

मृगेन्द्रागमः  
Mṛgendrāgamah

विद्या ढः  
Vidyā Pādah  
Translation by  
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१ उपोद्धात प्रकरणम्  
1 upodghāta prakaraṇam  
1 Introductory Chapter

परमेशं नमस्कृत्य भरद्वाज ऋषिं ततः।

हरादिन्द्र क्रमायातं ज्ञानं शृणुत सुव्रताः ॥

१

*parameśam namaskṛtya bharadvāja ṛṣim tataḥ|  
harādindra kramāyātam jñānam śṛṇuta suvratāḥ||*

1

O, the Sages deeply involved in austere observances! Having offered reverential salutations to the Supreme Lord Siva and then to the sage Bharadvaja, I now proceed to speak on the contents of this Agama which has come down from Lord Srikantha through Indra in an orderly way. Listen to my instructions.

नारायणाश्रमे पुण्ये भरद्वाजादयो द्विजाः।

तेपुश्शिवं प्रतिष्ठाप्य तदेकाहित मानसाः ॥

२

*nārāyaṇāśrame puṇye bharadvājādayo dvijāḥ|  
tepuśśivam pratiṣṭhāpya tadekāhita mānasāḥ||*

2

In the most meritorious and auspicious hermitage called Narayana Asrama(also known as Bhadarika Asrama), the twice-born Sages such as Bharadvaja and others, having installed Sivalinga and invoked the vibrant presence of Lord Siva there, were worshipping Him with concentrated mind and were leading a pure life of austerities.

अथ तान् भावितान् मत्वा कदाचित् त्रिदशाधिपः।

तदाश्रम पदं भेजेस्स्वयं तापस वेषभृत् ॥

३

*atha tān bhāvitān matvā kadācit tridaśādhipaḥ|  
tadāśrama padam bhejessvayam tāpasa veṣabhṛt||*

3

After some time, Indra, the king of the devas(celestial beings), having recognized that an intense desire and diligence in studying the Agamas and in contemplating the principles set forth in them has dawned in the mind of those sages, took upon himself the form of an ascetic and approached the hermitage.

ततस्संपूजितः पृष्ठा तांश्च सर्वाननामयम्।

प्रोवाच चोदना धर्मः किमर्थं नानुवर्त्यते ॥

४

*tatassāmpūjitaḥ prṣṭvā tāṁśca sarvānanāmayam|  
provāca codanā dharmāḥ kimartham nānuvartyate||*

4

He was welcomed with reverence and worshipped by them. Having inquired of their well being and austere activities, Indra asked: “ For what reason the activities and disciplines ordained in the Vedas and the Sutras have not been performed and followed by you?”

त ऊचुर्नन्वयं धर्मश्चोदना विहितो मुने।

देवताराधनोपायस्तपसाभीष्ट सिद्धये ॥

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वेदेऽस्ति संहिता रौद्री वाच्या रुद्रश्च देवता।

सान्निध्यकरणेष्यस्मिन् विहितः काल्पिको विधिः ॥

६

*ta ūcurnanvayaṁ dharmāścodanā vihito munel  
devatārādhanopāyastapasābhīṣṭa siddhaye||*

5

*vede'sti saṁhitā raudrī vācyā rudraśca devatā|  
sānnidhyakaraṇepyasmin vihitaḥ kālpiko vidhiḥ||*

6

The Sages replied: “O, Sage!, the worship of Sivalinga being performed by the ascetics in order to attain the desired goals is indeed an inevitable sadhana ordained in the Vedas and the Sutras themselves. Our performance of Linga-worship is indeed in accordance with the directions expounded in them. Moreover, even in the four Vedas, only Rudra has been mentioned as the principal Lord existing as the very purport (vacya)of the words and the mantras. And, even in the Kalpa-treatises, directions for invoking the immediate presence of Rudra have been set forth evidently.”

इत्युक्तेपि परंभावं जिज्ञासुः प्रहसन् प्रभुः।

तानाह मिथ्या ज्ञानं वः शब्दमात्रं हि देवता ॥

७

शब्देतरत्वे युगपत् भिन्नदेशेषु यष्टुषु।

न सा प्रयाति सान्निध्यं मूर्तत्वादस्मदादिवत् ॥

८

न च तत्साधकं किञ्चित्प्रमाणं भात्यभाधितम्।

वाक्यं तदन्यथा सिद्धं लोकवादाः क साधवः ॥

९

*ityuktepi parambhāvaṁ jijñāsuḥ prahasan prabhuḥ|  
tānāha mithyā jñānaṁ vaḥ śabdamaātraṁ hi devatā||*

7

*śabdetaratve yugapat bhinnadeśeṣu yaṣṭṛṣu|*

*na sā prayāti sānnidhyaṁ mūrtatvādasmadādivat||*

8

*na ca tatsādhakam kiñcitpramāṇam bhātyabhādhitam|*

*vākyaṁ tadanyathā siddham lokavādāḥ kva sādhaḥ||*

9

Even though the Sages maintained their view on the importance of Linga-worship, Indra, being very much desirous of knowing their spiritual maturity and perfection and of ascertaining their competency in receiving instructions on the Agama, argued with them: “Your scripture which directs you to undertake the activities such as the worship of Sivalinga and others is only an outcome of misapprehension; the knowledge gained through that scripture is only a myth; fruitless. Because, the God who revealed that scripture is not different from the words which constitute that scripture. The articulated word itself should be considered as the principal Deity. Moreover, if it is claimed that the Deity exists as different from the word, it cannot go and presents itself simultaneously in various places where the yajnas are performed since it is associated with concrete form comparable to our own form. The existence of God cannot be established even a little through valid proofs. All the proofs stated by those who argue for the existence of God( such as direct perception, inference, verbal testimony and others) do not become established even to a little extent. They do not serve the intended purpose. Even the verbal testimony becomes fruitless, since apart from the word there does not exist a thing distinct from that. How could the common worldly usages(loka vada, based on baseless beliefs called aitihya) establish the existence of God?

इत्यनीश वचोवारि वेलानुन्नोब्धिनेव सः।

शक्रेण न चचालैषां धीशैलस्सार गौरवात्॥

१०

*ityanīśa vacovāri velānunnobdhineva saḥ|*  
*śakreṇa na cacālaiṣāṃ dhīśailassāra gauravāt||*

10

The conscious-mountain of the Sages , being very strong , unmovable and unassailable remained absolutely unaffected , even though it was incessantly dashed against by the surging waves of the ocean of statements centered on the atheistic arguments put forth by Indra.

न जातु देवता मूर्तिः अस्मदादि शरीरवत्।

विशिष्टैश्वर्य संपन्ना साऽतो नैतन्निदर्शनम्॥

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अथास्त्वेवं घटे न्यायशब्दत्वादिन्द्रशब्दवत्।

नादत्ते घटशब्दोम्भश्चन्द्रशब्दो न राजते॥

१२

अथान्य विषयं वाक्यमस्तु शक्रादि वाचकम्।

कर्मरूपादि शब्दानां सार्थकत्वं कथं भवेत्॥

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प्रवादोऽप्यखिलो मिथ्या समूलत्वान् न युक्तिमत्।

स चेदमूलो भूतानां हतास्सर्वप्रवृत्तयः॥

१४

*na jātu devatā mūrtiḥ asmadādi śarīravat|*  
*viśiṣṭaiśvarya saṃpannā sā'to naitannidarśanam||*  
*athāstvevaṃ ghaṭe nyāyaśśabdatvādindraśabdavat|*  
*nādatte ghaṭaśabdombhaścandraśabdo na rājatē||*  
*athānya viṣayaṃ vākyamastu śakrādi vācakam|*

11

12

*karmarūpādi śabdānām sārthakatvaṁ katham bhavet||  
pravādo'pyakhilo mithyā samūlatvān na yuktimat||  
sa cedamūlo bhūtānām hatāssarvapravṛttayah||*

13

14

The Sages replied: “ The all-powerful Divine form of Isvara is associated with specific and matchless capacity in performing the cosmic activities. That divine form of the Lord never gets deteriorated, deformed or degenerated like our own bodies. Therefore, your statement that ‘a person associated with a concrete form cannot present himself simultaneously in various places’ is not justifiable. Or, your argument that there is no deity such as Indra as different from the denoting word ‘Indra’, holds good even with the words such as pot, moon and so forth. But, neither the mere word ‘pot’ could fetch the water(since, apart from the word ‘pot’, there does not exist the visible and actual pot) nor the mere word ‘moon’ could diffuse the cool and bright rays. Therefore, apart from the words such as Indra and others, there do exist the things as indicated or intended by them, as different from the articulated words. How could the words which denote actions and forms be inseparably one with those actions and forms themselves? All the courses of action would be deprived of their intended purpose, if there is inseparable oneness between the words and the things or actions indicated by them. Your declaration that all things are unreal does not stand to reason, since everything is governed by the relation of cause and effect. If the elements such as the ether, air and others are unreal, how is that they are dissolved and created again? They are evolved from certain causal sources and absorbed into them after a lapse of considerable duration. So they are real. Even the common worldly usages cannot be set aside as baseless, since they are rooted in an age long and valid tradition.”

इति वादानुषङ्गेण हरशंसा प्रहर्षितान्।

साश्रुगद्गद वाचस्तान् वीक्ष्य प्रीतोऽभवद्धरिः ॥

१५

स्वं रूपं दर्शयामास वज्री देवशतक्रतुः।

तरुणादित्य संकाशः स्तूयमानं मरुद्गणैः ॥

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ते तमृग्भिर्यजुभिश्च सामभिश्चास्तुवन्नताः।

*iti vādānuṣaṅgeṇa haraśamsā praharṣitān||  
sāśrugaḍgada vācastān vīkṣya prīto'bhavaddhariḥ||  
svam rūpaṁ darśayāmāsa vajrī devaśśatakratuḥ||  
taruṇāditya saṁkāśaḥ stūyamānaṁ marudgaṇaiḥ||  
te tamṛgabhīryajubhiśca sāmabhiścāstuvannatāḥ||*

15

16

In this way, the Sages became delighted and inspired in the arguments and counter arguments centering on the nature of Isvara. Consequently their eyes were filled with tears of joy and their words became exceedingly choked and stuttering, exposing their inner bliss. Having seen them in such delighted state, Indra became very much pleased. Having become pleased with the Sages, Indra, the bearer of thunderbolt and the accomplisher of hundred yajnas, revealed himself before them, manifesting in his divine form endowed with the brilliance of the young rising sun and being adored by the hosts of celestial beings known as ‘Marudganas’. On seeing Indra, those Sages praised him with the recital of the hymns of Rg, Yajus and Sama Vedas and prostrated before him.

सोऽब्रवीदुच्यतां कामो जगत्सु प्रवरो हि यः ॥ १७

ते वव्रिरे शिवज्ञानं श्रुयतमिति सोऽब्रवीत्।

किन्त्वेकोऽस्तु मम प्रष्टा निखिलश्रोतु सम्मतः ॥ १८

*so'bravīducyatām kāmo jagatsu pravaro hi yah|| 17*

*te vavrire śivajñānaṁ śrūyatamiti so'bravīt|*

*kintveko'stu mama praṣṭā nikhilāśrotr̥ sammataḥ|| 18*

Then Indra spoke to them: “O, Sages!, choose a boon according to your wish, a boon considered to be the most supreme in the world.” The Sages chose the boon of receiving instructions on the principles set forth in the Saivagama. Then Indra said: “Look, listen to this. Let there be one questioner among you, as chosen and agreed upon by all of you, who are going to be the recipients of such instructions.”

अथ तेषां भरद्वाजो भगवानग्रणीरभूत्।

वाग्मी प्रगल्भः पप्रच्छ न्यायतस्सुरपूजितम् ॥ १९

कथं महेश्वरादेतत् आगतं ज्ञानमुत्तमम्।

किञ्च चेतसि संस्थाप्य निर्ममे भगवानिदम् ॥ २०

*atha teṣām bharadvājo bhagavānagraṇīrabhūt| 19*

*vāgmī pragalbhaḥ ppraccha nyāyatassurapūjitam||*

*kathaṁ maheśvarādetat āgataṁ jñānamuttamam|*

*kiñca cetasi saṁsthāpya nirmame bhagavānidam|| 20*

Then, Sage Bharadvaja who was highly eloquent and bold in speech, became the chief questioner as chosen unanimously by all other Sages. He reasonably questioned Indra who was being worshipped the devas: “How did this Supreme Agama come down from Lord Mahesvara? Keeping what motive in His mind, Lord Siva, the Bhagavan, revealed this Agama?”

सृष्टिकाले महेशानः पुरुषार्थं प्रसिद्धये।

विधत्ते विमलं ज्ञानं पञ्चश्रोतोऽभिलक्षितम् ॥ २१

*sṛṣṭikāle maheśānaḥ puruṣārtha prasiddhaye|*

*vidhatte vimalaṁ jñānaṁ pañcaśroto'bhilakṣitam||*

21

Indra said:

“At the time of creation, Lord Mahesvara first revealed the Agama in order to enable the souls gain worldly enjoyments(bhogas) and achieve the final liberation(moksha). Originally, He revealed this Primal Scripture in an undivided form so as to be free from various divisions and sections. Subsequently, having assumed the form of Sadasiva, revealed the Agama in the form of five scriptural streams through five faces.

तद्वर्तिवाचकव्रात वाच्यानष्टौ महेश्वरान्।

सप्तकोटि प्रसंख्यातान् मन्त्रांश्च परमेऽध्ववि ॥ २२

अष्टादशाधिकं चान्यच्छतं मायाधिकारिणाम्।

मन्त्रेश्वरणामूर्धाध्व स्थितेशोपम तेजसाम् ॥ २३

*tadvartivācakavrāta vācyānaṣṭau maheśvarān|*  
*saptakoṭi prasāṅkhyātān mantrāmśca parame'dhvavi||* 22

*aṣṭādaśādhikāṁ cānyacchataṁ māyādhikāriṇām|*  
*mantreśvaraṇāmūrdhādhva sthiteśopama tejasām||* 23

Consequent to this, He brought into existence eight Vidyasvaras, from Anantesvara to Sikhandi, whose forms are considered to be constituted of the very sense of multitudinous mantras which have been well expatiated upon in the Agamas. He also brought into existence seventy millions of Mantras in the realm of Pure Path(suddha adhva). Subsequently He created one hundred and eighteen Mantresvaras(such as Mandalesvara, Krodha and others) and invested with them the power of wielding authority over the realm of Impure Maya. They are with the same resplendence as that of Vidyasvaras who are existing in the Pure Path.

तेषु व्यक्तस्स भगवान् इदं योग्येषु सिद्धये।

प्रकाशयत्यतोन्येषु योऽर्थस्समुपपद्यते ॥ २४

शिवोद्गीर्णं इदं ज्ञानं मन्त्रमन्त्रेश्वरेश्वरैः।

कामदत्वात्कामिकेति प्रगीतं बहुविस्तरम् ॥ २५

*teṣu vyaktassa bhagavān idaṁ योग्येषु siddhaye|*  
*prakāśayatatonyeṣu yo'rthassamupadyate||* 24

*śivodgīrṇaṁ idaṁ jñānaṁ mantramantreśvareśvaraiḥ|*  
*kāmadatvātkāmiketi pragītaṁ bahuvistaram||* 25

Lord Mahesvara instructed the Agamas to those Mantras and Mantra Mahesvaras in whom high perfection was in its fullness enabling them to be fit enough for the transmission of the Agamas and who were intent on attaining the celebrated beatific state comprising both the enjoyment(bhoga) and further upliftment (sreyas). For those who were with less spiritual perfection, He revealed the scriptures befitting their level of perfection (such as Kapila Sastra and others). As said before, this Agama is the one which has come down from Lord Siva. It was transmitted in various ways to various competent high souls by Mantresvaras and Mantra Mahesvaras. Because of its supreme efficacy in granting the desired fruits and supreme goals, this Scripture is significantly called Kamika. This Kamika was revealed very elaborately and extensively to Anantesvara and other Lords existing in the Pure Path(suddha adhva).

तेभ्योऽवगम्य दृग्ज्योतिर्ज्वालीढमद्द्रुमः।

ददावुमापतिर्मह्यं सहस्रैर्भवसम्मितैः ॥ २६

तत्राऽपि विस्तरं हित्वा सूत्रैस्सारार्थं वाचकैः ।

वक्ष्ये निराकुलं ज्ञानं तदुक्तैरेव भूयसा ॥

२७

*tebhyo'vagamyā dr̥g̥jyotirjvālālīḍhamadadrumah|*  
*dadāvumāpatirmahyaṁ sahasrairbhavasammitaiḥ||*  
*tatrā'pi vistaram hitvā sūtraissārārtha vācakaiḥ|*  
*vakṣye nirākulaṁ jñānaṁ taduktaireva bhūyasā||*

26

27

Lord Umapati who set the tree of Manmatha to be engulfed by the flames of fire emitted from His forehead eye received this Agama from Anantesvara. He, in turn, revealed this Agama to me in an abridged way, reducing the number of the verses to 11,000. Avoiding the elaboration as much as possible, I now proceed to instruct the principles set forth in this Agama which are free from inconsistency and ambiguity. I reveal to you the important principles largely through the same statements as employed in this Agama.”

॥ उपोद्धात प्रकरणं प्रथमं समाप्तम् ॥

॥ upodghāta prakaraṇaṁ prathamam samāptam ॥

Here ends the Introductory Chapter, the First



## २ परमोक्ष निरास प्रकरणम् 2 paramokṣa nirāsa prakaraṇam

### 2 Refutation of the Concepts of Liberation as held in the Systems other than Saiva Siddhanta

अथानादि मलापेतस्सर्वकृत्सर्वविच्छिवः ।

पूर्व व्यत्यासितस्याणोः पाशजालं अपोहति ॥ १

त्रिपदार्थं चतुष्पादं महातन्त्रं जगत्पतिः ।

सूत्रेणैकेन सङ्गृह्य प्राह विस्तरशः पुनः ॥ २

*athānādi malāpetassarvakṛtsarvavicchivaḥ|*

*pūrva vyatyāsitasyaṇoḥ pāśajālaṁ apohati||*

*tripadārthaṁ catuṣpādaṁ mahātantraṁ jagatpatiḥ|*

*sūtreṇaikena saṅgṛhya prāha vistaraśaḥ punaḥ||*

1

2

Lord Siva who, by His own nature, is eternally free from the veiling impurity known as anava mala, who is the all-knower and all-doer, removes the host of constricting bonds from all the three kinds of souls whose power of all-knowing and all-doing has been beginninglessly obstructed by anava mala. Lord Srikantha Paramesvara who is the Lord of the world, first quintessentially expressed through one verse the import of the Scripture in which three categories – Pati, pasu and pasa – have been explained under four divisions(carya, kriya, yoga and jnana); subsequently, he explained it in an elaborated way.

जगज्जन्मस्थितिध्वंस तिरोभाव विमुक्तयः ।

कृत्यं सकारकफलं ज्ञेयमस्यैतदेव हि ॥ ३

*jagajjanmasthitidhvamsa tirobhāva vimuktayaḥ|*

*kṛtyaṁ sakāra kaphalaṁ jñeyamasyaitadeva hi||*

3

Creation, sustenance, dissolution, obscuration and bestowal of grace which results in the ultimate liberation – all these are the five functions of the supreme Lord Siva who is associated with Saktis which serve as His instruments and body and who is holding the fruits in the form of enjoyments(bhogas) and liberation(moksha). These five actions are being performed only by Him.

तेन स्वाभाविक सिद्धेन भवितव्यं जगत्कृता ।

अर्वाक् सिद्धेऽनवस्थां स्यात् मोक्षो निर्हेतुकोऽपि वा ॥ ४

४

*tena svābhāvika siddhena bhavitavyam jagatkṛtā  
arvāk siddhe'navasthām syāt mokṣo nirhetuko'pi vā*

4

Since the power of knowing and doing pertaining to the souls is beginninglessly obstructed by anava mala, the souls cannot perform the fivefold function. Since the bonds(pasas) are inert, they themselves could not have come to exist. So there should be a supreme Lord who is eternally self-existent, having no causal source for Him. If such a source could be admitted, then it would lead to infinite regress. Or, the liberation should occur without any reason or effort, since all become equalized. Or, alternatively, there could not be liberation to anybody.(Therefore, there is Pati who is self-existent, all-knower, all-doer, supreme and eternal)

चैतन्यं दृक्क्रिया रूपं तदस्त्यात्मनि सर्वदा।

सर्वतश्च यतो मुक्तौ श्रूयते सर्वतोमुखम्॥

५

सदप्यभासमानत्वात् तन्निरुद्धं प्रतीयते।

वश्योऽनावृत वीर्यस्य सोत एवाऽऽविमोक्षणात्॥

६

*caitanyam dṛkkriyā rūpam tadastyātmani sarvadā  
sarvataśca yato muktau śrūyate sarvatomukham  
sadapyabhāsamanātvāt tanniruddham pratīyate  
vaśyo'nāvṛta vīryasya sota evā'vimokṣaṇāt*

5

6

Caitanya(consciousness) is of the nature of pure knowledge and pure action and that caitanya is always present in the soul, since in the state of liberation, it manifests within the soul as all-pervasive and all-cognizing. It is heard so through an all-knowing authority. But, in spite of its pervasive nature, the caitanya does not evidently manifest in the souls. So it is deduced that it should have been veiled or obstructed by something else. In this way the soul's veiled state is well ascertained. Therefore, upto the time of removal of this veiling factor, this soul is dependent on Isvara who is with unobstructed power and prowess.

प्रावृतीशबले कर्म मायाकार्यं चतुर्विधम्।

पाशजालं समासेन धर्मा नाम्नैव कीर्तिताः ॥

७

*prāvṛtīśabale karma māyākāryam caturvidham  
pāśajālam samāseṇa dharmā nāmnaiva kīrtitāḥ*

7

By virtue of its nature of veiling the caitanya of the souls, anava mala is also known as avarana(covering, obscuring, screening). Avarana, Sakti of Isvara known as Tirodhanasakti, karma and maya – all these four are collectively called 'the host of bonds'(pasa jala). The characteristic functions of these bonds are distinctly made known through their characteristic names themselves.

इति वस्तु त्रयस्यास्य प्राक्पाद कृत संस्थितेः।

चर्यायोगक्रिया पादैः विनियोगोऽभिधास्यते॥

८

विनियोगफलं मुक्तिः भुक्तिरप्यनुषङ्गतः।

परापर विभागेन भिद्यते ते त्वनेकधा ॥

९

*iti vastu trayasyāsya prākpāda kṛta saṁsthiteḥ|  
caryāyogakriyā pādaiḥ viniyogo'bhidhāsyate||  
viniyogaphalaṁ muktiḥ bhuktirapyanuṣaṅgataḥ|  
parāpara vibhāgena bhidyate te tvanekadhā||*

8

9

These three categories – Pati, pasu and pasa – have their well-grounded expositions in the first section of this Agama known as jnana pada. These three categories should be considered as involved even in the other three sections, namely carya, yoga and kriya. The ultimate purpose of understanding these three categories as associated with and as applied in the carya, yoga and kriya is the final liberation. The enjoyments(bhogas) occur to the souls as the concomitant fruit of such understanding. Liberation and enjoyments of worldly pleasures(bhoga) are of two kinds – supreme(para) and non-supreme(apara). They are further differentiated into many different ways according to the nature of different planes of existence.

वेदान्त साङ्ख्य सदसत्पादार्थिक मतादिषु।

ससाधना मुक्तिरस्ति को विशेषश्शिवागमे ॥

१०

*vedānta sāṅkhya sadasatpādārthika matādiṣu|  
sasādhanā muktirasti ko viśeṣaśśivāgame||*

10

Sage Bharadvaja:

O, Lord!, the state of liberation along with relevant means(upayas) has been well declared in the scriptures of Vedanta, Sankhya and of various other systems(such as Kanada) which propound different views on the categories of existent(sat) and non-existent(asat). If so, what is the specific nature present in the Agamic concept of liberation?

प्रणेत्र सर्वदर्शित्वान् न स्फुटो वस्तुसङ्ग्रहः।

उपायस्सफलास्तद्वत् शैवे सर्व इदं परम् ॥

११

*praṇetra sarvadarśitvān na sphuṭo vastusaṅgrahaḥ|  
upāyassaphalāstadvat śaive sarvaṁ idaṁ param||*

11

The Lord:

Since the expounders of those systems and authors of those scriptures were not the all-knowers(were not endowed with fullness and perfection of knowledge) and since, for the same reason, they were inferior to the Supreme Authority, they did not know the exact nature of the Reality as ascertained and as expounded in the Agamas, Therefore, ascertainment of the Eternal Existent(vasut niscaya), effective means and the fruits thereof have not been vividly and irrefutably set forth in their scriptures. But, since this Agama has been revealed by Paramesvara who transcends the limitations and incapacitated nature effected in the souls by the bonds and who is with the power of all-knowing and all-doing, the concepts set forth in the Supreme Scriptures(Agamas) stands always unexcelled and irrefutable.

वेदान्तेष्वेक एवात्मा चिदचिद्व्यक्ति लक्षितः।

प्रतिज्ञामात्रं एवेदं निश्चयः किन्निबन्धनः ॥ १२

अथ प्रमाणं तत्रात्मा प्रमेयत्वं प्रपद्यते।

यत्रैतदुभयं तत्र चतुष्टयमपि स्थितम् ॥ १३

*vedānteṣveka evātmā cidacidvyakti lakṣitaḥ*

*pratijñāmātram evedaṁ niścayaḥ kinnibandhanaḥ* 12

*atha pramāṇam tatrātmā prameyatvaṁ prapadyate*

*yatraitadubhayaṁ tatra catuṣṭayamapi sthitam* 13

“The one and the only self is seen projected as the intelligent and the non-intelligent. The visible world in all its entirety of moveable and immovable existents is this self only. Apart from this supreme self, nothing exists.” So say the followers of Vedanta. This view is untenable. Without giving due consideration to the knowledge gained by reasoning (upapatti) and the contrary of that (anupapatti), this view may be accepted as mere proposition (prima facie). What authentic means is there to ascertain this proposition through reason and example? If it be said that there is scriptural testimony to validate this view, then, is that scripture the self or different from the self? If it is different from the self, then it is non-existent and therefore it cannot be a pramana. If it be one with the self, then there is the inconsistency of one and the same thing serving as pramana (which proves) and prameya (which is proved). Where there exist both the means of knowledge (pramana) and the knowable (prameya), both the knower (pramatru) and the knowledge (pramiti) also should essentially be there.

अद्वैतहानिरेवं स्यात् निष्प्रमाणकताऽन्यथा।

भोगसाम्या विमोक्षौ च यौ नेष्टावात्मवादिभिः ॥ १४

*advaitahānirēvaṁ syāt niṣpramāṇakatā'nyathā*

*bhogasāmyā vimokṣau ca yau neṣṭāvātma vadibhiḥ* 14

In that case, there occurs the total obliteration of this advaitic view of the Vedantins. Or, if it be said that there is no such scriptural authority, then there is no valid proof for this advaitic view. Since there is no karmic effect in the form of merit and demerit apart from the one and the only self, there should be equal enjoyments (bhogas) to all the individual souls. But this is not seen. Moreover, if absorption into the Supreme Self is considered to be the liberation, such liberation does not prevail since the re-appearance of cit and acit is seen. If there is no liberation, then all the ordained means and practices and the scriptures which explain them become purposeless. If the Supreme Self is considered to be the material cause also, then He should be both cit and acit. But, both darkness and light cannot exist simultaneously in one and the same place. Therefore, in view of all these defects and contradictions, the non-dual self cannot be accepted.

साङ्ख्यज्ञानेऽपि मिथ्यात्वं कार्ये कारण वृद्धितः।

अकर्तृभावाद्भोक्तुश्च स्वातन्त्र्यादप्यचिद्वतः ॥ १५

Even the knowledge gained through the treatises of Sankhya system is to be considered as untruth, since they observe causal state even in the effected products. Since they maintain the view that the purusha who experiences the enjoyments is not the performer of actions and the non-intelligent prakriti is always independent of an intelligent Being, their view on the liberation cannot be accepted.

(Caitanya is both knowledge and action. So if there is no action on the part of purusha, there is no knowledge even. In the absence of knowledge, there could be neither enjoyment nor liberation. Without immediacy and instrumentality of an intelligent being, a non-intelligent substance cannot function.)

इह सप्तपदार्थास्स्युः जीवाजीवास्त्रवास्त्रयः।	
संवरो निर्जरश्चैव बन्धमोक्षवुभावपि॥	१६
स्याद्वादलाछिताश्चैते सर्वे नैकान्तिकत्वतः।	
तदेव सत्तदेवासदिति केन प्रमीयते॥	१७
सदन्यदसन्यच्च तदेवं सिद्धसाध्यता।	
असज्जघन्यं सच्छ्रेष्ठं इत्यपि ब्रुवते बुधाः॥	१८
नैकत्र तदपेक्षातस्स्थितं एवोभयं ततः।	
अथ चेत्सदसद्भावस्सदा युक्ततरो मतः॥	१९
तत्कर्मसंकरभयादव्यापित्वं च ते जगुः।	
सामान्येतर संबन्ध ज्ञानाभावादचेतसः॥	२०
यः प्रागव्यापकस्सोऽन्ते कथमन्यादृशो भवेत्।	
स विकासादि धर्मी चेत् ततो दोषपरम्परा॥	२१

<i>iha saptapadārthāssyuh jīvājīvāstravāstrayaḥ</i>	
<i>saṁvaro nirjaraścaiva bandhamokṣāvubhāvapi</i>	16
<i>syādvādalāchitāścaite sarve naikāntikatvataḥ</i>	
<i>tadeva sattadevāsaditi kena pramīyate</i>	17
<i>sadanyadasadanyacca tadevaṁ siddhasāddhyatā</i>	
<i>asajjaghanyaṁ sachreṣṭhaṁ ityapi bruvate budhāḥ</i>	18
<i>naikatra tadapekṣātasthitaṁ evobhayaṁ tataḥ</i>	
<i>atha cetsadasdbhāvassadā yuktataro mataḥ</i>	19
<i>tatkarmasamkarabhayādavyāpitvaṁ ca te jaguḥ</i>	
<i>sāmānyetara sambandha jñānābhāvādacetasaḥ</i>	20
<i>yaḥ prāgavyāpakasso'nte kathamanyādr̥śo bhavet</i>	
<i>sa vikāsādi dharmī cet tato doṣaparamparā</i>	21

The followers of ‘anekanta vada’(the Jains, who are intent on maintaining sevenfold conclusion) propose the concept of seven categories – jiva(souls), ajiva(non-souls), asraya(organs such as the eyes and others), samvara(activities concerned with penance), nirjara(karmic fruits which decay upon experience), bandha (eight qualities such as delusion and others) and moksha(liberation). Do these seven categories exist before the embodied state or after the embodied state? To this question, they, being centered on the concept of syadvada(‘this was like that’ - an argument based on seven possibilities), do not state anything with certitude either negatively or positively. How could one accept the proposition that that which exists in a particular place and time cannot be admitted of its presence? If it is said that it is ‘sat’(existent) in the form of jiva before the embodied state and ‘asat’(non-existent) while in the embodied state, then it affirms our own view of the soul and it becomes a case of ‘siddha sadhana’(ascertaining the opposite view). Otherwise, in this state, even their concept of ‘syadvada’ becomes acceptable. There does not occur any inconsistency in their state. They maintain the view that the self is non-pervasive due to the fear that if the self is pervasive, then there would occur the intermixture of karmic effects. How could it be that an entity which was not pervasive earlier becomes pervasive at a later stage? If it be said that the soul is associated with the qualities such as getting unfolded at a particular stage, then the soul should be considered to be in the continuing stream of defects. In the embodied state, the pervasive nature of the souls is obstructed by the beginningless veiling impurity and it becomes pervasive in the state of liberation since the obstruction is completely removed. Since they are ignorant of this view, they are considered as ‘those who have not known the truth’(ajainins). Therefore, their ‘syadvada’ cannot be accepted.

षडदार्थ परिज्ञानान् मिथ्याज्ञानं निवर्तते।

रागद्वेषौ ममत्वं च तद्विशेष गुणास्ततः ॥

२२

क्रमशो विनिवर्तन्ते देहसंयोगजा यतः।

सा मुक्तिर्जडता रूपा ततो मुक्तश्शवो न किम् ॥

२३

*ṣaṭpadārtha pariññānān mithyājñānaṁ nivartate।*

*rāgadveṣau mamatvaṁ ca tadviśeṣa guṇāstataḥ॥*

22

*kramaśo vinivartante dehasamyogajā yataḥ।*

*sā muktirjāṭatā rūpā tato muktaśśavo na kim॥*

23

“Through the knowledge of six categories – dravya, guna, karma, samanya, visesha and samanvaya – ignorance is removed; consequently, other vices such as attachment, aversion, ego, mine-ness and others get removed. Buddhi(intellect), sukha(pleasure), dukkha(pain), will(iccha), alienation(dvesha), effort (prayatna), merit(dharma), demerit(adharma), samskara(lingering impressions) – all these nine qualities of the soul occur in due order in the embodied state. Since all these are removed as soon as the body gets annihilated, such cessation of bodily existence itself is liberation.” These are the views proposed by the system formulated by Kanada. This kind of liberation is, indeed, of the nature of inertness(jadatva), since the presence of knowledge is not seen there. It becomes equalized with the state of being a corpse. Therefore, even these views are not acceptable.

चिद्व्यञ्जकस्य कर्मादेः क्षणिकत्वान्मुहुर्मुहुः ।

व्यज्यते जायमानेव क्षणिके मता परैः ॥

२४

*cidvyañjakasya karmādeḥ kṣaṇikatvānmuhurmuhuḥ|  
vyajyate jāyamāneva kṣaṇikei matā paraiḥ||*

24

Due to the functions and operations of those instruments which help for the manifestation of consciousness, cit(knowledge) appears to be momentary, since those functions are of fractional duration. Not knowing this, the Saugatās say that consciousness is momentary.

तदसत्कर्मणो भोगादतीतानुभवस्मृतेः ।

स्थितिर्निरन्वये नाशे न स्मृतेर्नाऽपि कर्मणः ॥

२५

विनाश लक्षणोऽपैति न मुक्तावप्युपप्लवः ।

न चास्त्यनुभवः कश्चित् भवावस्था वरं ततः ॥

२६

*tadasatkarmaṇo bhogādatītānubhavasmr̥teḥ|  
sthitirniranvaye nāṣe na sm̥r̥ternā'pi karmaṇaḥ||  
vināśa lakṣaṇo'paiti na muktāvapyupplavaḥ|  
na cāstyanubhavaḥ kaścit bhavāvasthā varam tataḥ||*

25

26

This view of momentariness is untenable. If consciousness itself is momentary, the experience of meritorious and sinful effects and the remembrance of previous experiences cannot occur. Because, consciousness which occurs at one moment perishes at the next moment itself. How could the effect of karmas done by one man be experienced by another man? Or, how could the experience attained by one man be remembered by another man? Because of the ascertained occurrence of the karmic effects and remembrance, it is to be deduced that the self is essentially eternal; not momentary. There is another defect in the concept of momentariness of the self. Can the occurrence of uninterrupted continuity of momentary-self be considered as liberation? Or, can the pacified and stilled state of consciousness itself after knowing the object, just like the extinguished beam of lamp, be considered as the state of liberation? If it is the case of former, then, even in the state of liberation, the continuity of the momentary self frequently gets destroyed. If it is the case of latter, then, there is no experience of bliss in the extinguished state of the self. Therefore, when compared to this kind of blissless liberation, 'to be enmeshed in the transmigratory phenomena' is more preferable ;more superior.

इत्याद्यज्ञान मूढानां मतमाश्रित्य दुर्धियः ।

अपवर्गं अभीप्सन्ति खद्योतात् पावकार्थिनः ॥

२७

*ityādyajñāna mūḍhānām matamāśritya durdhiyaḥ|  
apavargaṁ abhīpsanti khadyotāt pāvakārthinaḥ||*

27

To accept and desire for the state of liberation by resorting to the systems propounded by the ignorant and dull-headed thinkers who uphold such insignificant views of liberation as discussed above, is indeed, as futile as willing to get fire from the firefly.

