

Mamandur Sri Rajarathina Sivachariar Education, Research & Charitable Trust, India

Digital Library

Title	KIRANAGAMA Part I Translation by Dr. Sabharathnam
Language	ENGLISH
Script	ENGLISH
Courtesy	THE HIMALAYAN ACADEMY
Publication	COPYRIGHT HIMALAYAN ACADEMY
Source	

Copyright notice:

Kirana Agama, Primary Edition

Translated by Dr. Sabharathnam S. Pattusamy

Copyright 2006 Himalayan Academy

KIRANAGAMA, part 1

VIDYAPADA — 1

KRIYAPADA — 174

copy

KIRANAGAMA, part 1

VIDYAPADA — 1

KRIYAPADA — 174

OM

ŚIVĀBHYĀM NAMAH

KIRANĀGAMA MAHĀTANTRE VIDYĀPĀDE PAŚUPĀTALAḤ

x

Chapter on the soul, in the knowledge-section of the
Kiranāgama mahātāntre.

x

kailāsa śikharāsīnam somam somārdhaśekharam ।
karam dṛṣṭvāśhravittārksyaśtutipūrvamidam vacah ॥

Garuda, on having a serene vision of Lord Hara who was seated on the summit of the mount Kailāsa with His consort Umā and whose crest (was shining forth) with the luminous crescent, spoke these words preceded by a praise (of Lord Śiva's prowess).

Garudaḥ : -

jayāndhakapāthaskandha bandhabheda vicakṣaṇa ।
jaya pravara vīreṣa samruddhapuradāhaka ॥

Garuda : -

Victory to the Lord who was skilful enough in disintegrating the broad shoulders of the demon named Andhaka; victory to the Lord who burnt (with His smile) the three fortresses which were fully enclosed (by lofty walls) and which were owned by the three demon-kings who were endowed with great powers.

jayākhilasureśānaśiraścheda bhayāmaka ।

2

jaya prathitasāmarthya manmathassthitināśana ॥ 3

Victory to the Lord who presented a dreadful appearance because of plucking (the central and fifth) head of Brahma, the leader of all celestial beings (devas); victory to the Lord who incinerated the body of Manmatha, the god of love of celebrated capacity (in enrapturing the worlds).

jayācyutatānuudhvamsa kālakūta balāpaha ।

jaya śś vartamahatōpa saridvega vidhārana ॥ 4

Victory to the Lord who quenched the virility of the deadly poison (emitted by the snake Vāsuki at the time of churning of the milky ocean) that blackened the body of Viṣṇu (who was then in white complexion); victory to the Lord who sustained the divine river Gaṅga that rushed forth from the heaven with full of whirls and great conceit.

jaya dāruvanodyāna munipatnī vimohaka । 5

jaya nṛttamahāraṇibhākṛdāvikṣobhadāruṇa ॥

Victory to the Lord who, in the forest of dāru-trees infatuated the spouses of the sages; victory to the Lord who, even at the ^{very} beginning of His great dance, sportively shook all the worlds and appeared dreadful.

jayograrūpasamiramkhatrāsitatridasāsura !

jaya kūragajendrāsya¹darśitāsrksunirjharā ॥

3

Victory to the Lord who, in the guise of Bhairava with his frightening gestures alarmed both the celestial beings and the demons; victory to the Lord who showed the torrents of blood in the face of Rāvaṇa, the king of the hard-hearted demons.

7

jaya vīraparispanda dakṣayajña-vināśana ,

jayādbhuta-mahalinga-samsthāna-bhagarvita ॥

Victory to the Lord who, by commissioning Virabhadra, annihilated the sacrifice performed by Dakṣa; victory to the Lord who appeared proud by manifesting Himself in the form of a great column of blazing fire.

8

jaya śveta nimittogra mṛtyudehanipātana !

jayāśeṣa sukhāvāsa-kāma-mohita śailaja ॥

Victory to the Lord who, on the ground of benediction towards Svetāmuri, knocked down Yama, the god of death; victory to the Lord, by whom the daughter of Himālaya, Pārvatī, was made to fall in ardent love which is a source of all-happiness.

1. Alternative reading: kūragajendrāsya.

jayopamanyu santāpamohajālatamohara ।

jaya pātalamūlordhva lokāloka pradāhaka ॥

Victory to the Lord who deprived of the fatigues of penance, web of delusion and the spiritual darkness of Upamanyu; victory to the Lord who, at the termination of each kalpa, consumes the worlds of lower regions (from Kālāgnirudra Bhuvana), the earth, the worlds of middle regions and upper regions (upto Satya loka) and devours even the invisibles also.

Notes

mohajāla - The five kinds of constraints which are the effects of delusion. They are (i) ignorance (avidyā), (ii) egoity (asmittā), (iii) desire (rāga), (iv) identification (abhiniveśa) and (v) aversion (dveṣa).

aloka - This refers to the regions occupied by the eight kinds of celestial groups - Paśāca to Pitāmaha. See the Sāṅkhyakārika, verse. 93.

The term dāhaka & implies all other four activities - creation, maintenance, obscuration and grace.

bhaktasya mama bhūtasya śivajñānam param vada ।

yadavāpya narāssaṁve muktīmāyānti kevalām ॥

O, Lord! I am your devotee and, ^{yet} I am frightened
(with the hazards of continuous transmigration). In order to
annihilate this fearness kindly impart to me the
Śivajñāna by obtaining which alone all the embodied
souls are relieved from the bondage and attain the
final beatitude.

Śivajñānam:- Śiva - that which accomplishes omniscience
and omnipotence; jñānam - scripture. Generally, Śivajñāna
means the Śivagamic scriptures. The term jñāna is very
often used in the Kīranāgama to mean scripture.

See ~~Shri~~ "Śivajñāna padena kaula mahāvratādi nirāśah"

(K.V. p. 8).

Bhaktasya mama bhūtasya:-

"bhajati bhaktah sevakah । bhīketitica bhītah
tasya yadyapi dīkṣayā saṁsārabhūtatvam apakīrṇam, tathāpi
nityanaimittikādi karmacoditativat-anuṣṭeyam । ~~tadanuṣṭeyam~~
tadanuṣṭāne viparitanuṣṭāneva punarapi saṁsārat-
bhūtatvamāstyeva ॥ (K.V. p. 7)

11-13

Bhagavān -

6

evamukto hanah prāha prasphuraccandraśekharaḥ ।
 Bhadrāmetat-trayā prasthām śrīnu jñānam mahodayam ॥
 Kiranākhyaṁ mahātātram parāmṛtasukhapradam ।
 sarvānugrahakam sukham padārthodyotakam sphuṭam ॥
 paśu-pāśa-patijñāna-vicāra-pratipādakam ।
 kriyā-caryā-samopetam yogabhūti-bhārahām ॥

Thereupon, the Lord, having been implored by Garuda, shook his head resplendent with the crescent and spoke these words: "What is requested for by you is auspicious one. Now I impart to you an important and great Śivajñāna (Śivāgama śāstra); it is capable of bestowing on the disciple the greatest and perfect accomplishments (siddhis); the name of that great Scripture is the KIRANĀGAMA. It procures for the aspirants the highest kind of the nectar of Bliss; for all people irrespective of castes it rewards with liberation; it is devoid of discrepancies; each and every word of it is full of clarity and sense; it imparts the knowledge of paśu, pāśa, ^{Pati}~~Pati~~, jñāna and vicāra; it also explains with equal stress about kriyā and caryā; the greatness of yoga is set forth in many of its chapters.

Verse 11: Bhaṭṭa Rāmakaṇṭha takes the eleventh verse⁷ to be the primary aphorism because of its statement form (pratiṣṭhānūpa). Similarly, he takes the first verse of the second chapter of the Mataṅga-pāramēśvarāgama to be the primary verse. Generally, a statement (pratiṣṭhā) should include all the following characteristics: name and form of the scripture, enumeration of its contents, authenticity, rightful claimant, competency for the study of the scripture, the relationship of the teacher and the taught and the fruits derived from the study of the scripture. A close study of these verses (11-13) will ~~show~~ reveal the fact that the above mentioned characteristics are suggestively enumerated.

Verse 13:- (i) paśu - three kinds of souls, (ii) pāśa - three kinds of bonds on the basis of which, the souls are classified into three; (iii) Pati - the Lords of pure māyā and impure māyā; (iv) jñānam - ^{Śivaśakti} Śivaśakti; (v) vicāra - investigation.

The section which deals with all these five-fold subject matter is called the vidyā-pāda or jñāna-pāda.

The Kiraṇāgama expounds six-fold subject matter - i) paśu, ii) pāśa, iii) Pati, iv) jñāna, v) vicāra and vi) the section dealing with kriyā, caryā and yoga.

14

Garuda -

8

yadyevam pasustatāt - kīdrśo baddhyate katham ।
mucyate kathamākhyāhi sandeha - vinivṛtaye ॥

Garuda :

What is the nature of the soul which is thus told
(to be one of the six categories expounded in the scripture)?
How does the soul get entangled in bondage? How is it
released? Kindly impart to me in order to dissipate the
doubts concerning the soul.

Garuda's doubts concerning the soul are due to the
various views posited by Saṅgata, Cārvāka, Sāṃkhya,
Naiyāyika, Vedāntin, ~~etc.~~ Jaiminiyas, Pāncarātrikas, etc.
(K.V. pp. 14-15).

15

Bhagavān -

pasūnityo hyamūrto 'jñāo niṣkriyo nirguno 'prakṛiḥ ।
vyāpi mayodarāntas tho bhogopāya - vicintakah ॥

The Lord said :

The soul is eternal ; it is without form ; it is with
limited knowledge and action ; it is without attributes ;
it is without lordship ; it is pervasive. It has its existence
in the middle and upper regions of māyā ; and it is
of the nature of contemplating on the means of enjoyments.

This verse succinctly states the nature of the soul as considered under three groups - vijnana-kevala, pralaya-kevala and sakala. Seven essential characteristics of the soul are set forth from seven standpoints varying from Cārvāka to Pāṇcarātra.

(i) The soul is eternal in the sense that it has no origin even though it passes through different states limited by time. This view is to refute the Buddhists who consider the soul to be momentary and consequently perishable.¹ (ii) The view that the soul is without form is to rebut the theory of the materialist who identifies the soul with the body. The soul exists as different from the body and the senses.

(iii) In stating that the soul is ajñā, the Āgama does not mean that the soul is completely ignorant. Since its knowledge is shrouded and impeded by mala, it is said to be ajñā. The implication is that the soul has limited knowledge. This view is to refute the Sāṅkhya conception of the soul. (iv) The soul is niṣkriyā in the sense that it is with limited action. To be intelligent and active is the nature of the soul. Since the soul's conative power is manacled by āntara mala, it is with ~~limited~~ constrained actions. But it is not absolutely actionless. This view also refutes the Sāṅkhya theory.

(v) Nyāya-Vaiśeṣika holds that ~~that~~ the soul is endowed with nine attributes like buddhi, sukha, etc.² To disregard this view it is stated here that the soul is without attributes.

1. See the Tattvasaṁgraha, verse 28 and Aṅhura Sūtracārya's Commentary thereon.

2. KV, p. 16.

(vi) The Sāṃkhyaś hold that the soul is always independent. This view is rebutted here by stating that the soul is without lordship (aprabhu). It is not independent and it is always guided by God. (vii) If the size of the soul is variable with the size of the body as the Jainas hold, then the soul is liable to contract and expand and thereby to undergo transformation. But mutability is possible only for inert substances. In order to obviate these improbabilities it is stated here that the soul is all pervasive.³

This verse suggestively speaks of the plurality of the souls, by saying that the souls exist in the middle and upper regions of māyā and that they are after the means of enjoyments. The souls existing in the middle and upper parts of māyā are respectively the pralaya-kalas and the viññāna-kalas and the souls contemplating on the means of enjoyments are sakalas.⁴

3. See the Śāṅkara-saṃgraha, verse 19 and its commentary thereon and the Tattvatraṇyānirṇaya, verse 3 and the Aghora Śivācārya's commentary.

