

ŚIVA-ÑĀNA-BŌDHAM

A MANUAL OF ŚAIVA RELIGIOUS DOCTRINE

Translated from the Tamil with synopsis, exposition, &c.,
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PREFACE

Śiva-ñāna-bōdham is a Tamil manual of Śaiva religious doctrine by Meykanda Dēvar and belongs to the first half of the thirteenth century A.D. It appears to be based on twelve Sanskrit Sūtras said to be from the *Raurava Āgama*. These, freely paraphrased, are to the following effect:

1. The world, animate and inanimate, passes through a cycle of three phases, evolution, maintenance, and dissolution. As the world evolves, it exists; for that which does not exist never evolves, never comes into being, as, for example, the horn of a hare. As the world is something which exists, it must have an efficient cause. This efficient cause is not *Māyā*, the measurable, the empirically objective; for *Māyā* is material and devoid of consciousness. The efficient cause must be the Agent of dissolution. He is the Primal Being, the Supreme Deity; for of the three phases dissolution is primary, all evolution being but the manifestation of the inherent potentialities of the unevolved or dissolved; and, secondly, because all deities other than the Agent of dissolution are themselves necessarily involved in the universal dissolution.

The purpose of this periodic reproduction of the world of animate and inanimate being is to free souls from *Āṇava*, the principle of individuation, called *Sahaja Mala*, the impurity born together with the soul, by association with which from eternity souls have been enveloped in the darkness of unconsciousness. This release is effected by providing for souls the earthly experience in the midst of which they may receive by divine grace the light of the knowledge of their oneness with God and their dependence upon Him.

2. God's relation to souls is *advaita*, non-duality; this relation is understood as a synthesis of three relations, *abhēda* or identity, *bhēda* or difference, and *bhēdābhēda*, a combination of these two.

God causes the world to re-emerge from *Māyā* through the instrumentality of His *Śakti* or Power, with which He is in implicit union, *samavāya*, the union of substance and quality. When *Śakti* functions thus as the instrumental cause of the evolution of *Māyā*, it is called *Tirōdhāna Śakti* or Concealment-Power; for though in associating the soul with a material body, sense-organs and intellectual faculties, all evolutes of *Māyā*, it causes a finite experience in which the utter unconsciousness of the soul involved in *Āṇava* is dissipated, yet in that finite experience the Truth, the Knowledge of Reality, is still concealed from the soul until such time as by God's grace it is revealed. It is *Śakti*, not *Karma*, which provides souls with the conditions of finite experience; but *Karma*, the principle of action and reaction, determines the form and quality of the experience. The soul experiences *prārabdha karma*, 'that which has begun', in other words, the consequence of so much of the 'store' of previous deeds, *sañcita*, as is ready for fruition.

3. Besides (a) *Pati*, the Master, God, and (b) *Pāśa* or Bond, the threefold fetter consisting of *Āṇava*, *Karma*, and *Māyā*, there is a third *padārtha* or category of being, (c) *Paśu*, the herd, i.e. souls. The argument for the existence of this third category, the soul, is that there is something which, failing to discover the soul among empirical objects, denies that there is a soul; that something is the soul.

Soul is not the body; it is that which is conscious of possessing a body. It is not the five sense-organs; it is that which is conscious of all five kinds of sensation, whereas each sense perceives only one, and which is conscious of the functioning of the sense-organ, whereas the sense-organ is aware only of its object. It is not the *sūkṣma śarīra* or subtle body which functions in the dream-state, *svapna*; it is that which in association with the *sūkṣma śarīra* dreams and in association with the *sthūla śarīra* or gross body wakes and realizes the dream to have been a dream. It is not *prāṇa-vāyu*, the vital air, that functions in deep sleep, *suṣupti*, and in the fourth state, *turya*; it is that which causes the difference between these states and the waking state, in which the functioning of *Prāṇa-vāyu* is a common factor. It is not Brahma; it is that which lies unconscious when devoid of sense-organs, and only becomes conscious when associated with them. It is not the whole material organism, body, sense-organs, &c.; it is different from it as eyesight differs from lamplight.

4. Nor is the soul to be identified with the *antaḥkaranas*, namely, *citta*, *manas*, *ahaṃkāra*, and *buddhi*, which constitute the inner sensorium. But it is associated with them. Through *citta* it is vaguely aware, through *manas* it registers the message of the senses, through *ahaṃkāra* it questions these data, and through *buddhi* it reaches a rational conclusion. The necessity of this association is that by reason of *Āṇava* the soul without them is utterly devoid of consciousness. In association with these mental faculties and other *tattvas* or evolutes of *Māyā* the soul passes through five phases or states of consciousness, *jāgrat*, *svapna*, *suṣupti*, *turya*, and *turyātīta*, as the activity of successive *tattvas* is suppressed.

5. Without the soul the sense-organs are not sensitive to the stimuli of their respective objects; they are percipient only when the soul in union with them perceives in and through them. Their capacity to perceive is dependent upon the soul, and is limited to their objects; they cannot perceive themselves or the soul. Similarly the soul's consciousness is dependent upon God, who is in union with the soul; its knowledge is of the empirical world; the soul does not know itself or God. God is not Himself subject to change by reason of the changeful experience that He makes the soul undergo. The changes of the soul are like the movements of a piece of iron which a magnet causes; and God is no more affected than is the magnet.

6. What is knowable by *Pāśa-jñāna*, sense-perception, and by *Paśu-jñāna*, the soul's sense-conditioned knowledge, is *asat*, the non-real. What is not thus knowable is *śūnya*, the void, the non-existent. God is not knowable in that way; nor is He in that sense unknowable; He is neither *asat* nor *śūnya*. He is beyond *Vāk* and *Manas*, that is to say, beyond, *Pāśa-jñāna* and *Paśu-jñāna*, and yet He is comprehensible. He is *Cit-sat*, *Śiva-sat*, Absolute Spiritual Reality, and is knowable only by *Pati-jñāna*, immediate knowledge of God imparted to the soul by divine grace.

7. God, the Real, does not know *Pāśa*, the non-real; for the non-real cannot appear in the presence of the real, even as darkness cannot exist in the presence of light. And even if God did know *Pāśa*, He would not know it objectively, because it does not exist apart from Him.

Conversely, *Pāśa*, the non-real, which includes *Māyā* and its evolutes, the sense-organs and intellectual faculties, has no knowledge of the real; for *Pāśa* is insentient and impercipient matter. The appearance of knowledge in the non-real is an illusion, like the appearance of water in a mirage. But the soul, which is neither real nor non-real, can depend on and identify itself with either. In association with the non-real, it can by its help know the non-real; and in association with the real it can with its help know the real.

8. When the soul in association with the senses and intellectual faculties is immersed in earthly experience, it knows the non-real through the non-real, but it does not know itself or God. But when God comes as a *guru* and teaches the soul, the soul is made to see that the world of experience, evolved from *Māyā*, is non-real. It ceases then to identify itself with the non-real and to depend upon it; and in so doing it discovers its oneness with God.

This knowledge received from a *guru* is the last of the four *pādas* which prepare the soul for release. *Jñāna*, knowledge, follows upon the due performance of the first three, viz. *Caryā*, menial service in the temple, *Kriyā*, acts of worship, and *Yōga*, inward spiritual worship. It is, in all cases, of divine, not human, origin; but the manner in which it is imparted varies according to the class of soul. To Sakalas, souls immersed in all three impurities, God comes as a *guru* of human form; to Pralayakalas, souls affected only by *Ānava* and *Karma*, He comes as a *guru* in Siva's form; and to Vijñānākalas, souls involved only in *Ānava*, He comes as the inner principle of the soul's consciousness.

9. It is not by *pāśa-jñāna*, nor by *paśu-jñāna*, in other words, not by sense-perception nor by discriminative reason, that the soul can know reality, God. To know Him is God's gift, an experience of illumination to which the prepared soul is brought by the instruction of a *guru* in whom God dwells. Such knowledge is *pati-jñāna*, variously termed in Tamil *tiruvadiñānam*, knowledge of God, *meyññānam*, knowledge of the truth or reality, and *ñānakkam*, spiritual vision or illumination. This experience of illumination, this knowledge of reality, arises in the instant when the soul, with God as immanent but hidden principle of its consciousness, the unseen light of all its seeing, recognizes the non-reality of the non-real. What in that recognition the soul discovers is the Real; what shines forth is Knowledge, *Jñāna-svarūpa*, knowledge which is not only of the Real but is the Real, Divine consciousness itself, Absolute Spiritual Reality.

But through the influence of long association with the non-real the soul may tend to lose its new sense of oneness with

God and dependence on Him, and to resume its old dependence on the non-real. To combat this tendency, the *jīvan-mukta*, the soul released but still in the body, must concentrate meditation upon the *Śrī Pañcākṣara*, the Five-Letter symbol of Absolute Spiritual Reality.

10. The results attained by this *sādhana*, this way of release, through *Jñāna*, are twofold, the soul's release from *Pāśa* and its attainment of Siva.

As to the former, release from the threefold bond consisting of *Ānava*, *Karma*, and *Māyā*, the soul achieves its escape from *Ānava*, the principle of individuation, through its union with God. It is not enough for the soul to know God; because even when it knows Him there is the illuory thought, 'I know Him'. The soul, to destroy this illusion of 'I' and 'mine', must not only know Him but be one with Him. The removal of the other bonds, *Karma*, and *Māyā*, release from the necessity of finite experience in association with evolutes of *Māyā*, is achieved through devoted service of God. The *jīvan-mukta* continues to experience *prārabdha*, the karmic fruit of previous deeds; but if in devoted service, knowing that he does nothing but y God's grace, he regards his every action as God's action, then *prarabdha*, his present experience, cannot sow *āgāmya*, the seed of future experience. It cannot create the karmic necessity for rebirth.

11. The second result attained by this way of *Jñāna* is *Śivappēru*, 'the attainment of Siva', the soul's experience of Divine Blessedness in conscious oneness with God. This is the soul's *niṣṭhā*, its final goal or resting-place; and it may be reached while still in the body.

12. So long as those who have found release remain in the body, their thought is concerned with the knowledge of the non-reality of this world of sense; their affection finds expression in the fellowship of Śiva's devotees; and their activity is occupied with the worship of Śiva, as dwelling in the emblems worn by His devotees and in the *linga*.

TRANSLATION
THE SUBSTANCE OF THE SŪTRAS
ACCORDING TO MEYKAṆḌAR'S KARUTTURAI

SŪTRA

1. God, who causes its Dissolution, is the Primal source of the world.
2. How the world is evolved again.
3. The existence of the soul.
4. The same.
5. God's first service to souls.
6. The real and the non-real.
7. A supplement to the above.
8. How the soul obtains Knowledge.
9. How the soul is purified.
10. How *Pāśa*, the fetter, is removed.
11. How the soul reaches the sacred feet of God.
12. How God, invisible and unknowable, can be worshipped as visible and knowable.

FIRST SŪTRA

Because the world, consisting of things male, female and neuter, is subject to the three operations (production, maintenance, and dissolution), it is an entity produced (by an Agent). Having dissolved, it comes into being again because of Impurity. The end is the beginning, say the wise.

1. The world perceived to exist in forms male, female, and neuter undergoes production, maintenance, and dissolution; for, beside maintenance, production and dissolution also are seen.

(a) O foolish man, for the material world the state of maintenance arises through dissolution and production. Having seen that in its season every species is produced and preserved and dissolved, will (the wise) not conclude that this is true likewise of the world as a whole?

2. (The world exists ;)

because for that which does not exist there is no coming into being.

(The world has an efficient cause ;)

because for that which exists there is no coming into being without a producer.

Nothing can come into being except out of the dissolution into which it dissolved;

for it dissolves there.

(a) That which dissolved is produced (again) from that into which it dissolved. (This process is) on account of Impurity. That which is produced must be that which dissolved. If thou sayest that that which dissolved is in (the Agent of preservation), then the whole world has not dissolved. (The Agents of) preservation and production dissolve there (viz. in the Agent of dissolution).

(b) Even as the seed resting in the moist ground sends up a shoot, so *Māyā* resting on the foot of the Lord receives power to evolve, on account of 'works'. Like the caterpillar which turns into a wasp, each soul is given its due form by Him.

(c) Because God, Himself unchanging like Time, produces the world without act of production, and similarly maintains and destroys it, He is transcendent, even as the mind, or as one who remembers, when awake, things dreamed.

3. It is (the Agent of) dissolution that is Primal (God): for the world (of souls) with sense-conditioned knowledge is not self-dependent, but depends on (the Agent of) dissolution, whose knowledge is not sense-conditioned.

(a) Because they dissolve in the One who is not one (of them), just as they are evolved and maintained by the One who is not one (of them), (the Agent of) dissolution, who is not one of them, is the Primal (God). Souls, though like Him imperishable, are in many ways His servants even there (viz. in the state of Release).

SECOND SUTRA

He, being one with souls and other than souls, abides in inseparable union with the Power, so that souls experience going and coming because of twofold works.

1. The Primal (God) is one with souls and other than souls: for the word *advaita* means 'not two'; for if it be taken to mean 'one', there is that which thinks it is one.

(a) As the soul takes a body knit (by sinews) and sense-organs, and replies when the body's name is called, even so is

He joined with souls, and even so, because He is not soul, soul cannot be He. He is soul and is not soul.

(b) When the *Rg-Vēda* says 'one', it means that reality is one, that the Lord is one. Thou who sayest 'one', understand that thou art soul bound by the fetter. The Vēda means that just as there can be no letters if the vowel 'a' is not, so there is nothing (if Brahma is not).

(c) Because, like tune and sound, like fruit and its essential sweetness, the foot of the omnipresent Lord is in *advaita* relation (with souls), the precious Scriptures do not say 'one' but 'not two'.

(d) Like the sand which unites with the wax when it is melted, He being closely joined to the world (of souls) is in inseparable union with it. Because He enters my solitary soul, I can now say 'I am the world'.

2. Twofold works come to these souls by the Power of the Primal One; for His Power operates through twofold works, just as the protector of a city [acts] through a guard.

(a) When that which is causes rebirth, it is soul in the body that experiences (the consequences of previous works). In experiencing the fruit of previous works there is action (bearing fruit in the future). Just as the ground bears fruit through the toil of the cultivator, so souls (experience the consequences of their works) through the operation of God. Works cannot of themselves attach themselves (to souls).

(b) As the magnet draws the iron (through someone placing it near), so the doers of works in that in which they work experience the consequences of their works through the Lord, who unerringly gives to each his due. If not, who else knows the works and attaches them to souls there?

(c) If thou considers the husk on the rice-grain and the verdigris in copper, they are not new but old. The Fetter and Impurity and Works are of like antiquity. Just as the opening and closing of the lotus is caused by the sunlight, so they (are made of function) by the Bountiful One.

3. These souls are continually dying and being born:

for there is not coming into being except for that which undergoes both evolution and dissolution.

(a) When eye and ear perish, that which is appears, and with it the soul passes to heaven and forgets, as one forgets in a dream what was seen while awake. By reason, of its works, the soul passes as subtle body into the womb, desire propelling.

(b) (For the soul's condition on departure from the material body) it is not proper to use the analogy of air in a pot mingling with the atmosphere, instead of the analogies of the snake sloughing its skin, of the dream-state, and of the Yogi entering other men's bodies; for that is (an analogy of) the way of (the soul's) departure from the subtle body.

4. He is in inseparable union:

for being neither one with nor other than (His *Sakti*), He is omnipresent.

(a) Because He is omnipresent, He cannot be one; but if thou sayest He is two, He cannot be omnipresent. Nothing can exist without Him. He is like sun and sunshine. They (the three fetters) are subordinate to Him; and we (souls) are His servants.