यत्कैवल्यं पुंप्रकृत्योर्विवेकाद्  
यो वा सर्वं ब्रह्म मत्वा विरामः।  
या वा काश्चिन्मुक्तयः पाशजन्याः  
तास्तास्सर्वा भेदमायान्ति सृष्टौ ॥

२८

*yatkaivalyam puṁprakṛtyorvivekād  
yo vā sarvaṁ brahma matvā virāmaḥ  
yā vā kāścinmuktayaḥ pāśajanyāḥ  
tāstāssarvā bhedamāyānti sṛṣṭau*

28

Liberation attainable through the discriminative knowledge of prakruti and purusha, through the awareness as to 'Brahman is all', through knowing that the time, mind and such others are the causes for both bondage and liberation – all these states of liberation are temporal and they are rendered ineffective at the beginning of next creation.

शैवे सिद्धे भाति मूर्ध्नीतरेषां  
मुक्तस्सृष्टौ पुंवरोऽभ्येति नाधः।  
विश्वानर्थान् स्वेन विष्टभ्य धाम्ना  
सर्वेशानानीरितस्सर्वदास्ते ॥

२९

*śaive siddhe bhāti mūrdhnītareṣāṁ  
muktassṛṣṭau puṁvaro'bhyeti nādhaḥ  
viśvānarthān svena viṣṭabhya dhāmnā  
sarveśānānīritassarvadāste*

29

He who attains liberation through the path of Saiva Siddhanta becomes superior to the Lords of all the bhuvanas; shines forth as the one immersed in pure and eternal bliss, as the one endowed with the eight kinds of beatific state such as anima, mahima and such others; shines forth as Isvara Himself even at the beginning of next creation. But, in spite of his fully manifested sivatva, he remains free from the actions whatsoever. Holding the entire range of existents within his own form, he exists associated with an absolute independent state. For him, there is no superior Lord to him as his controller. He exists on par with Lord Siva Himself.

॥ परमोक्ष निरास प्रकरणं द्वितीयं समाप्तम् ॥

॥ paramokṣa nirāsa prakaraṇaṁ dvitīyaṁ samāptam ॥

The Second chapter on “Refutation of the Concepts of Liberation held in the Systems other than Saiva Siddhanta” ends



## ३ पतिलक्षण परीक्षा प्रकरणम् 3 patilakṣaṇa parīkṣā prakaraṇam

### 3 An Analysis of the Essential Nature of the Supreme Lord

अथोपलभ्य देहादि वस्तु कार्यत्व धर्मकम्।

कर्तारमस्य जानीमो विशिष्टमनुमानतः ॥

१

*athopalabhya dehādi vastu kāryatva dharmakam|  
kartāramasya jānīmo viśiṣṭamanumānataḥ||*

1

Any object associated with parts is a product. Since objects such as body, instruments, worlds and worldly objects are associated with parts, these are known to be with the nature of being effects or products. They should have been created by an intelligent Being. We infer that there should be a Doer endowed with the exalted power of knowing-all and doing-all.

यद्यथा यादृशं यावत्कार्यं तत्कारणं तथा।

नित्यं कालानवच्छेदाद्वैतत्यान्न प्रदेशगम् ॥

२

*yadyathā yādr̥śam yāvatkāryam tatkāraṇam tathā|  
nityam kālānavacchedādvaityānna pradeśagam||*

2

The ultimate and ever-existing Reality(vastu) is eternal, being not conditioned by time. It is all-pervasive being not conditioned by space. It creates the bodies, instruments, worlds and the worldly objects in a successive order(involving time) and simultaneous order(not involving time). So it should be known that the Supreme Reality is endowed with matchless power(sakti) of effecting such creation.

क्रमाक्रम समुत्पत्तेः क्रमाद्युत्पत्ति शक्तिमत्।

तस्याऽस्ति करणम् येन दृष्टा नाकरणा कृतिः ॥

३

अनागामि च तद्ज्ञेयं कार्यस्यानादि संस्थितेः।

करणं च न शक्त्यन्यत् शक्तिर्नाचेतना चितः ॥

४

विषयानियमादेकं बोधे कृत्ये च तत्तथा।

*kramākrama samutpatteḥ kramādyutpatti śaktimat|  
tasyā'sti karaṇam yena dr̥ṣṭā nākaraṇā kṛtiḥ||  
anāgāmi ca tatjñeyam kāryasyānādi saṁsthiteḥ|  
karaṇam ca na śaktyanyat śaktirnācetanā citah||  
viśayānīyamādekam bodhe kṛtye ca tattathā|*

3

4

Since that power of creation(sakti) is basically of active nature and since action could be possible only when associated with necessary instruments(organs), it is ascertained that the Ultimate Lord who performs five functions is possessed of instruments. Moreover, since action and instruments are beginninglessly present in Him, it should be known that such presence of body and instruments has not occurred to Him in some intermediate stage and such occurrence is spontaneous to Him. They are naturally manifested in Him. Even such body and instruments are constituted by Sakti only. Even that Sakti, the very essential conscious form of Isvara is not a non-intelligent entity. Even though this instrument(karana) is only one, it becomes innumerable in view of the countless things to be known and countless actions to be done.

कार्यं न स्थितिजन्मादि बीजस्य प्रकृतेरणोः ॥

५

पारिशेष्यान्महेशस्य मुक्तस्य शिव एव सः ।

*kāryam na sthitijanmādi bījasya prakṛteranoḥ||*  
*pāriśeṣyānmaheśasya muktasya śiva eva saḥ|*

5

Karma cannot be the causal force for the creation and maintenance of the world. Nor, the prakruti could be the cause. Since karma and prakruti are inert, they cannot function without being activated by an intelligent being. Nor an individual self could create the world, since it is dependent on some other source for knowing and doing. So, by the process of elimination, it is ascertained that the Great Isvara is the Ultimate Cause. For the liberated souls, He presents Himself as Siva only(Siva being free from the fivefold function).(From the point of view of the liberated souls, Siva shines forth as the Ultimate Transcendental Reality alone, being not involved in the cosmic functions)

सम्बन्धाग्रहणाद्वाधा मानस्याभ्येति कस्यचित् ॥

६

सा परस्याऽपि धूमाग्न्योर्गिरौ महानसाद्यतः ।

*sambandhāgrahaṇādbādhā mānasyābhyeti kasyacit||*  
*sā parasyā'pi dhūmāgnyor'girau mātānasādyataḥ|*

6

Some persons object: “Since the relationship between the effected things(products) and the Supreme Lord of the world is not evidently proved, this inferential process of ascertaining an Ultimate Doer is impaired with a defect (of non-apprehension of the relationship between the cause and the effect). There cannot be relationship between the smoke in a kitchen and the fire on a mountain. Their argument goes like this. True. Even though there is no relationship between the kitchen-smoke and the mountain-fire, certainly there is an irrefutable relationship between the fire and the smoke. So there is no defect in inferring the presence of fire from the smoke.

लोके वपुष्मतो दृष्टं कृत्यं सोप्यस्मदादिवत् ॥

७

*loke vapuṣmato dṛṣṭam kṛtyam sopyasmadādivat||*

7

Another objection is raised: “It is evidently observed that an action is possible only for him who is associated with a body. Isvara may be the Ultimate Doer(Karta). But He is not to be considered as bodiless. He should be an embodied Being. Even in the worldly phenomena, action is seen only in him who is an embodied being. So, in that case, Isvara, being an embodied Lord, becomes like us.

मूलाद्यसम्भवाच्छाक्तं वपुर्नैतादृशं प्रभोः।

तद्वपुः पञ्चभिर्मन्त्रैः पञ्चकृत्योपयोगिभिः ॥

८

ईशतत्पुरुषाघोर वामाजैर्मस्तकादिकम्।

*mūlādyasambhavācchāktam vapurnaitādṛśam prabhoḥ|  
tadvapuḥ pañcabhīrmantraiḥ pañcakṛtyopayogibhiḥ||  
īśatatpuruṣāghora vāmājairmastakādīkam|*

8

Since there are no body-creating seeds such as mala, karma and others for the Supreme Lord, His body is not like our own bodies. His body is of the very nature of Sakti only. The body of Siva is constituted of five mantras so as to be instrumentally useful in performing the five cosmic functions. With these five mantras are designed the head and other parts of the body of Siva. The five constituent mantras are: Isana, Tatpuruṣa, Aghora, Vama and Sadyojata.

ईष्टे येन जगत्सर्वं गुणेनोपरिवर्तिना ॥

९

स मूर्धं समदेशत्वात् मूर्धा नावयवस्तनोः।

*īṣṭe yena jagatsarvaṁ guṇenoparivartinā||  
sa mūrdha samadeśatvāt mūrdhā nāvayavastanoḥ|*

9

Because of the nature of bestowing grace upon all, because of its existence and function in the higher plane of pure adhva(pure realm of maya) and because of its highly elevated state comparable to the head-portion, Isana mantra is considered to constitute the head of Lord Siva.

तस्य तस्य तनुर्या पूस्तस्यां वसत् येन सः ॥

१०

तत्त्राणाद्यञ्जनाच्चापि स तत्पुरुषवक्रकः।

*tasya tasya tanuryā pūstasyām vasat yena saḥ||  
tattraṇādyañjanāccāpi sa tatpuruṣavakṛakaḥ|*

10

Since it exists as the activating and energizing source in the bodies of the higher souls(devas) and of other beings, since it manifests and illumines the knowledge of the beings, since it dispels the fear related to the continuing transmigration and since it protects the souls, Tatpuruṣa mantra is considered to constitute the face of Lord Siva.

हृदयं बोधपर्यायस्सोऽस्याघोरशिवो यतः ॥

११

परिग्रहस्य घोरत्वाद्धोरोक्तिरुपचारतः।

*hṛdayam bodhaparyāyasso'syāghoraśśivo yataḥ||  
parigrahasya ghoratvāddhoroktirupacārataḥ|*

11

The word 'hrudaya' is synonymous with consciousness. Siva's form which is of the nature of that consciousness is pure and tranquil. Being free from the state of dreadfulness(aghora), the mantra assumes the form 'aghora hrudaya'. Since the assumptive energy(parigraha sakti) otherwise known as 'adhikara sakti' related to impure maya is very dreadful, the form of Siva has been figuratively told to be dreadful.

वामस्त्रिवर्गवामत्वात् रहस्यञ्च स्वभावतः ॥ १२

वामं धाम परं गुह्यं यस्यासौ वामगुह्यकः । १३

*vāmastrivargavāmatvāt rahasyañca svabhāvataḥ* ॥ 12  
*vāmaṁ dhāma paraṁ guhyaṁ yasyāsau vāmaguhyakaḥ* ॥ 13

Since the three goals – dharma, artha and kama – are of inferior nature when compared to the highest state of liberation(moksha), they are collectively known as 'vama'. That effulgence(deva) of Siva which enables the souls experience dharma, artha and kama according to their karmic fruits becomes known as 'vama deva'. Since, by its own nature, it remains very subtle and secret(guhya, not exposed to vision), the 'Vamadeva' mantra is considered to constitute the privy part of the form of Lord Siva (vamadeva gyhya).

सद्योणूनां मूर्तयस्सम्भवन्ति यस्येच्छातस्तेन सद्योभिधानः ।

सद्यो मूर्तिर्योगिनां वा विधत्ते सद्योमूर्तिः कृत्यशैग्र्यान्न मूर्तेः ॥ १४

*sadyoṇūnāṁ mūrtayassambhavanti yasyecchātastena sadyobhidhānaḥ* |  
*sadyo mūrtiryogināṁ vā vidhatte sadyomūrtiḥ kṛtyaśaigryānna mūrteḥ* ॥ 14

By its mere will(volition, iccha), the 'Sadya' matra creates bodies to the souls instantaneously and it creates the mantric forms befitting the contemplations of the yogins. Because of this power and because of its quickness of action(sadya), the mantra assumes the form 'Sadyojata Murta'. Siva is called Murtin (possessor of form), not because He assumes forms, but because of this mantra.

इत्थं शक्तिः कुर्वती देहकृत्यं देहाभावादुच्यते देहशब्देः ।

तस्या भेदा येऽपि वामादयस्स्युस्तेऽपि प्रोक्ताः कृत्यभेदेन सद्भिः ॥ १५

*itthaṁ śaktiḥ kurvatī dehakṛtyaṁ dehābhāvāducyate dehaśabdeḥ* |  
*tasyā bhedā ye'pi vāmādayassyuste'pi proktāḥ kṛtyabhedena sadbhiḥ* ॥ 15

In reality, there is no body for Lord Siva, since all the actions to be carried out by the body are all fulfilled by His Sakti itself. The form as constituted by Sakti is said to be body, only in the secondary sense. Even though this Sakti is Only One, the enlightened Sages maintain that Sakti is associated with different states such as Vama and others in view of the varied actions concerned with the pure path(suddha maya).

॥ पतिलक्षण परीक्षा तृतीयम् प्रकरणम् ॥

॥ patilakṣaṇa parīkṣā tṛtīyam prakaraṇam ॥

This is the 3<sup>rd</sup> chapter on “ Analysis of the Essential Nature of the Supreme Lord”

# ४ पतिस्वरूप निरूपणम्

## 4 patisvarūpa nirūpaṇam

### 4 On the Absolute Lordship of Lord Siva

स इत्थं विग्रहोऽनेन करणेनाहतौजसा।

करोति सर्वदा कृत्यं यदा यदुपपद्यते ॥

१

*sa ittham vighraho'nena karaṇenāhataujasā|  
karoti sarvadāa kṛtyam yadā yadupapadyate||*

1

For Lord Siva whose form is constituted in this way with the five mantras, Sakti who is with invincible power which could never be obstructed, serves as the instrumental force(karanatva). Being with such instrumental force, He always performs the fivefold action. He performs the five functions in such a way as to befit the time and place.

तत्रादौ केवलाणूनां योग्यानां कुरुतेष्टकम्।

वामादि शक्तिभिर्युक्तं सप्तकोटि परिच्छदम् ॥

२

*tatrādaū kevalāṇūnām योग्यानां कुरुतेष्टकम्|  
vāmādi śaktibhiryuktam saptakoṭi paricchadam||*

2

First, He installs Eight Souls known as the Vidyasvaras in the isvara tattva. These Vidyasvaras are free from the bonds of karma and maya and are fit enough to be stationed in the plane of Lord Siva. He makes them to be associated with Vama, Jyestha and other Saktis and appoints seventy million mantra-souls(called Mantras) as their retinue.

तेषां अनन्तस्सूक्ष्मश्च तथा चैव शिवोत्तमः।

एकनेत्रैकरुद्रौ च त्रिमूर्तिश्चामितद्युतिः ॥

३

श्रीकण्ठश्च शिखण्डी च राजराजेश्वरेश्वराः।

ईषदप्राप्त योगित्वात् नियोज्याः परमेष्ठिनः ॥

४

*teṣām anantassūkṣmaśca tathā caiva śivottamaḥ|  
ekaneetraikarudrau ca trimūrtiścāmitadyutiḥ||  
śrīkaṇṭhaśca śikhaṇḍī ca rājarājeśvareśvarāḥ|  
īṣadaprāpta yogitvāt niyojyāḥ parameṣṭhinaḥ||*

3

4

The eight Vidyasvaras are – Ananta, Sukshma, Sivottama, Ekanetra, Ekarudra, Trimurti, Srikantha and Sikhandi. These Vidyasvaras are the Lords wielding their authority over the Rajarajesvaras such as Satarudras and others, Rajesvaras such as Indra and others and Isvaras such as Mandali and others.

These Vidyasvaras are associated with only one bondage known as 'adhikara mala' (a lingering taint of anava mala) and so they are slightly inferior to the state of Paramesvara. According to the gradation of the mature state of 'adhikara mala', these eight Vidyasvaras are installed in a graded state in the isvara tattva.

सर्वज्ञत्वादि योगेऽपि नियोज्यत्वं मलांशतः।

परस्परं विशिष्यन्ते मन्त्राश्चैवं अधस्स्थिताः ॥

५

ते च मन्त्रेश्वरव्यक्त शिवशक्ति प्रचोदिताः।

कुर्वन्त्यनुग्रहं पुंसां यदा येषां स युज्यते ॥

६

*sarvajñatvādi yoge'pi niyojyatvaṁ malāṁśataḥ|*

*parasparaṁ viśiṣyante mantrāścaivaṁ adhassthitāḥ||*

5

*te ca mantrēśvaravyakta śivaśakti pracoditāḥ|*

*kurvantyanugrahaṁ puṁsām yadā yeṣām sa yujyate||*

6

Even though they are endowed with the power of all-knowing(sarvjantva) and such other significant powers, each one of them is having a different state of maturation of adhikara mala. From Anantesvara to Sikhandi, each one is superior to the succeeding one, in the installed order. Even the Mantras who are in the region below the plane of Vidyasvaras are with graded maturation and perfection. These Mantras, being commissioned and directed by Sivasakti who distinctly manifests Herself within the Mantresvaras, bestow grace upon the souls(sadhakas performing the mantra japa) existing in the realm of impure maya, according to their fitness and perfection.

प्रयोक्तु देहसापेक्षं तदर्धं अखिलेऽध्वनि।

कृत्वाधिकारं स्थित्यन्ते शिवं विशति सेश्वरम् ॥

७

विनाधिकरणे नान्यत् प्रधान विकृतेरधः।

कृत्वाधिकारं ईशेष्टं अपैति स्वाध्वसंहतौ ॥

८

*prayoktṛ dehasāpekṣaṁ tadardhaṁ akhile'dhvanil*

*kṛtvādhikāraṁ sthityante śivaṁ viśati seśvaram||*

7

*vinādhikaraṇe nānyat pradhāna vikṛteradhaḥ|*

*kṛtvādhikāraṁ īśeṣṭaṁ apaiti svādhvasaṁhṛtau||*

8

Among the seventy millions of Mantras(Mantra Murtis), the Mantras belonging to the later half (numbering to thirty-five millions), depending on and occupying the body of the Gurus, wield their authority of bestowing grace upon the befitting souls existing in the entire range of impure maya. Having fulfilled their designated function(as guided by Sivasakti), they enter into the state of Siva along with Mantresvaras, at the time of the dissolution of the worlds of impure maya. Those Mantras who belong to the first half(numbering to thirty-five millions), without depending on or seeking any support or location such as the Guru's body and others, wield their authority of bestowing grace upon the

befitting souls existing in the plane of impure maya which is just below the plane of pure maya. They bestow grace as willed and guided by Lord Siva. Having fulfilled their function assigned to them according to the will of the Lord, they attain the supreme state of Siva, at the dissolution of their own plane of existence.

ततोऽनन्ताद्यभिव्यक्तः पतीना ग्रन्थितत्वतः।

कलाद्यारब्ध देहाना करोद्यष्टादशं शतम्॥ ९

तानप्याविश्य भगवान् सांजनान् भुवनाधिपान्।

येभ्यस्सर्व इदं येषां शक्तिः कर्मनिबन्धना ॥ १०

*tato'nantādyabhivyaktaḥ patīnā granthitatvataḥ|*  
*kalādyārabdha dehānā karodyaṣṭādaśaṁ śatam||* 9  
*tānapyāviśya bhagavān sāmjanān bhuvanādhipān|*  
*yebhyassarvaṁ idaṁ yeṣāṁ śaktiḥ karmanibandhanā||* 10

Then, manifesting Himself within Anantesvara and others, Lord Siva appoints 118 Rudras such as Mandali and others whose bodies are designed with kala and other tattvas which evolve from the seedy knot of impure maya. These Rudras are known as 'Maya-garbhadikarins'. Being actively manifesting Himself within the body of Mandali and other Rudras, Lord Siva creates many worlds comprising the moveables and immoveables. There are refined souls such as Brahma and others associated with the impurity of mala characterized by the attitude of wielding authority over the worlds of impure maya. They are endowed with Sakti which observes the nature of the karmic bond of the souls. The Supreme Lord, being present within Mandali and others, commissions Brahma and others into their respective cosmic functions. He illumines and strengthens their power of knowing and doing so as to enable them perform their deeds assigned to them.

प्रणेतृन् पशुशास्त्राणा पशूंस्तदनुवर्तकान्।

स्वसाध्य कारकोपेतान् कालधामावधिस्थितान्॥ ११

स्थितौ सकारकानेतान् समाक्रम्य स्वतेजसा।

युनक्ति स्वार्थसिद्ध्यर्थं भूतैरनभिलक्षितः ॥ १२

*praṇetṛn paśuśāstrāṇā paśūmstadanuvartakān|*  
*svasādhyā kārakopetān kāladhāmāvadhīsthitān||* 11  
*sthitau sakārakānetān samākramya svatejasā|*  
*yunakti svārthasiddhyartham bhūtairanabhilakṣitaḥ||* 12

Further, He bestows grace upon those thinkers (such as Kapila, Arhat, Kanada and such others) who are the authors of scriptures which are ineffective in removing the obscured state of the souls and upon those who follow the tenets set forth in those scriptures. He makes them endowed with the means and fruits thereof, pertaining to their own pursuits and enables them live in the worlds up to Kalgni bhuvana existing in the lowest plane. He brings all of those who are associated with tattvas and bhuvanas to His own plane of existence through Iccha Sakti. Being not perceived by all the existents, He unites the fruits of their austere deeds with them for the attainment of all the desired powers.

भोगसाधनमाक्षिप्य कृत्वा कारण संश्रयम्।

तच्च सात्मकमाक्रम्य विश्रमायावतिष्ठते ॥ १३

भविनां भवकिन्नानां सर्वभूतहितो यतः।

स्वापावसानं आसाद्य पुनः प्राग्वत्प्रवर्तते ॥ १४

*bhogasādhanamākṣipyā kṛtvā kāraṇa samśrayam|*

*tacca sātmacamākramya viśramāyāvatiṣṭhate||*

13

*bhavinām bhavakinnānām sarvabhūtahito yataḥ|*

*svāpāvasānaṁ āsādy punaḥ prāgvatpravartate||*

14

In order to give rest to the souls which are enmeshed in the repeated cycle of birth and death and which have suffered greatly by such transmigration, Lord Siva, who grants the blissful state to all the beings, absorbs back all those things which have evolved into body, instruments, worlds and enjoyments into their own respective causal sources. He keeps the souls within the range of maya according to their matured state. At the point of such absorption, He exists pervading the absorbed state of both maya and the souls. At the termination of the period scheduled for the dissolved state (characteristically known as svapa kala, time of sleep), He proceeds to create the worlds again, as done before.

स्वापेऽप्यास्ते बोधयन् बोधयोग्यान्

रोध्यान् रुन्धन् पाचयन् कर्मिकर्म।

मायाशक्तीर्व्यक्तियोग्याः प्रकुर्वन्

पश्यन् सर्वं यद्यथा वस्तुजातम् ॥ १५

*svāpe'pyāste bodhayan bodhayogyān*

*rodhyān rundhan pācayan karmikarma|*

*māyāśaktīrvyaktiyogyāḥ prakurvan*

*paśyan sarvaṁ yadyathā vastujātam||*

15

As has been done during the wakeful state(period of maintenance), even during the state of sleep (svapa kala), Lord Siva illumines the consciousness of the souls according to the gradation of their matured state of anava-mala; He obscures the consciousness of those fit for such obscurity, through His Rodha Sakti(Tirodhana Sakti); effects maturation to the karmas pertaining to the souls bound with the karmic bond; enables the potencies of the maya to be in readiness for the next evolutionary process. He exists in His own unique and blissful state, indiscriminately looking at the existents, both the cit(conscious beings) and acit(worlds and worldly objects)

॥ पतिस्वरूप निरूपणं तुरीयं प्रकरणम् ॥

॥ patisvarūpa nirūpaṇaṁ turīyaṁ prakaraṇam ॥

This is the 4<sup>th</sup> chapter titled “On the Absolute Lordship of Siva”



५ पञ्चकृत्य प्रकरणम्  
5 pañcakṛtya prakaraṇam

5 The Principles and the Process of Fivefold Function

तमश्शक्त्याधिकारस्य निवृत्तेस्तत्परिच्युतौ।

व्यनक्ति दृक्क्रियाऽनन्त्यं जगद्वन्धुरणोऽशिवः ॥

१

*tamaśśaktyādhikārasya nivṛttestatparicyutau*

*vyanakti drkkriyā'nantyaṃ jagadbandhuraṇośśivaḥ* ॥

1

Lord Siva, who lovingly shines forth as the affectionate Father and Mother of the world and the worldly beings, who is the ultimate Lord to free the souls bound with three impurities, brings out the fullness of unfolding of the power of knowing-all and doing-all, in all the souls. He effects such unfolding, when the potencies of the fettering bonds are at the verge of removal. Such state of removal is consequent to the removal of the veiling factors which were kept in operation by the Tirodhana-sakti of the Lord

यान् विमोचयति स्वापे शिवासद्यो भवन्ति ते।

संहृतौ वा समुद्भूतवणवः पतयोऽथवा ॥

२

*yān vimocayati svāpe śivāsadyo bhavanti te*

*samhṛtau vā samudbhūtavaṇavaḥ patayo'thavā* ॥

2

These souls who are left out with an insignificant tint of anava-mala and on whom Lord Siva bestows His grace instantaneously become endowed with the full manifestation of 'sivatva'(the twin power of knowing-all and doing-all). Those souls upon whom Lord Siva bestows His grace at the time of total dissolution and at the time of consequent creation attain either the liberation free from 'adhikra mala'(desire for wielding authority) or attain lordship associated with the power of wielding authority over the souls of higher and lower planes.

रुद्रमन्त्र पतीशान पदभाजो भवन्ति ते।

स्थितौ याननुगृह्णाति गुरुमास्थाय चिद्वतः ॥

३

*rudramantra patīśāna padabhājo bhavanti te*

*sthitau yānanugṛhṇāti gurumāsthāya cidvataḥ* ॥

3

Those perfect souls upon whom the Lord bestows grace presenting Himself in the body of the Guru reach the worlds of Rudra( who control the five groups, each group consisting of eight worlds), Mantras, Mantresvaras, isvara tattva, sadasiva tattva and so forth according to their state and nature of 'saktipata'(descent of the grace-bestowing Sakti).

येषां शरीरिणां शक्तिः पतत्यविनिवृत्तये।

तेषां तल्लिङ्गमौत्सुक्यं मुक्तौ द्वेषो भवस्थितौ ॥

४

भक्तिश्च शिवभक्तेषु श्रद्धा तच्छसके विधौ।

अनेनानुमितिश्शिष्ट हेतोस्स्थूल धियामपि ॥

५

*yeṣāṃ śarīriṇāṃ śaktiḥ patatyavinivṛttayel*

*teṣāṃ talliṅgamautsukyaṃ muktāu dveṣo bhavasthitau*

4

*bhaktiśca śivabhakteṣu śraddhā tacchasake vidhau*

*anenānumitiśśiṣṭa hetossthūla dhiyāmapil*

5

In those souls on whom the descent of Sakti occurs for the sake of arresting the occurrence of future birth, some symptoms would occur indicating their refinement. These symptoms are: intent desire for liberation, aversion towards the repeated process of birth and death and towards existence in this world, devotion to the devotees of Lord Siva, diligence in the study of Saiva Sastras and in observing the rules enshrined in them. Through these indications, even those persons who are imperfect, who are not trained enough to look at the aspects of truth, could inferentially realize the fact that the host of bonds which is responsible for the continued series of birth and death is at the state of removal in the persons of such high refinement.

पशु दृग्योग सिद्धानां कर्मव्यक्ति द्वयं समम्।

ज्येष्ठादि फलयोग्यानां साधिकारासु मुक्तिषु ॥

६

उपायादर वैशिष्ट्यान्मृग्यते तत्त्रयं पुनः।

द्वयोर्व्यतिकरः कश्चित् च्युतिसिद्धि विलक्षितः ॥

७

*paśu drgyoga siddhānāṃ karmavyakti dvayaṃ samam*

*jyeṣṭhādi phalayogyānāṃ sādhiḥkārasu muktiṣu*

6

*upāyādara vaiśiṣṭyānmṛgyate tatrayaṃ punaḥ*

*dvayorvyatikaraḥ kaścit cyutisiddhi vilakṣitaḥ*

7

There is what is known as the equanimity of the mind; the state of mind being unaffected by happiness aroused by the effects of previous good deeds or misery aroused by the effects of previous evil deeds. Cannot this equanimity of mind be considered as the fitting indication for the desire to attain liberation? Why another symptom 'saktipata' should be considered as the proper indication? If this be asked, that equanimity of mind could be a sufficient indication for those who are in the pursuit of systems other than Saiva Siddhanta. Indeed, there are differentiations in the liberated states characterized by the power of wielding the authority. These differentiations are due to the differentiations prevailing in the process of diksha and due to the differences in the means (upaya). The attainment of the state of Mantramahesvaras, of the state of Mantresvaras and of the state of Rudras are of the supreme, medium and lower category respectively. For those who are fit enough to attain each of these three states, there should occur these symptoms mentioned above, in addition to the equanimity of mind characterized by two factors – to remain unaffected by joy and to remain unaffected by sorrow. So, these symptoms of 'saktipata' are considered to be essential.

ईषदर्धं निवृत्ते तु रोधकत्वे तमः पतेः।

भवन्त्येतानि लिङ्गानि किञ्चिच्छिष्टे च देहिनाम्॥

८

योग्यता त्रयमप्येतत् समतीत्य महेश्वरः।

स्वापेऽणुमनुगृह्णाति साऽधिकारं इदं यतः॥

९

*īṣadardha nivṛtte tu rodhakatve tamaḥ pateḥ|  
bhavantyetāni liṅgāni kiñcicchiṣṭe ca dehinām||  
yogyatā trayamapyetat samatītya maheśvaraḥ|  
svāpe'ṇumanugṛhṇāti sā'dhikāraṁ idaṁ yataḥ||*

8

9

These symptoms occur to those souls in whom the Tirodhana-sakti of Vamadeva, the Sakti who veils the power of knowing and doing of the embodied souls, exists in a slightly withdrawn state, in a half-withdrawn state and in an almost completely withdrawn state (the state at which the veiling is at too insignificant state). These three essential requisites are necessary for the attainment of a state associated with authority-wielding. At the time of total dissolution, Lord Siva bestows His grace upon those souls whose attitude is absolutely free from the authority-bound state, without looking for such occurrence of 'saktipata'.

सर्ग मूले तृतीयायां स्वापवद्भूत संहतौ।

स यद्यपास्य क्रियते तद्विधौ योणुरुच्यते॥

१०

*sarga mūle tṛtīyāyām svāpavadbhūta saṁhṛtau|  
sa yadyapāsya kriyate tadvidhau yoṇurucyate||*

10

Those souls which are to be uplifted to the state of liberation by Lord Siva in the beginning of future creation and at the time of the contiguous dissolution of the worlds, immediately attain the exalted nature of 'sivatva'. In this way, each soul remains in the state of being uplifted to the higher states in all the three times – past, present and future. The soul associated with that impurity by removing which the Lord enables him endowed with 'sivatva' is characteristically known as 'anu' (atomic in size, as opposed to its pervasiveness).

तथा बीजं शरीरादेः पाचयत्यानिवेशनात्।

न योग्यतांगमभजत् सद्यस्स्यादौषधादिवत्॥

११

*tathā bījaṁ śarīrādeḥ pācayatyāniveśanāt|  
na yogyatāṅgamabhajat sadyassyādauṣadhādivat||*

11

In the same way, during the period of complete stillness (free from any cosmic function), He imparts maturation to the karmas which are responsible for the embodiment of the souls so as to enable them yield their fruits to the concerned embodied souls up to the time of creation of another body. If the karmas do not mature enough, they would not yield their fruits immediately, just like an immature herbal plant.

पाकार्हमपि तत्पकुं नेशत्यात्मानमात्मना ॥

धर्मस्सामान्य एवायं सर्वस्य परिणामिनः ॥

१२

सर्वज्ञस्सर्व कर्तृत्वात् साधनाङ्ग फलैस्सह ।

यो यज्जानाति कुरुते स तदेवेति सुस्थितम् ॥

१३

*pākārhamapi tatpaktuṃ neśatyātmānamātmanāḥ*  
*dharmassāmānya evāyaṃ sarvasya pariṇāminaḥ*  
*sarvajñassarva kartṛtvāt sādhanāṅga phalaissaha*  
*yo yajjānāti kurute sa tadeveti susthitam*

12

13

Even the karma which has attained maturation could not have attained that , of its own accord. It is not capable of making itself mature. Therefore, the Supreme Lord should be there to make it ripen. Since Lord Siva is known as the All-doer, it suggests that He is also an All-knower. Since it is well ascertained logically that only he who knows a thing with its relevant means(sadhana), parts(angas) and the fruits(phalas) is capable of designing it, it becomes evident that the all-knowing Siva alone is capable of performing all the deeds.

तच्चास्याऽऽवृत्ति शून्यत्वात् न व्यञ्जकं अपेक्षते ।

तन्न सांशयिकं तस्मात् विपरीतं न जातुचित् ॥

१४

*taccāsyā''vṛti śūnyatvāt na vyañjakam apekṣate*  
*tanna sāmśayikam tasmāt viparītam na jātucit*

14

Even the all-knowing power of Lord Siva does not expect an internal illuminating source such as kala tattva and others, since His power of knowing is eternally free from the veiling bonds. Moreover, His power of cognition does not get defiled by the defects such as doubt and others, as in the case of the knowledge of the bound souls(which is vitiated with defects). Never does it become erroneous even.

यानि व्यञ्जकं ईक्षन्ते वृत्त्वान् मलशक्तिभिः ।

व्यञ्जकस्यानुरोधेन तानि स्युर्व्याहतान्यपि ॥

१५

*yāni vyañjakam īkṣante vṛtatvān malaśaktibhiḥ*  
*vyañjakasyānurodhena tāni syurvvyāhatānyapī*

15

Since all the instruments of cognition of the embodied souls are shrouded and incapacitated by the potencies of anava-mala, they are in need of illuminating instruments; they very often get variegated according to the nature of the illuminating tools(assisting factors in knowing the things).

नाध्यक्षं नापि तल्लैङ्गं न शाब्दमपि शाङ्करम् ।

ज्ञानमाभाति विमलं सर्वदा सर्व वस्तुषु ॥

१६

Therefore, this Isvara Jnana(consciousness of Siva) is beyond the knowledge ascertained through perception(adhyaksham), inference(liangam) and scripture(sabdam). Always and in all existents, it shines forth unobstructed and unconditioned.

सत्ता स्वरूपकरणार्थं विधेयदृग्भिः

लेशोदिताभिरिति ये विदुरीश तत्त्वम्।

ते मोचयन्ति भविनो भवपङ्कमग्नान्

नो विस्तरेण पुरुषाः पशुपाश रूपम्॥

१८

*sattā svarūpakaraṅārtha vidheyadr̥gbhiḥ  
leśoditābhiriti ye vidurīśa tattvam|  
te mocayanti bhavino bhavapaṅkamagnān  
no vistareṇa puruṣāḥ paśupāśa rūpam||*

18

The perfect knowers (of Saiva Siddhanta) who have known Isvara, the eternal and ultimate Tattva, through the exact understanding of the real nature of existence(satta), His essential nature characterized by eternality, His instrument known as Sakti, the ultimate purpose of His cosmic deeds resulting in enjoyment(bhoga) and final liberation(moksha), His fivefold function, His supreme knowledge capable of cognizing all the things simultaneously – uplift the souls which have gone deep into the mire of the repeating cycle of birth and death. But, those who perceive the Supreme Self in the form of the bound souls and perceive Him in the form of fettering bonds in spite of their extensive knowledge, neither reach the shore of liberation by themselves nor enable others reach that shore of liberation.

॥ पञ्चकृत्य प्रकरणं पञ्चमं समाप्तम् ॥

॥ pañcakṛtya prakaraṇam pañcamam samāptam ॥

Here ends the chapter on “The Principles and Process of Fivefold Function”

## ६ पशुलक्षण प्रकरणम् 6 paśulakṣaṇa prakaraṇam

### 6 On the Nature of the Bound Soul

अथ विश्व निमित्तस्य प्राप्तं लक्षणमात्मनः।

तदीशोक्तौ गतप्रायं तथाप्युद्देश उच्यते ॥

१

*atha viśva nimittasya prāptam lakṣaṇamātmanaḥ।  
tadīśoktau gataprāyaṁ tathāpyuddeśa ucyate॥*

1

For the creation of the world as inclusive of body(tanu), instrument(karana), sources of enjoyments (bhoga) and so forth, soul is the necessitating factor. Even while expounding the nature of Siva, the specific nature of the soul has been told. The soul, in its embodied state, is with a knowledge shrouded by the darkness of anava-mala. It is not independent. Such characteristics were expressed there. Now, the essential nature of the soul is succinctly established.