4. For more details, see KV. pp. 11-12.

tasyāsuddhasya sambandham samāyati śivāt-kalā ।
 tayodbalitā sāmānyo vidyādyotitā-gocarah ॥
 rāgeṇa rañjitaścāpi pradhāmena guṇātmanā ।
 buddhyādikaraṇānūka-sambandhāt - baddhyate paśuh ॥
 tato niyati samśleṣāt - svāryite viniyamya ।
 kālena kālasamīkhyāna - kāryam - bhogavimohitah ॥

To the soul associated with impurity (mala), the bondage of kalā tattva is brought about by Śiva (through Anantāśvara). Because of the bondage of kalā, the conative power of the soul is manifested (partially); obscuration being partially removed by kalā tattva, the soul then comes under the influence of vidyā tattva. Then the soul is chained with rāga tattva which induces it to ~~have~~ feel intense attachment. Again the soul is bound by avyaktā which is in the form of its gross worlds and in which the three gunas (satva, rajas and tamas) are latent. After the bondage of avyaktā, buddhi tattva and other tattvas like sensory and conative organs bind the soul. Then the soul which is phenomenalised in this way for empirical experience becomes restricted by niyati tattva. Because of the bondage of niyati tattva, the soul is confined to the fruits of its own karman procured by it in its previous births. Through kalā tattva which is reckoned

as 'long after' (ciram) and 'near future' (kṣipram),
the soul gets deluded and experiences pleasures and pains. 12

*
Notes .

The sequence of bondage is explained in these verses. Though the role of kāla tattva is lastly mentioned, it is not the last evolute of impure māyā. In fact, it is the first evolute of impure māyā. The order of the evolutes of impure māyā are : kāla, niyati, kālā, vidyā, rāga etc. Since kālā, vidyā and rāga are of direct consequence to the soul they are mentioned first. kāla tattva and niyati tattva commence their operations only after the evolution of other tattvas (i.e. after upto rāga tattva).

To understand the evolution of these tattvas, subtle differences between these tattvas and the functional characteristics of these tattvas, following works may be consulted : i) the Matanigapārameśvaragama (vidyā pāda) with Bhaṭṭa Rāmakaṇṭha's commentary. ii) the Paṇḍikarāgama (ch.) with Umāpati Sivācārya's commentary iii) the Sivāgra bhāṣya () and (iv) Māpādiyam by Śivajñāna munīvaḥ. ()

evam tattva kalābaddhaḥ - kiñci no dehasamṃyutaḥ ।
māyābhoga - parivartastanmayah - sahajāvṛtaḥ ॥

9

In this way the soul which is bound by the chains of kalā and other tattvas (and its essential nature being ~~den~~ debased), gets associated with gross-body and becomes possessive of limited knowledge and action. Obscured by the innate impurity mala, the soul becomes deluded under the bondage of māyā and its evolutes. The act of misconceiving the not-self as the self becomes its own nature . x

Notes.

How the soul is endowed with subtle and gross bodies is noted in this verse. When the soul is bound with tattvas from kalā to prithivī, it becomes endowed with gross body and thereby its knowledge gets delimited.

"Itani māyāni gamastho'stun nijaśoṣa tinaskṛtaḥ ।

yāti tanmayatām teṣu māyābhogeṣu rañjitaḥ ॥

— the Svāyambhūvāgama.

20 [a]

tataḥ sukhadikāni kṛtsnāni bhogāni bhūṃkte svakarmataḥ ।

After its embodiment, the soul experiences all pleasures and pains which are the consequences of its previous good and evil deeds.

same karmaṇi saṁjāte kālāntara vaśāttataḥ ॥ 14
 tīvra śaktinipāteṇa guruṇā dīkṣito yadā ।
 sarvajñassaśīvo yadvat kiñcijñātra-vivarjitah ॥
 śivatra-vyakti-sampūrnassamīkṣāre na punastadā ।

Due to the passage of time, when equality occurs in the karmic influences of the soul, the impetuous descent of grace occurs (as a consequence of karma-sāmya). On the ground of the descent of Śakti, when the soul is initiated according to the grade of śaktipāte by a preceptor, the soul gets over its limitedness and becomes omniscient like Śiva; thereafter it is not fettered by the bonds; it regains its own essential nature of śivatra. It does not get again plunged in transmigration.

Notes.

The difference between two kinds of initiations is implied here. If it is of 'sadyo nirvāṇa dīkṣā', the soul is disembroiled from its limitedness. It attains omniscience and omnipotence. If it is of ~~ad~~ asadyo nirvāṇa dīkṣā, it gains its essential nature of śivatra, only after shedding its gross-body.

evam kramādvibaddhasan mucyate kramayogataḥ ॥ 15

kevalaḥ sakalaḥ śuddhaḥ tryaśthaḥ puṇḥ saṁyataḥ ।

malinatrāccitermokṣaḥ prāpyate nirmalācchivāt ॥

paśurevam vidhaḥ proktaḥ kimanyat pariṣecchasi ॥

The soul in the sakala state being bound by kala and other taṭtras in due order, is released from the bonds in the order (of karma-sāmya, malaparipāka, śaktinipāta and dikṣā). The soul is said to exist in three states: kevala, sakala and śuddha. The soul whose essential nature is intelligence itself and whose bondage is due to mala, gets release on account of the grace of the Lord who is essentially and eternally free from mala. Thus the nature of the soul is expounded to you. What else do you want to be imparted?

॥ iti śrīmat-kiraṇākhye mahātāntre vidyāpāde

paśupatalaḥ prathamah ॥

(This is the chapter on the soul, the first of the knowledge-section of the Kiraṇāgama mahātāntre)

x

Notes

The release of the soul is brought about ^{only} in ~~the~~ the due order. Considering the indications of the maturation of the soul the preceptor accomplishes for it proper initiation.

In the kevalavasthā, souls are enveloped with mala and they have no body of any kind. They exist along with ānava, having all the characteristics of that impurity (mala).⁵ In the sakalāvasthā, souls experience whatever is meted out to them according to their previous karma. In this state souls are parviscent. So they are limited to experience one thing at a time. Souls are endowed with five kinds of bodies all arising from māyā. Kāraṇa, kañcuka, gūṇa, sūkṣma and sthūla are the five kinds of bodies with which the souls become associated.⁶ In the suddhāvasthā, the released souls experience the eternal and ineffable Bliss granted to them by the Lord.⁷

Bhakti Ramakantha's explanation for these states bears a new light. He says that kevala means pralaya kevala and viñāna kevala; sakala means the souls under bondage and the suddha means those who are initiated and exist in the embodied state and those who exist in released state.

The last verse indicates that Lord Śiva is Anādimukta and the released soul is ādimukta.

5. ~~The Śivaneṭiprakāśam - verse 114~~ The Śivajñāna siddhiyaṇ, sūpakkaṇ

6. The Śivaneṭiprakāśam - verse 144

: IV : 3 : 38

7 Ibid, verse 145

ATHA MĀYĀPĀṬALAH

(Then, the chapter on māyā).

17

Garuḍa -

tvayātmā malinaḥ prokto nirmalaḥ kila śaṅkaraḥ ।

nimittamanayo- brūhi śuddhāśuddhasvarūpayoḥ ॥

Garuḍa :-

Has it not been previously declared by you that the soul is beginninglessly associated with mala and Lord Śaṅkara is eternally free from it? If it is so, kindly explain to me what is the cause that occasions the pure and impure nature of the Lord and the soul respectively?

Notes

These questions are raised by Garuḍa on the basis of the statement ~~that~~ previously declared by the Lord (paśūpataḥ: 23). Every effect has a cause behind it. So what is the cause for the state of purity and impurity of the Lord and the soul respectively.

'na hyahetuk niyamo yukta' - on the basis of this logical order, he demands the reasons.

2-4

Bhagavān -

anādimalaśaṅkandhān - malinatvam - anau sthitam ।

anādimalamuktatvān - nirmalatvam sthitam śive ॥

ādimatvam yadā siddham nimittam kalpyate ^{tadā} ~~tatā~~ ।

taḍgrūpam sthitam tābhyāṁ śuddhāśuddham yathānātataḥ ॥

viśuddhasphāṭikam kasmāt kasmāt tāmrām sakālikam ।

yathā'smin-na-nimittam hi tathā naiva śivātmanoh ॥

The Lord said :

18

The nature of being impure is in the soul because of its beginningless association with mala and the nature of being pure is in Śiva because of his eternal disassociation from mala. A motive is fashioned behind a phenomenon only when it has a commencement at a particular time. The nature of being pure and impure truly exists in Śiva and the soul respectively. On what ground the crystal is exceedingly pure? Similarly, on what ground the copper is mingled with verdigris? Reasons for this pure and impure quality of crystal and copper cannot be set forth. Even so, there is no ground for the purity of Śiva and the impurity of the soul.

Notes.

Only for an incident or a thing which has a beginning at a particular time, reasons are set forth. (ādimate hi vartuno

nimittamanviṣyate - K.V. p. 29).

Tadgrūpam - The nature of being ^{from these statements} pure and impure. Bhaṭṭa Rāmakṛṣṇa deduces, that since the association of mala with the soul is beginningless, mala also ^{is} to be considered as beginningless. Mala is an innate impurity ; it is not an adventitious one.

Garuda -

kinnimittam punarvaddho bandhenātmā kalādinā । 19
 sa māyāntargataḥ prokto vyāpakaśca trayā vibho ॥
 vyāpakatvāt sa sarvatra sthito māyodare katham ।
 paraspara viruddhatvāt - kathametat - bhaviṣyati ॥

Garuda -

When the soul is already bound with mala, for what reason the soul is fettered again with the bonds like kalā lāttrā, etc.? Moreover, it has been said that the soul exists in the interior of māyā. O, Lord!, it is also told that the soul is pervasive. Because of its pervasive nature, the soul should present itself everywhere. Then how could it be possible for the soul to exist in the interior of māyā? Since these two statements are in mutual opposition, how does it happen for the soul to be pervasive and at the same time to be in the interior of māyā?

Notes.

There are two kinds of reasons - (i) karana nimitta and prayojana nimitta. Both these reasons ~~are demanded here~~ for the soul's bondage are demanded here. When the soul is already impure why should the soul be again fettered with multitudes of chains like kalā lāttrā, etc.? Garuda raises the second objection considering the previous statement: 'vyāpi māyodarantastho' (paśupātala. 14).

Notes -

These verses answer the first question as to why ~~does~~ the soul get fettered again. For the attainment of release, soul's ²¹ mala should be extirpated. To effect this, soul is provided with body according to its merit and de-merit. If the soul is not provided with body, there is no place for the experience of bhogas and consequently no place for the disentanglement from the bonds of māyā, karma and mala. On account of mala, the bondage of karma and māyā occurs. The ninth verse indicates that even pralayākalas and viñānakalas are provided with ~~bad~~ bhogas and bodies.

The analogy of dirty garment to explain the soul's bondage appears in many of the Āgamic texts. The Sivajñāna siddhiya () takes up this analogy and explains the basic purpose for the provision of all the tattvas. While the Vedic texts declare that the Lord sportively creates all these worlds and sportively executes all other activities, the Āgamic texts penetrate further and affirm that even His sportive activities are meant only for the release of the souls. He does not engage Himself in aimless sportive activities. Removal of the pollution of the soul is His prime motive. See the Paṇḍurānanda bodham, (verse 49).

māyodarami hi yatproktam kalādyavami gocaram. ¹
 tasmīn yaśca layaḥ proktam sūkṣmadeha-vivakṣayā ॥ ²²

That which is said to be 'the interior of māyā' is verily the part ranging from kalā tattva to prithivī tattva. The statement that 'in that interior part of māyā the soul abides' really means that the soul is provided with subtle body constituted by all the thirty tattvas from kalā to prithivī as discriminated from the gross-body. (So there is no contradiction).

