāmātrapalakṣitāḥ  </i>	7
<i>svadharmairavagamyanante svāgamokti nidarśanāt </i>	
<i>dhūmādagneriyathā patyuh śaktayo viddhi sādhanam  </i>	8

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

धर्मेण साध्यते धर्मी क्वचित्कार्येण कारणम् ।	
कारणेन क्वचित्कार्यं क्वचिदाम्नाय दर्शनात् ॥	९
एवमन्योन्य साधर्म्यं वैधर्म्येण विनिश्चयात् ।	
पत्युर्धर्माः शक्तयस्तु ताश्च सर्वत्र निःसृताः ॥	१०

शास्त्रेऽस्मिन्युक्तिः सिद्धा लक्ष्यन्ते त्रिष्ववस्थिताः।

पशौ पाशेषु भोगेषु ततेव त्रितयं पुनः ॥ ११

संयोगात्प्रतिपत्त्वं न च शक्त्युज्झितं क्वचित्।

प्रवर्ततेऽस्वतन्त्रत्वादचेतनतया तथा ॥ १२

अमूर्तत्वाच्च क्रमशो यथोद्दिष्टाः परस्परम्।

व्यस्तानां शक्तये वक्तुं न कदाचित्स्वरूपकम् ॥ १३

उपायोऽपि हि तद्धर्मन्यायेन समवस्थितः।

<i>dharmeṇa sādhyate dharmī kvacitkāryeṇa kāraṇam </i>	
<i>kāraṇeṇa kvacitkāryaṃ kvacidāmnāya darśanāt  </i>	9
<i>evamanyonya sādharmaṃ vaidharmaṇe viniścayāt </i>	
<i>patyurdharmāḥ śaktayastu tāśca sarvatra niḥśrītāḥ  </i>	10
<i>śāstre'sminyuktitaḥ siddhā lakṣyante triṣvavasthitāḥ </i>	
<i>paśau pāśeṣu bhogeṣu tateva tritayaṃ punaḥ  </i>	11
<i>saṃyogātpratipattvyāṃ na ca śaktyujjhitāṃ kvacit </i>	
<i>pravartate'svatantratvādacetanatayā tathā  </i>	12
<i>amūrtatvācca kramaśo yathoddiṣṭāḥ parasparam </i>	
<i>vyastānām śaktaye vaktuṃ na kadācitsvarūpakam  </i>	13
<i>upāyo'pi hi taddharmanyāyena samavasthitaḥ </i>	

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

किं तु साधर्म्यं वैधर्म्यं विचारोक्त्या पृथक् पृथक् ॥ १४

वक्ष्यन्तेऽमी पदार्थास्ते सुसंपृक्ताः सुविस्तरे।

संसारे गहने पत्यू रश्मिभिः प्रकटीकृताः ॥ १५

शक्तिभ्यः शक्तिमान्सिद्धः ह्यथवा मुनिपुङ्गव।

अक्षाणि प्रति प्रत्यक्षं मनश्चाक्षमनुत्तमम् ॥ १६

संकल्पविषयं सिद्धं संकल्पादेव केवलात्।

प्रपत्तव्यं मुनिव्याघ्र किमन्यत् परिपृच्छसि ॥

१७

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

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

पञ्चमन्त्रतनुः श्रीमान्सकलः परिपठ्यते।

सुप्रसन्नेन्द्रियग्रामः सर्वज्ञः सर्वगोचरः ॥

१८

योगयोगेश्वरस्वामी स्वतन्त्रः पशुपाशहा।

तस्योक्तिः पौरुषैः स्थूलैः प्रमाणैर्न प्रबाध्यते ॥

१९

प्रमाणमेकं तद्वाक्यं तथ्यमीश्वरभाषितम्।

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

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

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

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

<i>tasmādeva param tattvaṃ acalam sarvatomukham</i> ॥	20
<i>yasmīnprāptasya na punarjanmehāsti kadācana</i>	
<i>itthaṃ guṇavatastasmāttattvāttattvamaninditam</i> ॥	21
<i>sphuradraśmi sahasrādhyamadhastādvāpakam mahat</i>	
<i>paribhāṣitamityetannāmnā bindurihocyate</i> ॥	22
<i>caturdhāvasthitam vedyam prerakam jagato'vyayam</i>	

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

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

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

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

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

विद्यारख्यं अपरं तस्मात्तेजोमूर्तेर्महात्मनः ॥	२५
स्थानं तत्तेजसा दीप्तं कोट्यग्रेण समन्ततः ।	
व्याप्तं भुवनपालानां विश्वरूप कृतात्मनाम् ॥	२६

<i>vidyākhyam aparam tasmāttejomūrtermahātmanah</i> ॥	25
<i>sthānam tattejasā dīptam koṭyagreṇa samantataḥ</i> ।	
<i>vyāptam bhuvanapālānām viśvarūpa kṛtātmanām</i> ॥	26

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

ततोऽधस्तात्प्रतिष्ठाख्यं स्थानं यद् अद्भुतोदयम् ।	
तत्राप्यमृतमूर्तेस्तु परिवारोऽमृतात्मकः ॥	२७
लक्षायुत सहस्राणि यत्रामृत वपुष्मताम् ।	
शिवानां शिवमार्गेऽस्मिन्व्याख्यातं परमार्थतः ॥	२८

<i>tato'dhastātpratiṣṭhākhyam sthānam yad adbhutodayam</i> ।	
<i>tatrāpyamṛtamūrtestu parivāro'amṛtātmakah</i> ॥	27
<i>lakṣāyuta sahasrāṇi yatrāmṛta vapuṣmatām</i> ।	
<i>śivānām śivamārge'sminvyākhyātam paramārthataḥ</i> ॥	28

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

विनिवृत्ताधिकारस्य पञ्चमन्त्र महातनोः ।	
गच्छतः परमां काष्ठां विश्रामो यत्र धीमतः ॥	२९
तन्निवृत्तिरिति ख्यातं स्थानं स्थानवतां वरम् ।	
स्थिरमूर्तिरमोघात्मा यत्रासौ परमेश्वरः ॥	३०

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

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

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

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

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

धातुर्वीर्यात्मकं स्याद्विभवगुणगणापूरितं मन्त्रमुख्यैः

योनिः स्यादक्षराणां अवितथमथुलं शक्तिगर्भं च मुख्यं।

स्थानं भोगाय भोक्तुर्न च चलति यतः शाश्वतं विश्वमूर्तेः

व्याख्यातं निष्प्रपञ्चं तदपि न विरतौ वर्ण्यतेऽस्याधिकारः ॥ ३५

*dhāturvīryātmakam syādvibhavagunaṅaṅāpūritam mantramukhyaiḥ  
yonih syādakṣarāṅām avitathamathulam śaktigarbham ca mukhyam |  
sthānam bhogāya bhokturna ca calati yataḥ śāśvatam viśvamūrteḥ  
vyākhyātam niṣprapañcam tadapi na viratau varṇyate'syādhikārah || 35*

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

॥ लयभोगाख्य तत्त्वद्वयविचार प्रकरणं तृतीयं समाप्तम् ॥

॥ layabhogākhyā tattvadvayavicāra prakaraṅam tṛtīyam samāptam ॥

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

## ४ अधिकारतत्त्व प्रकरणम्

### 4 Adhikāratattva Prakaraṇam

#### 4 The Nature of Adhikara Tattva(Sadasiva Tattva)

अथाधिकारिणः पत्युः क्रीडतः परमं पदम्।

स्वतन्त्रस्यापि वक्तव्यं स्वभावोऽस्य यतः पुरा ॥

१

क्रीडंस्ततोऽवतीर्याशु बिन्दौ स परमेश्वरः।

सांसिद्धिकेन भावेन यतोऽसावुपबृंहितः ॥

२

*athādhikāriṇaḥ patyuh kṛīdataḥ paramam padam |*

*svatantrasyāpi vaktavyam svabhāvo'sya yataḥ purā ||*

1

*kṛīdamstato'vatīryāśu bindau sa paramēśvaraḥ |*

*sāmsiddhikena bhāvena yato'sāvupabṛmhitah ||*

2

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

अतिरस्कृतवीर्येण प्रभावेणातिसर्पिणा।

सर्वाध्वप्रकटेनायं कर्ता कार्यस्य विश्वराट् ॥

३

चलतस्तस्य बिन्द्वाख्यात्स्थानाद्घातुर्महात्मनः।

तत्तेजो नवधा भिन्नं स्फुटं योगबलोत्कटम् ॥

४

*atiraskṛtavīryeṇa prabhāveṇātisarpinā |*

*sarvādhvapraḥṭenāyam kartā kāryasya viśvarāṭ ||*

3

*calatastasya bindvākhyātssthānāddhāturmahātmanaḥ |*

*tattejo navadhā bhinnam sphuṭam yogabalotkaṭam ||*

4

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



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

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

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

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

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

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

बलं च तेजसः पत्युर्विकारैः प्रकटीकृतम् ॥ ११

तस्मादेवावताराख्यात्समयात्परमात्मनः ।

निसर्गेणैव शक्तीनां व्यापारोऽतीव पुष्कलः ॥ १२

येनाशु ते महावीर्यां विद्येशाः प्रकटीकृताः ।

यैर्वृतः परमे व्योम्नि राजते मन्त्रनायकः ॥ १३

*balam ca tejasah patyurvikaraih prakatīkṛtam ॥ 11*

*tasmādevāvatārākhyaatsamayātparamātmanah |*

*nisargeṇaiva śaktīnām vyāpāro'tīva puṣkalaḥ ॥ 12*

*yenāśu te mahāvīryā vidyeśāḥ prakatīkṛtāḥ |*

*yairvṛtaḥ parame vyomni rājate mantranāyakaḥ ॥ 13*

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

तनुस्तस्योपचारेण पञ्चमन्त्रमयी शिवा ।

ईशानमूर्धा पुंवक्रा ह्यघोरहृदयः प्रभुः ॥ १४

उच्यते वामगुह्योक्त्या सद्योमूर्तिः स्थिता पृथक् ।

हारिणी जननी तावद्रोधयित्री च शक्तयः ॥ १५

एताः शक्तिमतः प्रोक्ताः शक्तयोऽष्टौ महामुने ।

आसां वीर्यं विभागश्च वक्तव्यः पुरतो यतः ॥ १६

ततोऽस्मिन्नेष्यते वक्तुं तथाप्युद्देशतोऽधुना ।

*tanustasyopacāreṇa pañcamantramayī śivā |*

*īśānamūrdhā puṁvaktrā hyaghorahṛdayaḥ prabhuḥ ॥ 14*

*ucyate vāmaguhyoktyā sadyomūrṭiḥ sthitā pṛthak |*

*hāriṇī jananī tāvadrodhayitrī ca śaktayaḥ ॥ 15*

*etāḥ śaktimataḥ proktāḥ śaktayo'sṭau mahāmune |*

*āsāṁ vīryam vibhāgaśca vaktavyaḥ purato yataḥ ॥ 16*

*tato'sminneṣyate vaktuṁ tathāpyuddeśato'dhunā |*

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

अष्टौ धर्मा महेशस्य शक्त्यष्टकविधौ स्थिताः ॥	१७
वक्ष्यन्ते ज्ञापनार्थं तु संक्षेपेण न विस्तरात्।	
मूर्धा वा परमा काष्ठा तच्चैवेशित्वमद्भुतम् ॥	१८
ईशानीभिस्तदुत्थाभिरणूनां बलमादरात्।	
विनिष्कृत्य मलात्तूर्णं योजयत्यमले पदे ॥	१९
यतस्तस्माच्च भगवान् ईशमूर्धेति चोच्यते।	

<i>aṣṭau dharmā maheśasya śaktyaṣṭakavidhau sthitāḥ ॥</i>	17
<i>vakṣyante jñāpanārtham tu saṅkṣepeṇa na vistarāt  </i>	
<i>mūrdhā vā paramā kāṣṭhā taccaiveśitvamadbhutam ॥</i>	18
<i>īśānībhistadutthābhiraṇūnām balamādarāt  </i>	
<i>vinīṣkrtya malāttūrṇam yojayatyamale pade ॥</i>	19
<i>yatastasmācca bhagavān īśamūrdheti cocyate  </i>	

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

वक्रं तेजोमयं तस्य येनोद्गीर्णाः समन्ततः ॥	२०
ज्ञानाग्निविप्रुषस्तीव्राः पूरयन्त्यखिलं जगत्।	
पुंशब्दः पवने प्रोक्तः पुनात्यस्मिंश्चराचरे ॥	२१
अज्ञाननिचयं पुंसां तस्मात्पुंस उदाहृतः।	
चलच्छक्तिमयं वक्रं तच्च सर्वगतं विभोः ॥	२२
पुमान्वक्रे स्थितो यस्मात्तस्मात्पुंवक्र इष्यते।	

<i>vaktram tejomayaṁ tasya yenoḍgīrṇāḥ samantataḥ ॥</i>	20
<i>jñānāgnivipruṣastīvrāḥ pūrayantya khilam jagat </i>	
<i>pumśabdaḥ pavane proktaḥ punātyasmimścarācare ॥</i>	21

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

22

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

सद्भावो हृदयं प्रोक्तं अघोरः शान्त उच्यते ॥

२३

सद्भावेन शान्तात्मा घोरः संसार एव हि ।

स यस्मान्नेष्यते पत्युरघोरहृदयस्ततः ॥

२४

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

23

24

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

रहस्योक्त्या स्मृतं वामं पत्युस्तेजः क्रियात्मकम् ।

वामाद्गारैर्यतः कर्ता करोति रचनां स्फुटम् ॥

२५

चित्रां भुवनमालारख्यां तत्त्वारख्यां च स विश्वराट् ।

वामोक्त्या विपरीतत्वं प्रपञ्चेऽस्मिन् सदाशिवः ॥

२६

लक्ष्यते विपरीतेन विरुद्धेनापि कर्मणा ।

प्रददात्यणुसङ्घेभ्यो यत्फलं मनसेप्सितम् ॥

२७

तस्माच्च भगवान् देवो वामगुह्यः प्रभाष्यते ।

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

25

26

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

मूर्तिः शरीरं यत्तस्य स्ववीर्यं विभवात्मकम् ॥	२८
सद्योजातं पराद्भावात् सुव्यक्तं क्रीडनाय तत् ।	
स्वभावस्यापरे भावः सा क्रीडेत्युपचर्यते ॥	२९
सद्यो मूर्तित्वमापन्नं सद्योमूर्तिस्ततः स्मृतः ।	
एवं मन्त्रास्तु पञ्चैते यैर्निबद्धतनुः शिवः ॥	३०
<i>mūrtiḥ śarīraṃ yattasya svavīrya vibhavātmakam ॥</i>	28
<i>sadyojātaṃ parādbhāvāt suvyaktaṃ kṛīḍanāya tat ।</i>	
<i>svabhāvasyāpare bhāvaḥ sā kṛīḍetyupacaryate ॥</i>	29
<i>sadyo mūrtitvamāpannaṃ sadyomūrtistataḥ smṛtaḥ ।</i>	
<i>evam mantrāstu pañcaite yairnibaddhatanuḥ śivaḥ ॥</i>	30

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

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

<i>ghaṭitam pañcabhistasya śarīram amalām śubham  </i>	
<i>tadapyatra tathā siddham śaktitraya nidarśanāt   </i>	31
<i>hāriṇī yā śivasyoktā harturharaṇaśīlinī  </i>	
<i>haraṇam hāniruddiṣṭā bhogeṣvabhiratātmanām   </i>	32
<i>pudgalānām śanairgatvā liṅgam samhr̥tya vegataḥ  </i>	
<i>nivartayati sambhogam tasminneva bhavālaye   </i>	33
<i>viniveśayitum śaktā patyuh sā vaśavartinī  </i>	

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

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

<i>athavonnatisāmarthyāt pumanudhyātamādarāt   </i>	34
<i>prāk śivena param̐ sthānam samāhṛtya nayedbhr̥ṣam  </i>	
<i>haraṇāddhāriṇī harturhāryeṣvevopalakṣyate   </i>	35
<i>yato'svatanthro bhogātmā pravṛttaḥ pāśagocare  </i>	
<i>vyāghātabhāk tatastasya sā śaktiḥ pārameśvarī   </i>	36
<i>pravṛttā lakṣyate samyañ na cāpaiti svakam̐ balam  </i>	

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

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

तयात्मवीर्यवर्तिन्या पञ्चमन्त्रतनुः शिवः।

जगतोऽस्याखिलस्यापि तस्माज्जनयिता पिता ॥

३९

एवं सुसूक्ष्मकिरणा शक्तिर्जननशीलिनी।

प्रदृश्यतेऽणुसंघस्य माता जन्मनि जन्मनि ॥

४०

*jananī kāraṇasyoktā śaktiryā krīdataḥ prabhoḥ ॥*

37

*pravṛttāsvēna vīryeṇa toyavatpatitā kṣitau |*

*māyātmakē'ṇubījānām jananī jananaṅtmikā ॥*

38

*tayātmavīryavartinyā pañcamantratanuḥ śivaḥ |*

*jagato'syākhilasyāpi tasmājjanayitā pitā ॥*

39

*evam susūkṣmakiraṇā śaktirjananaśilīnī |*

*pradṛśyate'ṇusaṅghasya mātā janmani janmani ॥*

40

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

रोधयित्री च या पत्युर्विसृतस्यामितात्मनः।

लक्ष्यते पशुसंघस्य नियमस्थिति दायिका ॥

४१

या समर्था विधौ रोद्धुं जगद्भोगेष्वभिप्लुतम्।

शक्तिः सा रोधयित्र्युक्ता यतो रोधयिता प्रभुः ॥

४२

*rodhayitrī ca yā patyurvisṛtasyāmitātmanah |*

*lakṣyate paśusaṅghasya niyamasthiti dāyikā ॥*

41

*yā samarthā vidhau roddhum jagadbhogeṣvabhiplutam |*

*śaktiḥ sā rodhayitryuktā yato rodhayitā prabhuḥ ॥*

42

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

पतिशक्ति त्रयाविष्टं जगत्स्थावरजङ्गमम्।	
भ्रमत्यज्ञानमोहेन दुःखादिपरितापितम् ॥	४३
यावत्सोन्मीलिनी शक्तिः शिवरागेण संयुता।	
न पतत्यति तेजस्विनित्यानुग्रहशालिनी ॥	४४