THIRD SUTRA

By saying that it is not, by saying 'my body', by knowing of the five senses, by knowledge when they are suppressed, by the absence of feeling and activity in sleep, by knowing when caused to know, (it is proved that) there is a soul in the body which is an instrument produced by Maya.

1. Saying the soul is not implies that there is soul.

This means that that which rejects everything, saying 'This is not the soul, this is not the soul', and then declares that there is no soul, is itself the soul.

(a) Something which is in union with all and rejects each, saying 'This is not I', exists in the form of the Five Letters. That art thou. Thou art not Māyā; for Māyā, on which thou dependest, only assists thee in this fettered state to know, as spectacles assist the eye. Thou art not the Supreme Being. Thou art different (from both).

2. Saying 'my body' implies that there is soul.

This means that because there is something which says 'my head', 'my leg', just as we say 'my house', 'my wife', that something is the soul.

(a) Thou now sayest 'my hand', 'my leg', 'my body', and 'my knowledge' – though they are not thyself – just as formerly thou saidst 'mine' (of other things) without understanding that what thou saidst was thine was not thyself. But if thou considerest, thou wilt see that they are different from thee.

3. Because there is knowledge of the five senses, there is soul.

Because each of the sense-organs perceives only one of the senses, sound, touch, sight, taste, and smell, there is something which by means of the five sense-organs perceives the five senses; that something is the soul.

(a) If there is something which is conscious of the Five Letters – each sense-organ in the body being able to perceive only one kind of sensation – that something is thyself. Because these sense-organs perceive only their respective sensations, understand that thou art not one of them.

4. Because there is knowledge during the suppression (of the senses), there is soul.

Because there is something which in the waking state says 'we dreamed' or 'we did not dream', that something is the soul.

(a) When the five sense-organs which function in the body lie quiescent, (all external sense-activity) suppressed, thou passest duly from that body and assumest a different body, and then changest back again. Therefore thou art not that body.

5. Because there is no feeling or activity in sleep, there is soul.

(In other words), because when the sense-organs are suppressed there is in the body no pleasure or pain or activity, and when the sense-organs are not suppressed there is

pleasure and pain and activity, (there is something which, suppressing and releasing the senses, causes the absence and presence of feeling). That something is the soul.

(a) Because *prāṇa-vāyu* is active even when, the sense-organs being suppressed, there is no sensation or activity in this body which is the means of sense-perception, there is a conscious soul which is not *prāṇa-vāyu*; for if the soul unsuppressed enters the body, the body possessed feeling and activity. Understand that.

6. Because there is something which knows when made to know, there is soul.

(In other words), because there is something, a recipient of instruction, which when it is made to know that there is One who ever knows as He has known, there is soul.

(a) What is that which knows one thing, and proceeding to know something else no longer knows the former; and which subsiding (through the five states) ceases to know? It is not knowledge. If he who has seen the Truth considers (this question) - it is the soul, which knows according to that with which it identifies itself.

7. In the body composed of products of *Māyā*, there is soul:

for they have each a different name.

(a) On examination, they are evolutes of *Māyā*, beginning with *Kalā* and ending with earth, and they are not lasting. If having first firmly grasped (the nature of) knowledge, thou inquirest (what this collection of *tattvas* is, thou findest that) it is a body which is like a lamp (to the soul). The soul is other than the body.

FOURTH SUTRA

The soul is not one of the inner faculties. But being without knowledge owing to Innate Impurity, it is associated with them like a king with his ministers, and has five states.

1. The soul is not one of the inner faculties, *Manas*, *Buddhi*, *Ahamkāra*, and *Citta*:

for they are light and not light.

(a) The knowledge which *Manas* and the other inner faculties have of sense-objects, and the knowledge which the soul has of what rises above *Manas*, arise like waves in the sea. *Manas* and the other inner faculties are different from the senses; and soul is different from *Manas* and the other inner faculties.

(b) The soul as *Citta* is aware (of something); as *Manas* it receives the sense-impressions; as *Ahamkara* it questions (these data); and as *Buddhi* it decides what the object is. Therefore because the soul functions in each of these ways, it is other than the inner faculties, just as Time is other than (its measuring agents, the sun and moon and stars).

(c) A causes *Ahamkāra* to function; U, *Buddhi*; M, *Manas*; *Bindu* causes *Citta* to function; and *Nāda*, the soul. Thus knowledge is like the waves in the sea. If you take these letters together, they form the *Praṇava* (AUM).

(d) When one considers the presiding deities for *Nāda* and *Bindu* which are associated with AUM, which dwells in the knowledge of the inner faculties, they are *Sadāśiva* and *Ívara*. In M, U, and A the deities are the Supreme and *Māl* and *Ayan*.

2 The soul is without knowledge because of Innate Impurity:

for Innate Impurity is the obscurer of knowledge and hides it.

(a) The soul knows nothing unless it has a body, a product of *Māyā*, as a means of enlightenment. The eternal union of the other Impurity with the soul is like the union of firewood with fire. Firewood is one with fire and conceals it within itself. Fire, though it is one with firewood, does not cease to exist.

3. The soul has five states, waking, dreaming, dreamless sleep, 'the fourth', and 'beyond the fourth':

for when hidden in Impurity it is formless.

(a) In the forehead the soul is associated with twenty-five organs and five organs of sense and five organs of action. In the throat it leaves these ten. In the heart it is associated with *Citta*. In the navel it leaves *Citta*. In the *mūlādhāra*, the soul is alone without organs.

(b) The soul which has reached the waking state in the forehead there experiences the five states. In that position it perceives by the several organs their respective objects, and then withdraws from them. That is similarly (fivefold).

FIFTH SUTRA

Though body, mouth, eye, nose (and ear) perceive by the help of the soul, they do not know. Like them, souls, (though they know), by the grace of the Peerless One in their knowing (do not know). They are like the iron in the presence of the magnet.

1. The five senses perceive by the help of the soul:

for unless the soul in union with them perceives, they cannot perceive.

(a) When the soul like a king is there ruling the five senses, the five senses do not know the soul. The soul does not perceive unless it perceives in the senses; and if the soul does not perceive, the eye cannot see and the ear cannot hear.

2. The soul knows by the help of the Primal One:

for, like the sense-organs which perceive by the help of the soul, the soul does not know itself.

(a) Thou who hast forgotten the passage of the Scriptures where it is said that the world is active in the presence of Śiva who abides for ever, understand that the soul with Śiva as its enlightener has a conscious experience according to its works. Śiva is not conscious of the non-real, because the non-real is nothing.

(b) Understand that as a star shines, lost in the sunlight and yet not (the same as) the sunlight, the soul perceives the five senses, seeing, hearing, tasting, smelling, feeling, in Him who is True (neither one with Him nor other than He), but in union with Him.

(c) The grace of Iśa is eternally with Him. It is *Śakti*. Without Him grace does not exist; without grace He does not exist. To the knowledge of those enlightened by grace, Hara is one (with His *Śakti*), as the sun (is one with the sunlight).

SIXTH SUTRA

If He is knowable, He is non-real; if He is unknowable, He is non-existent. Therefore the truly wise say that He is neither, but is spiritual reality, knowable and unknowable.

1. All things which are known by sense-conditioned knowledge are non-real: for they are light and not light.

(a) O thou which art ignorant of the non-real, hearken. If he who has seen the Truth considers (the question), all things which (sense-conditioned) knowledge knows are non-real.

O thou who art not non-real, if thou seekest analogies for the nature of those things which are and are not, they are a writing on water, a dream, and a mirage.

2. That which is neither knowable nor unknowable but beyond speech and mind, and yet is comprehensible, is Absolute Spirit, the Real:

for in the case of that which is light there is no need of enlightening, and in the case of that is not light there can be no enlightening.

(a) If it be said that He is neither real nor non-real, consider then what ground there is saying that He exists. If he who has seen the Truth examines (the question), both (that which can and that which cannot be known) are non-real. Therefore the Truth, the Real, which knowledge cannot know, is Śiva's Foot.

(b) All the organs of knowledge are non-real; therefore none knows the One. And thou, the knower, cannot know (Him). If thou knewest Him, He would be (an object) other than thou. He who has seen the Truth knows (Him) by Himself. So he does not know the Peerless One as (an object) other than himself.

(c) If thou sayest (He is comprehensible by) 'meditation', (its object) is non-real. If thou sayest, 'meditation in the state beyond the Fourth', it is meditation (on nothing). If thou sayest that it is neither this nor that, it is nothing. If thou sayest that it is to imagine meditation, it is meditation (on nothing). But that which is meditated upon by His grace is not nothing, but the Divine Being.

(d) He is not (an object) other than (the soul), so that the soul might know (Him). He being one with the soul's knowledge cannot be known by the soul's knowledge even yonder. So the soul's knowledge cannot know and reveal Him who enlightens the soul, even as the eye cannot see the soul.

(e) He is not One, a That. Even yonder there is not only a 'known' but also a 'knower' who knows that there is something other (than himself). He is not an object to be known (by the soul) as 'That'; He is one with the soul's knowledge. So the soul which knows is (also) Absolute Spirit.

SEVENTH SUTRA

*In the presence of the real all things are non-existent; so the real does not know (them).
The non-real is not; so it
cannot know (the real). (Therefore) that which knows both is the soul which is neither.*

1. In the presence of the real the non-real does not appear:
for in the presence of the true the false cannot appear.

(a) As Hara is not distinct from (the non-real), there is for him nothing to know objectively. If He who is not distinct from (the non-real) knew the non-real, He would not know it as (an object) other (than Himself). In His presence there is no inglorious non-real, even as there is no darkness in the presence of the sun.

2. The non-real is devoid of knowledge:
for on examination it is found devoid.

(a) When an ignorant man approaching a mirage thinking it to be water, he finds it non-real when he reaches it. Similarly in the absence of those who have obtained (enlightenment) and know the non-real, it (viz. the appearance of knowledge in the non-real) will seem not to be non-real. Understand: to those who have examined the non-real, it is without knowledge.

3. That which knows both is the soul which is neither.

(In other words) that which knows both, that which knows when helped to know, that which is in union with both, is the soul.

(a) The soul, which studies abstruse scripture, knows both the formless and the formed; so it is neither. Its nature is that it does not appear as either of them, nor, through not appearing as either, is it non-existent. It is like the scent in relation to the flower.

(b) Knowing nothing, and then by means of a medicine gaining knowledge, thou whose knowledge thus changes art not real.

Thou canst experience the fruit of works; the non-real unlike thee cannot. Therefore neither art thou non-real.

(c) Ignorance, being non-real, cannot appear in the presence of True Knowledge. It attached itself to souls, there being souls fit for it, at the time when True Knowledge came into being. Understand that it is like salt in the cold ocean-water.

EIGHTH SUTRA

When because of the soul's meritorious practices the Primal One enlightens the soul as a guru also, saying, 'Brought up among savages, the five senses, thou hast lost consciousness (of thy true estate), the soul leaves them and, being not other (than Hara), reaches Hara's feet.

1. These souls obtain knowledge by austerities previously performed:

for when the soul in previous births has performed *Caryā*, *Kriyā*, and *Yōga*, these meritorious practices reveal the knowledge which is the right path, but do not themselves give deliverance.

(a) Those who have performed these practices enter the respective heaven. In order that they may sever the attachment of desire, they are born again in high station for the performance of such works, and attain knowledge. So in their wisdom say those who have studied.

(b) The joy which comes from prescribed acts is like the joy of one who being hungry eats and again hungers. When two-fold works which resemble each other are balanced by these practices of imperishable merit, the soul comes and attains knowledge.

2. The Primal One Himself teaches these souls as a *guru*:

for in the form of Consciousness He is in union (with him).

(a) To the *Vijñānākalas* He Himself appears, as True Knowledge. To the *Pralayākalas* He Himself standing before them as a *guru* imparts True Knowledge. To ignorant *Sakalas*, He imparts it concealing Himself as a *guru*. Understand.

(b) Souls do not know unless they are helped to know in the way (appropriate to their degree). For those which need the instruction of the Lord of the world, who Himself needs nothing, their need's supply appears directly or indirectly. For those which do not require the teaching that supplies such need, understand that there is (knowledge which brings) Deliverance (through God), within them.

(c) O scholar blessed, the richly jeweled one's breast-milk and tears at first are not, but later arise. Even so, who could know Him who like the shadow of water is without visible form, if He did not reveal Himself, taking visible form?

3. These souls, confused by the five senses, do not know themselves:
for the five senses reveal what they reveal like the colors in a crystal.

(a) Like the crystal which displays many colors, the soul thinks its nature is displayed in the sense-organs. Then perceiving that the false sense-organs, like the (crystal's) many colors, are different from it, it sees the True and rejects the false as false; and being different from the non-real, it becomes dependent upon the True.

4. When this soul sees itself different from the sense-organs, then it attains the blessed feet of the Primal One:

for if the swing-rope breaks, mother earth is our support.

(a) The soul, like a great river dammed, escaping from the restriction of sense-knowledge attains the everlasting feet of Hara and never returns, just as the river bursting the dam flows into the sea and merges itself therein.

(b) If all things are He, there is none to reach His feet. If he is other than any, He is not Lord.

The (other) senses do not like the eye range at large. When sight is regained by the blind, see the superiority of the eye.

(c) O thou who hast learnt the great truth that thou art not like the sense-organs, the Sakala soul which has put away the five senses and united with Śiva will not leave Him by again uniting with the sense-organs. If Impurity and Karma, dispersed like water-weed, return again, the soul, meditating on Him who never forsakes it, can make them forsake it.

NINTH SUTRA

Let the soul by spiritual vision discover the Lord in its own consciousness-the Lord who cannot be known by imperfect knowledge and sense-perception. Which the soul abandons the world of sense as a quickly passing mirage, the Lord becomes cool shade (for it). It will ponder the Five Letters in the manner prescribed.

1. See the Primal One by spiritual illumination:

for, though beyond speech and mind, He is comprehensible.

(a) When the soul, inquiring whether it is vein or nerve or bone or fat or phlegm, fails to discover what it is, it learns (that there is another way to know itself). Those who do not know themselves, first knowing Hara, by His grace – by what other means can they know themselves at this time (of Release)?

(b) The eye which is enabled to see cannot see itself or the soul which enables it to see. The soul which is enabled to see cannot see itself (or God). God is in the soul hidden like a thief. See Him there.

2. When the various colors which are non-real are seen to be non-real, what thus arises is rightly understood to be Knowledge itself.

(a) When the non-real is rejected, will not the Primal One, the Absolute, who is without *gunas*, without impurity, who is eternal bliss, supreme, come and appear as boundless wonder and never-failing knowledge?

(b) When that which is known objectively has been recognized as non-real, understand that that which then is rightly known is the real. Thou who hast been knowing (in union with the non-real) art not the real. If thou unitest with the Divine Essence, by that union the non-real will be completely removed from thee.

(c) When the soul sees that what it sees is not (the real) and abandons it as non-real, and searches and sees the Lord in itself, then it rids itself of the defect with which it has been associated from of old, even as poison is removed by the excellent *Garuḍa*-meditation.

3. Now repeat the Five Letters after the manner prescribed.

For, although for these souls Knowledge has shone forth, they tend to turn their former Ignorance, like a caterpillar which has fed on neem.

(a) If the soul knows by the Five Letters that it belongs to Hara; if in the heart it worships Him by them; if in the navel it offers oblation by them; if between the eyebrows it meditates; then in that meditation god will appear and the soul will become His servant.

(b) If the soul sees Siva in its own consciousness as one sees Rahu in the moon and the sun, He will appear as the enlightener, just as fire appears when sticks are rubbed together. The soul, like iron in the fire, becomes His servant. Recite the Five Letters.

(c) If thou examinest (the lotus-heart) the *Tattvas* form its stalk, the *Vidyā-tattvas* its blossoms; the sixty-four *Kalās* of the *Tattvas*, *Īśvara*, and *Sadāśiva* form its stamens, *Śakti-tattva* its ovary. Therein is *Śiva-tattva*. On it the foot of Śiva rests. Worship.