Garudaḥ -

trayāś nādirmalah prokto māyeyo'syā'stmanospi vā |
 guṇastadvyatirikto vā malo brūhi kimātmakah ॥

Garuda -

It has been told by you that mala is a beginningless impurity. Is it of the nature of the evolutes of māyā? Or, is it the ignorance of the soul? Or, is it an attribute of the soul different from ignorance? Kindly explain to me, of what nature the mala is.

1 See the Paṇḍarāgama, IV, 106-107.

Note

An amplified discussion on the nature of ānava mala starts from these ~~pertinent~~ ²³ questions verses.

Different systems hold different views on the shrouded ~~to~~ and impeded nature of the soul. Some say that ānava mala is nothing but bhāntijñāna; for some others it is the absence of knowledge; Moreover ānava mala is characterised ^{by various systems} as darkness of the soul, as an attribute of the soul, as avidyā arising out of prakṛti, as māyā and karma and as śivaśakti.

Here, Gaṇḍa raises three questions from the stand points of Sāṅkhyas, Naiyāyikas and Advaitins. Similar objections and refutations are set forth in the Matāṅgapārameśvarāgama also (Chapters 7 and 8); also, in the Paṇḍarāgama ().

Bhagavān -

sahajo, normalo māyākāryam - āgāmiko-malah. 2^d
 māyā no mohinī prokta svataḥ kāryaḥ prakāśikā ||
 yataḥ kramena samīkṣiṣṭo caitanyodyotikātmamah. ||
 malam vidāya cidvyaktirekadeśe bhavatyānandam ||
 sthita prakāśikā kāryam - mohakatvena samīkṣita ||
 prakāśo vyaktiśabdena malaśabdena cāvṛtī ||
 vyaktiryaṁ normalaḥ prokto sphuṭa-dīpāndhakāraavat ||
 māyāpi mohinītyukta viśayā, svāda bhogataḥ ||

The Lord said :

Mala is the innate impurity of the soul. Māyā and its evolutes (and karma) are adventitious impurities of the soul. It is said that māyā does not delude the soul. By itself, it is essentially of illuminating nature. When the evolutes of māyā adjoin the soul (in due order), māyā is capable of effecting the cognitive power of the soul. Because of its association with the soul, mala's obscuration is partially unveiled and there occurs a partial manifestation of the ~~the~~ intelligence of the soul. Māyā partially manifests the knowledge of the soul and mala exists exhibiting its nature of obscuring the soul. By the word 'vyakti', it is meant illumination (manifestation) and by the word 'mala',

it is meant obscuration (which veils itself and the essential nature of the soul). Māyā and mala (which are the limiting adjuncts of the soul) are like a bright lamp and darkness respectively. Sometimes, māyā also is termed mohini, because it affords multitudes of enjoyments (through its bhuvanas) and makes the soul to experience the worldly concerns.

Notes.

The difference between mala and māyā is clearly explained in these verses. These refute the Sāṅkhyas who hold that only māyā does the double role of veiling and unveiling. While āṇava is an innate impurity māyā is an adventitious. Both āṇava and māyā differ in character and functions. Māyā and its evolutes help the soul, by standing apart from it, by partially manifesting its cognitive, conative and affective activities. But āṇava obscures the intelligence of the soul.

yatra yatra sthitasyāśya svakarmaphalaketutah । 26
mayottthamī bandhanamī tasya sanimittam pravartate ॥

Wherever the soul exists, it gets bound by the tattvas evolved out of māyā in conformity with the fruits of its own karma. The perseverance of māyā or an active part taken by the soul in empirical affairs is due to karma.

Notes

yatra yatra... : i.e. in the worlds of kalā tattva to prithivī tattva. This verse refutes the view that karma may be taken to be the cause for the soul's manacled condition. Karma is the cause only for the bondage raised through māyā (mayottthamī).

anādimalamuktasya śivasyāpi na kim bhavet ।
tasmān-māyā malo naiva vyatiriktah sa'yuktitah ॥

(If mala is not considered to be the cause for the bondage of māyā and karma) why does not this bondage of māyā and karma occur to the Lord also who is eternally free from mala? So the existence of mala is different from that of māyā and karma and its existence is ~~not~~ established through inference.

Notes.

This verse proves the existence of mala stating that bondage of karma and māyā occurs only to the soul which is obscured by mala.
See the Pauṣkarāgama (ch. V :) 27

18

māyākāryam samastam syāt - kuto, nyat-sahajo malah ।
ātmatvam tatpāśutvam syāt paśurapyadhva madhyagah ॥

If it be asked that since all the bonds are only due to māyā, where is the necessity for another innate impurity mala, the answer is that only the existence of mala necessitates the bonds of māyā and karma. Pāśutva (the state of subjection to mala) exists in the soul and the soul in its turn (is forced to be) in the cosmic path of adhva.

19-20

prokto yena matastena malastadbhinnā-lakṣaṇah ।
pāśutvamalamajñānam tattiraskāraṇam tamah ॥
avidyāvṛtimūrcchāśca paryāyāstasya coditāh ।
sa cā, vidyādi-paryāya bhedaissiddho mate mate ॥

By what has been said above, it is to be noted that there exists mala having different characteristics. The innate impurity of the soul is denoted by different names - pāśutva, mala, ajñāna, tiraskāraṇa, tama,

avidyā, āvṛti, mūrccha, etc. Even in other religious systems the impurity of the soul is established and designed by different synonyms like avidyā, etc. 28

Notes

These verses suggestively speak of the difference between āvara mala and avidyā. Avidyā, according to Śaiva Siddhanta is an attribute of āvara but not an attribute of the soul.

21 - 22 (a)

tatsadbhavātpāśuḥ pāśyāḥ sōdhyo bodhyo matastvikaḥ
pāśyādi-vṛttayo yāstū tasya bheda vyavasthitāḥ ॥
male sati bhavatyetat bhoktāvirām ca na kevalam ॥

Because of the actual existence of mala, the soul is in a state of bondage; on the same ground the soul is necessitated to be consecrated (through initiation) and instructed (through scriptures). Thus it is strongly held in Śaiva religion that whatever exists as effect and action of māyā, etc., its existence is only for the removal of the obscuring agency mala. (Other schools do not consider the nature of avidyā ~~was~~ from the same stand point). Only due to the existence of mala, māyā and its evolutes proceed to bind the soul. The experience of pleasure and pain does not occur of its own accord.

C and mala is the sole cause for the power of experience - bhoktṛtva).

Notes.

29

Bodhyah: the soul which is rendered imperfect by mala is to be sublimated through dīkṣā; Bodhyah: for the same reason it is to inculcate by the preceptor.; matasṭiḥa:- that is, here, in this Śaiva religion (Pārameśvara Darśana); śheda - for the sake of removal. The power of experience occurs to the soul only due to the existence mala. It is to be noted here that mala is the nimittā kāraṇa of bhoktṛtva.

22b - 23a.

Gaṇḍah -

yadyesamī samisthitah pāsya malosya pasusangatah |
ātmanah kim na dharmosau yuktitah kalpyate malah ||

Gaṇḍa -

If it be, in this way, that the soul is in a state of bondage and its cognitive and conative powers exist shrouded because of its beginningless association with mala, why cannot it be taken that ignorance^{itself} is an essential nature of the soul? Why should mala be inferred (as if it is innate to the soul)?

x x

This question is raised from the stand point of Nyāya-Vaiśeṣika. The followers of Nyāya-Vaiśeṣika say: " In the beginning the soul ^{was} devoid of intelligence; it ^{was} ignorant. Afterwards it ^{became} intelligent. We need not infer that the ignorance of the soul is effected by mala. (KV. p. 42).

R3(b)-R6(a)

Bhagavān -

30

ātmanoḥ nādi-sambandhādharma ityupacaryate ॥
 katham tat-jñānayuktatvāt-ajñāmaguṇatām gataḥ ॥
 tasya dharmo na dharmatve pariṇāmah sphuṭo bhavet ॥
 ciddharmah puṁsi na dharmo yadi syāt pariṇāmaivān ॥
 ekasmin puryate jñānam anyasmin tat tirohitam ॥
 pariṇāmoḥ citah proktaḥ cetanasya na yujyate ॥

The Lord said :

Since the soul is beginninglessly associated with mala, it can be figuratively said that the soul is of the nature of ignorance. If it be said that the soul, after shedding off its ignorance, becomes intelligent, then how does that ignorance get effected in the soul? (There must be something capable of effecting this ignorance).

Only in the nature of mala and not in the nature of the soul, there distinctly occurs maturation. (The soul cannot get matured because) the nature of the soul is consciousness. If this is not so, then it would mean that the soul is mutable. (With the waning off the potency of mala) knowledge gets consummated in a particular soul; and to the extent of mala's veiling power, one's knowledge is concealed. Mutability is tenable only for inanimate things. For the intelligent soul, mutability is not to be considered.

Notes

dharma - svabhava ; possessive of the nature of.

31

If it be said that the ignorance soul becomes intelligent, then there occurs the defect of 'nūpāntara parināma'.

"ajñānātmanastu tasya jñānābhīyugamah, sphutameva nūpāntara parināmah-syād-āmalakāderiva." (KV. p. 44)

The soul cannot be considered like fruits and trees in which this kind of 'nūpāntara parināma' takes place.

Furthermore, if it be held that the soul ^{was} is, in the beginning, ignorant, then it means that the soul ^{is} subjected to mutability. And what is the cause that effects this ignorance?

ekasmin pūryate jñānam anyasmin tattirohitam :

Bhāṭṭa Rāmakaṇṭha's explanation is as follows:

"ekasmin nūpādaṁ viśaye jñānam utpadyate, anyasminstu rasādā (?) utpannamapi neṣṭamityevam śhavadbhiriṣyate. yatastatasā nūpāntara parināmo, syātmanah." (KV. p. 45)

Maturation takes place only in the potency of mala. Cf. Tattvapraśāśika, verse 9, Aghora Sīvacārya's Commentary.

R6(b) - R7(a)

Garudāh -

32

tayoscanādisaṁbandhāt - viśeṣo na vibhūtvataḥ ॥
 sahaja prakṣaye prāpte tasya nāśo na kim bhavet ।

Gaṇḍa -

Since there exists a beginningless relationship between the mala and the soul, if it be said that mala is severed from the soul, then it would mean they are not of pervasive nature. When the destruction of mala which is connate to the soul occurs, why does not the destruction of the soul also occur? x x

Notes

Gaṇḍa raises here an objection based on the same view as of rūpāntara parināma. Since the soul and mala are beginninglessly co-existent, ~~an~~ and mala is concomitant with the soul. It is impossible for the soul to be severed from mala. If at all it is separated, then in that case also, the defect of 'rūpāntara parināma' occurs to the soul. Moreover, mala and the soul being pervasive, two[?] pervasive ~~and~~ existents cannot be separated. Destruction of mala entails the destruction of the soul also.

R7(c)-29

Bhagavān -

33

vibhorapi malasyāsya tacchakteḥ kriyate vadhah ॥

upāyacchaktisamirodhah kriyate 'tā tathā male ।

yathāgnerdāhikāśaktirmantrenāśu nirudhyate ॥

tathā tacchaktisamirodhāt - viyukta upacaryate ।

tam kṛtvā śaktisamirodham kriyate Bhavaniḥspṛṣah ॥

The Lord said -

Though both the mala and the soul are pervasive, destruction is caused only to the potency of mala; by means of mantra and dikṣā the complete destruction of the capacity of mala is effected here. Just as the scorching power of fire is arrested by the power of mantra (and not the fire itself), in the same way, the complete destruction of the virility of mala is effected. It is figuratively said that the soul is severed from mala. (The implication is that the soul is released from the power of mala). Having effected the destruction of the power of mala, the soul is illumined to be indifferent towards worldly attachments.

