śivasūtra

The Shiva Sutra of Vasugupta
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Sanskrit with Transliteration and English Translation

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Abbreviations

abl., ablative case
acc., accusative case
act., active voice
caus., causative
cpd, compound
DV cpd, Dvandva (copulative) compound
du., dual
esp., especially
f., feminine gender
gen., genitive case
ibc., in the beginning of a compound
ifc., in fini compositi or ‘at the end of a compound’
ind., indeclinable
indic., indicative mood
inst., instrumental case
loc., locative case
m., masculine gender
mid., middle voice
n., neuter gender
nom., nominative case
opt., optative mood
pl., plural
pr., present tense
sg., singular
TP cpd, Tatparuṣa compound
1st, first person
2nd, second person
3rd, third person
√, verb root
->, changed into

Sanskrit Alphabetic Sequence

a ā i ī u ū r̥ ř e ā i o a u m ṅ ṭ ṭ ṭ ṭ ṭ ṇ ṇ ṇ h k kh g gh h c ch j jh j¨n t̥ t̥ t̥ d d h h n p p h bh m y r l v s s √ h
Introduction

Why a new translation? Ravi Ravindra introduced me to the Shiva Sutra during a course in Ojai, California in April 2014. Another friend, Rick Sharpe, asked me about the quality of the translation of the Shiva Sutra used in the course. Looking more carefully at that and other translations, it appears to me that all these translations have added interpretations not found in the Sanskrit text. I have tried to honor the Sanskrit text without adding words. Other meanings of each Sanskrit word, aside from the one I chose for my literal translation, are given. It turns out that not only my translation but also other translations of a number of sutras are quite different from each other. I hope this version contributes to the appreciation of the Shiva Sutra and deepens your meditation.

The Shiva Sutra was revealed to and written down by Vasugupta (ca 875–925 CE). The Sutra is considered mystical and of divine origin. For Kashmir Śaivism, it is one of the most important key sources. It outlines the teachings of Shaiva non-dualism, where the focus is on attaining the Ultimate Reality in which everything is created and dissolved. This ultimate state is called Param Shiva and is beyond description. For attaining this state of Shiva for those who remember to reside in their own inherent-self-nature, which is of the nature of Shiva, no effort or no way (अनुपाय an-upāya) is needed. For everyone else there are three ways (upāyas) for the attainment of Param Shiva described in the Shiva Sutra. There is no strict order given for meditating on the Sutra. It depends on one’s stage of evolution. The 22 sutras in the first chapter correspond with the third stage, which is the way of Shiva (śāmbhavopāya) and refers to the stage of evolution of one who is open to absorb the first sutra: Consciousness – Self. The second chapter of 10 sutras is called the second stage, a stage of evolution of one who is competent (śāktopāya) and restrains his thoughts, maintaining a constant awareness of Shiva. The third chapter of 45 sutras is called the first stage. The way in this stage is seen as fine (āṇavopāya) and corresponds with the usual system of yogic efforts.
1 śāmbhavopāya

The way of Shiva

śāmbhava coming or derived from Shiva, relating or sacred to Shiva. 

upāya way, a means or expedient (of any kind), that by which one reaches one's aim.

१.१ caitanyam ātmā ||

Consciousness is Self.

caitanyam [n. nom. sg. caitanya] consciousness, intelligence, soul, spirit. ātmā [m. nom. sg. ātman] self, soul, principle of life and sensation; the individual soul, essence, nature, character.

१.२ jñānam bandhah ||

Knowledge is bondage.

jñānam [n. nom. sg. jñāna] knowledge, knowing, becoming acquainted with. bandhah [m. nom. sg. bandha] mundane bondage, attachment to this world; a bond, chain, binding, tying; imprisonment; putting together, uniting, forming.

१.३ yonivargah kālāśarāram ||

The multitude of similar origins is the body of parts of the whole.

yonī [m. TP cpd yoni-] origin, source, spring; the womb, female organs of generation; seat, abode, place of rest; family, race, caste. vargaḥ [m. nom. sg. TP cpd -varga] a multitude of similar things (animate or inanimate), a class, family, group. kāla [f. TP cpd kalā-] any single part or portion of the whole, a sixteenth part; any practical art, any mechanical or fine art. śarāra [n. nom. sg. TP cpd -śarāra] the body, bodily frame, solid parts of the body.

१.४ jñānādhiṣṭhānam mātrkā ||

The basis of knowledge is an alphabet.
3.1 jñāna [n. TP cpd jñāna-] knowledge, knowing, becoming acquainted with. अधिश्नम् adhiśṭhānam [n. nom. sg. TP cpd -adhiśṭhāna] a basis, base; site, residence, abode; authority, power. मात्रका māṭrka [f. nom. sg. māṭrka] an alphabet, the totality of letters; mother, divine mother, name of a magical power ascribed to the vowels; that which comes from the mother.

उद्योगम् भैरवः: ॥ १-५ ॥
1.5 udyamo bhairavaḥ ||
Zeal is Bhairava.

उद्योगः: udyamaḥ [m. nom. sg. ud-yama] zeal, diligence, perseverance, the act of striving after, exerting one's self, the act of raising or lifting up, elevation; undertaking, beginning. भैरवः: bhairavaḥ [m. nom. sg. bhairava] Bhairava, a form of Shiva; formidable, frightful, terrible, horrible.

शक्तिचक्रसंधाने बिश्वसंहारः: ॥ १-६ ॥
1.6 śakticakrasamdhāne viśvasaṁhāraḥ ||
In union of multitude of powers is destruction of the universe.