<i>patiśakti trayāviṣṭam jagatsthāvarajaṅgamam  </i>	
<i>bhramatyajñānamohena duḥkhādiparītāpitam   </i>	43
<i>yāvatsomlīnī śaktiḥ śivarāgeṇa saṁyutā  </i>	
<i>na patatyati tejasvinityānugrahaśālīnī   </i>	44

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

तन्निपाताच्च तस्येत्थं अज्ञस्याप्यभिलाषिणः।	
बुद्धिरुत्पद्यतेऽकस्माद्विवेकेनात्मवर्तिना ॥	४५
विवेकिनो विरक्तस्य जिज्ञासा चोपजायते।	
जिज्ञासोपेतचैतन्यं पशुं संसारसागरात् ॥	४६
जिघृक्षया युनक्त्येनं युक्तं प्रेरयिता प्रभुः।	
प्रेरणे प्रेरकः श्रीमान् द्वयोरपि स मन्त्रराट् ॥	४७
अनुग्राह्यस्य विनये तथानुग्राहकस्य च।	
कारुण्ये त्वनयोर्यस्मात्तयोर्योगः सुदुर्लभः ॥	४८

<i>tannipātācca tasyetthaṁ ajñasyāpyabhilāṣiṇaḥ  </i>	
<i>buddhirutpadyate'kasmādvivekenātmavartinā   </i>	45
<i>vivekino viraktasya jijñāsā copajāyate  </i>	
<i>jijñāsopetacaitanyaṁ paśuṁ saṁsārasāgarāt   </i>	46
<i>jighṛkṣayā yunaktyenaṁ yuktaṁ prerayitā prabhuḥ  </i>	
<i>preraṇe prerakaḥ śrīmān dvayorapi sa mantrarāṭ   </i>	47
<i>anugrāhyasya vinaye tathānugrāhakasya ca  </i>	
<i>kāruṇye tvanayoryasmāttayoryogaḥ sudurlabhaḥ   </i>	48

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



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

नाप्रसन्ने प्रभो यस्माद् द्वारमाप्नोति पुद्गलः ।

मुक्तये गुरुनामानं व्यक्तं वर्त्म सुनिर्मलम् ॥

४९

यं प्राप्य पशवः सिद्धाः पतित्वमुपयान्ति हि ।

तस्य देवादिदेवस्य कारणत्वमनिन्दितम् ॥

५०

*nāprasanne prabho yasmād dvāramāpnoti pudgalaḥ |  
muktaye gurunāmānaṁ vyaktaṁ vartma sunirmalam ||  
yaṁ prāpya paśavaḥ siddhāḥ patitvamupayānti hi |  
tasya devādidivevasya kāraṇatvamaninditam ||*

49

50

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

भर्तुर्ये शासने देवा महान्तश्चक्रवर्तिनः ।

तेषां भुवनविन्यासः स्वासु स्वासु विभूतिषु ॥

५१

न तेषां परिसंख्यानं निर्मलानां महात्मनाम् ।

यस्तेषां विभवः सूक्ष्मः सूक्ष्मसारश्च सुव्रत ॥

५२

*bharturye śāsane devā mahāntaścakravartinaḥ |  
teṣāṁ bhuvanavinyāsaḥ svāsu svāsu vibhūtiṣu ||  
na teṣāṁ parisamkhyānaṁ nirmalānām mahātmanām |  
yasteṣāṁ vibhavaḥ sūkṣmaḥ sūkṣmasāraśca suvrata ||*

51

52

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

मनोऽबिलषितान्भोगान् भुञ्जते ते महाबलाः।	
प्राणिनः शुद्धवृत्तिस्थाः सततं ध्यानतत्पराः ॥	५३
सदाशिवार्पित धियस्तेषां अत्रोदितं पदम्।	
मेरुपृष्ठं यथा प्राप्तास्तृणलोद्यादयो भृशम् ॥	५४
प्राप्नुवन्ति सुवर्णत्वं तद्वद् सादाशिवे पदे।	
सदाशिवसमाः सर्वे किं तु ते सेश्वरा मताः ॥	५५

<i>mano'bilāṣitānbhogān bhujjate te mahābalāḥ  </i>	
<i>prāṇinaḥ śuddhavṛttisthāḥ satataṁ dhyānatatparāḥ   </i>	53
<i>sadāśivārpita dhiyasteṣāṁ atroditaṁ padam  </i>	
<i>merupṛṣṭham yathā prāptāstrṇaloṣṭādayo bhṛśam   </i>	54
<i>prāpnuvanti suvarṇatvaṁ tadvad sādāśive pade  </i>	
<i>sadāśivasamāḥ sarve kiṁ tu te seśvarā matāḥ   </i>	55

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

कार्यत्वेनाणुरुद्दिष्टस्तावत्सन्तानगोचरे।	
यावद्धरेण हारिण्या न सम्यग्भ्रियते बलात् ॥	५६
पश्चाद्दत्ते शिवत्वेऽणोः कारकत्वेन कारणम्।	
न तं प्रति कदाचित्स्यात् सोऽपि कार्यत्वगोचरात् ॥	५७
उत्तीर्णः पतिसामर्थ्यात् स्थितः शान्तपदे यतः।	

<i>kāryatvenāṅuruddiṣṭastāvatsantānagocare  </i>	
<i>yāvaddhareṇa hāriṇyā na samyagbhriyate balāt   </i>	56
<i>paścāddatte śivatve'ṅoḥ kārakatvena kāraṇam  </i>	
<i>na taṁ prati kadācitsyāt so'pi kāryatvagocarāt   </i>	57
<i>uttīrṇaḥ patisāmarthyāt sthitaḥ śāntapade yataḥ  </i>	

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

दानं नाम स्वसत्तैव या सा ज्ञानक्रियात्मिका ॥ ५८  
 सा शक्तिस्तस्य संस्पर्शाद् व्यक्तीभूता सुनिर्मला।  
 पत्युर्दानं तदेवोक्तं न स्वयं व्यज्यते पशोः ॥ ५९

*dānam nāma svasattaiva yā sā jñānakriyātmikā ॥ 58*  
*sā śaktistasya saṁsparśād vyaktībhūtā sunirmalā ।*  
*patyurdānam tadevoktam na svayam vyajyate paśoḥ ॥ 59*

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

नित्योऽविकारी च यथाध्वमूर्तिः  
 स्थितोऽग्रणीर्यश्च स विश्वनेता।  
 तथा मयोक्तः सकलाकलोक्त्या  
 शक्तेर्विभागं ह्यधुना विधास्ये ॥ ६०

*nityo'vikārī ca yathādhvamūrtiḥ*  
*sthito'graṇīryaśca sa viśvanetā ।*  
*tathā mayoktaḥ sakalākaloktyā*  
*śaktervibhāgam hyadhunā vidhāsyē ॥ 60*

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

॥ अदिकारतत्त्व प्रकरणं चतुर्थं समाप्तम् ॥

॥ adikāratattva prakaraṇam caturtham samāptam ॥

Here ends the chapter on the Nature of Adhikara Tattva

## ५ शक्तिविचार प्रकरणम् 5 śaktivicāra prakaraṇam

### 5 Reflections on the Nature of Sakti

अथा कारणकार्यत्वे शक्तयो या व्यवस्थिताः ।

ताश्चैवात्राधिकारिण्यः प्रतीताः सर्वगोचराः ॥

१

*athā kāraṇakāryatve śaktayo yā vyavasthitāḥ |  
tāścaivātrādhikāriṇyaḥ pratītāḥ sarvagocarāḥ ||*

1

The Saktis who constitute the form of Siva and who are assisting in various functions of Siva are present in the sadasiva tattva and isvara tattva. These Saktis who are pervasive and in whose cognition is the entire range of manifested objects are recognized to be the Authoritative Powers controlling and directing the activities of Vidyasvaras and Rudras .

संलब्धोन्मीलनाः सत्यस्तत्त्वेऽस्मिन्नीश्वराह्वये ।

दर्शयन्ति स्वमात्मानं अधिकारे नियोजिताः ॥

२

*samlabdhonmīlanāḥ satyastattve'sminnīśvarāhvaye |  
darśayanti svamātmānaṁ adhikāre niyojitāḥ ||*

2

Their power of knowing all and doing all is very active and has been unfolded to the full extent and having been empowered to lead and to impart knowledge, they are existing in this plane known as isvara-tattva, exhibiting their own essential nature.

तत्त्वं यद्वस्तुरूपं स्यात्स्वधर्म प्रकटात्मकम् ।

तत्त्वं वस्तुपदं व्यक्तं स्फुटमान्नायदर्शनात् ॥

३

यदच्युतं स्वकादृत्तात्ततः शाक्तवशं जगत् ।

ततमन्येन वा यत्स्यात् तत्तत्त्वं तत्त्वसन्ततौ ॥

४

*tattvaṁ yadvasturūpaṁ syātsvadharm prakatātmakam |  
tattvaṁ vastupadaṁ vyaktaṁ sphuṭamānñāyadarśanāt ||  
yadacyutaṁ svakādṛttāttataḥ śāktavaśaṁ jagat |  
tatamanyena vā yatsyāt tattattvaṁ tattvasantatau ||*

3

4

Tattva is of the nature of an existence and also of the nature of revealing its own attributes. The existence of Saktis in this isvara tattva need not be considered to be a different tattva, since these Saktis are there assisting in the cosmic functions being carried out by the Vidyasvaras and others who are in this tattva.

This has been clearly explained in the Agamas. That which does not sustain any modification even when it is involved in various activities and which is firm in its own innate state, is known as Sakti. All the creations are within its control. That which is under the control and direction of a different existent is known as tattva, this definition is applicable to the entire range of tattvas.

तस्मिन्नेवेश्वरे तत्त्वे संस्थिताः परमेश्वराः ।	
शिवेच्छानुमताः सर्वे जगतः प्रभविष्णवः ॥	५
शिवशक्तिगुणामोद कृत्स्नोन्मीलित शक्तयः ।	
रमन्ते विविधैर्भोगैर्भुवनेषु महत्सु च ॥	६
विद्याविद्येश्वरीभिस्ते सुशोभाभिरनिन्दिताः ।	
इत्थं गुणयुताः सर्वे बोद्धारः पारमेश्वराः ॥	७

<i>tasminneśvare tattve saṁsthitāḥ parameśvarāḥ  </i>	
<i>śivecchānumatāḥ sarve jagataḥ prabhaviṣṇavaḥ   </i>	5
<i>śivaśaktiguṇāmoda kṛtsnonmīlita śaktayaḥ  </i>	
<i>ramante vividhairbhogairbhuvaneṣu mahatsu ca   </i>	6
<i>vidyāvidyeśvarībhiste suśobhābhiraninditāḥ  </i>	
<i>itthaṁ guṇayutāḥ sarve boddhāraḥ pārameśvarāḥ   </i>	7

In that isvara-tattva are the supreme Isvaras. All of them are capable of controlling the events related to impure maya. They are functioning in accordance with the will of Lord Siva. They are the pre-eminent Lords endowed with mighty powers. Their powers have been fully unfolded by the propagating luminous rays of Sivasakti, which rays reflect the essential nature of that Sakti. Being in different and extensive worlds, they are enjoying different kinds of enjoyments. They are associated with Vidyas and Vidyasvaris who are with exceeding brilliance and who are praiseworthy. They are to be recognized as the Lords associated with such supreme qualities.

तेषामथाग्रणीः शूरः समर्थः परमेश्वरः ।	
ज्येष्ठोऽधिकरी विश्वात्मा वृतो रुद्रैः सहस्रधा ॥	८
यतः सोऽर्हति कर्तृत्वे नियोगोऽस्य ततः शिवात् ।	
परिपाट्यागतः प्राप्तः स च तस्मै समर्पिते ॥	९
निर्वाति कृतकृत्यत्वात् अनन्तोऽनन्तवीर्यवान् ।	
ततस्तस्मिन्समारूढे पञ्चमन्त्र तनुः शिवः ॥	१०
ददात्याज्ञां सुसूक्ष्मस्य विद्येशस्य महात्मनः ।	

<i>teṣāmathāgraṇīḥ śūraḥ samarthaḥ parameśvaraḥ  </i>	
<i>jyeṣṭho'dhikarī viśvātmā vrto rudraiḥ sahasradhā   </i>	8
<i>yataḥ so'rhati kartṛtve niyogo'sya tataḥ śivāt  </i>	
<i>paripāṭyāgataḥ prāptaḥ sa ca tasmai samarpite   </i>	9

*nirvāti kṛtakṛtyatvāt ananto'nantavīryavān |  
tatastasminsamārūḍhe pañcamantra tanuḥ śivaḥ ||  
dadātyājñām susūkṣmasya vidyeśasya mahātmanaḥ |*

10

There are eight Vidyesvaras and Anantesvara is the leading and foremost Lord among them; He is powerful and the most competent; supreme Isvara; the most pre-eminent; He is the one who wields the power of lordship over the worlds of impure maya; holder of everything within his pervasion. He is surrounded and worshipped by thousands of Rudras. Since he was fit enough to be appointed as the wielder of authority over the impure maya, He was placed in that high position by Siva. This position was attained by him in a successive order. When his desire for wielding such power known as 'adhikara mala' ceases to exist, enabling him aspire for the final liberation, He surrenders his position at the feet of Siva. Thereupon, Lord Siva frees him from that position; since Anantesvara is with endless powers of ability and since he has accomplished well the duties vested in him, Siva who is with a form constituted of five mantras, elevates him to the highest position of final liberation and consequently He grants His order to Sukshma who is the Great Soul and who is the immediate successor in the group of Vidyesvaras to assume the position of Anantesvara.

स च प्राप्तवरः श्रीमान्भर्तुराज्ञानुवर्तकः ॥ ११

तत्तन्नः पदमानन्तमधिष्ठाय महायशाः ।

निवर्तयत्यधश्चक्रं यत्तन्मायात्मकं जगत् ॥ १२

एवं शिवोत्तमस्यापि सूक्ष्मस्योपरमे शिवः ।

प्रददातीशसंघस्य कारणत्वमनिन्दितम् ॥ १३

*sa ca prāptavaraḥ śrīmānbharturājñānuvartakaḥ ||*

11

*tattantraḥ padamānantamadhiṣṭhāya mahāyaśāḥ |*

*nivartayatyadhaścakraṁ yattanmāyātmakaṁ jagat ||*

12

*evaṁ śivottamasyāpi sūkṣmasyoparame śivaḥ |*

*pradadātīśasaṅghasya kāraṇatvamaninditam ||*

13

Sukshma, who is with praiseworthy capability and who has attained great powers as granted by Siva begins to carry out the functions related to the impure maya according to the orders issued by the Supreme Lord. Being totally under His control, he assumes the position of Anantesvara. Sukshma who is with an exalted state and who has attained the glorious state of Anantesvara involves himself in the cosmic activities related to the impure maya which is below his dominion. In the same way, the Supreme Lord grants the position of Sukshma to Sivottama who is next in the order of Vidyesvaras and empowers him to carry out the functions entrusted to Sukshma. Thus, it is to be known that in the host of great Gods, the ultimate Lordship which is beyond reproach is only with Siva.

पदात्पदं विचरतो ह्यैकैकस्य महात्मनः ।

यावत्सा परमा काष्ठा तावच्चक्रस्य कारणम् ॥ १४

अव्युच्छेदाय रुद्राणां कृत्वा शक्तिबलान्वितम् ।

नियुनक्ति पदे तस्मिन्यवीयांसं शिखण्डिनम् ॥ १५

एवं तेऽनुगताः सर्वे तदिच्छानुविधायिनः ।

अनन्तेशस्य नाथस्य यतस्तेभ्यो महत्तमः ॥

१६

तदायत्ता विचेष्टन्ते सुखिनः सर्व एव ते ।

*padātpadam vicarato hyaikaikasya mahātmanah |*

*yāvatsā paramā kāṣṭhā tāvaccakrasya kāraṇam ||*

14

*avyucchedāya rudrāṇām kṛtvā śaktibalānvitam |*

*niyunakti pade tasminyavīyāmsam śikhaṇḍinam ||*

15

*evam te'nugatāḥ sarve tadicchānunuvidhāyinaḥ |*

*ananteśasya nāthasya yatastebhyo mahattamaḥ ||*

16

*tadāyattā viceṣṭante sukhinaḥ sarva eva te |*

In this way, the Supreme Lord elevates each Vidyeshvara in the order of succession to the immediate higher position held by the previous Vidyeshvara. He performs this elevation up to the last level and commissions the competent Vidyeshvaras and Mantreshvaras to look after the activities concerned with the wheel of impure maya. In order to sustain the uninterrupted order of Vidyeshvaras, He empowers a suitable Rudra identified in the host of Rudras to assume the position of Sikhandi who is the last in the order of eight Vidyeshvaras. In this way, the seven Vidyeshvaras, from Sukshma to Sikhandi, are doing their relevant activities, each one observing the directions issued by the next superior lord. Among the eight Vidyeshvaras, Anantesvara is the most powerful and supreme Lord. Being dependent on him, all other Vidyeshvaras are functioning. All the eight Vidyeshvaras are delightfully doing their works, since these works are not given to them based on the karmic fruits.

न केवलं महेशाना विद्याश्चामितविक्रमाः ॥

१७

तिस्रः कोट्योऽर्धकोटिश्च नियोगेनाधिरोपिताः ।

विद्यातत्त्वविधौ वाच्यास्तासामेव विभूतयः ॥

१८

*na kevalam maheshānā vidyāścāmitavikramāḥ ||*

17

*tisraḥ koṭyo'rdhakoṭiśca niyogenādhiropitāḥ |*

*vidyātattvavidhau vācyāstāsāmeva vibhūtayāḥ ||*

18

Not only these Vidyeshvaras, even the Vidyas who are endowed with immeasurable powers and who are 35 millions in number are commissioned to assume particular positions relevant to them and they are functioning in this way, each one being directed by the next superior Vidya. These details and the worlds and enjoyments pertaining to them would be explained while dealing with the nature of vidya tattva.