Notes.

Āvara mala is one but it has infinite capacities.

It is only to the potency of mala that the destruction occurs.

As such, it is true that 'Asp rūpāntara pariṇāma' takes

place to only in the nature of āṇavamala but not in the soul.

Śhava nisprahā - krodha rāgādi nahitah, kurusah, kriyate,
paramesvarena. (K.V. p.47) 34

30-33

sahajā kālīkā tāmre tatksayāṇna tatksayah |
yadvattāmre ksayastadvat puruṣasya malakṣayah ||
yathā taṇḍula-kambūke prakṣiṇeṣpi na tatksayah |
viṣasambandhinī-śaktiryathā mantrair-nirudhyate ||
tathā na tadviṣam kṣiṇam evam puṁso malakṣayah |
phalam katakavṛkṣasya kīṁ kṣiptam sakalūṣe jale ||
kurute śaktisamirodham kīṁ kṣipatyanyato jalāt |
śivajñānam tathā tasya śaktisamirodhakāraṇam ||

When the destruction of verdigris, which is connate to the copper, takes place, there does not occur the destruction of copper also. The destruction of mala which is connate to the soul is as same as the destruction of green rust of the copper. Even though there occurs the destruction of husk of paddy grain, the rice as such does not get destroyed. In the same way as the power of poison alone is curbed by the mystic power of mantras and the poison as such does not get annihilated, so also only the potency of mala is destroyed. If the seed of kataka-tree is thrown into turbid water, it removes its

and makes the water clear. What else is rid off from the water except its turbidity? Even so, Śivajñāna effects the removal of the potency of mala. 35

Notes:

Muddy water analogously stands for the impure soul. The seed of kataka tree (cleaning nut-plant) stands for śaklinipāta or dikṣā which leads to Śivajñāna. It may appear that the Kiraṇāgama employs too many analogies superfluously. Since each analogy is indicative of a distinct characteristic of the removal of the potency of mala, there are not copiously furnished. The copper analogy shows that the soul, severed from the power of mala continues to exist without the co-presence of mala; the husk-rice analogy shows that the disentangled soul would never come into contact with āvara mala; the poison-mantle analogy indicates that āvara mala awaits the chance to show its influence over the mala-released person. The cleaning nut analogy shows that the patijñāna of the soul always keeps down the potency of mala. 34

śoṣpi bhoktṛa-bhāvena lakṣyate paśusaṅgataḥ ।

tadabhāvānna bhoktṛtvaṁ ātmanah pratipadyate ॥

॥ iti sūmatkīraṇākhye mahātāntre vidyāpāde māyāpātalo dūtiyāḥ ।

Even the existence of mala in its association with the soul is seen in its inclination towards the state of enjoyment (bhoktṛa). It is expounded that if mala is absent, there does not occur the power of experience (bhoktṛa) to the soul.

[This is the chapter on māyā, the second of the knowledge-section of the Kiraṇāgama mahātāntṛa]

ATHA KARMAPATAHA

(Then, the chapter on karma)

Garuda -

36

bhoktṛtvaṁ malataḥ proktam - abhilāṣān-na kim bhavet |
sa ca ragādṛte bhogo bhoktṛtve ca malena kim ||

Garuda -

It is said that bhoktṛtva is due to the existence of mala. Why cannot it be taken that it occurs due to rāga tattva? Moreover, if it be said that without rāga tattva there is no place for enjoyment, then what is the use of having mala as the cause of bhoktṛtva?

Notes.

This question is raised by Garuda on the basis of the statement annunciated earlier: "rāgena ranjitaśyāpi (~~kim~~ paśu pātala:) ; abhilāṣa, here means rāga tattva. What is the necessity for both mala and rāga tattva?

R - 3(a)

Bhagavān -

bhoktṛtvaṁ nāma yatproktam anādimalakāraṇam |
abhilāṣastanau satyāni sā tanuḥ kena hetunā ||
rāgo'pi sanimittatvāt - pravṛttaḥ puruṣasya tu |

The Lord said :-

Verily, what is said as bhoktṛtva, is due to a primary cause mala which is eternal. If it be said

that desire or attachment (abhilāṣa) exists in the embodied soul, then, by which reason the soul gets embodied? (There should be some reason for its ³⁷ embodiment.). So, even the rāga tattva exists in the soul due to a cause.

Notes.

Rāga tattva manifests the affective energy of the soul and causes the incidence of attachment. But even this rāga tattva presupposes a primary cause and that is mala.

32b) - 4 (a)

cauryam hi bijamāveksya yathā nigala bandhanam |
tathā paśutramāveksya rāga tattivam pravartate ||

Taking into consideration the act of theft, one is bound with iron chain. Likewise, rāga tattva proceeds to bind the soul on account of mala only

Notes.

Bijam - Here, cause; reason. On account of theft only (or such other crimes) the act of chaining a person (thief) takes place. A person who is free from criminal accusations cannot be arrested. Even so, rāga tattva proceeds to bind the soul which is enfeebled by mala. On account of paśutram only, rāga tattva operates.

4 (b) - 6 (a)

etasmā dasya bhoktṛtvaṁ tanurbhogo'sya hetujah ॥
 pasūtvena hi bhoktṛtvaṁ māyābandhastanusthitaḥ ॥³⁸
 sukhaduḥkātmaḥ bhogah karmatassamīsthitah paśoh ॥
 nānyathā'sya vinirdiṣṭam bhoga-bhoktṛtva-bandhanam ॥

Only because of mala, bhoktṛtva exists in the soul. For the embodied soul its gross-body and its enjoyments are the effects due to other causes. Verily, the power of experience is due to pasūtva (mala); because of the bondage of māyā, the body of the soul exists. Bhogas in the form of pleasure and pain are due to karma of the soul. In no other way the relationship between enjoyment and the power of experience (bhoktṛtva) is ascertained.

6 (b) - 7 (a)

Garudaḥ -

yadetat-karma deveśa proktam bhogānibandhanam ॥
 karmārjanam tanau satyām śṛṣṭikālā tanuḥ kutah ॥

Garuda -

Oh, Lord of celestial beings! This bond of karma is said to be the cause of enjoyments. Only an embodied

soul can earn merits and demerits of karmas. If so, whence it was the body furnished for the soul at the time of first creation?

39

Notes.

Only for the purpose of doing away the consequences of karmas, a particular body is given to the soul. If it is so, on which account its body is offered during the first creation by which time the soul could not have earned any merit or demerit. This is the doubt raised by Gaṇada.

7 (b) - 9 (a)

Bhagavān -

yathā śnādirmalastasya karmāpyevam anādikam ||
yadyanādi na samisiddham vaicitryam kena hetunā |
tasmādanādikam karma māyāpyevam bhavet-tathā ||
tathā śnādiśśivah kartā sarvasya jagatassṭhitaḥ |

The Lord said -

In the same way as mala is beginningless, so also karma is. If the beginningless nature of karma is not ascertained, then by which reason the differences in births and embodied souls have been brought about? Therefore karma is considered to be beginningless. Even māyā is beginningless, when considered in this way. Since all these bonds - mala, karma and māyā are beginningless, (naturally it follows) Śiva, the creator of all the worlds, also exists for ever. (He is eternal).

Notes

vaicityam - differences in the structure of bodies and in births. 40

Mala, kauma and māyā - all these three are, according to Śaiva Siddhanta are beginningless. Though they are eternal mala is connate; kauma and māyā are adventitious.

9(b) - 10(a)

Garuda -

Śivah kartā trayā proktas-sa-katham gamyate prabho ||

vaiṅkaranyāt-amūrtatvāt-kartṛtvaṁ yujyate katham |

Garuda -

O, Lord! It is stated by you that the Lord of the world is Śiva. How is this statement established? Since He is without any internal or external organs and since He is without any form, how is the lordship ascribed to Him?

*

A discussion on the nature of Pati begins here.

Two objections are advanced from the stand points of Jaiminiya and Saugatas as to the lordship of Brahman.

10(b) - 11

Bhagavān -

yathā kālo nyamūrto, pi dīśyate phalaśādhakah ||

evam śivam nyamūrto, pi kurute kāryamicchayā |

icchayā karanam tasya yathā sadyogino mata ||

The Lord said :

In the same way as time, though it is without any perceptible form, is seen to be productive of the fruits (of various trees), so also Śiva, though He is without form, does His five-fold cosmic functions by His mere will (icchā). In the same way as a yogin has his will as his instrument, so also Lord Śiva has His will as His instrument.

The analogy of time, quoted very often by the Siddhantic preceptors, maintains the view that even a formless existent can indulge in activities. Soul is also taken for such comparison :

12 -

śalyākṛtīkaro dṛṣṭo hyakṣiḥno'spi karṣakah ।
vyāpāro naiva dṛśyeta kāryameva pratīyate ॥

It is seen that a magnet, though it is without any organs of sense or action, exhibits its attracting power through drawing towards it iron filaments. Its way of performance is, however, not perceived. Only its action as such is cognised. (Likewise, the functions of Lord Śiva should be realised).

sthūlam vicitrakam kāyam nānyathā ghataat - bhavet,
astiheturatah kascit - karma cenna vyacetanam ॥ 42

Those which appear gross and diverse are all effects;
in no other way they get effected. (It is so) because
we see that these effects are produced like pot. So there
must be one intelligent being to bring about these effects.
If it be said that the cause for these effects is karma, it is
not so. Because, karma is inert.

x
Note

Previously two illustrations were given to establish the
existence of God. But since time and magnet are inert and
since God is of the nature of pure consciousness there may arise an
objection as to the accuracy of illustration. Like the time and
magnet, is not God also to be taken inert? This verse, being
in syllogistic form rules out this objection.

'astiheturatah --- acetanam' - This is a kavalanvayī
anumāna consisting of three members - pratijñā, hetu and
distantā. This proof for the existence of God is based on
the reality of the world.

The analogy of pot and pot-maker is has been
illustratively explained by Shri Rāmakāṇṭha in his
commentary on the Paramahyanirāsakārikā. (Verse:

prontassa niṣkalassthūlastathā sakalanīṣkalah,
īśāsadaśivāśānta itī nāmnā sthītaśtviha ॥ 43

The Lord, being a causal agent, is said to be in the forms of niṣkala, sthūla (sakala) and sakala-niṣkala. He is designated with respect to these three forms as Śānta, ~~Sadaśiva~~ and Īśa and Sadaśiva.

Notes.

The transcendent Lord, on account of His infinite compassion towards souls, descends and assumes the states of laya, bhūga and adhikāra and takes on the respective forms of Śānta, Sadaśiva and Īśa. These are only functional differences belonging to the same entity.

15

Garuda -

niṣkalassa katham jñeyam - sakalo'spi pūmān karah.
dvidhā bhagavato yo'snyo viruddhasa parasparam ॥

Garuda -

Lord! Of these aspects of the Lord, how is His incorporeal form (niṣkala) cognised by the soul? If He is said to be in corporeal form (sakala), then He becomes an ordinary soul (and ceases to be the Supreme). The remaining aspect, namely corporeal cum incorporeal form (sakala-niṣkala) apart from these two aspects (sakala and niṣkala) seems to be self-contradictory.

According to Bhāṭṭa Rāmakaṇṭha, the fourth category namely jñāna, is taken up for discussion from this verse onwards.

But it may reasonably be presumed that the discussion on the nature of Pati is well set in this and the succeeding chapter.