शक्ति: śakti [f. TP cpd śakti-] power, strength, might, energy, ability, capability, effort; faculty, skill, capacity for. चक्र cakra [n. TP cpd -cakra-] a multitude, troop; a wheel, discus, circle. संधाने samdhāne [n. loc. sg. TP cpd -samdhāna] in the union, the act of placing or joining together or uniting; in bringing together. बिश्व viśva [TP cpd viśva-] all, every, everyone; whole, entire, universal; all-pervading or all-containing. [m.] the intellectual faculty. [n.] the whole world, universe. संहारः: saṁhāraḥ [m. nom. sg. TP cpd -saṁ-hāra] destruction (esp.) the periodical destruction of the universe at the end of a kalpa; bringing together, collection.

जागरत्वस्वप्नसुभ्येदेव तुर्यभोगसम्भवः: ॥ १-७ ॥
1.7 jāgratvasvapnasūbhyēdeva tuṛyābhogasambhavah ||
In the distinction of deep sleep, dreaming and waking is the source of fullness of the Fourth.

जाग्रत् jāgrat [m. DV cpd jāgrat-] waking. स्वप्न svapna [m. DV cpd -svapna-] dreaming; sleep, sleeping; sloth, indolence. सुशुप्ता susupta [DV
cpd -su-ṣupta-] deep sleep. मेंद्र ब्हेदे [m. loc. sg. DV cpd -bhedā] in the distinction, difference, variety; in breaking, splitting, cleaving; in dualism, duality. तुर्य तुर्या [TP cpd turya-] being the 4th state of the soul. [n.] the Fourth, the 4th state of the soul. आभोग अभोग [m. TP cpd -ā-bhoga-] fullness, circuit, circumference; winding, curving, curve; enjoyment. सम्भव: संभव [m. nom. sg. TP cpd -sam-bhava] source, origin, birth, production; cause, reason; appearance, occurrence; possibility, ability; existence, being.

**1.8** jñānam jāgrat ||
Knowledge is waking.

jñānam [n. nom. sg. jñāna] knowledge, knowing, becoming acquainted with. जाग्रत jāgrat [m. nom. sg. jāgrat] waking.

**1.9** svapno vikalpāḥ ||
Dreaming – imaginations.

svapnaḥ [m. nom. sg. svapna] dreaming; sleep, sleeping; indolence, sloth. विकल्प: vikalpāḥ [m. nom. pl. vikalpa] imaginations, false notions, fancies; variations, combinations, diversities, manifoldness; indecisions, irresolutions, doubts, hesitations; alternations, options.

**1.10** aviveko māyā saus.uptam ||
Non-distinction is deep sleep, which is Maya.

avivekah. [m. nom. sg. a-viveka] non-distinction, non-separation; absence of judgment or discrimination. माया māyā [f. TP cpd māyā-] illusion, unreality, deception; art, wisdom, extraordinary or supernatural power; duplicity; an unreal or illusory image, phantom, apparition. सौुष्ठव: saus.uptam [n. nom. sg. from -su-supta] deep sleep; fast asleep.
1.11 **tritayabhoktā vireśah**

*The Eater of the triad is Shiva.* or. *The enjoyer of the triad is Shiva.*

**tritaya** [n. TP cpd tritaya] *a triad.* **bhoktā** [m. nom. sg. bhoktr] *eater, enjoyer, experiencer, feeler, sufferer; possessor.* **vireśah** [m. nom. sg. vīra-iṣa] *chief of heroes, a name of Shiva; one who is emancipated to a certain degree; “master of the senses.”* (Note: Shiva as destroyer.)

1.12 **vismayo yogabhūmikāḥ**

*The stages of yoga are a wonder.*

**vismayaḥ** [m. nom. sg. vismaya] *wonder, surprise, amazement, bewilderment, perplexity.* **yoga** [m. TP cpd yoga-] *yoga, union.*

**bhūmikāḥ** [f. nom. pl. TP cpd -bhūmikā] *(ifc.) (metaphysical)* *stages, steps, degrees; spots, places for; earths, grounds, soils.*

1.13 **icchā śaktir umā kumārī**

*Desire, power is Uma, the Virgin.*

**icchā** [f. TP cpd icchā-] *desire, wish, inclination.* **śaktiḥ** [f. nom. sg. TP cpd -śakti] *power, strength, might, energy, ability, capability, effort; faculty, skill, capacity for.* **umā** [f.] *name of the daughter of a wife of Shiva.* **kumārī** [f. short for kumārī] *a virgin, young girl, daughter, maiden.*

1.14 **drṣyaṁ śarīram**

*Any visible object is a body.*

**drṣyaṁ** [n. nom. sg. drṣya] *any visible object; visible, conspicuous.* **śarīram** [n. nom. sg. śarīra] *a body, bodily frame, solid parts of the body.*
1.15 hrdaye cittasaṁghatatad dṛṣyasvāparāśanam

From the union of the mind in the heart is the appearance of dreams of any visible object.

From the union of the mind in the heart (or region of the heart as the seat of feelings and sensations), the soul, the mind (as the seat of mental operations); in the heart or center or core or essence or best or dearest or most secret part of anything. cittat [n. TP cd -citta-] the mind, heart; thinking, reflecting, imagining, thought. saṁghatat [m. abl. sg. TP cd -saṁghaṭa] from the union or junction with; from rubbing or clashing together, friction, collision, conflict. dṛṣya [n. TP cd dṛṣya-] any visible object; visible, conspicuous. svāpa [m. TP cd -svāpa-] dream, dreaming; sleeping, sleep. darśanam [n. nom. sg. TP cd -darśana] (ifc.) appearance, aspect, semblance; seeing, observing, looking, noticing, observation, perception; view, doctrine; the becoming visible or known, presence; vision.

1.16 śuddhatattvasamdhānād vāpaśūaktih

Or from the union with the Pure Principle without the power of animals.