कार्यं क्षित्यादि कर्तेशः तत्कर्तुर्नोपयुज्यते।

न स्वार्थमप्यचिद्भावात् नानर्थं कर्तुं गौरवात् ॥

२

पारिशेष्यात् परार्थं तत् क्षेत्रज्ञस्स परस्तयोः।

*kāryam kṣityādi karteśaḥ tatkarturnopayujyate।  
na svārthamapyacidbhāvāt nānarthyaṁ kartru gauravāt॥  
pāriśeṣyāt parārtham tat kṣetrajñassa parastayoḥ।*

2

It has been ascertained that the earth and other objects are the created ones(they are basically products) and ascertained that the creator of all these products is Isvara. Since that Isvara is a Supreme Being associated with perpetual contentment(nitya trupta), the created objects could be of no use to Him. Nor the created worlds could utilize themselves, since they are non-intelligent. Since Lord Siva is with such a greatness and lordship, he cannot perform purposeless actions; He cannot create purposeless objects. Therefore, through the process of elimination, it is ascertained that the creative function and the created worlds are neither for their own sake nor for the ever-content Lord who has created all these, but only for an intelligent being existing apart from the created and the Creator. That intelligent being is known as the kshetrajna or the atma.

परो देहस्तदर्थत्वात् परार्थाः क्षमादयो ननु ॥

३

*paro dehastadarthatvāt parārthāḥ kṣmādayo nanu॥*

3

Here, there is such a view: “What has been said as the self, as different from the Creator and the created is this body itself. Only for the sake of this body, all things such as the earth and others have been created”.

कायोऽप्यचिद्वादन्यार्थं सुतरां प्रतिपद्यते।	
चेतनश्चेन्न भोग्यत्वात् विकारित्वाच्च जातुचित्॥	४
भोग्या विकारिणो दृष्टाः चिद्विहीना घटादयः।	
सोऽप्येवं सति सत्त्वाद्वा न सत्यपि शवे चितिः ॥	५
परिणामस्य वैशिष्ट्याद् अस्तित्त्वेन स्मृतिस्तदा।	
नाप्येवं सुप्रतीतत्वात् स्मर्ता कायेतरोऽस्त्यतः ॥	६

<i>kāyo'pyacidvādanyārthaṃ sutarāṃ pratipadyate </i>	
<i>cetanaścenna bhogyatvāt vikāritvācca jātucit  </i>	4
<i>bhogyā vikāriṇo dr̥ṣṭāḥ cidvihīnā ghaṭādayaḥ </i>	
<i>so'pyevam sati satvādvā na satyapi śave citiḥ  </i>	5
<i>pariṇāmasya vaiśiṣṭyād asticenna smṛtistadā </i>	
<i>nāpyevam supratītatvāt smartā kāyetaṛo'styataḥ  </i>	6

Such materialistic view is not acceptable. It is well observed that even this body is non-intelligent. So, it is deduced that the created things are for the use of another existent. Since this body and other objects such as those in the earth and so forth are for the sake of another entity, it is inferred that the soul is different from the body. If it be said that body itself is of the nature of intelligence, that is untenable. Since it is well observed that the body is that which is experienced, that which undergoes modifications and that which is ever in cyclic transmigration, it cannot be intelligent. Things which are experienced and which sustain modifications are seen to be inert, like the objects such as cloth and others. It may be argued: “Since upon the coordinated action of the four elements – earth, water, fire and air- consciousness arises in a body and in the absence of such coordinated presence of these four elements, consciousness is not seen in the body; so the body, beyond doubt, is intelligent only”. Such argument does stand to reason, since intelligence is not observed in the dead body in which there does prevail the aggregate presence of these four elements. So it is ascertained that the body is not intelligent. “The elements frequently undergo changes right from the childhood. Except the change into a dead body, in all other changes knowledge is seen in the body. So, body is intelligent”. If it be argued in this way, it is not true. In that case, since the body itself differs very frequently from its previous state, there cannot be the remembrance of previous experiences. And the experiences of one person cannot be realized by another person. Moreover, it cannot be said that the soul may be bereft of any remembrance. It is well observed that remembrance occurs to everybody. Therefore, it should be admitted that there should be a soul, as different from the body occupied by itself and as the remembering entity.

नाव्यापको न क्षणिको नैको नापि जटात्मकः।	
नाकर्ताऽभिन्न चिद्योगी पाशान्ते शिवता श्रुतेः ॥	७

<i>nāvyāpako na kṣaṇiko naiko nāpi jaṭātmaḥ </i>	
<i>nākartā'bhinna cidyogī pāśānte śivatā śrteḥ  </i>	7

Since this self is not conditioned by space and time, it is not non-pervasive. It is not momentary; not one; not inert; not inactive. It is ascertained that it is with fully blossomed consciousness, since there is the scriptural authority according to which the soul is endowed with the power of all-knowing and all-doing, upon the complete removal of the bonds.

॥ पशुलक्षण प्रकरणं षष्ठं समाप्तम् ॥

॥ paśulakṣaṇa prakaraṇaṁ ṣaṣṭhaṁ samāptam ॥

Here ends the chapter on “The Nature of the Bound Soul”



## ७ पाश लक्षण प्रकरणम्

### 7 pāśa lakṣaṇa prakaraṇam

#### 7 On the Nature of Bonds

अथाविद्यादयः पाशाः कथ्यन्ते लेशताऽधुना।

येषामपाये पतयो भवन्ति जगतोणवः ॥

१

*athāvidyādayaḥ pāśāḥ kathyante leśatā'dhunā|  
yeṣāmapāye patayo bhavanti jagatoṇavaḥ||*

1

After the detailed exposition on the nature of the bound souls, the nature of bonds(pasa) – anava, karma and maya – is now explained. The bonds are the constricting factors, getting disentangled from which the souls evolve into the Lords of the worlds existing in the pure path (suddha adhva)and attain the final liberation.

पाशाभावे पारतन्त्र्यं वक्तव्यं किंनिबन्धनम्।

स्वाभाविकं चेन्मुक्तेषु मुक्तशब्दो निवर्तये ॥

२

*pāśābhāve pāratantryaṁ vaktavyaṁ kiṁnibandhanam|  
svābhāvikaṁ cenmukteṣu muktaśabdo nivartayē||*

2

If these bonds were not there for the souls, then what reason could be adduced for the state of dependency (para tantrya, being under the control of superior force or authority) which has occurred to the souls? If it be said that the state of dependency is a self-originated(svabhavika)one, then the specific name ‘mukta’ (the liberated one) could not have been attained by the souls(which remain liberated). Only upon the removal of bondage, one becomes, indeed, ‘the liberated’. If such bondage is inherent in the souls, it cannot be removed by any means.

बन्ध शून्यस्य वशिता दृष्टा बद्धस्य वश्यता।

एतावती ते बद्धत्व मुक्तत्वे बद्धमुक्तयोः ॥

३

तत्पारतन्त्र्यं बद्धत्वं तस्मिन्नित्ये चिदादिवत्।

मुक्तिसाधन सन्दोहो व्यर्थोलमनयाधिया ॥

४

*bandha śūnyasya vaśitā dṛṣṭā baddhasya vaśyatā|  
etāvātī te baddhatva muktatve baddhamuktayoḥ||  
tatpāratantryaṁ baddhatvaṁ tasminnitye cidādivat|  
muktisādhana sandoho vyartholamanayādhiyā||*

3

4

It is observed well that one who is free from the constricting bonds exists always self-controlled and independent and the one who is fettered with limiting bonds subjects himself to the control of another

person and functions as a dependent being. So it is ascertained that the dependent soul is fettered with the limiting bonds. This is the difference between the bound soul and the liberated soul: One who is dependent is the bound; and one who is independent is the liberated. Therefore, only the state of being in dependency is considered to be the state of being in bondage. This bound state is not permanent to the souls. If this bondage is considered to be eternal for the souls like the power of all-knowing and the power of all-doing which unfold within the liberated souls and present eternally, then all the means(upayas) enjoined for the attainment of liberation would become purposeless, since the state of bondage being eternal cannot be removed. Therefore, enough with this insignificant knowledge which fails to liberate the souls from the bound state.

नित्यव्यापक चिच्छक्ति निधिरप्यर्थ सिद्धये।

पाशवं शाम्भवं वापि नान्विष्यत्यन्यथा बलम्॥

५

*nityavyāpaka cicchakti nidhirapyartha siddhaye|  
pāśavaṁ śāmbhavaṁ vāpi nānviṣyatyananyathā balam||*

5

If the atomic soul had not been obscured by the beginningless impurity called anava mala, then why such soul is in the inevitable need of assisting instruments such as kala and other tattvas to experience worldly enjoyments and why is it in search of Siva's grace for the attainment of liberation? In spite of being in association with conscious power(cit sakti) which is eternal and pervasive, why is it in the need of assisting factors and grace?

तदावरणमस्याणोः पञ्चश्रोतसि शाङ्करे।

पर्यायैः बहुभिः प्रोक्तं अदृष्टं पशुभिस्सदा॥

६

पशुत्व पशुनीहार मृत्यु मूर्च्छा मलाञ्जनैः।

अविद्यावृत्ति रुग्ग्लानि पापमूलक्षयादिभिः॥

७

*tadāvaraṇamasyāṇoḥ pañcaśrotasi śāṅkare|  
paryāyaiḥ bahubhiḥ proktaṁ adṛṣṭaṁ paśubhissadā||  
paśutva paśunīhāra mṛtyu mūrccā malāñjanaiḥ|  
avidyāvṛtti rugglāni pāpamūlakṣayādibhiḥ||*

6

7

In the Saiva Scriptures which emanated as five streams from the five faces of Lord Siva, this anava mala, the beginningless obscuring factor of the souls, has been called by different appellations which are synonymous. The exact nature of such mala has never been known as it is by the imperfect souls. Pasutva, pasunihara, mrutyu, murcha, mala, anjana, avidya, avruti, rug, glani, papamula, kshaya – these and such other terms are various appellations given for the veiling impurity known as anava mala.

तदेकं सर्वभूतानां अनादि निबिडं महत्।

प्रत्यामस्थस्वकालान्तापायि शक्तिसमूहवत्॥

८

*tadekaṁ sarvabhūtānām anādi nibiḍaṁ mahat|  
pratyāmasthasvakālāntāpāyi śaktisamūhavat||*

8

This anava mala is one; beginningless; extremely dense and vast; being only one, it is capable of obscuring all the souls without any single exception; it exists in each soul; though one, it is associated with innumerable potencies, each one of which ceases to exist at the time of maturation.

तदनादिस्थमर्वाग्वा तद्धेतुस्तदतोऽन्यथा।

रुणद्धि मुक्तानेवं चेन् मोक्षे यत्नस्ततो मृषा ॥

९

*tadanādīsthamarvāgvā taddhetustadato'nyathā|*  
*ruṇaddhi muktānevaṁ cen mokṣe yatnastato mṛṣā||*

9

This mala exists beginninglessly in each soul. If it is argued that the obscuration by anava mala occurs to the souls adventitiously, then there should be a reason, a necessitating cause, for that occurrence. If it be said that it occurs without any reason or necessitating cause, then it is quite reasonable to say that the obscuration which occurs without any reason could occur even to the liberated souls. What inconsistency is there if they are obscured? They would descend ultimately to the bound state. All the efforts undertaken for the attainment of liberation become futile.

तदेकं बहुसंख्यं तु तादृगुत्पतिमद्यतः।

किंतु तच्छक्तयो नैका युगपन् मुक्त्यदर्शात् ॥

१०

*tadekaṁ bahusaṁkhyāṁ tu tādr̥gutpatimadyataḥ|*  
*kiṁtu tacchaktayo naikā yugapān mukttyadarśnāt||*

10

What defect is there in considering that anava mala is not one; it is manifold? All those which are manifold and inert have a beginning; they are products. Therefore, that which is beginningless and which is not a product is only one. Since on its removal liberation does not occur simultaneously to all the souls, it is ascertained that this anava mala is with innumerable potencies, each potency (mala sakti) obscuring each soul.

तासां माहेश्वरीशक्तिः सर्वानुग्राहिका शिवा।

धर्मानुवर्तनादेव पाश इत्युपचर्यते ॥

११

परिणामयती ताश्च रोधान्तं कार्कचित्त्विषा।

यदोमीलनं आधत्ते तदानुग्राहिकोच्यते ॥

१२

*tāsāṁ māheśvarīśaktiḥ sarvānugrahikā śivā|*  
*dharmānuvartanādeva pāśa ityupacaryate||*  
*pariṇāmayatī tāśca rodhāntaṁ kārkaचित्त्विṣā|*  
*yadomīlanaṁ ādhatte tadānugrahikocyate||*

11

12

There is one Sivasakti known as Tirodhana Sakti as being included in the series of bonds. In reality, this Sakti is of the nature of bestowing grace upon the souls and It is pure and auspicious. Since Its mode of action is to take control over the potencies of anava mala and to act in conformity with them, It is figuratively called 'pasa'. As long as the obscuring power exists, this Tirodhana Sakti brings about maturation to the

potencies of mala gradually, by holding control over them. When the same Sakti brings about unfoldment of consciousness(caitanya) within the souls through the effulgence of conscious-sun known as Isana mantra which is in the form of grace, this Sakti becomes known as Anugraha Sakti(Sakti which bestows grace).

शम्भोश्चिदाद्यनुग्राह्यं तद्विरोधितया मिथः।

युगपन्न क्षमा शक्तिः सर्वानुग्राहिका कथम्॥ १३

न च भूतोपकारार्थं प्रवृत्तस्य जगत्प्रभोः।

अपकारकमाविश्य युज्यते किंच तोदनम्॥ १४

*śambhościdādyanugrāhyam tadvirodhitayā mithaḥ|*

*yugapanna kṣamā śaktiḥ sarvānugrāhikā katham||*

13

*na ca bhūtopakārārtham pravṛttasya jagatprabhoḥ|*

*apakāarakamāviśya yujyate kiṁca todanam||*

14

Some objections:

The unfailing responsibility of bestowing grace upon both the intelligent beings and the non-intelligent substances lies with Lord Siva. Since these intelligent beings and inert things are with mutually opposed characteristics, Sivasakti cannot bestow grace upon all at one and same time. Therefore, how could it be said that Sivasakti is of the nature of bestowing grace upon all? Moreover, why does Lord Siva, the supreme Lord of the worlds who involves Himself in the uninterrupted activity of rendering help to all the beings and existents bestow grace upon the obscuring bonds and at the same time make the souls to get entangled in the repeated process of birth and death and make them suffer?

न तोदनाय कुरुते मलस्याणोरनुग्रहम्।

किन्तु यत्क्रियते किंचित् तदुपायेन नान्यथा ॥ १५

न साधिकारे तमसि मुक्तिर्भवति कस्यचित्।

अधिकारोऽपि तच्छक्तेः परिणामान्निवर्तते ॥ १६

*na todanāya kurute malasyāṅoranugraham|*

*kintu yatkriyate kiṁcit tadupāyena nānyathā||*

15

*na sādhikāre tamasi muktirbhavati kasyacit|*

*adhikāro'pi tacchakteḥ pariṇāmānnivartate||*

16

The views of Siddhanta:

It is true that Sivasakti is of the nature of bestowing grace upon all. There is nothing improbability in bestowing grace upon the intelligent beings and the inert things at one and the same time. It bestows grace upon the potency of mala, not with the intention of making the soul to suffer. Whatever action is being done by Lord Siva or Sakti, is indeed an effective and unfailing help to the souls. It cannot be considered otherwise. As long as there exists the preponderancy of mala, liberation cannot occur to the souls, since liberation is nothing but the complete removal of obscuration effected by mala. This preponderant state of mala would be nullified only when the potency of mala attains a fitting maturation( for removal).

सोऽपि न स्वत एव स्यादपि योग्यस्य वस्तुनः।

सर्वथा सर्वदा यस्माच्चित्प्रयोज्यं अचेतनम्॥

१७

यथा क्षीरादिना वैद्यस्तुदन्नति न रिगिणम्।

कोटाविष्टार्थं दायित्वात् दुःखहेतुः प्रतीयते॥

१८

*so'pi na svata eva syādapi योग्यस्या वस्तुनाः।*

*sarvathā sarvadā yasmācchitprayoḥjyaṁ acetanam॥*

17

*yathā kṣīrādinā vaidyastudannati na riḡiṇam।*

*koṭāviṣṭārtha dāyitvāt duḥkhahetuḥ pratīyate॥*

18

Even though the potency of mala becomes fit enough for such maturation, the maturation pertaining to the potency of mala cannot take place of its own accord, since it is seen that always and by all means, the non-intelligent object is kept in action only by an intelligent being.(Therefore, bestowal of grace and inducing maturation to the potency of mala are not mutually opposed actions) Just as the activities of a physician , such as applying pungent medicinal substances like black-salt and others to the wounds sustained by a person result in the healthy and happy state of that person, just as his actions are not considered as the aggravating and cruel ones, even so the experience of pain, misery and so on meted out by Siva through the karmic effects for the sake of the removal of mala should not be considered as afflicting or aggravating activity.

सर्वगत्वान्महेशस्य नाधिष्ठानं विहन्यते।

न च यत्राऽस्ति कर्तव्यं तस्मिन्नौदास्यमेति सः॥

१९

*sarvagatvānmaheśasya nādhiṣṭhānaṁ vihanyate।*

*na ca yatrā'sti kartavyaṁ tasminnaudāsyameti saḥ॥*

19

Since Siva is all-pervasive, His immediate and active presence in all the objects cannot be set aside. But, where there is no need for His action, there He remains neutral and free from any action.

धर्मिणोऽनुग्रहो नाम यत्तद्धर्मानुवर्तनम्।

न सोऽस्ति कस्यचिज्जातु यः पत्या नानुवर्त्यते॥

२०

*dharmiṇo'nugraho nāma yattaddharmānuvartanam।*

*na so'sti kasyacijjātu yaḥ patyā nānuvartyate॥*

20

What is known as the bestowal of grace upon the inert objects and the intelligent beings(both being the dharmins, holders of qualities) is nothing but to be in conformity with the fitting qualities pertaining to them(dharnas). Never and nowhere is a property or quality pertaining to each existent that remains unnoticed by Lord Siva.

गताधिकार नीहार वीर्यस्य सत एधते।

पशोरनुग्रहोऽन्यस्य तादर्थ्यादस्ति कर्मणः॥

२१

बोद्धृत्व परिणामित्व धर्मयोरनुवर्तनम्।

मलस्य साधिकारस्य निवृत्तेस्तत्परिच्युतौ ॥

२२

*gatādhikāra nīhāra vīryasya sata edhatel*

*paśoranugraho'nyasya tādarthīyādsti karmaṇaḥ ॥*

21

*boddhṛtva pariṇāmitva dharmayoranuvartanam*

*malasya sādihikārasya nivṛttestatparicyutau ॥*

22

In those souls from whom the potency of mala which obscures the absolute power of knowing-all and doing-all pertaining to the souls is on the phase of its removal, Sivasakti descends immediately and unfolds Itself in the form of grace. Grace is indeed the compassionate function of making the potencies of the bonds to ripe enough. What is the effect of such function, it may be asked. When the potency of mala is on its removal phase along with the preponderant state of obscuring the soul, the Tirodhana Sakti also sets Itself on the phase of removal and incessantly assumes the form of grace. Grace is actually to be in conformity with the cognitive power of the bound soul and with the maturing process of the inert bond.

इत्येवं यौगपत्येन क्रमात्सुघट एव हि।

मायायास्साधिकारायाः कर्मणश्चोक्त एव सः ॥

२३

*ityevaṁ yaugapatyena kramātsughata eva hi*

*māyāyāssādihikārāyāḥ karmaṇścokta eva saḥ ॥*

23

Even when this occurs simultaneously, it should be considered as the bestowal of grace only. Occurrence of grace in due order conditioned by time is, indeed, very common and simple. The same explanation holds good with the preponderant state of karma and maya, since it has already been told in a general way that all the inert things are being activated only by the intelligent beings.

॥ पाशलक्षण प्रकरणं समाप्तम् ॥

॥ pāśalakṣaṇa prakaraṇam samāptam ॥

Here ends the chapter "On the Nature of Bonds"

## ८ कर्मविचार प्रकरणम्

### 8 karmavicāra prakaraṇam

#### 8 An Inquiry into the Nature of Karmas

अथेन्द्रिय शरीरार्थः चिद्योगस्यानुमीयते।

निमित्तमागामिभावात् यतो नागम्यहेतुमत्॥

१

*athendriya śarīrārtheḥ cidyogasyānumīyate |  
nimittamāgāmibhāvāt yato nāgamyahetumat ||*

1

It is inferred that there is a necessitating cause(nimitta) for providing to the souls relevant body, organs of knowledge and action and so forth. Since organs , body and others are products , they should have originated from a cause. All those which are seen to be products are associated with a necessitating cause. That which is not motivated by a cause never comes into existence.

तस्य प्रवेश वर्तित्वाद् वैचित्र्यात्क्षणिकत्वतः।

प्रतिपुंनियतत्वाच्च सन्ततत्वाच्च तद्गुणम्॥

२

*tasya praveśa vartitvād vaicitryātkṣaṇikatvataḥ |  
pratipuṅniyatatvācca santatatvācca tadguṇam ||*

2

The union with organs, body and so forth which has occurred to the soul is conditioned by place; as associated with each soul, it is in diverse forms; it is perishable; it is conditioned by the activities of the souls. It is in continuity right from the previous births. Since its products – organs, bodies and so forth – are seen to be associated with these characteristics, it is presumed that even the cause of these products is associated with these characteristics.

ईशाविद्याद्यपेक्षित्वात् सहकारि तदुच्यते।

कर्मव्यापार जन्यत्वाद् अदृष्टं सूक्ष्म भावतः ॥

३

*īśāvidyādyapekṣitvāt sahakāri taducyate |  
karmavyāpāra janyatvād adrṣṭam sūkṣma bhāvataḥ ||*

3

Moreover, in yielding its fruits, that cause is in expectancy of Tirodhana sakti of Lord Siva , anava mala and so forth. So it is dependent. It is always a co-operating bond(not the primal bond known as anava mala). It is called karma, since it is originated by activities. It is called ‘adrushta’(the unseen) because of its extremely subtle nature and its imperceptibility.

जनकं धारकं भोग्यं अध्यात्मादि त्रिसाधनम्।

तत्सत्यानृत योनित्वाद् धर्माधर्म स्वरूपकम्॥

४

*janakam dhārakam bhogyam adhyātmādi trisādhanam|  
tatsatyānṛta yonitvād dharmādharma svarūpakam||*

4

Being the cause, this karma is capable of providing the relevant bodies(janaka); capable of supporting and sustaining the bodies(dharaka). It expresses itself in the form of enjoyments(bhogy). It is of the nature of being effected by mind, word and deed. Since it has truth and falsity as its originating sources, it presents itself in the form of merit and demerit.

स्वापे विपाकमभ्येति तत्सृष्टावुपयुज्यते।

मायायां वर्तते चान्ते नाभुक्तं लयमेति च॥

५

*svāpe vipākamabhyeti tatsṛṣṭāvupayujyate|  
māyāyām vartate cānte nābhuktaṁ layameti ca||*

5

This karma attains maturity during the state of total absorption(pralaya). It becomes fit enough for providing the enjoyments at the time of next creation. It exists in maya stored in the form of impressions(samskara). Without being experienced, karma never goes out of existence.

इति मायादि कालान्त प्रवर्तकमनादिमत्।

कर्मव्यञ्जकमप्येतत् रोधि सद्यन्न मुक्तये॥

६

*iti māyādi kālānta pravartakamanādimat|  
karmavyañjakamapyetat rodhi sadyanna muktaye||*

6

This karma whose nature has been explained in this way is capable of creating the bodies , organs and such others pertaining to the impure path in which many worlds from the Maya bhuvana up to Kalagnirudra bhuvana have their existence. It is beginningless like the billowing waves of a river whose point of origination cannot be observed. Even in its pleasure-yielding state which enables the soul experience happiness, this karma is considered to only as a constricting bond, since there is no liberation while the karmic bond is in operation.

॥ कर्मविचार प्रकरणम् अष्टमं समाप्तम् ॥

॥ karmavicāra prakaraṇam aṣṭamaṁ samāptam ॥

Here ends the chapter “An Inquiry into the Nature of Karmas”



## ९ माया लक्षण प्रकरणम्

### 9 māyā lakṣaṇa prakaraṇam

#### 9 On the Essential Nature of Maya

अथ सर्वज्ञ वाक्येन प्रतिपन्नस्य लक्षणम्।

कथ्यते ग्रन्थि पाशस्य किञ्चिद्युक्त्याऽपि लेशतः ॥

१

*atha sarvajña vākyena pratipannasya lakṣaṇam|  
kathyate granthi pāśasya kiñcidyuktyā'pi leśataḥ||*

1

Now, I will explain the essential nature of maya, the subject matter of which comes next in the order of the subjects mentioned before, in the Agamic aphoristic statements revealed by Lord Siva, the knower and doer of all. Such nature is now explained succinctly through valid proofs and reasoning.

तदेकं अशिवं बीजं जगतश्चित्रशक्तिमत्।

सहकार्याधिकारान्त संरोधि व्याप्यनश्वरम् ॥

२

*tadekaṁ aśivaṁ bījaṁ jagataścitraśaktimat|  
sahakāryādhikārānta samrodhi vyāpyanaśvaram||*

2

Maya is one; impure(asiva); it is the seed-source for the creation of the worlds; it is endowed with diverse potencies. It is of the nature of binding the souls as long as the preponderant state of karma exists as the co-operating bond(sahakari). It is of the nature of being pervasive and eternal.

कर्ताऽनुमीयते येन जगद्धर्मेण हेतुना।

तेनोपादानमप्यस्ति न पटस्तन्तुभिर्विना ॥

३

*kartā'numīyate yena jagaddharmeṇa hetunā|  
tenopādānamapyasti na paṭastantubhirvinā||*

3

The existence of the ultimate Doer(karta) is inferred through the proposition that the world is , by all means, a product. Through the same proposition, it is inferred that there should be maya serving as the material cause of the world, since it is seen that the product such as cloth cannot be produced without the thread, the material cause.

तदचेतनमेव स्यात् कार्यस्याचित्त्व दर्शनात्।

प्राप्तस्सर्वहरो दोषः कारणानियमोऽन्यथा ॥

४

*tadacetanameva syāt kāryasyācittva darśanāt|  
prāptassarvaharo doṣaḥ kāraṇāniyamo'nyathā||*

4

Since all the products of maya are seen to be non-intelligent, it is ascertained that maya itself is inert. If it is not held to be so, then there would occur the defect of absence of constant and ordained relationship between the cause and its effect.

यद्यनित्यं इदं कार्यं कस्मादुत्पद्यते पुनः।

अव्यापि चेत्कुतस्तस्यात् सर्वेषां सर्वतोमुखम्॥

५

*yadyanityam idaṁ kāryam kasmādutpadyate punaḥ|  
avyāpi cetkutastasyāt sarveṣāṁ sarvatomukham||*

5

If it be held that maya itself goes out of existence at the time of total dissolution(maha pralaya), then, from which source this world would be created again? Therefore, maya is eternal. If it is non-pervasive, there cannot be unlimited actions and effects comprising all the ranges of the worlds. Since such actions are there, it is ascertained that maya is all-pervasive.

यदनेकमचित्तत्तु दृष्टमुत्पत्तिधर्मकम्।

न तदुत्पत्तिमत्तस्माद् एकमप्युपगम्यताम्॥

६

*yadanekamacittattu dṛṣṭamutpattidharmakam|  
na tadutpattimattasmād ekamapyupagamyatām||*

6

All those which are inert and manifold are considered to be with the nature of being products. Since maya is not a product, it is deduced that maya is only one; a single reality. If it is manifold, then, it cannot be an ultimate material cause of the worlds and the worldly objects.

पटस्तन्तुगणाद्दृष्टः सर्वमेकमनेकतः।

तदप्यनेकमेकस्मादेव बीजात्प्रजायते॥

७

*paṭastantugaṇāddṛṣṭaḥ sarvamekamanekataḥ|  
tadapyanekamekasmādeva bījātprajāyate||*

7

It may be argued that a single cloth is produced from many threads which serve as the material cause of the cloth and so it is evident that all the products are brought out from innumerable material causes and therefore there is no defect in considering that maya is manifold. Such argument is not reasonable. Because, it is obviously seen that such innumerable threads are produced from one single source of cotton. So, there is no defect in holding that all the worlds are created from one single maya, the ultimate material cause.

येषां चिद्धर्मकाद्धेतोः अचित्तप्युपजायते।

तेषां धूमेन लिङ्गेन जलं किं नानुमीयते॥

८

*yeṣām ciddharmakāddhetoḥ acitapyupajāyate |  
teṣām dhūmena liṅgena jalam kim nānumīyate ||*

8

Some persons hold the view that only from the conscious self , the non-intelligent world is created. If, from a cause which is of the nature of consciousness, an effect which is of the nature of being inert, as opposed to consciousness, could be created, then they could infer the presence of water from the smoke, being under the impression that smoke is produced from the water. Why they are not inferring so?

भूतावधि जगद्येषां कारणं परमाणवः ।

तेषां पूर्वोदिताद्धेतोः ज्ञातैव ज्ञानसूक्ष्मता ॥

९

*bhūtāvadhi jagadyeṣām kāraṇam paramāṇavaḥ |  
teṣām pūrvoditāddhetoḥ jñātaiva jñānasūkṣmatā ||*

9

Some others maintain the view that the ultimate cause of the world, right up to the extent of the gross elements such as earth(pruthvi) and others, is the invisible subtle atom(paramanu). They are of the view that only through the knowledge of six categories, dravya and others, liberation could be attained. Does not their sharpness of knowledge get exposed through such conceptions? Let this argument be ignored. Paramanus are inert and many; so, paramanu cannot be the ultimate cause)

शरीरादेश्शरीरादि यदि तन्निखिलात्यये ।

का वार्तानाखिल ध्वंसो न सर्वज्ञो मृषा वदेत् ॥

१०

*śarīrādeśśarīrādi yadi tannikhilātyaye |  
kā vārtānākhila dhvaṁso na sarvajño mṛṣā vadet ||*

10

Since it is obviously perceived that the bodies are created from other bodies(that is, body of a son from the bodies of the parents), there need not be another cause as maya for the creation of bodies. If such view is held to be true, what body was there in the beginning of creation subsequent to the dissolution of all the created objects, to give rise to another body? If total absorption is held to be myth, then the all-knowing Isvara also is a myth.

एकदेशेऽपि यो धर्मः प्रतीतो यस्य धर्मिणः ।

स तस्य सर्वतः केन जायमानो निवार्यते ॥

११

कोटिशो मरणं दृष्ट्वा संहतानां शरीरिणाम् ।

सोऽपि प्रतीयते कालो यत्राशेष जनक्षयः ॥

१२

*ekadeśe'pi yo dharmah pratīto yasya dharmiṇaḥ |  
sa tasya sarvataḥ kena jāyamāno nivāryate ||  
koṭiśo maraṇam dṛṣṭvā saṁhatānām śarīriṇām |  
so'pi pratīyate kālo yatrāśeṣa janakṣayaḥ ||*

11

12

If an attribute of an object existing in a particular place is known well, then, it could be well understood that the same attribute is present in that same kind of object seen in all other places also. What objection could be there to this view? Smoke and brightness of fire observed in a particular place could be seen as related to each other in the same way even in all other places. Likewise, since there are countless intermediary dissolution for all the embodied souls, it is inferred that there should be a final and great dissolution in which all the created objects and the worlds get absorbed into their relevant causes. Such total absorption is known even through the Agamas.

तदाधाराणि कार्याणि शक्तिरूपाणि संहृतौ।

विकृतौ व्यक्ति रूपाणि व्याप्रियन्तेऽर्थ सिद्धये ॥

१३

*tadādhārāṇi kāryāṇi śaktirūpāṇi saṁhṛtau*  
*vikṛtau vyakti rūpāṇi vyāpriyante'rtha siddhayē*

13

Thus, through reasoning , reflection and inference , maya has been ascertained to be the material cause of the universe. All the effects are contained in the maya in the form of subtle potencies, during the time of total dissolution. Again, in the beginning of next creation, these potencies are brought out from maya in order to create bodies, instruments , worlds and enjoyments.

तन्वादि कारकादानं पटासत्त्वे पटार्थिनः।

सत्त्वे कारकशब्दोऽपि व्यपैतीति हतं जगत् ॥

१४

साफल्यमसदुत्पत्ता वस्तु कारक वस्तुनः।

*tantvādi kārakādānaṁ paṭāsatve paṭārthinah*  
*satve kārakaśabdo'pi vyapaiṭīti hataṁ jagat*  
*sāphalyamasadutpattā vastu kāraka vastunah*

14

A doubt:

When a cloth is not available, a person who is in need of a cloth makes use of the threads and produces the cloth. After the production of the cloth, the name 'thread' vanishes of its own accord. Since the material cause, namely the thread, has now become a non-existent, the effect, namely the cloth, also belongs to the variety of non-existent. Therefore, even the world, which is a product, is a non-existent. So it is observed that the purpose of a materializing substance(vastu) is to give rise to the emergence of a non-existent effect. Therefore, maya, the vastu, is the cause for a non-existent world. Is it not?

उत्पादयतु सर्वस्मात् सर्वस्सर्वमभीत्सितम् ॥

१५

अथाशक्यं यतश्शक्यं अत्र वः किं नियामकम्।

न च पश्यामि तत्किञ्चिच्छक्तिश्चेत् सिद्धि साध्यता ॥

१६

*utpādayatu sarvasmāt sarvassarvamabhītsitam*  
*athāśakyam yataśśakyam atra vaḥ kiṁ niyāmakam*  
*na ca paśyāmi tatkiñchicchaktiścet siddhi sādhyatā*

15

16

Reply:

If a non-existent could be produced from an existent, then, everybody could create all the desired products from all the causes which are innumerable. Since each effect is produced from each relevant cause, all objects cannot be produced from a single cause. If it be said so, it is not correct. There is no such restraint(niyamaka) on the part of creation as to hold the view that one cause should give rise to only one effect and it cannot give rise to another product. If it is held that the potency contained in the cause is capable of producing one effect alone, then it confirms our own view that all the effects are contained in the cause in the form of subtle potencies.

अन्यथा कारकव्रात प्रवृत्यनुपपत्तितः।

श्रुतिरादानमर्थश्च व्यपैतीत्यपि तद्धतम्॥

१७

*anyathā kārakavrāta pravṛtyanupapattitaḥ|*  
*śṛtirādānamarthaśca vyapaitītyapi taddhatam||*

17

If it be claimed that a non-existent effect could be brought out from a cause, it cannot be so. Creation of the son of a barren woman would not be possible even through a host of instruments. There is an authentic statement that the instruments are essentially needed to bring out the effects from a cause. Assemblage of tools and instruments and making use of them lead to creative activities. All such statements would become meaningless if it is claimed that a non-existent could be produced from a cause and consequently there would be no world also.

अथास्त्युत्पादिका शक्तिः न कार्यं शक्तिरूपकम्।

तयोर्विशेषणं वाच्यं नैतत् पश्यामि किञ्चन॥

१८

*athāstyutpādikā śaktiḥ na kāryam śaktirūpakam|*  
*tayorviśeṣaṇam vācyaṁ naitat paśyāmi kiñcana||*

18

“There is a potency in each cause so as to make the effects emerge out. So the effect itself is not contained in the cause in the form of potency.” If this be said, then, the specific nature of that potency should have been stated. But no such specific nature has been declared.

तस्मान्नियामिका जन्य शक्तिः कारक वस्तुनः।

सान्त्वयव्यतिरेकाभ्यां रूढितो वाऽवसीयते॥

१९

*tasmānniyāmikā janya śaktiḥ kāraka vastunaḥ|*  
*sānvayavyatirekābhyām rūḍhito vā'vasīyatē||*

19

Therefore, in each materializing existent(vastu), there is the potency related to the effect, functioning as the restraining power(niyamika). If such potency is there, then there is the effect; if such potency is not there, effect also is not there. Through such sort of affirmative and negative assertions and through well-observed worldly phenomena, this truth should be known.