The cogitability of the three states of the Lord is questioned by Gaṇḍa.

16

Bhagavān -

paśoṣṣantīnipātama mantra-śaktiā ca sarvadā ।

niṣkalo lakṣyate śaktiā sūkṣmam viśavikāravat ॥

The Lord said -

The soul, due to the descent of grace and various processes of initiations and its cognitive and conative power being consummated thereby, is capable of perceiving the incorporeal aspect of the Lord. ~~This~~ ^{the act of} knowing the subtle aspect of the Lord is like the subtle subjugation of poison, ^{- the subjugation} which is effected and cognised by a person through incantation.

x

Notes.

This verse explains that the invisible form of the Lord is cognisable by the soul which has been vivified by śāntipāta and dīkṣā. Strictly speaking, niṣkalatva is not beyond the scope of soul's supreme knowledge. To illustrate this the analogy of the subjugation of poison is employed here.

17-18 (a)

sakalo'spi pumānnaira māyāvayava - varjanāt । 45
nirmalatvācchivasyātra na kalpyāstvasitāḥ kalāḥ ॥
mantrātmikāḥ kalāstasya te ca mantraśśivātmikāḥ ।

Even Though the Lord is said to be in sakala form,
He is not to be considered on par with the soul,
since He is devoid of parts constituted by the evolutes of
māyā. The tattvas like kalā etc., being the evolutes of
impure māyā are not attributed to Lord Śiva because
He is eternally free from impurity (like ānava, etc.).
But Śiva's kalās are in the form of mantras; and
mantras in their turn are of the nature of Śiva.

18(b) - 19(a)

taiḥ prakalpya śarīraṁ tu śuddhākṣādhyaśitam mahat ।
evam na kuruṭe yāvāt tavanno guru-santatiḥ ॥

His divine body is fashioned by these Śivamantras and
His divine organism is composed by appending the
Thirty-eight kalāmantras. If He does not assume in this
way the mantra-made divine form, there is no place for
the emergence of the line of preceptors and other traditions.

19(b)-20

kurute, nūgraham devassaveśāmeva dehīnām ॥ 46+47
 yathāiva yogināśśaktergrahane mocane, pi vā ॥
 tadvadeva hi boddhavyam grahanam mocanam vibhoḥ ॥

The self-luminous Lord bestows His grace essentially on all the souls. In the same way as the yogins, due to their yogic power, are capable of assuming one particular form to shower grace upon the afflicted persons and capable of leaving that form, so also the Lord, due to His inherent Śakti, is able to assume the form as contemplated by an aspirant and able to leave

21

mudrā-maṇḍala-mantraisca tribhā siddhirviceṣṭitaiḥ ॥
 lakṣyate sakala-dhyānāt sarvajñāna-pravartitaiḥ ॥

As the means of bestowing grace and to fulfil the desires of the aspirants, three things are being acted upon by the Lord. They are mudra, maṇḍala and mantra

The Lord in His sakala form, who makes the entire Āgamic corpus flourish, is realised through meditation. 48

22

dvīdhā bhagavato yoṣṇyo binduḥ prakṛto na niṣkalaḥ ।

bṛhaccharāramāpekṣet kalāhīnamiti smṛtam ॥

Apart from the above two aspects (niṣkala and sakala), there exists sakala-niṣkala form of the Lord (having the two characteristics of visible and non-visible). Since it is with form, it is not niṣkala. If it be said that the Lord in His sakala aspect, likes to take a form of gross nature, it is to be remembered that whichever form He takes, it is free from kalās (pertaining to māyā).

23

48
49

evamīśassṭhitassākṣāt yoginām yoga-kāraṇam ।
yogo na lakṣyaḥ nativam na nadī na ca dhāraṇam ॥

Thus, truly, the Lord assumes a form in order to be meditated upon. To accomplish the requirements of yogins, He assumes a specific form. For, it is said, that yoga (adhāra yoga) is not done with the formless aspect; it is not even practised with the sūsumna of the body, or even with the retention of mind (being a part of yoga system).

24

pūṁsām anugrahārtham tu paroḥ pyaparatām gataḥ ।
nāda- bindu- kha- mantrāṇām śakti- bīja- kalāntagaḥ ॥

Even though the Lord is of absolute and transcendent nature, He becomes immanent in order to bestow grace upon all the embodied souls. He presents Himself in the forms of nāda, bindu, paramākāśa, mantra, (anu), śakti, bīja and kalā.

25

yogī yogopakārajñas-sarvajñatvāt - phalapradah ।
icchānugraha-kartṛtvāt - laya-bhoga-dhikāravān ॥

In the same way as an omniscient yogin, knowing the longings of an aspirant grants his requirements, so the Lord bestows grace upon His devotees. He is capable of bestowing grace with the help of His affective Energy (Iccha-śakti). Because of His differences in His diligence He becomes Laya-Śiva, Bhoga-Śiva and Adhikāra-Śiva.

trividhah kṛtya-bhedaṇa darśito nāma-bhedaṭah । ~~50~~ 51
 Īśvaraḥ dhastu vidyānāṁ patir samprerayatyasaṁ ॥
 tena prerita-mātrāste jagatkurwantyadhāstanam ।
 śuddheḥ dhāvanī śivah-kanta prokto janantoḥ site prabhuh ॥

Because of the difference incurred in His cosmic activities He seems to exist in three different aspects. The difference is in regard to the designations only. (Indeed, there is no difference in the ultimate Reality). Lord Īśvara instigates Ananta, the Lord of Vidyēśvaras who exist in Īśvara-tattva. As soon as they are instigated by Īśvara they create the worlds pertaining to impure māyā. Śiva is said to be the Lord of Śuddhādhvā and Ananta is said to be the Lord of aśuddhādhvā.

28
~~27-28-29~~

yathā bhūmandaleśena niyuktasvasasamaprabhuh ॥ 52

tathā, sau kurute sarvam tacchakti-pratibodhitah ॥

sarvajñasśuddhadehaśca sarvajñāna-prakāśakah ॥

[iti sūmatkirāṇākhya mahātāntre vidyāpāde karmapatalastītyah]

In the same way as the ministers and other functionaries do the mediate activities of a king who appoints them more or less in his own rank, so Anantēśvara and others act only as vicegerants of Śiva. • They are illumined by Śivaśakti. Anantēśvara is omniscient. His body is composed of pure māyā. He imparts the Āgamic scriptures to other Vidyēśvaras and deities.

[This is the chapter on Karma, the third of the knowledge-section of the Kirāṇāgame mahātānta]

ATHA PATIPAṬALAH

(Then the chapter on Pati)

53
~~54~~

Garuda -

Śivāsakti-prabhāvācca kilānantaḥ prabuddhyati,
prabodhikā tu sā śaktissarvagā paripaṭhyate ॥
anyeṣāṃ sannikṣṭāḥ pi bodham sā kurute na kim,
yogyānāṃ-upakāritve rāgavāṃ syācchivastadā ॥

Garuda -

Is it not said that Ananta is illumined by the
effulgence of Śivāsakti? It has been emphatically told
that Śivāsakti, which is the awakening power, is present
everywhere. If it be so, why are not all the embodied souls,
even though they are in the nearest proximity of Śivāsakti,
enlightened like Anantēśvara? If it be said that the Lord,
through Śivāsakti, removes the obscuration of mala
considering the competency and maturity of the souls, then
He becomes an ordinary soul subjected to likes and dislikes.

*

3- 5a)

Bhagavān -

54
55

yathāśuka-rasmi samīparśāt padma bodhassamo na kim |
 kanicit- prabuddhyanti tathāśnyāmi na jānucit ||
 nāgadveṣo na cārkasya tathāśasya na tau yataḥ |
 tatsāmarthyādanantasya sarvagnatvam bhavet khaga ||
 yogasyāpyadhikārārtham niyogam na vina sthitiḥ |

The Lord said -

When the sun shines, the blossoming of lotus flowers does not take place evenly, even though they get contact with the rays of the sun. Some flowers are fully blossomed while some others are still in the state of bud and some others get withered. This unevenness in the blossoming of lotus does not indicate that the sun has likes and dislikes. Even so, there is no place for partiality in Śiva and Śakti. The power of omniscience daunts on Anantēśvara because of the power of Śivaśakti. The lordship is ^{committed} ~~idoneal~~ to Anantēśvara because of his residual impurity called adhikāra mala. Without the command of Śakti, there is no place for the existence of Anantēśvara.

5(b) - 7(a)

Gaudeh -

55

sarvajñatvam tanau satyām anantasya na yujyate ॥

niyataḥ niyatatṛṣṇāṇi niyatagrāhakāṇi tu ।

māyātmakam sarvām tacchīṣṭakarma-nimittayam ॥

yadi nāma viśeṣo'sya sudūra-śravaṇādikam ।

Gaude -

Since Ananta is an embodied and matured soul, the power of omniscience (sarvajñatva) is not to be ascribed to him. Because, a body is of the nature of māyā and it comes into effect because of the residual karma. In an empirical body (māyātmaka), the relevant organs perceive only their relevant objects for which they are purposely meant. If it be said that because of his specific designation, namely Ananta, he has the power of knowing everything at a time, it cannot be so. He can hear the sounds coming forth from a long distance which an ordinarily embodied soul cannot hear. (What can be accepted is that his capacity is somewhat more than that of an ordinary soul).

56

7(b) - 9(a)

Bhagavān -

śuddhāyonimayam tasya vapuruktam - akarmajam ||
 tasyaiva pāśamuktatvāt - jñānam kena nivāryate |
 tatstam sarpaṛiṣam yadvat tadgatam na bādhyate ||
 bādhyate, nantamevam na tadgataḥ pāśasañcayah |

The Lord said -

The body of Ananta is said to be composed of pure maya; it is not a product on account of karma (as it is in the case of ordinary soul). Since the bonds of karma and māyā have been severed by Ananta, he is said to be free from these hindrances (of maya and karma). So, by what means his omniscience can be obstructed? In the same way as the existence of poison inside a snake does not afflict it, so the hoard of bonds (like kalā, etc.) in Ananta does not affect him, though he is ordained to deal with impure maya (i.e. bonds).

~~56~~
57

9(8) - 11(a)

chinnacchinnoḍbhavam yadvat sthānāntaravasādbhavet ॥
sthānayogena mantresō pyaharat- tanudhāraṇam ।
mantrasaktyā yathā deho dhṛtastisthati sarvadā ॥
prāpnotyabhīpsitam sthānam kāladastō'pi saktitah ।

Just like a medicinal creeper (chinna), though it is mutilated often, by clinging to another tree begins to sprout well, so also Ananta's body does not get decay because of his existence in a place of specific characteristics (i.e. isvara-tattva). Even though a person is bitten by snake and is breathing his last, he is relieved from the deadly effect of poison by the power of mantra. He resorts to a place of his desire and sustaining his body continues to live there - (i.e., his body survives under the influence of mantra).

11(b) - 12(a)

A₅₈

evam tacchakti-sāmarthyāt- āste tasya vapuryataḥ ।
asamspṛṣto malairjñeyam padmapatrāmiramāḥṣā ॥

Even so Ananta's body, due to the power of śivasakti, exists for a long time reaching the place of pure consciousness. (His body is an effect due to śivasakti and not due to karma). It is to be known that he is untouched by the impurities just like the lotus-leaf is with water drops.

12(b) - 13(a)

tantraiscopacitaḥ kalpo yathā dehagato rasaḥ ॥
sutisthate śāstre smin tadavadbodo mahābalah ।

In the same way as a person gets perfect knowledge by the study of scriptures and by taking a nectarine substance sustains his embodied state for a long time, so Ananta, by the power of śiva's icchāśakti and benefitted by the scriptural knowledge imparted to him by śiva, is able to sustain his body.