śuddha [TP cd śuddha-] clean, pure, free from; genuine, true. tattvat [n. TP cd -tattva-] a true principle; true or real state, truth, reality. samdhānāt [n. abl. sg. TP cd -samdhāna] from the union, the act of placing or joining together or uniting. vā [ind.] or. a a prefix having a negative or privative or contrary sense. paśu [m. TP cd paśu-] any animal; cattle, a domestic or sacrificial animal. śakti [f. nom. sg. TP cd -śakti] power, strength, might, energy, ability, capability, effort; faculty, skill, capacity for.

1.17 vitarka ātmajñānam

Reflection is knowledge of the self.

vitarkaḥ [m. nom. sg. vitarka] reflection, conjecture, imagination, supposition, guess, opinion. ātmā [m. TP cd ātman-] the
self, individual soul, essence, nature, character, the soul, principle of life and sensation. आत्मनम् jñānam [n. nom. sg. -jñāna] knowledge, knowing, becoming acquainted with.

लोकानन्दः समाधिसुखम् || १-१८ ||
1.18 lokānandah samādhisukham ||
Pure happiness of the world is joy of contemplation.

लोक loka [m. TP cpd loka-] the wide space or world; the earth or world of human beings; mankind, people; ordinary life, worldly affairs. आनन्दः: ānandah [m. nom. sg. TP cpd -ānanda] pure happiness (an attribute of ātman in vedānta); happiness, joy, enjoyment. समाधि samādhi [m. TP cpd sam-ādhi-] intense contemplation of any particular object; intense application or fixing the mind on; concentration of thoughts, profound or abstract meditation. सुक्षम sukham [n. nom. sg. TP cpd -sukha] joy, ease, pleasure, happiness.

शक्ति sakti [f. TP cpd śakti-] power, strength, might, energy, ability, capability, effort; faculty, skill, capacity for. समधाने samādhāne [n. loc. sg. TP cpd -samādhaṇa] in the union, the act of placing or joining together or uniting; in bringing together. शरीर sarīra [n. TP cpd sarīra-] the body, bodily frame, solid parts of the body. उत्पत्ति: utpattih [f. nom. sg. TP cpd -utpatti] origin, arising, birth, production.

भूतसमधानभूतप्रथक्षविशसंहस्त्रा: || १-२० ||
1.20 bhūtasamādhanabhūtapṛthaktvaviśvasaṅghaṭṭāḥ ||
Union of elements, separateness of elements, and all-pervading union.

भूत bhūta [n.] an element; that which is or exists, the world, any living being; a spirit, a demon. समधान samādhāna [n.] the union, the act of placing or joining together or uniting; bringing together. भूत bhūta [n.] element. प्रथक्ष prthaktva [n. prthak-tva] separateness, separately, the quality of being widely apart. विश्व viśva [m.] all-pervading or all-containing;
all, every, every one; whole, entire, universal; the intellectual faculty. [n.] the whole world, universe. संघट्टा: saŋhaṭṭā [m. nom. pl. DV cpd -saṃghatta] the union or junction with; rubbing or clashing together, friction, collision, conflict.

शुद्धविद्योदयाचक्रेशत्वसिद्धि: || १-२१ ||
1.21 śuddhavidyodayāc cakreśatvasiddhiḥ ||
Fulfilment of being the lord of the world is from rising of pure knowledge.

शुद्ध śuddh [TP cpd śuddha-] pure, clean, free from; genuine, true. विद्या vidyā [f. TP cpd -vidyā-] knowledge, science, learning, scholarship, philosophy. उदयात् udayāt [m. abl. sg. TP cpd -udaya] from rising, coming forth, appearance; from production, creation. चक्रेश cakreśa [n. cakra-īśa] the lord of the world. चक्र cakra [n.] wheel, circle, multitude. इशा lord, master, ruler. त्वा tvā (as a suffix to nouns expresses) the state or condition of being. सिद्धि: siddhiḥ [f. nom. sg. siddhi] fulfilment, accomplishment; prosperity, fortune, advantage; the acquisition of supernatural powers.

महाह्रदानसंधानान्त्वियांनुभवव: || १-२२ ||
1.22 mahāhradānusāṃdhānānān mantrāviryaṁanubhavah ||
From investigation of the great deep water is the experience of the energy of mantras.

महा mahā [(ibc.) for mahat] great, large, big, eminent, long, high, important. ह्रद hrada [m.] a large or a deep piece of water, lake, pool. अनु-संधानानात् anu-sāṃdhānānāt [n. abl. sg. anu-sāṃdhānāna] from investigation, inquiry, arranging, planning. मन्त्र mantra [m.] “instrument of thought,” speech, sacred text or speech, a prayer or song of praise; a Vedic hymn or sacrificial formula; a sacred formula addressed to any individual deity; a mystical verse or magical formula, incantation; consultation, resolution, secret. विरya vīrya [n.] energy, manliness, strength, power; manly vigor, virility. अनुभव: anubhavaḥ [m. nom. sg. anubhava] experience, knowledge derived from personal observation or experiment.
2 śāktopāya

The way of the competent one

शक्ति śakta able, competent for, equal to, capable of. 'उपाय upāya way, a means or expedient (of any kind), that by which one reaches one’s aim.

चित्त मन्त्र: || २-१ ||

2.1 cittam mantrah ||

Mind is a mantra.

चित्तम् cittam [n. nom. sg. citta] the mind, heart; thinking, reflecting, imagining, thought. मन्त्र: mantrah [m. nom. sg. mantra] “instrument of thought,” speech, sacred text or speech, a prayer or song of praise; a Vedic hymn or sacrificial formula; a sacred formula addressed to any individual deity; a mystical verse or magical formula, incantation; consultation, resolution, secret, counsel, advice, plan, design.