यत्स्वरूपमनन्तस्य पतिशक्तिबलान्वितम् ।

तेन सर्वं विजानाति करोति च महाबलः ॥

१९

पत्युः शक्तिः परा सूक्ष्मा जगदुन्मीलने क्षमा ।

तया प्रभुः प्रबुद्धात्मा स्वतन्त्रः स सदाशिवः ॥

२०

प्रबुध्यते महातेजा ज्ञानशक्तिकृतास्पदः।

द्विधा भेदं समापन्ना स्थानभेदेन सा पुनः ॥

२१

<i>yatsvarūpamanantasya patiśaktibalānvitam  </i>	
<i>tena sarvaṃ vijānāti karoti ca mahābalaḥ   </i>	19
<i>patyuh śaktiḥ parā sūkṣmā jagadunmīlane kṣamā  </i>	
<i>tayā prabhuḥ prabuddhātmā svatantraḥ sa sadāśivaḥ   </i>	20
<i>prabuddhyate mahātejā jñāanaśaktikṛtāspadaḥ  </i>	
<i>dvidhā bhedaṃ samāpannā sthānabhedena sā punaḥ   </i>	21

The innate Sakti of Anantesvara is associated with the vigor of Sivasakti. Through that innate Sakti, Anantesvara who is with great strength knows all and does all. The Sakti of Lord Siva is very subtle and it is capable of imparting the power of knowing and that of doing and capable of bringing out the worlds from the causal source. By that Sakti, Sadasiva shines forth as well-awakened and well-informed and as the Lord with absolute independence. Anantesvara who is with exceeding brilliance gets awakened through his innate Sakti as energized by Sivasakti and becomes associated with jnana-sakti and kriya-sakti. Sivasakti becomes twofold due to the different locations known as sadasiva tattva and isvara tattva.

स्थानभेदेन कर्तृत्वं यत्तस्या उदितं सदा।

तत्सामर्थ्यादनन्तस्य तत्तेजः पारमेश्वरम् ॥

२२

भेदैः षोडशभिर्भिन्नं क्रियाज्ञानात्मकं शिवम्।

अतिरस्कृतसामर्थ्यं जगत्पस्मिन्सतासिते ॥

२३

व्यापारकृत्स्न संपूर्णं नामभेदेन सर्पितम्।

<i>sthānabhedena karṭṛtvaṃ yattasyā uditam sadā  </i>	
<i>tatsāmarthyādanantasya tattejaḥ pārameśvaram   </i>	22
<i>bhedaiḥ ṣoḍaśabhirbhinnam kriyājñānātmakam śivam  </i>	
<i>atiraskṛtasāmarthyam jagatyasminsataśite   </i>	23
<i>vyāpārakṛtsna sampūrṇam nāmabhedena sarpitam  </i>	

There exists a host of Saktis concerned with actions(kriya) and these Satis are getting manifested always from Sivasakti in view of different location. Through the capacity of such kriya-saktis, the brilliance of Vidyasvaras(Ananta and others) which is of the nature of jnana and kriya becomes a fitting tool to accomplish the cosmic deeds entrusted to them. Due to the difference in the activities concerned with the universe, the kriya-sakti becomes manifold, getting proliferated into several thousands. The number of such Saktis associated with Anantesvara is greater than the number of such Saktis associated with Sukshma. And with other Vidyasvaras, the number becomes less and less. Out of these innumerable Saktis, the most important and the most powerful Saktis are sixteen in number and they are associated with Anantesvara. These Saktis are endowed with excellent powers which could not be constricted by any force. These Saktis are holding the entire range of activities concerned with pure-impure maya (sudda-asuddha prapancha) and with impure maya(prakruti maya). Being called by different names, these Saktis pervade the entire range of worlds.



क्षोभिका जननी चैव रोधयित्री च कीर्तिता ॥	२४
गोप्त्री नेत्री च योक्त्री च त्राणा वामा नियामिका ।	
रौद्री च प्लाविका श्रद्धा भाविका द्वादशी मता ॥	२५
ज्वाला प्रह्लादिनी चैव स्तम्भिनी विकिरापरा ।	
दश षट् च पराः सूक्ष्माः शक्तयोऽनन्ततेजसः ॥	२६
आभ्योऽन्याश्चाप्यसंख्येयास्ताश्च तत्त्वाध्वनि स्थिताः ।	
वक्तव्या या यथातत्त्वं तत्त्वधर्मेण संगताः ॥	२७
संक्षेपोक्त्या न विस्तारात्स्फुटार्थप्रतिपादिकाः ।	

<i>kṣobhikā jananī caiva rodhayitrī ca kīrtitā ॥</i>	24
<i>goptrī netrī ca yoktrī ca trāṇā vāmā niyāmikā ।</i>	
<i>raudrī ca plāvikā śraddhā bhāvikā dvādaśī matā ॥</i>	25
<i>jvālā prahlādinī caiva stambhinī vikirāparā ।</i>	
<i>daśa ṣaṭ ca parāḥ sūkṣmāḥ śaktayo'nantatejasah ॥</i>	26
<i>ābhyo'nyāścāpyasamkhyeyāstāśca tattvādhvani sthitāḥ ।</i>	
<i>vaktavyā yā yathātattvaṁ tattvadharmeṇa saṁgatāḥ ॥</i>	27
<i>samkṣepoktyā na vistārātsphuṭārthapratipādikāḥ ।</i>	

Kshobhika, Janani, Rodhayitri, Goptri, Netri, Yoktri, Trana, Vama(also known as Niyamika), Raudri, Plavika, Sraddha, Bhavika, Jvala, Prahladini, Sthambhini and Vikira - these are the sixteen Saktis of Anantesvara. They manifest as his luminous mass of rays. Apart from these sixteen Saktis, there are innumerable Saktis and they are in various tattvas which constitute the path of tatva-adhva. The nature and function of those Saktis would be explained while dealing with the concerned tattvas. Here, the nature and function of sixteen Saktis of Anantesvara who are enabling him accomplish the cosmic deeds is told briefly; not extensively.

तत्र तावदनन्तस्य क्रीडतः पत्युरिच्छया ॥	२८
स्वभावस्य च्युतिः क्रीडा स च क्षोभ इति स्मृतः ।	
क्षोभेनातिजवात्कर्तुः शरीरमभवत्पुरा ॥	२९
येनावतीर्य संभोगात्तत्त्वादीश्वरसंज्ञकात् ।	
व्यापारस्थितयेऽणूनां कृतवान्भुवनं महत् ॥	३०

<i>tatra tāvadanantasya krīdataḥ patyuricchayā ॥</i>	28
<i>svabhāvasya cyutiḥ krīdā sa ca kṣobha iti smṛtaḥ ।</i>	
<i>kṣobhenātijavātkartuḥ śarīramabhavatpurā ॥</i>	29
<i>yenāvātīrya sambhogāttattvādīśvarasamjñakāt ।</i>	
<i>vyāpārasthitaye'nūnāṁ kṛtavānbhuvanaṁ mahat ॥</i>	30

The nature of these sixteen Saktis is now told. As willed by Siva, the five cosmic functions related to impure maya are being performed by Anantesvara. Assuming a nature which is different from one's own essential nature for the benefit of others is called a play(krida). This is also called 'kshobha'(shaking and sliding down to a different place). The Sakti which comes down to isavara tattva leaving behind its place of bhoga tattva or sadasiva tattva is known as 'Kshobhika'. Through this Kshobhika, Ananta assumes a fitting body . Being embodied and being in isvara tattva, Anantesvara involves himself in the activities concerned with the souls of sakala-group and those of pralayakala-group and create different worlds from maya for the sake of such souls. The Sakti which enables Anantesvara to give a creative shake to the field of maya is known as 'Kshobhika'.

स्वशक्तिव्यूह सामर्थ्यान् मायातत्त्वं सुरेश्वरः।

अचालयत्क्रियायुक्तः शक्त्या क्षोभिकया तदा ॥

३१

सुस्थितस्याथ जगतः सितासित विभूतिषु।

पशूनां सहसा क्षोभं प्रकरोत्यव्ययात्मिका ॥

३२

क्षुब्धो विरज्यते स्थानान्न चान्यत् समुपैति हि।

विभ्रान्त चित्तो विरतस्तथापि न विमुञ्चते ॥

३३

परं न लभमानः सन्क्षोभिकाकुलितेन्द्रियः।

एवं हि क्षोभिको देवः क्षोभ्याश्च पशवः स्मृताः ॥

३४

*svaśaktivyūha sāmārthyān māyātattvaṃ sureśvaraḥ |*

*acālayatkriyāyuktaḥ śaktyā kṣobhikayā tadā ||*

31

*susthiatasyātha jagataḥ sitāsita vibhūtiṣu |*

*paśūnām sahasā kṣobham prakarotyavyayātmikā ||*

32

*kṣubdho virajyate sthānānna cānyat samupaiti hi |*

*vibhrānta citto viratastathāpi na vimuñcate ||*

33

*param na labhamānaḥ sankṣobhikākulitendriyaḥ |*

*evam hi kṣobhiko devaḥ kṣobhyāśca paśavaḥ smṛtāḥ ||*

34

Through the host of his own Saktis and being enabled by Kshobhika, Anantesvara gives a shake to the field of maya and creates the worlds, bodies and indriyas after a rest has been given to maya and the souls in the name of dissolution(pralaya). Through Kshobhika, Anantesvara performs the deeds concerned with pralayakevala-souls and governs them according to their nature and state superior to the sakala-souls. By the shaking(kshobha) given to the field of maya, he provides fitting bodies and instruments to the sakala-souls according to their karmic fruits, being assisted by Kshobhika-sakti. They are disabled to leave the state of embodiment and get enmeshed in the mire of transmigration. This is done through Kshobhika. Through the same Sakti, the sakala-souls get affected by delusion and ignorance. Being associated with bewildering indriyas, they are subjected to repeated birth and death. Without attaining the exalted state of liberation, these sakala-souls get embodied again and again. All such deeds are performed by Anatesvara through Kshobhika. Because of his association with Kshobhika, Anantesvara becomes known as 'Kshobhika' and the souls become known as 'Kshobhyah'.

न्यग्भूतस्याणुसंघस्य मायोदरगतस्य हि।

करोत्युच्छूनतां भावं भोगाभिमुखतां तु या ॥

३५

जनन्या जनितश्चायं पशुर्भोगेषु रज्यते।

जनिता लक्ष्यतेऽणूनां पतिर्जन्मनि जन्मनि ॥

३६

*nyagbhūtasyāṅṅusamghasya māyodaragatasya hi |*

*karotyucchūnatām bhāvaṁ bhogābhimukhatām tu yā ||*

35

*jananyā janitaścāyaṁ paśurbhogeṣu rajyate |*

*janitā lakṣyate'ṅṅūnāṁ patirjanmani janmani ||*

36

The Sakti by which the pralayakevala-souls who are existing in the upper realm of impure maya and who are with the bondage of karma and anava-mala become associated with relevant body and instruments and made to be in the corresponding worlds is known as Janani. The souls for whom bodies are provided by Janani are enabled to experience the bhogas meted out to them in these worlds. In view of the souls taking birth repeatedly, Anantesvara is considered to be 'Janaka'(Father) and Janani is considered to be the mother. The souls are generally called 'Janita'(the born , created or embodied).

भावोऽन्यो यः स्वभावात्तु शुभो वा यदि वाशुभः।

जनयित्वा तु जन्यस्य पशोः स परमेश्वरः ॥

३७

यच्छक्त्यविकलान्भोगान् यया सा जननी मता।

*bhāvo'nyo yaḥ svabhāvāttu śubho vā yadi vāśubhaḥ |*

*janayitvā tu janyasya paśoḥ sa parameśvaraḥ ||*

37

*yacchaktyavikalānbhogān yayā sā jananī matā |*

The Sakti through which Anantesvara creates various dispositions related to buddhi-tattva, both good and bad and different from the innate nature of the soul and enables the souls gain enough maturity and grants plenitude of various enjoyments to them is known as Janani. She is comparable to a mother.

रोधयित्री तु या पत्युरावृत्य जगतातुरम् ॥

३८

रुणद्धि स्थितयेऽत्यर्थं नेच्छन्तं च पशुं बलात्।

कर्तव्येष्वथ कार्येषु प्रस्थितस्य क्रियावतः ॥

३९

प्रवृत्तौ धारयेच्चित्तं येन तं प्रति पुद्गलः।

प्रवर्तते न सामर्थ्यादुत्साहे च विमूढधीः ॥

४०

रोधयित्री तु सा शक्तिर्यतो रोधयिता प्रभुः।

*rodhayitrī tu yā patyurāvṛtya jagatāturam ||*

38

*ruṇaddhi sthitaye'tyartham necchantam ca paśuṁ balāt |*

<i>kartavyeṣvatha kāryeṣu prasthitasya kriyāvataḥ   </i>	39
<i>pravṛttau dhārayeccittam yena tam prati pudgalaḥ  </i>	
<i>pravartate na sāmārthyādutsāhe ca vimūḍhadhīḥ   </i>	40
<i>rodhayitrī tu sā śaktiryato rodhayitā prabhuh  </i>	

Rodhayitri, the Sakti of Anantesvara, is keeping within her hold the world which is severely affected by vices such as delusion, lust, anger and such others and controls it up to the scheduled time of pralaya. All the souls are constantly doing various deeds which are in continuance like the waves of river-water. Even when some souls are not intent on doing certain deeds due to a sense of detachment(vairagya), Rodhayitri makes them involved in doing those karmas, since such deeds are necessarily to be done by them to resolve their karmic bondage(This Sakti arrests the sense of detachment and enables the souls to be involved in the deeds). When some other souls evince deep involvement in doing certain deeds, this Sakti arrests the mind of such souls and prevent them to do those deeds. This is because, this Sakti has to control the souls according to the working of niyati-tattva and has to enable them to resolve the karmic bondage. Because of such obstructed state of the mind, the ignorant souls desist from doing the karmas even though they have the mind to do them. The Sakti which arrests the sense of detachment and obstructs the mind is known as Rodhayitri. Because of his association with Rodhayitri, Anantesvara is known as 'Rodhayita'.

धर्माधर्मविपाकेषु भोक्तुरभ्युद्यतस्य हि ॥	४१
असमञ्जसहानार्थं रक्षणाय च सर्पिता।	
गोप्त्री गोपयितुं शक्ता जगदेतच्चराचरम् ॥	४२
स्वं स्वं धत्तेऽणुसंघेभ्यः स्वोचितं फलमादरात्।	
नान्येन शक्तये भोक्तुं गोप्त्र्या संवर्तुलीकृतम् ॥	४३

<i>dharmādharmavipākeṣu bhokturabhyudyatasya hi   </i>	41
<i>asamañjasahānārtham rakṣaṇāya ca sarpitā  </i>	
<i>goptrī gopayitum śaktā jagadetaccarācaram   </i>	42
<i>svam svam dhatte'ṅusamghebhyaḥ svocitam phalamādarāt  </i>	
<i>nānyena śaktaye bhoktum goptryā samvartulīkṛtam   </i>	43

Karmas are in the form of dharma and adharma. When the karmas become mature enough to yield their fruits, the enjoyable sources would become mingled with each other. At the time when the souls proceed to experience the bhogas, the anomaly of mingling of the karmic fruits is sure to occur and because of such anomaly, the souls would be enjoying the fruits of the karmas done by other souls. In order to prevent such occurrence and in order to protect the world according to the rule of karmic law, the Sakti which has the capacity to safeguard the karmic fruits and which proceeds in multi-faceted way to regulate the flow of karmic effects is called 'Goptri'. This Sakti metes out to each soul its own relevant karmic fruits. Without this Sakti, the soul cannot experience the fruit of its own karmas. All karmic heaps of the souls are well covered , guarded to be in secret and categorized by Goptri.

पशुश्च सुखदुःखाभ्यां अन्यायेन कथंचन।	
न शक्यते वशीकर्तुं यतोऽमूर्ते ह्यचेतने ॥	४४
गोमृगोप्री वशादिष्टस्तत्तदुत्सृज्य तत्फलम्।	
न जह्यात्तद्विरागोऽपि यतो गोम्या तु रक्ष्यते ॥	४५

<i>paśuśca sukhaduḥkhābhyāṃ anyāyena kathāncana  </i>	
<i>na śakyate vaśīkartuṃ yato'mūrte hyacetane   </i>	44
<i>goptr̥goptrī vaśādiṣṭastattadutsrjya tatphalam  </i>	
<i>na jahyāttadvirāgo'pi yato goptryā tu rakṣyate   </i>	45

Between the auspicious and inauspicious karmic effects, the soul has no right to choose and accept the fruit without any order as desired by it. The karmic fruit is formless and inert and so it is expecting the intrusion of some intelligent being which has the capacity to regulate the fruits, in the same way as the harvested grain stalks expect the involvement of the farmer to get distributed. The regulation of karmic fruits is under the control of Goptri. Since the relevant karmic fruit is meted out by Goptri to the concerned soul, it becomes impossible for the soul to throw away its karmic effect even though it is with a deep sense of detachment. Being associated with Goptri, Anantesvara becomes known as 'Goptru'.

एकस्मात्क्षीण विभवात्स्थानादन्यत्पशुं बलात्।	
स्थानं नयति या पत्युः शक्तिर्नेत्रीति सा स्मृता ॥	४६
नेता नेयस्य वा पुंसः प्रध्वस्ताशेष कर्मणः।	
जन्मन्यपश्चिमे स्पृष्टो यदा शक्त्या च भावितः ॥	४७
निर्धूतकलुषं शान्तं तदा स परमेश्वरः।	
नेत्र्या नयत्संदेहाद्यत्तत्पदमनामयम् ॥	४८

<i>ekasmātkṣīṇa vibhavāststhānādanyatpaśuṃ balāt  </i>	
<i>sthānaṃ nayati yā patyuh śaktirnetrīti sā smṛtā   </i>	46
<i>netā neyasya vā puṃsaḥ pradhvastāśeṣa karmaṇaḥ  </i>	
<i>janmanyapaścime sprṣṭo yadā śaktyā ca bhāvitaḥ   </i>	47
<i>nirdhūtakaluṣaṃ śāntaṃ tadā sa parameśvaraḥ  </i>	
<i>netryā nayatsamdehādyattatpadamanāmayam   </i>	48

The Sakti of Anantesvara which leads the soul by its force towards a karmic fruit which is mature enough to yields its effect, after the existing karmic effect has been exhausted by experience is known as Netri. The soul which is led in this way could have exhausted all of its karmic effects or some of the karmic effects would be remaining to be experienced by it hereafter. When the soul becomes fit enough by the gracious touch of Netri to receive the exalted benefits, the existing birth becomes the last one. At that time, Anantesvara impels that soul from which all the impurities have been removed and which is in pure and tranquil state towards the abode of final liberation as guided by Netri. There is no doubt about such activity of Anantesvara.