13(b)-14

59

yathā bheṣaja-sāmarthyāt - aśaktānām balam varam ॥
evam tacchakti-sāmarthyāt - anantasya balam varam ।
tena sāmarthyā yogena yonim prerayati kṣaṇāt ॥

Just as weak persons attain enormous strength by the power of medicament, so also Ananta gets supreme power of cognition and conation by the power of Śivasakti. Because of the attainment of the power of Śivasakti he instigates asuddha māyā very quickly. (With the help of delegated power, Ananta does his five-fold cosmic activities concerned with impure māyā.)

15-16

Garudaḥ -

anantaḥ prerakaḥ prokta māyāyāḥ prerakena kim ।
svata eva vikāriṇyām jagatyasmin vikāriṇī ॥
jagatyoniryataḥ prokta tadvikārāḥ kalādayaḥ ।
vikārāt-sarvanāśaḥ syāt vikareṇa jagatkatham ॥

Garuda -

It is said Ananta is one who has lordship over asuddha māyā. But when māyā itself is capable of

undergoing modifications and the worlds are being evolved out because of perturbations in māyā, where is the ⁵³¹ ~~531~~ ₆₀ necessity for an evolver as such, namely Ananta? As māya is said to be the matrix of the worlds it naturally follows that its perturbances give rise to the evolution of Kala and other tattvas (and the corresponding bhuvanas). But anything which undergoes a change is subject to complete destruction. In that case māyā gets completely annihilated. Then, how is the universe evolved again when the matrix, māyā, gets destroyed?

17-18.

Bhagavān -

acetanatrāt - pranyā sā puṇṇarthena hetunā ।

svato na vikṛtistasmāt - ananto, syāh pracodakah ॥

vāyuvagādyaḥkrodanvān upanyeva vikāraḥkāk ।

akṣobhyatrāt - tathā - māyā tadvikārāḥ kalādayaḥ ॥

The Lord said -

Since māya is a non-intelligent entity, it needs a stimulating agent for its evolutionary processes. This evolution is meant for the attainment of the principal

object of the soul (murti). Maya itself, being absolutely ~~to~~⁶¹ inert, is not capable of evolving into tattvas and bhuvanas. Therefore, Ananta is said to be its evolver. Ocean gets evolved into tides on its upper parts only because of the wind-force. (It does not get perturbed all through its parts). Even so, maya is not agitated fully; only a part of it gets evolved and gives rise to the outcome of kalā and other tattvas.

19-20

nāksubdha-kārya-kartṛtve ~~ka~~ kṣobho'syāḥ syāt praviṇāṇā
 taschakti preṇita tena nityam kārṇakārī bhavet ॥
 uktā vibhūtvāt kṣobhyā sā kārṇam jagatassṭhita |
 yathā māyā dhikā vyāpya tataḥ kārṇagane dhvani ॥

If it be said that an agent is not needed for this agitation of negligible measure, it is not so. A distinguished personage is necessary for its stimulation. Induced by the power of that powerful agent, māyā, the assumptive energy of the Lord, is able to make the worlds and

tattvas eternally. Maya is said to be pervasive and excitable. It exists as the primary cause of the worlds. 62
Maya is said to be encompassing its evolutes like kala and other tattvas and the worlds of adhva.

21 - 22

bhāvan kalādikān vyāpya sthita kṛtya tatassmyā ।
tatkāryakarikā saktiḥ kriyākhyā sūkṣmarūpiṇī ॥
sthūlekāryasya sūkṣmāṣpi sthita nyagrodha-bījavat ।
kāraṇam tena sā jñeya sthūlasyaṣya samantataḥ ॥

Since maya exists pervading all of its evolutes like kala tattvas, etc., it is well inferred that maya is always to be excitable. The potency of maya which produces its effects is termed '~~kṛtya~~ kriya sakti'. It is in its subtle state. Although it exists in a subtle state, it is the ^{seed} material cause for all the effects in their gross state. It is just like a seed of a banyan tree which consists in itself the potency of the great tree. Therefore, by all means, maya is said to be the primary cause for the manifested universe and tattvas.

tasmāt-kalā-tatī samisthā bodhinī hyabhilāṣakṛt |
 sūkṣmāśca guṇāstebhyo buddhirbuddherahankṛtiḥ ||
 tasmāt-ekādaśākṣāni pañca-tammatrakāṇi ca |
 tebhyo bhūtāni jātāni sarvaśīḥ śṛjatyaddhah ||

From māyā arise tattvas like kalā, kāla, niyati, etc.
 Then vidyā tattva arises from kalā and rāga tattva
 arises from vidyā. After the emergence of kala tattva
 etc., from asuddha maya, mūlaprakṛti (sūkṣma)
 arises from kalā tattva. From mūlaprakṛti, the
 three guṇas - sattva, rajas and tamas - come into
 existence. From guṇa tattva arises buddhi tattva and
 from buddhi tattva, ahaṅkāra tattva arises. Then
 manas, sensory organs and motor organs emanate
 from ahaṅkāra tattva. The five tammatras of sound,
 touch, form, taste and smell also arise from
 ahaṅkāra tattva. The five gross elements from
 ākāśa to earth come out from the five tammatras.
 All these tattvas from kalā to pṛthivī are brought
 into existence by Ananta (as directed by Śiva).

25-26

evaṁ tadbhīṁṇa samīkṣānamī śuddhāśuddhāṅga-saṅgataḥ ।
 jñeyamī kāraṇasaktyutthamī kāryamī bījanimittajam ॥
 evametad-samādhīkṣamī tatkāryamī vighrahāśryam ।
 yadyapyetanmīlitaḥ kāryamī viruddhamī asitātmakam ॥

Thus, even though the essential cause is one (ekā), it exists as differentiated into two – pure and impure. Because of these pure and impure characteristics, it should not be thought that there are two essential causes. Both the pure and impure māyās are excited by one primordial power. Effects like kalā etc., and the worlds pertaining to these tāttvas have their essential cause (known as) māyā. Thus, what is now well expounded (i.e., evolution of tāttvas) is realised to be effects. This evolution always takes place because of an agent who has a certain form. (Only an agent associated with form can stimulate asuddha māyā; for suddha māyā, an agent possessing a body is not necessary. In this way both the pure and impure māyās are opposed in character. These effects like kalā and other tāttvas, as explained earlier, are of the nature of impure māyā.

27-29½

tattāṣpyetat - susamīśīṣṭam ekasminvastuni sphuṭam ।
 narāṁṭham sādhaṇet - bhinnam narasya sakatāṅgarat ॥
 evametad - anantaṁ sṛṣṭam dehanibandhanam ।
 na dehena vinā muktiḥ - na - bhogaścitkriyā guruḥ ॥
 etacca kurute sambhussvatantrāt - vibhūtatā ।
 saṁmugrāhakaḥ cchāntaśśaktipātena dīkṣayā ॥
 saṁmugrāhikā śaktistadvaśādakhilam balam ॥
 [itī sūmat - kīraṇākhye mahātāntre vidyāpāde patipatalasturīyaḥ]

Though these are of the nature of impure maya, it
 should ~~not~~ be thought that these are finally resolved
 into one single premordial principle (bindu).
 Only for the maturation of mala (puruṣārtha) of the soul,
 these are brought into existence as of having different
 characteristics. Just like various parts are closely connected
 with a cart-wheel, these tattvas are evolved to
 bind the soul. (i.e. all these tattvas are fitted to the soul).
 Thus all these are evolved out by Ananta in order to
 make the souls to have subtle and gross bodies. Unless
 the souls are given empirical bodies to occupy,
 there is no place for the attainment of release or for

enjoyments; no place for the performance of rituals 66
based on scriptural knowledge or for a preceptor
who imparts all these truths. Lord Samilhu who
is self-willed (independent) and who is all powerful
does all these activities (through Ananta). Śānta, the
Supreme Lord is the bestower of grace on all the embodied
souls through saktipāta and dīkṣa. Śivasakti bestows
grace on all and the entire vigour exists under the
control of Śivasakti.

(This is the chapter on pati, the fourth of the
knowledge-section of the Kiranāgama mahātānta)

ATHA ŚAKTIPĀTA PAṬALAH

67

(Then, the chapter on Saktipāta)

Garudaḥ

Śaktipātaḥ bhaveddikṣā nīpāto na vibhūtatāḥ ।

Śivasya samavetatrāt - sarvadaiva sthitaḥ paśau ॥

sthitatrāt - sarvadā śakter bhavēcchaktir na kim bhavet ।

kālo vā sūcakāḥ prakto yadi kālāśśivena kim ॥

Garuda -

On the onset of divine grace, initiation (dikṣā) takes place. If it be said that there is descentence of sakti. Then it implies that sakti is not omnipresent. But sakti always exists inherently with Śiva and it exists always inseparably with the soul also. (So there arises contradiction with regard to its descentence and pervasiveness) Since Śivasakti always exists associated with the soul, why do not all the souls acquire the competency for initiation? It is also said that time is an indicating factor for initiation. In that case let the time itself be the sole cause for initiation. Why should it be taken that it takes place on account of the Lord's grace.

Bhagavān -

upacāreṇa śabdānāṃ pravṛttriṇa dṛśyate ।

yathā pumān vilkṛgantaṁ nityo's pyukto vinasvareḥ ॥

pāśacchedo yathā prokto mantrārāt - Bhagavān-Sivah ।

evam saktinipāto 'pi bhāktah proktaśśivāgame ॥

The Lord said :

Even in empirical usage, applicability of figurative usage is well seen. Even though a man is spiritually pervasive, it is said that he has gone to a certain place. (All-pervading soul cannot displace its existence). Even though spiritually he is eternal, it is said that he is mortal. Though his embodiment continues, it is said that he has been relieved off his bonds through initiation. Lord Siva, who transcends all, is said that he is the Master of mantras. (i.e., He shines forth with His form constituted of mantras). These are only figurative usages. In the same way, indeed, saktinipāta is explained figuratively in all the Sivagamas. The word 'descent' should be understood in the secondary sense.

5

nipāto bhayado yadvat - vastunassahayo bhavet ।
 tacchaktinipāto ~~pi~~ prokto bhavabhayapradah ॥

When a substance falls down, naturally there arises
 fear in one's mind. In the same way, it is said that
 the descent of śakti creates fear towards unending
 transmigration.

6-7

tasmādyanyatra yātyevam tathā, tmā deśikamprati ।
 gururayathā, grataśśisyām sūptām daṇḍena bodhayet ॥
 sivo, pi mohanidrāyām sūptām śaktiā prebodhayet ।
 yadā svarūpaviññānam patitēti tadocyate ॥

Because of the fear of the falling down of a substance,
 one resorts to another place for safety. Even so, a

person on whom Sakti descends, resorts to another 70
 places searching for a preceptor. In the same way
 as a preceptor awakens the disciple seated before him
 and fallen asleep with his staff, so Siva enlightens
 a person who has fallen into deep sleep of delusion
 by means of His gñānaśakti. It is said that saktipāta
 has occurred to a person when the self-knowledge
 dawns on him.

8

tasmācchartinipātasya nipātaśtriha vacakah ।
 tannipātasya tatkalām karmānastulyataiva hi ॥

Therefore the word nipāta here denotes actually an
 upliftment of the soul on which Sakti has descended.
 The proper time for the occurrence of the onset of grace
 is verily the time when there arises equality in one's
 own karmas.

samatvam tatkalham gamyam nyunādika tūtiḥ kalham
 anenaira samatvam hi yasminkāle tadaira sā ॥
 svarūpam dyotayatyāśu bodhacikna-balena tu ।

(It may be asked) in which way the equality of karmas is arrived at? (This is the answer). In which way the differentiation of time as short and long period is possible? So also the equality of karmas takes place. Considering the maturity of the soul, Śivasakti quickly enlightens the soul by granting omniscience, etc.