TENTH SUTRA

When the soul, having become one (with the Lord), even as the Lord is one with the soul, abides in the Lord's service, powerful Karma and Mala and Maya pass away.

1. As (in the fettered state) *Paramēśvara* is one with these souls, in like manner (in the freed state) they must be one with Him:

for it is when the soul is one with Him that it puts away the self-conceit which speaks of 'I' and 'mine', and reaches the Sacred Feet.

(a) To those who think in terms of 'I' and 'he', there is the conscious soul; and so the Lord does not appear as Himself but as the soul. Those who say not 'I' but 'He', the Lord brings to His Feet, and He appears as Himself to them.

2. It is necessary to abide unflinchingly in His service;

for if the soul does nothing except by His grace, Ignorance and *Karma* cannot enter.

(a) If the soul realizes that the sense-organs are not it, nor in its control, and that the objects of sense-perception are not it, and that it is dependent upon Hara, then for those in such service of the Lord, in whatever body they may be, works do not exist, and previous works also (cease) in the presence of the Giver.

(b) It is the duty of a master to protect those who depend on him. So though the Lord protects those who depend on Him, there is no partiality in Him. He makes His servants who depend on Him one with Himself; and to others He gives their works, just as He gives the previous works that belong to them.

(c) Like the odor of asafoetida which lingers in a vessel, previous works and *Māyā* may be stirred up for the spiritually enlightened. But the future consequences of works and *Māyā* do not continue, for, being one with real, the soul knows its support.

(d) Like those great ascetics whom fire cannot burn, like the horseman who (unshaken) rides a swift horse, the spiritually enlightened, who study (to avoid entanglement with the senses) and know the Feet of Hara, though they perceive by the senses, will not on that account abandon what they have won.

(e) If the spiritually enlightened, who are real non-real, see by the grace of the Real, there is no attachment to *Pāśa*. So those who are in union with the Real are not involved in the non-real, which cannot function there, even as darkness (cannot remain) in the presence of fiercely blazing light.

ELEVENTH SUTRA

Like the soul which makes the seeing eye to see-in order that the soul may see, the Lord sees, and makes the soul to see. Therefore in unforgetting love the soul reaches the feet of Hara.

1. He also knows that which is known by souls:

for these souls without Him of themselves know nothing.

(a) Because the soul perceives the objects of the five senses standing in union with the respective sense-organ, it does not perceive all five at once, but perceives them one by one. But He who is One perceives all things simultaneously.

(b) When the soul, becoming one with God, experiences His grace, God is Bliss and Perfect Loveliness (to the soul), and is also one with it. Therefore will He not know through the soul that which the knower knows?

2. When the soul unforgetting praises God with devotion, it reaches His Sacred Feet:

For God in inseparable union with souls causes the fruit of what they do, to form.

(a) Though the sun be there, it is dark except for those with sight. Even so God is invisible to those bound by *Pāśa*. From those who know Him with love, God removes *Pāśa* by His grace. They are like the (mature) lotus which the sun causes to open.

(b) As the moon dispels lingering darkness, Hara, who in His love dwells (with souls), dispels Impurity. Like a magnet which attracts and controls iron, He is unwearied and unchanged.

(c) If it be said that having perished the soul becomes one with the Lord-because it has perished it cannot become one with Him. If it be said that without perishing it becomes one with Him- it cannot become one with Him. Like salt uniting with water, the soul,

having destroyed its Impurity, unites with the feet of the Lord and becomes His servant. There is then no attraction (of the soul to Impurity).

(d) Just as the radiance of the sun rising in cloud is at first obscured, and when the clouds pass away shines everywhere, so the radiant knowledge of the soul hidden in Impurity first has experience of the world, and then having dispelled Impurity it attains the grace (of God).

TWELFTH SUTRA

When, having washed away the Impurity which prevents it reaching the sustaining Feet that are like the red lotus-flower, and having joined the company of those who love the Lord, the soul is rid of delusion, it worships as Hara Himself the habit of those who abound in devotion, and His shrines.

1. Put away the Impurities, *Āṇava*, *Māyā*, and *Kārmya*:
for they do not give Knowledge but Ignorance.

(a) This *Kārmya*, which is associated with good and evil deeds, and *Māyā*, which is seen (in the *Tattvas*) from earth to (*Aśuddha*) *Māyā*, and *Āṇava* which produces Ignorance—these three Impurities are not proper for the spiritually enlightened. Leave them.

2. Associate with Śiva's devotees:
for those who are not, cause Ignorance.

(a) When the spiritually enlightened sever their association with the unworthy, who make them forget their true nature and fall into the Impurities, in the company of devotees they become infatuated (with love of God) and know with Divine Knowledge. Then works cannot touch them.

3. Worship the sacred habit of Śiva's devotees, and the shrines of Śiva, regarding them as the Supreme Lord.
for in those places He is visible, in other places He is not.

(a) In order that men may know Him the Lord gives His devotees His form, and they know Him and are in Him. So He is visible in His devotees who know Him, as ghee is visible in curds, but in those who are involved in *Pāsā* He is not visible.

(b) The Lord is one with the visible form, and not one with it, just as the spark of fire is one with and different from the wood. (To those who do not know it as Him) He is there by means of a *mantra* known to them; but to ascetics who know it as Him, will He not appear as it?

4. Worship in these places:

for as the soul, which is one with nerves, sinews, &c., is also other than they, so also that Supreme Soul.

(a) For the enlightened He is not other than the world, He is not one with the world. He is not both other than and one with the world. But because the relation is non-duality, which includes all these three, all things are His form. Nevertheless, thou who knowest the truth of non-duality, worship in love.

(b) The non-real arises because of works. Therefore unless works are removed, Knowledge cannot arise. When in order to remove works (the freed souls) seek and worship (those who have) Knowledge, Knowledge arises. Therefore worship (them) in love.

(c) To forget Him who helped him to know himself and made him like Himself is not a sin which can be removed. Though He makes him like Himself, the soul which was a servant remains a servant. Therefore the worship of God is strength (to the soul).

(d) O thou who hast learnt the Siddhānta that thou art Śiva, souls with one and with two Impurities become Śiva, where there is no rebirth, (the former) by the appearance of God in their consciousness, (the latter) by sight and speech. Those with three Impurities attain it through this treatise, taught by a human *guru*.

EXPOSITORY NOTES

This exposition is based upon the interpretation of the *Śiva-ñāna-bōdham* by the eighteenth-century commentator Śiva-ñāna-yōgi. The abbreviation Ś indicated that the passage thus introduced is a paraphrase by him of Meykandar's text. The paragraph numbers refer to the Sūtras, *adhikaraṇas*, and *udāharaṇas*; e.g. I. 2. a. signifies the first Sūtra, the second *adhikaraṇa*, the first *udāharaṇa*.

FIRST SUTRA

Ś. The world which is perceived in manifold forms, male, female, and neuter, undergoes the three processes of production, maintenance, and dissolution; therefore it is an entity which has been produced by someone. It is produced because of *Sahaḥja Mala*, the innate impurity, *Ānava*, for the purpose of removing it. When the world is produced, it is produced from the God who was the cause of its dissolution. Therefore not the other deities, but the God who performs the operation of dissolution, is the Supreme God, the Primal Cause of the world. So say those who have studied the canons of truth (*aḷvai = pramāṇa*).

I. I. The world is not everlasting, as the Lōkāyatas and mīmāmsakas maintain. The argument is based upon sense perception, the only evidence admitted in the Lōkāyata system; production and dissolution, no less than maintenance, are visible facts.

I. I. a. The *udāharaṇa* meets the Lōkāyata's criticism that, though production and dissolution are seen in the world, the world itself as a whole is not seen to be subject to these processes. The point of the *udāharaṇa* is that in the course of nature every species of being is seen to be subject to production, maintenance, and dissolution, and that from the perceived fact that a time comes to every species for its dissolution as a whole, it is a reasonable inference that at some time the world itself as a whole will be dissolved.

I. 2. The argument is threefold. First, in refutation of the Buddhist contention that there is no necessity to assume the existence of an efficient cause for the world, because the world does not really exist, it is argued that that which does not really exist, as for example, the horn of a hare, is never evolved, never comes into being; but the world is

evolved, therefore it does exist, and there is need to assume the existence of an efficient cause for it.

Secondly, in refutation of the Sāṅkhya denial of an efficient cause for the world because the world does really exist and evolves from and dissolves into its material substratum, it is argued that without an efficient cause such evolution is impossible; pots cannot emerge from the clay without a potter.

Thirdly, against the Pañcarātrins and other non-Śaiva sects who hold Viṣṇu or Brahmā to be the efficient cause, it is argued that as the world dissolves into the Agent of dissolution, it is from Him that it will evolve when it is evolved again; for a thing evolves out of that into which it dissolves.

I. 2. a. In this *udāharaṇa* there are four points, three to meet Buddhist criticism, and one against the Pancarātrins.

First, in answer to the Buddhist criticism that if the world really exists there is no need for it to be evolved, it is contended that it must evolve because it has dissolved.

Secondly, to the Buddhist questions why, having been dissolved, the world should be again evolved rather than pass away, and why, if it must evolve again, it was not made eternal, it is answered that the processes of dissolution and evolution are for the purpose of ‘maturing’ *Karma* and *Ānava*, in other words, for the purpose of enabling the souls of men to pursue the cycle of rebirth, and thereby to complete the process in which by divine grace they will be freed from *Karma* as the principle determining the successive experiences of the soul in the cycle of rebirth, and from *Ānava*, the darkness which covers the soul until it is illumined by the light of the knowledge of God.

Thirdly, to the further question why it is said that the world which dissolved is again evolved rather than that the former world passed away and another appeared, it is contended that what evolves is that which dissolved and not another.

Fourthly, in reply to the Pañcarātra argument that, according to the Siddhānta principle that effects dissolve into their material causes, the world dissolves into *Vāsudēva*, whose form is *Mūla-prakṛti*, the material cause of the world, it is argued that not all the tattvas, evolutes of *Māyā*, could dissolve in *Mūla-prakṛti*, but only those which succeed *Mūla-prakṛti* in the evolutionary process.

I. 2. b. The Sāṅkhya maintains that even if the world had an efficient cause, the world would not dissolve into it but into its material cause, *Māyā*; and that as *Māyā* causes that which has dissolved into it to evolve again out of it according to the principle of *avinābhāva* (inseparability), there is no need of a deity. The point of the *udāharaṇa* is that, just as the seed cannot send up a shoot unless the moisture of the earth in which it lies enables it to do so, *Māyā* cannot evolve the world unless *Śakti*, the power of God, on which it rests, enables it to do so. So God is the efficient cause of the evolution of the world, whereby every soul receives a material form and condition of life in accordance with the principle of *Karma*.

I. 2. c. Although God is the efficient cause of the world-process, He is Himself transcendent and immutable, not involved in or affected by the process.

Ś. Although Time is by us differentiated into past, present, and future and in it all things happen, yet it is itself not subject to change. Similarly God is unchanging. He evolves the

world by volition, not by action; and in the same manner maintains and dissolves it. Therefore God, untouched by Impurity, is not limited by any bond; even as the mind is not restricted when reading by the words and meaning of which it is conscious; or as one on waking and remembering a dream is not involved in it.

I. 3. The Anēkēsvara-vādins argue that, although what has dissolved can evolve only out of that into which it dissolved, yet the world is so complicated a structure that it must have many creators. Against this contention, it is maintained that the Agent of dissolution is the Supreme God and only Efficient Cause of the world, on the ground that all souls, including those *dēvas*, or souls not associated with bodies composed of the grosser evolutes of *Māyā*, whom the Anekesvara-vadins regard as creators, have only sense-conditioned knowledge, and are dependent upon Him whose knowledge is not sense-conditioned.

SECOND SŪTRA

Ś. God is one with souls by association, as soul with body; He is different from the souls by nature, as sun and eye; He is in union with souls, being the soul of the soul, as the consciousness of the soul unites with the eye's seeing. He is in implicit union with His *Cit-śakti*, His *Ājñā*, so that souls may experience rebirths through their 'twofold works', the consequences of their works being attached to souls by *Cit-śakti*.

II. 1. The Ēkāṭma-vādins hold that God and soul are one, as gold and the golden jewel; the followers of Madhva hold that God and soul are different, as darkness and light; the Pañcarātrins hold that God and soul are one and different, as word and meaning. But the relation of God and soul is a synthesis of these three; it is *abhēda*, *bhēda*, and *bhēdābhēda*. This relation is termed *advaita*. But what does *advaita* mean? It is maintained that the word *advaita*, 'not two', denies, not that two exist, but that the two are distinct. Ś. 'Because, if you say that *advaita* means that there is one and no other, since what is one would not think of itself as one, it follows that that which so thinks of itself is other than one.' In other words, it is not an undifferentiated whole.

II. 1. *a*. In this verse, the oneness of God and soul is likened to the oneness of soul and body. The soul identifies itself with the living organism; but soul is soul and body is body. The soul can be one with the body, but the body cannot become soul. Similarly God is one with the soul; but God is God and soul is soul. God can be one with soul, but soul cannot become God.

II. 1. *b*. This verse describes the otherness of God and soul.

Ś. When the Vēda says 'One', the meaning is that reality is one; there can be no other reality. That means that the Lord, the Divine Being, is one; there cannot be two Lords. You who say 'one', not understanding this meaning, understand that you are soul, *paśu*, different from that Divine Being. If you say, 'The Lord is sentient spirit, I am sentient spirit, therefore why am I called soul, *paśu*?' the answer is that you are in the fetter, *pāśa*. If you say, 'If that is so, and you make this distinction, what is the meaning of the

Vedic text, “If Brahma is not, there is nothing”?’ the answer is that the Veda means that if Brahma is not, there is nothing, in the sense that if the vowel ‘a’ is not, the letters cannot be.

II. I. c. This verse illustrates the union, the *bhēdābhēda* relationship, of God and soul.

II. I. d. The relationship of God and soul I not any one of these three relations to the exclusion of the other two, but is all three, oneness, otherness, and implicit union.

Ś. As the sand which is put with melted wax is in inseparable union with the wax, so God is in inseparable union with souls. Therefore God is one with the world of souls, other than it, and in union with it. If you say, ‘Perhaps even souls are of that nature, as Vāmadēva Muni and otherwise say, “I have become the world”, and as in Sarva-jñānōttara it is said of souls, “I am all; I am not all; I am in union with all”.’ The answer is that when I am free of all fetters, God enters into me by my meditation ‘He is I’, and appears in inseparable union with me. So in the freed state I become one who can say, ‘I am the whole world’. Because it refers to the freed state, it cannot be said that souls are of the same nature as God.

II. 2. The Pariṇāma-vādins hold that God evolves the world without instrumental or other causes, as the employment of such would be derogatory to his independence and omnipotence. The Siddhāntist position is that *Śakti*, the power of God, is the efficient cause, *Māyā* being the material, and *Karma* the instrumental cause. In accordance with *Karma*, the principle of action and reaction, the Divine *Śakti* causes an evolution of the world, a rebirth of souls in which each is given an experience which exactly corresponds to its previous actions.

II. 2. a. God causes the soul to experience the consequences of its previous works; the karmic principle cannot operate independently of the will of God. The opening phrase of this verse, ‘that which is’, refers to *sañcita*, one of the three aspects or phases of *Karma*. *Karma* may be viewed as an ‘accumulation’ of works, *sañcita*, an ‘accumulation’ of seed waiting to fructify into finite experiences of pleasure and pain. It may also be viewed as ‘effects already begun’, *prārabdha*, an experience of mingled joy and sorrow, the fruitage, not of the whole of the soul’s store of works, but of those which are ready for fruition. Thirdly, it may be viewed as *āgāmya*, ‘that which has to come’, the activity which adds to the store of works whose effects must be experienced in future births. As the activity without which *prārabdha* would be impossible, it is called the instrumental cause of *prārabdha*. It is *prārabdha* viewed as adding to *sañcita*.