तद्व्यक्तिर्जननं नाम तत्कारक स्माश्रयात्।

तेन तन्तुगताकारं पटाकारावरोधकम् ॥

२०

वेमादिनाऽपनीयाथ पटव्यक्तिः प्रकाशयते।

*tadvyaktirjananam nāma tatkāraka smāśrayāt|*

*tena tantugatākāraṃ paṭākārāvarodhakam||*

20

*vemādinā'panīyātha paṭavyaktiḥ prakāśyate|*

Creation is the evident, external manifestation of the effect contained in the cause in its potential form, through the operation of instrumental causes. The form as contained in the thread is concealing the form of the cloth. Such concealment is removed by the instruments such as the shuttle, loom and others and consequently the exact form of the cloth is manifested. In the same way, all the products are brought out from the cause.

यथा कटादिगूढस्य पटादेस्तद्व्युदासतः ॥

२१

नासतः क्रियते व्यक्तिः कलादेर्ग्रन्थितस्तथा ॥

२२

*yathā kaṭādigūḍhasya paṭādestadvyudāsataḥ||*

21

*nāsataḥ kriyate vyaktiḥ kalādergranthitastathā||*

22

Just as the pot concealed by a cloth presents itself to visibility as soon as the concealing cloth is removed, even so, kala and other tattvas which are kept concealed in maya are brought out and manifested, after the removal of the concealed state. Such removal is effected through the activities undertaken by Anantesvara. That which is non-existent could never be produced.

॥ मायालक्षण प्रकरणं नवमं समाप्तम् ॥

|| māyālakṣaṇa prakaraṇam navamaṃ samāptam ||

Here ends the 9<sup>th</sup> chapter on the Essential Nature of Maya

# १० कलादि कार्य प्रकरणम्

## 10 kalādi kārya prakaraṇam

### 10 On the Nature of Kala and Other Tattvas

ग्रन्थिजन्यं कलाकाल विद्या राग नृमातरः ।

गुणधीर्गर्व चित्ताक्ष मात्रा भूतान्यनुक्रमात् ॥ १

*granthijanyaṁ kalākāla vidyā rāga nrmātarah|*  
*guṇadhīrgarva cittākṣa mātrā bhūtānyanukramāt||* 1

Kala', kaala, niyati, raga, purusha, prakriti, guna, buddhi, ahankara, citta(manasa), indriyas, five tanmatras(subtle elements) and five bhutas(gross elements) – all these are the maya-born tattvas. These are evolved from the maya in two orders - the primary order and the secondary order.

विधत्ते देहसिद्ध्यर्थं यत्साक्षाद्यत्पदान्तरात् ।

यथा युनक्ति यद्धेतोस्तादृक् तदधुनोच्यते ॥ २

*vidhatte dehasiddhyartham yatsākṣādyatpadāntarāt|*  
*yathā yunakti yaddhetostādrk tadadhunocyate||* 2

Anantesvara is the Lord of impure maya. The order in which he creates all these tattvas from the impure maya, after effecting vibrant and creative convulsions in the field of impure maya, is now explained. He creates these tattvas in order to provide bodies, instruments, enjoyments and so forth to all the bound souls.

कर्तृशक्तिरणो नित्या विभ्वी चेश्वरशक्तिवत् ।

तमश्छन्नतयाऽर्थेषु नाभाति निरनुग्रहा ॥ ३

तदनुग्राहकं तत्त्वं कलाख्यं तैजसं हरः ।

मायां विक्षोभ्य कुरुते प्रवृत्त्यङ्गं परं हि तत् ॥ ४

*kartṛśaktiraṇo nityā vibhvī ceśvaraśaktivat|*  
*tamaśchannatayā'rtheṣu nābhāti niranugrahā||* 3  
*tadanugrahakam tattvaṁ kalākhyam taijasam harah|*  
*māyām vikṣobhya kurute pravṛtyaṅgam paraṁ hi tat||* 4

Like the Cit-sakti(of Lord Siva), the absolute knowing-power of the soul is eternal and pervasive. Since that power is obstructed by the beginningless impurity called anava-mala, the soul is not able to do the essential deeds, without being graciously enkindled by Siva's grace. Therefore, in view of bestowing grace upon the souls, Anantesvara first stimulates maya and creates the effulgent kala tattva from it to enable the souls perform the essential activities.

तेन प्रदीप कल्पेन तदा स्वच्छचित्तेरणोः।

प्रकाशयत्येकदेशं विदार्य तिमिरं घनम्॥

५

कल इत्येष यो धातुस्संख्यानं प्रेरणे च सः।

प्रोत्सारणं प्रेरणं सा कुर्वती तमसः कला॥

६

*tena pradīpa kalpena tadā svacchaciterāṇoḥ|  
prakāśayatyekadeśam vidārya timiram ghanam||  
kala ityeṣa yo dhātussamkhyāne prerāṇe ca saḥ|  
protsāraṇam prerāṇam sā kurvatī tamasaḥ kalā||*

5

6

Through that kala tattva which is like a lighted lamp, Anantesvara partially manifests the conscious power (knowing power) of the soul whose consciousness (caitanya) is veiled by the darkening impurity called anava mala. The term 'kala' means that which removes and regulates(or fixes). The kala tattva partially dispels the darkness, regulates and fixes the enjoyments(bhogas) to the souls through another tattva known as niyati.

इत्येतदुभयं विप्र सम्भूयानन्यवत्स्थितम्।

भोगक्रिया विधौ जन्तोर्निजगुः कर्तृकारकम्॥

७

एवं व्यक्त क्रिता शक्तिः दिदृक्षुर्गोचरं दृशः।

भजत्यनुग्रहापेक्षां स्वयं द्रष्टुमशक्नुवन्॥

८

तदर्थं क्षोभयित्वेशः कलामेव जनिक्षमाम्।

तत्त्वं विद्याख्यं असृजत् करणं परमात्मनः॥

९

*ityetadubhayaṁ vipra sambhūyānanyavatsthitam|  
bhogakriyā vidhau jantornijaguḥ kartṛkārakam||  
evaṁ vyakta kritā śaktiḥ didṛkṣurgocaram dṛśaḥ|  
bhajatyanugrahāpekṣāṁ svayaṁ draṣṭumaśaknuvan||  
tadartham kṣobhayitveśaḥ kalāmeva janikṣamām|  
tattvaṁ vidyākhyam asṛjat karaṇam parmātmanaḥ||*

7

8

9



O, the Brahmin Sage!, the kala tattva is united with the soul in this way by Anantesvara. The kala tattva and the individual self get united together as if they are non-different from each other. With regard to the enjoyments, the soul functions as the doer and the kala tattva functions as the inducer of the soul's action. The soul, whose power of action has been now partially manifested and activated, is dependent on Siva's grace for the manifestation of its power of cognition, since at this stage there is no instrumental potency for the soul to cognize the object. So, for the benefit of the soul's power of cognition, Anantesvara activates the kala tattva and creates from it another tattva known as the vidya tattva which serves as an important subtle instrument for the soul.

तेन प्रकाश रूपेण ज्ञानशक्ति प्ररोचिना।

सर्वकारक निष्पाद्यं अवैति विषयं परम्॥

१०

तदभिव्यक्ति चिच्छक्तिः दृष्टार्थोऽप्यपिपासितः।

नैति तज्जनकं रागं तस्मादेवासृजत् प्रभुः॥

११

*tena prakāśa rūpeṇa jñānaśakti prarocinā|*

*sarvakāraka niṣpādyam avaiti viṣayam param||*

10

*tadabhivyakti cicchaktiḥ dṛṣṭārtho'pyapipāsitaḥ|*

*naiti tajjanakam rāgam tasmādevāsṛjat prabhuḥ||*

11

Through the resplendent vidya tattva which partially manifests the power of cognition, the soul cognizes the objects to be known with the help of all other assisting instruments such as the organs and so forth. The soul whose conscious power has now been manifested and illumined by the vidya tattva cognizes the objects. But, in spite of such conscious power, the soul is not able to be motivated and persevere towards the varied enjoyments(bhogas), since it is without the inclination towards desiring(abhilasha). At this stage, Anantesvara creates raga tattva(from the kala tattva) in order to instill the sense of intention and desire in the soul.

स तेन रञ्जितो भोग्यं मलीमसमपि स्पृहन्।

आदत्ते न च भुञ्जानो विरागमधिगच्छति॥

१२

इति प्रवृत्तः करणैः कार्यारूढैस्सभौवनैः।

भोगभूमिषु ना भुङ्क्ते भोगान् कालानुवर्तिनः॥

१३

*sa tena rañjito bhogyam malīmasamapi sprhan|*

*ādatte na ca bhujjāno virāgamadhigaccāti||*

12

*iti pravṛttaḥ karanaiḥ kāryārūḍhaisabhauvanaiḥ|*

*bhogabhūmiṣu nā bhukṅkte bhogān kālānuvartinaḥ||*

13

In spite of being impure, the soul, which has now been infused with the sense of desire eagerly experiences various kinds of enjoyments. While experiencing, it does not become associated with the sense of detachment. The soul becomes associated with these tattvas in this way and also with the organs and others in due course, to experience the enjoyments(bhogas) afforded in various planes of existence called the 'bhoga bhumis' located in different tattvas. But, in these fields of enjoyments(bhoga bhumis), all the bhogas are in conformity with the principle of time known as the kaala tattva. Souls cannot experience the bhogas without the intervention of this kaala tattva.

त्रुट्यादि प्रत्ययस्यार्थः कालो माया समुद्भवः।

कलयन्नासमुत्थानान् नियत्या नियतं पशुम्॥

१४

*truṭyādi pratyayasyārthaḥ kālo māyā samudbhavaḥ|  
kalayannāsamutthānān niyatyā niyataṁ paśum||*

14

The kaala tattva which gives rise to the knowledge of various modes of time and divisions of time such as 'truti' and others is originated by Anantesvara from the impure maya. The soul is regulated and restrained to the experience of its own karmic fruits, right from the birth up to the time of dissolution through another tattva known as 'niyati'. Since the 'time' induces the bound souls towards worldly pursuits and perseverences, it is characteristically called 'kaala tattva'.

ससाधनस्य भोगस्य कर्मतन्त्रतया जगुः।

केचिन्नियामकं कर्म यदन्यदतिरिच्यते॥

१५

*sasādhanasya bhogasya karmatantratayā jaguḥ|  
kecinniyāmakam karma yadanyadatiricyate||*

15

A doubt:

Enjoyments pertaining to the bound souls and the entire means thereof are within the purview of karma. So such karma is needed for the enjoyments of the bound souls. Let this karma itself perform the regulation and restraining of the enjoyments. Why another tattva called 'niyati' is needed, which seems to be redundant, in excess of the karma?

भोगोर्थस्सर्वतत्त्वानां सोऽपि कर्म निबन्धनः।

कर्मैवास्तु शरीरादि ततस्सर्व अपार्थकम्॥

१६

*bhogorthassarvatattvānām so'pi karma nibandhanaḥ|  
karmaivāstu śarīrādi tatassarvaṁ apārthakam||*

16

Reply:

Then, since even all tattvas such as the organs of knowledge and action, mind, buddhi and so forth are helpful in experiencing the bhogas, they are also to be considered as within the purview of the karma.

So karma itself becomes sufficient for the souls to experience the bhogas. Then where is the need for the kala and other tattvas? The body, instruments, organs – all these become redundant and purposeless.

अथ देहादि सापेक्षं तत्पुमर्थं प्रसाधकम्।

ततो नियति सापेक्षमस्तु कर्म नियामकम्॥

१७

*atha dehādi sāpekṣam tatpumārtha prasādhakam|  
tato niyati sāpekṣamastu karma niyāmakam||*

17

So, if it is maintained that karma itself is capable of accomplishing all the four goals of human life -dharma, artha, kama and moksha – for the souls depending on body, instruments and others, then that karma is to be held as depending on niyati tattva also. So, it is niyati tattva that is responsible for the regulation and restraint of the karmic fruits.

पुंस्तत्त्वं तत एवाभूत् पुम्प्रत्यय निबन्धनम्।

आपूरकं प्रधानादेः भौवने रुद्रसंश्रयम्॥

१८

*pūnstattvaṁ tata evābhūt pumpratyaya nibandhanam|  
āpūrakam pradhānādeḥ bhauvane rudrasamśrayam||*

18

Purusha tattva which is responsible for the disposition related to the awareness of ‘purusha’(that is, the cognition as to “ I am the experiencing soul”) is then originated from the kala tattva. It fills up the entire range of tattvas from prakruti onwards(which are originated after the evolution of purusha tattva) and it serves as the location of various bhuvanas which are under the control of Vamadeva and other Rudras.

ततः प्राधानिकं तत्त्वं कलातत्त्वादजीजनत्।

सप्तग्रन्थि निदानस्य यत्तद्गौणस्य कारणम्॥

१९

*tataḥ prādhānikam tattvaṁ kalātattvādajījanat|  
saptagranthi nidānasya yattadgauṇasya kāraṇam||*

19

After the creation of purusha tattva, Anantesvara creates the prakruti tattva from the kala tattva. It serves as the material cause for the evolution of guna tattva which, in its turn, serves as the causal source of seven tattvas- mahat, ahankara and five tanmatras.

ततो बुद्ध्याद्युपादानं गौणं सत्त्वं रजस्तमः ।

तद्वृत्तयः प्रकाशाद्याः प्रसिद्धा एव भूयसा ॥

२०

*tato buddhyādyupādānaṁ gauṇaṁ satvaṁ rajastamaḥ |  
tadvṛttayah prakāśādyāḥ prasiddhā eva bhūyasā ||*

20

From the avyakta tattva, Anantesvara creates guna tattva in which the three gunas – sattva, rajas and tamas – are in manifest but undifferentiated state. The function of these three gunas are – illumination (parkasa), enabling to persevere(pravrutti) and restraint(niyama) respectively.

त्रयो गुणास्तथाप्येकं तत्त्वं तदवियोगतः ।

एकैकश्रुतिरेतेषा वृत्त्याधिक्य निबन्धना ॥

२१

*trayo guṇāstathāpyekaṁ tattvaṁ tadaviyogtaḥ |  
ekaikaśrutireteṣā vṛtyādhikya nibandhanā ||*

21

Even though the gunas are three in number, guna tattva is only one, since the three gunas are present there in the undifferentiated state. But each guna is spoken of separately in view of the predominant function of that particular guna.

न तदस्ति जगत्यस्मिन् वस्तु किञ्चिदचेतनम् ।

यन्न व्याप्तं गुणैर्यस्मिन् नैको वाऽमिश्रको गुणः ॥

२२

*na tadasti jagatyasmin vastu kiñcidacetanam |  
yanna vyāptaṁ guṇairyasmin naiko vā'miśrako guṇaḥ ||*

22

There is not even a single or smallest object in the world as not pervaded by all the three gunas, or one guna or the gunas in their mixed state.

बुद्धि तत्त्वं ततो नाना भावप्रत्यय लक्षणम् ।

परं तदात्मनो भोग्यं वक्ष्यमाणार्थं संस्कृतम् ॥

२३

*buddhi tattvaṁ tato nānā bhāvapratyaya lakṣaṇam |  
param tadātmano bhogyam vakṣyamāṅārtha saṁskṛtam ||*

23

From the guna tattva, Srikantha(as directed by Anantesvara) creates the buddhi tattva which is characteristically associated with varied modes(bhavas) and dispositions(pratyayas). This buddhi tattva, being refined and associated with the evolutes mentioned in the sequel, becomes the direct enjoyments for the souls.

भावा बुद्धि गुणा धर्म ज्ञानवैराग्य भूतयः।

सात्विक व्यत्ययेनैते रागमुत्सृज्य तामसाः ॥

२४

*bhāvā buddhi guṇā dharmā jñānavairāgya bhūtayāḥ|  
sātvika vyatyayenaite rāgamutsṛjya tāmasāḥ||*

24

The modes(bhavas) are the attributes of buddhi tattva. They are eight in number – dharma, jnana, vairagya, aisvarya, adharmā, ajnana, avairagya and anaisvarya. Out of these eight, dharma, jnana, vairagya and aisvarya are satvic in nature. Adharmā, ajnana and anaisvarya are tamasic in nature. Avairagya is of rajasic nature.

प्रत्ययास्तदुपादानास्तेष्टौ नव चतुर्गुणाः।

सप्त पञ्च च विख्याताः सिद्ध्याद्या वर्गशो मुने ॥

२५

*pratyayāstadupādānāsteṣṭau nava caturguṇāḥ|  
sapta pañca ca vikhyātāḥ siddhyādyā vargaśo munē||*

25

O, Sage!, the dispositions(pratyayas) of the buddhi tattva are those such as siddhi, jnana and so forth, as effected by the modes – dharma, jnana and others. Eight dispositions evolve from the dharma; nine dispositions evolve from the jnana; twenty-eight dispositions evolve from the vairagya; and, five dispositions originate from the aisvarya. These are elaborately explained in various Agamas and they are well known.

भावास्सप्रत्ययास्तेषां लेशाल्लक्षणमुच्यते।

सांसिद्धिकाः वैनयिकाः प्राकृताश्च भवन्त्यणोः ॥

२६

विशिष्ट धर्मसंस्कार समुद्दीपित चेतसाम्।

*bhāvāssapratyayāsteṣāṃ leśāllakṣaṇamucyate|  
sāmsiddhikāḥ vainayikāḥ prākṛtāśca bhavantyaṇoḥ||  
viśiṣṭa dharmasaṁskāra samuddīpita cetasām|*

26

The modes(bhavas) pertaining to the bound souls are classified into three – samsiddhika, vainayika and prakruta. Owing to the meritorious and auspicious deeds such as the construction of a temple, tank and such others performed by good-minded persons, a well-illuminated consciousness dawns on them, free from the limitation and imperfection caused by anava mala.

गुणस्सांसिद्धिको भाति देहापायेऽपि पूर्ववत् ॥	२७
लोकधी गुरुशास्त्रेभ्यो भाति वैनयिको गुणः ।	
समार्जितो वैनयिको मनो वाक्तनु चेष्टया ॥	२८
प्राकृतो देहसंयोगे व्यक्तस्वप्नादि बोधवत् ॥	२९

<i>guṇassāmsiddhiko bhāti dehāpāye'pi pūrvavat</i> ॥	27
<i>lokadhī guruśāstrebhyo bhāti vainayiko guṇaḥ</i> ।	
<i>samārajīto vainayiko mano vāktanū ceṣṭayā</i> ॥	28
<i>prākṛto dehasamyoge vyaktassvapnādi bodhavat</i> ॥	29

Samsiddhika is the constant manifestation of such perfect consciousness in them, even after the cessation of their bodily existence, in the same way as it was present during the embodied state. Vainayika is that consciousness which gets illumined and vitalized through Guru's instructions (upadesa), study of the Scriptures and the knowledge gained through experience and intuition. Such vainayika is earned through mind, word and deed. Prakruta is that consciousness which occasionally manifests in the mind like a dream while being in embodied state.

स्वर्गो मुक्तिः प्राकृतत्वाविघातौ	
योनिक्रान्तिर्निरयप्राप्तिबन्धौ ।	
रूपेष्वर्था वैनयप्राकृतेषु	
संपद्यन्ते संविघातः क्रमेण ॥	३०

<i>svargo muktiḥ prākṛtatvāvighātau</i>	
<i>yonikrāntir nirayaprāptibandhau</i>	
<i>rūpeṣvarthā vainayaprākṛteṣu</i>	
<i>sāmpadyante saṁvighātaḥ krameṇa</i> ॥	30

The fruits which are effected by the modes related to the vainayika and prakruta are:  
Through dharma – heaven; through jnana – liberation; through vairagya – absorption into the prakriti tattva;  
through aisvarya – unobstructed and unassailable state; through adharma – occurrence of birth in the categories of animals and others; through ajnana – hell; through avairagya – bondage; through anaisvarya – obstructions, limitations.

वश्याक्रान्तिस्तत्परिज्ञान योगो	
भोगनिष्ठा विघ्नसङ्घ व्यपायः ।	
भोगासक्तिर्न्यकृतिर्देहबुद्धिः	
विघ्नश्चार्थास्तेषु सांसिद्धिकेषु ॥	३१

*vaśyākrāntistatparijñāna yogo*  
*bhoganiccā vighnasaṅgha vyapāyaḥ*  
*bhogāsaktirnyakkṛtirdehabuddhiḥ*  
*vighnaścārthāsteṣu sāmsiddhikeṣu*||

31

The fruits effected by the modes as related to the samsiddhika are: through dharma – holding the Devata in one's control; through jnana – jnana yoga; through vairagya – free from desire for the worldly enjoyments (aversion towards the bhogas); through aisvarya – removal of the obstacles and the constrained state; through adharma – desire for the bhogas; through ajnana – degraded state; through avairagya – continued embodiment; through anaisvarya – impediments and bondage.

॥ कलादि कार्य परकरणं समाप्तम् ॥

|| kalādi kārya parakaraṇaṁ samāptam ||

Here ends the chapter on “The nature of Kala and other tattvas”

११ प्रत्ययादि प्रकरणम्  
11 pratyayādi prakaraṇam

11 On the Nature of Dispositions(pratyayas) and Others

अथ सिद्ध्यादि वर्गाणां लेशात् सामान्य लक्षणम्।

कथयते विप्लवो माभूत् समासोक्तेः प्रभेदशः ॥

१

*atha siddhyādi vargāṇām leśāt sāmānya lakṣaṇam।  
kathayate viplavo mābhūt samāsokteḥ prabhedaśaḥ॥*

1

Earlier, the general nature of dispositions(pratyayas) comprising the groups known as siddhi, tushti, asakti and viparyaya has been told briefly. In order to know them elaborately, their specific nature is now explained, with all the differentiations involved in them.

पुंपर्कृत्यादि विषया बुद्धिर्या सिद्धिरत्र सा।

तुष्टिर्नुरकृतार्थस्य कृतार्थोऽस्मीति या मतिः ॥

२

*pūmparkṛtyādi viṣayā buddhiryā siddhiratra sā।  
tuṣṭirnurakṛtārthasya kṛtārtho'smīti yā matiḥ॥*

2

That particular aspect of intellect(buddhi tattva) which manifests as related to the principles(tattvas) known as purusha, prakruti and guna is called 'siddhi'. In spite of not being benefited or successful, the thought which arises as to 'I am benefited, I am successful' is called 'tushti'.

अशक्तिः कारकापाये सदार्था प्रभविष्णुता।

किञ्चित्सामान्यतोऽन्यत्र मतिरन्या विपर्ययः ॥

३

*aśaktiḥ kārakāpāye sadarthā prabhaviṣṇutā।  
kiñcitsāmānyato'nyatra matiranya viparyayaḥ॥*

3

Asakti is the state of not cognizing an object in spite of the existence of that object, due to non-functioning of the internal and external organs(karakas). To cognize an object differently(erroneously), by simply observing an insignificant quality present in two or more objects is known as 'viparyaya'.



प्रकाशतया सिद्धिः व्यक्तादेस्सत्व भावजा।

प्रकाशार्थं प्रवृत्तत्वात् रजोऽंश प्रभवाऽपि च॥

४

*prakāśatayā siddhiḥ vyaktādessatva bhāvajāḥ*  
*prakāśārtha pravṛttatvāt rajoṁśa prabhavā'pi caḥ*

4

Of these, siddhi is of sattvic nature when it illumines gunas and others; it of rajasic nature, when it functions as related to the cognizable objects.

तुष्टिर्मिथ्यास्वरूपत्वात् तमोगुण निबन्धना।

सुखरूपतया ब्रह्मन् सत्त्विक्यप्यवसीयते ॥

५

अशक्तिरप्रवृत्तत्वात् तामसी दुःख भावतः।

राजस्यपि गुणो दृष्टः कार्ये कारण संश्रयः ॥

६

*tuṣṭirmithyāsvarūpatvāt tamoguṇa nibandhanāḥ*  
*sukharūpatayā brahman satvikyapyavasīyateḥ*  
*aśaktirapravṛttatvāt tāmasī duḥkha bhāvataḥ*  
*rājasyapi guṇo dṛṣṭaḥ kārye kāraṇa samśrayaḥ*

5

6

Since tushti is of the form of unreal, it is tamasic in nature and when it manifests in the form of happiness, it is sattvic in nature. Asakti is of tamasic nature since there is the absence of perseverance towards experiencing the objects. It is of rajasic nature when it manifests in the form of pain. Since a property of a cause is manifested in its effect also and since pain, which is the quality of rajas, appears through asakti, it is ascertained that asakti is of rajasic nature.

विपर्ययस्तमो योनिः मिथ्यारूपतया स च।

सामान्य मात्रकाभासात् सत्त्वमेति विनिश्चितः ॥

७

इति बुद्धि प्रकाशोऽयं भावप्रत्यय लक्षणः।

बोध इत्युच्यते बोध व्यक्तिभूमितया पशोः ॥

८

*viparyayastamo yoniḥ mithyārūpatayā sa ca*  
*sāmānya mātrakābhāsāt sattvameti viniścitaḥ*  
*iti buddhi prakāśo'yaṁ bhāvapratyaya lakṣaṇaḥ*  
*bodha ityucyate bodha vyaktibhūmitayā paśoḥ*

7

8

Since viparyaya is of the form of unreal, it is of tamasic nature. But, generally, it is illuminative and so it is held to be of sattvic nature. Thus, the effulgent state of buddhi tattva which functions through its modes(bhavas) and dispositions(pratyayas) is the field for the full manifestation(vyakta bhumi) of the knowledge of the souls in bondage. So, from this perspective, buddhi tattva itself is sometimes mentioned as the 'bodha'(knowledge).

बुद्धिर्बोध निमित्तं चेत् विद्या तद्व्यतिरिच्यते।

रागोऽपि सत्यवैराग्ये कला योनिः करोति किम्॥

९

*buddhirbodha nimittam cet vidyā tadvyatiricyate|*  
*rāgo'pi satyavairāgye kalā yoniḥ karoti kim||*

9

An objection:

If, in this way, the buddhi tattva is responsible for the manifestation of knowledge, then, the vidya tattva which is also responsible for the manifestation of knowledge becomes redundant. Moreover, since non-detachment(avairagya) which is one of the modes(bhavas) of the buddhi tattva is capable of instilling intense desire(abhilasha) in the bound souls, then what is the use of raga tattva born of kala tattva?(The function of the raga tattva also is to arouse desire)

व्यञ्जकान्तर सद्भावे व्यञ्जकं यद्यपार्थकम्।

मनो देवार्थं सद्भावे सति धीरप्यनर्थिका॥

१०

*vyañjakāntara sadbhāve vyañjakam yadyapārthakam|*  
*mano devārtha sadbhāve sati dhīrapyanarthikā||*

10

Reply:

If it be said that since buddhi tattva itself is enough for the manifestation of knowledge and by that reason vidya tattva becomes redundant and purposeless, then, even it is held(in the system of Kapila) that the knowledge occurs through the function of the organs(jnanendriyas) along with the mind and so in this case the buddhi tattva itself becomes redundant and futile. Among the manifold factors which are responsible for the manifestation of an effect, one factor cannot be rejected in view of the other factors.

अथैवं ब्रुवते केचित् करणत्व विवक्षया।

सोऽपि देवैर्मनष्यष्टैः पक्षोऽनैकान्तिकस्मृतः॥

११

*athaivam bruvate kecit karanatva vivakṣayā|*  
*so'pi devairmanaṣṣṣṭaiḥ pakṣo'naikāntikasmṛtaḥ||*

11

Some persons maintain the view that the buddhi tattva is of the nature of being an instrument(karanatva) for manifesting the knowledge and since the vidya tattva is told to be instrumental for the manifestation of knowledge, vidya tattva becomes purposeless. Even in respect of this objection, the same point as explained in respect of the organs and the mind holds good for countering this objection.(Just the buddhi tattva is needed even though there are organs of knowledge and the mind, even so, the vidya tattva is needed even though there is buddhi tattva)

अथैक विनियोगित्वे सत्येकमतिरिच्यते।

श्रोत्रदृक्पाणि पादाति ततो भिन्नार्थमस्तु नुः ॥ १२

न चैक विनियोगित्वं विद्या बुद्ध्योः कथं च न।

विनियोगान्तरद्वारा न दुष्टाऽनेक साध्यता ॥ १३

*athaika viniyogitve satyekamatiricyate*

*śrotradṛkpaṇi pādāti tato bhinnārthamastu nuḥ* 12

*na caika viniyogitvaṁ vidyā buddhyoḥ katham ca na*

*viniyogāntaradvārā na duṣṭā'neka sādhyatā* 13

When two sources are responsible in respect of one effect, one source is redundant – if it be argued so, then, in respect of apprehending the object of enjoyment, eyes, ears, hand, feet – all these should apprehend different objects of enjoyments. But this does not happen. They are not different, since the enjoyment(bhoga) as experienced by the soul is only one.(Enjoyment is only one; eyes, ears, hands and others are different instruments which are useful in apprehending it. Nothing is superfluous) Furthermore, these two tattvas, vidya and buddhi, are the sources not for the only one effect. Each one has its own characteristic purpose. Therefore, there is nothing defect in manifesting an effect through various instruments or sources.

विद्या व्यक्ताणु चिच्छक्तिः नुन्नाक्षेशाक्ष गोचरान्।

स्वीकृत्य पुंप्रयुक्तस्य करणस्येति कर्मताम् ॥ १४

मतिस्तेनेतरा रागो न गौणस्तद्विधर्मतः।

तच्च भोग्यत्वमेतद्वा वीतरागस्ततो हतः ॥ १५

रागोऽर्थेष्वभिलाषो यो न सोऽस्ति विषयद्वये।

*vidyā vyaktāṅgu cicchaktiḥ nunnākṣeśākṣa gocarān*

*svīkṛtya puṁprayuktasya karaṇasyeti karmatām* 14

*matistenetarā rāgo na gauṇastadvidharmataḥ*

*tacca bhogyatvametadvā vītarāgastato hataḥ* 15

*rāgo'rtheṣvabhilāṣo yo na so'sti viṣayadvaye*

The function of vidya tattva is different from that of the buddhi tattva. The function of vidya tattva is to partially manifest the cognitive power of the bound soul. The function of the buddhi tattva is to ascertain and take hold of the object already apprehended by the organs(of knowledge and action) and to effect the determinate cognition of the object through vidya tattva associated with purusha tattva. Raga tattva which manifests intense desire towards enjoyment cannot become the avairagya, one of the modes of the buddhi tattva, since the nature of these two differs considerably. The nature of avairagya is to exist as the enjoyment present in the flowers, sandal and such other pleasurable objects. Raga tattva is that which, being the one which enables to enjoy, creates intense desire towards that enjoyment. Avairagya is concerned with the external objects. Raga tattva is concerned with the internal desire. If these two are one, then, as long as there is the object of enjoyment, there should be desire. In that case, no person could become the one free from desire(vitaraga). No person could become an ascetic. Raga tattva which is the cause for the desire towards the objects of enjoyments cannot become the avairagya, one of the modes of the buddhi tattva and cannot become the external objects meant for the enjoyments. If the raga tattva becomes aviragya, then it itself would come to the position of being a bhogya( experiencing the enjoyment). It cannot become so. If it becomes or if it assumes the forms of external objects, then there could be no possibility for a person to become an ascetic free from desire.

कर्मास्तु व्यापकं कल्प्यं कल्पितेऽपीतरत्र यत्॥

१६

*karmāstu vyāpakam kalpyam kalpite'pītaratra yat||*

16

An objection:

Let the raga tattva be there. Since karma is accepted to be the cause for the diverse nature of enjoyments, let the karma itself be the cause for the desire towards enjoyments. Why then the raga tattva is needed for such manifestation of desire?

कर्मणः केवलस्योक्तं नियतावेव दूषणम्।

दोषस्सहानवस्थानो नासाम्याद्वेषरागयोः ॥

१७

*karmanah kevalasyoktam niyatāveva dūṣaṇam|  
doṣassahānavasthāno nāsāmyādvēṣarāgayoḥ||*

17

Reply:

While speaking on the niyati tattva, it has been told that karma cannot be an independent factor in affording the multitudes of enjoyments. Karma is responsible only for the bodies, instruments and so forth but it cannot create desire which is the product of raga tattva. But, in that case, let aversion(dvesha) also be a different tattva like the raga tattva. If it be argued so, no, aversion cannot be a separate and different tattva. Aversion is only a specific mode of perseverance effected by the raga tattva; it cannot be a separate tattva. “Since raga tattva and dvesha(aversion) are mutually opposed, they cannot exist in one and the same location.” If this be said so, no; they can exist so, because raga and dvesha do not occur simultaneously in one and the same location. So there is no defect in their existence in one and the same place.

सर्वस्य सर्वदा सर्वा प्रवृत्तिसुखबुद्धिजा ।

प्रवृत्तस्य सुखं दुःखं मोहो वाप्युपजायते ॥

१८

*sarvasya sarvadā sarvā pravṛtissukhabuddhijā  
pravṛttasya sukham duḥkham moho vāpyupajāyatē*

18

This is so because, for all persons and at all times all the perseverences concerned with the objects occur due to the awareness of pleasure. After the due perseverences, either pleasure, pain or delusion occurs according to the context of time and karma.

प्रवृत्त्यनन्तरं द्वेषो रागस्तत् पूर्वकालजः ।

द्वेषान्ते स पुनर्येन वीर्यवद्योग कारणम् ॥

१९

*pravṛtīyanantaram dveṣo rāgastat pūrvakālah  
dveṣānte sa punaryena vīryavadyoga kāraṇam*

19

Dvesha occurs subsequent to the continued activities(pravrutti); but, raga has already occurred prior to the perseverences(pravrutti). Upon the cessation of dvesha, again raga re-emerges. Of these two – raga and dvesha – that which is more powerful than the other manifests out. Therefore, for these two, existing in one and the same location is not a defect; not an impossibility.

अथ व्यक्तान्तराद्बुद्धेः गर्वोऽभूत् करणं चितः ।

व्यापाराद्यस्य चेष्टन्ते शरीराः पञ्च वायवः ॥

२०

प्राणापानादयस्ते तु भिन्ना वृत्तेर्न वस्तुतः ।

वृत्तिं लेशान्निगदतो भरद्वाज निबोध मे ॥

२१

*atha vyaktāntarādbuddheḥ garvo'bhūt karaṇam citāḥ  
vyāpārādyasya ceṣṭante śarīrāḥ pañca vāyavaḥ  
prāṇāpānādayaste tu bhinnā vṛtterna vastutaḥ  
vṛttim leśānnigadato bharadvāja nibodha me*

20

21

From the buddhi tattva is evolved ahankara tattva which is responsible for the occurrence of effort. By the various functions of this ahankara tattva, five bodily airs(vayus) are kept in operation. The bodily airs get differentiated into five based on their functional differences. Prana, apana, vyana, udana and samana – these are the primary five bodily airs. O, Sage Bharadvaja!, now listen to the brief exposition on the functional aspects of these five vital airs.

वृत्तिः प्रणयनं नाम यत्तज्जीवनमुच्यते।	
यत्तदूहं मतिः पुंसां भ्रमयत्यन्धेव मार्गति ॥	२२
तत्कुर्वन्नचयते प्राणः प्राणो वा प्राणयोगतः।	
चित्यातिवाहिके शक्तौ प्राणशब्दः कलासु च ॥	२३

<i>vṛttiḥ praṇayanam nāma yattajjīvanamucyate </i>	
<i>yattadūham matiḥ puṁsām bhramayatyantheva mārgati  </i>	22
<i>tatkurvannucayate prāṇaḥ prāṇo vā prāṇayogataḥ </i>	
<i>cityātivāhike śaktau prāṇaśabdah kalāsu ca  </i>	23

The functions of the prana(the primary vital air) are: to elevate the breath from the heart space up to the plane of dvadasanta; to sustain the life-force; to manifest the inferring consciousness within the soul when it is involved in search of truth, like a blind man; to maintain the bodily existence; to transmit strength and vigor to the consciousness, to the subtle body formed of the tattvas from the kala to the pruthvi, to the energy(sakti) present in the body in the form of strength and to the ida and pingala nadis.