प्रयत्न: साधक: || २-२ ||

2.2 prayatnah sādhakaḥ ||

Persevering effort is fulfilling.

प्रयत्नā prayatnah [m. nom. sg. prayatna] persevering effort, endeavor or continued exertion, exertion betowed on, activity, action, act. साधक: sādhakaḥ [m. nom. sg. sādhaka] fulfilling, effective, efficient, accomplishing, perfecting, finishing; an efficient or skilful person, (esp.) an adept.

विद्याशीरस्तता मन्त्ररहस्यम् || २-३ ||

2.3 vidyāśārīrasattā mantrarahasyam ||

The being of the body of knowledge is the secret of a mantra.

विद्या vidyā [f. TP cpd vidyā-] knowledge, science, learning, scholarship, philosophy. शरीर śarīra [n. TP cpd śarīra-] the body, bodily frame, solid parts of the body. सत्ता sattā [f. nom. sg. TP cpd-sat-tā] existence, being. मन्त्र mantra [m. mantra-] “instrument of thought,” speech, sacred text or speech, a prayer or song of praise; a Vedic hymn or sacrificial formula; a sacred formula addressed to any individual deity; a mystical verse or magical formula, incantation; consultation, resolution, secret. रहस्यम् rahasyam
[n. nom. sg. TP cpd rahasya] a secret, any secret doctrine or mystery, any subtle point, mystical or esoteric teaching; mysterious, concealed.

गंभेरे चित्तां विद्या विधास्ववथा: ॥ २-४ ॥
2.4 garbha cittavikāso 'viśisťavidyāsvapnah||

Development of the mind in the womb is a dream of indistinct knowledge.

गंभेरे गर्भे [m. loc. sg. garbha] in the womb, a foetus or embryo, child; in the inside, middle, interior of anything. चित्त citta [n. TP cpd citta-] the mind, heart; thinking, reflecting, imagining, thought. विकासः vikāsaḥ [m. nom. sg. TP cpd -vikāsa] expanding, budding; opening (of the heart), cheerfulness, serenity; expansion, development, growth. अविशिष्ट aviśisṭa [TP cpd -a-viśisṭa-] indistinct, inferior, indistinguished. विद्या vidyā [f. TP cpd -vidyā-] knowledge, science, learning, scholarship, philosophy. स्वप्नः svapnah [m. nom. sg. svapna] a dream, dreaming; sleep, sleeping.

विद्यासमुद्धने स्वभाविके बेचरी शिवावस्था ॥ २-५ ॥
2.5 vidyāsamutthāne svabhāvike khecarī śivāvasthā||

Flying the state of Shiva is in the rising of knowledge arising from one’s own nature.

विद्या vidyā [f. TP cpd -vidyā-] knowledge, science, learning, scholarship, philosophy. समुद्धने samutthāne [n. loc. sg. TP cpd -samutthāna] in rise, origin ((ifc.) in rising or springing from); in performance of work, active operation, effort, industry. स्वभाविके svabhāvike [m./n. loc. sg. svabhāvika] in belonging to or arising from one’s own nature, natural, native, spontaneous, original, peculiar, inherent. बेचरी khecarī [f. nom. sg. khecara] flying, moving in the air. शिव śiva [TP cpd śiva-] auspicious, propitious, gracious, favorable, benign. [m.] Shiva, The Auspicious One. [n.] welfare, bliss, prosperity. अवस्था avasthā [f. nom. sg. TP cpd -avasthā] state, condition; “stability, consistence”. बेचरी शिवावस्था khecarī śivāvasthā flying the state of Shiva; the stance of flying through the void of the supreme consciousness (Abhivavagupta).
The guru is the means.

The guru is a spiritual parent or preceptor, heavy, weighty; difficult to digest; important, serious, momentous.

The means, that by which one reaches one's aim, an expedient.

Perfect knowledge of the multitude of letters.

The body is an oblation.

Knowledge is food.
In the destruction of knowledge is the appearance of dreaming of a coming forth of That.

The self is mind.

Knowledge is bondage.
bondage, attachment to this world; binding, tying, a bond, chain; imprison-
ment; putting together, uniting, forming.

कलादीनाम् तत्त्वानामविवेको माया ॥ ३-३ ॥
3.3 kalādīnām tattvānām aviveko māyā ॥
Of the beginnings of any single part of the whole is non-distinction of real-
ities, which is Maya.

कला kalā [f. TP cpd kalā-] any single part or portion of the whole, a
sixteenth part; any practical art, any mechanical or fine art; certain divi-
sions of time. आदिनाम् adinām [m. gen. pl. -ādi] of the beginnings,
(ifc.) of et caetera. तत्त्वानाम् tattvānām [n. gen. pl. tattva] of realities,
true or real states, truths; of true principles. अविवेकः avivekaḥ [m. nom.
sg. a-viveka] non-distinction, non-separation; absence of judgment or dis-
crimination. माया māyā [f. nom. sg. māyā] Maya, illusion, unreality,
deception; art, extraordinary or supernatual power, wisdom; duplicity; an
unreal or illusory image, phantom, apparition.

शरीरे संहारः कलानाम् ॥ ३-४ ॥
3.4 śāriye sāmḥāraḥ kalānāṃ ॥
The destroyer of parts is in a body.

शरीरे śāriye [n. loc. sg. śāriya] in a body, bodily frame, solid parts of
a body. संहारः sāmḥāraḥ [m. nom. sg. sām-hāra] a destroyer; de-
struction, esp., the periodical destruction of the universe at the end of a
kalpa; bringing together, binding together (of hair), collection, accumu-
lation. कलानाम् kalānām [f. gen. pl. kalā-] of many parts or portions of
the whole, of sixteenth parts.