योक्त्री योजयितुं शक्ता नानायोन्यन्तरेष्वणुम्।

परे च नेत्र्योपोद्बृहं युङ्क्ते भर्तृवशानुगा ॥

४९

*yoktrī yojayitum śaktā nānāyonyantareṣvanum |  
pare ca netryopodvyūḍham yuṅkte bhartṛvaśānugā ॥*

49

The soul which is led by Netri is enabled by another Sakti of Anantesvara to take different births according to the nature of its karmic effects. That Sakti is known as Yoktri(the one which joins the soul with the state of embodiment). The Sakti which has the capacity to unite the competent soul with siva-tattva which is considered to be the supreme place is called Yoktri. That Sakti functions according to the notion of Anantesvara.

दुःखारिवशसंप्राप्तं तप्तमत्यन्तविह्वलम्।

पुंदुःखान्तरमाविश्य त्राणा वै पारमेश्वरी ॥

५०

तयोर्वियोजने शक्ता विमुक्तोऽणुस्ततो भयात्।

स्वस्थस्त्वत्र भवेद्यस्मात्तस्मात् त्राता प्रभुः स्मृतः ॥

५१

*duḥkhārivaśasamprāptam taptamatyantavihvalam |  
puṅduḥkhāntaramāviśya trāṇā vai pārameśvarī ॥*

50

*tayorvijoJane śaktā vimukto'ṅustato bhayāt |*

*svasthastvatra bhavedyasmāttasmāt trātā prabhuh smṛtaḥ ॥*

51

The soul which is entangled in the wheel of repeating birth and death is under the hold of enemy known as misery. The soul is being burnt by the agony of continued transmigration. The Sakti which appears in between the soul and misery and protects the soul from being tormented by distress is known as Trana. It has the capacity to free the soul from the misery and thereby relieves the soul from the fear of future births. The soul freed in this way gets itself firmly established in its own essential nature and attains oneness with Siva. Anantesvara who is associated with Trana becomes known as Trata.

वामाधः स्रोत उद्दिष्टा यस्मिंस्ते परमाणवः।

प्लवन्तेऽविरलेनैव वासिताः स्वेन कर्मणा ॥

५२

संरुद्ध शक्तयो मूढा वामयात्मवशीकृताः।

*vāmādhaḥ srota uddiṣṭā yasmimste paramāṇavaḥ |*

*plavante'viraleṇaiva vāsitaḥ svena karmaṇā ॥*

52

*saṃruddha śaktayo mūḍhā vāmayātmavaśīkṛtāḥ |*

The Sakti known as Vama is called Adhas Srota(the downward stream), since that Sakti is holding control over the impure maya which gives rise to the evolution of tattvas from kala to prithivi. Innumerable souls which are in the field of maya are enmeshed in transmigration being bound by their karmic bond. Their

essential powers being constricted and shrouded by anava mala, they are in the world as the ignorant beings. The Sakti by which such souls are taken possession of and controlled is known as Vama.(Vama is holding control over the maya as well as the bound souls)

नियामिताश्च बलवत् स्वोचितास्वणुवृत्तिषु ॥	५३
अपश्यन्तः परां काष्ठां न विरक्ता बुभुक्षवः ।	
प्रकृत्याधोमुखं संयक् चैतन्यं नियमात्मिका ॥	५४
नियमे स्थापयेद्यस्मात्तस्मान्नामद्वयं मुने ।	
अस्याः शक्तेर्मयाख्यातं वामा चेति नियामिका ॥	५५

<i>niyāmitāśca balavat svocitāsvaṇuvṛttiṣu ॥</i>	53
<i>apaśyantaḥ parāṁ kāṣṭhāṁ na viraktā bubhuḁavaḥ ।</i>	
<i>prakṛtyādhomukhaṁ saṁyak caitanyaṁ niyamātmikā ॥</i>	54
<i>niyame sthāpayedyasmāttasmānnāmadvayaṁ mune ।</i>	
<i>asyāḥ śaktermayākhyātaṁ vāmā ceti niyāmikā ॥</i>	55

To conceive the things which are bereft of consciousness as the conscious existents, to conceive the things which instill pain as the pleasurable - these and such other actions are considered as the modifications of the mind(chitta). These are very powerful and are compatible to the bound state of the souls. Such modifications of chitta are caused by Vama. By the actions of Vama, the souls are not able to realize the exact nature of the Supreme Lord; they are rendered to be desirous of worldly enjoyments. They never attain the sense of detachment(vairagya) (Such actions of Vama are, indeed, helpful to the souls, since they are meant to exhaust the karmic fruits by such enjoyments). The prakriti(lower part of maya) is also the downward force; it is without consciousness. But, Vama which is the regulating Sakti is of the nature of consciousness. This Sakti installs the souls in a regulated path meant for liberation and her actions are meant for the attainment of liberation, not for the bondage. Because of such nature of her works, Vama is also called 'Niyamika'.

रुक्पाशनिचयं भोक्तुर्येयं द्रावयितुं क्षमा ।	
रौद्रं भयानकं विद्धि मायावट सुगह्वरम् ॥	५६
तस्मादुद्धरणे रौद्री रुद्रस्येयं वशानुगा ।	

<i>rukpāśanicayaṁ bhokturyeyaṁ drāvayitum kṣamā ।</i>	
<i>raudraṁ bhayānakaṁ viddhi māyāvata sugahvaram ॥</i>	56
<i>tasmāduddharane raudrī rudrasyeayaṁ vaśānugā ।</i>	

'Ruk' means disease; the disease of bondage. It occurs because of the host of bonds. The Sakti which keeps away the host of bonds from the souls is known as Raudri. The maya is dreadful; it is comparable to a deep and dried well shrouded in thick darkness. The Sakti which has the capacity to lift up the souls from the deep and dried well of maya is called Raudri. Anantesvara, being associated with Raudri becomes known as Rudra. Raudri functions according to the will of Anantesvara.

या प्लावयति संतप्तं भोगामृत सुशीकरैः ॥ ५७  
संमार्ज्यं दुःखसंतानं भोगिनं भोगतत्परम् ।  
प्लाविकेयं समुद्दिष्टा तन्त्रेऽस्मिन्पारमेश्वरे ॥ ५८

*yā plāvayati saṁtaptam bhogāmṛta suśīkaraiḥ ॥ 57*  
*saṁmārjya duḥkhasaṁtānaṁ bhoginaṁ bhogatatparam ।*  
*plāvikeyaṁ samuddiṣṭā tantre'sminpārameśvare ॥ 58*

By nature, the souls are deeply involved in enjoying the bhogas and they are always under the spell of worldly enjoyments. They become heavily affected by miseries and distress which come to them as uninterrupted stretch of waves. The Sakti which wipes away the stretch of miseries from the souls and which sprinkles the drops of nectar in the form of auspicious enjoyments over the souls and enables them to be blissful is called 'Plavika' in this Paramesvara Agama.

कुत्सितेष्वपि भोगेषु श्रद्धयात्मवशीकृतः ।  
स्वाचारमवमत्याशु तद्रतौ संप्रवर्तते ॥ ५९  
येयं श्रद्धा समाख्याता शक्तिर्धातुः क्रियात्मिका ।

*kutsiteshvapi bhogeṣu śraddhāyātmavaśīkṛtaḥ ।*  
*svācāramavamatyāśu tadratau saṁpravartate ॥ 59*  
*yeyaṁ śraddhā samākhyātā śaktirdhātuḥ kriyātmikā ।*

The Sakti which renders the souls to be under the spell of even the most despicable enjoyments, which makes the souls to disregard the good and austere conducts and to desist from doing such good actions, and which drives them to be engaged in futile and sacrificial activities which are against the Agamic rules is known as 'Sradha'. This Sakti belongs to the kriya-phase of Anantesvara.

धर्माधर्मद्वयावस्थं तयोरभ्यधिकैषिणम् ॥ ६०  
भाविका भावयत्येव पुद्गलं स्वेन तेजसा ।  
येनाभावेऽपि भावत्वं तद्वशात्प्रतिपद्यते ॥ ६१

*dharmādharmadvayāvasthaṁ tayorabhyadhikaiṣiṇam ॥ 60*  
*bhāvikā bhāvayatyeva pudgalaṁ svena tejasā ।*  
*yenābhāve'pi bhāvatvaṁ tadvaśātpṛatipadyate ॥ 61*

The means(sadhanas) are of two kinds- dharma and adharma. The means expounded by those who were not endowed with authentic knowledge of the revealed Scriptures to attain liberation, which itself is not true one in the view of the Agamas, belong to adharma category. Some souls prefer to adopt these means being driven by the fate. The Sakti which functions on behalf of such souls in the same way of adharma



to redeem them is known as 'Bhavika'. Even though there is no such liberation as conceived by the imperfect persons, Bhavika creates an impression as to the truthfulness of such false liberation. This Sakti functions according to the notion of Anantesvara.

चितेरुन्मील्य सामर्थ्यं असद्भोगेष्वभिप्लुतम्।

तान्प्रज्वाल्य रुषानिष्ठान् सद्भोगेष्वणुमञ्जयेत् ॥

६२

अथवाप्यतिदीप्तात्मा ज्वालायात्म वशीकृतः।

जुगुप्सते जगत्सर्वं अनित्यं अशुभावहम् ॥

६३

*citerunmīlya sāmārthyam asadbhogeṣvabhiplutam |*

*tānprajvālyā ruṣāniṣṭhān sadbhogeṣvaṇumāñjayet ||*

62

*athavāpyatidīptātmā jvālayātma vaśīkṛtaḥ |*

*jugupsate jagatsarvaṁ anityam aśubhāvaham ||*

63

The Sakti which unfolds the soul's consciousness which is of the nature of knowledge and action, which kindles the fire of knowledge in the heart of the souls which are desirous of ephemeral worldly pleasures which instills a sense of aversion towards such pleasures in the mind of those souls and which makes them to be desirous of auspicious and eternal benefits is known as 'Jvala'. Even when some souls, being with fully unfolded consciousness, are experiencing auspicious bhogas, this Sakti brings those souls under its control and makes them abhor the ephemeral pleasures. And in due course of time, this Sakti makes them to desist from enjoying even the auspicious pleasures and directs them to fix their aim on the exalted state of liberation.

ततः स भगवान् ईशः तं युनक्त्यात्मशासने।

तदाह्लादित सर्वाङ्गः प्रह्लादिन्या गुरुं प्रति ॥

६४

शुश्रूषणैकचित्तः स्याद् भावितात्मा गतस्पृहः।

स्निग्धोऽतिरिक्तो हृद्यत्मा सहिष्णुः कृतनिश्चयः ॥

६५

शतेनाप्यपकाराणां नित्यं चापकृतोऽपि हि।

परैर्विश्लेष्यमाणोऽपि प्रयोगैर्विविधैर्भृशम् ॥

६६

न विरज्येत सामर्थ्यात् सदाह्लादात्मचेतनः।

शक्तिः प्रह्लादिनी पत्युः सदा प्रीतिविवर्धिनी ॥

६७

*tataḥ sa bhagavān īśaḥ taṁ yunaktyātmaśāsane |*

*tadāhlādita sarvāṅgaḥ prahlādinyā gurum prati ||*

64

*śuśrūṣaṇaikacittaḥ syād bhāvitātmā gatasprahaḥ |*

*snigdho'tirikto hr̥ṣṭātmā sahiṣṇuḥ kṛtaniścayaḥ ||*

65

*śatenāpyapakārāṇām nityam cāpakṛto'pi hi |*

*parairviśleṣyamāṇo'pi prayogairvidhairbhṛśam ||*

66

The soul in which the seeds of desire for enjoyment remain fried and burnt by Jvala evolves into a supreme being. Anantesvara casts his eyes on this supreme being and sets him in the most fruitful path expounded in the Agamas. All parts of his body being filled up with bliss, he firmly establishes himself in that right path. At that time, he becomes under the possession of Sakti known as 'Hladini' which directs him towards a competent Guru. He gets interested in doing services to the Guru with diligence and care. He is in constant meditation on Siva; he is bereft of desire for worldly enjoyment; he becomes soft and kind; raises himself to higher state and becomes incomparable; he is ever in blissful state; known for his forbearance and steadfast mindedness. Even when troubled by hundreds of misdeeds and malevolent actions done by others, he is capable of exhibiting his patience towards the wrongdoers; he is able to accept the troubles and to endure them. Even when he is importuned and misguided by others to deviate from the path he has chosen, he remains firm in his conviction without showing any sign of anger or aversion towards them. The Sakti by which such perfect disciple becomes the repository of all good qualities and becomes blissful is called 'Hladini'. This Sakti of Anantesvara is always increasing the delighted state of the sadhaka.

स्तम्भिन्या स्तम्भितः कर्तुः शक्त्या संगृह्य सादरम्।

यत्र यत्र स्थितोऽसम्यगुद्वेगवशगोऽपि सन्॥

६८

न चलत्यतिसंसक्तः स्तम्भिन्या स्तम्भितस्तु सः।

*stambhinyā stambhitāḥ kartuh śaktyā saṅgrhya sādaram |  
yatra yatra sthito'samyagudvegavaśago'pi san ||  
na calatyatisamsaktaḥ stambhinyā stambhitastu saḥ |*

68

The Sakti by which the foremost sadhaka is rendered to be steadfast in his path and to be like a fixed pillar is known as 'Stambhini'. Even when he is troubled by unexpected occurrence of obstacles or afflicted with dispositions such as likes and dislikes, he remains unperturbed and is capable of observing all the austere activities which are to be undertaken after diksha. If he is unable to perform those essential and austere deeds due to unfavorable circumstances, he would be subjected to unpleasant effects because of such violation committed by him. Even under unfavorable circumstances, he remains firmly motivated towards the attainment of sivatva and never falls down from the initiated state. Such firmness comparable to a pillar is established in him by Stambhini.

विकिरा नाम या प्रोक्ता तथा स परमेश्वरः ॥

६९

भूतभावात्म तत्त्वाख्यं जगत्स्थावरजङ्गमम्।

संक्षुब्धं ग्रन्थिविवरात् क्षोभितस्य जगन्निधेः ॥

७०

पूर्वं क्षोभिकया क्षोभ्य पश्चात्प्रविकिरत्यसौ।

विकिरिण्या यथोपात्तं स्वाङ्गावयवगोचरे ॥

७१

<i>vikirā nāma yā proktā tayā sa paramēśvaraḥ</i>	69
<i>bhūtabhāvātma tattvākhyam jagatsthāvarajaṅgamam  </i>	
<i>saṁkṣubdham granthivivarāt kṣobhitasya jagannidheḥ</i>	70
<i>pūrvam kṣobhikayā kṣobhya paścāpravikiratyasau  </i>	
<i>vikiriṇyā yathopāttam svāṅgāvayavagocare</i>	71

Through the Sakti whose name is Vikira, Anantesvara scatters profusely the means for the enjoyments for the sake of the souls. The impure maya which gives rise to various bodies, instruments, dharma and other bhavas, kala and other tattvas and which is the causal source of the world consisting of moving and non-moving existents was given a creative shake earlier by the Sakti known as Kshobhika. Even after that, the maya was given a more powerful shake by Janani and many objects were created in multiple streams. Anantesvara scatters these objects for the sake of souls in various ways through Vikira. Moreover, the worlds have been created based on karmas and on the fitness of experiencing the karmic effects. In such worlds, Anantesvara scatters all kinds of objects meant for the enjoyments and for the means of enjoyments through Vikira for the sake of the souls in bondage.

व्यक्तीकरोति जगतः शरीराणि सहस्रधा।

अनादि यद्वलं पुंसां शरीरावधि निश्चयात्॥ ७२

विकिरत्यात्म मर्यादान्यायेन समतां नयेत्।

नातिरिक्तं न च न्यूनं युगपद्वेद्यमेव तत्॥ ७३

<i>vyaktīkaroti jagataḥ śarīrāṇi sahasradhā  </i>	
<i>anādi yadbalaṁ puṁsām śarīrāvadhi niścayāt   </i>	72
<i>vikiratyātma maryādānyāyena samatām nayet  </i>	
<i>nātiriktaṁ na ca nyūnaṁ yugapadvedyameva tat   </i>	73

Thousands of bodies fit for various kinds of souls and compatible to different worlds are being created by Anantesvara through Vikira. The spiritual vigor which is of the nature of eternal knowledge and action is limited to the nature of each body and made to pervade the entire body from the crest to the feet, uniformly without any increase or decrease, by Vikira. Such vigor is scattered by Vikira (This Sakti scatters the bodies and the spiritual vigor of consciousness). This scattering of caitanya takes place simultaneously for all the bodies.

शक्तयः कारणस्यैवं दिङ्मात्रेण प्रदर्शिताः।

परमार्थेन नान्तोऽस्ति जगत्यस्मिन्प्रविस्तरे॥ ७४

<i>śaktayaḥ kāraṇasyaivam diṅmātreṇa pradarsītāḥ  </i>	
<i>paramārthena nānto'sti jagatyasminpravistare   </i>	74

The Saktis of Anantesvara have been shown to you within a short time possible. Actually, there is no limit for the number of Saktis belonging to Anantesvara. The functions of all of these Saktis are related to this extensive world.