तथापनयनं भुक्त पीतविण्मूत्र रेतसाम्।	
कुर्वन्नपान शब्देन गीयते तत्त्वदर्शिभिः ॥	२४
समन्तोऽन्नपानस्य समत्वेन समर्पणम्।	
कुर्वन् समान इत्युक्तो व्यानो विनमनात्तनोः ॥	२५
विवक्षायत्न पूर्वेण कोष्ठव्योम गुणध्वनेः।	
वाग्निन्द्रिय सहायेन क्रियते येन वर्णता ॥	२६
स उदानश्शरीरेऽस्मिन् स्थानं यद्यस्य धारणे।	
जयः फलं वाच्यशेषं पत्या स्कन्धान्तरेरितम् ॥	२७

<i>tathāpanayanam bhukta pītaviṇmūtra retasām </i>	
<i>kurvannapāna śabdena gīyate tattvadarśibhiḥ  </i>	24
<i>samanto'nnapānasya samatvena samarpaṇam </i>	
<i>kurvan samāna ityukto vyāno vinamanāttanoḥ  </i>	25
<i>vivakṣāyatna pūrveṇa koṣṭhavyoma guṇadhvaneḥ </i>	
<i>vāgindriya sahāyena kriyate yena varṇatā  </i>	26
<i>sa udānaśśarīre'smin sthānam yadyasya dhāraṇe </i>	
<i>jayaḥ phalam vācyaśeṣam patyā skandhāntareritam  </i>	27

To force down the excreta and urine which are the modifications of those which have been eaten and drunk, is the function of apana. To diffuse uniformly the essence of food and drink on all sides of the body, is the function of samana. To effect bendings and movements in the joints of the body, is the function of vyana. To render the distinctly articulated letter-form to the sound as assisted by the tongue, depending on the urge to articulate the sound which emerges from the heart-space, is the function of udana. The exact locations of these vital airs, successful completion of dharanas, the benefits thereof and other specific details – all these are explained in another section known as yoga, by Lord Siva.

॥ प्रत्ययादि प्रकरणं एकादशं समाप्तम् ॥

॥ pratyayādi prakaraṇaṁ ekādaśaṁ samāptam ॥

Here ends the 11<sup>th</sup> chapter “On the Nature of Dispositions and Others”

१२ इन्द्रियादि प्रकरणम्  
12 indriyādi prakaraṇam

12 On the Nature of Organs and Others

अथ शेषार्थं सिद्धार्थं स्कन्धानस्यात एव सः।

त्रीन्निश्चिकर्षं सत्त्वादि भूयिष्ठानीश शक्तिगः ॥

१

*atha śeṣārtha siddhyartham skandhānasyāta eva saḥ|  
trīnniścikarṣa satvādi bhūyiṣṭhānīśa śaktigaḥ||*

1

Then, Lord Siva who actively presents Himself in Anantesvara and Rudras such as Srikantha, Mandalikas and others(who are in the sphere of impure maya) creates three sections of mass in the ahankara tattva which is replete with the modes of three qualities –sattva, rajas and tamas.

तैजसो वैकृतो योऽन्यो भूतादिरिति स स्मृतः।

तेभ्यस्समात्रका देवा मात्रेभ्यो भूत पञ्चकम् ॥

२

*taijaso vaikṛto yo'nyo bhūtādiriti sa smṛtaḥ|  
tebhyassamātrakā devā mātrebhyo bhūta pañcakam||*

2

The three sections of mass in ahankara tattva are – taijasa (resplendent section) vaikarika(section sustaining modifications) and bhutadi(elemental section). From these are evolved the organs of knowledge(jnana indriyas), organs of action(karma indriyas) and subtle elements(tanmatras) respectively. From the tanmatras are evolved five gross elements.

श्रोत्रं त्वक् चक्षुषी जिह्वा नासा च मनसा सह।

प्रकाशान्वयतस्सत्त्वास्तैजसश्च स सात्विकः ॥

३

*śrotram tvak cakṣuṣī jihvā nāsā ca manasā saha|  
prakāśānvayatassatvāstaijasaśca sa sātvikaḥ||*

3

The sense of hearing(ears), sense of touch(skin), sense of sight(eyes), sense of taste(tongue) and sense of smell(nose) – these five organs of knowledge and mind(manasa) are of the nature of cognition and hence they are sattvic in nature. The section of ahankara from which these are evolved is also sattvic in nature. This section of ahankara is called taijasa ahankara.



वाणी पाणी भगः पायुः पादौ चेति रजोभवाः।

कर्मान्वयाद्रजो भूयान् गणो वैकारिकोऽत्र यः ॥

४

*vāṇī pāṇī bhagaḥ pāyuh pādau ceti rajobhavāḥ|  
karmānvayādrajo bhūyān gaṇo vaikāriko'tra yaḥ||*

4

Speech, feet, hands, anus, genital organ – these are the organs of action. Since these are endowed with qualitative power of action, they are rajasic in nature. That part of ahankara which is the causal source of these organs is also rajasic in nature and it is called vaikarika ahankara.

शब्दस्पर्शश्च रूपञ्च रसो गन्धश्च पञ्चमः।

गुणाऽविशिष्टास्तन्मात्रास्तन्मात्र पदयोजिताः ॥

५

प्रकाश कर्मकृद्गर्ग वैलक्षण्यात् तमोभवाः।

प्रकाश्यत्वाच्च भूतादिरहङ्कारेषु तामसः ॥

६

*śabdassparśaśca rūpañca raso gandhaśca pañcamah|  
guṇā'viśiṣṭāstanmātrāstanmātra padayojitāḥ||  
prakāśa karmakṛdvarga vailakṣaṇyāt tamobhavāḥ|  
prakāśyatvācca bhūtādirahaṅkāreṣu tāmasaḥ||*

5

6

Sound, touch, color, taste and smell –since all these exist in subtle state without manifesting their specific qualities and exist simply in the form of causal source of space, air and others(bhuta prakruti), these are called 'tanmatras'. Being different from the organs of knowledge and the organs of action, these tanmatras remain to be grasped(organs belong to subject class; tanmatras belong to object class). So, the tanmatras are tamasic in nature. That section of ahankara from which these tanmatras arise is also tamasic in nature and it is called bhutadi ahankara(elemental and others).

देवप्रवर्तकं शीघ्र चारि संकल्पधर्मि च।

मनश्शब्दादि विषय ग्राहकाश्श्रवणादयः ॥

७

*devapravartakaṁ śīghra cāri saṅkalpadharmi ca|  
manasśabdādi viṣaya grāhakāśśravaṇādayaḥ||*

7

Manas is that which induces the sense of hearing and others to perform their respective functions , which is with swift movement and which has 'sankalpa'(resolving) as its quality. Sense of hearing, touch, and others apprehend sound, touch and others respectively.

वचना दान संह्लाद विसर्ग विहृति क्रियाः ।

वागादीनां पदान्यत्वं पदे सत्यप्यतद्गुणाः ॥

८

*vacanā dāna saṁhlāda visarga vihṛti kriyāḥ |*  
*vāgādīnām padānyatvaṁ pade satyapyatadguṇāḥ ||*

8

The functions of five organs of action are speaking, moving, grasping or holding, excreting and delighting in. All these organs of knowledge and organs of actions are different from their respective locations(asrayas) in which they exist. Because, in spite of the existence of these locations, apprehension of sound , touch and others does not take place in the absence of the innate potential power of each organ.

आत्मेन्द्रियार्थ नैकृष्ट्ये सर्वदेवा प्रवृत्तितः ।

प्रवृत्ति कारकास्तित्वं युक्तितोऽप्यवसीयते ॥

९

*ātmendriyārtha naikṛṣṭye sarvadevā pravṛttitaḥ |*  
*pravṛtti kārakāstitvaṁ yuktito'pyavasīyate ||*

9

Even though there is constant relation(or union) between the soul's consciousness and the cognizable objects, the cognizing activity does not take place at all times; it occurs occasionally. There should be a cause for such cognizing activity which is occasional and not constant. That cause should be understood as manas(mind). Thus, the existence of manas is ascertained through reasoning.

तत्त्वान्तरोक्त वृत्तिभ्यो वैलक्षण्याद्विलक्षणः ।

संकल्पो बीजमभ्येति मनस्तत् पारिशेष्यतः ॥

१०

*tattvāntarokta vṛttibhyo vailakṣṇyādvilakṣaṇaḥ |*  
*samkalpo bījamabhyeti manastat pāriśeṣyataḥ ||*

10

The action known as 'sankalpa'(resolution or ideation) is, beyond doubt, different from the functions of other tattvas such as kala tattva and others. So it is inferred that there should be a cause for such an action of sankalpa. Since sankalpa cannot be performed by all other tattvas, then, by the process of elimination(parishesha anumana), it is ascertained that it is manas tattva that performs sankalpa.

ज्ञानं तदक्षयोगात्तत् क्रमयोगितया क्रमात् ।

तथाप्याभाति युगपत् नाशुसंचरणादृते ॥

११

*jñānaṁ tadakṣayogāttat kramayogitayā kramāt |*  
*tathāpyābhāti yugapat naśuśaṅcraṇādrte ||*

11

Due to the union of manas with the organs, the cognition of sound, touch and others takes place. Since this union takes place in a successive order, even the cognition occurs in successive order, not simultaneously. The seeming appearance of simultaneous occurrence is due to the specific quality of manas, this quality being its extreme swiftness in movement.

नियतार्थतयाऽक्षाणि नानायोनीनि कस्यचित्।

गन्धादि व्यञ्जकात्वाच्च तदाधारात्मकान्यपि ॥

१२

*niyatārthatayā'kṣāṇi nānāyonīni kasyacit|  
gandhādi vyañjakātvācca tadādhārātmakānyapī||*

12

Objection:

Since the organs, such as the sense of hearing and others, apprehend different objects in a separate and distinct way, they should be held as born of separate and distinct causes. Moreover, since they are productive of qualities like smell, taste and others, they should be held as the effects arising from the gross elements such as pruthivi(earth) and others. So they are of the nature of the gross elements, the sources.(They are not to be considered as evolved from tajasa ahankara)

तथास्तु यदि नादत्ते सगुणं कारणान्तरम्।

त्वगीन्द्रियमयुक्तार्थं ग्राहि युक्तं पराङ्मुखम् ॥

१३

तेजो वारि महीद्रव्यं दृगादत्ते सरूपकम्।

ततस्त्रिद्रव्यजा सा स्यात् न परेणेष्यते तथा ॥

१४

*tathāstu yadi nādatte saguṇam kāraṇāntaram|  
tvagīndriyamayuktārtha grāhi yukta parāṅmukham||  
tejo vāri mahīdravyam dṛgādatte sarūpakam|  
tatastridravyajā sā syāt na pareṇeṣyate tathā||*

13

14

Reply:

If an organ does not apprehend the elements along with their qualities other than the one which is its source, your view is acceptable. But that does not happen. Because, the sense of touch apprehends all other three elements such as pruthivi and others. In the same way, eye, the sense of sight apprehends in addition to its own, other two elements. If it be said that the sense gets evolved from the elements then it should be held that the eye is evolved from the three substances since it apprehends three elements. But this is not so. Even the disputant would not accept the view that the eye is born of three elements.

येनोपलभ्यते योऽर्थस्स तस्यार्थस्य कारणम्।

न प्राप्तमपि कर्मादि सेयं व्यसनसन्ततिः ॥

१५

*yenopalabhyate yo'rthassa tasyārthasya kāraṇam|  
na prāptamapi karmādi seyaṁ vyasanasantatiḥ||*

15

Moreover, it it be said that the organ which gets evolved from a particular substance(element) apprehends the form of that element alone, then that organ should not cognize other features such as the activity, class, inseparable relationship and such others of that element. But it cognizes these features also. So this kind of objection would create unwanted series of deliberations which are tiresome.

कायरन्ध्र विशिष्टं खम् शब्द वर्गावभासकम्।

नासारन्ध्र विशिष्टं तत् ब्रूत केन निवार्यते ॥

१६

तददृष्टावरुद्धं वा तदप्यन्यत्र किंकृतम्।

प्राप्तं गृह्णाति नातोद्ये शब्दं केनाऽपि दस्युना ॥

१७

*kāyaraṅdhra viśiṣṭam kham śabda vargāvabhāsakam|  
nāsāraṅdhra viśiṣṭam tat brūta kena nivāryate||  
tadadr̥ṣṭāvaruddham vā tadapyanyatra kiṅkṛtam|  
prāptam grhṇāti nātodye śabdāṁ kenā'pi dasyunā||*

16

17

If it be said that the space(akasa) which is present in the cavity of the body apprehends sound which is the quality of space, then what is obstructing the apprehension of sound by the space present in the cavity of nose? If it is said that in the cavity present in the ear there exists an unseen potency enabling the cognition of sound and such unseen potency is absent in the cavity present in other parts and so such cognition does not take place, what objection is there in holding the view that for the organs evolved from ahankara there is no such unseen potency and so there does not occur the cognition of other qualities. Why should it be held that each organ is evolved from each element? If our view that the organs are evolved from ahankara is not accepted, then there could be no answer for our objection that the space present in the cavity of nose should also apprehend the sound.

युक्त्यगम्येऽपि सद्वाक्यात् प्रतीतिरनुपद्रवा।

मितार्थादमितार्थस्य ज्यायस्त्वमिति सूरयः ॥

१८

*yuktyagamyē'pi sadvākyaāt pratītiranupadravā|  
mitārthādमितार्थस्य ज्यायस्त्वमिति सूरयः||*

18

Even under the circumstances where reasoning is not possible, there is nothing wrong in knowing a thing through the Agama which is essentially a collection of authentic statements given by a trustworthy person (apta vakyas). Eminent persons maintain that the Agamas revealed by Siva Himself are more valid than the proofs such as inference and others which provide only insignificant knowledge.

व्योमप्रभञ्जनाग्र्यंबु भूमयो भूत पञ्चकम्।	
शब्दाद्येकोत्तरगुणं अवकाशादि वृत्तिमत् ॥	१९
धूननज्वलनप्लाव खरत्वावेदिनो गुणाः।	
शब्दा वाय्वादिषु व्योम्नि सवर्णं प्रतिशब्दगाः ॥	२०
व्यूहोऽवकाश दानं च पक्तिसंग्रह धारणाः।	
वायुव्योम हुताशांबु धरणीनां च वृत्तयः ॥	२१

<i>vyomaprabhañjanāgnyāmbu bhūmayo bhūta pañcakam </i>	
<i>śabdādyekottaraguṇaṁ avakāśādi vṛttimat  </i>	19
<i>dhūnanajvalanaplāva kharatvāvedino guṇāḥ </i>	
<i>śabdā vāyvādiṣu vyomni savarṇa pratiśabdagāḥ  </i>	20
<i>vyūho'vakāśa dānaṁ ca paktisaṅgraha dhāraṇāḥ </i>	
<i>vāyuvyoma hutāsāmbu dharaṇīnām ca vṛttayaḥ  </i>	21

The five gross elements are: space, air, fire, water and earth. They possess the qualities beginning with sound(sound, touch, color, taste and smell), the quality increasing by one successively for each succeeding element. Sound is present in air and other three elements. Agitated sound like 'saka saka' is present in the air; blazing sound like 'dhaka dhaka' is present in the fire; spreading sound like 'cala cala' is present in the water; rough sound like 'khada khada' is present in the earth. In space, there are sounds in echoes of the same kind as the original sounds. Gathering the substances(vyuhana), giving room for movement (avakasa dana), burning , holding together and supporting – these are the functions of air, space, fire ,water and earth respectively.

शब्दः खगुण एवेति तदन्यत्रोपलब्धितः।	
ब्रुवते भगवन् केचित् सर्वभूत गुणः कथम् ॥	२२

<i>śabdaḥ khaguṇa eveti tadanyatropalabdhitaḥ </i>	
<i>bruvate bhagavan kecit sarvabhūta guṇaḥ katham  </i>	22

Objection:

O, Bhagavan!, some persons maintain that since sound manifests in another place , leaving behind its own place of generation such as drum and other objects, it is to be accepted that the sound is the quality of space only. So how could it be said that sound is the quality of all other elements also?

क्वान्यत्र श्रवणाकाशे कथं अन्यत्र तद्गुणः।	
परेष्टादाश्रयात्तत्र निर्णेतानुभवो नृणाम् ॥	२३
कदाचित् कर्णमुलेऽपि संविदित्यथ मन्यसे।	
श्रोत्रवृत्तिवदस्याऽपि परिणामोऽस्तु का क्षतिः ॥	२४

<i>kvānyatra śravaṇākāśe katham anyatra tadguṇaḥ </i>	
<i>pareṣṭādāśrayāttatra nirṇetānubhavo nṛṇām  </i>	23
<i>kadācit karṇamule'pi samvidityatha manyase </i>	
<i>śrotravṛttivadasyā'pi pariṇāmo'stu kā kṣatiḥ  </i>	24

Reply:

Some say that the sound manifests in another place. What is that 'another place'? If it is said that the sound appears in the ear-space, then how has the quality of space appeared there? It may be said that it appears there, since the ear-space is also considered as the locus of the sound. But, in this regard, the actual worldly phenomenon is the valid testimony. 'Sounds originate in this drum, in this lute...' - such statement is very often heard. So, even the drum, lute and such others are the locations for the origination of the sound. But, again it may be argued that the sound manifests at times even in the ear-drum(srotra mula). Then, even in that place, let the sound manifest in a modified form! What defect is there?

आगमाध्यक्षविहित हेतवो नार्थ साधकाः ।

कालात्ययापदिष्टत्वात् इति न्यायविदो विदुः ॥ २५

इत्यपि स्थितमेवायं गन्धोऽप्यस्तु नभोगुणः ।

<i>āgamādhyakṣavihita hetavo nārtha sādhakāḥ </i>	
<i>kālātyayāpadiṣṭatvāt iti nyāyavido viduḥ  </i>	25
<i>ityapi sthitamevāyaṁ gandho'pyastu nabhoguṇaḥ </i>	

Moreover, the reason, as adduced here, is falsified by the actual perception and by the scriptural testimony. Those who have known well the logical significance maintain that a reason or a view which is falsified and refuted cannot prove the intended proposition. It has been told in all the Agamas that the sound manifests in all the elements. Even perceptually it is observed that the sound, apart from the space and in addition to the space, appears in all other four elements. The demonstration which runs counter to this actual phenomenon does not stand to reason. "Just as the fragrance of flowers manifests at a long distance, after leaving behind its own source, even so the sound manifests in another place, after leaving behind its source and locus." If it be argued so, then, in that case, it has to be conceived that even the smell is the quality of space. But such conception is against actual perception and scriptural testimony.

इति पञ्चसु शब्दोऽयं स्पर्शो भूत चतुष्टये ॥ २६

अशीतोष्णौ महीवाय्वोः शीतोष्णौ वारितेजसोः ।

भास्वदग्नौ जले शुक्लं क्षितौ शुक्लाद्यनेकधा ॥ २७

रूपं त्रिषु रसोभस्सु मधुरष्वद्विधः क्षितौ ।

गन्धः क्षितावसुरभिः सुरभिश्च मतो बुधैः ॥ २८

<i>iti pañcasu śabdo'yam sparśo bhūta catuṣṭayell</i>	26
<i>aśītoṣṇau mahīvāyvoḥ śītoṣṇau vāritejasoḥl</i>	
<i>bhāsvadagnau jale śuklam kṣītau śuklādyanekadhāl</i>	27
<i>rūpam triṣu rasombhassu madhuraṣṣaḍvidhaḥ kṣītau</i>	
<i>gandhaḥ kṣītāvasurabhiḥ surabhiśca mato budhaiḥl</i>	28

How the sound is manifesting in all the five elements – this has been explained so far. Touch manifests in four elements starting from the air. In the earth and in the air, touch is present being neither cold nor hot. It presents in the water as cold and it presents in the fire as hot. Color is present in three elements starting from fire. Bright color is present in the fire; white color, in water; several kinds of color like white, yellow and others are present in the earth. Taste is present in the water as sweet. Six kinds of taste are present in the earth. It is observed by the learned persons that the odor present in the earth is of two kinds – fragrant and non-fragrant.

देहेऽस्थिमांस केशत्वक् नखदन्तेषु चावनिः।

मूत्ररक्तकफस्वेद शुक्लादौ वारि संस्थितम् ॥ २९

हृदि पक्तौ दृशोः पित्ते तेजस्तद्धर्मदर्शनात्।

प्राणादि वृत्तिभेदेन नभस्वानुक्त एव ते ॥ ३०

गर्ववृत्त्यनुषङ्गेण खं समस्तासु नाडिषु।

<i>dehe'sthimāmsa keśatvak nakhadanteṣu cāvaniḥl</i>	
<i>mūtrarakatakaphasveda śuklātau vāri samsthitamll</i>	29
<i>hr̥di paktau dr̥śoḥ pitte tejastaddharmadarśanāt</i>	
<i>prāṇādi vṛttibhedena nabhasvānukta eva tel</i>	30
<i>garvavṛt্যানuṣaṅgeṇa kham samastāsu nāḍiṣu</i>	

In a physical body, earth is present in bone, flesh, hair, skin, nails and teeth. Water is present in urine, blood, phlegm, sweat, semen and others. Fire is present in the heart, gastric fire, sight, bile and others. The property of fire is seen in all these. Through various modifications such as prana, apana and other bodily airs, air-element is present. About such modifications, it has already been told. Space is present within all the nadis. Such presence of the five elements in the physical body is maintained by the constant operation of the ahankara tattva.

प्रयोत्र्यादि महीप्रान्तं एतदण्वर्थं साधनम् ॥ ३१

प्रत्यात्मनियतं भोग भेदतो व्यवसीयते।

सर्वतो युगपद्वृत्तेः अनुत्पादादसर्वगम् ॥ ३२

भिन्नजातीयमप्येक फलं दीपाङ्गवस्तुवत् ॥ ३३

<i>prayoktryādi mahīprāntam etadaṅvartha sādhanam</i>	31
<i>pratyātmaniyatam bhoga bhedato vyavasīyate</i>	
<i>sarvato yugapadvṛtteḥ anutpādādasarvagam</i>	32
<i>bhinnajātīyamapyeka phalam dīpāṅgavastuvat</i>	33

All the tattvas from kala to pruthvi function as the instruments, in affording the enjoyments to the souls. Since the enjoyments(bhogas) are in diverse forms, not being in generality, it is ascertained that these tattvas exist separately in each soul. The subtle body which is constituted of the tattvas from kala to pruthvi is not pervasive, since all of its functional modes occurring in the form of enjoyments born of karmic fruits do not take place simultaneously. Even though these tattvas evolve from different causes such as maya, kala, mahat, ahankara and others, the subtle body which is constituted of these tattvas is provided for the only one purpose of experiencing the bhogas brought out by the karmic fruits, just as in the lamp all the varied associates of the lamp such as the wick, oil, container and others by which the flame is maintained indicate the only one purpose, namely, illumination of the place.

इत्यादिवाहिकमिदं वपुरस्य जन्तोः

चित्संघचिद्गहन गर्भं विवर्तिलेशात्।

नैतावतालमिति भौवन तत्त्वपङ्क्तिं

आधारदेह विषयाभ्युदयाय वक्ष्ये ॥

३४

*ityādivāhikamidam vapurasya jantoh*  
*citsamghacidgahana garbha vivartilesāt*  
*naitāvatālamiti bhauvana tattvapanktiṁ*  
*ādhāradeha viṣayābhyudayāya vakṣyē*||

34

The subtle body is of the nature of the tattvas from kala to pruthvi. It carries out the function of affording to the souls various enjoyments born of the karmic fruits. It appears to be intelligent owing to its conjoining with the conscious self and it flourishes as emerged from the womb of maya. Such characteristics of the subtle body have been detailed here succinctly. Since this itself is not enough to realize the vastness and inezhaustible nature of the bhogas, let me explain the order of the tattvas and bhuvanas(worlds existing at different planes)which serve as the abodes , gross bodies and the objects of enjoyments.

॥ इन्द्रियादि प्रकरणम् द्वादशं समाप्तम् ॥

|| indriyādi prakaraṇam dvādaśam samāptam ||

Thus ends the chapter “ On the Nature of Organs and Others”



## १३ अध्व प्रकरणम्

### 13 adhva prakaraṇam

## 13 Description of the Worlds Existing in Different Planes of 'Bhuvana Adhva'

अथोक्थार्थं प्रसिद्ध्यर्थं भुवनादि विनिर्ममे।

साधारणाभ्यो योनिभ्यः कलादिभ्यो महेश्वरः ॥

१

*athokthārtha prasiddhyartham bhuvanādi vinirmame|  
sādhāraṇābhyo yonibhyaḥ kalādibhyo maheśvaraḥ||*

1

In order to provide the necessary enjoyments, bodies and instruments for the bound souls so that they could be disentangled from the bonds of maya, karma and mala, Lord Anantesvara creates many worlds at various levels from the kala tattva and prakruti tattva known as the common causal sources.

तानि कालानलादीनि कलाप्रान्तानि मण्डलम्।

संसारमिति तत्त्वज्ञा भोगस्थानं प्रचक्षते ॥

२

मायायामपि पठ्यन्ते गहनेशादयोऽधिपाः।

तत्त्वशुद्धिश्च दीक्षायां सर्वं तत्कृतिमस्तके ॥

३

नित्यत्व व्यापकत्वादि श्रवणादवसीयते।

दृष्टं पुरादि यद्भोग्यं मूर्तं प्रलयधर्मिच ॥

४

*tāni kālānalādīni kalāprāntāni maṇḍalam|  
saṁsāramiti tattvajñā bhogasthānam pracakṣate||*

2

*māyāyāmapi paṭhyante gahaneśādayo'dhipāḥ|  
tattvaśuddhiśca dīkṣāyām sarvaṁ tatkr̥timastake||*

3

*nityatva vyāpakatvādi śravaṇādavasīyate|*

*dṛṣṭam purādi yadbhogyam mūrtaṁ pralayadharmicā||*

4

There are many worlds, from the Kalagnirudra bhuvana up to those which are in the uppermost level of kala tattva. The knowers of the tattvas declare that these worlds which are the sources and proper places of various enjoyments constitute what is known as 'samsara'(transmigratory path). It is asid that Mandalesas, Gahanesas and other Lords are functioning even in the maya tattva as the Lords of the worlds existing in that tattva. And even in the process of initiation(diksha), purification of maya tattva in view of the bhuvans existing there has been instructed. But it does not mean that the worlds are existing in the maya tattva. Actually, the worlds are existing in the uppermost level of kala tattva only. In view of the close proximity of the maya tattva, it has been figuratively mentioned that there are worlds in the maya tattva.

Maya tattva is eternal and pervasive. But the worlds which are the sources of enjoyments are with features of forms and it is known that they get dissolved into the causal source, Maya. So the formed and destructible worlds cannot exist in a formless and eternal Maya. Therefore, there is nothing wrong to say that the worlds are up to the upper level of kala tattva.

शुद्धाध्वन्यपि मायायाः परस्याः पतयः कृतौ।

ये तस्यामपि पठ्यन्ते तेऽपि तत्कृतिमस्तके ॥

५

*śuddhādhvanyapi māyāyāḥ parasyāḥ patayaḥ kṛtauḥ*  
*ye tasyāmapī paṭhyante te'pi tatkr̥timastakeḥ*

5

Even in the pure adhva, there are Lords of the worlds which are evolved from the pure Maya. These worlds are to be known as existing in the upper level of each tattva of the pure adhva. They are not actually existing in the pure Maya.

रजो विलोक्यते तिर्यक् जालाविष्टार्क रोचिषाम्।

तदष्टाष्ट गुणस्थाने तृतीये स्यात्कचाग्रकम् ॥

६

लिक्शा युका यवोप्येवं अङ्गुलं तत्रिसंगुणैः।

तैरेव गुणितः पाणिः धनुस्तद्वेद लक्षितम् ॥

७

दण्डो द्वे धनुषी ज्ञेयः क्रोशस्तद्विसहरकः।

द्विक्रोशमाहुर्गव्यूतिं द्विगव्यूतिं च योजनम् ॥

८

*rajo vilokyate tiryak jālāviṣṭārka rociṣām*  
*tadaṣṭāṣṭa guṇasthāne tṛtīye syātkacāgrakamḥ*  
*likṣā yukā yavopyevaṁ aṅgulam tatrīsāṅguṇaiḥ*  
*taireva guṇitaḥ pāṇiḥ dhanustadveda lakṣitamḥ*  
*daṇḍo dve dhanuṣī jñeyaḥ krośastadvisaharakaḥ*  
*dvikrośamāhurgavyūtiṁ dvigavyūtiṁ ca yojanamḥ*

6

7

8

The minute particles seen floating in the rays of the sun which enter through an oblique window are generally known as 'paramanus'. Eight paramanus make one 'trasarenu'. Eight trasarenu make one 'kacagra'. Eight kacagra make one 'liksha'. Eight liksha make one 'yuka'. Eight yukas make one 'yava'. Eight yavas make one angula. Twenty-four angulas make one hasta. Four hastas make one bow(dhanu). Two dhanus make one danda. Two thousand dandas make one 'krosa'. Two krosas make one 'gavyuti'. Two gavyutis make one 'yojana'. (The extent of brahmanda is calculated in terms of yojana).

कपालं अर्बुदं स्थौल्यात् ब्रह्मणोण्डस्य योजनैः।

तस्यान्तः काञ्चनं धाम कालाग्नेस्तावदेव हि ॥

९

यत्रान्तकाल तीक्ष्णांशु कोटितेजास्तथाविधैः ।

रुद्रैरास्ते वृता देवः कालाग्निरिति विश्रुतः ॥

१०

*kapālam arbudam sthaulyāt brahmaṇḍasya yojanaiḥ*

*tasyāntaḥ kāñcanam dhāma kālāgnestāvadeva hi*

9

*yatrāntakāla tīkṣṇāṃśu koṭitejāstathāvidhaiḥ*

*rudrairāste vṛtā devaḥ kālāgniriti viśrutaḥ*

10

The thickness of the shell(wall) of the brahmāṇḍa measures 1000 yojanas. Within this brahmāṇḍa, at its bottom level, there is a mansion designed with gold. The height of that mansion is, likewise, 1000 yojanas. Kalagnirudra whose effulgence equals the brilliance of ten million suns arising simultaneously at the time of final dissolution exists in that mansion, being surrounded by ten Rudras, each Rudra surrounded by ten million Rudras.

सर्वाध्ववर्ति भूतानां यस्मिन्नुद्धृत्त तेजसि ।

भयमुत्पद्यते शक्त्या संहर्त्र्या चोदिते प्रभोः ॥

११

तस्य स्वभावतो ज्वालाः प्रवृत्ता दशकोटयः ।

योजनानां तदर्धेन धूमस्सान्द्रस्सुदारुणः ॥

१२

*sarvādhvavarti bhūtānām yasminnudhṛtta tejasī*

*bhayamutpadyate śaktyā saṃhartryā codite prabhoḥ*

11

*tasya svabhāvato jvālāḥ pravṛttā daśakoṭayaḥ*

*yojanānām tadardhena dhūmassāndrassudāruṇaḥ*

12

The heart of all the beings living in all the worlds of bhuvana adhvā get terrified when Kalagnirudra intensifies his unbearable effulgence at the time of dissolution, being instructed and directed by the annihilating Sakti of Lord Siva. By nature, the flames of Kalagnirudra rise to the height of 100 million yojanas. The dense and dreadful smoke of the flames rises to the height of 50 million yojanas.

ततः पुटास्त्रयस्त्रिंशद् दशलक्षोन कोटिकाः ।

तदन्तराणि द्वात्रिंशल्लक्षकाणि दुरात्मनाम् ॥

१३

स्थानानि यातनाहेतोः निर्मितान्यध्ववेधसा ।

तानि ते नामभिर्वक्ष्ये द्विजमुख्य निबोधमे ॥ ।

१४

*tataḥ puṭāstrayastrimśad daśalakṣona koṭikāḥ*

*tadantarāṇi dvātrimśallakṣakāṇi durātmanām*

13

*sthānāni yātanāhetoh nirmitānyadhvavedhasā*

*tāni te nāmabhirvakṣye dvijamukhya nibodhame*

14

Above the world of Kalagnirudra, there are 33 layers , each layer covering a height of nine millions of yojanas. There is an interspace between each layer, measuring a height of one hundred thousand yojanas and so the total number of interspace between all the layers is 32, covering a total height of 32 laks(one lak is equal to one hundred thousand). The hellish worlds created by Anantesvara for the sinners to undergo the torments inflicted by Yama, lie there distributed over these layers. O, the eminent twice-born Sage!, I will tell you the names of these hellish worlds, to enable you acquainted with the knowledge of bhuvana adhva.

रौरवध्वान्त शीतोष्ण सन्तापाब्ज महाम्बुजाः ।

कालसूत्राष्टमा ह्येते नरका इति विश्रुताः ॥ १५

सूच्यास्य कालखद्गाख्य क्षुरधाराम्बरीषकाः ।

तप्ताङ्गार महादाह सन्तापाश्चेति हे मुने ॥ १६

भवन्त्यष्टौ सुभीभत्सा महाशब्द पदानुगाः ।

लाक्षाप्रलेप माम्साद निरुच्छ्वसनसोच्छ्वसाः ॥ १७

युग्माद्रि शाल्मली लोह प्रदीप्त क्षुत्पिपासकाः ।

कृमीणां निचयश्चेति राजानः परिकीर्तिताः ॥ १८

लोहस्तम्भोऽथ विण्मूत्रस्तथा वैतरिणी नदी ।

तामिस्रस्श्चान्धतामिस्रः कुम्भीभागस्सरौरवः ॥ १९

महापदानुगोऽवीची राजराजेश्वराः स्मृताः ।

*rauravadhvānta śītoṣṇa santāpābja mahāmbujāḥ|*

*kālasūtrāṣṭamā hyete narakā iti viśrutāḥ||*

15

*sūcyāsya kālakhadgākhyā kṣuradhārāmbarīṣakāḥ|*

*taptāṅgāra mahādāha santāpāśceti he munē||*

16

*bhavantyaṣṭau subhībhatsā mahāśabda padānugāḥ|*

*lākṣāpralepa māmsāda nirucchvasanasocchvasāḥ||*

17

*yugmādrī śālmālī loha pradīpta kṣutpipāsakāḥ|*

*kṛmīṅām nicayaśceti rājānaḥ parikīrtitāḥ||*

18

*lohastambho'tha viṅmūtrastathā vaitariṇī nadī|*

*tāmisrasścāndhatāmisraḥ kumbhībhāgassarauravaḥ||*

19

*mahāpadānugo'vīcī rājarājeśvarāḥ smṛtāḥ|*

Raurava, Dhvanta, Sita, Ushna, Santapa, Ambuja and Mahambuja – these eight hells are known well as belonging to the category called Naraka. Sucimukha, Kalakhadga, Kshuradhara, Ambarishaka, Taptangara, Mahadaha, Santapa and Bhibhatsa – these eight hells belong to the category known as Mahanaraka. O, the great Sage!, Lakshapralepa, Mamsada, Nirucchvasanasocchvasa, Yugmadri, Salmali, Lohapradipta, Kshutpipasa, Krumiinicaya – these eight hells are belonging to the category known as Rajanaraka. Lohastambha, Vinmutra, Vaitaraninadi , Tamisra, Andhatamisra, Kumbhibhaga, Maharaurava and Avici – these eight hells belong to the category known as Rajarajesvara naraka.

एषां पुटानां नरकैस्सार्धं योजनसंख्यया ॥	२०
भवन्ति कोटयस्त्रिंशत् द्वे च लक्षे द्विजोत्तम।	
तत्रत्रिंशत्सहस्राणि त्यक्त्वा भूर्नवलक्षकी ॥	२१
भवत्ययोमय्यर्धेन पूर्वेणार्धेन काञ्चनी।	
योप्यधस्तात्पुटस्तस्य मृदार्धं चार्धमायसम् ॥	२२

<i>eṣāṃ puṭānām narakaiṣṣārdham yojanasamkhyayā</i> ॥	20
<i>bhavanti koṭayastrimśat dve ca lakṣe dvijottama</i>	
<i>tatastrimśatsahasrāṇi tyaktvā bhūrnavalakṣakī</i> ॥	21
<i>bhavatyayomayyārdhena pūrveṇārdhena kāñcanī</i>	
<i>yopyadhastātpuṭastasya mṛdardham cārdhamāyasam</i> ॥	22

O, the foremost twice-born Sage!, the total height of these 33 layers along with the hells is 33 crores and 2 lakhs. Above this level, there is a mid-space whose height measures 30 thousand yojanas. Above this mid-space is a layer with a height of 9 lakhs of yojanas. The lower half of this layer is of the nature of iron and its upper half is of the nature of gold. Half of the lower half is of the nature of earth and the remaining half is of the nature of iron.