नादीसंहारभूतजयभूतकाल्यभूतप्रथ्वकानि ॥ ३-५ ॥
3.5 nāḍisāmḥārabhūtajayaḥbhūtaśakalvāyaḥbhūtaprthakhvaṇī ॥
The accumulation of channels, victory over the elements, detachment of the
elements, and separateness of the elements.

नादी nāḍi [f. nāḍī-] “channels in the body along which subtle forces flow,”
any pipe or tube, the tubular stalk of any plant or any tubular organ. संहार
samhāra [m. -sam-hāra-] accumulation, bringing together, binding together (of hair), collection; destruction esp., the periodical destruction of the universe at the end of a kalpa; a destroyer. 

भूत bhūta [n.] an element (one of the five elements: ether, air, fire, water, earth); that which is or exists, any living being, the world; a spirit, a demon; the past; reality, fact, an actual occurrence. 

जय jaya [m.] victory, conquest, triumph, winning. 

भूत bhūta [n.] element. 

कैवल्य kaivalya [n.] detachment from the soul from matter or other transmigrations, perfect isolation, abstraction, detachment from other connections, beatitude. 

मोह moha [m. moha-] delusion or darkness of mind; loss of consciousness, bewilderment, perplexity, error, distraction, infatuation, delusion, folly; a swoon, fainting, stupefaction. 

आवरणात् āvaranāt [n. abl. sg. āvaraṇa] from the act of concealing, covering, hiding; through a bolt, lock. 

सिद्धिः siddhiḥ [f. nom. sg. siddhi] fulfilment, accomplishment; prosperity, fortune, advantage; the acquisition of supernatural powers. 

मोहजयादनन्तभोगात्मजिविद्यायय: ॥ ३ - ६ ॥
Fulfilment is from an act of concealing the delusion of mind. 

मोह moha [m. moha-] delusion or darkness of mind; loss of consciousness, bewilderment, perplexity, error, distraction, infatuation, delusion, folly; a swoon, fainting, stupefaction. 

आवरणात् āvaranāt [n. abl. sg. āvaraṇa] from the act of concealing, covering, hiding; through a bolt, lock. 

सिद्धिः siddhiḥ [f. nom. sg. siddhi] fulfilment, accomplishment; prosperity, fortune, advantage; the acquisition of supernatural powers. 

मोहजयादनन्तभोगात्मजिविद्यायय: ॥ ३ - ७ ॥
Through the conquest of the delusion of mind, through infinite enjoyment is the conquest of natural knowledge. 

मोह moha [m. moha-] delusion or darkness of mind; loss of consciousness, bewilderment, perplexity, error, distraction, infatuation, delusion, folly; a swoon, fainting, stupefaction. 

आवरणात् āvaranāt [n. abl. sg. āvaraṇa] from the act of concealing, covering, hiding; through a bolt, lock. 

सिद्धिः siddhiḥ [f. nom. sg. siddhi] fulfilment, accomplishment; prosperity, fortune, advantage; the acquisition of supernatural powers.
philosophy. जयः jayah [m. nom. sg. -jaya] conquest, victory, triumph, winning.

जाग्रत्व: || 3-8 ||
3.8 jāgrat dvitiyakarahaḥ
Waking is the doer of forming the second part of anything.

जाग्रत् jāgrat [m. nom. sg. jāgrat] waking. द्वितीय dvitiya [m./n. TP cpd dvitiya-] forming the second part or half of anything; second. करः karah [m. nom. sg. TP cpd -kara] a doer, maker, causer, doing, making, causing, producing; a ray of light, sunbeam, moonbeam.

नर्तक आत्मा || 3-9 ||
3.9 nartaka ātmā
The dancer is Self.

नर्तकः nartakah [m. nom. sg. nartaka] dancer, singer, actor. आत्मा ātmā [m. nom. sg. ātman] the self, individual soul, essence, nature, character; the soul, principle of life and sensation.

रंगोन्तरात्मा || 3-10 ||
3.10 raṅgo āntarātmā
The stage is the inner self.

रंगः raṅga [m. nom. sg. raṅga] stage, a place for public amusement or for dramatic exhibition, theater, play-house, arena, any place of assembly. अन्तः antar [ind.] within, between, amongst, in the middle or interior; (ibc.) interior, internal, intermediate. आत्मा ātmā [m. nom. sg. ātman] the self, individual soul, essence, nature, character; the soul, principle of life and sensation.

प्रेक्षकाणिन्द्रियाणि || 3-11 ||
3.11 preksakāṇindriyāṇi
The spectators are the organs of sense.

प्रेक्षकाणि preksakāṇi [n. nom. pl. preksaka] spectators, members of an audience; looking at, viewing or intending to view. इन्द्रियाणि indriyāṇi [n. nom. pl. indriya] organs of sense, faculties of sense, senses.
3.12 dhivaśāt sattvasiddhīḥ

By means of wisdom is fulfilment of true essence.

3.13 siddhah śvatantrabhāvah

One who has attained the highest truth is a free being.

3.14 yathā tatra tathānyatra

As there so elsewhere.
...
forming, making, creating, work. आपदति आपदयति [3rd caus. pr. indic. act. ā-vpat] one causes to cause, produce, bring near or towards; he causes to enter, bring on, bring into trouble or misfortune.

विद्याविनाश जन्माविनाश: \(3-18\) ||

\[3.18 \text{vidyāvināśe janmavināśah} \|
\]
Not in the destruction of knowledge is the destruction of birth.