अभ्युद्गताः कर्तुरमोघवीर्याः प्रविस्तृता याश्च जगत्प्रपञ्चैः ।  
 प्रकाशितं याभिरुदार वृत्तं स्वकं स्वकं कारणकार्यभावात् ॥ ७५  
 उन्मीलिताः पाशविशेषशोभाः कृताश्च सर्वे पशवः समृद्धया ।  
 भोगेषु पक्त्या पुनरागतानां विभाजितं कर्मफलं यथावत् ॥ ७६  
 प्रभोः स्थिताः स्वात्मवशा महत्यस्ताः शक्तयोऽशेष जगत्प्रदीपाः ।  
 पतिप्रसङ्गेन हि सूचितास्ते विद्यामिदानीं शृणु विप्रमुख्य ॥ ७७

*abhyudgatāḥ karturamoghavīryāḥ pravistr̥tā yāśca jagatprapañcaih |*  
*prakāśitam yābhirudāra vṛttam svakam svakam kāraṇakāryabhāvāt || 75*  
*unmīlitāḥ pāśaviśeṣaśobhāḥ kṛtāśca sarve paśavaḥ samṛddhayā |*  
*bhogeṣu paktyā punarāgatānām vibhājitam karmaphalam yathāvat || 76*  
*prabhoḥ sthitāḥ svātmavaśā mahatyastāḥ śaktayo'seṣa jagatpradīpāḥ |*  
*patiprasaṅgena hi sūcitāste vidyāmidānīm śṛṇu vipramukhya || 77*

The Saktis of Lord Siva have emerged from the transcendental and formless Siva. They are with unfailing powers and their functions related to Vidyas and Vidyasvaras have been told while dealing with the nature of Pati. About the Saktis of Anantesvara who are with wonderful working system and whose functions get variegated according to the nature and function of Vidyasvaras has been extensively told here. All those needed for the maturation of karmas, for the evolution of maya and for the maturation of anava mala have been created so as to be with specific and charming features. These Saktis provide new bodies to the souls according to the mature state of karmas, after the present body ceases to exist and direct certain souls towards the experience of worldly enjoyments and direct some other souls towards the attainment of liberation. These Saktis are functioning according to the will of Anantesvara and all objects and worlds of impure maya are under their pervasion. They are considered to be the illuminating sources of the multitudes of worlds. All such details have been succinctly told while speaking on the nature of Pati. O, the noteworthy sage !, now listen to the nature of Saktis categorized into 'para' and 'apara'.

॥ शक्तिविचार प्रकरणं समाप्तम् ॥

॥ पञ्चमः पटलः ॥

॥ śaktivicāra prakaraṇam samāptam ॥  
॥ pañcamah paṭalaḥ ॥

Here ends the chapter on "Reflections on the Nature of Sakti"

Fifth Chapter

## ६ पुंपाशेश्वर प्रकरणम् 6 pumpāśeśvara prakaraṇam

### 6 Detailed Analysis of the Nature of Soul, Bonds and Isvara

अथ शक्तिसमूहस्य चरतोऽस्य जगत्पतेः।	
प्रतिपत्तिर्यथा लोके पशूनां पाशसंचये ॥	१
पाश्यः पाशयिता पाशास्त्रयमेतद्व्यवस्थितम्।	
साध्यसाधन भावोक्त्या यथावत्प्रकटं भवेत् ॥	२
तथा संयक्प्रवक्तव्यं तावद्विद्यावधार्यताम्।	
स एवं मुनिशार्दूलो मतङ्गः प्रत्यवस्थितः ॥	३

<i>atha śaktisamūhasya carato'sya jagatpateḥ  </i>	
<i>pratipattiryathā loke paśūnām pāśasamcaye   </i>	1
<i>pāśyaḥ pāśayitā pāśāstrayametadvyavasthitam  </i>	
<i>sādhyasādhana bhāvoktyā yathāvatprakaṭam bhavet   </i>	2
<i>tathā saṁyakpravaktavyam tāvadvidyāvadhāryatām  </i>	
<i>sa evaṁ muniśārdūlo mataṅgaḥ pratyavasthitaḥ   </i>	3

The right knowledge about the Lord of the universe who is intent on the cosmic functions governed by the hoard of Saktis and about the bound souls and the hoard of bonds as observable in this world is yet to be settled. The bound souls, the Lord who puts the souls under bondage and the bonds - these three realities are there. The existence of these three realities should be ascertained through logical process involving the valid means(sadhana) and settled conclusion(sadhana) and the exact nature of these should be declared as they are in reality. The accurate knowledge of these three should be imparted. In this way, sage Matanga, being very much keen on gaining more knowledge about them, expressed his desire.

ततः प्रोवाच भगवान् मतङ्गाय महात्मने।	
पशुरात्मा समुद्दिष्टः क्षेत्री क्षेत्रज्ञ एव च ॥	४
शरीरी चेति रुद्धात्मा भोक्ता च परिभाष्यते।	

<i>tataḥ provāca bhagavān mataṅgāya mahātmane  </i>	
<i>paśurātmā samuddiṣṭaḥ kṣetrī kṣetrajña eva ca   </i>	4
<i>śarīrī ceti ruddhātmā bhoktā ca paribhāṣyate  </i>	

Then, the Lord explained to Matanga, the great souled: "What has been termed as 'pasu'(the boud soul) is called in different ways such as 'kshetri' (embodied), 'kshetrajna' (knower of the nature of embodiment), 'sariri'(possessor of body), 'ruddhatma'(the self whose essential power is arrested) and 'bhokta'(enjoyer).

न पशुर्नाममात्रेण शरीरी परिभाष्यते ॥ ५  
 शरीरेऽस्मिन् कुतो ह्यात्मा शरीराद्यतिरिच्यते।  
 यथाम्बुद्रव्यसंयोगात्स्पन्दनादि विवर्तनम् ॥ ६  
 तद्वदेव शरीरेऽस्मिन् विज्ञानं योगजं विभोः।

*na paśurnāmamātreṇa śarīrī paribhāṣyate ॥ 5*  
*śarīre'smin kuto hyātmā śarīrādyatiricyate ।*  
*yathāmbudravysaṁyogātsṗandanādi vivartanam ॥ 6*  
*tadvadeva śarīre'smin vijñānaṁ yogajaṁ vibhoḥ ।*

Matanga questions:

Not for the name sake alone the soul is declared as the possessor of the body. It is the body itself. How does the soul exist in this body as different from that body? O, the all-pervasive Lord!, just as throbbing or quivering is caused in the body when a mixture of certain seeds used for fermentation, water and such other substances is consumed, even so a specific knowledge arises in this body through the mixture of four elements. Apart from such knowledge, there is no soul in this body.

परमेश्वर उवाच-

द्रव्यसंकरजं यत्तद्विज्ञानं जलजादिवत् ॥ ७  
 न सर्वत्र भवेत्स्पष्टं न चैवाकुञ्चनादिकम्।  
 न श्रोत्रादि परिज्ञानं नर्तुर्नो काल एव च ॥ ८  
 सुखदुःख विवेकित्वं न गतिवृद्धिरेव च।  
 वृद्धिश्चेदूष्मणा कस्माद्भासो वैधर्म्यतः स्थितः ॥ ९

*parameśvara uvāca-*  
*dravyasaṁkarajaṁ yattadvijñānaṁ jalajādivat ॥ 7*  
*na sarvatra bhavetspaṣṭaṁ na caivākuñcanādikam ।*  
*na śrotrādi pariñānaṁ narturno kāla eva ca ॥ 8*  
*sukhaduḥkha vivekitvaṁ na gativṛddhireva ca ।*  
*vṛddhiścedūṣmaṇā kasmāddhrāso vaidharmyataḥ sthitaḥ ॥ 9*

The Supreme Lord answers:

The knowledge which arises in the body, like the intoxicating power which arises from the mixture of certain substances such as the aquatic plants and seeds cannot be equated to the animating soul. Because, such knowledge should be observed even in other objects which are also constituted of gross elements. Moreover, in all places, the gross elements themselves cannot mingle with one another just as the aquatic plants and seeds cannot mix themselves of their own accord. There should be an entity different

from the body behind the knowledge born of the elements. If that knowledge itself be the soul, there cannot be the activities of the body, such as bending or spreading the hands, legs and such other parts of the body, which are observed even in the infants. Since such knowledge equated to the soul is associated with each organ of the body, one cannot hear while seeing or cannot see while hearing. So, there should be an entity to assimilate the knowledge gained through each organ. The admixture of male fluid(sukla) and female fluid(sonita) cannot be the sole cause for the emergence of such knowledge, since such birth is not invariably taking place. Nor, the period favorable for conception could be the cause; nor, the season conditioned by coolness and hotness. Moreover, since such knowledge identical with the body is present in another body also, happiness and misery experienced by a person should also be experienced by a person in front of him. Such occurrence is not taking place. If such knowledge identical with body itself be the soul, it should not leave the body at the time of death. It should be in constant growth along with body while the body is being nourished with foods. If it is claimed that there is the growth of knowledge along with body, then it should be diminished when some parts of the body get severed. On the contrary, the knowledge is gained more and more by a person who has lost some of the parts of his body.

अक्षाणामप्रवृत्तत्वात् प्रवृत्तत्वाच्च युक्तितः ।

व्यवहाराच्च साटोपात् प्रतिज्ञायाश्च लक्ष्यते ॥ १०

यस्मात्सत्यपि संयोगे कीर्त्यते पञ्चतां गतः ।

न तत्र स्वल्पमप्यस्ति विज्ञानं मुनिपुङ्गव ॥ ११

भोक्ता भोग्यस्य संसिद्धो नाङ्गुलयग्रेण कुत्रचित् ।

स्वाग्रं वै शक्यते स्पष्टं तदुद्भूतात्मवर्त्मना ॥ १२

भूतानां रचना भोग्या पक्षोऽस्मिन्भवतः स्थिता ।

*akṣāṇāmapravṛttatvāt pravṛttatvācca yuktitaḥ |*  
*vyavahārācca sāṭopāt pratijñāyāśca lakṣyate || 10*  
*yasmātsatyapi saṁyoge kīrtyate pañcatām gataḥ |*  
*na tatra svalpamapyasti vijñānam munipuṅgava || 11*  
*bhoktā bhogyasya saṁsiddho nāṅgulayagreṇa kutracit |*  
*svāgraṁ vai śakyate spraṣṭum tadudbhūtātmavartmanā || 12*  
*bhūtānām racanā bhogyā pakṣo'sminbhavataḥ sthitā |*

In spite of the presence of organs in the body, the organs themselves cannot cognize the object. There is an entity for which these organs serve as tools only. (Even though a person may be looking at an object, he could see that object only when the mind as directed by that entity prompts the eye to see that object. Otherwise, he may simply be looking at the void. A person may appear to be hearing the speech. But he could not hear unless there is mind behind his hearing) In the full functions of the organs or in their withdrawal from the respective function, the presence of an entity is established through reasoning. Such presence is observed in all the activities of the body, in its spreading or expanding and in the gaining of the knowledge through each organ. O, the supreme sage!, in spite of the presence of the mixture of the gross elements in the body, it is commonly said that a person has died. Not even a minute portion of the knowledge equated to the soul is present in that dead body. If it is claimed that the body itself is the enjoyer of the worldly enjoyments, it cannot be so. Nowhere

a finger is seen capable of touching its own tip. So also, the body itself cannot be enjoyer, if it is claimed that there is no soul as different from the body born of the mixture of gross elements. All the things created out of the elements are only the objects of enjoyments. So, such kind of anomaly that the object of enjoyment becoming the enjoyer also, is present in your argument.

ज्ञानं ज्ञेयं च ज्ञाता च विभक्तानि पृथक् पृथक् ॥ १३

ज्ञेयं तावत्पदार्थानां यादृग्रूपं स्वकं स्वकम् ।

ज्ञानशक्तेर्यतो ज्ञातुः कर्तुश्चैव न संशयः ॥ १४

प्रत्यक्षमपि शास्त्रेऽस्मिन् व्यपदेष्टुं न शक्यते ।

भोगैः प्रसाध्यते भोग्ता भोगाश्च विविधा मताः ॥ १५

*jñānam jñeyam ca jñātā ca vibhaktāni pṛthak pṛthak ॥ 13*

*jñeyam tāvatpadārthānām yādṛgrūpaṁ svakaṁ svakam ।*

*jñānaśakteryato jñātuḥ kartuścaiva na saṁśayaḥ ॥ 14*

*pratyakṣamapi śāstre'smin vyapadeṣṭum na śakyate ।*

*bhogaiḥ prasādhyate bhogtā bhogāśca vividhā matāḥ ॥ 15*

The knowledge, the object to be known and the knower - such division is there and these have separate existence. That which is known is definitely different from the one who knows. The knowledge is the means. The form of each one of the worldly objects is known as it is through the power of knowledge of the soul. Just as the object which is known and which is outside the body is different from that body, even so one's own body which is known by him as 'this is my body' is different from his soul. The soul knows and becomes the knower. Similarly, it does the deed through its power of action and becomes known as the 'doer'. There is no doubt about this. In this Agama, it is declared that it is not possible to explain the exact nature of even the object which is directly perceived to those who argue that the body itself is the soul. The existence of the enjoyer(soul) as different from the body is established through the existence of enjoyable objects and such enjoyable objects are of many kinds.

अक्षार्थसंगमोत्थं यद्विज्ञानं प्रत्ययात्मकम् ।

तेनासौ वासितात्मा तु परत्र विनिवेदयेत् ॥ १६

वागिन्द्रियेण स्पष्टेन मनसापूरितेन तु ।

यः प्रपञ्चोऽनुमानारव्यः सामान्यो व्यवहर्तुषु ॥ १७

तेनानुमीयते ह्यात्मा दृग्दर्पण निदर्शनात् ।

संहतस्यास्य सर्वस्य शयनादेरिवान्वितः ॥ १८

भोक्ता संप्रतिपत्तव्यः स पुमानत्र कीर्तितः ।

*akṣārthasaṅgamottham yadvijñānam pratyayātmakam ।*

*tenāsau vāsītātmā tu paratra vinivedayet ॥*

*vāgindriyeṇa spaṣṭena manasāpūritena tu ।*

*yaḥ prapañco'numānākhyaḥ sāmānyo vyavahartuṣu ॥*

16

17



*tenānumīyate hyātmā dṛḡdarpaṇa nidarśanāt |*  
*samhataśyāsya sarvasya śayanāderivānvitah ||*  
*bhoktā sampratipattavyah sa pumānatra kīrtitah |*

18

It may be argued that the collective knowledge gained by the organs itself is to be conceived as the soul. This is untenable. The collective knowledge gained by the organs is only of the nature of means. Through such knowledge, a person not only knows the object but also informs that object to others. Being well equipped with such knowledge, he says 'bring that object here' or 'see that object lying there'. Through the organ of speech and being impelled by his internal instrument known as the mind, he clearly makes known his experience to others. It should be known that inferring the existence of soul as different from the body is very common in this world, as is clear from the common exchange of thoughts. The nature of being instrumental to the soul is with every organ. The knowledge gained by the organ enables the soul cognize a thing. It itself is not the soul. Just as a looking-glass enables the eyes see the object clearly, even so the organs enable the soul cognize the object. Even if the knowledge gained by all the organs is taken collectively, it cannot become the soul. Just as the couch is different from the one who uses it, even so the knowledge is different from the soul. So, by all means, it is well established that the enjoyer(bhokta) is different from the enjoyable object. That enjoyer is declared here to be the soul.

मतङ्ग उवाच -

केचिद्विज्ञानमात्रस्य सन्तानस्य महाधियः ॥ १९

अव्युच्छिन्नप्रवाहस्य हीयमानस्य सर्वदा।

नात्मन्यवस्थितस्यास्य वस्तुशून्यस्य युक्तितः ॥ २०

योऽवस्थितः सदा द्रष्टा स कथं गम्यते प्रभो।

*matanga uvāca -*

*kecidvijñānamātrasya santānasya mahādhiyah || 19*

*avyucchinnapravāhasya hīyamānasya sarvadā |*

*nātmanyavasthitasyāsya vastuśūnyasya yuktitah || 20*

*yo'vasthitah sadā draṣṭā sa katham gamyate prabho |*

Matanga questions:

Some thinkers who have extensive knowledge asserts that the knowledge gained by the organs(indriyas) is in continuous flow like the uninterrupted flow of river water . The knowledge being momentary dies giving rise to another knowledge, like one wave of the river water moves away giving place to the succeeding wave. Such cessation of one knowledge and emergence of another knowledge is happening continuously. Such knowledge does not exist in the soul. That knowledge itself is the soul. Apart from that knowledge which ends in void, there is no soul. O, Lord, how could it be ascertained through the process of logical reasoning that apart from that knowledge, there is a soul whose existence is claimed to be eternal ?

परमेश्वर उवाच -

शून्यं तावत्प्रमाणत्वान्न कदाचिद्भवेज्जगत् ॥ २१

नाप्रमाणात् प्रपत्त्वयं कल्पना विद्यते सतः।

नासतो वस्तुशून्यत्वान् मृत्पिण्डान्न पटो यथा ॥	२२
निरुध्यते नावस्थानाद्विज्ञानं प्रत्ययात्मकम्।	
यदतीतमतीतं तु स्मरणं केन हेतुना ॥	२३
तादृगेव क्षणादन्यत्क्षणान्तरमभीप्सितम्।	
आजन्म मरणात्तस्य न विज्ञानस्य कुत्रचित् ॥	२४
व्यभिचारो भवेल्लोके स च सर्वत्र दृश्यते।	

*paramēśvara uvāca -*

<i>śūnyam tāvatpramāṇatvānna kadācidbhavejjagat ॥</i>	21
<i>nāpramāṇāt prapattvayam kalpanā vidyate sataḥ ।</i>	
<i>nāsato vastuśūnyatvān mṛtṭpiṇḍānna paṭo yathā ॥</i>	22
<i>nirudhyate nāvasthānādvijñānam pratyayātmakam ।</i>	
<i>yadatītamatītam tu smaraṇam kena hetunā ॥</i>	23
<i>tādr̥geva kṣaṇādanyatkṣaṇāntaramabhīpsitam ।</i>	
<i>ājanma maraṇāttasya na vijñānasya kutracit ॥</i>	24
<i>vyabhicāro bhavelloke sa ca sarvatra dṛśyate ।</i>	

The Supreme Lord answers:

The void at which your knowledge terminates never occurs in the realm of the world and the soul. Because, there is no valid proof for the presence such void. The knowledge of an existence is gained not through the absence of valid proof. It is known clearly through logical reasoning. But, through the same logical reasoning, the absolute absence of an existence(sunya) cannot be established, since such void is a non-existent. Just the presence of a cloth could not be known in the lump of clay, through valid reasoning, even so the presence of void could not be known in an ever-existing object. The knowledge capable of cognizing the objects is never obstructed, since it is eternal and not momentary as proposed by you. Since the knowledge which has ceased to exist is ineffective and the cognition of the concerned objects also dies with it, how could a person is capable of remembering the objects already known by him? Only because of the continuous existence of the knowledge, he is able to recollect the past. From one moment to the next moment, the knowledge continues to exist and along with it, the impressions of the cognized objects also continue to exist. So, such eternal knowledge is with the soul right from the time of birth up to the time of death. Destruction never occurs to such knowledge. In spite of this, it is a great wonder that the destruction of such knowledge is observed by you in all situations.