तत्र द्वात्रिंशतोऽमीषां निरयाणां पतिस्स्थितः ।	
कूश्माण्ड इति विख्यातः प्रलयार्कानलद्युतिः ॥	२३
करालवदनः क्रुद्धो वृत्तकोटरलोचनः ।	
टङ्कपाणिस्तथाभूतैः भूतैर्भूयोभिरावृतः ॥	२४

<i>tatra dvātrimśato'mīṣāṃ nirayāṇāṃ patissthitaḥ</i> ।	
<i>kūśmāṇḍa iti vikhyātaḥ pralayārkānaladyutiḥ</i> ॥	23
<i>karālavadanaḥ kruddho vṛttakoṭaralocanaḥ</i> ।	
<i>ṭaṅkapāṇistathābhūtaiḥ bhūtaiṛbhūyobhirāvṛtaḥ</i> ॥	24

There exists Kushmanda , the Lord of all these 32 narakas mentioned here. He is with the resplendence of the sun and the fire which appear at the time of final dissolution. He appears with a dreadful face expressing his fierce nature through his rounded and protruding eyes. His hand is holding the hatchet. He is surrounded by the Bhutas who are of the same nature as of Kushmanda.

अयोरुक्नपुटादूर्ध्वं अष्टमीयं वसुन्धरा ।	
साहस्राषट् परा मध्या व्यर्कलक्षत्रिकोटिकी ॥	२५
वसत्यो नवसाहस्राः परा दश सहस्रकी ।	
तदासां सप्तकं सद्भिः ख्यातं पातालसप्तकम् ॥	२६

<i>ayorukmapuṭādūrdhvaṁ aṣṭamīyaṁ vasundharāḥ</i>	
<i>sāhasrāṣṣaṭ parā madhyā vyarkalakṣatrikoṭikīḥ</i>	25
<i>vasatyō navasāhasrāḥ parā daśa sahasrakīḥ</i>	
<i>tadāsām saptakam sadbhiḥ khyātām pātālasaptakamḥ</i>	26

Above the layer whose half is iron and another half is gold, there is this world(bhu-loka), the eighth one. Six worlds are below the bhu-loka, each one measuring a height of 9000 yojanas. In between these six worlds and the bhu-loka, there is the seventh world. The height of mid-space between each of the six worlds is 1000 yojanas. The height of the seventh world is 10,000 yojanas. The layer above the seventh world is with a height of 2 crores and 88 lakhs of yojanas. These seven worlds are specifically called 'Patala saptaka' by the learned people.

तन्नामतोऽधिपतितः उच्यमानं निबोधमे ।	
आभासं परतालाख्यं नितलं च गभस्तिमत् ॥	२७
महातलं रसांकञ्च पातालं सप्तकं मुने ।	
सप्तस्वेषु दैत्येन्द्र भुजकक्षणदाचराः ॥	२८
सप्त सप्त समाख्याता स्थानप्यथ निबोध मे ।	
दैत्यः शङ्कुश्रुतिः पूर्वे प्रह्लादशिशुपालकः ॥	२९
कर्कन्दुका हिरण्याक्षो बृहद्गर्भो बलिस्तथा ।	
काद्रवेयाः कुटिलको वासुकिः कम्बळस्तथा ॥	३०
कार्कोटकोऽथ कालाङ्गः दुर्दर्शस्तक्षकस्तथा ।	
विकटो लोहिताक्षश्च यमाख्यो विकटाननः ॥	३१
कराळो भीमनिहादः पिङ्गलश्चेति राक्षसाः ।	
तेषामुपरि निश्शेष पातालाधिपतीश्वरः ॥	३२

<i>tannāmato'dhipatitahucyamānam nibodhamel</i>	
<i>ābhāsam paratālākhyam nitalam ca gabhastimatḥ</i>	27
<i>mahātalam rasāṅkañca pātālam saptakam munel</i>	
<i>saptasveteṣu daityendra bhujakakṣaṇadācarāḥ</i>	28
<i>sapta sapta samākhyātā sthānapyatha nibodha mel</i>	
<i>daityaḥ śaṅkuśratiḥ pūrve prahlādaśśiśupālakaḥ</i>	29
<i>karkandukā hiraṇyākṣo bṛhadgarbho balistathā</i>	
<i>kādraveyāḥ kuṭilako vāsukiḥ kambaḷastathā</i>	30
<i>kārkoṭako'tha kālāṅgaḥ durdarśastakṣakastathā</i>	
<i>vikaṭo lohitaḥkṣaśca yamākhyo vikaṭānanaḥ</i>	31
<i>karāḷo bhīmanihṛdah piṅgaḷaśceti rākṣasāḥ</i>	
<i>teṣāmupari niśśeṣa pātālādhipatīśvaraḥ</i>	32

O, Sage!, for your understanding, the names of these seven worlds and of their governing Lords are now told. Abhasa, Paratala, Nitala, Gabhastimat, Mahatala, Rasamka and Patala. In each world, there are Asurendras,

Nagesvaras and Rakshasas. Asuras are in the lower section; Nagas are in the middle section and Rakshasas are in the upper section(of each world). The names of seven Asuras are: Sankusruti, Prahlada, Sisupala, Karkanduka, Hiranyaksha, Bruhadgarbha and Bali. The names of seven Nagesvaras are: Kutilaka, Vasuki, Kambala, Karkotaka, Kalanga, Durdarsa and Takshaka. The names of seven Rakshasas are: Vikata, Lohitaksha, Yama, Vikatanana, Karala, Bhimanihrada and Pingala. Above these Patalas , there exists the Lord of all these seven worlds.

साहस्रे काञ्चने धाम मण्डले हाटकस्स्थितः ।

यं स्तुवन्ति प्रियप्राप्त्यै यता यति विभूषणैः ॥ ३३

दैत्ययक्ष सुराहीश ललना ललितैः पदैः ।

ततः कोटिशतं पृथ्वी नानाजन समाश्रया ॥ ३४

*sāhasre kāñcane dhāma maṇḍale hāṭakassthitaḥ*  
*yam stuvanti priyaprāptyai yatā yati vibhūṣaṇaiḥ* 33  
*daitiyayakṣa surāhīśa lalanā lalitaiḥ padaiḥ*  
*tataḥ koṭīśataṁ pṛthvī nānājana samāśrayā* 34

Hatakesvara, the Lord of all the seven patala-worlds exists in a splendid mansion and region which appear with the luster of gold. He is being extolled by the ladies belonging to various Ganas such as the Daityas, Yakshas, Suras and Nagas. They are praising him with musical songs composed with soft sounding words being rendered in three phases –fast, middle and slow - in order to attain all those which are endearing to them. Above the world of Hatakesvara is the Pruthvi-loka(the Earth) raising up to the height of 100 crores of yojanas. It is resorted to by the people of various denominations.

द्वीपशैलसरिद्वारि निधिमण्डल मण्डिता ।

जम्बूशाक कुशक्रौञ्च शाल्म गोमद पुष्कराः ॥ ३५

लक्षादि द्विगुणा द्वीपाः क्षाराद्यब्धिभिरावृताः ।

ततो हिरण्मयी भूमिः लोकालोकश्च पर्वतः ॥ ३६

तमः परस्ताद्गर्भोदः कटाहश्चेति भूतलम् ।

*dvīpaśailasaridvāri nidhimaṇḍala maṇḍitā*  
*jambūśāka kuśakrauñca śālma gomada puṣkarāḥ* 35  
*lakṣādi dviguṇā dvīpāḥ kṣārādyabdhibirāvṛtāḥ*  
*tato hiraṇmayī bhūmiḥ lokālokaśca parvataḥ* 36  
*tamaḥ parastādgārbhodaḥ kaṭāhaśceti bhūtalam*

This Pruthvi-loka is beautified and enriched by the islands, mountains, rivers and oceans. Jambu, Saka, Kusa, Kraunca, Salmali, Gomeda and Pushkara –these are the seven islands. Jambudvipa is with an extent of one lakh of yojanas. The extent of Sakadvipa is twice that of the Jambu. In the same way, the extent of each succeeding island is twice the extent of the previous one. These dvipas are surrounded by salty ocean and other oceans. Beyond the seventh ocean is the land which is of the nature and luster of gold. Beyond that

land is the mountain known as 'lokaloka'. Beyond the 'lokaloka' mountain, only dense darkness prevails. Beyond the dark region is the ocean called 'garbhoda' extending up to the wall of the brahmanda.

चित्रशैलसरिद्वीप काननोदध्यलङ्कृताम् ॥	३७
पृथ्वीं भगवतीं शक्र स्रोतुमिच्छामि विस्तरात्।	
त्वयि वक्तारि देवेश सर्वप्रत्यक्ष दर्शिनि ॥	३८
निष्ठाज्ञप्ति रसाकृष्टं श्रुतौ धावति मे मनः।	
वर्तयिष्ये द्विजश्रेष्ठ प्रस्तुतोक्ति शरीरवत् ॥	३९
द्वीपान्नदीर्वनान्तांश्च शृणुष्वैकाग्र मानसः।	

<i>citraśailasariddvīpa kānanodadhyalaṅkṛtām  </i>	37
<i>pr̥thvīm bhagavatīm śakra srotumicchāmi vistarāt </i>	
<i>tvayi vaktāri deveśa sarvapratyakṣa darśinī  </i>	38
<i>niṣṭhājñapti rasākṛṣṭam śrutau dhāvati me manaḥ </i>	
<i>vartayiṣye dvijaśreṣṭha prastutokti śarīravat  </i>	39
<i>dvīpānnadīrvanāntāmsca śṛṇuṣvaikāgra mānasaḥ </i>	

Sage Bharadvaja:

“O, Indra, the Lord of the devas, you are the one who could explain well the principles set forth in the Agamas and you are the one who has seen well all the perceptible things. Being forcibly pulled by the taste of hearing and understanding the complete details, my mind runs fast towards you. I desire to hear the greatness of this Pruthvi which is in the likeness of Sakti and which is embellished with various mountains, rivers, islands, forests and oceans.”

Indra:

“O, the foremost twice-born sage!, a perfect description of a structure appears as a well-formed image. I will explain the islands, rivers and the forests of this great land. Listen to these details with one-pointed attentive mind.”

जम्बूद्वीपं क्षितेर्नाभिः तद्वृत्तं लक्ष योजनम् ॥	४०
क्षाराब्धिना परिवृतं परिवृत्तेन तावता।	
तस्यमध्ये स्थितश्शैलो राजराजो हिरण्मयः ॥	४१
तिरस्कृतांशुमज्ज्योतिः मेरुस्सुरनिषेवितः।	
स षोडश सहस्राणि क्षितौ विष्टो महीतलात् ॥	४२
तदूनमुन्नतो लक्षं मूले षोडश विस्तृतः।	
त्रिषु पादान्तरेष्वस्य चतुर्वृद्धेषु पर्वसु ॥	४३
नेमयः कटकाकारा निर्गता दीप्तिमत्तराः।	
एका दशसहस्रान्या मनुसाहस्रकी परा ॥	४४



<i>jambūdvīpam kṣīternābhiḥ tadvṛttam lakṣa yojanam  </i>	40
<i>kṣārābdhinā parivṛtam parivṛttena tāvatā </i>	
<i>tasyamadhye sthitaśśailo rājarājo hiraṇmayah  </i>	41
<i>tiraṣkṛtāmśumajjyotiḥ merussuraniṣevitaḥ </i>	
<i>sa ṣoḍaśa sahasrāṇi kṣītau viṣṭo mahītalāt  </i>	42
<i>tadūnamunnato lakṣam mūle ṣoḍaśa viṣṭraḥ </i>	
<i>triṣu pādāntareṣvasya caturvṛddheṣu parvasu  </i>	43
<i>nemayah kaṭakākārā nirgatā dīptimattarāḥ </i>	
<i>ekā daśasahasrānyā manusāhasrakī parā  </i>	44

The Jambudvīpa appears as the navel of the earth-sphere(bhu mandala). It is with an extent of one hundred thousand yojanas. It is surrounded by the salty ocean whose extent is the same as that of the Jambudvīpa. At the center of the Jambudvīpa , there is Mount Meru which is the Supreme King of all the mountains and which is of the nature gold. It is with an effulgence which excels the brilliance of the sun. It is honored and frequently resorted to by the Devas. It is with a height of 100 yojanas. Up to the height of 16,000 yojanas at its bottom level, it has gone into the earth. The remaining part having a height of 84,000 yojanas is raising above the earth. Its extent at the bottom measures 16, 000 yojanas and at the top it measures 32,000 yojanas. It is with three sections one above the other, each measuring a height of 25,000 yojanas. At the top of each section, there is a projection around the mountain looking like a girdle or bracelet, appearing with exceeding resplendence. The height of each projection measures 9 yojanas. The extent of each projection gets increased by 4000 yojanas. The extent of the girdle which is at the top of the bottom section is 10,000 yojanas. The extent of the middle girdle at the top of the second section is 14,000 yojanas. The extent of the top girdle of the upper section is 18,000 yojanas.

नेमिर्या मस्तकोपान्ते लोकपाल समाश्रया।

चक्रवाटेति तामाहुः सर्वरत्नप्रभावतीम्॥ ४५

सिद्धगन्धर्व मरुतां तदधः पर्वसु स्थितिः।

तस्यामष्टसु शृङ्गेषु पुर्योष्टौ समवस्थिताः ॥ ४६

<i>nemiryā mastakopānte lokapāla samāśrayā </i>	
<i>cakravāṭeti tāmāhuḥ sarvaratnaprabhāvatīm  </i>	45
<i>siddhagandharva marutām tadadhaḥ parvasu sthitiḥ </i>	
<i>tasyāmaṣṭasu śṛṅgeṣu puryoṣṭau samavasthitāḥ  </i>	46

The girdle at the top of the upper section serves as the dwelling place of the eight Lokapalas(Directional Deities). The knowers of the Scriptures call it ‘Cakravata’ and is shimmering with the resplendent rays of all the gems. At the girdles which are below the cakravata, there is the residence of the Siddhas, Gandharvas and Maruts. On the eight summits of the Cakravata, there are eight cities.

प्राच्यादिष्विन्द्रमुख्यानां नामतस्तान्निबोधमे।

नानारत्न प्रभाजाल मण्डलालङ्कृता हरेः ॥

४७

सिद्ध साध्य मरुज्जुष्टा रुक्मभूरमरावती।

रक्तपीतमणिप्राय हेमप्राकार गोपुरा ॥

४८

वह्नेस्तेजोवती वह्नि तुल्यभूत निषेविता।

*prācyādiṣvindrāmukhyānām nāmatastānnibodhamē*

*nānāratna prabhājāla maṇḍalālaṅkṛtā hareḥ* ॥

47

*siddha sādhyā marujjuṣṭā rukmabhūramarāvātī*

*raktapītamāṇiprāya hemaprākāra gopurā* ॥

48

*vahnestejovātī vahni tulyabhūta niṣevitā*

These cities belonging to Indra and other Lokapalas are in the eight directions starting from the east. For your understanding, I tell you the names and descriptions of these cities. The city called Amaravati belonging to Indra is in the east. It is beautified with the clusters and shimmering arrays of the rays of various precious gems. It is frequently resorted to by various groups such as the Siddhas, Sadhyas and Maruts and it is with a stretch of golden land. The city called Tejovati belonging to Agni is in the south-east. It is abounding in gems which are in red color and whitish-yellow color. It is provided with enclosures and gopuras constructed with gold. It is frequented by the Devas who are in the likeness of Agnideva.

मृत्योस्संयमिनी तुङ्ग लोहप्राकार मण्डला ॥

४९

कालपाश पितृव्याधि प्रेतमारी निषेविता।

कृष्णा दैत्यपतेर्मृत्योः धामवद्वैत्य सेविता ॥

५०

नीलरत्न प्रभाजाल वितान वर भूषणा।

शुद्धवत्यम्बुनाथस्य स्फटिकोपल निर्मिता ॥

५१

पाण्डराभ्रोमपमैर्यादस्सेविता भाति धामभिः।

*mṛtyossamyaminī tuṅga lohaprākāra maṇḍalā* ॥

49

*kālapāśa pīṭṛvyādhi pretamārī niṣevitā*

*kṛṣṇā daityapatermṛtyoḥ dhāmavaddaitya sevitā* ॥

50

*nīlaratna prabhājāla vitāna vara bhūṣaṇā*

*śuddhavatyambunāthasya sphaṭikopala nirmitā* ॥

51

*pāṇḍarābhromapamairyādassevītā bhāti dhāmabhiḥ*

The city known as Samyamini belonging to Yama is in the south. It is provided with highly raised ramparts and surrounding enclosures constructed with iron. It is served by various troops of Yama such as Kalapasa, Pitru, Vyadhi, Preta, Mari and others. The city called Krishnavati belonging to Nirruti, the Lord of the Daityas, is resorted to by the Daityas. Its mansion appears like the mansion of Yama. It is richly decorated with wonderful canopies associated with the cluster of resplendent rays emitted by sapphire. The city known as Suddhavati belonging to Varuna, the Lord of water, is in the west. It is constructed with crystal stones(sphatika). It shines forth with bright buildings whose color is comparable to the white clouds. It is resorted to by various aquatic beings such as tortoise, fishes, sharks and others.

वायोर्गन्धवति तुङ्गश्वेतपीत ध्वजाकुला ॥	५२
बलवद्भूत संजुष्टा सर्वरत्न विनिर्मिता।	
महोदया चन्द्रमसश्चेता मुक्तादि निर्मिता ॥	५३
द्विजसङ्घस्तुता भाति गृहैर्हिमगिरिप्रभैः।	
ज्वलल्ललाट दृग्दग्ध स्मरमृत्यु यशोभृतः ॥	५४
पुरी यशोवती सर्व रत्नजा रुद्रसेविता।	
इति सर्वर्तु सुखदाश्चक्रवाटार्ध विस्तृताः ॥	५५

<i>vāyorgandhavati tuṅgaśvetapīta dhvajākulā</i> ॥	52
<i>balavadbhūta samjuṣṭā sarvaratna vinirmitā</i>	
<i>mahodayā candramasaśvetā muktādi nirmitā</i> ॥	53
<i>dvijsaṅghastutā bhāti ḡhairhimagiriprabhaiḥ</i>	
<i>jvalallalāṭa dṛgdagdha smaramṛtyu yaśobhṛtaḥ</i> ॥	54
<i>purī yaśovatī sarva ratnajā rudrasevitā</i>	
<i>iti sarvartu sukhadāścakravāṭārdha vistṛtāḥ</i> ॥	55

The city known as Gandhavati belonging to Vayu is in the north-west. It is richly decorated with clusters of highly raised flags designed to be in white and yellowish-white color. It is constructed with all kinds of gems. It is served by the Bhuta-troops known for their strength and vigor. The city called Mahodaya belonging to Kubera is in the north. It is constructed with white stones such as the moon-stone, pearls and others. It is resplendent with mansions whose brightness is comparable to the effulgence of the Himalayan mountains. It is extolled by the hosts of brahmins and sages. The city called Yasovati is in the north-east. It belongs to Isana who attained prominence and glory by incinerating Manmatha and Yama with the flaming sparks emitted by his fiery eye in his fore-head. It is constructed with all kinds of precious gems and it is served by the Rudras. These cities are capable of yielding the sources of pleasures which could be gained in all the seasons. These are with the extent measuring the half extent of the Cakravata.

पुर्योष्ठावनिलोद्धूत पारिजात रजोरुणाः।  
वेधसा निर्मिता लोकपालचक्रनुवर्तिनाम् ॥ ५६  
भूतये स्वर्ग इत्येता गीयन्ते कविभिः क्षितौ।

<i>puryoṣṭāvaniloddhūta pārijāta rajoruṇāḥ</i>	
<i>vedhasā nirmitā lokapālacakranuvartinām</i> ॥	56
<i>bhūtaye svarga ityetā gīyante kavibhiḥ kṣitau</i>	

These eight cities which appear reddened by the pollen of parijata-flowers diffused over by the wind have been created by Brahma. “These are indeed heavens designed for the sake of Lokapalas and for the sake of those who carry out their orders and who follow their directions to attain rich resources.” – in this way these cities are praised by the poets in this earth.

चतुर्दश सहस्राणि योजनानां स्वयम्भुवः ॥	५७
मध्ये मनोवती नाम पुरी लोकेश वन्दिता।	
या चकारारुणानुच्चैः वियन्मार्गान् महाश्रिया ॥	५८
सावित्र्या स्पर्धमानेव स्वर्ग कामातिवर्तिनी।	
तस्यामुपासते देवा मुनयश्च महौजसः ॥	५९
महायोगीश्वरं सिद्धै यमाद्यैर्भूतवेधसम्।	

<i>caturdaśa sahasrāṇi yojanānām svayambhuvāḥ</i> ॥	57
<i>madhye manovatī nāma purī lokeśa vanditā</i> ।	
<i>yā cakārāruṇānuccaiḥ viyanmārgān mahāśriyā</i> ॥	58
<i>sāvitrīyā spardhamāneva svarga kāmātivartinī</i> ।	
<i>tasyāmupāsate devā munayaśca mahaujasāḥ</i> ॥	59
<i>mahāyogīśvaram siddhyai yamādyairbhūtavedhasam</i> ।	

At the top of the Mt Meru and in its middle, there is a city called Manovati, having an extent and height of 14,000 yojanas. This is the city of Brahma and it is honored by the Lokapalas. The effulgent clusters of the brilliant rays emitted by the precious gems of this city redden the routes of space. Increasing the desire of attaining the heavenly pleasure, it appears as if vying with Savitri (the spouse of Brahma) in attaining intimacy with Brahma. The Devas and the sages who are endowed with great splendor and glory, are doing penance there, observing yamas and niyamas, meditating on Brahma, the Lord of yogins. They are involved in penance to attain the supreme goals as desired by them.

तदीशभागे तस्याद्रेः शृङ्गं आदित्यसन्निभम् ॥	६०
यत्तज्ज्योतिष्कमित्याहुः सदा पशुपतेः प्रियम्।	
तस्य सानुषु हैमेषु रत्नचित्रेषु संस्थिताः ॥	६१
स्कन्द नन्दि महाकाल गणेशादि गणावराः।	
शासितुर्देवदेवस्य स्थानं त्रिपुरविद्विषः ॥	६२
रुद्रायुत गणैर्जुष्टं ब्रह्माद्यैश्च सुरोत्तमैः।	

<i>tadīśabhāge tasyādreḥ śrṅgam ādityasannibham</i> ॥	60
<i>yattajjyotiṣkamityāhuḥ sadā paśupateḥ priyam</i> ।	
<i>tasya sānuṣu haimeṣu ratnacitreṣu saṁsthitāḥ</i> ॥	61
<i>skanda nandi mahākāla gaṇeśādi gaṇāvarāḥ</i> ।	
<i>śāsiturdevadevasya sthānam tripuravidviṣaḥ</i> ॥	62
<i>rudrāyuta gaṇairjuṣṭam brahmādyaiśca surottamaiḥ</i> ।	

Upon this mountain, in the north-east of Manovati, there is a summit with resplendence of the sun. The yogis call it 'Jyotishka'. It is always endearing to Siva, the Lord of the beings. Skanda, Nandi, Mahakala and others who belong to the retinue group of Siva are present there on the evenly stretched ground at the top of that summit, embedded with gold and various gems. The abode of Siva who is the controlling and directing Lord of Brahma and others and who conquered the three forts is frequently resorted to by 10,000 hosts of Rudras, Brahma and other Gods who are the foremost among the Devas.

इति मेरुरधोऽस्यान्ये दिक्षु ये भूधरस्स्थिताः ॥	६३
तच्छिष्टानि नवद्वीप वर्षाण्यस्मिन् निबोधमे।	
निषधो हेमकूटश्च हिमवांश्चाचलोत्तमः ॥	६४
मेरोर्दक्षिणतो नील श्वेत शृङ्गीति वामतः।	
सहस्रद्वय विष्कम्भा दशोत्सेधा नवान्तराः ॥	६५
प्रागायतास्सुपर्वाणः सागराहित कोटयः।	
तदर्धेनात्त विष्कम्भौ माल्यवद्गन्धमादनौ ॥	६६
याम्योत्तरौ प्राक् प्रतीच्यौ मेरुतस्तावदन्तरौ।	

<i>iti meruradho'syānye dikṣu ye bhūdharassthītāḥ</i>	63
<i>tacchiṣṭāni navadvīpa varṣāṅyasmin nibodhame</i>	
<i>niṣadho hemakūṭaśca himavāṃścācalottamaḥ</i>	64
<i>merordakṣiṇato nīla śveta śṛṅgīti vāmataḥ</i>	
<i>sahasradvaya viṣkambhā daśotsedhā navāntarāḥ</i>	65
<i>prāgāyatāssuparvāṇaḥ sāgarāhita koṭayaḥ</i>	
<i>tadardhenāta viṣkambhau mālyavadgandhamādanau</i>	66
<i>yāmyottarau prāk pratīcyau merutastāvadantarau</i>	

This is the description of Mt Meru. There are four other mountains below the Meru in all the four directions, known as the 'vishkambha' mountains. Presently leaving out the description of these mountains, I now describe the nine islands and nine 'varshas' lying around the Meru, for your understanding. In the south of Meru, there are three great mountains which are the foremost among the mountains. They are: Nishadha, Hemakuta and Himavan. In the north side of the meru, there are three great mountains – Nila, Sveta and Srunga. These mountains are with a width of 2000 yojanas and a height of 10,000 yojanas. The mid-space between these mountains measures 9000 yojanas. Lengthwise, they are extending towards east and west up to the salty ocean, holding within them prospering lands known as 'varshas'. There are two great mountains, one in the east of the Meru and the other in its west. They are with a width of 1000 yojanas and a height of 2000 yojanas. The mountain in the east is known as 'Malyavan' and the mountain in the west is known as 'gandhamadana'. Lengthwise, they are extending towards north and south. Covering the stretch of land which is not occupied by the Nishadha and others and the varshas, these mountains in the east and the west are extending lengthwise up to 34,000 yojanas.

पश्चान् माल्यवतः प्राच्यां गन्धमादन शैलतः ॥	६७
इळावृतं नीलगिरेर्याम्यतो निषधादुदक्।	
भद्राश्वं माल्यवत्प्राच्यां वर्षं भद्र जनाकुलम् ॥	६८
सुकेतनं केतुमालं प्रतीच्यां गन्धमादनात्।	
निषधाद् हरिवर्षं यत् याम्यतो हेमकूटतः ॥	६९
नाम्ना किंपुरुषं ख्यातं भारतं हिमवद्गिरेः।	
रम्यकारख्यं उदग् नीलात् हिरण्यं श्वेत पर्वतात् ॥	७०
यदुत्तरं शृङ्गवतः कुरुवर्षं तदुच्यते।	

<i>paścān mālyavataḥ prācyām gandhamādana śailataḥ</i> ॥	67
<i>iḷāvṛtaṁ nīlagireryāmyato niṣadhādudak</i> ।	
<i>bhadraśvaṁ mālyavatprācyām varṣaṁ bhadrā janākulam</i> ॥	68
<i>suketanaṁ ketumālaṁ pratīcyām gandhamādanāt</i> ।	
<i>niṣadhād harivarṣaṁ yat yāmyato hemakūṭataḥ</i> ॥	69
<i>nāmnā kiṁpuruṣaṁ khyātaṁ bhārataṁ himavadgireḥ</i> ।	
<i>ramyakākhyāṁ udag nīlāt hiraṇyaṁ śveta parvatāt</i> ॥	70
<i>yaduttaraṁ śṛṅgavataḥ kuruvarṣaṁ taducyate</i> ।	

The vast stretch of land known as Ilavruta varsha is lying in the west of Malyavan, in the east of Gandhamadana, in the south of Nila and in the north of Nishadha around the Meru. The land known as Bhadrasha varsha is lying in the east of Malyavan and in the west of the salty ocean and it is inhabited by virtuous people. The land known as Ketumala varsha is lying in the west of Gandhamadana and in the east of the salty ocean. It is provided with dwelling houses. The land known as Hari varsha is lying between Nishadha and Hemakuta. The land known as Kimpurusha varsha is lying between Hemakuta and Himacala. The land known as Bharata varsha is lying between Himacala and the southern ocean. The land known as Ramyaka varsha is lying between Nila and Sveta mountains. The land known as Hiranya varsha is lying between Sveta and Srungavan mountains. The land known as Kuru Varsha is lying between Srungavan and the northern ocean.

विष्कम्भ शैलाश्रत्वारोः मेरोस्स्थैर्याय वेधसा ॥	७१
लक्षार्धोन्नतयः क्लृप्ताः तेषां पूर्वेण मन्दरः।	
श्वेतो हारिद्र चूर्णाभो याम्यतो गन्धमदनः ॥	७२
प्रतीच्यां विपुलो नीलः सुपार्श्वस्सौम्यतोऽरुणः।	
सहस्र योजनोच्छ्रायास्तेषु कल्पद्रुमास्थिताः ॥	७३

<i>viṣkambha śailāścatvāroḥ merossthairyāya vedhasā</i> ॥	71
<i>lakṣārdhonnatayaḥ klṛptāḥ teṣāṁ pūrveṇa mandaraḥ</i> ।	
<i>śveto hāridra cūrṇābho yāmyato gandhamadanaḥ</i> ॥	72

In order to effect stability to the Mt Meru and to protect it from any convulsive movement or shaking, four supportive mountains(vishkambhas) have been created by Brahma, in all the four directions. Each vishkambha-mountain is with a height of 50,000 yojanas. The supportive mountain in the east is called 'Mandara' and its color is white. The supportive mountain in the south is called Gandhamadana and it is in the color of turmeric powder. The supportive mountain in the west is known as 'Vipula' and its color is blue. The supportive mountain in the north is known as 'Suparsva' and its color is red. In all these supportive mountains there are four heavenly trees known as 'kalpa vrukshas', one in each mountain. The height of each kalpa-tree is 1000 yojanas.

कदम्ब जम्बवावश्वत्थ न्यग्रोधौ चोत्तरान्तिकाः ।

जम्बूफल रसोद्भूता मेरुं पर्येत्य निम्नगा ॥ ७४

विवेश मूलमेवास्य कनकीकृत्य तां महीम् ।

तां पीत्वा पक्षिसर्पाखु मृगशाखामृगादयः ॥ ७५

बभूवुः काञ्चना ये च सत्वास्तस्यां कृतप्लवाः ।

द्वीपकेतुरभूज्जम्बूः कल्पशाखिषु सत्स्वपि ॥ ७६

प्रभावातिशयात्ख्यातं जम्बोद्वीपमिदं ततः ।

*kadamba jambvāvaśvattha nyagrodhau cottarāntikāḥ|*

*jambūphala rasodbhūtā meruṃ paryetya nimnagā||*

74

*viveśa mūlamevāsya kanakīkr̥tya tāṃ mahīm|*

*tām pītvā pakṣisarpākhu mṛgaśākhāmṛgādayaḥ||*

75

*babhūvuh kāñcanā ye ca satvāstasyām kṛtaplavāḥ|*

*dvīpaketurabhūjjambūḥ kalpaśākhīṣu satsvapil||*

76

*prabhāvātīśayātkhyātaṃ jamboodvīpamidaṃ tataḥ|*

Kadamba, Jambu, Asvattha and Nyagrodha – these are kalpa-trees growing in the east, south, west and north respectively. A river originating from the juice of the fruits of Jambu-tree flows continuously in clockwise direction around the Meru and having transformed the land-stretch to be of the nature of gold, enters into the ground at the bottom of the Meru. Having drunk the juicy water of that river, the birds, snakes, rats, deers, monkeys and other animals become gold colored. Likewise, all those who take a swim or bath in that river become golden hued. Because of such greatness of the Jambu-tree, the jambudvipa has attained the status of being the Flag-island(Dvipaketu) among the Dvipas. Even though there are other kalpa-trees such as kadamba and others in this island, this island has attained the significant name 'Jambudvipa' because of the greatness and astonishing features of the jambu-tree.

प्राच्यां विष्कम्भ शैलस्य मूले चैत्ररथं वनम् ॥

७७

सरोऽरुणोदकं नाम तत्र हेमाब्ज मण्डितम् ।

याम्याद्रि मूले गन्धर्व सुरसिद्धाप्सरोवृतं ॥	७८
नन्दनं मानसं तत्र सरो मानस तस्करम्।	
वैभ्राजं वैपुले मूले सितोदश्च हृदोत्तमः ॥	७९
देवैर्निषेव्यते च्छन्नः कमलैरंशुमत्प्रभैः।	
सौपार्श्वे धृतिमन्नाम काननं भद्रको हृदः ॥	८०
सौगन्धिकाम्बुजच्छिन्नः सेव्यते पितृभिस्सदा।	

<i>prācyām viṣkambha śailasya mūle caitraratham vanam</i>	77
<i>saro'ruṇodakam nāma tatra hemābja maṇḍitam</i>	
<i>yāmyādri mūle gandharva surasiddhāpsarovṛtam</i>	78
<i>nandanam mānasaṁ tatra saro mānasa taskaram</i>	
<i>vaibhrājam vaipule mūle sitodaśca hradottamaḥ</i>	79
<i>devairniṣevyate cchannaḥ kamalairamśumatprabhaiḥ</i>	
<i>saupārśve dhṛtimannāma kānanaṁ bhadrako hradaḥ</i>	80
<i>saugandhikāmbujacchinnāḥ sevyate pitṛbhissadā</i>	

At the bottom of the supportive mountain(vishkambha) in the east, there is a pleasure-garden called 'Caitra Ratha'. A pond known as 'Arunodaka' beautified with golden lotus-flowers is there. At the bottom of the supportive mountain in the south, there is a pleasure-garden called 'Nandana'. A pond known as 'Manasa' is there stealing the mind of the visitors. It is frequently resorted to by the Gandharvas, Siddhas and Apsaras-ladies. At the bottom of the supportive mountain called Vipula in the west, there is a pleasure-garden known as 'Vaibhraj'. A pond, 'Sitoda' by name, is there. It is the foremost among such ponds. Being densely covered by lotus-flowers which are with the brightness of the sunlight, it is resorted to by the celestial beings and gods. At the bottom of the supportive mountain Suparsva in the north, there is a pleasure-garden called 'Dhritimat'. A pond known as "bhadraka" is there. It is densely covered with the flowers of blue-lotus and red-lotus and it is resorted to by the Pitrus(Ancstral Deities).

त्रयोदश सहस्रायुः जम्बूफल रसाशनः ॥	८१
मेर्वालोकोपलब्धार्थो जनस्सुत्विगिलावृते।	
वर्षायुतायुर्नीलाब्जद्युतिः पनससारभुक् ॥	८२
केतुमाले जनो दिव्य देहबन्धस्सुखी बली।	
चन्द्रबिम्बद्युतिर्नीलाब्जाशनो भद्रवाजिनी ॥	८३
दशवर्ष सहस्रायुः दुःखशोकभयोक्षितः।	

<i>trayodaśa sahasrāyuh jambūphala rasāśanaḥ</i>	81
<i>mervālokalopalabdhārtho janassutvigilāvṛte</i>	
<i>varṣāyutāyurnīlābjadyutiḥ panasasārabhuk</i>	82
<i>ketumāle jano divya dehabandhassukhī balī</i>	



Those who are in the Ilavruta varsha are having a longevity of 13,000 years. Drinking the juice of jambu-fruits for their food, seeing the objects illumined by the resplendent rays of the Meru and having a charming lustrous complexion, they are living there. Those who are living in the Ketumala varsha have a longevity of 10,000 years. Having the complexion comparable to the color of blue-lotus and drinking the juice of jack-fruits, endowed with divine body and blessed with everlasting happiness and bodily strength they are living there. Those who are in the Bhadrāsva varsha live for 10,000 years. Having the complexion comparable to the moon-light and eating the flowers of blue-lotus for their food, they are living there untouched by miseries, distress and fear.