विद्या \[\text{vidyā} \] [f. vidyā-] (self-) knowledge, science, learning, scholarship, philosophy. अविनाश \[\text{avinaśe} \] [m. loc. sg. a-vināśa] not in the destruction, utter loss, annihilation, decay, death; in non-destruction. जन्म \[\text{janma} \] [n. TP cpd janman-] birth, production. विनाश: \[\text{vināśaḥ} \] [m. nom. sg. -vināśa] destruction, utter loss, annihilation, decay, death.

कवर्गादिश माहेश्वरांवा: पशुमातार: \(3-19\) ||

\[3.19 \text{kavargādiśu māheśvarādyāḥ paśumāṭarāḥ} \|
\]
The Energy of Shiva et caetera in the beginnings of the class of gutteral letters are the mothers of animals.

कवर्गा \[\text{kavarga} \] [m. ka-varga] the class of gutteral letters. आदिश \[\text{ādīṣu} \] [m. loc. pl. -ādi] in the beginnings, (ifc.) in beginning with, and so on, et caetera. माहेश्वरी \[\text{māheśvarī} \] [f. nom. sg. māheśvarī] the Energy or Consort of Shiva. आदिया \[\text{ādiyāḥ} \] [m. nom. pl. ādi] (ifc.) et caetera; beginnings. पशु \[\text{paśu} \] [m. TP cpd paśu-] cattle, a domestic or sacrificial animal; any animal. मातार \[\text{mātarāḥ} \] [f. nom. pl. TP cpd -māṭr] mothers, all mothers (applicable to animals), divine mothers or personified energies of the principal deities closely connected with the worship of Shiva.

त्रिशु चतुथ्य तैलवदास्यम् \(3-20\) ||

\[3.20 \text{trīṣu caturtham tailavadēcyam} \|
\]
The Fourth should be poured like oil in the Three.

त्रिशु \[\text{trīṣu} \] [m. loc. pl. trayas] in the three. चतुथ्यम् \[\text{caturtham} \] [n. nom. sg. caturtha] the fourth. तैल \[\text{taila} \] [n.] oil. वत \[\text{vat} \] an affix added to words to imply likeness or resemblance. आस्यम् \[\text{āsycyam} \] [n. nom. sg. gerundive ā-śic] must be or should be poured in, filled up, sprinkled, poured on.
มธья: मध्ये वरप्रसवः || ३ - २३ ||
3.23 madhye ' varaprasavaḥ ||
Inferior generation in the space between.
3.24 maṭrāsvapratyayasamādhāne naṣṭasya punar utthānam ||
In the act of uniting one’s own conception of measures is the act of rising again of the lost.

māṭrā [f. nom. sg. māṭrā-] measure of any kind; quantity, size, duration, number, degree; a minute portion, particle, atom; materials, property, goods. svā [-svā-] [m.] one’s own, own, etc.; a man of one’s own people or tribe; a kinsman, relation, friend. [n.] one’s self, the Ego; one’s own goods, property, wealth. prātyaya [m. -prātyaya-] conception, assumption, notion, idea; proof, ascertainment; ground, basis, motive or cause of anything; consciousness, understanding, intelligence, intellect.

saṃdhāne [n. loc. sg. TP cpd -saṃdhāna] in the act of uniting or placing or joining together, in the union; in bringing together. naṣṭasya [m./n. gen. sg. naṣṭa] of the lost, disappeared, perished, destroyed, invisible; of damaged, corrupted, wasted, unsuccessful, fruitless, in vain. punar [ind.] again, once more; back, home, in an opposite direction; again and again, repeatedly; further, moreover, besides; however, still. utthānam [n. nom. sg. utthāna] the act of or rising or standing up; leaving off; manly exertion, manhood.

3.25 śivatulyo jāyate ||
He becomes like Shiva.

śiva [śiva-] auspicious, propitious, gracious, favorable, benign. [m.] The Auspicious One, Shiva. [n.] welfare, prosperity, bliss. tulyaḥ [m. nom. sg. tulya] like, equal to, of the same kind or class or number or value, similar, comparable. jāyate [3rd pr. indic. mid. ājan] he becomes, is; he generates, begets, produces, creates, causes; he is born or produced, comes into existence.

3.26 śarīravṛttir vratam ||
Maintenance of the body is a holy practice.
śarīra [n. TP cpd śarīra-] the body, bodily frame, solid parts of the body. vṛttih [f. nom. sg. vṛtti] maintenance, subsistence; activity, working; addiction or devotion to, practice; mode of life or conduct, behavior; being, existing, occurring or appearing in. vrata [n. nom. sg. vrata] holy practice, religious vow or practice, meritorious act of devotion or austerity, solemn vow, a rule; any vow of firm purpose; sphere of action, function, mode or manner of life.

śarīra the body, bodily frame, solid parts of the body. vṛttih maintenance, subsistence; activity, working; addiction or devotion to, practice; mode of life or conduct, behavior; being, existing, occurring or appearing in. vrata holy practice, religious vow or practice, meritorious act of devotion or austerity, solemn vow, a rule; any vow of firm purpose; sphere of action, function, mode or manner of life.

Conversion is mantra recitation.

Conversation is mantra recitation.

The act of giving is self-knowledge.

The act of giving is self-knowledge.

He who is engaged in guarding sheep and the cause of knowing.

Guarding, protecting, ruling. sthā [m. nom. sg. stha] (only ifc.) engaged in, standing, staying, abiding, being situated in, existing or being in or on or among; occupied with, devoted to performing, practicing. jñā [f. jña] knowing, familiar with; intelligent, having a soul, wise.
The multitude of his own power is all-pervading.

Maintenance of life and dissolution.

Also without exclusion, this world and acting are both from the character of one who has consciousness.

from the character, nature, manner of being, temperament; from becoming, being, existing, occurring, appearance; from the state, condition, rank.
3.33 sukhasukhayor bahir mananam ||

Pleasure and pain is outwards thinking.