एकस्मात्प्रत्ययादन्यत् प्रत्ययान्तरगोचरम् ॥	२५
न प्राप्नोति तदा सर्वे योगिनो न च योगिनः।	
अथवाजस्रमुत्पत्तिरिष्यते समवायजा ॥	२६
विज्ञानस्य तदाभावो नभवेत्तु कदाचन।	
न चैवं स्यात्तदोऽन्यद्वा स्थानं ज्ञानस्य कथ्यताम् ॥	२७

<i>ekasmātpratyayādanyat pratyayāntaragocaram   </i>	25
<i>na prāpnoti tadā sarve yogino na ca yoginaḥ  </i>	
<i>athavājasramutpattiriṣyate samavāyajā   </i>	26
<i>vijñānasya tadābhāvo nabhavettu kadācana </i>	
<i>na caivaṁ syāttado'nyadvā sthānaṁ jñānasya kathyatām   </i>	27

If the knowledge is momentary and if one knowledge dies giving rise to another knowledge, is there a lapse of time between the cessation of previous knowledge and the emergence of another knowledge or is it constant, free from the lapse of time? If there is a lapse of time, there is discontinuity in the knowledge and there could not be the cognition of the objects already known by the previous knowledge, since the cognition also dies with the knowledge. In that case, the yogins of your system could never attain liberation, since there could not occur the knowledge of the disciplines laid down for the fulfillment of yoga. Because of discontinuity of the knowledge, a person cannot know the ordained disciplines. If you say that there is no lapse of time between the cessation and the emergence and it is without interruption and if you maintain that the previous knowledge dies leaving a fraction or trace of knowledge behind it and this trace gives rise to the emergence of next knowledge, then it becomes clear that the knowledge is not momentary but only eternal. So, you cannot say that there is continuity between one knowledge and the next knowledge. Nor can you establish that there is discontinuity between them. Moreover, the location for the knowledge should be stated by you.

कृतमेकेन यत्कर्म तद्विपाकं परः कथम्।	
प्राप्नोति युक्तिदौर्बल्यात्तथापि सुनिरूप्यताम् ॥	२८
न कर्मणः फलं कश्चिदशुभस्य शुभस्य च।	
भुङ्क्तेऽन्योऽन्यकृतस्यापि युक्तिरेषा गतत्रया ॥	२९
केनोक्तं कुशलं कर्म शून्यत्वान्मुनिसत्तम।	
को वात्र मुच्यते ज्ञानादुपायादन्य आत्मनः ॥	३०

<i>kṛtamekena yatkarma tadvipākam paraḥ katham  </i>	
<i>prāpnoti yuktidaurbalyāttathāpi sunirūpyatām   </i>	28
<i>na karmanāḥ phalaṁ kaścidaśubhasya śubhasya ca  </i>	
<i>bhuṅkte'nyo'nyakṛtasyāpi yuktireṣā gatatrapā   </i>	29
<i>kenoktaṁ kuśalaṁ karma śūnyatvānmunisattama  </i>	
<i>ko vātra mucyate jñānādūpāyādanya ātmanaḥ   </i>	30

How do the fruits (in the form of pleasure and pain) of the deeds performed with one momentary knowledge get effected in a different momentary knowledge? There is no chance for the occurrence of such fruits, since the deeds also die along with the momentary knowledge. The occurrence of such fruits may be established even through weak arguments and reasoning by you. If it be said that the effect of deeds appear with another momentary knowledge in a different time, then there would be the anomaly mingling of all the karmas and the fruits of the deeds performed by one person would be enjoyed by another person. Because of discontinuity, this anomaly takes place. So your reasoning hides itself with shame. O, the supreme sage!, with such effectless momentary knowledge, by whom

your scripture has been taught? Your scripture being momentary and the disciplines meant for the attainment of liberation also being momentary, who is there apart from the eternal soul to attain liberation in your system?

स्पष्टानि करणान्यत्र कर्म चात्र परिस्फुटम् ।  
 एवं करणकर्मभ्यां कर्ता सिद्ध्यत्यसंशयः ॥ ३१  
 भूतानामप्यचैतन्यात् प्रवृत्तिर्नेष्यते स्वतः ।  
 वक्तव्यादानगमनेषूत्सर्गानन्द कर्मणि ॥ ३२  
 श्रवणे स्पर्शने रूपे रसे गन्धे च तत्त्वतः ।  
 अनेनैवानुमानेन चित्तिर्ज्ञानक्रियात्मिका ॥ ३३  
 लक्ष्यते सा शरीरेऽस्मिन् प्रत्यक्षेणाप्यथोच्यते ।

*spaṣṭāni karaṇānyatra karma cātra parisphuṭam |*  
*evaṃ karaṇakarmabhyāṃ kartā siddhyatyasamśayaḥ || 31*  
*bhūtānāmapyacaitanyāt pravṛttirneṣyate svataḥ |*  
*vaktavyādānagamanesūsargānanda karmaṇi || 32*  
*śravaṇe sparśane rūpe rase gandhe ca tattvataḥ |*  
*anenaivānumānena citirjñānakriyātmikā || 33*  
*lakṣyate sā śarīre'smin pratyakṣeṇāpyathocyate |*

Where there are necessary instruments or tools, deeds also are there. This is distinctly clear. Since there are tools and deeds, there should also be a doer who makes use of the tools and performs the deeds. There is no doubt about the existence of a doer. Since the gross elements are without consciousness, they cannot proceed to involve themselves in action, of their own accord. There should be a conscious soul behind the working of the gross elements. In the same way it is deduced that in various activities such as speaking, taking, walking, excreting, enjoying, hearing, touching, seeing, tasting and smelling, there is the conscious soul which is endowed with the power of knowing and doing. The existence of such a soul is recognized in the body. Such existence is proved even through direct perception.

आशिरोलक्षणे काये येयं संविच्चित्तेः सदा ॥ ३४  
 आह्लादे वाऽप्यथोद्वेगे मनः संकल्पिता सती ।  
 बुभोज भोक्ता तां पश्चादहं भोक्ता च नान्यथा ॥ ३५  
 प्रत्यक्षतोऽथवा सिद्धा या प्रयत्नेन नित्यशः ।  
 नादात्मकेन भावेन वायुभूतेन लक्ष्यते ॥ ३६  
 अधाराधेय सामर्थ्याज्जगत्यस्मिन् महामुने ।

*āśirolakṣaṇe kāye yeyam samviccitech sadā || 34*  
*āhlāde vā'pyathodvege manaḥ samkalpitā satī |*  
*bubhoja bhoktā tāṃ paścādahaṃ bhoktā ca nānyathā || 35*  
*pratyakṣato'thavā siddhā yā prayatnena nityaśaḥ |*

The cognizing knowledge is always functioning in the soul. It is perceived through various parts of the body right from its head. While expressing the sense of pleasure and of pain and perturbed state, it makes known itself. As conceived and impelled by the mind, a person experiences the enjoyable objects and says with a sense of contentment " I am the enjoyer ". Such declaration comes from the soul as the enjoyer, not from the momentary knowledge. Such occurrence is directly perceived, not by any other means. The activity of impelling the organs is with the soul. The organs themselves do not involve in the respective functions. The experience gained by the soul is made known through the speech and through the movements and gestures of the body manifested by the force of inbreath and outbreath. O, the great sage!, such expressions are directly perceived in this world through the unitive power of the cause and effect.

मतङ्ग उवाच-

वायोः प्रवृत्तिरत्रापि तच्च भूतमचेतनम् ॥ ३७

अयस्कान्तेऽपि सामर्थ्याद् दृष्टं यद्भ्रमणादिकम् ।

तस्मादयं न नियमः स्फुटः प्रस्पन्दनादिकः ॥ ३८

*mataṅga uvāca-*

*vāyoḥ pravṛttiratrāpi tacca bhūtamacetanam ॥ 37*

*ayaskānte'pi sāmāthyād dṛṣṭam yadbhramaṇādikam ।*

*tasmādayaṁ na niyamaḥ sphuṭaḥ praspaṇḍanādikaḥ ॥ 38*

Matanga questions:

The function of air in effecting movements in the body has been told. The air is a gross element devoid of consciousness. Its interaction is observed in the outside world as seen in the shaking of the branches of trees and plants. Its interaction is seen in the body of the soul also. The state of being a cause for effecting movements or shaking is applicable even to the objects which are devoid of consciousness. It is well seen that a piece of magnet is capable of effecting movements or displacement in the iron filings kept before it. If so, how could it be established that the movements in the body and the utterance of words are the expressions of the power of doing (kriya sakti) possessed by the soul? 'The movements and other such actions are produced by the conscious soul which is associated with the power of doing.' Such view stated by you has not been clearly established. There is no doership in the soul.

परमेश्वर उवाच -

वायुः प्रवाहकत्वात्तु सदोपात्तगतिः स्मृतः ।

निश्चलत्वं हि वैधर्म्यं तच्चैवात्रोभयोरपि ॥ ३९

यथाभिमानिके ह्यात्मा बाह्येऽप्येवानुमीयते ।

अस्ति धारयिता तस्मात् प्रेरकश्च न संशयः ॥ ४०

अयस्कान्तप्रवृत्तौ च नासमाधिः कदाचन ।

तस्यैवापेक्षते नित्यं योक्तारं मुनिपुङ्गव ॥ ४१

तस्मादात्मास्त्यसंदेहाच्छरीरेऽस्मिन्नचेतने।

भुङ्क्ते प्राधानिकान्भोगान्सततं कारणेणात् ॥ ४२

*parameśvara uvāca -*

*vāyuh pravāhakatvāttu sadopāttagatiḥ smṛtaḥ |*  
*niścalatvaṁ hi vaidharmyaṁ taccaivātrobhayorapi || 39*

*yathābhimānike hyātmā bāhye'pyevānumīyate |*  
*asti dhārayitā tasmāt prerakaśca na saṁśayaḥ || 40*

*ayaskāntapravṛttau ca nāsamādhiḥ kadācana |*  
*tasyaivāpekṣate nityaṁ yoktāraṁ munipuṅgava || 41*

*tasmādātmāstyasaṁdehāccharīre'sminnacetaṇe |*  
*bhunkte prādhānikānbhogānsatataṁ kāraṇeraṇāt || 42*

The Supreme Lord answers:

Since the air is of the nature of being in constant activity, it is considered to be in uninterrupted motion. Sometimes, the air seems to be without motion, being contrary to its own nature and such motionless state of the air is observed outside as well as within the body. Such stillness of the air is effected by some other cause. That cause could not be the karma, since it ceases to exist as soon as the desired fruit is obtained. Through the working of ahankara-tattva(sense of I-ness), only the soul effects such stillness of the air. In holding up the air and in directing its flow within the body, there is the role of the soul. There is no doubt about this. Just as the soul is responsible for the stillness of the air and for the motion of the air within the body, even so Lord Isvara is responsible for the stillness and motion of the air in the outer side. O, the supreme sage!, your observation with regard to the magnet and iron filings is defiled with the defect of uncertainty. The magnet interacts only with iron filings deposited in its proximity. It cannot interact with the iron filings kept at a distance. So to effect such interaction, there should be a person who could deposit the iron filings in the proximity of the magnet. So, beyond doubt, there is the soul within the body which is bereft of consciousness and it is associated with the power of doing. Being constantly impelled by Isvara, the Lord of the world, the soul is experiencing the enjoyments created out of 'pradhana'.

मतङ्ग उवाच -

भूताणुसङ्घसंयोगाच्छरीरं कारणेणात्।

यदि नाम भवत्येव प्रधानस्य किमागतम् ॥ ४३

*matanḅa uvāca -*

*bhūtāṅusaṅghasaṁyogāccharīraṁ kāraṇeraṇāt |*  
*yadi nāma bhavatyeva pradhānasya kimāgatam || 43*

Matanga questions:

The body is produced through the mixing of the hoards of atoms rising from the gross elements, as regulated by the Primal Lord and to this effect proof has also been stated. When there are the gross elements to produce the body, why there is the intervention of pradhana(prakruti) as the source for the evolution of the body?

भगवान् उवाच -

लीयन्ते यत्र संहारे यतश्चोत्पद्य चात्मनः।

शरीरघटनारम्भस्तत्प्रधानमिहोच्यते ॥

४४

*bhagavān uvāca -*

*līyante yatra saṁhāre yataścotpadya cātmanaḥ ।*

*śarīraghaṭanārambhastatpradhānamihocyate ॥*

44

The Supreme Lord answers:

The source into which the hoards of atoms of the elements get absorbed and from which these hoards of atoms are produced in order to give rise to the structure of the body of the soul is said to be pradhana, in this Scripture.

मतङ्ग उवाच -

असदुत्पत्तिरुद्दिष्टा सतः प्रख्याप्यते कथम्।

स्थितः संस्थाप्यते यस्मात्प्रवर्तोऽयं महीतले ॥

४५

नष्टस्यापीष्यते नाशो न्यायेनानेन शंकर।

*matāṅga uvāca -*

*asadutpattiruddiṣṭā sataḥ prakhyāpyate katham ।*

*sthitaḥ saṁsthāpyate yasmātpravarto'yaṁ mahītale ॥*

*naṣṭasyāpīṣyate nāśo nyāyenānena śaṅkara ।*

45

Matanga questions:

O, Lord Sankara!, it has been maintained that creation is applicable only to the objects which are not existing previously. How such creation is applicable to those which are ever existing? If it is possible in the world, then there would be declarations such as "existence has been effected to the already existing object", "destruction is being effected to the object which is in destructed state". Let this be explained.

परमेश्वर उवाच -

मृत्पिण्डेऽस्तित्वसामर्थ्याद् घटोऽभिव्यज्यते यथा ॥

४६

लोकेऽपि अर्थक्रियायुक्त उत्पन्नो यत्प्रभाष्यते।

शाकल्यायामवस्थायां नष्ट इत्युपचर्यते ॥

४७

न्यग्रोधकणीकायां तु यद्वद्वृक्षोऽखिलः स्थितः।

तद्वत्प्रधाने तत्त्वानां लयो ज्ञेयश्च सुव्रत ॥

४८

<i>parameśvara uvāca -</i>	
<i>mṛtpiṇḍe'stīvasāmarthyād ghaṭo'bhivyajyate yathā   </i>	46
<i>loke'pi arthakriyāyukta utpanno yatprabhāsyate  </i>	
<i>śākalyāyāmavasthāyām naṣṭa ityupacaryate   </i>	47
<i>nyagrodhakaṇṭhākāyām tu yadvadvṛkṣo'khilaḥ sthitaḥ  </i>	
<i>tadvatpradhāne tattvānām layo jñeyaśca suvrata   </i>	48

The Supreme Lord answers:

Due to the power of existence, the existence of a pot is already there in the lump of clay. The pot is not created afresh. The visible manifestation of the pot from the lump of clay is effected by the potter. Only in figurative sense, the pot is said to have been created. It is not the actual creation. It is the full manifestation of the pot. When a particular object is brought out through the working of relevant objects, that particular object is said to be created. Such expression in figurative sense is commonly observed in the world. In the same way, when the pot attains the state of being in fragmentary pieces it is said to have been destroyed. Destruction is nothing but the fragmentary appearance of the object. O, the sage of good observances!, within the tiny seed of a banyan tree, there is the existence of the full tree associated with branches and other parts. In the same way, it should be known that within pradhana all the tattvas lie in an absorbed state.

मतङ्ग उवाच -

स्फुटोऽयं नियमो न स्याद् गोशृङ्गात्तु शरो यथा ।

दुर्वाजागोऽविलोमभ्यो गोमयाच्च यथोत्पलम् ॥ ४९

दृष्टं युक्तिविचारज्ञैर्निस्संदिग्धं वदेश्वर ।

*mataṅga uvāca -*

*sphuto'yaṁ niyamo na syād gośṛṅgāttu śaro yathā |*

*durvājāgo'vilomabhyo gomayācca yathotpalam ||*

49

*dṛṣṭaṁ yuktivicārajñairnissāṁdigdhaṁ vadeśvara |*

Matanga questions:

This observation does not seem to be clear. Apart from the pradhana, the causal source, there could be another source also for the evolution of the tattvas. Why pradhana alone is declared here? From the horn of cow, arrow is produced.(Arrow is created not only from iron). From the hairs of goat, cow and sheep, thread is produced in the likeness of a durva-plant. From the cow-dung, fuel-cakes to create fire are produced. For all these, there are other causal sources also. Such phenomenon is observed by those who are involved in reasoning and contemplation. O, Lord!, explain to me so that there does not prevail uncertainty in the concept of pradhana.