10(b) - 11

karmāṁśo yo dhikah pūrvabhogadastutarah punah ॥
 samatve sati yo bhogah kalham tasya prajāyate ।
 misrami vā bhaktakam karma sambhogastadā na hi ॥

Out of meritorious and hideous karmas, that which has the high potency of yielding its fruits comes first

to be experienced; next comes the remaining karma for ⁷² experience. If the two opposed fruits of karmas are of equal strength, how could it be possible for the soul to experience their fruits? (Out of the three kinds of karmas, namely yatiprada, bhogaprada and ayushprada) the experience of bhogas results only on the ground of aggregate potencies of all the karmas. Without the presence of one (of the three kinds of karmas), ^{the} other two cannot yield their consequences. There is no place for enjoyment if only one is divided and meted out.

x

vaktavyaścādhikah kaścit - anyatā na sukhetaṃam ।
 adhikanyūna - sambandho vyākulatrāṇna jāyate ॥
 adhikanyūna - śūnyatrācchaktimātmā, vagacchati ।
 svapāta itī mantavyastasya bhaktirvilakṣaṇā ॥

The karma which has high potency begins to bear its fruits first. If this is not so, there is no place for the experience of pleasure or pain. If one person is to experience the most meritorious and the most hideous karmas of equal strength, experience of pleasure or pain is not possible for him because of the opposite characteristics of karmas. (If one person is entitled for the fruits of the more and the less powerful merit or de-merit, there does not arise perplexity in meting out their consequences). Because of the absence of much and less powerful karmas (i.e., if there are two equal and opposite karmas to bear their fruits simultaneously) Śivasakti descends on him (and grants him vijnana-kevalitva). The nature of the onset of grace is to be considered in this manner. The person on whom Sakti has descended is known through his devotion of specific characteristics.

kāla eva sa niṣṇātaśśakterātma - parigrahāt ।
 anādibhīja samibandhāt echirah kālamapekṣate ॥
 kālascitra itī proktastajjñāśca bhagavān sivaḥ ।
 yathā kaściccale lakṣye kañcitkālamapekṣate ॥
 tajjñō'pi sa sivaśtadvat - samakālamapekṣate ।
 abhāvāt tatsamativasya yugapanmuktiranyatā ॥

Only the time (kāla tattva) is powerful in moulding the soul to be favoured by sakti. Since the soul is beginninglessly associated with the bonds of karmas, Lord Siva takes into consideration a proper time which makes the karmas ripe. Time is said to be diverse in its nature and Lord Siva is the knower of its diversity. In the same way as a marksman awaits a proper time to shoot at a suspended object that oscillates, so Siva, though He is an intelligent entity, expects a proper time in which the karma-samyak takes place. If there does not prevail the role of time to effect the equality of karma, then it would mean that all the souls would get release simultaneously. (Release here means karma mukti otherwise known as vijnana-kevalitva).

" 17

nopāya-sādhanaṅkṣā kramo yadi ca neṣyate ।
 prabhuratra sivo jñeyah prabhutvam kimi tīrmatam ॥

If it be said that the Lord does not take into consideration any means of accomplishing this karma-samyā, it is not so. It should be realised here that only Siva is pre-potent; all powerful. Lordship is not to be ascribed to inert time.

18 - 19

prabhut^{vam}~~am~~ jñasvabhāvatvam-ajñatvāt-tītiraprabhuḥ ।
 sati kāle prabhutvam yat padmabodho yathā nareḥ ॥
 na ca kālādite tatra vikāsam pratibādhyate ।
 tathā, pi bhaskarah prokto loke, smin padmabodhakah ॥

Lordship is of the nature of omniscience. Because the time is of the nature of non-intelligence (acetana) it is without lordship. If it be said that the time has lordship (considering its nature of bringing forth fruits, leaves, flowers, etc.) it is not so. (Time serves only as an auxiliary cause).

Even though the sun shines forth, without the intervention of proper time, the blossoming of lotus does not take place.⁷⁶

Though the time factor plays a prominent role, it is generally said that only the sun make the lotus to blossom.

20

kālo'pi योग्याता सा चेत - योग्याताऽप्युपकारताह ।
एकसति बहुनामि सा समबोधामि करोति चेत ॥

If it be said that the time has competency of being a cause for the descent of grace, its competency can be accepted only in figurative sense. The one Sivasakti becomes many, if it enlightens the multiples of souls contemporaneously. (Thus an objection may be raised)

21 - 22

बहुनामप्यदोषास्यत - विभुत्वान्ना ~~ह~~ बद्ध्यते ।
एवमि यद्यपि तुल्यत्वमि कर्मानां काले एव सह ॥
तथाऽपि प्रबुधत्वस्यैव सक्तिपतस्य समीहितम् ।
एवमि सक्तिसमयोजनं प्रवृत्तियुद्धेशता मया ॥

There is no fault if it be held that one Sivasakti becomes many. Since Sakti is all pervasive, the

the statement is not contradictory. Though it is only Sakti that enlivens the soul, equality of karma is due to 77 the factor of time only. Even if it is so, Lord Siva exists as a sole cause for the descent of grace. Thus the nature of saktinipāta is illustratively told by me.

23-24

Gaudeh -

evam tacchaktisamīyogāddīkṣā yadi ca samsthita ।
dīkṣottara kāle'spi tīrobhāvaḥ pradīśyate ॥
tīrobhāvakanī-saktiryadi tasya na nirvṛtiḥ ।
tathā karotu sa svāmī yathā'sau nānyathā bhavet ॥

Gaude -

Thus, as expounded by you, initiation (dīkṣā) takes place on account of saktinipāta. But at times,

even after initiation (which entails in Śivāra),
obscuraton is well seen. If obscuraton prevails 78
even in an initiated person, for him there is no place
for release. Only when obscuraton is fully withdrawn,
the specific character of saktipāta is said to have
taken place.

25-26.

Bhagavān -

tirobhāvagatāmāṁ sā puruṣāṇāṁ sivecchayā,
na tirobhāvakartṛtvāt - ucyate 'smin tirohikā ॥
tirobhāvāya pāto na yato 'yato 'nugraha dharmīnāḥ |
enāḥ samna tamah kālas - tenāḥ tmānam prakāśayet ॥

The Lord said -

Due to the power of Śiva's cchāsakti, obscuraton is
seen in the ~~soul's~~ consciousness of the soul whose
mala is not ripe. It is said that saktipāta exists
not to cause obscuraton but to bestow grace. Sakti's

descent is not for obscuration since it is of the nature of grace. (But why does the obscuration prevail even after 7th initiation?) It is so because the maturation of mala has not taken place in its fullest measure. (Sakti's enlightening power depends on the degree of maturation of mala).

27

yati prakāśam vidyutvat sā saktiḥ pūṃprabodhinī ।
yadi sarvātmanairvāsyam dīkṣito'spi tīrṣhitah ॥

If the initiated person's mala gets fully matured, then anugraha sakti, which is of the nature of awakening the consciousness of the soul, dawns on him very quickly like lightning. So, even if one is given by all means the highest kind of initiation, he ~~remains~~ remains obscured.

dividhe, pi tirobhāve sthānaprāptiḥ kvacidbhavet ।
 tatra sthitasya tasyeha vāsana saiva jayate ॥ 80
 tadyuktasya vimokṣasyāt - ātmano nirvikalpakah ।
 anena kramayogena tirobhāva-gato - bhavet ॥

Though tirobhāva exists in two different modes (i.e. before and after initiation), existence in the worlds of piśāca, etc. occurs to a person because of tirobhāva which exists even after initiation. (If expiatory rites are performed to annihilate the demerit arisen out of diffidence in worship etc.) the lingering taints (vāsana) like devotion to Śiva, occur to the soul residing in the world of kṛavya, etc. On attaining the effect of initiation given in due order, the soul residing in the world of kṛavya or piśāca, becomes entitled to get release. Then it shines forth in its absolute purity. So even after initiation which takes place in the order (of karma-sāmya malaparipāka and saktinipata) obscuration occurs to a person (on account of violating the rules and ^{or} diffidence in daily worship).

30-31

mandā mandatarā saktiḥ karmasamya vivaksayā ।
 na punastādrīti saktiḥ kṣīravat parināmini ॥
 yatassaxtimatassaktiḥ kṛtyasamisthānabhedikā ।
 divyādivarna samīśrenissā vimocayati sphuṭam ॥

[iti sūmat- kīraṇākhya mahātāntre vidyāpāde saktipātāpatalah pañcamo]

Based on the grade of karmasamya, saktipāta occurs in two ways - manda and mand-tarā. Anugrahasakti does not change again into tirodhāna. It is not like the transformation of milk into curd. In whichever way Siva, the possessor of saktis, turns towards His functions, Sakti also acts in the same way and thus it seems to occupy different places of existence. Sivasakti grants release to the souls by making them born in the graded castes like brahmin, etc.

[This is the chapter on Saktipāta, the fifth of the knowledge-section of the Kīraṇāgama mahātāntre]

ATHA DĪKṢĀKARMAPĀTALAḤ

(Then, the chapter on dīkṣā)

82

Garuda -

sarvānugrāhakah prantikḥ sivaḥ paramakāraṇaḥ |
 dirjādayastu ye varnāḥ nyūnādikatayā sthitāḥ ||
 samiskāro'spi tathaiवेदस्य syāt phalamevaṁ na kim bhavet |
 samiskāro vā tathaiवेदस्य nyūnādhika-gatiḥ katham ||

Garuda -

It is said that Siva, the primary ground for existence, is of ^{the} nature of favouring all the souls. People belonging to the four primary castes (like brahmin, etc.) are in unequal levels. Even the purificatory rites ordained for them are of the same nature (i.e., they are also in unequal levels). Why is not the same fruit or purpose as achieved in dīkṣā ^{achieved} through other (vedic) samiskāras? If samiskāras enjoined in the Vedas and dīkṣā are of same and equal nature, then how does this inequality in fruits arise?

Bhagavān

na jātēna-saurasya samiskārah prānino matah. ⁸³
 yadi yadestadekasmin dīkṣito'skhila dīkṣanam ||
 prāptam tena yadestu yadativāna tanormatah. ||
 cinnātranugrahaḥ proktas sarvānugrahaḥ cchivaḥ ||

The Lord said:

It should be regarded that this consecration, namely initiation, is not performed considering the position of caste or body of the embodied soul. If initiation is to be for a particular caste, then it means that if one person is initiated, all persons belonging to that particular caste are deemed to have been initiated. (But this never happens). Therefore, initiation is not for caste; it is not even for body, because ~~it is~~ the body is inert. By initiation, only the consciousness of the soul gets favoured (i.e., intelligence gets unveiled). (In spite of all the differences in castes and bodies, it is to be noted that) Siva is the bestower of grace on all (irrespective of castes).

Gaudak -

84

sarvanugraha-kartṭvāt - bāla-bālīśa-bhoginām ।

kartavyo'nugraho deva sa ca saṁskāra pūrvakeḥ ॥

saṁskārenaiiva muktisya - prokta lāntre yada tada ।

kriyā-jñāna-~~mat~~ vataadinām - upāyanām ahetutā ॥

Gauda -

When it is enjoined in the scriptures that Lord Śiva, being an all-favouring authority, grants release for those who are youth, ignorant, addicted to enjoyments and old, only after they have been initiated, then it implies that all other means like rituals, study of scriptures, vowed observances etc., remain purposeless.