3.34 tadvimuktas tu kevalī ||

But freed from this world is one devoted to the doctrine of the absolute unity of spirit.

3.35 mohapratisamhatas tu karmātmā ||

But one whose character is action is towards forming one mass of delusion.
In the disappearance of the act of distinction is the state of action of another creation of the world.

बेदः bheda [m. TP cpd bheda-] distinction, difference, kind, sort, species, variety; breaking, splitting, cleaving, tearing, piercing. तिरस्स tiras [ind.] without, across, beyond; through; apart from, against; apart or secretly from; apart, secretly. कारें kāre [m. loc. sg. -kāra] (ifc.) in an act, action; in making, doing, working, a maker, doer (ifc.). तिरस्कारे tiraskāre [m. loc. sg. TP cpd -tiraskāra] in without the act -> in the disappearance of the act. सर्गः sarga [m. sarga-] creation of the world, emission or creation of matter, primary creation. अन्तरं antara [n. -antara] (ifc.) another, different, other, being in the interior, interior.

3.37 karanasaktih svato ’nubhavat ||
The power of producing is from one’s own experience.

करण karana [n.] the act of producing, making, doing, effecting; an act, deed. शक्ति sakti [f. nom. sg. TP cpd -sakti] power, strength, might, energy, ability, capability, effort; faculty, skill, capacity for. स्वतः svataḥ [ind. sva-tas] of one’s own self, of one’s own accord. अनुभवत् anubhavat [m. abl. sg. anu-bhava] from or through experience, knowledge derived from personal observation or experiment.

3.38 tripadādyanuprāṇanam ||
Beginnings of the three parts is after the act of animating.

त्रिपदः tripada having three parts (waking, dream and deep sleep), portions, divisions; three-footed. आदि àdi [m.] beginnings, (ifc.) beginning with, et caetera. अनुं anu [ind.] (as a prefix to verbs and nouns, expresses) after, along, near to, under, with. प्राणनम् prāṇanam [n. nom. sg. prāṇana] the act of animating or vivifying; breathing, respiration.
3.39 cittasthitivac chari̤rañabha̤yeṣu
In the outer of the organs of sense of the body is like being in a state of mind.

3.40 abhilāpād bahirgatiḥ saṃvāhyasya
From expression is the extroversion of the “to be carried.”

3.41 tadārūdhapramites tatks.ayāj jīvasamkṣayaḥ
From the destruction of this world, of the manifestation brought to this world, is the complete destruction of life.
knowledge gained or established by proof. तत् tat [n. nom. sg. tad-] it, that, this; this world. क्षयत kṣayat [m. abl. sg. kṣaya] from the destruction, loss, waste, diminution, decay. जीव jīva [m.] life, existence; living, existing, alive; any living being; the principle of life, vital breath, the living or personal soul. संक्षयः samkṣayah [m. nom. sg. sam-kaśaya] complete destruction or consumption, wasting, decay, disappearance; the dissolution of all things, destruction of the world.

भूतकचुकी तदा विमुक्तो भूयः पतिसमः परः ॥ ३-४२ ॥

3.42 bhūtakaṇcukī tādâ vimukto bhūyaḥ patisamaḥ paraḥ ॥
The snake of the world, which has recently casts its skin, is then again like the supreme Lord.

भूत bhūta [n.] that which is or exists, any living being, the world; a spirit, a demon; an element; the past; reality, fact, an actual occurrence. कचुकी kaṇcuki [m. nom. sg. -kaṇcukin] having a garment, covered with, wrapped up in; mailed; furnished with armor or mail. [m.] a snake, an attendant on the woman’s apartments, a chamberlain. तदा tādâ [ind.] then, at that time, in that case. विमुक्त: vimuktah [m. nom. sg. -vimukta] (a snake) which has recently casts its skin; freed or delivered or escaped from, set free, liberated (esp.) from mundane existence. भूयः bhūyaḥ [ind. in cpd for bhūyas-] again, once more; more, more numerous or abundant, greater, larger, mightier; most, very much, exceedingly; still more, moreover, besides, further on. पति pati [m.] a lord, master, owner, possessor, ruler, sovereign. समः samaḥ [m. nom. sg. sama] like, same, equal, similar. परः paraḥ [m. nom. sg. para] supreme, highest, chief; beyond.

(Note: Choosing for bhūtakaṇcukī having a garment of elements instead of the snake of the world 3.42 might be translated as Freed again from having a garment of elements is then like the supreme Lord.)

नैसर्गिकः प्राणसम्बन्धः ॥ ३-४३ ॥

3.43 naisargikaḥ prānasambandhaḥ ॥
The connection with the breath of life is inherent.

नैसर्गिकः naisargikaḥ [m. nom. sg. naiḥsargika] inherent, natural, inborn, innate, original. प्राण prāṇa [m.] the breath of life, breath, respiration, spirit, vitality; vigor, energy, power; a vital organ, vital air. संबन्धः:
sambandhaḥ [m. nom. sg. sambandha] connection with or related to; binding or joining together, close connection or union or association, conjunction; relationship, friendship.

नासिकान्तरमध्यसंयमात्सिनम् सव्यासायसौमन्नेषु
From the control of the senses of the internal middle of the nose, what is in this respect in the susumna channels on the left and right?