परमेश्वर उवाच -

अनेनैवानुमानेन कार्यकारण सन्ततौ ॥ ५०

प्रपत्त्वयं मुनिव्याघ्र धर्मो वैधर्म्यमेव च ।

न च यन्नास्ति ततस्माद्यज्यते निश्चिता मतिः ॥ ५१



अस्तित्वादपि सर्वत्र न समा सूतिरिष्यते।	
यथोषरे तु बीजानां अस्तित्वादप्यसंभवः ॥	५२
समानत्वेऽपि नारीणां सूतेर्यद्वन्न संभवः।	
वन्ध्यायाः सन्ततौ किं स्याद्विचारो ह्युभयात्मकः ॥	५३

<i>parameśvara uvāca -</i>	
<i>anenaivānumānena kāryakāraṇa santatau ॥</i>	50
<i>prapattvayaṁ munivyāghra dharmo vaidharmyameva ca ।</i>	
<i>na ca yannāsti tasmādvyaajyate niścitā matiḥ ॥</i>	51
<i>astitvādapi sarvatra na samā sūtiriṣyate ।</i>	
<i>yathoṣare tu bījānām astitvādapyasambhavaḥ ॥</i>	52
<i>samānatve'pi nārīṇām sūteryadvanna sambhavaḥ ।</i>	
<i>vandhyāyāḥ santatau kiṁ syādvicāro hyubhayātmakaḥ ॥</i>	53

The Supreme Lord answers:

O, the foremost sage!, through the same kind of inference applied in the inseparable relationship between the cause and the effect, the creation of an object from the object of the same class(dharma) and the creation of an object from the object of different class(vaidharmya) could be established. The creation of arrow from the iron belongs to 'dharma' type; the creation of arrow from the horn of the cow belongs to 'vaidharmya' type. But, from that which is non-existent, a non-existent object could never be produced. This is well ascertained by reasoning. Even though all the possible coordinating factors are present in women, child-bearing is not taking place in some women. Even though there is the presence of creative potentials in the seeds, they do not germinate if they are sown in the barren and saline land. Similarly, even though all the assisting factors are present generally in all women, the chance of child-bearing does not occur for some women, either due to the defects of the body or due to the karmic effect. How could there be the line of descendents for a barren lady? The reasons should be known from both the standpoints - the observable(drushta) and the unseen(adrushta).

प्रादुर्भवति यद्यस्मात्तदेवात्मानमादरात्।	
साधयेन्मुनिशार्दूल स्थानप्यविचारतः ॥	५४
प्रादुर्भावोऽसतः सिद्धः स्फुटोऽयं नियमः कुतः।	
उपलब्धेरभावाद्वा कारणात्प्रत्यवस्थितः ॥	५५
अतिसूक्ष्मनिर्कृष्टत्वाद्वाकल्याद्वाथ चक्षुषः।	
तस्य तस्य तदाभावो यच्च द्रष्टुम् न शक्यते ॥	५६

<i>prādurbhavati yadyasmāttadevātmānamādarāt ।</i>	
<i>sādhayenmuniśārdūla sthānapyavicārataḥ ॥</i>	54
<i>prādurbhāvo'sataḥ siddhaḥ sphuṭo'yaṁ niyamaḥ kutaḥ ।</i>	
<i>upalabdherabhāvādvā kāraṇātpatyavasthitaḥ ॥</i>	55
<i>atisūkṣmanikṛṣṭatvādvaiḥkalāyādvātha cakṣuṣaḥ ।</i>	
<i>tasya tasya tadābhāvo yacca draṣṭum na śakyate ॥</i>	56

O, the sage of great efficiency!, that which gets manifested from a causal source, evidently establishes the nature of that source. The existence of that source is beyond dispute. If the manifestation of a non-existent is established, how could there be certainty in the order of such manifestation? If it is said that such manifestation comes from a non-existent, such proposition is objectionable with regard to the causal source. The objects which are extremely subtle or the objects which are extremely diminished remain invisible. Or, some objects may remain invisible due to the defects sustained by the eyes. Because of such invisibility, the state of being non-existent is not applicable to them. It is not possible to recognize the nature of non-existence in such objects.

अभावोऽर्थक्रियाभावाद् एवं चेन्मन्यसे यदा।	
तदा तं प्रत्यभावः स्यादन्यत्रास्ति यथाम्भसः ॥	५७
सतः साधारणस्यापि दृष्टं लोके न चान्यथा।	
वैकल्याच्चक्षुषोऽसत्तदागमस्याप्यभावतः ॥	५८
पिपासार्तस्य चोपायः स्वयमेवावधारितम्।	
यस्य यस्येन्द्रियस्याथ वैकल्यं दृश्यते मुने ॥	५९
तस्य तस्य तदाभावो विषयस्य किमागतः।	
ज्ञानचक्षुर्विहीनानां प्रत्यक्षादपरं कुतः ॥	६०

<i>abhāvo'rthakriyābhāvād evaṁ cenmanyase yadā  </i>	
<i>tadā taṁ pratyabhāvaḥ syādanyatrāsti yathāmbhasaḥ ॥</i>	57
<i>sataḥ sādharmaṇasyāpi dṛṣṭaṁ loke na cānyathā  </i>	
<i>vaikalyācchakṣuṣo'sattadāgamasyāpyabhāvataḥ ॥</i>	58
<i>pipāsārtasya copāyaḥ svayamevāvadhāritam  </i>	
<i>yasya yasyendriyasyātha vaikalyaṁ dṛśyate mune ॥</i>	59
<i>tasya tasya tadābhāvo viṣayasya kimāgataḥ  </i>	
<i>jñānacakṣurvihīnānāṁ pratyakṣādaparaṁ kutaḥ ॥</i>	60

Non-existence of an object is recognized when there is the absence of all the essential coordinating factors. If it is argued in this way, such non-existence is acceptable as far as that person who is affected with such absence is concerned. For all others, that particular object is not a non-existent. When there is a stream of water, it is easily visible even to a common man. It does not appear in a different way. But for a person whose eyesight is extremely diminished, it remains invisible and from his standpoint the non-existence of water could be accepted. A person who is with need of water to quench his thirsty, evidently sees, of his own accord, the flowing water and finds it as a means for quenching his thirsty. O, sage!, for those persons whose organs are powerless due to some defects, non-existence of the objects cognizable with each organ is observed. How does the question of non-existence occur to the existing objects from the standpoint of others? For those who are bereft of eye of knowledge, what valid proof is there except the direct perception?

कार्यमेतत्प्रधानस्य दृश्यं यत्सचराचरम्।

कार्येण कारणं सिद्धं तच्च भोक्तुरभीप्सितम्॥

६१

भोग्यं भोजयिता देवो भगवान् परमेश्वरः।

*kāryametatpradhānasya drśyam yatsacarācaram |*

*kāryeṇa kāraṇaṁ siddhaṁ tacca bhokturabhīpsitam ||*

61

*bhogyam bhojayitā devo bhagavān paramేశvaraḥ |*

Evolution of the world comprising the moving and non-moving existents from pradhana is well observable. The existence of a cause(pradhana) is established through its effects(tattvas). The purpose of pradhana is to afford the enjoyable objects as desired by the soul. He who creates such objects from the pradhana and who enables the souls experience the fruits is Bhagavan, the Supreme Isvara.

मतङ्ग उवाच -

एवं वदन्ति मुनयो ह्यात्मा शुद्धः सदैव तु॥

६२

विरागी स च मुक्तात्मा न च तस्मात्परं क्वचित्।

प्रधानस्येष्यते सर्गः स च सर्वत्र संस्थितः॥

६३

न कश्चिद्वध्यते लोके न च कश्चिद्विमुच्यते।

*mataṅga uvāca -*

*evaṁ vadanti munayo hyātmā śuddhaḥ sadaiva tu ||*

62

*virāgī sa ca muktātmā na ca tasmātparaṁ kvacit |*

*pradhānasyaṣyate sargaḥ sa ca sarvatra saṁsthitaḥ ||*

63

*na kaścīdbadhyate loka na ca kascīdvimucyate |*

Matanga argues:

The sages declare that the soul is eternally pure. So such soul should be free from desire and attachment. Of its own accord, it exists as the liberated soul. Apart from such pure soul, there does not exist bondage as such. In order to reveal its existence, the pradhana itself creates the worlds and the worldly objects and withdraws them into itself. The creation is samsara and the withdrawal is moksha. No soul is put under bondage and no soul is liberated.

परमेश्वर उवाच -

यद्यात्मा केवलः स्वस्थः प्रधानं चाप्यचेतनम्॥

६४

अनयोर्व्यतिरिक्तत्वादीशः सोऽप्यत्र नेष्यते।

सर्गस्यापि तदाभावो युक्तितोऽभ्युपगम्यते॥

६५

संयोगश्चेत् तदा रागी साक्षः सावयवः स्फुटः।

न स्वतश्चाप्यचेतन्यात् प्रधानस्येष्ये जगत्॥

६६

<i>paramēśvara uvāca -</i>	
<i>yadyātmā kevalaḥ svasthaḥ pradhānaṁ cāpyacetanam   </i>	64
<i>anayorvyatiriktatvādīśaḥ so'pyatra neṣyate  </i>	
<i>sargasyāpi tadābhāvo yuktito'bhyupagamyate   </i>	65
<i>saṁyogaścet tadā rāgī sāksaḥ sāvayavaḥ sphuṭaḥ  </i>	
<i>na svataścāpyacaitanyāt pradhānasyeṣyaye jagat   </i>	66

The Supreme Lord answers:

Let the soul be in its own pure state free from any bondage. The pradhana is bereft of consciousness. Apart from the pure soul and the pradhana, the existence of Isvara is not acceptable to you. As such, creation from the pradhana is maintained by you through logical reasoning. How the creation is performed? Is it performed by the soul? If it is performed by the soul, then, evidently, the pure soul becomes associated with desire, organs and instruments and various limbs of the body. Because of this, the soul ceases to exist as the liberated soul. On the other hand, if it be said that the creation is performed by the pradhana itself, it cannot be so. Because, the pradhana is bereft of consciousness.

अज्ञत्वं कारणत्वं च पारार्थ्यं चाप्यनर्थिनः ।

प्रतिपत्तिरियं प्रौढी भवतः सुविचारिता ॥ ६७

पिपासयोज्झितस्येत्थं यद्यत्राम्मः स्वयं क्वचित् ।

प्रवृत्तं दृश्यते तस्मात् प्रधानस्यापि शोभनम् ॥ ६८

पारार्थ्येनाथवा गोश्च क्षीरं वत्सविवृद्धये ।

गवि तत्रास्ति चैतन्यं प्रेरकं पयसो हि तत् ॥ ६९

वत्सस्याप्यभिलाषित्वं न च तत्पुं प्रदानयोः ।

<i>ajñatvaṁ kāraṇatvaṁ ca pāārthyam cāpyanarthinaḥ  </i>	
<i>pratipattiriyam praudhī bhavataḥ suvicāritā   </i>	67
<i>pipāsayojjhitasyettham yadyatrāmbhaḥ svayam kvacit  </i>	
<i>pravṛttaṁ drśyate tasmāt pradhānasyāpi śobhanam   </i>	68
<i>pāārthyenāthavā gośca kṣīraṁ vatsavivṛddhaye  </i>	
<i>gavi tatrāsti caitanyam prerakam payaso hi tat   </i>	69
<i>vatsasyāpyabhilāṣitvaṁ na ca tatpuṁ pradānayoḥ  </i>	

If it be said that even though the pradhana is without consciousness, it involves itself in the process of creation, then it becomes clear that it is associated with doership. Doership is applicable only to the conscious soul. If it be said that its creations are meant for the attainment of four supreme goals, such creations become purposeless since the souls, being pure, are free from desires. Very excellent are these views established by you. Your views, being contradictory, should be well analyzed. You may say: "The water flows out, of its own accord, for the purpose of those who are with thirsty. Doership is observed in the water which is bereft of consciousness. Similarly, the pradhana involves itself in the process of creation for the purpose of the souls. So, our views about the pradhana are appreciable and nice." Again, the contradiction prevails in your explanation. The water does not flow aiming at those who are with thirsty. It is useful even for those who are not with thirsty. But how the creations of pradhana are useful to the souls which are free from desire and attachment?

You may say that if not water, the case of cow and calf could be considered. Just as the milk flows out, of its own accord, from the cow for the nourishment of the calf, even so the objects are evolved from the pradhana for the sake of souls. This kind of argument does not stand to reason. The milk which is inert flows out as impelled by the conscious cow for the sake of conscious calf which is desirous of such nourishment. Consciousness is in the cow; the state of being impelled is in the milk; desire for milk is in the calf. But according to your views about the pradhana and the soul, there is no consciousness in the pradhana and no desire in the soul.

मतङ्ग उवाच -

अनादिकाल संरूढाद्वासितान्मनसः सदा ॥

७०

प्रपञ्चोऽयमविद्याख्यो न पुंसः परिपठ्यते।

*matanṅa uvāca -*

*anādikāla samrūdhādvāsītānmanasaḥ sadā ॥*

70

*prapañco'yamavidyākhyo na puṁsaḥ paripaṭhyate ।*

Matanga questions:

Beginninglessly the soul has been fettered with the products of the principle known as 'mahat'. As such it is always in shrouded state. Apart from such bondage, the bondage known as 'mala' which is said to be veiling the consciousness of the soul, has not been told in the scriptures. Then, why this excessive bondage, mala, has been told by you?

परमेश्वर उवाच -

मनः प्राधानिकं प्रोक्तं अचेतनं अनातुरम् ॥

७१

युज्यते सुखदुःखोत्थ वासनाभिरनेकधा ॥

यदा तदाश्मलोष्टादौ न भवेत्केन हेतुना ॥

७२

आत्मना चोपरक्तस्य मनसश्चेत् प्रवृत्तयः ।

तदा रागी पुमान् न स्यात् प्रधानं वाप्यचेतनम् ॥

७३

*paramēśvara uvāca -*

*manaḥ prādhānikaṁ proktaṁ acetanaṁ anāturaṁ ॥*

71

*yujyate sukhaduḥkhottha vāsanābhiranekadhā ॥*

*yadā tadāśmaloṣṭādau na bhavetkena hetunā ॥*

72

*ātmanā coparaktasya manasaścet pravṛttayaḥ ।*

*tadā rāgī pumān na syāt pradhānaṁ vāpyacetanaṁ ॥*

73

The Supreme Lord answers:

The mahat is said to be evolved from the pradhana. It is bereft of consciousness and inexhaustible. It binds the souls with various kinds of limiting factors raised by the karmas which are of the nature of pleasure and pain. Why such bondage occurs? If it be said that it is the nature of mahat to effect such bondage, this bondage should occur even to the liberated souls. By which reason this does not occur to the mukatas? If it be said that the limiting factors born of mahat do not bind the souls and even the souls

themselves, associated with desire and others, do not come under them, then the soul should not be considered as afflicted with desire. Since pradhana also is bereft consciousness, it itself cannot proceed to bind the soul.

मनः प्राधानिकं सिद्धं उपधान निदर्शनात्।

मन्यसे स्फटिकोक्त्या वा तच्च तस्य न युज्यते ॥ ७४

सत्त्वादन्यः पुमान् सिद्धः स्पटिकश्चातिसामलः।

युक्तश्चेत् समलस्तस्मान्न वासोऽस्त्यमलीमसे ॥ ७५

न च रागविरागाभ्यां उदासीनोऽधिवास्यते।

*manaḥ prādhānikam siddham upadhāna nidarśanāt |*

*manyase sphaṭikoktyā vā tacca tasya na yujyate || 74*

*sattvādanyaḥ pumān siddhaḥ spaṭikaścātisāmalaḥ |*

*yuktaścet samalastasmānna vāso'styamalīmase || 75*

*na ca rāgavirāgābhyām udāsīno'dhivāsyate |*

Since it has been well established that the pradhana is the material cause , it should be without consciousness, just like the earth which is the material cause for the pot is observed to be without consciousness. It may be said:" Just as the crystal becomes associated with the color of the flower placed near it, even so the pradhana also becomes conscious because of the presence of conscious souls in its realm." This view is not acceptable. Consciousness is never acquired by the pradhana. It is well settled that the soul which is different from the pradhana is endowed with consciousness. The crystal referred by you is bereft of consciousness. If the limiting factors of mahat get associated with the soul, such association takes place only because of the bondage of mala. Otherwise, they would get associated with the liberated souls also which are extremely pure. "The souls fettered with the limiting factors of mahat are the bound souls; the souls which are free from such limiting factors are the liberated souls. Why an excessive bondage of mala should be conceived?" If argued in this way, it is not correct. Among the souls which are with desire, attachment and such other adjuncts (bandhas)and the souls which are free from such vices(muktas), the limiting factors born of mahat do not constrict the liberated souls.

विद्याख्यश्चाप्युपायोऽयं योऽविद्यायाः प्रमार्जकः ॥ ७६

अनेनैवानुमानेन कृतकृत्यस्य कृत्यता।

न वक्तुं युज्यते यस्मात् तस्माच्छास्त्रमकारणम् ॥ ७७

वासना विनिवृत्यर्थं उपादेयं महामुने।

ज्ञानं तस्योपकाराय ततः पुंसां मलः स्मृतः ॥ ७८

संसारे युज्यते मुक्तो न च बन्धोऽस्ति मुच्यते।

ज्ञानेन वासनातोऽयं प्रतिपत्तिर्न शोभना ॥ ७९

<i>vidyākhyāścāpyupāyo'yaṁ yo'vidyāyāḥ pramāṛjakah   </i>	76
<i>anenaivānumānena kṛtakṛtyasya kṛtyatā  </i>	
<i>na vaktuṁ yujyate yasmāt tasmācchāstramakāraṇam   </i>	77
<i>vāsanā vinivṛtyarthaṁ upādeyaṁ mahāmune  </i>	
<i>jñānaṁ tasyopakārāya tataḥ puṁsām malaḥ smṛtaḥ   </i>	78
<i>saṁsāre yujyate mukto na ca bandho'sti mucyate  </i>	
<i>jñānena vāsanāto'yaṁ pratipattirna śobhanā   </i>	79

"For those who are defiled with ignorance(born of mahat), knowledge is the means to efface the defilement and attain moksha. " This has been declared by you. According to you, such knowledge is gained through the ruminations over the tattvas. What purpose is gained through such ruminations by the liberated souls who are not defiled with ignorance. These ruminations are unnecessary for them. In that case, your texts which instruct such means become purposeless. O, the great sage!, only for the removal of ignorance and other limiting factors, this knowledge is necessary. So, it should be known that the bondage of ignorance of the souls is due to the existence of some other factor and that factor is mala. It may be asked, that the five klesas, avidya and others, themselves be considered as mala, why a redundant one? In that case, the liberated souls would become the bound souls and the bound souls would not become the liberated through the knowledge-based disciplines. Your views do not seem reasonable and good.