II. 2. b. This *udāharaṇa* meets the criticism that though *Karma*, being material (*jaḍa*), cannot of itself attach itself to souls, souls, being conscious spirit (*cit*), can know their own *Karma* and can themselves take it to themselves without any divine assistance. The point of the analogy of the magnet is that the magnet cannot attract the iron unless someone places the iron near to it. The soul likewise cannot take its proper karmic experience to itself without the assistance of God, in this fettered state where souls, being involved in *Mala*, are devoid of true knowledge.

II. 2. *c.* If, as the Siddhanta holds, the association of soul with *Mala*, the threefold impurity consisting of *Āṇava*, *Karma*, and *Māyā*, is from eternity, then it might be argued that no divine action is required to effect karmic experience for souls. This *udāharaṇa* draws analogies for this eternal association from the husk on the grain and the verdigris on the copper came into existence. But it proceeds with another analogy, the sun's action in opening and closing the lotus-flower, to illustrate the need of divine intervention to make these impurities evolve and perform their respective functions.

II. 3. It is the soul that is subject to the process of rebirth. For evolution or rebirth is possible only for that which undergoes evolution and dissolution in a continuous cycle, in other words, for that which exists eternally. This condition the soul satisfies; but the material body does not, for, being composed of the evolutes of *Māyā*, it is not an eternal reality. This argument is directed against the Krīḍā-brahmavādins. But if the *hētu* (middle term) is translated 'that which is subject to evolution and dissolution', the argument is against the Śivādvaita contention that it is Śiva, or against the Sāṅkhya contention that it is *Buddhi*, which is reborn; the point being that neither Śiva nor *Buddhi* is subject to this cycle.

II. 3. *a.* This verse explains the soul's experience of rebirth.

Ś. When this body of eyes and ears and other organs perishes, the 'subtle body', which does not perish from the time of the world's evolution to its dissolution, appears as a *bhūta-sāra-śarīra*, a body of elemental essences, or 'subtle body'. In this body the soul passes through and experiences either heaven or hell. Just as we forget in dreams the things seen in the waking state, so the soul forgets how the body perished, how when the 'subtle body' appeared it passed with it through heaven or hell, what it experienced there, and so forth. Desire impels the soul to the form of rebirth which karmic fruit ripening at the time of the former body's death indicated; so on account of the consequences of the 'twofold works' which still remain to be experienced, the soul in the form of the 'subtle body' passes into the womb appropriate to that form of rebirth.

II. 3. *b.* This verse is directed against the view that what happens to the soul after the death of the body is not rebirth, but something analogous to the merging of the air in a vessel with the outer air when the vessel is broken.

II. 4. God is not identical with *Śakti*, as the Naiyāyikas say; nor other than *Śakti*, as the Mimāṃsakas say; but is in implicit union with it, the union of substance and quality, *samavāya*. This relationship is sometimes called *tādātmya*, and so this *Śakti* is known as *Tādātmya-śakti*. The ground for the belief that God is in implicit union with *Śakti* is that God is omnipresent, in inseparable union with souls everywhere; which would be impossible if He were not in implicit union with *Śakti*.

II. 4. *a.* This *udāharaṇa* develops the argument.

Ś. If, as already proved, God is omnipresent, He cannot be one; for one thing is in one place and is not omnipresent. If it be said, 'Then, if that is so, we will hold that He is a duality', (the answer is that) then He cannot be omnipresent, for to be present in all things

without difference is impossible for Him who has differences in himself. If it be said, ‘If His omnipresence makes it impossible for Him to be either a unity or a duality, we will hold that He is not omnipresent’ (the answer is that) this is impossible, because nothing anywhere can exist without Him, even as letters cannot exist without the vowel ‘a’. If it be asked what alternative remains, (the answer is that) the omnipresent God is a unity of Śiva and Śakti by reason of their implicit union as substance and quality, like sun and sunlight.

If it be said, ‘Then if that is so, because we hold that souls, *paśu*, and the fetters, *pāśa*, are omnipresent, they also like God are in implicit union with their respective Śaktis as substance and quality, and consequently are equal to God’, (the answer is that) in comparison with the omnipresence, the all comprehensive reality, of God, the fetters and souls are not omnipresent, comprehensive, but are comprehended (*vyāpya*) in the all-comprehensiveness of God. Therefore the fetters are subordinate to God, and we are souls are His servants.

THIRD SUTRA

III. The soul exists, and is not to be identified with the material body, the sense-organs, the ‘subtle body’, ‘vital air’, Brahma, or the sum-total of material organs.

III. I. The argument against those who, like the Mādhyamikas, would deny the existence of soul, resembles Descartes’ *Cogito, ergo sum*.

III. I. a. Ś. There is a knower who, having first become one with the body, sense-organs, &c., rejects each of them, saying ‘This is not I’; and which thereafter functions in the form of the *Sūkṣma Pañcākṣara*. If this knower is also rejected as ‘not I’, there will be a knower which makes this rejection, and so on ad infinitum. Therefore understand that that knower in the form of the *Sūkṣma Pañcākṣara* is you.

If it be said, ‘Since the existence of the products of *Māyā* and of Absolute Spirit, Śiva, was established in the previous Sūtras, it is reasonable to say that they will have this knowledge, and therefore there is *no regressus ad infinitum*’, (the answer is that) *Māyā*, on which you rely, comprises earth and the other material evolutes; associated with you in this time of bondage, it helps you to know, just as spectacles help the eye to see; but it is itself devoid of knowledge, just as spectacles are devoid of sight. Therefore you are not *Māyā*.

You who thus have knowledge by the help of *Māyā* are not the Lord, who is beyond that kind of knowledge.

You are different from them both.

The *Pañcākṣara* is the symbol of spiritual reality. To speak of the soul as in the form of the *Pañcākṣara* signifies that it exists independently of, and is not to be identified with, the evolutes of *Māyā*.

III. 2. In refutation of the argument that the body is the soul because the knower is never found apart from the body, and also because the body is often referred to as ‘I’, as for example in the phrase ‘I grew big’, it is maintained that in such phrases as ‘my hand’,

‘my leg’, the pronominal adjective expresses not identity but difference, as of possessor and possession, just as in the phrase, ‘my house’, and ‘my wife’.

III. 3. In refutation of the contention that the five sense-organs are the soul, on two grounds, first that as they perceive the five sensations they are not impercipient matter (*jaḍa*), like the body; and secondly that we say, not ‘my ear hears’, but ‘I hear’, it is argued that, while each sense perceives only one kind of sensation, the soul is that which by means of the five sense-organs is conscious of all forms of sensation.

III. 3. a. This *udāharāṇa* meets a further development of the Indriyātma-vadin’s argument, viz. that each sense perceives only one form of sensation, but each sense is a soul, and the unity of consciousness through several sensations, such as finds expression in the statement ‘I saw the pot and touched it’, is due to the union of the several sense-organs in one body. In reply to this, a further argument against the identification of the soul with a sense-organ is put forward; the eye sees, but it does not know that it sees. There is something which not only is aware of all the forms of sensation but also is conscious of the sense-organs functioning; that something is the soul.

Ś. Each sense-organ in the body perceives one kind of sensation and no other. They perceive when caused to function by *Sūkṣma Pañcākṣara*. It is evident that there is a consciousness of this functioning of the senses – a knowledge that the eye is seeing, the ear hearing, and so on. So to the question whether there is or is not something which has this knowledge, if it is said that there is not, then this knowledge could not exist; if it is said that there is, then that which has this knowledge is the soul, yourself.

If it be asked, What is wrong in saying that it is the senses themselves that have this knowledge of the functioning of the senses, (the answer is that) these organs only perceive their respective sensations; they cannot be conscious of themselves functioning in this way. You who are conscious of yourself as knowing through these organs and who gather the fruit of their working are different from them. Understand that.

III. 4. The contention of the Sūkṣma-dēhātma-vādins is that the soul, which is distinct from the senses, is the *sūkṣma śarīra*, the ‘subtle body’ composed, not of the gross elements, but of the subtle elements, the five *tanmātras*, *śabda*, *sparśa*, *rūpa*, *rasa*, and *gandha*, together with *Manas*, *Buddhi*, and *Ahaṃkāra*; and that the ‘subtle body’ does not itself operate externally, but through the senses, which it activates from within.

The five phases of consciousness occur in successive dissociation from the evolutes of *Māyā*. Thus the dream-state of consciousness occurs when only the above-mentioned eight evolutes are functioning. The argument against the Sūkṣma-dēhātma-vādins is that the fact that there is a knowledge in the waking state of what has been experienced during the suppression of the senses in the dream-state proves the existence of soul, which is not the ‘subtle body’. For if that which knows in the waking state what occurred in the dream-state were the ‘subtle body’, it would be conscious of the dreams in the same way in the waking state as in the dream-state; but the waking consciousness of dreams is not the same as the dream-consciousness of dreams; it is a knowledge of dream as dream.

III. 4.a. The soul is not the ‘subtle body’, but that principle of consciousness which sometimes through the material body, the instrument of waking consciousness, and

sometimes discarding some of the evolutes of *Māyā*, operates through the remaining evolutes which constitute the ‘subtle body’, the instrument of dream-consciousness.

III. 5. Against the contention that *Prāṇa-vāyu*, ‘vital air’ or organ of respiration, is the soul because *Prāṇa-vāyu* functions not, like the ‘subtle body’, only in the waking and dream states, but also in the state of deep sleep (*susupti*) and in *turya*, the fourth state, the argument is that there is something which by suppressing and releasing the senses causes respectively the absence and the presence of sensation and activity in the body; and that this something, the soul, is not the same as *Prāṇa-vāyu*, for the functioning of *Prāṇa-vāyu* is a common factor in the state of deep sleep and in the waking state, and therefore it cannot be the cause of that which differentiates these states, namely, the suppression of the senses in the one and their release in the other, causing respectively the absence and the presence of sensation and activity in the body.

III 5. a. *Prāṇa-vāyu* functions in the body while the senses are suppressed and there is no bodily sensation or activity; but if the soul is active in the body, there is sensation and activity. So the soul and *Prāṇa-vāyu* are not one and the same.

III. 6. Against the Ēkātma-vādins’ contention that, as Brahma also has times of ignorance in which He does not know except by means of the *tattvas*, evolutes of *Māyā*, there is no need to postulate the existence of soul other than Brahma, the argument is that, even if the Ēkātma-vādins were right about Brahma’s times of ignorance, there would still be reason to believe that Brahma is not soul, for the soul, unlike Brahma, knows its own true nature only through the Vēdas and Āgamas and the instruction of a *guru*.

Śiva-ñana-yōgi’s interpretation directs the argument against the Vijñānātma-vādins.

S. The soul is first without knowledge in the *Kēvala* state, namely, *Turyātita*, the state ‘beyond the fourth’, without the assistance of any sense-organ; and later it acquires knowledge through the material organs, *Kalā* and the other *tattvas*. This does not agree with the nature of Brahma, who is conscious spirit, in whose perfect knowledge there is no process of acquiring and forgetting. Therefore the soul is different from Brahma.

III. 6. a. This *udāharaṇa* develops the argument that Brahma is not the soul, the soul being that centre of consciousness which, unlike Brahma, has only imperfect knowledge, learning one thing and forgetting another, seeing one thing and losing sight of another.

III. 7. This Sautrāntika and Vaibhāṣika schools of Buddhism hold that the whole material organism, consisting of the body, sense-organs, &c., is the soul, on the ground that when any of the organism’s consistent parts is absent there is no knowledge, and when all are present there is knowledge. The Siddhantist contention is that in the body, which is composed of the evolutes of *Māyā*, there is soul, which is not to be identified with the material organism, because the evolutes of *Māyā* each have a different name.

Siva-nana-yogi elaborates this *hētu* so as to meet the Buddhist argument that *Citta* and its five subdivisions, *rūpa*, *vēdana*, *kurippu*, *bhāvanā*, and *vijñāna*, are not evolutes of *Māyā*.

Ś. For the products of *Māyā* which you take to be the five subdivisions of *Citta* and not evolutes of *Māyā* are not called soul, and have each a different name.

III. 7. a. This *udāharāṇa* meets the criticism that, though they have different names individually, yet as a whole they are called soul. The material organism is different from the soul, even as lamplight is different from eyesight.

FOURTH SUTRA

The fourth, fifth, and sixth Sutras discuss, respectively, the nature (*lakṣana*) of the three entities *Paśu*, *Pāśa*, and *Pati*, the existence of which it has been the purpose of the first three Sutras to prove.

IV. Ś. The soul is not one of the inner faculties, *Manas*, *Buddhi*, *Ahaṃkāra*, and *Citta*. But just as a king transacts his business in conjunction with ministers who assist him by their counsel, because he has not precise knowledge himself, so the soul, devoid of knowledge because of ‘innate impurity’, is associated with the inner faculties, which assist it with their counsel, so that it may have reasoned knowledge. For though the *tattvas*, *kala*, &c., which are like a covering for the soul, give it a general consciousness, it does not acquire reasoned knowledge through them. When in union with these faculties, the soul experiences the five states of consciousness.

IV. I. The soul is not one of the inner faculties, despite the fact that they are commonly called soul.

S. These inner faculties, compared with the organs subordinate to them (viz. the sense-organs), are conscious spirit, but in respect to themselves they are not. But the soul is conscious spirit even in respect to itself. Therefore it is not one of them.

IV. I. a. This *udāharāṇa* elaborates the contention that, though the inner faculties are conscious of the data of the senses, they are not conscious of themselves.

S. The consciousness of *Manas* and the other inner faculties is of external objects presented by the five senses. The consciousness of the soul is of that which appears in *Buddhi*, which is superior to *Manas*. Like waves which rising in the sea reach the shore, these two forms of knowledge appear one after the other in the soul. Therefore just as *Manas* and the other inner faculties are different from the senses, the soul is different from those faculties.

IV. I. b. The soul’s relation to the inner faculties, which have each their special function in the intellectual process, is comparable to the relation of Time to sun and moon, which also have their special function in measuring day and month. Time in association with these bodies makes these divisions of time, yet it is not identical with these bodies. So the soul, though it is associated with the inner faculties, is not identical with them.

IV. I. c and d. These *udāharāṇas* give fanciful expression to the point that the inner faculties (*Antaḥ-karaṇas*), being evolutes of the material principle, *Aśuddha Māyā*, need to be energized by the spiritual. The symbol of spiritual reality is the *Sūkṣma Pañcākṣara*,

or *Prāṇava*, the several constituents of which are associated with their respective forms of the Divine Being.

IV. 2. The reason why the soul must be associated with *antaḥ-karaṇas* is that the soul is unconscious through *Ānava*, *Pāśa*, the bond from which the soul must be freed by divine grace, consists of *Ānava*, *Karma*, and *Māyā*. Of these the first is held to be associated with soul from eternity, and is therefore called *sahaja mala*, impurity ‘born together with’ the soul; the other two are called *āgantuka mala*, impurities ‘subsequently’ attached to souls, though themselves existing like *Ānava* from eternity.

IV. 2. a. *Ānava* is the obscurer and *Māyā* the enlightener of the soul with empirical knowledge. The union of *Ānava* and the soul is compared to that of firewood and fire. The spark of fire which friction may produce is concealed in the wood, one with it. Even so the soul, the spark of consciousness, is concealed in the darkness of *Ānava*, one with that darkness, but continuing to exist.