त्रिंशदब्द सहस्रायुः कामवृक्षफलाशनः ॥	८४
युग्मप्रसूतिः कुरुषु श्यामपुष्पद्युतिर्जनः।	
भुतवेदसहस्रौ द्वावेकदिक् सन्धिलक्षितौ ॥	८५
सोमवाय्वाशयौ सिद्ध मुनिचारण सेवितौ।	
चन्द्रभद्राकरौ द्वीपौ चन्द्ररक्ताब्ज रुग्जनौ ॥	८६
एलावृतं तयोरायुः फलमूलं च भोजनम्।	
अन्तर्भावः कुरुष्वब्धौ सान्निध्यात् कीर्तितौ ततः ॥	८७

<i>triṃśadabda sahasrāyuh kāmavṛkṣaphalāśanaḥl</i>	84
<i>yugmaprasūtiḥ kuruṣu śyāmapuṣpadutyutirjanaḥl</i>	
<i>bhutavedasahasrau dvāvekadik sandhilakṣitau</i>	85
<i>somavāyvāśayau siddha municāraṇa sevitaul</i>	
<i>candrabhadrākarau dvīpau candraraktābja rugjanaul</i>	86
<i>elāvṛtaṃ tayorāyuh phalamūlaṃ ca bhojanam</i>	
<i>antarbhāvaḥ kuruṣvabdhau sānnidhyāt kīrtitau tataḥl</i>	87

Those who are in the Kuru varsha have a longevity of 30,000 years. Eating the fruits of trees chosen according to their desire and having the complexion comparable to the color of the flower blossoming in the creeper known as 'syama' (means, white color), they are living there. Always they give birth to twins comprising a female and a male. In the proximity of Kuru varsha and situated in a conjunction of directions (dik sandhi) in the salty ocean, there are two islands covering an extent of 45,000 yojanas. Candradvipa is in the north and Bhadrakara is in the north-east. They are frequently resorted to by the Siddhas, Munis and Caranas. The people of Candradvipa are in moon-light color and the people of Bhadrakara are having the complexion comparable to red lotus. They have the longevity of 13,000 years. They are eating various fruits and roots. Since these two islands are situated in the interior of the ocean and the Kuru and since they are in the vicinity of the Kuru, they have been described here.

अध्यर्धानि सहस्राणि द्वादशायुः हिरण्मति।

जनस्येन्दुत्विषो नित्यमश्रुतोलैकुचं फलम् ॥	८८
नीलनीरज रम्यस्य रम्यके द्वादश स्थितिः ।	
जनस्याब्ध सहस्राणि न्यक्रोध फलमश्रुतः ॥	८९
राजतद्युतिरिक्ष्वादस्तावदायुर्हरौ जनः ।	
रौक्मः किंपुरुषे प्लक्ष भोजनोब्दायुतस्थितिः ॥	९०
इति किंपुरुषादीनि वर्षाण्युक्तानि यानि ते ।	
न तेष्ववस्थाभेदोस्ति विवर्तिषु कृतादिषु ॥	९१

<i>adhyardhāni sahasrāṇi dvādaśāyuh hiraṇmatī </i>	
<i>janasyendutviṣo nityamaśnatolaikucam phalam  </i>	88
<i>nīlanīraja ramyasya ramyake dvādaśa sthitiḥ </i>	
<i>janasyābdha sahasrāṇi nyakrodha phalamaśnataḥ  </i>	89
<i>rājatadyutirikṣvādastāvadāyurharau janaḥ </i>	
<i>raukmah kimpuruṣe plakṣa bhojanobdāyutasthitiḥ  </i>	90
<i>iti kimpuruṣādīni varṣāṇyuktāni yāni te </i>	
<i>na teṣvavasthābhedosti vivartiṣu kṛtādiṣu  </i>	91

Those who are in the Hiranya varsha have a longevity of 12,500 years. They are with moon-light complexion and are usually eating the lemon fruits, for their food. Those who are in the Ramyaka varsha are living for 12,000 years. They have the complexion comparable to the blue-lotus and they are eating the fruits of nyagrodha tree, for their food. Those who live in the Hari varsha have a longevity of 12,000 years. They have silvery white complexion and they are eating the sugarcane for their food. In this way, the life-system of the people of nine varshas – Kimpurusha and others – has been explained. The people living in these varshas are not affected by the changes and deviations occurring in the life-system during the cycle of four yugas, kruta and others.

युगानुरूप प्रज्ञायुः तेजोबलधनप्रजः ।	
कृष्णकृष्णशानो दुःखत्रयार्तो भारते जनः ॥	९२
गुण एको यदुद्युक्तो नेष्टं किं किं न साधयेत् ।	
सर्वासां फलभूमीनां कर्मभूः कारणं यतः ॥	९३

<i>yugānurūpa prajñāyuh tejobaladhanaprajah </i>	
<i>kṛṣṭākṛṣṭāśano duḥkhatrayārto bhārate janaḥ  </i>	92
<i>guṇa eko yadudyukto neṣṭam kiṁ kiṁ na sādhayet </i>	
<i>sarvāsām phalabhūmīnām karmabhūḥ kāraṇam yataḥ  </i>	93

Those who are living in the Bharata varsha are subjected to changes and deviations occurring in the matters related to knowledge, longevity, complexion, strength, wealth and descendants according to the nature of the cyclic yugas. For the food, they are eating those which are obtained by ploughing and by the works other than ploughing. They are affected by three kinds of miseries – adhyatmika, adhibhautika and adhidaivika. But, there is one specific quality for this Bharta varsha. Whatever be the deeds of the people, the fruits of their

deeds are never experienced here; they are experienced in other worlds. Because, all other worlds are considered to be the regions related to the fruits only(phala bhumi). Bharata varsha is the land of deeds only (karma bhumi).

नवाब्धिस्रोतसि द्वीपा नवचात्रार्धकस्थले।	
इन्द्रद्वीप प्रभृतयो नामतस्तान्निबोध मे॥	९४
इन्द्रद्वीपः कशेरुश्च ताम्रवर्णो गभस्तिमान्।	
नागद्वीपश्चान्द्रमसो गान्धर्वो वारुणस्तथा॥	९५
कुमारिकाख्यो नवमो नानापर्वत निम्नगाः।	
नानाजाति जनाकीर्णा भारताख्ये प्रकीर्तिताः॥	९६
आग्नीध्रो नाम नृपतिः जम्बूनाथो मनोः कुले।	
तज्जात नृपसंज्ञाभिः कथ्यन्ते भारतादयः॥	९७

<i>navābdhisrotasi dvīpā navacātrārdhakasthale </i>	
<i>indradvīpa prabhṛtayo nāmatastānnibodha me  </i>	94
<i>indradvīpaḥ kaśeruśca tāmravarṇo gabhastimān </i>	
<i>nāgadvīpaścāndramaso gāndharvo vāruṇastathā  </i>	95
<i>kumārikākhyo navamo nānāparvata nimnagāḥ </i>	
<i>nānājāti janākīrṇā bhāratākhye prakīrtitāḥ  </i>	96
<i>āgnīdhro nāma nṛpatih jambūnātho manoḥ kule </i>	
<i>tajjāta nṛpasamjñābhiḥ kathyante bhāratādayaḥ  </i>	97

In the Bharata varsha, the great ocean is naturally separated into nine divisions and half portion appears as land and the remaining half appears as water. In this way, nine islands have been formed in the Bharata varsha. For your understanding, I am giving you the names of these nine islands. Indradvīpa, Kaseru, Tamravarni, Gabhastiman, Nagadvīpa, Candramasa, Gandharva, Varuna and Kumarika. In this Bharata varsha there are various mountains and various rivers; it is inhabited by the people of various castes. Hailing from the lineage of Manu, there was a king by name Agnidhra and was ruling over the Jambudvīpa. Nine sons were born to him. He entrusted the rulership of these nine varshas with his nine sons. Consequently, these varshas were called after the names of his sons. The varsha given to his son Bharata came to be known as Bharata varsha.

क्षारक्षीर दधिस्नेह रसमद्यामृतोदकैः।	
लक्षादि द्विगुणा द्वीपा जम्बूद्वीपादयो वृताः॥	९८
शाके शाक द्रुमस्तुङ्गः शाकसंज्ञा निबन्धनः।	
कुशोऽभूत् काञ्चनः कौशे स्वयंभुवि यियक्षति॥	९९
क्रौञ्चे क्रौञ्चो हतो दैत्यः क्रौञ्चाद्रौ हेमकन्दरे।	
स्कन्देन युध्वा सुचिरं चित्रमायी सुमायिना॥	१००

स शैलस्तस्य दैत्यस्य ख्यातश्चिद्रेण कर्मणा ।

केतुतामगमत्तस्य नाम्ना क्रौञ्चं तदुच्यते ॥

१०१

<i>kṣāraḥkṣīra dadhisneha rasamadyāmṛtodakaiḥ </i>	
<i>lakṣādi dviguṇā dvīpā jambūdvīpādayo vṛtāḥ  </i>	98
<i>śāke śāka drumastuṅgaḥ śākaśāṁjñā nibandhanaḥ </i>	
<i>kuśo'bhūt kāñcanaḥ kauśe svayāmbhuvi yiyakṣatī  </i>	99
<i>krauñce krauñco hato daityaḥ krauñcādrau hemakandare </i>	
<i>skandena yudhvā suciraṁ citramāyī sumāyinā  </i>	100
<i>sa śailastasya daityasya khyātaścidreṇa karmaṇā </i>	
<i>ketutāmagamattasya nāmnā krauñcaṁ taducyate  </i>	101

Ocean of salt, ocean of milk, ocean of curd, ocean of clarified butter, ocean of sugarcane-juice, ocean of wine and the ocean of pure water – these are the seven oceans encircling the nine islands starting from the Jambu. The extent of the Jambudvīpa is one hundred thousand yojanas. The extent of Sakadvīpa is twice the extent of the Jambu. Likewise, the extent of each succeeding dvīpa is twice the extent of the preceding dvīpa. The extent of each ocean gets doubled, in the same way. In the Sakadvīpa, there is a tree known as Saka, towering to a great height. Because of such significant tree, this island is called Sakadvīpa. When Brahma commenced a sacrifice(yajna) in the next island, there appeared a special kind of kusa-grass having the golden color. Because of such special kind of kusa-grass, the island came to be known as Kusadvīpa. In the Krauncadvīpa, there was a mountain known as Kraunca. Kraunca, who was the king of asuras and who was terrorizing and tormenting the Devas through his deceitful means of war was killed instantly by Skanda, the wielder of Maya, in the golden cave of the Kraunca mountain. The Kraunca mountain belonging to that asura king was pierced with the lance of Skanda and this incidence became widely known. Since that incidence, the Kraunca became a symbol of that island. So that island came to be known as Krauncadvīpa.

शात्मले शाल्मलिर्वृक्षो हैमस्साहस्रिकोऽर्कभाः ।

प्रियोऽमराणां तत्केतुस्स तदाख्यानिबन्धनम् ॥

१०२

गोमेदे गोपतिर्नाम राजाभूदोसवोद्यतः ।

याज्योऽभूद्वह्निकल्पानां औतथ्यानां मनोः कुले ॥

१०३

स तेषु हरियज्ञाय प्रवृत्तेषु भृगून् गुरून् ।

वव्रे तं गौतमः कोपात् अशपत्सोगमत्क्षयम् ॥

१०४

यज्ञवाटोस्य ता गावो दग्धाः कोपाग्निना मुनेः ।

तन्मेदसा मही च्छन्ना गोमेदस्स ततोऽभवत् ॥

१०५

<i>śālmale śālmalirvrkṣo haimassāhasriko'rkabhāḥ </i>	
<i>priyo'marāṇām tatketussa tadākhyānibandhanam  </i>	102
<i>gomede gopatirnāma rājābhūdgosavodyataḥ </i>	
<i>yājyo'bhūdvahnikalpānām autathyānām manoḥ kule  </i>	103
<i>sa teṣu hariyajñāya pravṛtteṣu bhṛgūn gurūn </i>	

*vavre taṁ gautamaḥ kopāt aśapatsogamatkṣayam* 104

*yajñavāṭosya tā gāvo dagdhāḥ kopāgninā muneḥ*

*tanmedasā mahī cchannā gomedassa tato'bhavat* 105

In the island known as Salmali, there is 'salmali' tree, with its branches in gold color, with a height of 1000 yojanas and with the resplendence of the sun. This is very pleasing to the celestial beings and gods and has become the hallmark of the island. So this island is known after the name of Salmali. In the island called Gomeda, there was a king by name Gopati. When he arranged for the performance of a special sacrifice known as 'gosava', his Guru called Gautama who hailed from the lineage of Utathya born as the descendant of Manu went to the place of Indra to invite him to accept the 'havis'. Meanwhile, Gopati invited Guru Bhṛgu to be present in the sacrifice and started the proceedings of the yajna. On his return, Gautama saw the presence of Bhṛgu, got angered and cursed the king. All the cows assembled in the vicinity of the sacrificial ground got incinerated by the flames of anger hurled out by Guatama. The entire area of the land got covered by the fatty substances (medas) of the cows (go). Hence the island came to be known as 'Gomeda'.

नदी पुष्करिणी नाम हेमपुष्कर मण्डिता ।

तया स पुष्करद्वीपः ख्यापितस्सुरसेवितः ॥ १०६

यथा किंपुरुषाद्येषु कृतावस्थस्सदा जनः ।

शाकद्वीपादिषु तथा क्षीरादि कृतभोजनः ॥ १०७

हिमेन्दु हिमनीलाब्ज सस्यकस्फटिकद्युतिः ।

दशवर्ष सहस्रायुः नष्टदुःखैककण्टकः ॥ १०८

*nadī puṣkariṇī nāma hemapuṣkara maṇḍitā*

*tayā sa puṣkaradvīpaḥ khyāpitassurasevitaḥ* 106

*yathā kiṁpuruṣādyeṣu kṛtāvasthassadā janaḥ*

*śākadvīpādiṣu tathā kṣīrādi kṛtabhojanaḥ* 107

*himendu himanīlābja sasyakasphaṭikadyutiḥ*

*daśavarṣa sahasrāyuh naṣṭaduḥkhaikakaṇṭakaḥ* 108

In the island known as Pushakarini, a river is flowing, beautified with golden lotus-flowers. That river is called Puskarini. Because of the importance of this river, this island came to be known as Pushakrini and it is resorted to by the celestial beings. Just as the people living in the eight varshas – Kimpurusha and others – situated in the Jambudvipa do not get affected by the changes and deviations which occur according to the change of the yugas, even so the people living in the Saka and other islands do not get affected by those changes and deviations tuned to the changes of the yugas. They are taking milk and such other drinks and vegetables available in each island, for their food. Starting from the Saka and ending with Puskarini, the complexion of the people living there is respectively: frost, moonlight, snow, blue-lotus, grain and crystal. They live for 10,000 years, being completely free from miseries and distress.

सप्तमादुदधेरर्वाक् द्वे कोटी सत्रिकं दलम्।	
पञ्चाशच्च सहस्राणि कर्णाद्धेमाद्रि गर्भतः ॥	१०९
ततो हिरण्मयी भूमिः नानारत्न द्रुमाचला।	
क्रिडार्थं वेधसा सृष्टा देवानां दशकोटिकी ॥	११०
लोकालोको बहिस्तस्या लोकालोक नियामकः।	
योजनायुत विष्कम्भस्तुङ्गश्रुङ्ग परिच्छदः ॥	१११
यस्य श्रुङ्गेषु तीक्ष्णांशोः भासश्चन्द्रातपोपमाः।	
न तापयन्ति वैकृष्ट्याद् धामान्याशाभृतां मुने ॥	११२

<i>saptamādudadherarvāk dve koṭī satrikaṁ dalam </i>	
<i>pañcāśacca sahasrāṇi karṇāddhemādri garbhataḥ  </i>	109
<i>tato hiraṇmayī bhūmiḥ nānāratna drumācalā </i>	
<i>kriḍārthaṁ vedhasā sṛṣṭā devānām daśakoṭikī  </i>	110
<i>lokāloko bahistasyā lokāloka niyāmakaḥ </i>	
<i>yojanāyuta viṣkambhastuṅgaśruṅga paricchadaḥ  </i>	111
<i>yasya śruṅgeṣu tīkṣṇāṁsoḥ bhāsaścandrātapopamāḥ </i>	
<i>na tāpayanti vaikṛṣṭyād dhāmānyāśābhṛtām munē  </i>	112

From the center of the Meru up to the boundary of the seventh ocean, the distance is two crores, 53 lakhs and 50 thousand yojanas. Beyond the seventh ocean of pure water, there is a great stretch of land infused with the luster of gold. It is abounding in gems, trees and mountains. This golden stretch of land has been created by Brahma for the sports and pastime of the Devas. Its extent is 10 crores of yojanas. At the exterior of this land is the mountain called 'Lokaloka' whose width is 10,000 yojanas. The front side of this mountain facing the golden land remains illumined (loka) and its backside remains darkened (aloka). Hence the name 'Lokaloka'. It is densely covered with highly raised summits. The rays of the sun which are falling on these summits become as cool as the rays of the moon. O, Sage!, counteracted by the lofty height of the summits, the rays of the sun do not scorch the play-houses provided there for the Lokapalas.

तमः परस्तान्निबिडं लक्षाण्येकोनविंशतिः।	
चत्वारिंशत्सहस्राणि पञ्चत्रिंशच्च कोटयः ॥	११३
सप्तविंशति लक्षाणि कोटिश्रैका समुद्रराट्।	
हैमं कटाहकं कोटिर्गर्भादिति समन्ततः ॥	११४

<i>tamaḥ parastānnibiḍaṁ lakṣāṇyekonaviṁśatiḥ </i>	
<i>catvāriṁśatsahasrāṇi pañcatriṁśacca koṭayaḥ  </i>	113
<i>saptaviṁśati lakṣāṇi koṭiścaikā samudrarāṭ </i>	
<i>haimaṁ kaṭāhakaṁ koṭirgarbhāditi samantataḥ  </i>	114

Beyond the Lokaloka mountain, a vast region is with dense darkness, extending up to 35 crores 19 lakhs and 40 thousand yojanas. Beyond this dark region, there is a great ocean called Garbhoda, the king of oceans, whose extent is one crore and 27 lakhs of yojanas. This ocean extends in all sides up to the shell of the Brahmanda which is with golden color and whose thickness is one crore of yojanas.

तिथिलक्षो भुवर्लोको ध्रुवप्रान्तो महीतलात्।	
तदूनकोटिस्स्वर्लोकः स्वर्गिवर्य समाश्रयः ॥	११५
महो द्विकोटिर्यत्रास्ते मरीच्यादि मुनिव्रजः।	
जनोऽष्टकोट्यवच्छिन्नः पितृजहु जनाश्रयः ॥	११६
तपोर्ककोटिर्यत्राऽऽस्ते महायोगी सनन्दनः।	
ऋभुस्सनत्कुमारश्च सनकश्च महातपाः ॥	११७
ततस्सत्यधियस्थानं सत्यलोकस्स्वयम्भुवः।	
कामातिशय संपन्नः कोटयो नव सप्त च ॥	११८
सावित्री मूर्तिमत्यास्ते यत्र वेदाश्च सानुगाः।	
ततश्चतस्रष्वेति मधुत्रिपुर विद्विषोः ॥	११९
स्थाने ज्योतिष्मती चित्रे कोटिरण्डकटाहकः।	
शतकोटि प्रविस्तीर्ण इति ब्रह्माण्ड गोळकः ॥	१२०
भूयसा तुल्य एवायं सर्वस्त्रोतस्सु मानतः।	

<i>tithilakṣo bhuvārloko dhruvapraṅto mahītalāt </i>	
<i>tadūnakoṭiṣṣvarlokaḥ svargivarya samāśrayaḥ  </i>	115
<i>maho dvikoṭiryatrāste marīcyādi munivrajāḥ </i>	
<i>jano'sṣṭakoṭyavacchinnāḥ pitṛjahnu janāśrayaḥ  </i>	116
<i>taporkakoṭiryatrā"ste mahāyogī sanandanaḥ </i>	
<i>ṛbhussanatkumāraśca sanakaśca mahātapāḥ  </i>	117
<i>tatassatyadhiyasthānam satyalokassvayambhuvaḥ </i>	
<i>kāmātiśaya saṁpannaḥ koṭayo nava sapta ca  </i>	118
<i>sāvitrī mūrtimatyāste yatra vedāśca sānugāḥ </i>	
<i>tataścataśraṣṣaṭceti madhutripura vidviṣoḥ  </i>	119
<i>sthāne jyotiṣmatī citre koṭiraṅḍakaṭāhakaḥ </i>	
<i>śatakoṭi pravistīrṇa iti brahmāṅḍa goḷakaḥ  </i>	120
<i>bhūyasā tulya evāyam sarvassrotassu mānataḥ </i>	

Above the Bhu-loka is the Bhuvarloka raising up to Dhruva-mandala. From the Bhuloka to Dhruva mandala, the height of the Bhuvarloka is 15 lakhs of yojanas. Svarloka, the dwelling place of the prominent denizens of the heaven is above the Bhuvarloka. Its height is 85 lakhs of yojanas. Maharloka, the abode of Marici and such other eminent sages is above the Svarloka, raising to the height of 2 crores of yojanas. Above this is the Janoloka where the Pitrus and the sages such as Jahnu and others are living. Its height is 8 crores of

yojanas. Tapoloka is above the Janoloka. The great yogi Sanandana and Rubhu, Sanatkumara and Sanaka who are the great ascetics are living there. Its height is 12 crores of yojanas. Above this is the Satyaloka, the abode of Brahma whose cognitive mind is centered only on 'satya' and who has attained lordship over the 'kalpa' because of such cognition. It is abounding in all kinds of wealth and awe-inspiring objects and enjoyments. Its height is 16 crores of yojanas. Savitri, the Vedas and the Upa-vedas are there, assuming their relevant forms. Above the Satyaloka, there is the abode of Vishnu who subdued Madhu. Its height is 4 crores of yojanas. The abode of Rudra, the conquerer of Tripurasuras, is above the world of Vishnu. Its height is 6 crores of yojanas. Both these worlds are highly resplendent and are replete with variegated creations. Above the world of Rudra is the shell of the Brahmanda, whose thickness measures one crore of yojanas. Thus, it is to be known that the Brahmanda is with the extent of 100 crores of yojanas. The extent measures almost equally in all directions - below, above, east, south, west and north.

तस्य प्राचीं दिशं शक्रः पात्यग्निः पूर्वदक्षिणाम्॥	१२१
दक्षिणां भूतसंहर्ता राक्षसो दक्षिणापराम्।	
पश्चिमां वरुणो देवो नभस्वान् पश्चिमोत्तराम्॥	१२२
उदीचीं सोमयक्षेशावीशः प्रागुत्तरां दिशम्।	
ऊर्ध्वं ब्रह्मा हरिरधः सर्वार्थावहितास्सदा ॥	१२३

<i>tasya prācīm diśam śakraḥ pātyagniḥ pūrvadakṣiṇām</i> ॥	121
<i>dakṣiṇām bhūtasamhartā rākṣaso dakṣiṇāparām</i>	
<i>paścimām varuṇo devo nabhasvān paścimottarām</i> ॥	122
<i>udīcīm somayakṣeśāvīśaḥ prāguttarām diśam</i>	
<i>ūrdhvaṁ brahmā hariradhaḥ sarvārthāvahitāssadā</i> ॥	123

In its east side, Indra is protecting this Brhmanda. Agni is protecting in its south-east. Yama, the annihilator, is protecting it in the south. Nirrti is protecting in its south-west. Varuna is protecting in its west side. Vayu is protecting it, in its north-west. Kubera is protecting it, in its north. Isana is protecting it, in its north-east. Brahma is protecting it, at its bottom side. Vishnu is protecting it, in its upper side. These Lokapalas, Indra to Vishnu are carefully protecting this Brahmanda in all possible ways, being always with attention, cautiousness and diligence.

एषामपि नियन्तारो रुद्र दश दश स्थिताः।	
भूतिमन्तोप्यमी येषां नोत्क्रामन्ति भयात्पदम्॥	१२४
नानारूपैर्महावीर्यैः तरुणार्कसमप्रभैः।	
वृता नानायुधधरैः नामभिस्तान्निबोधमे ॥	१२५

<i>eṣāmapī niyantāro rudra daśa daśa sthitāḥ</i> ।	
<i>bhūtimantopyamī yeṣāṁ notkrāmantī bhayātpadam</i> ॥	124
<i>nānārūpairmahāvīryaiḥ taruṇārkasamaprabhaiḥ</i>	
<i>vṛtā nānāyudhadharaiḥ nāmabhistānnibodhame</i> ॥	125



As the controlling Masters of these ten Lokapalas, there are ten Rudras in all the ten directions. Even though the Lokapalas mentioned above are endowed with guarding power, affluence of enjoyments and wealth, they never move out of their respective places due to the fear of these ten Rudras. Each of these ten Rudras are surrounded by attendants who appear in various forms holding various weapons in their hands, who are with great prowess and valor, and who are as resplendent as the rising sun. For your understanding, I am giving the names of these Rudras installed in the ten directions.

बुधवज्रशरीराज कपालीश प्रमर्दनाः ।  
विभूतिरव्ययशस्ता पिनाकी त्रिदशाधिपः ॥ १२६  
भस्मक्षयान्तक हर ज्वलनाग्नि हुताशनाः ।  
पिङ्गलः खादको बभ्रुः दहनश्चाग्नि दिग्गताः ॥ १२७

*budhnavaṅgīśārīrāja kapālīśa pramardanāḥ*  
*vibhūtiravyayaśśastā pinākī tridaśādhipaḥ* 126  
*bhaskṣayāntaka hara jvalanāgni hutāśanāḥ*  
*piṅgalaḥ khādako babhruḥ dahanaścāgni diggatāḥ* 127

Budhna, Vajrasariri, Aja, Kapalisa, Pramardana, Vibhuti, Avyaya, Sasta, Pinaki and Tridasadhipa – these are the ten Rudras in the east direction. Bhasmantaka, Kshayantaka, Hara, Jvalana, Agni, Hutasana, Pingala, Khadaka, Babhru and Dahana – these are the ten Rudras in the south-east direction.

विधातृ धातृ कर्तारो याम्यमृत्यु वियोजकाः ।  
धर्माधर्मेश संयोक्तृ हराश्च यमनायकाः ॥ १२८  
निर्ऋतिर्मरणो हन्ता क्रूराक्षो धूम्रलोहितौ ।  
ऊर्ध्वलिङ्ग विरूपाक्ष दंष्ट्रिभीमाः पलादपाः ॥ १२९

*vidhātṛ dhātṛ kartāro yāmyamṛtyu viyojakāḥ*  
*dharmādharmeśa saṁyokṭṛ harāśca yamanāyakāḥ* 128  
*nirṛtirmāraṇo hantā krūrākṣo dhūmrlohitaḥ*  
*ūrdhvaliṅga virūpākṣa daṁṣṭribhīmāḥ palādapaḥ* 129

Vidhata, Dhata, Kartara, Yamyamrutyu, Viojaka, Dharmesa, Adharmesa, Samyokta, Hara – these are the ten Rudras in the south. Nirruti, Marana, Hanta, Kruraksha, Dhumraksha, Lohitaksha, Urdhvalinga, Virupaksha, Damshtri and Bhima – these are the ten Rudras in the south-west.

बलातिबल पाशाङ्क श्वेतभद्र जलान्तकाः ।  
महाबल महाबाहु सुनादाब्दरवाः कपाः ॥ १३०

लघुशीघ्र मरुद्वेग सूक्ष्म तीक्ष्ण क्षयान्तकाः ।

कपर्द्यब्देश पञ्चान्त पञ्चचूडश्च वायुपाः ॥

१३१

<i>balātibala pāsānka śvetabhadra jalāntakāḥ</i>	
<i>mahābala mahābāhu sunādābдарavāḥ kapāḥ</i>	130
<i>laghuśīghra marudvega sūkṣma tīkṣṇa kṣayāntakāḥ</i>	
<i>kapardyaśā pañcānta pañcacūḍāśca vāyupāḥ</i>	131

Bala, Atibala, Pasahasta, Sveta, Bhadra, Jalantaka, Mahabala, Mahabahu, Sunada, Meghanada – these are the ten Rudras who are the protectors in the west. Laghu, Sighra, Marudvega, Sukshma, Tikshana, Kshayantaka, Kapardi, Meghavahana, Pancantaka, Pancasikha – these are the ten Rudras who are the protectors in the north-west.

निधीश रूपवद्धन्य सौम्यलक्ष्मी जटाधराः ।

प्रकामश्रीरत्नधर प्रसादाश्चेन्दु यक्षपाः ॥

१३२

विद्येश सर्वविज्ञानि वेदविज्येष्ठवेदगाः ।

विद्या विधातृ भूतेश बलिप्रिय सुखाधिपाः ॥

१३३

<i>nidhīśa rūpavaddhanya saumyalakṣmī jaṭādharaḥ</i>	
<i>prakāmaśrīratnadhara prasādāścendu yakṣapāḥ</i>	132
<i>vidyeśa sarvavijñāni vedavijyēṣṭhavedagāḥ</i>	
<i>vidyā vidhātṛ bhūteśa balipriya sukhādhipāḥ</i>	133

Nidhisa, Rupavan, Dhanya, Saumya, Lakshmidhara, Jatadhara, Prakama, Sridhara, Ratnadhara, Prasada – these are the ten Rudras who are the protectors in the north. Vidyesa, Sarvavit, Jnanai, Vedavit, Jyeshtha, Vedaparaga, Vidya, Vidhata, Bhutesa and Balipriya – these are the ten Rudras who are the protectors in the north-east.

शम्भुर्विभुर्गुणाध्यक्षः त्र्यक्षश्च त्रिदशेश्वरः ।

विचक्षण नभोलिप्सु संविवाहश्च मूर्धनि ॥

१३४

क्रोधनोऽनिलभुग्भोगी ग्रसनोदुम्बरेश्वरः ।

विषो विषधरोऽनन्तो वज्रो दंष्ट्री च विष्णुपाः ॥

१३५

<i>śambhurvibhurguṇādhyakṣaḥ tryakṣaśca tridaśeśvaraḥ</i>	
<i>vicakṣaṇa nabholipsu saṁvivāhaśca mūrdhani</i>	134
<i>krodhano'nilabhugbhogī grasanodumbareśvaraḥ</i>	
<i>viṣo viṣadharo'nanto vajro daṁṣṭrī ca viṣṇupāḥ</i>	135

Sambhu, Vibhu, Gunadhyaksha, Tryaksha, Tridasesvara, Vicakshana, Nabhas, Lipsu, Samvaha and Vivaha – these are the ten Rudras who are protecting at the bottom of the Brahmanda. Krodhana, Marutasana, Bhogi,

Grasana, Udumbara, Isa, Vrusha, Vrushadhra, Ananata and Vajradamshtri – these are the ten Rudras who are the protectors in the upperside of the Brahmanda. (The worlds in these ten directions are called after the names of these Rudras.)

ततोम्भः प्रमुखा भोग भूमयस्तासु संस्थिताः ।	
पञ्चाष्टकानि योक्तृणां क्षेत्रावाप्त फलश्रियः ॥	१३६
भारभूत्याषाढ डिण्डि लाकुल्यमर पुष्कराः ।	
प्रभास नैमिशौ चेति गुह्याष्टकं इदं जले ॥	१३७

<i>tatombhaḥ pramukhā bhoga bhūmayastāsu samsthitāḥ </i>	
<i>pañcāṣṭakāni yoktrīṇām kṣetrāvāpta phalaśriyaḥ  </i>	136
<i>bhārabhūtyāṣāḍha ḍiṇḍi lākulyamara puṣkarāḥ </i>	
<i>prabhāsa naimīśau ceti guhyāṣṭakam idam jale  </i>	137

Above this plane, There are various planes of existence in the Jalatattva and the other tattvas, one above the other, in the due order. They are the places meant for the enjoyments of the souls reaching there according to their karmic fruits. There are many Rudras who are installed there to provide the fruits and the resources of enjoyments applicable to the worlds existing there. Five groups of Rudras, each group consisting of eight Rudras, are in the five tattvas, starting from the jala-tattva. Bharabhuti, Ashadha, Dindi, Lakuli, Amaresa, Pushkara, Prabhasa and Naimisa – these are the eight worlds belong to the group known as ‘Guhyashtaka’. (These are also the names of the Rudras under whose control these worlds are) This group of eight worlds is in the jala-tattva.

श्रीशैलजल्पकेदार भैरवाम्रातकेश्वराः ।	
हरिश्चन्द्र महाकाल मध्यास्सातिपदारुचौ ॥	१३८
महेन्द्र भीम विमल कुरुक्षेत्र गयाखलाः ।	
सनापदोत्तरास्साट्टहासस्सनखलः खगे ॥	१३९
स्थाणुस्स्वर्णाक्ष गोकर्ण भद्रकर्ण महालयाः ।	
वस्त्रापदा विमुक्ताह रुद्रकोट्यः खमण्डले ॥	१४०

<i>śrīśailajalpakedāra bhairavāmrātakeśvarāḥ </i>	
<i>hariścandra mahākāla madhyāssātipadārucau  </i>	138
<i>mahendra bhīma vimala kurukṣetra gayākhalāḥ </i>	
<i>sanāpadottarāssāṭṭahāsassanakhalaḥ khage  </i>	139
<i>sthāṇussvarṇākṣa gokarṇa bhadrakarṇa mahālayāḥ </i>	
<i>vastrāpadā vimuktāhva rudrakotyāḥ khamaṇḍale  </i>	140

Srisaila, Jalpesa, Kedara, Bhairava, Amratakeshvara, Hariscandra, Mahakala and Madhyamesa – these eight worlds belong to the group known as ‘Ati-guhyashtaka’. This group is in the agni-tattva. Mahendra, Bhima,

Vimala, Kurukshetra, Gaya, Naakhala, Attahasa and Nakhala – these eight worlds of vayu-tattva belong to the group called ‘Guhyatarashtaka’. Sthanu, Svarnaksha, Gokarna, Bhadrakarna, Mahalaya, Vastrapada, Avimukta and Rudrakoti – these eight worlds are existing in the akasa-tattva .

पवित्राष्टकमित्याहुः गर्वमात्रेन्द्रियोदरे।	
स्थाण्वष्टकं द्विजश्रेष्ठ नामतः कथयामि ते॥	१४१
माकोट मण्डलेशान द्विरण्डच्छगलण्डकाः।	
स्थलस्थूलेश्वरौ शङ्खकर्ण कालांजनावपि॥	१४२
सुक्ष्मामर पुराण्यष्टौ बुद्धौ पैशाचमादितः।	
राक्षसं यक्षगान्धर्व माहेन्द्रं च महर्धिमत्॥	१४३
सौम्यं प्राजेश्वरं ब्राह्मं दीप्तं परमया श्रिया।	

<i>pavitrāṣṭakamityāhuḥ garvamātrendriyodare </i>	
<i>sthāṇvaṣṭakam dvijaśreṣṭha nāmataḥ kathayāmi tel </i>	141
<i>mākoṭa maṇḍaleśāna dviraṇḍacchagalaṇḍakāḥ </i>	
<i>sthalasthūleśvarau śaṅkhukarṇa kālāmjanāvapi  </i>	142
<i>sukṣmāmara purāṇyaṣṭau buddhau paiśācamāditaḥ </i>	
<i>rākṣasaṁ yakṣagāndharvaṁ māhendram ca mahardhimat  </i>	143
<i>saumyaṁ prājeśvaraṁ brāhmaṁ dīptaṁ paramayā śriyā </i>	

The eight worlds in the akasa-tattva belong to the group called ‘Pavitrashstaka’. O, the foremost twice-born Sage!, the group called ‘Sthanvashtaka’ exists in the ahankara-tattva which includes within itself sixteen tattva-bhuvanas – five subtle elements, five organs of action, five organs of cognition and mind (manas tattva). I give you the names of the eight worlds of Sthanvashtaka: Makota, Mandalesana, Dviranda, Chagalanda, Sthala, Sthulesvara, Sankhukarna and Kalanjana. The group called ‘Sukshma bhuvanashstaka’ exists in the buddhi-tattva. The eight worlds of this group are: Paisaca, Rakshasa, Yaksha, Gandharva, Mahendra, Saumya, Prajesvara and Braahma. This group of worlds is associated with affluence of wealth, resplendence and the things in these worlds are with supreme excellence.

गौणे योगीश धामानि त्वकृतं कृतभैरवम्॥	१४४
ब्राह्म वैष्णव कौमारं औमं श्रीकण्ठमन्तिमम्।	
वीरभद्रस्य रुचिमद्धामयोगिवरस्तुतम्॥	१४५
स्वपदाधोऽधिकारस्थ सर्वरुद्राधिकश्रियः।	

<i>gauṇe yogīśa dhāmāni tvakṛtaṁ kṛtabhairavam  </i>	144
<i>brāhma vaiṣṇava kaumāraṁ aumaṁ śrīkaṅṭhamantimam </i>	
<i>vīrabhadrasya rucimaddhāmayogivarastutam  </i>	145
<i>svapadādho'dhikāraṣṭha sarvarudrādihikaśriyaḥ </i>	

The group called 'Yogashtaka' is in the guna-tattva. The eight worlds of this group are: Akruta, Kruta, Bhairava, Brahma, Vaishnava, Kaumara, Auma and Srikantha. There is an effulgent world in between the guna-tattva and the prakruti-tattva. It is the world of Virabhadra who is being extolled by the supreme yogisvaras, who is holding authority over the hundred Rudras who are installed in the ten directions (detailed earlier) and who are in the planes lower than the plane of Virabhadra. The celebrated lordship has been bestowed upon him directly by Lord Siva. So his lordship is superior to that of other Rudras.