मतङ्ग उवाच -

न्यायेनानेन भवता मलौघोऽतोऽभिधीयते।

मलः किमात्मकस्तस्य सहजो भाक्त एव वा ॥ ८०

*mataṅga uvāca -*

*nyāyenānena bhavatā malaugho'to'bhidhīyate |*

*malaḥ kimātmakastasya sahajo bhākta eva vā ||* 80

Matanga questions:

O,Lord!, the existence of mala has been established by you by explaining the nature of the bound souls and the liberated souls. What is the nature of mala? Is it an existent, being independent and eternal? Or, is it a dependent and insignificant entity?

परमेश्वर उवाच -

चितेश्चित्सहजो धर्मः स चानादिमलावृतः।

ताम्रकालिकवद्योगात् सहजः समुदाहृतः ॥ ८१

*parameśvara uvāca -*

*citeścitsahajo dharmah sa cānādimalāvṛtaḥ |*

*tāmṛakālikavadyogāt sahajaḥ samudāhṛtaḥ ||* 81

The Supreme Lord answers:

The mala is the veiling impurity, co-existing beginninglessly with the soul . It is 'sahaja mala' (co-born impurity). The consciousness of the soul is of the nature of knowing and doing. Such consciousness is being shrouded by the mala. Just as the impurity known as the verdigris is co-existing with the copper, even so the mala is co-existing with the soul.

मतङ्ग उवाच -

सहजो यस्य यो भावः सोऽग्निमारुतयोरिव।

धर्माभावादभावः स्याद्धर्माद्धर्मिं कुतोऽपरः ॥

८२

*mataṅga uvāca -*

*sahajo yasya yo bhāvaḥ so'gnimārutayoriva |*

*dharmābhāvādabhāvaḥ syāddharmāddharmī kuto'paraḥ ||*

82

Matanga questions:

If the nature of mala is said to be veiling the consciousness, it cannot be removed. Just as the nature of fire(blazing upward) and of the wind(moving across) cannot be removed from them, even so the essential nature of the mala cannot be removed. If that nature could be removed, the existent also which is possessing that nature would cease to exist. If 'dharma' ceases to exist, how could the 'dharmi'(the possessor of dharma) exist as dissociated from dharma? Moreover, if the nature of mala could not be removed, then there would not be the liberated souls.

परमेश्वर उवाच -

ग्रन्थेर्विषं यथा ताम्रात्कालिका तण्डुलादपि।

कम्बुकं शक्यते भेत्तुं न चाभावोऽस्ति वस्तुनः ॥

८३

पशुत्वानादिसंबन्धात्सति बीजे मलात्मके।

अज्ञानवासना पुंसो नान्यथा चोपजायते ॥

८४

*paramēśvara uvāca -*

*granthē'rviṣaṁ yathā tāmrātkālikā taṇḍulādapi |*

*kambukaṁ śakyate bhettuṁ na cābhāvo'sti vastunaḥ ||*

83

*paśutvānādisambandhātsati bīje malātmake |*

*ajñānavāsanā puṁso nānyathā copajāyate ||*

84

The Supreme Lord answers:

Just as there is possibility for separating the power of killing from the poisonous seed of karanja-tree, removing the verdigris from copper, removing the chaff from the paddy-grain, even so the power of mala could be removed. Because of such removal, the concerned object would not cease to exist. The nature of being concealed is in the soul, because of its beginningless association with mala. Such concealment occurs as effected by mala and as such it is dependent on mala. Even if such power of concealing is removed from the mala, mala does not cease to exist. It is always with the soul, being unable to conceal. Its existence with the soul does not affect the essential nature of the soul.



मतङ्ग उवाच -

शिवत्वं अतिशुद्धं स्यात् पशुत्वं अतिसामलम्।

द्वयोर्विरोधादेकत्वं भगवन् गम्यते कथम्॥

८५

*matanṅa uvāca -*

*śivatvaṁ atīśuddhaṁ syāt paśutvaṁ atisāmalam |*

*dvayorvirodhādekatvaṁ bhagavan gamyate katham ||*

85

Matanga questions:

Sivatva(the state of being endowed with the qualities of Siva) is with exceeding purity. Pasutva( the state of being under bondage) is with exceeding impurity. O,Lord!, how could these two states which are mutually opposed exist in one place, the soul?(Light and dark cannot be simultaneously present in one and the same place)

परमेश्वर उवाच -

अनादिकाल संरूढाः पशवः पाशवेष्टिताः।

विरुद्धं अग्निना तोयं युक्तं दहति तत्क्षणात्॥

८६

अस्तित्वान्मुनिशार्दूल विरोधोऽत्र न युज्यते।

भवतापि हि यत्रोक्तं अविद्याख्यो मलः सदा॥

८७

न समानेन धर्मेण चैकः पर्यनुयुज्यते।

तस्माद्रागी मलोपेतो भोगभुक् पुरुषः स्मृतः॥

८८

कर्मा च कर्मसामर्थ्याद्यतो भोगेष्वभिप्लुतः।

*paramēśvara uvāca -*

*anādikāla samrūḍhāḥ paśavaḥ pāśaveṣṭitāḥ |*

*viruddhaṁ agninā toyam yuktaṁ dahati tatksaṅāt ||*

86

*astitvānmuniśārdūla virodho'tra na yujyate |*

*bhavatāpi hi yatroktaṁ avidyākhyo malaḥ sadā ||*

87

*na samānena dharmeṇa caikaḥ paryanuyujyate |*

*tasmādrāgī malopeto bhogabhuk puruṣaḥ smṛtaḥ ||*

88

*karmā ca karmasāmarthyādyato bhogeṣvabhiplutaḥ |*

The Supreme Lord answers:

The souls are beginninglessly under the full force of the veiling power of mala. As such, they remain enmeshed in and covered with the bonds which appear in many forms. When the cool water is heated with fire whose nature is opposed to the nature of water, immediately the water takes hold of the heat and harms the fingers when touched. O, the king among the sages!, how could it be maintained that

mutually opposed things cannot be in one and the same place? It has been stated even by you that the soul is always affected with impurity known as ignorance(avidya) and the same soul gets endowed with knowledge. From the perspective of these views which are similar, the existence of mutually opposed things in one and the same place, could not be refuted. Therefore, it is to be known that the soul remains associated with desire and mala and is experiencing the enjoyments afforded according to the fruits of its previous karmas. Being engrossed in such enjoyments, it becomes the doer exhausting the previous karmic effects and earning them more and more.

शिवत्वाद्युज्यते मोक्षे पशुत्वाद्युज्यते तनौ ॥ ८९

भोगेष्वपि हि सामर्थ्यात् कर्मणां मुनिसत्तम।

ईश्वराधिष्ठितात्मासावस्वतन्त्रो यतः सदा ॥ ९०

*śivatvādyujyate mokṣe paśutvādyujyate tanau ॥ 89*

*bhogeṣvapi hi sāmartyāt karmaṇāṃ munisattama ।*

*īśvarādhiṣṭhitātmāsāvasvatantro yataḥ sadā ॥ 90*

O, the foremost sage!, because of sivatva, the soul is elevated to the liberated state and because of psatva, it is embodied again and again. Because of the mature state of the karmic effects, it gets engrossed in various enjoyments. Since the soul is dependent on assisting source to know and to do, it is led, guided and controlled by Isvara.

मतङ्ग उवाच -

स्वभावेनैव जगतः प्रवृत्तिर्दृश्यते यतः।

ततः कर्ता न युक्तः स्याद्व्यपदेष्टुं सुरेश्वर ॥ ९१

*mataṅga uvāca -*

*svabhāvenaiva jagataḥ pravṛttirdrśyate yataḥ ।*

*tataḥ kartā na yuktaḥ syāadvyapadeṣṭuṃ sureśvara ॥ 91*

Matanga questions:

O, the Lord of enlightened souls!, it is evidently seen that the world consisting of moving and non-moving existents has come into existence of its own accord and it involves itself in various deeds. Therefore, there is no need for a creator. Such issue remains to be explained.

परमेश्वर उवाच -

स्वभावस्य विपर्यासो भूतानामपि दृश्यते।

प्रदाहेऽग्नेर्न निर्वाणे गतौ वायोर्न संयमे ॥ ९२

प्रवृत्तिः प्राणीनां सौख्ये न च दुःखे कदाचन।

कर्मणश्चाप्यचैतन्यात् प्राधान्यं नेष्यते मुने ॥ ९३

<i>parameśvara uvāca -</i>	
<i>svabhāvasya viparyāso bhūtānāmapī dṛśyate  </i>	
<i>pradāhe'gnerna nirvāṇe gatau vāyorna saṁyame   </i>	92
<i>pravṛtīḥ prāṇīnām saukhye na ca duḥkhe kadācana  </i>	
<i>karmaṇaścāpyacaitanyāt prādhānyaṁ neṣyate mune   </i>	93

The Supreme Lord answers:

The presence of a contrary nature in addition to the essential nature is observed in the gross elements. Burning is the essential nature of the fire. But when it is in extinguished state due to association with water, contrary nature of being cool is seen in the fire. Similarly, to be in constant movement is the essential nature of air. But in breath control, the contrary nature of being in arrested state is seen in the air. In some places, trees and plants are growing and in some other places, only dry lands without any tree or plant are seen. Sometimes the fire burns and blazes forth and sometimes it is without any action. Sometimes the air moves across and some other times it remains arrested. What is the reason? It is to be known that the Lord is behind such positive and negative actions of the gross elements. To be in perseverance is the nature of the living beings. But such perseverance is always undertaken to attain happiness only. Never undertaken for the attainment of pain. The presence of svabhava(essential nature) and viparyasa(contrary) is not without intervention of a supreme being. That supreme being is Isvara. Even the karmas cannot proceed to bind the souls of their own accord, since they are inert. O,sage!, there should be Isvara behind the karmas to regulate the workings of the karmic effects. So doership is not applicable to the karmas.

इच्छाविघातिनः सर्वे न च मुक्ता बुभुक्षवः ।	
जगदेतत्सदा यत्तमीश्वरस्य महामुने ॥	९४
एवं हि परतन्त्रत्वाज्जगतोऽस्याखिलस्य तु ।	
प्रवृत्तिर्नेष्यते यस्मात् तस्मात्कर्ता महेश्वरः ॥	९५

<i>iccāvighātiṇaḥ sarve na ca muktā bubhukṣavaḥ  </i>	
<i>jagadetatsadā yattamīśvarasya mahāmune   </i>	94
<i>evaṁ hi paratantratvājjagato'syākhilasya tu  </i>	
<i>pravṛttirneṣyate yasmāt tasmātkartā maheśvaraḥ   </i>	95

It may be asked: "Let the celestial beings who are superior to the mundane souls be the creators of the world. Why Isvara?" They cannot be so. All of them are under the possession of desire. They are not the liberated souls. They are after the enjoyments available in various worlds according to the meritorious deeds performed by them. Such beings cannot perform the cosmic functions. O, the great sage!, the world is under the control and care of Isvara. In this way, all these mentioned by you are dependent on the Supreme Being to commence their action. Without being induced by the Supreme Lord, they cannot involve themselves in the concerned actions. So, for all the worlds, the Great Isvara is the Lord(karta).

मतङ्ग उवाच -

यस्यस्ति भगवानीशः कर्तृत्वे संमतः सदा।

जगतः परिपूर्णत्वाद्द्वैचित्र्याच्चापि युज्यते ॥ ९६

रागद्वेषादिभिर्दोषैः तस्मादीशोऽस्मदादिवत्।

*mataṅga uvāca -*

*yasyasti bhagavānīśaḥ kartṛtve saṁmataḥ sadā |*

*jagataḥ paripūrṇatvādvaičitryāccāpi yujyate ||*

*rāgadveṣādibhirdoṣaiḥ tasmādīśo'smadādivat |*

96

Matanga questions:

It is acceptable that lordship is with Lord Isvara with regard to the creation, maintenance and dissolution of the world. Since He is with fullness of perfection and as such He is free from the vices such as desire, contempt and others, how do the diverse enjoyments resulting in pleasure and pain occur to the living beings? Because of such diversity in enjoyments, it is deduced that He is not free from likes and dislikes and so He is like us. He is not with fullness of perfection.

परमेश्वर उवाच -

वैचित्र्यं जगतः प्रोक्तं स्वकर्मगुण भेदतः ॥ ९७

आधेयाधारभावेन विभिन्नमुपचर्यते।

कर्मकृत् पुरुषः प्रोक्तस्तद्विभागभुगेव सः ॥ ९८

ईश्वरः सृष्टिसंहारे रक्षणे च प्रभुः स्मृतः।

निमित्तकारणं त्वीशो ह्युपादानं तु शक्तयः ॥ ९९

समवायि तथा माया कार्यमेतज्जगत्सदा।

*parameśvara uvāca -*

*vaicitryam jagataḥ proktaṁ svakarmaguna bhedataḥ ||*

*ādheyādhārabhāvena vibhinnamupacaryate |*

*karmakṛt puruṣaḥ proktastadvibhāgabhugeva saḥ ||*

*īśvaraḥ sṛṣṭisāmhāre rakṣaṇe ca prabhuḥ smṛtaḥ |*

*nimittakāraṇam tvīśo hyupādānam tu śaktayaḥ ||*

*samavāyi tathā māyā kāryametajjagatsadā |*

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99

The Supreme Lord answers:

According to the diversity in the effects of the karmas performed previously by the souls, diversity in the enjoyments is seen in the world. Through the orderly function of cause and effect, these differences in the enjoyments occur in the world. In a figurative sense it is said that there is diversity in enjoyments. The bound soul is the doer of karmas. The same soul is the enjoyer of the fruits of karmas appearing in different forms. It is to be known that Isvara is with supreme lordship in the creation, maintenance and

dissolution of the world. Efficient cause is with Isvara; auxiliary cause is with Sakti; and the material cause is with maya. Through the coordinated working of these three causes, the world always comes into existence.

यथार्करश्मयो दीप्ता निरपेक्षास्तपन्ति हि ॥	१००
विकासाकुञ्चने दृष्टे कुमुदेष्वम्बुजेषु ते ।	
शक्तीनां परमेशस्य स्वभावो ह्युपवर्णितः ॥	१०१
तेनैवावसरप्राप्ते त्वं मुने प्रत्यवस्थितः ।	
सति मायात्मके पुंसः संनिकृष्टे मलेऽपरे ॥	१०२
स्थूलः प्राधानिको बन्धः स च कर्मवशात् स्थितः ।	

<i>yathārkaśmayo dīptā nirapekṣāstapanti hi ॥</i>	100
<i>vikāsākuñcane dṛṣṭe kumudeṣvambujeṣu te ।</i>	
<i>śaktīnām paramēśasya svabhāvo hyupavarṇitaḥ ॥</i>	101
<i>tenaivāvasaraprāpte tvam mune pratyavasthitaḥ ।</i>	
<i>sati māyātmake puṁsaḥ saṁnikṛṣṭe male'pare ॥</i>	102
<i>sthūlaḥ prādhāniko bandhaḥ sa ca karmavaśāt sthitaḥ ।</i>	

The brilliant rays of the sun shine forth everywhere with same hotness, being not depending on external sources and free from any defect. Their effects is evidently seen in the blossomed state of lotus flowers and the compressed state of lily flowers. Similarly, Sivasakti is functioning as the auxiliary cause, being free from likes and dislikes. O,Sage!, the essential nature of various Saktis has been well described to you in a separate chapter previously under the relevant context. The souls are bound with the bondage of maya, because of the bondage of mala. There are other souls affected with the bondage of mala alone. They are known as vijnanakalas and there is no bondage of maya for them. Mala is the primary bondage. Its effect is brought out through karmas. The bondage appears in gross form in the form of tattvas, worlds and bodies.

मोहो मदश्च रागश्च विषादः शोष एव च ॥	१०३
वैचित्र्यं चैव हर्षाख्यः सपतैते सहजा मलाः ।	
सत्स्वेतेष्वपि ये पाशा मायातः क्षुरिताः कलाः ॥	
तदुद्धलितवीर्योऽणुभुङ्क्ते प्रकृतिजान् गुणान् ॥	१०४

<i>moho madaśca rāgaśca viṣādaḥ śoṣa eva ca ॥</i>	103
<i>vaicitryam caiva harṣākhyāḥ sapataite sahajā malāḥ ।</i>	
<i>satsveteṣvapi ye pāśā māyātaḥ kṣuritāḥ kalāḥ ॥</i>	
<i>tadudbalitavīryo'nurbhuṅkte prakṛtijān guṇān ॥</i>	104

Delusion(moha), conceit(mada), desire(raga), dejection(vishada), emaciation(sosha), despair in manifold state(vaicitrya) and joyful state(harsha) - these are the seven bonds born of mala. Owing

to the presence of these impurities, kala and other tattvas evolve from maya to bind the soul. With the strength infused by these products of maya, the embodied soul experience various enjoyments in the form of worldly objects born of prakruti.

प्रोक्तः पुमानीश्वरचोदितो बलाद्

भुङ्क्ते गुणान्कर्मविपाक संभवान्।

तेभ्यो वियोक्ता स शिवो हि शक्तिमान्

मन्त्रैर्महद्भिः शिवशक्तिसंभवैः ॥

१०५

*proktaḥ pumānīśvaracodito balād  
bhunkte guṇānkarmavipāka sambhavān |  
tebhyo viyoktā sa śivo hi śaktimān  
mantraimahadbhiḥ śivaśaktisambhavaiḥ ||*

105

With the strength given by Isvara through the evolutes of prakruti, the embodied soul experiences the bhogas afforded to it based on the meritorious and sinful effects of the karmas. The Lord who is capable of disentangling the soul from the bonds is Siva, the possessor of Saktis. He performs the gracious act of disentangling, with the assistance of pure souls known as Mantra Mahesvaras and Mantras who are with the power of knowing and doing as given by Sivasakti. In this way, the detailed nature of pasu, pasa and Pati has been explained to you.

॥ पुंपाशेश्वर प्रकरणं समाप्तम् ॥

षष्ठः पटलः

॥ puṁpāśeśvara prakaraṇaṁ samāptam ||  
ṣaṣṭhaḥ paṭalaḥ

Here ends the chapter on "The Detailed Nature of Pasu, Pasa and Isvara".

The sixth chapter