IV. 3. The soul experiences five states of consciousness, waking (*jāgrat*), dreaming (*svapna*), deep sleep (*susupti*), ‘fourth’ (*turya*), and ‘beyond the fourth’ (*turyātita*); the reason being, as paraphrased by Śiva-ñāna-yōgi, that ‘the soul hidden in impurity is formless, that is to say, it is in *tattva*-form; therefore because of the diversity of states of consciousness which occur according to the particular *tattvas* that function, the soul has five states’. The soul until it is released by divine grace is hidden in *Ānava*. It exists, but it is formless. It appears not in its own form but in the form of the *tattvas*, those evolutes of *Māyā* which compose the bodily form, the senses, and the inner faculties with which the soul is associated.

IV. 3. a. This *udāharaṇa* describes the soul’s location, and the *tattvas* which function, in each of the five states.

Ś. In the forehead, the region of the waking state, the twenty-five organs, together with the ten organs of sense and action, function. In the throat, the region of dream, the soul leaves those ten organs, and the other twenty-five organs function. In the heart, the region of deep sleep, the soul leaves twenty-two of them, and the two organs mentioned below, together with *Citta*, function. In the navel, the region of the fourth state, the soul leaves *Citta*, and *Prāṇa-vāyu*, with *Purusa-tattva*, functions. In the *mūlādhāra*, the region of the state beyond the fourth, where there are no organs, *Purusa* only remains.

IV. 3. b. After the *Purusa*, leaving the forehead position, has passed downwards, experiencing each of the states, and reached the *mūlādhāra*, it passes upwards again in the same manner and reaches the stimulating condition of waking state. There it experiences the waking form of each of the five states. In that forehead position it knows objects through the respective organs, and immediately abandons them. In the ‘pure’ (*śuddha*) condition described hereafter there are similarly five states.

FIFTH SUTRA

This Sūtra is concerned with the nature of *Pāśa* and the soul's experience in association with *Pāśa*, or, more precisely, with one of its constituents, *Māyā*, in the form of the evolutes of *Māyā*, the sense-organs, &c.

V. Ś. Though the sense-organs perceive their respective objects by the help of the soul, they cannot perceive either themselves, which perceive in this way, or the soul, which dwells in them and stimulates them. Similarly, though souls know and experience the fruit of works, in the two series of five states, by the help of the *Cit-śakti* of the Primal One, who assists them in their knowing, they cannot know either themselves or the divine grace that dwells in them and stimulates them.

Just as the attraction of the iron is due simply to the presence of the magnet, so this experience of souls is due simply to the presence of the Primal One who dwells in them not by action but by volition. So the Primal One does not, through the soul's experience, Himself experience change.

V. 1. In contrast to the Sāṅkhya view that, as the *Puruṣa* or soul is free from any bond, like a water-drop on a lotus leaf, it is *Buddhi-tattva* that in the presence of *Puruṣa* knows by means of the sense-organs, the Siddhantist position is that the five senses are capable of perceiving only when the soul operates, as the principle of consciousness, in union with them.

V. 1. a. This *udāharāṇa* adds the further point that the senses cannot perceive the soul, and that the soul cannot perceive without the senses.

Ś. Just as a king in his presence-chamber rules his kingdom, making those who work under him perform their respective duties by his authority, so the soul in the forehead position makes the five senses perceive their respective objects. Therefore just as those authorized by the king cannot pass beyond their authorized duty, the five senses can perceive their objects, but cannot know the soul. If it be said, 'If that is so, then, though the five senses cannot perceive without the soul, it may be that the soul can perceive without the senses' (the answer is that), just as the king and his ministers are mutually indispensable to each other in the work of government, so the soul and the senses are mutually necessary to each other in perceiving anything.

V. 2. The Īśvarāvīkāra-vādins contend that the soul, being conscious spirit, does not require the help of God to know, and that the argument from analogy with the senses is improper, the soul being spiritual and the senses material. The Siddhāntist reply is that the opinion that the soul needs divine help is not based on any analogy with the senses, but on the fact that *Pāśa-jñāna*, the knowledge which comes to the soul through its association with the senses, &c., evolved from *Māyā*, does not comprehend the soul itself.

V. 2. a. This *udāharāṇa* deals with a further objection that, if the soul is empowered to know by the indwelling of God, just as the senses are made to function by the soul, then

the pleasure and pain felt by the soul will affect God, just as the effects of the functioning of the senses affect the soul. The point of the *udāharaṇa* is that the senses function for the sake of the soul, and the character of their experience is not controlled by anything in themselves, whereas the soul with God as its enlightener knows and experiences according to its previous works. God does not participate in this experience, because in His presence the non-real is non-existent.

V. 2. b. This *udāharaṇa* illustrates the relation in which the soul stands to God when it is caused by Him to know, in other words, to undergo a finite conscious experience. It is neither identical with God nor other than God, but in union with Him like starlight in the sunlight.

V. 2. c. This *udāharaṇa* deals with an objection from the Īśvarāvīkāra-vādins that, as there is variety in the soul's experience, there must be variety in the way it is caused, and this would lead to the conclusion that God is subject to change. The Siddhantist contention is that the absoluteness of God is untouched by change or variableness, because His contact with the finite is through *Śakti*.

S. The mercy which puts away the soul's *paśu-tva* and reveals its *śiva-tva* exists eternally with God. It is not an entity different from Him, but is His *Śakti*. Because mercy and He are quality and substance, that Grace and He cannot exist one without the other. For the spiritually enlightened, God is essentially one (in *tādātmya*) with His grace, even as the sun is essentially one with its light. Therefore God, who is self-dependent, is unchanging, and everything is done by the mere volition of His *Śakti*.

Paśu-tva is the soul's nature as involved in *pāśa*, a finite experience in association with the evolutes of *Māyā*. *Śiva-tva* is its nature when illumined by God's grace with the knowledge of its *advaita* relationship with Absolute Spiritual Reality.

SIXTH SUTRA

VI. This Sūtra defines the nature of *pati*.

Ś. If God, who helps souls to know, were of a nature which can be known by sense-perception and inference, He would be non-real, something perishable like the world, which is known by these means. If He were of a nature which cannot be known by any means, He would be non-existent, like the horn of a hare, which cannot be known. Therefore God is Absolute Spiritual Reality, neither known nor unknown in these ways, but unknowable in one way (*viz.* by sense-conditioned knowledge), and knowable in another (*viz.* by Divine knowledge). So say the learned, established in True Knowledge.

VI. I. According to the Naiyāyika system, God can be known by perception and inference; according to the Sāṅkhya system, as everything is real, that which is knowable by those means is real. The Siddhantist position is that everything knowable by such sense-conditioned knowledge is non-real. The *hētu* for this proposition is paraphrased by Śiva-ñāna-yōgi in two ways. First, to meet the further Naiyāyika criticism that the world is the object of and the cause of the knowledge that it exists, and therefore is not non-real.

Ś. 'For the objects of sense-perception are by reason of excess of *Rajas* the objects of and cause of the knowledge that they exist; and by reason of excess of *Tamas* are objects of and cause of the knowledge that they do not exist.

Rajas, *Tamas*, and *Sattva* are the three constituents of *Mūla-prakṛti*, the unmanifest primordial cause of the material world. The world is in evolution, maintenance, and dissolution according as *Rajas*, *Sattva*, or *Tamas* is in excess. So the meaning of the above paraphrase is that the objects of sense-conditioned knowledge are objects of and cause of the knowledge that they exist, when the world is in the evolved state; but of the opposite, when the world is in the state of dissolution.

Secondly, to meet the Sankhya criticism that to say that the world is non-real because it is known by sense-perception is a contradiction of the Satkarya-vada canon that what produces effects is real.

Ś. The objects of sense-perception in their form as 'effect' are material and therefore perceptible. But when they suddenly disappear, then in their form as 'cause' they are subtle and therefore imperceptible. So in contrast to the world in its causal form, in which it is imperceptible, it is right to call the world in its form as effect non-real.

VI. I. a. This *udāharaṇa* first addresses the adherent of the Nyāya, and then the adherent of the Sāṅkhya, school. Śiva-ñāna-yōgi paraphrases the second part thus: 'If you whose system is not opposed to the Siddhanta will consider how to express the non-reality of the world which appears and disappears, the best analogies are a writing written on water, or a dream, or a mirage.'

VI. 2. The Māyā-vādins contend that God, being neither non-real and so knowable, nor non-existent and so unknowable, is indefinable. According to the Siddhānta, God, though beyond sense-perception and the sense-conditioned knowledge of the soul, is comprehensible. The ground for this belief is, according to Śiva-ñāna-yōgi's paraphrase, 'Because for the definable, perceived by the senses and known by the soul's sense-conditioned knowledge (literally, by *Vāk* and *Manas*), there is no need to be known by the "means" (*sādhana*) mentioned later; and for the indefinable, which cannot be known in any way, there is no possibility of being known by that "means" (*sādhana*)'.

VI. 2. a. The Māyā-vādins hold that *Paramārtha* (transcendental) Brahma is differentiated through ignorance (*avidyā*) into 'knower' and 'known', and can then be known by the help of *sādhana* but when ignorance is removed, this differentiation ceases, and then *Paramārtha* Brahma is not 'known' in any way, either as real or non-real, but is pure consciousness (*kēvala-jñāna*); therefore it is not right to say that Brahma is comprehensible.

This *udāharaṇa* meets this criticism. Ś. If you say that *Paramārtha* Brahma is (in the freed state) neither real nor non-real as conceived in the phenomenal world then think and say what means-of-knowing (*pramāṇa*) there is that such a being exists. If you say that there is a means (*pramāṇa*), then Brahma becomes a 'known' – a *pramēya* or *jñēya*- (and therefore non-real). If, anticipating this conclusion, you say that there is no means, (then Brahma is non-existent). If he who has understood the nature of the Real examines the question (he sees that, as was stated in the previous *adhikaraṇa*), both that which is

knowable by perception and inference or by authority of scripture, and that which is non-existent, unknowable by any method, are non-real.

Therefore the True Being which is called the Real in the *Chāndōgya* and other Upanisads, and is not known by the soul's sense-conditioned knowledge, is not the non-existent that you say, but the grace of Śīva, which is said in the Śaiva Upanisads and Āgamas to be comprehensible only in the experience of inseparable union with God.

VI. 2. *b.* This *udāharaṇa* meets a criticism of the first clause of the *hētu* in this *adhikaraṇa*. The fact that something is known by one means does not preclude its being known by another; therefore, so the Naiyāyikas contend the fact that God is known by mystical experience does not preclude His being known by sense-conditioned knowledge. This *udāharaṇa* denies that God can be known by sense-conditioned knowledge.

Ś. All the organs which know by your help are non-real, as already shown. Being non-real (*asat*), they are also non-conscious (*acit*). Therefore none among them can know the One, the Primal Being. And you also who know by their means cannot know Him. If you were to find Him, He would be an object, different from you like things known by means of the senses.

It is by the Primal Being, that is, by the enlightening grace of Śīva, that he who has seen the Truth knows Him., and his knowledge is essentially one with that enlightening Grace. Therefore he does not know the Peerless One, the Primal Being, as an object other than himself as he knows other things.

VI. 2. *c.* The adherents of the *Yōga* system argue that to say, as in the previous *udāharaṇa*, that the soul 'knows God by God' is to commit the fallacy of *Ātmāśraya*; for it is impossible for the soul to know God by God unless He is knowable. They contend that God, who is beyond the reach of sense-conditioned knowledge, is known by meditation as prescribed in their system This *udāharaṇa* examines this claim.

Ś. If you say that the meditation which you mean is like other forms of meditation, a meditation by means of mind and the other organs, then its object is non-real, because known by sense-conditioned knowledge.

If you say that the meditation is one without the help of organs, and so surpassing a meditation with them, then, since when the organs are put away the state beyond the fourth occurs in which there is no way of knowing anything, your meditation is vain.

If you say that the meditation is of a kind that cannot be described, being neither with nor without organs, the object of such meditation is non-entity.

If you say that it is meditation on a subject that is beyond meditation as if it were within reach of meditation, it is vain.

If you say, then, 'that which is beyond meditation altogether is non-entity' (the answer is that) that which is meditated on by the help of His grace, all other forms of meditation being put aside, is the Divine Being. It is not non-entity merely because it is beyond the meditation which you mention.

VI. 2. *d.* The Śivasama-vādins hold that when the soul is freed from its condition as *Paśu*, its *paśu-tva*, in other words, when it is freed from association with *Ānava*, it possesses the eight attributes of Śīva, including perfect knowledge; and so in the freed state the soul's

knowledge, *ātma-jñāna*, is not sense-conditioned knowledge, *paśu-jñāna*, but is like Śiva's knowledge; and by this knowledge the soul knows God.

This *udāharaṇa* is directed against that doctrine.

Ś. First, since the relation of God and the soul is called 'non-duality' in the Śaiva Āgamas, God is not an object distinct from the soul, such that the soul might know Him by its own knowledge. Secondly, since God and the soul are not equal, the soul being 'gross' and God 'subtle', present in the soul's knowing, He cannot be known by the soul's knowledge even in the freed state. For these two reasons the soul's knowledge cannot know God, who is the soul of the soul helping the soul to know, not can it reveal Him to the soul; just as the eye cannot see the soul – though the soul enables it to see – because the soul is within it, in union with it.

VI. 2. *e*. If in the freed state the soul is thus one with God, how is it possible for there to be knower and a known, as affirmed in the second *udāharaṇa*? This *udāharaṇa* deals with this question of the *Śivādvaita* and *Śuddha Śaivas*.

Ś. You agree that Absolute Spiritual Reality is a known, *jñēya*; so it is not non-entity to be spoken of indefinitely as 'That', as by the *Māyā-vādins*, who hold it to be incomprehensible, unknowable. So even in the freed state there is not only a known but also a knower, *jñātar*, who knows that there is something other than itself, and which is beyond the knowledge of the senses and the sense-conditioned knowledge of the soul.

If you say, 'Then, if that is so, unity cannot be attained' (the answer is that) God is not an object, something other than the soul, to be known like a material thing. He pervades the soul's knowledge, not manifest as other than it, even as salt in water. So the soul which thus knows with a knowledge that transcends its sense-conditioned knowledge is one with Absolute Spirit.

SEVENTH SŪTRA

This and the next two Sūtra are concerned with *Sādhana*, 'the means of attainment'. The purpose of this Sūtra is to determine which of the three entities, *Pati*, *Paśu*, and *Pāśa*, is competent to undergo the discipline of attainment. It proceeds by inquiring which of them is competent to know both the real and the non-real.

VII. Ś. Because in the presence of Absolute Spiritual Reality, which is beyond the senses and sense-conditioned knowledge, everything non-real is non-existent, Absolute Spiritual Reality does not know the non-real world. Because the non-real world is unconscious matter, it does not know Absolute Spiritual Reality. By process of elimination, therefore, as there is something that knows both the real and the non-real, it must be the soul, which being neither real nor non-real is non-real real.

VII. I. The statement in the Sūtra that in the presence of the Real everything non-real is non-existent, *śūnya*, is interpreted as not denying its empirical existence, but as asserting that it does not appear in the presence of God, whose knowledge is not empirical.

Ś. The non-real world known by sense-conditioned knowledge does not appear in the presence of Absolute Spiritual Reality, which knows without such knowledge; for sense-mediated knowledge does not arise in the presence of intuitive knowledge.

VII. 1. *a.* The point of the *udāharāṇa* is that the fact that God has not such sense-conditioned knowledge does not detract from the perfection of His knowledge, because it is not that there is something for Him to know – objectively as other than Himself – which He does not know.

Ś. As God is in union with *Paśu* and *Pāśa*, which are pervaded (*vyāpya*) by Him, there is for Him, there is for Him nothing to be known by sense-conditioned knowledge (objectively). Therefore if God were to know the non-real, He would know it immediately (being Himself one with it); not by sense-conditioned knowledge (objectively), as something other than Himself, as we do. Just as darkness cannot appear in the presence of the sun, the inglorious world cannot appear in the presence of the Primal One.