वामदेव भवानन्त भीमोमापत्यजेश्वराः ॥	१४६
सर्वेशानेश्वरावेकवीरैक शिवसंज्ञिताः।	
उग्रः प्रचण्डदृक् चेशः गुणानां मूर्ध्नि संस्थिताः ॥	१४७
तपसा गुरुणोपास्य क्रोधादीन् गुरुतां गताः।	
स्वाधिकारविधौ तीक्ष्णा रुद्रास्सर्वार्थदृक्क्रियाः ॥	१४८

<i>vāmadeva bhavānanta bhīmomāpatyajeśvarāḥ</i> ॥	146
<i>sarveśāneśvarāvekavīraika śivasamjñitāḥ</i> ॥	
<i>ugrah pracandadrk ceśaḥ guṇānām mūrdhni samsthitāḥ</i> ॥	147
<i>tapasā guruṇopāsya krodhādīn gurutām gatāḥ</i> ॥	
<i>svādhikāraavidhau tīkṣṇā rudrāssarvārthadrkkriyāḥ</i> ॥	148

Vamadeva, Bhava, Ananta, Bhima, Umapati, Ajesvara, Sarvesana, Isvara, Ekavira, Ekasiva, Ugra, Pracandadruk, and Isa – these Rudras are existing in the plane above the guna-tattva. Having done penance meditating on Krodha and other superior Rudras, they have attained such a lordship over the worlds existing there, attained the power to curse or to bestow grace. They are endowed with sharpness of cognition, omniscience and omnipotence with regard to the cosmic function allotted to them.

तेभ्यो दशगुणश्रीकान् प्रधानाधिपतीन् शृणु।	
क्रोधेश चण्ड संवर्त ज्योतिः पिङ्गलशूरगाः ॥	१४९
पञ्चान्तकैकवीरौ च शिखेद इति ते स्मृताः।	
सर्वेन्द्रियस्सर्वतनुः सर्वान्तःकरणाश्रयः ॥	१५०
पुरुषे नियतौ यन्ता काले कलनशक्तिमान्।	
भुवनेश महादेव वामदेव भवोद्भवाः ॥	१५१
एकपिङ्गेक्षणेशानाङ्गुष्ठमात्राश्च भास्वराः।	
परमेशोपमा राग विद्यागर्भे कलापदे ॥	१५२
महापुर चतुष्पष्टि मण्डले मण्डलाधिपाः।	

<i>tebhyo daśaguṇaśrīkān pradhānādhipatīn śruṇu</i>	
<i>krodheśa caṇḍa samvarta jyotiḥ piṅgalaśūrāgāḥ</i>	149
<i>pañcāntakaikavīrau ca śikheda iti te smṛtāḥ</i>	
<i>sarvendriyassarvatanuḥ sarvāntaḥkaraṇāśrayaḥ</i>	150
<i>puruṣe niyatau yantā kāle kalanaśaktimān</i>	
<i>bhuvaneśa mahādeva vāmadeva bhavodbhavāḥ</i>	151
<i>ekapiṅgeḥkṣaṇeśānāṅguṣṭhamātrāśca bhāsvārāḥ</i>	
<i>parameśopamā rāga vidyāgarbhe kalāpade</i>	152
<i>mahāpura catuṣṣaṣṭi maṇḍale maṇḍalādhipāḥ</i>	

There are eight lords presiding over the worlds existing in the pradhana-tattva. They are endowed with superior authority and abundant resources ten times greater than those of Virabhadra and others mentioned before. They are: Krodhesa, Candasamvarta, Jyoti, Pingala, Suraka, Pancantaka, Ekavira and Sikheda. In the world of purusha-tattva, there is Rudra as its controlling Lord, endowed with organs, internal instruments and a fitting body as related to those of all the beings. Niyantru is the presiding Lord of the world existing in the niyati-tattva. Kalanasaktiman is the presiding Lord of the world existing in the kaala-tattva. In the kala-tattva which include within itself raga-tattva and vidya-tattva, there are the Lords of the worlds, who are with great effulgence and who are comparable to Paramesvara. They are: Bhuvanesa, Mahadeva, Vamadeva, Bhavodbhava, Ekapinga, Ekekshana, Isana and Angushtamatra. They are the presiding Lords of the 64 worlds of the eight domains(mandalas), each domain consisting of eight worlds.

अनन्तस्त्रिकलो गोप्ता क्षेमीशो ब्रह्मणः पतिः ॥	१५३
ध्रुवतेजोऽधिपौ रुद्रौ गहनेशश्च विश्वराट्।	
मायाधिकारिणो रुद्रा मण्डलाधिपतीश्वराः ॥	१५४
संसारचक्रकारूढ भूतग्राम विवर्तकाः।	
एतावत्येव घोरेयं सर्वभूतभवाऽवनिः ॥	१५५
सीदन्त्यज्ञानिनो यस्यां पङ्के गाव इवाबलाः।	

<i>anantastrikalogoptā kṣemīśo brahmaṇaḥ patih</i>	153
<i>dhruvatejo'dhipau rudrau gahaneśaśca viśvarāṭ</i>	
<i>māyādhikāriṇo rudrā maṇḍalādhipatīśvarāḥ</i>	154
<i>samsāracakrākārūḍha bhūtagrāma vivartakāḥ</i>	
<i>etāvatyeva ghoreyam sarvabhūtabhavā'vaniḥ</i>	155
<i>sīdantyaññānino yasyām paṅke gāva ivābalāḥ</i>	

Ananta, Trikala, Gupta, Kshemisa, Brahmanaspati, Dhruva, Tejodhipa, Rudra and Gahanesa –these are the eight Kings of the worlds contained in the maya-tattva and they are the controlling authorities of the Rudras known as the Mandalesvaras(Lords of the eight domains, mentioned before). Having mounted on the vehicle of 'samsara'(the cyclic phenomenon of transmigration), they are rolling the wheel of transmigration on and on and perfectly regulate all those which have come into existence in the worlds. Only

this wheel of 'samsara' is to be known as the most dreadful. This is the range of multifarious worlds in which the souls are taking birth and experience distress and difficulties. Being ignorant, they get enmeshed in the worldly life and remain emaciated like the cows caught in the mire.

भृगुणी ब्रह्मवेताळी स्थाणुमत्यम्बिका परा ॥	१५६
रूपिणी नन्दिनी ज्वालास्सप्तस्सप्तार्बुदेश्वराः ।	
विद्याराज्यस्तु कथिता विद्यायां रुद्रसंस्तुताः ॥	१५७
तासामुपरि दीप्तश्रीर्देवो विद्याधिपस्स्थितः ।	
मन्त्रेशेशचिदाविष्ट रुद्रव्यूहाष्टकानुगः ॥	१५८
उच्छुष्माश्चाबराश्चण्डा महवीर्याः पदद्रुहः ।	
रुद्रा गणास्सदिकपालाः शास्त्राणि पतयस्स्थिताः ॥	१५९
ते चानन्तप्रभृतयो गदिता एव नामतः ।	
स्वरूपतश्च ते विप्र पूर्व प्रश्नानुषङ्गतः ॥	१६०

<i>bhṛguṇī brahmavetālī sthāṇumatyambikā parā</i> ॥	156
<i>rūpiṇī nandinī jvālāssaptassaptārbudeśvarāḥ</i> ।	
<i>vidyārājñyastu kathitā vidyāyām rudrasamstutāḥ</i> ॥	157
<i>tāsāmupari dīptaśrīrdevo vidyādhipassthitaḥ</i> ।	
<i>mantrēśeśacidāviṣṭa rudravyūhāṣṭakānugaḥ</i> ॥	158
<i>ucchuṣmāścābarāścāṇḍā mahavīryāḥ padadruhaḥ</i> ।	
<i>rudrā gaṇāssadikpālāḥ śāstrāṇi patayassthitāḥ</i> ॥	159
<i>te cānantaprabhṛtayo gaditā eva nāmataḥ</i> ।	
<i>svarūpataśca te vipra pūrvam praśnānuṣaṅgataḥ</i> ॥	160

Bhruguni, Brahmavetali, Sthanumurti, Ambika, Rupini, Nandini and Jwala – these seven Vidyasvaris are in the suddha-vidya-tattva, being eulogized by the Mandalesvaras who have been installed in the plane below this tattva. These seven Vidyasvaris are the governing and directing Saktis of the Mantra-murtis who are 70 million in number. Above these seven Saktis, there are eight Vidyadhipas in the isvara-tattva who are commissioned to be there and controlled by Isvara(Siva) and who are with exceeding effulgence and powers. They are surrounded by eight groups(vyuhas) of Rudras, each group consisting of eight Rudras whose power of knowledge and action has been activated and energized directly by Siva. These Rudras are Uchchushma, Abara, Canda, Mahavirya and others. In the same tattva, there are Ganas belonging to the retinue of Siva. They are Vinayaka, Skanda, Devi, Candesvara, Vrushabha, Dikpalakas and others who have been frequently mentioned in the Agamas(such as Nisvasakarika and others). These Vidyasvaras are Ananta, Sukshma and others whose form and function have already been explained while responding to your query.

सदाशिवे पवित्राग सकलादि परिच्छदः ।	
देवस्सदाशिवो बिन्दौ निवृत्यादि कलेश्वराः ॥	१६१

नादेध्वनि पतिश्शक्तौ सर्वशक्तिमतां वरः ॥

योनिर्विश्वस्य वागीशाः पतयः परतश्शिवः ॥

१६२

*sadāśive pavitrāga sakalādi paricchadah*

*devassadāśivo bindau nivr̥tyādi kaleśvarāḥ*||

161

*nādedhvani patiśśaktau sarvaśaktimatām varah*||

*yonirviśvasya vāgīśāḥ patayaḥ parataśśivaḥ*||

162

In the sadasiva-tattva, there is Lord Sadasiva presiding over the world called sadasiva-bhuvana. He is surrounded by the retinue of eight Rudras such as Jvalini and others whose appearance is characterized as the form-and-formless(sakala nishkala), Deities of brahma-mantras and those of anga-mantras. In the plane of bindu-tattva, there are four lords presiding over the four kalas- nivrutti, pratishtha, vidya and santi. In the plane of nada-tattva, there is Nadesvara known as Sushumnesa. In the sakti-tattva, there is Paramesvara who is the foremost among the Lords who are associated with all Powers. In the same tattva, there is the Sakti known as Kundalini who is responsible for the evolution of all the worlds and other Lords known as Vagisvaras are also there. Above the plane of sakti-tattva, there is Parasiva transcending the range of all the tattvas.

सदाशिव शिवान्ताध्व कल्पिताणुवपुस्स्थितिः ॥

सर्वातिशयविश्रामस्तदूर्ध्वं पतयः कथम् ॥

१६३

*sadāśiva śivāntādhva kalpitāṇuvapussthiḥ*||

*sarvātiśayaviśrāmastadūrdhvaṁ patayaḥ katham*||

163

Bharadvaja:

Just now it has been told that in the range of tattvas from sadasiva to siva-tattva, there are various Lords such as the Kaladhipas, Nadesvra and others, each one endowed with a characteristic divine form. But, previously it was mentioned that the range beyond sadasiva-tattva is of formless nature, transcending the existence of worlds and enjoyments. So how could it be said here that there are Lords such as Kaladhipas in the tattvas above the plane of sadasiva-tattva, presiding over the corresponding worlds?

ईशानतीत्य शान्तान्तं तत्त्वं सदाशिवं स्मृतम्।

भुवनान्यपि नादादि कला नान्यः पतिश्शवात् ॥

१६४

किन्तु यः पतिभेदोऽस्मिन् स शास्त्रे शक्तिभेदवत्।

कृत्यभेदोपचारेण तद्भेदस्थानभेदजः ॥

१६५

*īśānatītya śāntāntam tattvaṁ sadāśivaṁ smṛtam*।

*bhuvanānyapi nādādi kalā nānyaḥ patiśśivāt*||

164

*kintu yaḥ patibhedo'smin sa śāstre śaktibhedavat*।

*kr̥tyabhedopacāreṇa tadbhedasthānabhedajaḥ*||

165



Reply:

It is to be known that the sadasiva-tattva which transcends the isvara-tattva in which eight Vidyasvaras - Ananta, Sukshma and others-exist and which rises above up to siva-tattva is of formless nature. The worlds in this formless range are nada, bindu and other kalas only. Here there is no Lord apart from Lord Siva. But, the mention of the existence of various Lords in these formless tattvas is based on different functions and different locations. Such existence of various Lords has been mentioned in the figurative sense; secondary sense. Such functions and locations are assumed by the formless Lord Siva only.

करोत्युन्मीलनं याभिश्शक्तिभिर्नरतेजसः ।	
ता निवृत्यादि संज्ञानां भुवनानां अधीश्वराः ॥	१६६
निवर्तयति भूतानि यया साऽस्य निवर्तका ।	
निवृत्तिरिति तत्स्थानं तत्रेशोऽपि निवृत्तिमान् ॥	१६७
निवृत्तस्य गतिर्भूयो यया प्रच्यावलक्षणा ।	
निषिध्यते प्रतिष्ठा सा स्थानं तद्वांश्च तत्पतिः ॥	१६८
त्यक्त्वात्मगम्यविषयं यया ज्ञानं ददात्यणोः ।	
सा विद्या स्थानमप्यस्या विद्येशश्च तदीश्वरः ॥	१६९
सर्वदुःखप्रशमनं ययाऽस्य कुरुते हरः ।	
सा शान्तिस्तत्पदं चेति तत्कुर्वन् सोऽपि शक्तिमान् ॥	१७०

<i>karotyunmīlanam yābhiśśaktibhirnaratejasah </i>	
<i>tā nivṛtyādi saṁjñānām bhuvanānām adhīśvarāḥ  </i>	166
<i>nivartayati bhūtāni yayā sā'sya nivartakā </i>	
<i>nivṛttiriti tatsthānam tatreśo'pi nivṛttimān  </i>	167
<i>nivṛttasya gatirbhūyo yayā pracyāvalakṣaṇā </i>	
<i>niṣidhyate pratiṣṭhā sā sthānam tadvāmśca tatpatiḥ  </i>	168
<i>tyaktvātmagamyaviṣayaṁ yayā jñānam dadātyaṇoḥ </i>	
<i>sā vidyā sthānamapyasyā vidyeśaśca tadīśvaraḥ  </i>	169
<i>sarvaduḥkhapraśamanam yayā'sya kurute haraḥ </i>	
<i>sā śāntistatpadam ceti tatkurvan so'pi śaktimān  </i>	170

The Saktis by which Lord Siva unfolds the power of all-knowing and the power of all-doing for Sadasiva and other Lords are known by the specific names Nivrutti and others. The Lords of the worlds in these tattvas are associated with these Saktis and hence are known by the same names. The Sakti by which Lord Siva enables the competent souls to be abstracted from the worlds and the worldly beings(which are of fourteen kinds) and make them to be oriented towards the final liberation is called Nivrutti. Its world is known by the same name and the Lord of this world is also called Nivrutiiman. The Sakti by which Lord Siva obstructs firmly the chances of getting back to the worldly life and transmigration for the competent souls who have turned towards liberation and stabilizes their conviction is called Pratishttha. Its location goes by the same name and the Lord of this location is also called Pratishtthadhipati. The Sakti by which Lord Siva graciously gives the direct intutional knowledge related to all the categories to such competent souls, making them to

transcend the knowledge based on perception, inference and others, is called Vidya. The world of this Vidyasakti is known by the same name and the Lord of this world is also called Vidyadhiva. The Sakti by which Lord Siva alleviates all sorts of miseries and impediments for the sake of such competent souls is called Santi. The world of Santisakti goes by the same name and the Lord of this world is also called Santiman.

ऊर्ध्वाधो विषयालोको महान् यश्च महत्तरः।	
महत्तमश्च क्रियते चितो याभिर्विमुच्यतः ॥	१७१
ता इन्धिकाद्यास्तत्स्थानं तद्वानीशस्तिसृष्वपि।	
सर्वज्ञत्वादियोगेऽपि नियोज्यत्वं मलांशतः ॥	१७२
प्रमार्ष्टि तद्यया साऽस्य मोचिका तत्पदं च तत्।	
मोचकस्तत्क्रियाकृच्च ययेशानं करोति तम् ॥	१७३
सोर्ध्वगा तत्पदं चेति तदीशश्चोर्ध्वगा पतिः।	
येऽपि तत्पदमापन्नः शैवसाधन योगतः ॥	१७४
ते तत्स्थित्यन्तमानन्दं प्राप्य यान्ति परं पदम्।	
न च सृष्ट्यादि कुर्वन्ति स्वार्थनिष्ठा हि ते यतः ॥	१७५
इति सादाशिवं तत्त्वं व्याख्यातं लेशतस्तव।	

<i>ūrdhvādho viṣayāloko mahān yaśca mahattaraḥ </i>	
<i>mahattamaśca kriyate cito yābhirvimucyataḥ  </i>	171
<i>tā indhikādyāstatsthānaṁ tadvānīśastisṛṣvapil</i>	
<i>sarvajñatvādiyoge'pi niyojyatvaṁ malāṁśataḥ  </i>	172
<i>pramārṣṭi tadyayā sā'sya mocikā tatpadaṁ ca tat </i>	
<i>mocakastatkriyākṛcca yayeśānaṁ karoti tam  </i>	173
<i>sordhvgā tatpadaṁ ceti tadīśaścordhvgā patiḥ </i>	
<i>ye'pi tatpadaṁāpannaḥ śaivasādhana yogataḥ  </i>	174
<i>te tatsthityantamānandaṁ prāpya yānti param padam </i>	
<i>na ca sṛṣṭyādi kurvanti svārthaniṣṭhā hi te yataḥ  </i>	175
<i>iti sādāśivaṁ tattvaṁ vyākhyātaṁ leśatastava </i>	

The Saktis by which Lord Siva gives great brightness, greater brightness and still more greater brightness to the competent souls enabling them to view the wholeness of all the created worlds and the worldly objects and liberates them from all traces of the primal bond are known as Indhika, Dipika and Rocika. Their worlds also are known by the same names. The Lords are called Indhikavan, Dipikavan and Rocikavan respectively. The Vidyesvaras and other Lords are in the state of being directed and controlled by the Supreme Lord because of the prevalence of the shade of 'anava mala' in them. The Sakti by which Lord Siva grants the final liberation known as 'sayujya' to such Vidyesvaras and others is called Mocika. The world where Mocika exists is also called Mocika and its presiding Lord also is called Mocikavan. The sakti by which Lord Siva installs such Vidyesvaras at the state of absolute Lordship is called Urdhvaga. The world where this Sakti exists is also known as Urdhvaga and its presiding Lord also is called

Urdhvagadhipati. Those who have reached the worlds of pure path(suddha adhva) through the fitting initiation(diksha) based on knowledge and yoga , experience various enjoyments which yield supreme bliss. Upon the complete removal of the residue of anava mala, they attain the supreme state known as ‘sayujya’. Since they are wholly engrossed in the supreme bliss which is their own essential nature, they do not perform the cosmic functions such as creation and others. Thus, the nature of sadasiva-tattva has been briefly explained to you.

शक्तावप्येवमित्येष सकलः कृत्य योगतः ॥	१७६
कृत्यं तदादिविषयं निष्कलोऽन्यत्र सर्वदा।	
भूमिप्राधानिक ग्रन्थि विद्याबिन्दु कलादिषु ॥	१७७
गुणकारा दशाद्यास्स्युः नादकोटेरधो मुने।	
ऊर्ध्वं कलाया विद्याधश्श्रूयन्ते गहनाधिपाः ॥	१७८
तदन्तराळमेतावद् इति धीजाऽत्र लक्षणा।	
द्वयोरप्यध्वनोरेवं क्रमप्रसव योगिनोः ॥	१७९
विलयः प्रातिलोम्येन शक्ति तत्त्वद्वयावधिः।	

<i>śaktāvapyevamityeṣa sakalah kṛtya yogataḥ</i>	176
<i>kṛtyam tadādiviṣayam niṣkalo'nyatra sarvadā</i>	
<i>bhūmiprādhānika granthi vidyābindu kalādiṣu</i>	177
<i>guṇakārā daśādyāssyuh nādakoṭeradhō mune</i>	
<i>ūrdhvaṁ kalāyā vidyādhaśśrūyante gahanādhipāḥ</i>	178
<i>tadantarāḷametāvad iti dhījā'tra lakṣaṇā</i>	
<i>dvayorapyadhvanorevaṁ kramaprasava yoginoḥ</i>	179
<i>vilayaḥ prātilomyena śakti tattvadvyāvadhīḥ</i>	

Even Sivasakti assumes various states corresponding to the states assumed by Siva. Lord Sadasiva, being associated with 38 kalas such as Tara, Sutara and others, exists in His own plane, performing the fivefold cosmic function - creation and others. Even this fivefold cosmic function is performed by Him simply by His will. Otherwise, He is always in formless state(nishkala) when He is not involved in the performance of fivefold cosmic function. Pruthvi, Prakruti, Maya, Suddhavidya, nine Kalas of bindu and nada – all these are declared to be the locations characterized by the state of bondage. Some say that Indhika and Dipika which are below the plane of Rocika, the four kalas of the bindu, suddhavidya, maya, prakruti and pruthvi – all these ten locations are characterized by the state of bondage. Some others declare that the ten locations - nine kalas of the bindu and the nada and suddhavidya – denote the state of bondage. It should be known well that all the locations which are below the plane of the nada-kalas are the places fitting the bound state, since they are the impediments which obstruct the souls which are advancing to reach the ultimate transcendental plane of Lord Siva. The locations of Gahanesa and other Rudras are in the plane which is above the plane of kala-tattva and below the plane of maya-tattva. The extent of the space between the kala-tattva and the maya-tattva should be known in an implied way, exercising one's own power of knowledge, since it has been declared that the maya is infinitely extensive. For both the impure path and the pure path, the worlds of which have been created in the order explained before, dissolution occurs in an order contrary to the order of creation. For the impure path, such dissolution occurs up to the maya-tattva and for the pure path, the dissolution occurs up to the sakti-tattva.

व्यस्तस्याथ समस्तस्य विलयस्य कथं कियान्॥

१८०

तत्त्वमार्गस्य भगवन् ब्रूहि सर्वार्थं दर्शयसि।

*vyastasyātha samastasya vilayasya katham kiyān||*  
*tattvamārgasya bhagavan brūhi sarvārtha darśyasī*

180

Bharadvaja:

O, Bhagavan!, you are the one who has known well all the principles set forth in the Scriptures. How and at what time the dissolution of the worlds of the impure path which were created in the order of 'vyasta' (creation performed by various Lords such as Anantesvara and others, in successive order involving time) and the dissolution of the worlds of the pure path which were created in the order of 'samasta' (creation performed by a single Lord simultaneously without involving the time) take place? Kindly explain this.

महास्वापे समस्तस्य व्यस्तस्याऽवान्तरो लयः ॥

१८१

सर्गोऽप्येवं स्थितेः कालः कथ्यमानोऽवधार्यताम्।

चतुर्युग सहस्रान्तं अहर्हेमाण्डजन्मनः ॥

१८२

निशा तावत्यहोरात्र मानेनाब्द परार्धके।

विलयो व्युत्क्रमेणैष प्रकृत्यादि निवार्यते ॥

१८३

तदा रुद्रशतं वीर श्रीकण्ठौ च प्रधानपाः।

शक्त्याक्रम्य जगत्सूक्ष्मं सूक्ष्मदेहाश्च चिद्वतः ॥

१८४

प्रकृतिस्थाशयान् कालं तत्स्वापान्तमुपासते।

शिवेष्टमन्त्रभृन्नृन्मण्डलाधिपतीरिताः ॥

१८५

काले जगत्समुत्पाद्य स्वाधिकारं प्रकुर्वते।

*mahāsvāpe samastasya vyastasyā'vāntaro layaḥ||*

181

*sargo'pyevaṁ sthiteḥ kālaḥ kathyamāno'vadhāryatām|*

*caturyuga sahasrāntaṁ aharhemāṇḍajanmanaḥ||*

182

*niśā tāvatyahorātra mānenābda parārdhake|*

*vilayo vyutkrameṇaiṣa prakṛtyādi nivāryate||*

183

*tadā rudraśataṁ vīra śrīkaṇṭhau ca pradhānapāḥ|*

*śaktyākramya jagatsūkṣmaṁ sūkṣmadehāśca cidvataḥ||*

184

*prakṛtisthāśayān kālaṁ tatsvāpāntamupāsate|*

*śiveṣṭamantrabhṛnnunna maṇḍalādhīpatīritāḥ||*

185

*kāle jagatsamutpādyā svādhikāraṁ prakurvate|*

The dissolution of the worlds created in the order of 'samasta' takes place at the time of final and complete dissolution(maha pralaya) and the dissolution of the worlds created in the order of 'vyasta' takes place

at the time of intermediate dissolution(avantata pralaya). Even the creation takes place at two levels. Since the time of existence precedes the time of dissolution, the duration of existence is explained first. Listen to this exposition. The duration of four yugas(caturyuga) – kruta, treta, dvapara and kali – makes one unit of time. A cycle of one thousand ‘caturyugas’ is considered as the daytime of Brahma and the same duration is the night of Brahma. In this way, 2000 caturyugas make one day of Brahma. Three hundred and sixty ‘brahma-days’ make one ‘brahma-year’. At the lapse of one parardha of such ‘brahma-years’, the secondary dissolution(avantara pralaya) takes place for the worlds of the impure path(asuddha adhva), in the reverse order of creation. At that time, the one hundred Rudras, Virabhadra, Srikantha, Krodhesa, Canda, Samvarta and other Lords who are maintaining the worlds of the impure path would continue to exist, keeping under their possession the worlds which are now in the subtle form being absorbed into their respective causes and the souls which are associated with their own karmic impulses and with subtle body constituted of the tattvas from pruthvi to kala and which are in the prakruti. They would be existing till the completion of the primary dissolution. Subsequently, at the beginning of the next intermediate creation, Anantesvara, being commissioned and directed by Lord Siva, would prompt and direct Srikantha and other Rudras to create the worlds of the impure path in the same order as adopted before. These Rudras, having created the worlds from their respective sources, would be wielding their authority over these worlds.

कर्म धर्मादिकं तच्च गुणत्वेन मतौ स्थितम् ॥

१८६

गुणिनो न गुणोऽपैति प्रकृतावुच्यते कथम्।

*karma dharmādikaṁ tacca guṇatvena matau sthitam||  
guṇino na guṇo'paiti prakṛtāvucyate katham|*

186

Bharadvaja:

Just now it was said that the karmic impulses are absorbed into prakruti-tattva at the time of intermediate dissolution. The karmic impulses are considered to be the qualities belonging to the buddhi-tattva. It is evident that a quality will never be separated from an object which is associated with that quality(The quality and the container of that quality will never be separated). If so, how could the karmic impulses which are the qualities of buddhi-tattva be in the prakruti-tattva?

सत्यं बुद्धिगुणः कर्म नापैति गुणिनो गुणः ॥

१८७

देहाक्षफल भूमीनां तात्स्थ्यात्तत्रोपचर्यते।

आधारे कारणे कार्ये समीपे चोपकारके ॥

१८८

धर्माद्यनुकृतौ चेति लक्षणां सूरयो जगुः।

*satyaṁ buddhiguṇaḥ karma nāpaiti guṇino guṇaḥ||  
dehākṣaphala bhūmīnām tāsthyāttatropacaryate|  
ādhāre kāraṇe kārye samīpe copakāraके||  
dharmādyanukṛtau ceti lakṣaṇām sūrayo jaguḥ|*

187

188

Reply:

What you have said is true. A quality(guna) never leaves out of the object(guni) by which that quality is possessed. Since all other creations such as the bodies, organs, instruments, objects of enjoyments and

the worlds are said to be in the prakruti-tattva during the absorbed state, the karmic impulses are also said to be there, in a secondary sense. Well enlightened saints maintain the view that the secondary sense is applied in the cases of the bearing object(adhara), source, effect, close vicinity, helping, qualities and such others, according to the circumstances. Here, in this case, 'adhara' should be considered. Buddhi-tattva is the 'adhara' of the karmic impulses. So, when it is said that the karmic impulses are in the prakruti-tattva, it means that they are actually in the buddhi-tattva which itself is absorbed into the prakruti-tattva.

एवं गुणादि सर्गाणां परार्धे गुणकारणम् ॥ १८९

कला लेढि कलां माया स्वाधिकार पराङ्मुखी।

तन्निवृत्तौ निवर्तन्ते देवास्तदधिकारिणः ॥ १९०

स्वर्गस्थित्यादिको यस्मात् अधिकारस्तदाश्रयः।

*evam guṇādi sargāṇām parārdhe guṇakāraṇam* ॥ 189

*kalā leḍhi kalām māyā svādhikāra parāṅmukhī*

*tannivṛttau nivartante devāstadadhikāriṇaḥ* ॥ 190

*svargasthityādiko yasmāt adhikārastadāśrayaḥ*

In this way, the dissolution occurs to all the creations such as the guna-tattva and others, at the end of the duration of one parardha. These creations are absorbed into prakruti-tattva. Prakruti is absorbed into the kala-tattva and kala is absorbed into the maya-tattva which exists in its own plane, being turned away from its own power of getting evolved into the worlds. Since Maya exists at that time without involving itself into the evolutionary process, all the cosmic Lords whose authority and controlling power is concerned with Maya exist in their locations being free from all the concerned cosmic deeds, up to the time of final dissolution.

एवं मन्त्रेशमुख्येषु विशत्स्वभिमतं पदम् ॥ १९१

विद्यामत्ति सदातत्त्वं तद्विन्दुबैन्दवं ध्वनिः।

नादमत्ति पराशक्तिः शक्तिमीष्टे स्वयं हरः ॥ १९२

भविनां विश्रमायैवं मायायाश्च परश्शिवः।

आकलय्य स्वदृक्छक्त्या स्वापं सृष्ट्यै प्रवर्तते ॥ १९३

एवं तत्त्वानि भावाश्च भुवनानि वपूषि च।

शुद्धाशुद्धाध्वनोर्विप्र व्याख्यातानि समासतः ॥ १९४

*evam mantrēśamukhyeṣu viśatsvabhimatam padam* ॥ 191

*vidyāmatti sadātattvam tadbindurbaindavam dhvaniḥ*

*nādamatti parāśaktiḥ śaktimīṣṭe svayam haraḥ* ॥ 192

*bhavinām viśramāyaivam māyāyāśca paraśśivaḥ*

*ākalayya svadrkchaktyā svāpaṁ sṛṣṭyai pravartate* ॥ 193

In the same way, when Anantesvara and other Vidyasvaras, Mantra Mahesvaras and Mantresas remain in their locations, being relieved of their authority over the cosmic functions assigned to them, suddhavidya is absorbed into sadasiva-tattva. Sadasiva-tattva is absorbed into the bindu-tattva which, in its turn, is absorbed into the nada-tattva. Sivasakti absorbs the nada-tattva into Her own self and Hara, the Supreme Lord, absorbs this Sakthi into His own self. In order to give rest to the bound souls which are fatigued by the repeated cycles of birth and death and in order to enable the Maya regain its energy which has been lost by the previous evolutionary process, Lord Siva performs the primal and final dissolution through His Jnana-sakti and again involves Himself in the fivefold cosmic function, as done before. O, the twice-born sage!, it has been briefly told to you how all the tattvas, bhavas(dispositions), worlds, bodies and other things which are in the pure path and the impure path would be absorbed into their relevant causal sources at the time of final dissolution.

विद्या पञ्चाणुदेहश्च बिन्दुर्नादोऽथ कारणम्।

पञ्चस्कन्धः परोमार्गः क्व भावाः प्रत्ययास्थिताः ॥

१९५

*vidyā pañcāṇudehaśca bindurnādo'tha kāraṇam |  
pañcaskandhaḥ paromārgaḥ kva bhāvāḥ pratyayāsthitāḥ ||*

195

Bharadvaja:

It was now told that the bhavas(dispositions related to the buddhi-tattva) are in the pure path, being absorbed into their cause. How could the 'bhavas' and 'pratyayas'(modifications of the mind) which are related to the buddhi-tatva could be in the pure path which is in the form of fivefold aggregation(panca skandha) formed of suddhavidya, sadasiva, bindu, nada and Sakti?

नादस्सूक्ष्मः कला काल रागयुग्मे सपूरुषे।

स्थूलः पञ्चकलो नादः पञ्च तत्त्वाश्रयो मुने ॥

१९६

प्रधानादि चतुर्ग्रन्थि निधिर्विन्दुश्चतुष्कलः।

गर्वे मनोमुखा देवाः बुद्धौ भावादयस्स्थिताः ॥

१९७

पञ्चमन्त्रतनुर्देवः स्थितस्तन्मात्र पञ्चके।

सूक्ष्म भूतेषु मन्त्रेशाः मन्त्रास्स्थूलेषु संस्थिताः ॥

१९८

*nādassūkṣmaḥ kalā kāla rāgayugme sapūruṣe |  
sthūlaḥ pañcakalo nādaḥ pañca tattvāśrayo mune ||*

196

*pradhānādi caturgranthi nidhirbinduścatuskalah |  
garve manomukhā devāḥ buddhau bhāvādayassthitāḥ ||*

197

*pañcamantratanurdevaḥ sthitastanmātra pañcake |*

*sūkṣma bhūteṣu mantrēśāḥ mantrāssthūleṣu samsthitāḥ ||*

198

Reply:

Even though it has been told that the pure path is in the form of fivefold aggregation, there is no inconsistency in holding the view that the 'bhavas' and the 'pratyayas' are in it, since the bindu-tattva is contained there. It is the para-nada which is very subtle and unmanifest that turns into five categories – kala, kaala, raga, vidya and purusha – and assumes the name 'panca kala' and attains the state of manifest-nada(sthula nada). Bindu, becoming the base for the four knots of bonds – avyakta, guna, buddhi and ahankara – assumes the specific name 'catushkala'. So it is to be noted that the mind and organs are in the ahankara-tattva(now absorbed into bindu) and the 'bhavas' and 'pratyayas' are in the buddhi-tattva absorbed into the bindu. Lord Sadasiva whose body is composed of five mantras is existing in his own plane, pervading the five subtle elements (tanmatras). Mantresas are there, pervading all those tattvas which constitute the subtle body. Mantras are there, pervading the five gross elements. In this way, it should be known that during the absorbed state the pure path is consisting of all those related to the impure path.

इति यदणु निरोधिध्वान्त बीजाद्यदृष्टं  
पशुमतसृतदृग्भिः पाशजालं सुभूरि।  
तदुपशम निमित्तं वक्ष्यमाण क्रियातो  
रुचदविहतशक्तिश्शांभवी मन्त्रसंपत्॥

१९९

*iti yadaṇu nirodhidhvānta bījādyadr̥ṣṭam  
paśumatasṛtadr̥gbhiḥ pāśajālam subhūrī  
tadupaśama nimittam vakṣyamāṇa kriyāto  
rucadavihataśaktiśśāmbhavī mantrasampat||*

199

What is the fruitful and effective means to remove the web of the bondage constituted of anava, karma and maya whose exact nature has not been realized by those whose knowledge is limited to the common treatises dealing with the insignificant worldly matters concerned with the bondage? Such effective means is the application of 'siva-mantras' which are highly radiant and which are associated with unassailable powers and which enable the souls transcend all the obstructions. The full competency to recite and to employ these siva-mantras is gained through 'siva-diksha' which is going to be explained in the sequel. The wealth of mantras related to Lord Sambhu(Siva) is conducive to the attainment of the much exalted abode of liberation, being capable of removing the triple bonds.

॥ एकादश प्रकरणं समाप्तम् ॥

॥ श्रीमन्मृगेंद्रे विद्यापादस्समाप्तः ॥

॥ ekādaśa prakaraṇam samāptam ॥

॥ śrīmanmṛgendre vidyāpādassamāptaḥ ॥

Here ends the eleventh chapter  
The Knowledge-section of the Mrugendra gets completed