नासिका [f.] the nose; a nostril. अन्तर् antar [ind. antar-] (ibc.) internal, interior, intermediate; within, between, amongst, in the middle or interior. मध्य madhya [n. -madhya] in the middle, midst, center, inside, interior; in the middle of the sky, in the space between. संयमात् samyamāt [m. abl. sg. samyama] from control (esp.) control of the senses, holding together, restraint, self-control. किम् kim [ind.] what?, how?, whence?, wherefore?, why? अत्र atra [ind.] in this respect, in this matter. सव्या savya [n.] (ibc.) on the left; left, left hand. अपसव्या apasavya [apa-savya] right, not on the left side; (with auguries) from the right to the left, moving to the left. सौमन्नेषु सूर्य sausumneṣu [n. loc. pl. from su-ṣumna] in the susumna channels (veins in the body for prana called ida, susumna, pingala); in very favorable, benevolent, gracious or kind.

भूयः स्वाल्पतिमिलनम्
Again one should be towards closing the eyes.

भूयः bhūyaḥ [ind. in cpd for bhūyas-] again, once more; moreover, still more, besides, further on; most, very much, exceedingly. स्वात् syāt [3rd sg. pr. opt. act. वस] one should be, may one be. प्रति prati [ind.] (as a prefix to nouns it expresses) towards, near to; likeness or comparison. मिलनम् milanam [n. nom. sg. milana] the act of closing the eyes; closing (said of eyes and flowers).
śivasūtra

The Shiva Sutra

in English
The Shiva Sutra

Note that in a translation of Sanskrit into English, particles (the or a) and implied forms of the verb “to be” (is or are) are added due to Western grammatical requirements. Also, Sanskrit has no distinction between lower and upper case (self or Self). You might want to take this into account and consider an even more literal translation of the Sutra for your meditation, for example, by dropping the verb in the first two aphorisms:

1.1 Consciousness – Self, 1.2 knowledge – bondage, and so on.

1 The way of Shiva

1.1 Consciousness is Self.

1.2 Knowledge is bondage.

1.3 The multitude of similar origins is the body of parts of the whole.

1.4 The basis of knowledge is an alphabet.

1.5 Zeal is Bhairava.

1.6 In union of multitude of powers is destruction of the universe.

1.7 In the distinction of deep sleep, dreaming and waking is the source of fullness of the Fourth.

1.8 Knowledge is waking.

1.9 Dreaming – imaginations.

1.10 Non-distinction is deep sleep, which is Maya.

1.11 The Eater of the triad is Shiva.

or: The enjoyer of the triad is Shiva.
1.12 The stages of yoga are a wonder.

1.13 Desire, power is Uma, the Virgin.

1.14 Any visible object is a body.

1.15 From the union of the mind in the heart is the appearance of dreams of any visible object.

1.16 Or from the union with the Pure Principle without the power of animals.

1.17 Reflection is knowledge of the self.

1.18 Pure happiness of the world is joy of contemplation.

1.19 In the union of power is the origin of bodies.

1.20 Union of elements, separateness of elements, and all-pervading union.

1.21 Fulfilment of being the lord of the world is from rising of pure knowledge.

1.22 From investigation of the great deep water is the experience of the energy of mantras.

2 The way of the competent one

2.1 Mind is a mantra.

2.2 Persevering effort is fulfilling.

2.3 The being of the body of knowledge is the secret of a mantra.

2.4 Development of the mind in the womb is a dream of indistinct knowledge.
2.5 Flying the state of Shiva is in the rising of knowledge arising from one’s own nature.

2.6 The guru is the means.

2.7 Perfect knowledge of the multitude of letters.

2.8 The body is an oblation.

2.9 Knowledge is food.

2.10 In the destruction of knowledge is the appearance of dreaming of a coming forth of That.

3 The fine way

3.1 The self is mind.

3.2 Knowledge is bondage.

3.3 Of the beginnings of any single part of the whole is non-distinction of realities, which is Maya.

3.4 The destroyer of parts is in a body.

3.5 The accumulation of channels, victory over the elements, detachment of the elements, and separateness of the elements.

3.6 Fulfilment is from an act of concealing the delusion of mind.

3.7 Through the conquest of the delusion of mind, through infinite enjoyment is the conquest of natural knowledge.

3.8 Waking is the doer of forming the second part of anything.

3.9 The dancer is Self.

3.10 The stage is the inner self.
3.11 The spectators are the organs of sense.
3.12 By means of wisdom is fulfilment of true essence.
3.13 One who has attained the highest truth is a free being.
3.14 As there so elsewhere.
3.15 Attention of origin.
3.16 Practising asana he easily immerses in deep water.
3.17 One causes the creation of one’s own measure.
3.18 Not in the destruction of knowledge is the destruction of birth.
3.19 The Energy of Shiva et caetera in the beginnings of the class of gutteral letters are the mothers of animals.
3.20 The Fourth should be poured like oil in the Three.
3.21 One should enter with one’s own mind immerged.
3.22 Within the practice of prana is a looking on all with indifferent eyes.
3.23 Inferior generation in the space between.
3.24 In the act of uniting one’s own conception of measures is the act of rising again of the lost.
3.25 He becomes like Shiva.
3.26 Maintenance of the body is a holy practice.
3.27 Conversation is mantra recitation.
3.28 The act of giving is self-knowledge.
3.29 He who is engaged in guarding sheep and the cause of knowing.
3.30 The multitude of his own power is all-pervading.

3.31 Maintenance of life and dissolution.

3.32 Also without exclusion, this world and acting are both from the character of one who has consciousness.

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3.41 From the destruction of this world, of the manifestation brought to this world, is the complete destruction of life.

3.42 The snake of the world, which has recently casts its skin, is then again like the supreme Lord.

or: Freed again from having a garment of elements is then like the supreme Lord.

3.43 The connection with the breath of life is inherent.

3.44 From the control of the senses of the internal middle of the nose, what is in this respect in the susumna channels on the left and right?

3.45 Again one should be towards closing the eyes.