VII. 2. Though the Real does not know the non-real, the organs, which are part of the non-real world, in this fettered state know the non-real in the presence of the lamp of the soul, which itself experiences no change; similarly in the freed state, as faculties of Absolute Spirit, they know Absolute Spiritual Reality. In the presence of the soul there is light on the object on which its reflected light falls. So say the Śīva-sankrānta-vādins. But the Śiddhāntist position is that the non-real has no knowledge; and the *hētu* for this thesis is, as paraphrased by Śīva-ñāna-yōgi- For there is no knowledge in the non-real if it is examined discriminately (*savikalpa*), without any doubt (*sandēha*), or misapprehension (*viparīta*), though when it is considered superficially (*nirvikalpa*) it appears as if it had knowledge.

VII. 2. *a.* The appearance of knowledge in the non-real is illusory, like that of water in a mirage.

VII. 3. The Śīvādvaitists hold that as the soul is of the nature of Absolute Spiritual Reality, the real knows the non-real; the Śīva-sankrānta-vādins hold that, as the soul has no distinctive nature of its own, the non-real knows the real.

The Siddhāntist position is that that which knows both the real and the non-real is the soul, which is neither. In place of the usual *hētu* there is a paraphrase which gives the full meaning of the grammatical form of the word ‘both’ as including the instrumental and locative as well as accusative. *S.* That which knows both the real and the non-real, that which knows through being helped to know (by the real and the non-real), that which has conscious experience in conjunction with both the real and the non-real, is the soul, which is neither real nor non-real, but real non-real.

VII. 3. *a.* This *udāharāṇa* supports the contention that the soul knows both the real and the non-real, and is neither.

Ś. The soul which examines the subtlest scriptures knows the real and the non-real; therefore it is neither of them, but different from both. That being so, does the soul, which knows these two, know its own nature? If we say it does, then it would not be right to say it knows the two, but the three. If we say it does not, we should be wrong, for that which is not known is non-existent. What then? The nature of the soul is such that it does not

manifest itself as the real or the non-real, and does not resemble either; but though it does not manifest itself thus, it is not non-existent. The soul is in the real or the non-real, according as it depends on the one or the other, just as the scent is in the flower – the scent which does not manifest itself (as a flower), but yet is not on that account non-existent. Therefore the soul does not know itself separately, like the real and the non-real, but knows itself by knowing them.

VII. 3. *b.* This *udāharaṇa* supports the contention that the fact that the soul knows through being aided thereto, proves that it is neither real nor non-real.

Ś. When you have not the help of organs to give you knowledge, you are unable to know what a thing is and are ignorant. When you have their help – which is a medicine dispelling ignorance as food dispels hunger – your ignorance is removed, and you are clear what a thing is. You who change thus from ignorance to knowledge have not, like Absolute Spiritual Reality, the power to know.

If you say, ‘That being so, it seems I am non-real’ (the answer is that) when you have the help of the organ you are able to know and experience the consequences of previous works; but *Pāśa*, the non-real, different from you, is incapable of such experience. Therefore you are not, like *Pāśa*, non-real.

VII. 3. *c.* This *udāharaṇa* meets the possible criticism as regards the soul’s being in conjunction with the real and the non-real, that God would be involved in the soul’s ignorance.

Ś. That Ignorance (sense-conditioned knowledge), described in the previous *udāharaṇa*, cannot exist in the presence of Absolute Spirit, which is True Knowledge, just as darkness cannot exist in the presence of the sun. Therefore that ignorance does not exist in the presence of the sun. Therefore that ignorance does not exist in Absolute Spirit, but it attached itself to souls there being souls fit for it, at the time when Absolute Spirit came into being. Understand that it is like the salt that affects, not the ocean-space, but the water that occupies that space.

EIGHTH SUTRA

This Sutra discusses what is the best *sādhana*, how it is acquired, and what is attained by it.

VIII. Ś. By reason of the soul’s virtue in previous births, God, who has been immanent in the soul, making it know, now vouchsafing to take the form of a guru, initiates the soul in the Śaiva mysteries, saying, ‘O thou son of a king, fallen among savages, the senses, and brought up by them, thou hast been ignorant of thy true greatness and hast wandered in ignorance. Then as soon as that knowledge is received, the soul, leaving the savages and uniting inseparably with God, attains His Sacred Feet.

VIII. I. The *sādhana* is knowledge, *jñāna*. This *sādhana jñāna* is knowledge of the real, *meyaññāna*; it is described by Śiva-ñāna-yōgi as ‘knowledge through Śiva-knowledge imparted by a *guru*’. It is given to those who have performed *tapas* in previous births,

tapas consisting not of austerities, but of *caryā*, *kriyā*, and *yōga*, the first three of the four degrees of Śiva worship. They are not the *sādhana*, but they lead to it.

VIII. I. *a*. The purpose of this *udāharāṇa* is to show how these three forms of worship lead to the fourth, *jñāna*.

Ś. Those who have performed *caryā*, *kriyā*, and *yōga* attain the heavenly states of *sālōkyā*, *sāmīpyā*, and *sārūpyā* respectively, and experience the joys that are there, the fruits of these forms of worship.

That, being born again into the world, they may experience, and so put away the last desire which arose from the fate which was determining the next deed at the time when the former body died, they appear again in a high caste suited for the performance of religious practices. By performing what still remains to be performed of them, they cut off worldly desire so that it cannot bear fruit, and obtain knowledge of the real. So say, in their wisdom, these who have studied and understood the scriptures on Release.

VIII. I. *b*. This *udāharāṇa* deals with the contention of Kumārila Bhatt's *Mīmāṃsā* that knowledge of the real comes from sacrificial practice, not from *caryā*, *kriyā*, and *yōga*.

Ś. When the student of the *Dharma-śāstras* finds sacrifices, &c., enjoined as virtuous practices, he finds them described along with the fruits obtained through them. The joy which is the fruit of such practices is like the joy which comes of food to the man, having hungered and eaten, will hunger again. Therefore virtuous practices and the reverse are similar to each other, like fetters of gold and fetters of silver, in that they both keep the soul in bondage and hinder its approach to knowledge.

When the two, which are thus seen to resemble each other, are made to balance each other by *caryā*, *kriyā*, and *yōga*, which do not perish like them in the moment when their fruit is experienced, but grow more and more, the soul on account of that development of *caryā*, *kriyā*, and *yōga* seeks and finds the Guru and obtains knowledge.

The point of this *udāharāṇa* is that the practice of Vedic rites is enjoined with a view to the blessings to be obtained thereby. Thus it does not quench desire, but rather stimulates it, and so keeps the soul in the bondage of *samsāra*. It is a fetter no less than the practice of evil. The peculiar benefit of the practice of *caryā*, and other forms of Śiva-worship is that they secure the balance of good and evil works (*iruvinaī-oppu*), that condition of the soul in which it regards both alike without emotion, neither performing virtue for the sake of reward, nor eschewing evil for fear of its consequences; and thus they lead the soul to knowledge which is the *sādhana*, the way of attaining release.

VIII. 2. This knowledge for which the soul is prepared by *caryā*, *kriyā*, and *yōga* is imparted by God, not, as the Sāṅkhya and Nyāya systems hold, by ordinary human agency, as in the case of the arts and sciences.

Ś. 'By the fulfillment of *caryā*, *kriyā*, and *yōga*, the ripening of Impurity and the descent of Śakti are produced. Seeing this readiness of the soul, God who till now has been helping the soul to know, immanent within it, graciously appears as a *guru* and instructs the soul.'

Mala-paripāka, the maturing or ripening of Impurity, signifies the removal of Impurity from the soul, as of a ripe fruit from the tree. *Śakti-nipāta* is understood either as the descent of Grace upon the soul, the occupation of the soul by Grace causing it to be

evacuated by Impurity, or as the subjection of the soul with a view to union with God. On the interpretation, *Śakti* has its usual meaning, the gracious power of God; on the latter interpretation, it is taken as signifying ‘soul’.

The *hētu* for this thesis has in view the criticism that God cannot assume a perishable body consisting of evolutes of *Māyā*, and that therefore, even if He comes in the form of a guru, He only dwells (*adhithāna*) in him in the same way in which He dwells in everything, being omnipresent. The Siddhanta position is that God is present in the guru by possession (*āvēśa*).

Ś. For He is not concealed in the *guru* and different from him, as ghee is concealed in milk; He is manifest there, as ghee is visible in curds.

The *udāharaṇas* deal with the way in which God reveals Himself to souls- to the Vijñānākalas, souls associated with only one form of Impurity, *Anava*; to the Pralayākalas, souls with two Impurities, *Anava* and *Karma*; and to the Sakalas, souls involved in all three Impurities, *Anava*, *Karma*, and *Maya*.

VIII. 2. a. Ś. To the Vijñānākalas God Himself gives True Knowledge, being Himself within them, the light (of all their seeing). To the Pralayākalas He gives this knowledge by instruction, revealing Himself as a *guru* in His own form as Śiva, four-armed, three-eyed, black-throated, and performing His three functions. To ignorant Sakalas he gives this knowledge hiding Himself as a guru whose form is like their own. Understand.

VIII. 2. b. Ś. Understand that all souls know when God helps them to know, not all in the same way, but according to their condition. The Pralayākalas and the Sakalas, who learn by receiving instruction from God, whose knowledge is not derived from another, need respectively the word of instruction given directly by God as *guru* in human form. The Vijñānākalas do not need this instruction; they have within themselves from God the knowledge which brings release.

VIII. 2. c. The point of this verse is that God’s coming as a guru is in the case of Sakalas not merely a figure of speech, but as much an actual fact as in the case of souls in the other classes.

Ś. O scholar blest with knowledge, a woman’s milk and tears, the visible forms that reveal her invisible love, are not manifest before she sees her babe; then are they seen. Similarly He is without visible form in souls, like the shadow of water in water. Who then would know Him if He did not reveal Himself, appearing in the form of a *guru*?

VIII. 3. The Śiva-sankrānta-vādins hold that it is not necessary for God to come as a guru, because the five senses, which as organs of the soul give knowledge of the objects of sense, the non-real, can as organs of Śiva give true knowledge, knowledge of the real. Śiva-ñāna-yōgi’s paraphrase of the *hētu* makes the Siddhāntist argument clear. The soul, confused by the five senses, does not know itself; through the senses it does not obtain knowledge of the real, ‘for just as the many colors in a crystal, overpowering the color of the crystal itself, display only themselves, so the five senses, obscuring the soul’s true nature, reveal to the soul only their objects.’

VIII. 3. *a.* The purpose of the *udāharāṇa* is to meet the criticism that the senses, thus obtruding themselves, would obscure the teaching imparted to the soul by God as a *guru*.

Ś. The soul is first aware of its phenomenal nature, which is to display as itself the organs with which it is associated, just as the phenomenal nature of the crystal is to display as itself the many colors with which it is associated. Then the soul, coming to realize that the various organs which constitute its phenomenal nature are different from it, just as it understands that the colors are different from the crystal, discovers its own essential nature in this rejection of the phenomenal nature as false. This causes absolute Spiritual Reality, different from the sense-organs, which are non-real; to be manifest in the soul; and thus the soul becomes the servant of that Absolute Spiritual reality.

VIII. 4. The Bhēda-vāda-śaivas hold that when the soul thus realizes its own true nature, that is all; the sense-organs having been discarded, no further action is possible, and so the soul does not become the servant of God, Absolute Spiritual Reality. The Siddhantist position is that as a fall to earth follows rope, so the soul's realization of devoted dependence on God, the Real, follows immediately upon its recognition that it is essentially different from the sense-organs, and its rejection of them and all the non-real world as non-real. To abandon dependence upon the non-real and to attain dependence upon the real are but two aspects of the same act. So no functioning of the sense-organs is needed for this dependence upon God, therefore it is possible, though they have been discarded.

VIII. 4. *a.* This experience is final; the soul, having thus put aside the sense-organs, does not resume them, as it does after discarding them in the *Kēvala*, that is, the *Turyātīta* state.

VIII. 4. *b.* This verse deals with the contention of the Śivā-dvaita-śaivas that it does not matter whether, when souls have come to see all things as Absolute Spirit, they unite with sense-organs or not.

The Siddhāntist position is that, though the Divine Intelligence is at work in both the soul's divinely imparted knowledge and its sense-conditioned knowledge, that fact does not make the two of equal worth.

Ś. If not only the soul's (divinely imparted) knowledge but also its sense-conditioned knowledge were Absolute Spirit, there would be no superiority in the former, and there would be no need to leave the Sakala state, wherein the senses function, and reach the Sacred Feet. Therefore, as there would be none who would seek the Sacred Feet, it would have to be concluded that the words, 'Deliverance which is the soul's leaving *Pāśa* and attaining the Lord', and texts in the *Vēdas* and *Āgamas* of similar meaning, are wrong. But if it be said that God has no connexion with sense-knowledge, He would not be Lord there, and this would be derogatory to His Godhead.

If you ask, 'What then is the nature of sense-knowledge?', (the answer is that), although sense-conditioned knowledge, like the soul's (divinely imparted) knowledge, is Absolute Spirit by reason of His union with it, yet the two are not equal. Although the soul is in all the five senses alike, four of them perceive only those of their respective objects, which come to them where those of their respective objects, which come to them where they are; they cannot pass outwards and perceive their objects everywhere. But the

eye, passing everywhere, by its light sees even an object which is at a distance. (So, though God is in union with both forms of knowledge, they are not equal worth.) You may appreciate the superiority of the eye over the other organs when eyesight, having been temporarily lost, is regained. (Similarly the superiority of the soul's knowledge imparted by divine grace, over the sense-conditioned knowledge of the soul will be appreciated when that knowledge is received by the soul.)

VIII. 4.c. This *udāharāṇa* emphasizes the point that the soul which has received the knowledge imparted by divine grace will not return to union with the senses. It explains what the possible cause of such return is and how it may be abolished.

Ś. O scholar who hast received the great word of the Siddhānta which teaches that thou art not possessed of limited knowledge like the sense-organs, the Sakala soul which has put away the knowledge which comes through the five senses and has attained the Sacred Feet of the Lord, like the river-water which escapes and flows away and merges itself in the billowy ocean, will not leave those Sacred Feet by gain uniting with the sense-organs. The weed on the water, driven back by the splash of a stone, spreads again when left undisturbed. Similarly *Ānava*, *Karma*, and *Māyā*, removed by the soul's attainment of the Sacred Feet, may return of the lingering taint of Impurity. But if so, the soul does not by reason of this lingering taint return to the sense-organs; it rids itself of *Ānava*, *Karma*, and *Māyā* by meditating, with the means described hereafter, on the Lord who does not forsake the soul even in its forgetfulness.

NINTH SŪTRA

IX. This Sūtra defines the manner in which the knowledge of God vouchsafed by His grace is experienced, and how that, experience is preserved.

Ś. By the knowledge imparted by divine grace, the soul finds in its own consciousness God, who cannot be known by the soul's imperfect knowledge nor by sense-perception. By this grace-given knowledge the soul knows that *Pāśa*, from earth to *Nāda*, passes way, being like the ever-changing, swiftly passing mirage. When, knowing this, the soul separates itself from *Pāśa*, that divine knowledge arises as a cool shelter from the heat of the misery of birth. In order that, when the soul has separated itself from *Pāśa* and obtained knowledge, the vision of the known may endure unflinchingly, the *Śri Pañcākṣara* is recited according to rule.

IX. I. The Śiva-sama-vāda-śaivas hold that, although God is not knowable by *pāśa-jñāna*, He is knowable by *paśu-jñāna*. The Siddhāntist position is that God is knowable only by divine knowledge, spiritual illumination, *ñānakkaṇ*.

IX. I. a. This verse supports the theorem by showing how the form of the soul's knowledge, which surpasses its sense-conditioned knowledge, arises. The argument is that the soul's knowledge of its own true nature, as in *advaita* union with God, is the *result* of God's gracious revelation of Himself; it cannot therefore be the *means* of knowing God.

Ś. In the soul's discovery that, thought it seeks itself, saying 'Am I veins or nerves or bones or fat or phlegm?', it does not find itself, it discovers that there must be a form of knowledge which reveals what the soul is. By this divinely imparted knowledge, which appears when the soul is thus searching, souls know God and themselves as those who know Him; how else can they know themselves in the freed state?

IX. 1. *b.* This verse emphasizes the point that there is no other way for the soul to know itself and God except by this divinely imparted knowledge.

Ś. The eye which sees an object, being helped to see it by the soul, cannot see itself. Nor can it see the soul, which stands as its Lord, enabling it to see. Similarly, the soul which examines the constituents of the body and discovers that it is not they, being enabled to do so by God hidden within it, cannot know itself. Nor can it know God who thus enables it.

As God is hidden in that knowledge like a thief, search for Him there and know Him clearly.

IX. 2. This theorem defines the way in which spiritual illumination comes.

Śiva-nāna-yōgi comments, 'As in other theorems, so in this, the thesis and the reason may be separately stated, thus: When the non-real world is seen to be non-real, that which then appears is Knowledge itself (the real); just as when the various colors which are different from the crystal are seen to be different from it and are rejected, that which then becomes visible is the crystal itself.'

IX. 2. *a.* Against the contention of the Māyā-vādins that when the non-real world is known to be non-real, that which then appears cannot be anything but nonentity, this verse supports the theorem that what appears is Knowledge itself, the Divine reality.

Ś. He is not known, as the Impure World is, in the form of the *gunas*; nor as the Mixed World is, in the form of effects of *Ānava* and *Karma*; nor as is the Pure World which transcends *Ānava* and *Karma*, in the form of transitory Bliss.

He is superior to soul, being not like souls, which are known according to their phenomenal condition in association with the three forms of the world.

Since He transcends worlds and souls, God is the Absolute, not known as though He was of their nature. When the non-real, the *tattvas*, *ākāśa*, &c., is seen to be non-real and is rejected, He at first appears as non-existent because He transcends the soul's sense-conditioned knowledge. But afterwards will He not appear as the Light within the light, abiding in inseparable union with that knowledge of the soul which transcends its sense-conditioned knowledge?

IX. 2. *b.* This verse further supports the theorem that what arises when the non-real is recognized to be non-real is Knowledge itself, Divine Reality.

Ś. When the world which is known by the soul's sense-conditioned knowledge has been taken part by part, as described in the previous *udāharana*, and rejected as non-real, what is that which is known at the end? It is the real, different from the non-real. Understand that.

If you say, 'That being so, the real which appears then, different from the non-real, is the soul' (the answer is that) you who have been knowing by means of sense-organs, in

union with the non-real up till now, are not the real which thus appears, different from the non-real.

If you say, ‘that being so, perhaps this sense-conditioned knowledge will never leave me’, (the answer is that) if you who have been knowing by means of sense-organs, in dependence on the non-real, discard the non-real and in dependence on the real unite with the real which appeared as that which exists at the end, by that very union your phenomenal nature, namely, your sense-conditioned knowledge, will leave you.

IX. 2. c. This *udāharaṇa* describes how the soul, which in its recognition of the non-reality of the non-reality of the non-real finds God, rids itself of its phenomenal nature and becomes inseparably one with Him.

Ś. When the soul rejects the world known by sense-conditioned knowledge as non-real, having examined it part by part, and in the knowledge which has thus rejected the world discovers God, whose knowledge is not sense-conditioned, and meditates upon Him with the meditation ‘He is I’, then the soul puts off its phenomenal nature, with which it has been united from eternity, by the help of God, who through that meditation is manifest in inseparable union with the soul.

In this the soul is like a man who overcomes the effect of poison by the power of the divine Garuda, who appears in the glorious Garuda-meditation.

IX. 3. Though when *Pāśa* is removed, Knowledge, Divine Reality, is revealed as a cool shade, something is still needed for the cleansing of the soul.

Ś. After the soul has discovered God by the spiritual illumination which comes as a cool shade when *Pāśa* has been put away, it is necessary to pronounce the *Śri Pañcākṣara* according to rule; for the caterpillar which has fed on the *neem*-tree, though it has left it and fed on sugar-cane, returns to it by force of habit. Similarly souls which have discarded the non-real world, seeing that it is non-real, and which have thus attained Knowledge and enjoyed the vision of God, he Known, turn again to their former sense-conditioned knowledge because of the lingering taint of impurity. Therefore understand that to eradicate that taint this recitation of the *Śri Pañcākṣara* is necessary.

The *udāharaṇas* present the recitation of the *Śri Pañcākṣara* as the means whereby the lingering taint of impurity can be prevented from distracting the soul from the Divine Vision and immersing it again in the world of sense.

IX. 3. a. The first describes recitation of the *Śri Pañcākṣara* as a fulfillment of the external ritual of worship, and as a way of confirming the soul’s experience of union with Absolute Spiritual Reality.

S. Understand by recitation of the *Sri Pancaksara* that the soul belongs to Hara. Corresponding to the external form of worship, inwardly take the heart, the navel, and the centre of the brow to represent the places of worship, of sacrificial fire, and of meditation respectively. In your lotus-heart by that symbol worship the Lord in His sacred form composed of those five letters, with gifts of eight flowers, namely, respect for life, restraint of the senses, patience, grace, knowledge, truth, penance, and love. In the navel, the place of sacrifice, by that sacred *mantra* raise the sacred fire and into it pour the ghee which is the nectar got from the seat of the *Bindu* by means of the spoons which are the passages of the nostrils. In the centre of the brow, the seat of the *Bindu*, meditate ‘He is

I', giving to the three syllables *Śi*, *vā*, and *ya* the meanings of *Tat*, *tvam*, and *asi* respectively. If you do so, God will be manifest to you in that meditation; and you, the meditator, will become His servant by meditating on yourself and God as the dependent and the self-dependent.

IX. 3. *b*. This *udāharāṇa* describes how the soul that meditates on His symbol discovers God, and the experience that ensues.

Ś. Of the nine planets, *Rāhu* and *Kētu* are not seen as the others are, moving in the sky, but only in the moon and sun at time of eclipse. Similarly, of the three entities *Pati*, the Lord, does not like *Pāśa* appear objectively to the soul's knowledge as other than *Paśu*, the soul. When, having set Him in its lotus-heart in meditation on the Five Letters, the soul sees Him, He appears there even as fire appears in the wood when the friction-stick is revolved, and is seen as knowledge in knowledge (the inner principle of the soul's consciousness). Then the soul loses its self-dependence and becomes the servant of God, just as iron in the fire (loses its hardness and blackness, becoming like the fire). Therefore recite the *Śri Pañcakṣara* according to rule.

IX. 3. *c*. The point of this *udāharāṇa* is that, although God transcends the world, He can be worshipped in the heart. The heart is called the 'lotus-heart', because it is the dwelling-place of God. A fanciful comparison is drawn between the several parts of a lotus and the various *tattvas* that compose the world, the lotus-heart being thus represented as a microcosm.

Ś. If you examine the nature of the lotus-heart, the twenty-four *tattvas*, from earth to *Mūla-prakṛti*, form its stalk. The seven *Vidyā-tattvas* and *Śuddha-vidyā* are its eight petals. The sixty-four *Kalās* of the two *tattvas*, *Īśvara* and *Sadāśiva*, are its stamens. The *Śakti-tattva* (*Bindu*) is its ovary, below the stamens. The *Śiva-tattva* (*Nāda*) is the fifty-one seeds which are found in the ovary. In this lotus-heart the *Śakti* of Śiva abides, having as its seat the thirty-six *tattvas*. Understand this and worship through the *Śri Pañcakṣara*.

TENTH SŪTRA

The last three Sūtras are concerned with *Payam*, the 'fruit' of *Sādhana*. It is twofold, the removal of *Pāśa* and the attainment of Śiva. The former is the effect of the purification of the soul, described in the ninth Sūtra, which occurs when by recitation of the *Śri Pañcakṣara* the soul rejects the world known by the soul's sense-conditioned knowledge, and destroys its attachment to it.

X. This Sūtra explains how the removal of *Pāśa* is brought about; in other words, how the soul is released from the three-fold Impurity that has affected it from eternity.

Ś. In the fettered state, though God in union with the soul know, He is one with the soul in such a way that He is not seen to be other than the soul, and so the soul thinks that it itself, knows. Similarly, in the freed state, though the soul in union with God knows, it is one with God in such a way that it does not regard itself as other than God, and abides

unfailingly in His service. This being so, powerful *Karma* together with *Ānava*, and *Māyā* pass way so that they are not.

X. 1. This *adhikaraṇa* deals with the removal of *Ānava*. The Śivasama-vāda-śaivas contend that to know God is sufficient for the attainment of release. The argument of the Siddhanta is that it is necessary not merely to know but to be one with God, because it is only when the soul is one with God that it puts away that self-conceit (*śerukku*, here signifying *Ānava*) from which arises the delusive consciousness of ‘I’ and ‘mine’, as though the soul were not one with God, and so attains release.

X. 1. a. The *udāharaṇa* deals with the question why the differentiation of soul and God as the knower and the known is called ‘delusive’. The answer is that, as God is the principle of consciousness within the soul, the light of the soul’s seeing, He cannot be known as an object of the soul’s knowledge.

Ś. When in those who differentiate the knower and the known as ‘I’ and ‘He’ – as in those who think that only the ‘I’ exists and not the ‘He’ – such thought arises in the soul, God being one with the soul’s consciousness cannot thus be known as ‘He’ (viz. the object of such thought). But those who know that the ‘I’ cannot be known apart from God, and that God is all – them God, who is all, causes to lose themselves in His all – pervading grace.

X. 2. This *adhikaraṇa* is concerned with the removal of *Karma* and *Māyā*. The Śuddha-śaivas contend that, as there is no way, while the body lasts, of getting rid of the karmic consequences of former works, and of the activity which is the instrumental cause of such experience, these two, *Karma* and *Māyā*, form an insuperable obstacle to union with God.

Ś. It is necessary for the soul to abide unfailingly in service of God, for if the soul thus does nothing as of itself but all by His grace, Ignorance and *Karma* cannot arise to prevent the soul’s union with God.

Śiva-nāna-yōgi interprets Ignorance, *Ajñāna*, as the delusive knowledge which is the effect of *Māyā*, not as *Ānava*, on the ground that the question of the removal of *Ānava* has already been discussed in the previous *adhikaraṇa*.

X. 2. a. This *udāharaṇa* deals with the objection that for the *jivan-mukta*, the released but still embodied soul, there is *prārabdha* which must be experienced, and also *āgāmya* being formed thereby; in other words, that the *jivan-mukta*, so long as he is in the body, undergoes an experience which is the effect of former deeds or of such them as are ripe for fruition, and that in working through this experience he creates the necessity of a further experience which is similarly determined by the karmic principle of action and reaction.

Ś. The sense-organs which are the means for experiencing *prārabdha* and for laying up *āgāmya* are products of *Māyā*; they are not ourselves. They function in dependence on God, not on us. The external objects which are necessary for the functioning of the organs are, like the organs, products of *Māyā*; they are not ourselves. And their functioning is in dependence on God, not on us. We also, who in union with sense-organs and objects experience *prārabdha* and lay up *āgāmya*, are incapable of knowledge unless

God makes us know, and of action unless He makes us act. So we are not self-dependent, but dependent on God.

If, knowing the nature of *Pāśa* and soul to be such as here described, souls see that all they do by the action of His grace, they are in dependence on Him. Whatever deeds those who are in this state do in the body, those deeds do not form a fetter for them. And *prārabdha*, which brings with it *agamyā*, as they are essentially one, in the presence of God who attaches it to souls, passes away as an experience of the body (not affecting the soul).

X. 2. b. This *udāharana* deals with the objection that, if God, in the case of the *jivan-mukta* prevents experience from creating the necessity of further experience in another birth, and He does not do in other cases, He is cotravailing the principle of divine justice. The different treatment is due not to any partiality in God, but to the difference in the souls concerned.

X. 2. c. This *udāharana* explains further how it is that the *jivan-mukta* experiences *prārabdha*, and how it is that *prārabdha* does not create further *āgāmyā*.

Ś. In a pot that smells of the asafoetida that was in it, the odour continues to linger, though faintly. Similarly in those who know and serve God, should desire arise through force of habit, *prārabdha* and the products of *Māyā*, viz. the body, &c., will arise like a faint odour. But *agamyā*, the consequences of *prārabdha*, does not get a firm hold as a seed for the future, and does not mature, but perishes with the products of *Maya*. *Agamyā* does not come to fruition because the soul looks to the Lord, its Support, who does not let it fall away. He does not let the soul fall, though by reason of the lingering taint it might do so because the soul is one with Absolute Spiritual Reality.

X. 2. d. This *udāharana* explains how those who thus know and serve God can continue to ‘know their Support’ when *prārabdha* and the products of *Māyā* arise; in other words, when they enter an earthly experience.

Ś. Just as those who through ascetic practices have won the power not to be burned by fire do not lose their power though they even lie down in fire; just as those who have studied horsemanship and learnt to ride swift horses; so it is with those who, studying how to avoid the entanglement of the five senses, have the power to know the sacred feet of the Lord, their Support. Even though they experience the five kinds of sensation because of the occurrence of *prārabdha* and the products of *Māyā*, they do not by so doing lose that power or become entangled in the ‘fettters’.

X. 2. e. This *udāharana* is concerned with the question how the soul can retain the power to abide at the Sacred Feet of the Lord even when it enters into sensuous experience.

Ś. If he who knows his nature to be real and non-real because he is real and non-real according to that on which he depends, exercises the sense of sight by the grace of God who is real, not seeing anything except by that grace, then the non-real *Pāśa* cannot attract him by its pleasures. For the non-real cannot operate in the presence of the real, just as darkness cannot remain before a fiercely blazing light. Therefore those who are united with God are not in bondage to the non-real, the senses.

ELEVENTH SUTRA

XI. This Sūtra is concerned with the second element in the twofold fruit attained through *Sādhana*, namely, the attainment of Śiva. The Siddhanta does not accept the view that in the freed state there is no thought, desire, or action - in which case the freed state would be a state of non-existence like the Buddhist *Ālaya-vijñāna*, consciousness devoid of content. This Sutra describes how in the freed state the soul through its union with God knows and feels and acts; and so defines the nature of the final goal or resting-place (*niṣṭhā*) of the soul, the attainment of Śiva, Divine Blessedness.

Ś. The soul in union with the eye causes it to see, the nature of the eye being to see when it is caused to see; and the soul itself sees. Similarly God in union with the soul causes it to know, the nature of the soul being to know when it is caused to know; and God Himself knows. Therefore, by love, in which the soul never forgets but firmly maintains its union with God, it attains the experience of divine bliss, the Sacred Feet of God.

XI. I. God not only helps the soul to know but Himself knows that which the soul knows. Śiva-ñāna-yōgi interprets the *hētu* so as to meet the criticism that the comparison of the relation of God and soul to that of soul and eye is illogical, since the eye is impercipient matter and the effects of its seeing concern not it but the soul, whereas the soul is not impercipient matter, and, the effects of its knowing concern it and not God. His paraphrase compares the relation of the soul and God not to the relation of eye and soul, but to that of eye and light.

Ś. The eye cannot see an object unless an illuminating light uniting with the light of the eye falls also upon the object. Similarly souls, whose nature it is to know when helped to know, cannot know unless God's knowledge unites with theirs, and, passing with it to the object, unites with it also. Alone they cannot perceive or know anything. Therefore God must be in union with the soul and know, so that the soul may perceive and know.

XI. I. a. This *udāharaṇa* deals with the contention that if God in union with souls knows that which souls know, there is no difference between God and the soul in respect of knowledge.

Ś. It is the nature of the soul, uniting separately with each of the five senses – taste, sight, touch, sound, and smell – to perceive what is perceptible thereby. So the soul does not perceive all the five sensations together, but separately. Absolute Spirit, ever the same without variableness, not like the soul varying according to that with which it unites, knows all the perceptions of all souls simultaneously.

XI. I. b. This *udāharaṇa* is concerned with a criticism of the statement that God knows which the soul knows, to the effect that when applied to the freed state it involves a logical fallacy, the fallacy of *Ātmāśraya* (argument in a circle); for what the soul knows in the freed state is God, and as the soul's knowledge of God is dependent upon God's knowledge of Himself dependent upon the soul's knowledge of Him.

Ś. When the soul, which, in dependence upon God, becomes one with Him, ever the same without variableness, experiences His grace, God becomes for that soul Beauty of exceeding bliss; and He is inseparably one with the soul in that experience of the soul.

Therefore, in union with the soul in that experience, will He not know Himself, the object which the knower knows?

XI. 2. This *adhikaraṇa* is concerned with the nature of the soul's *nistha*, its final goal and resting-place. It is called the attainment of Siva, Absolute Spiritual Reality, or, more figuratively, 'the attainment of the Sacred Feet of Hara'. It is the experience of Divine Blessedness in oneness with God.

Ś. For God in inseparable union with souls knows what they do; and if it is much, He causes the fitting fruit (the experience of Divine Blessedness in oneness with God) to come at once, but if it is less, He causes the fruit to come later.

XI. 2. a. This *udāharana* meets the criticism that if 'the attainment of the sacred feet' were possible before the body is laid aside, it would be visible to others near by, just as the sunlight if visible to one is visible to others near him.

Ś. Though the sun is the same for all, it is as the darkness of night to all except those who have sight. Similarly, though God is the same everywhere, He is hidden by Impurity from all except the *muktas*, the freed who have put away Impurity.

If it be said that, because the *jivan-muktas* have a body and so are bound by the Fetter, there is no difference between them and others, (the answer is that) it is only the mature lotus, though it is in company with others immature, that the sun causes to blossom. Similarly it is only for those who, though they are in the body like other, are ready-who with loving devotion know God and never forget Him-that God causes knowledge to blossom, removing the Fetter by gracious revelation of Himself. Therefore even in the body the *jivan-muktas* are not bound by the Fetter.

XI. 2. b. This *udāharana* is concerned with the contention that 'the blossoming of knowledge' and the 'the removal of the fetter' for the *jivan-muktas* who know God with loving devotion are not possible except hereafter in the final state of release. Śiva-ñāna-yōgi's paraphrase brings out the point that release from the Fetter is a gradual process.

Ś. The waxing moon day by day gradually dispels the darkness that clouds the eye. Similarly God, who from eternity is with the soul in His great and gracious purpose to make the soul one with Himself, dispels the power of Impurity in the soul step by step according to the readiness of the soul, until the process is complete.

Like the magnet which attracts and masters the iron, God experiences no weariness in the process of gradually impressing that power of His upon the soul while He drives out Impurity, and of thus drawing the soul to Himself and mastering it. Because He does it without weariness, He is not subject to change. Like the magnet, He does it simply by His presence.

XI. 2. c. This *udāharana* meets the criticism of the Pāsāna-vādins that *Ānava*, being related to the soul as quality to substance, lasts as long as the soul, and cannot be removed as though it were something different from the soul. The argument is in the form of *arthāpatti*, an assumption to account for a fact which is otherwise unaccountable. In this case the assumption is that the soul's association with *Ānava* is terminated, such termination being the only way of accounting for the soul's attainment of Śiva.

Ś. In answer to the question whether, when the soul attains the Sacred Feet of Hara, it becomes one with Him after first perishing or without first perishing--if it is said that after having perished it becomes one with Him, as the soul has perished, oneness is impossible; on the other hand, if it is said that without perishing it becomes one with Him, as the soul, having not perished, forms (through the presence of *Ānava*) a duality with Him, oneness is impossible. Therefore the conclusion, reached by *arthāpatti*, is (that this union is possible only by the soul's ridding itself of *Ānava*). Just as salt when it loses its hardness becomes one with the water, so the soul, after ridding itself of its innate Impurity, becomes one with the Sacred Feet of hara and becomes His servant. Because the soul as His servant does nothing of itself, it is not again caught in the Fetter.

XI. 2. *d*. This *udāharana* supports the view that, though the soul passes through the three conditions, *Kēvala*, *Sakala*, and *Śuddha*, it is not affected thereby in its own nature.

Ś. The sun in the early morning is hidden in banks of cloud. Then, when the cloud is dissipated at one spot, the sun appears there with restricted light. Later, when the cloud is completely driven away by a strong wind, the sun appears as light shining everywhere. Similarly the soul in the *Kēvala* state has its consciousness hidden in Impurity from eternity. Then with the sense-organs limited knowledge arises and perceives the five sensations. Then after the complete removal of Impurity by the grace of God, unlimited knowledge arises and the soul attains the Sacred Feet and is purified.

TWELFTH SUTRA

XII. While the freed soul is still in the body, its thought and desire and activity will continue to be directed to the empirical world. This Sūtra explains to what they are directed, and shows how God, who is beyond sense and the soul's sense-conditioned knowledge, is worshipped under visible forms as though He were not.

Ś. The *jivan-mukta* washes away with the water of knowledge the dirt of the three Impurities whose nature it is to cause him to forget God and to prevent him attaining His sustaining feet which are like the open flower of the red lotus. He joins the company of those who have True Knowledge and unforgetting love, and puts away the delusive knowledge which is caused by Impurity. So he lives worshipping as God Himself the persons of those with unforgetting love, and their sacred emblems, and also the temples of Śiva.

XII. I. *Jivan-muktas* are enjoined to put away the three Impurities, *Ānava*, *Māyā*, and *Kārmya*.

The *hētu* for this injunction is named to meet the criticism that the removal of the Impurities has already been accomplished, since in the tenth Sūtra it is said, 'Powerful *Karma*, together with *Ānava* and *Māyā*, passes away.' Śiva-ñāna-yōgi renders the *hētu* as follows:

For even into those who have gained True Knowledge and have attained the Sacred Feet, these Impurities enter somehow, and overpowering True Knowledge cause the old delusive knowledge to gain ascendancy.

XII. 2. To make freedom from the Impurities a permanent condition, *jivan-muktas* must associate with Śiva's devotees, not because they prefer the society of some persons to that of others, for all desire and aversion have been transcended, but because those who have not won release bring them again into touch with *Ajñāna*, viz. sense-conditioned knowledge, as not knowing the real.

XII. 2. a. Ś. Those who do not love God cause the *jivan-muktas* to lose their spiritual illumination, whereby they hold fast and never forget their *advaita* relation to God, and leading them in an evil way cause them to fall into the pit of rebirth, which is effected by the Impurities, and to suffer misery. In order to sever this long connexion with those who do not love God, the *jivan-muktas* must be great lovers in the company of Śiva's devotees, who remove their forgetfulness, assist them in True Knowledge, lift them from the pit of rebirth, lead them in a good way, and make them blessed. Thus they become themselves true devotees who, with True Knowledge which depends on love, hold fast that *advaita* relation with God. Then *prārabdha*, which causes all sorrows and creates the connexion with those who do not love God, cannot affect them.

XII. 3. To make this association with Śiva's devotees permanent, *jivan-muktas* must worship the sacred emblems worn by them, and the temples of Siva, looking upon them as God Himself; for though God is everywhere, there He is visible as ghee in curds, whereas in other places He is invisible as ghee in milk.

XII. 3. a. This *udāharana* explains how God is visible in the sacred habit of His devotees.

Ś. In order that those in the world may know Him, God, who is beyond sense-perception and sense-conditioned knowledge, gives His devotees His sacred form, namely, His sacred emblems of ashes and beads; He makes them know Him by meditation on the mystic symbol of oneness with Him; and then He pervades with His pervasive presence those who have known Him by that symbol. Therefore, in those who have come thus to know Him without that symbol (through His pervasive presence), He is visible as ghee in curds; but in those who are bound in the Fetter He is invisible, as ghee in milk.

XII. 3. b. This *udāharana* is concerned with the criticism that as the fixed inanimate forms, such as the *linga*, have not, like the moving living forms, the devotees, knowledge of God, He is not visible in them except when mantras are used. The point of the *udāharana* is that God is one with these inanimate forms just as fire is in a piece of wood. But for those who do not understand that He is there, a *mantra* may be necessary to make Him visible to them, just as a friction-stick is necessary to reveal the spark hidden in the wood.

XII. 4. Though the analysis of the Sūtra is complete in these three *adhikaraṇas*, a fourth is added, the purpose of which is to emphasize the necessity of worship enjoined in the third *adhikaraṇa*. Śiva-ñāna-yōgi interprets the *hētu* for the injunction to worship as follows:

The soul is one with the constituents of the body, nerves, bones, sinews, &c.; but those who carefully examine the question whether the soul is nerves, bones, &c., see that it is not any of them, but is different from them. Similarly God, who is the soul of the soul, is

one withal things animate and inanimate by mingling, but He is different from them by nature. So the worship which arises when He is seen to be one with all things will not arise when He is seen to be different. Therefore it is necessary to cause this worship to arise even when He is seen to be different. So it is put as a command, 'Worship in these places'.

XII. 4. a. This *udāharāṇa* answers the question why, if God is one with all things, worship should be limited to these two objects, the persons of the devotees and the shrines of Śiva.

Ś. Those who have learnt how God is related to all things know that this relation is not like that of eye and un, the difference of two mutually exclusive entities, a this and a that; nor like that of body and soul, an identity in which there is only a that, nor an inseparable union like that of quality and substance, in which there is a 'this' which is 'that'; but that it is a relation which embraces all these three, non-duality, like the relation of the soul's knowledge and the eye's sight. So all things are His form, but you who have learnt truth of *Advaita* must worship there of all places where love grows.

XII. 4. b. When the world which is like the fleeting colors of the crystal is seen to be non-real and is rejected as such, then Divine Knowledge appears and makes the truth of non-duality known. Why then is worship necessary? The point of this *udāharāṇa* is that worship is necessary to maintain this knowledge because *prarabdha* constitutes a danger to it which can only be removed by worship.

Ś. As long as *prārabdha* which is in the body affects the soul, desires and aversions arise thereby; and because of them all the *tattvas*, from earth to *Māyā*, evolve and through them delusive knowledge arises. Even when these non-realities are rejected as non-real they return and dominate the soul. Therefore unless *prārabdha*, which is the cause of all this, is completely removed, True Knowledge cannot subdue the non-real and triumph. *Prārabdha* passes away when in order to remove it you seek and worship those who have True Knowledge; then True Knowledge triumphs. Therefore you should worship devotees with love.

XII. 4. c. This *udāharāṇa* deals with the question whether this worship may sometimes be neglected, just as sacrifices are because the particular blessing is not needed at the time.

Ś. To the soul which lies in darkness, unable to know God, He makes His nature known. If the soul thereafter forgets the gracious service of God in making it in its littleness like Himself in His greatness, it is not a fault which can be forgiven, like the fault of forgetting Him through ignorance before His grace was received. And although God thus makes the soul like Himself, yet the soul which up till now has been a servant with no independence, to whom the grace of God is indispensable, remains a servant still. Therefore the worship of that Great One who has made the soul to be like Himself is a source of strength to the soul.

XII. 4. d. This last *udāharāṇa* tells who need the *Śiva-ñāna-bōdham*, which teaches the Way of Knowledge contained in the *Śaiva Āgamas*.

Ś. O scholar of the Siddhānta, the truth of the Vēdānta, you who are now called Absolute Spirit, having put off your nature as soul in that God has made you like

Himself, for those with one and two Impurities, the Vijñānākalas and Pralayākalas, their nature as soul, the cause of birth, is removed and their nature as Absolute Spirit becomes manifest, through God revealing Himself directly to the former in their consciousness, and appearing as a Divine *Guru* to the latter, by sight and touch and word. But for those with three Impurities, the Sakalas, this is brought about by this scripture, *Śiva-ñāna-bōdham*, taught by a human teacher.

TRANSLATION OF THE SANSKRIT SUTRAS

1. Because the world exists in forms male, female, and neuter, it is seen as an effect; therefore there must be an Agent. He after having dissolved it creates it; therefore Hara¹ is Lord².
2. Although the Agent is other (than souls), He is not other by reason of pervasion³. Through the Power⁴ which is inseparably associated⁵ with Him, He causes *samsāra*⁶ for human beings in conformity with their deeds.
3. There exists a subtle essence⁷ in the body; because there is something which is ‘not this or that’⁸; because of the excess of ‘mine-ness’; because of the awakening and the stopping⁹ of the eye;¹⁰ because of the absence of enjoyment (of the senses) in sleep; because there is an agent of perception in perception.
4. Although the soul¹¹ is different from the inner organ¹², it is associated with it like a king with his counselors, and must exist in the five states, with the function of its own seeing obstructed by impurity¹³.
5. The eyes¹⁴ perceive the objects of human sense, not of themselves (but by the soul). He (the soul) knows by (the help of) Śambhu¹⁵. If (one should say) Śiva is then subject to change, (the answer would be) nay, He draws him as magnet the iron.
6. If He were the imperceptible¹⁶, He would be non-existent¹⁷. If He were the perceptible, He would be insentient matter¹⁸. Therefore the wise understand that the form of Sambhu is knowable because it is different from this.
7. In the presence of the Conscious¹⁹, there is no Non-conscious²⁰. Yet they are twai, but do not know each other. The knower of the world²¹ and of Śiva is his (the knower’s) soul, which is different from both.
8. When the blest (soul), after having dwelt together with the hunters, the senses, is instructed by a *guru*, ‘Thou knowest not thyself’, then after having given up these (senses), being not other (than Śiva), he reaches His feet.
9. Through spiritual vision²² having seen Īśa²³ in the soul, and having abandoned the mirage of the (senses) activity²⁴ and having grasped the shadow of Śiva’s feet, the sage should meditate upon the Five Letters.

10. (So) the perfected one who has attained union²⁵ with Śiva, being dependent upon Him, has His activity;²⁶ and being untouched by impurity²⁷ and Māyā and the like, has His experience.²⁸

11. The soul makes the eyes see; and Śiva is the maker of (the soul's) seeing. Therefore one should pay great devotion to Him who is the helper of the soul.

12. For the sake of release, having approached the righteous, one should offer devotion to their habit and to the dwelling-place of Śiva; and thus understand the settled doctrines of Śaivism in the *Śiva-jñāna-bōdha*.

¹ Hara, from root *hr*, the Dissolver.

² *Prabhu*, Primal Source.

³ *Vyāpti*.

⁴ *Ājñā*.

⁵ *Samavēta*.

⁶ Or *Samsṛti*.

⁷ *Aṇu*.

⁸ *Nēti*.

⁹ Or the awakening of the stopping.

¹⁰ Eye, used for all the senses.

¹¹ *Ātmā*.

¹² *Antahkaraṇa*.

¹³ *Mala*.

¹⁴ Used for all the senses.

¹⁵ The Beneficent One, a synonym for Śiva.

¹⁶ *Adṛśya*.

¹⁷ Lit. He would have the nature of *asat*.

¹⁸ *Jaḍa*. Or, 'must be conceived as different from this'.

¹⁹ *Cit*.

²⁰ *Acit*.

²¹ *Prapañca*.

²² *Cit dṛśyā*.

²³ Ruler, Lord, a name of Śiva.

²⁴ *Vṛtti*, functioning.

²⁵ *Aikyam*.

²⁶ *Svavṛtti*.

²⁷ *Mala*.

²⁸ *Sva-anubhūti*.