Bhagavān -

ye yathā samisthitāstākṣya tathāivesaḥ prasādayat ।

kecicchāstra-kriyāyogayās-tesāṁ muktistathāiva hi ॥

jñānayogyāstathā cānye caryāyogyāstathā, pare ।

esāmevaṁ yaduktam syām-mokṣam tenaiva yojayet ॥

The Lord said -

Those who are to follow certain means of attaining ⁸⁵ release, for them the Lord bestows grace only through those means. Some persons are entitled to follow in the ritualistic path and they attain release only through that path. Some others devote themselves to the study of divine scriptures and some others engage themselves in divine services (carya) which seem appropriate to them. Thus whichever path is suited to their competency, only through that path release is granted for them.

9-10 (a)

anyathā sthitiḥkhaṇḍasyāt sthitiścokta śivagame ।
tadabhāvānna kaścitsyāt teneyami niyamasthitiḥ ॥
sāvānugrahakatvena sthityupāya vivarṇayā ।
namasankīrtanādewa yathā kaścit-prasādyate ॥
dūrasthair-mantramukhyaistu tadvat-karmakṣayastirika ।

(All means are leading to the goal of mukti). If this is not so, there arises a breach in the law of existence. In the Sivagamic scriptures, rules pertaining to these paths are ordained. If the means are not provided for, there is no way to reach the end. Therefore these steady

observances of religious obligations are meant only for the attainment of mukti. Mindful of these different ⁸⁶ means, the Lord exists bestowing grace on all. In the same way as by mere calling by names of persons standing at a distance, some persons are able to be favoured by them, so the initiated persons are able to make ineffect their bonds of karmas by incantation of important mantras (like brahma mantra and aṅga mantra).

11 (b) - 12 (a)

Gauḍaḥ -

aśeṣa-pāśa-viśleṣo yadi devasya dīkṣayā ||
gata-yām aṭhanispattau katam-syāt-vapuṣassthitiḥ |

Gauḍa -

On the completion of dīkṣā processed by the Lord, if the entire bonds get separated from the initiated person and if the final goal (mukti) issues from the process, then how is it that his body still continues to exist? (He need not be in an embodied state).

12(6) - 14

Bhagavān -

jatayām ghaṭanispaltau yathā cakram bhramatyapi ||
 pūrvasamskāra-samsiddham - tathā vapuridam smṛtam |
 aneka-bhāvikaṁ karma dagdhabhijamivānubhiḥ ||
 bhaviṣyadapi samruddham yena sambodhamidam vapuḥ |
 karmaṇā taddhi-bhogena kṣayamāyātyasamsāyakaḥ ||

The Lord said -

In the same manner as even after a pot is taken out,
 the potter's wheel keeps on whirling round, so his body
 continues to exist (even after dīkṣā) due to the residuary
 force of karma. Just like a seed that is burnt is made
 ineffective for further growth, so the karma acquired
 over a series of births is destroyed by the power of mantras.
 The karma to follow is also destroyed by them. The karma
 by which the present body is caused is destroyed only
 by experiencing its consequences. There is no doubt with
 regard to the cause for the existence of body (even after
 initiation).

dehāpātē vimuktisya - sadyonirvanatāṣpi vā । 88
kāryānubhissadā siddhistena te śivayogakāḥ ॥

The initiated one gets release shedding his body (if it is of asadyo nirvāṇa dīkṣā). If the initiation is of the kind of sadyo nirvāṇa dīkṣā which is always accomplished by proper rituals and mantras pertaining thereto, he remains harnessed ^{at once} with Śivatra.

16-18

Garudaḥ

pāsamuktasya yacchihnamī svalpamapyatra kim na tat ।
dīśyate bhakticihnena na ca cihnamī kvacit-sphuṭam ॥
sphuṭam yatra kvacit-dīśyamī tatrāpi vyabhicāratāḥ ।
prāgukto yogastasya tadukto grāha-pūrvakāḥ ॥
vibhūtvāttasya no grāhas-tathā mūrtatayāṣpi ca ।
mahānātra virodhasyāt - katham tadbhūhi me hara ॥

Garuda -

Nothing of the symptoms that appear for a person released from bonds is seen outwardly in asadyo nirvāṇa dīkṣā. If it be said that it is seen by his devotion to God, etc., the same indication has already been seen

when Sakṭi ~~has~~ descended on him. (So devotion is not to be taken as a consequence of dīkṣā). Thus with 89 regard to indications, there arises a defect of deviation? (vyabhicāra doṣa). Moreover it is said that the soul is harnessed with śivatra. In that case it means that the soul is of the nature of being grasped. Since it has already been told that the soul is pervasive, the act of grasping as such, is not possible. If it is really grasped, then it would mean that the soul has[~]certain concrete form. O, Lord Hari!, thus there arises a contradiction (How is it to be reconciled?).

Bhagavān -

90

taccihnam vāsanā niṣṭhami tatkarmanyavikalpanam ।
 tatra tasya katham caitat - svalpenāpyanumīyate ॥
 taccihnamādiranteṇa yadi tasya supūṣkalam ।
 aryañcārāḥ katham tasya vāsanāhita-caitasak ॥

The Lord said -

The supposed indication is still shrouded (or situated) by the lingering impurity, mala. Even his karmas stand ~~a~~unaltered (and he has to experience its fruits). When he is so, how could the indication like omniscience be conceived in him even in the least measure? When these indications are fully effected, he attains complete perfection. When his consciousness stands shrouded by vāsanā, how does, then, the alleged defect of deviation arise?

vāsanāḥ pi kriyāmūlani sāḥ pi tatānugā bhavet । a ।
 vibhūtvāt kha yathā śabda hyamūrtoḥ pi viśo yathā ॥
 grāhyate mantrasaktyāḥ sau vācyastacchaktiko guṇaḥ ।
 vācya-vācaka yogena jñeya mantraṇavaḥ khaḥ ॥
 c iti sūmat-kiraṇāgama mahātanta vidyāpāde dixākarma-pāṭala-śaṣṭha

The lingering impurity is due to his habitual acts ; it always
 goes after one's own usual practices . In the same way as sound is
 grasped from ether (both being pervasive) and by the word ' poison ',
 the hearer conceives the power of death , so by the power of mantra
 the soul remains to be grasped . It must be understood that the
 relation between the soul and mantra is like the relation
 between word and its sense .

(This is the chapter on dixā , the sixth of the knowledge-
 section of the Kiranāgama mahātanta)

ATHA MANTRAPATAHAH

(Then the chapter on mantras)

92

Garudaḥ

mantrāṇām kim sivo vacyassaktēssyādanavospivā
trayamekatra vācyaṁ vā virodho'stra prajāyate ॥

Garuda -

What is the expressed sense of mantras? Is it Siva or Sakti or Mantrēśvara? Or, do all the three aggregately exist as the principal sense of mantras? Since there seems to be inconsistency in the statements of scriptures, kindly explain to me about the nature of mantras.*

R

Bhagavān

sivo nimittabhūtastu saktiā, sau prerayatyānūn
tīrtayam vācyaṁapyatra na hyekena vinetarat ॥

The Lord said:

Being an efficient cause, Siva directs Mantrēśvaras through His Sakti. Therefore it should be understood that all the three - Siva, Sakti and Mantrēśvaras, exist

as the expressed sense of mantras. Without the presence of one, other two do not exist with regard to the ^{or} functional characteristics of mantras.

3-4

yataudanam pacasveti kenāpyukto'snya eva tu ।
karoti pacanam so'spi kāṣṭhadi karaṇairgutaḥ ॥
sivasya hetukarṣṭitvam kāraṇatvam-athānuṣu ।
karaṇatvam tathā sakterevameṣāmiti sthitiḥ ॥

When a cook is asked to prepare food, he cooks the rice collecting the fuels like fire-wood, etc. Even ⁹⁴ so, agency is with Śiva; the nature or purpose of cause is with mantresvaras and instrumentality is with Śakti. Thus all the three are intimately associated with mantras.

Cook stands for Śiva; fuels for Śakti; and food for mantresvaras.

5

yathā tantrīgatam geyam pauroṣam vyajyate sphuṭam |
saiṁśaktistathānyuvā vyanakti sakalām kriyām ||

In the same way as a lutanist clearly manifests the melody contained in the cord of a lute, so Śivasakti, the indwelling power of mantras, brings forth the effects of all the activities undertaken by any aspirant who employs these mantras.

Gauḍaḥ

yadyevam samsthitassos nuṣṣivo vācyativamāgataḥ ।
sakterapyavinābhāvāt - kalpitairanulhiṣca kim ॥

Gauḍa -

It is said that Mantrēśvaras are of the nature of
kāraṇatva^() of mantras. Let Śiva alone be the expressed
sense of mantras; or let Śakti also, since it is the
inherent power of Śiva, be the expressed sense. Why
should Mantrēśvaras be considered ~~as~~ along with
Śiva and Śakti ?

7-8 ca)

Bhagavān

mantrānāṃ chedanāṃ prokṭāṃ bandhanāṃ kilanāṃ
tādanāṃ lhedanāṃ tṛptiśśoṣanāṃ nirgalāṅgalam ।
evamādinu cānyāṇi tena teṣāṃ kimātmanah ।
śaktirniyāmikā teṣāṃ anūnāmiti bodhinī ॥
tasmāt - kalpyāṇavastārasya muktirā sivaparigrahaḥ ।

The Lord said -

The functions of mantras are manifold. Different
mantras are designed for different purposes like
breaking down, confining, piercing, killing, flogging,

creating dissention, contentment, desiccation, freeing, chaining, etc. Thus there are so many functions ^{are} q^b assigned to mantras. How do the souls are benefitted by these mantras of variegated nature? For them, Śakti is the guiding or governing power. Śivaśakti instructs Mantrēśvaras. Therefore, with regard to the sense, Mantrēśvaras are also considered along with Śiva and Śakti. These Mantrēśvaras, relieved completely even from adhikāra-mala stand to be absorbed by Śiva.

9(b)-10(a)

Gauḍaḥ

śiva evoditā mantrā yatkṛityamika kurvate "

kimapekṣam prakurvanti neti vā vada me sphuṭam ।

Gauḍa -

Employing the mantras which are thus well grounded in the scriptures, all the rituals to be done here are brought to consummation. (Now, there is a doubt). Whether the fruits of previous karmas are taken into account or not by the Mantrēśvaras? Kindly explain to me for clear understanding.

10 (8) - 12

Bhagavān -

na hi tesām nimittam tu nirapekṣāṇaṃ matāḥ ॥
 jñānoktyāpyanumantavyā daṣṭādeha-vidarāṇāḥ ।
 karmāṇascodaka proktā dīkṣā samaya smṛtītāḥ ॥
 tenāpekṣāṃ na kurvanti divjāntya-vidarśanāt ।
 vidhimekamapekṣante sampūrṇābhayaṃ sivaṃ ॥

The Lord said -

There is no reason for considering the fruits of previous karmas. It is to be observed that Mantrāsvaras are not taking into account the consequences of merit and de-merit. It is seen that a dying person (whose death occurs according to the āyuhprāda karma) is made to continue his state of embodiment by the power of mantras. So it is ascertained by the scriptural statements (that mantras are not related to the law of karmas). What is to be understood is that only the initiated person's activities are directed or urged by the mantras. The consequences of previous karmas having already been in

effect, as it is evident from the soul's embodiment in castes, ^{ranging} from brahmin to the lowest caste. So it is clear ⁹⁸ that Mantresvaras do not consider the effects of previous deeds. Mantresvaras consider only the prescribed rules of employing mantras, their purity and perfection and their auspiciousness.

13

Garudāh

ekasyotthāpanam dṛṣṭva dṛṣṭaryānyasya naira tat |

abhicārocca-mantranām sthitam karma kaltram na tat ||

Garuda -

Bringing about the continuity of existence by the power of mantra is seen only on some occasions. But in some cases failure is seen in this attempt. Moreover, it is also seen that the employment of mantras for malevolent purposes results in the worst effects (which should not have taken place with regard to a virtuous person). Therefore how is it acceptable that Mantresvaras are not considering the effects of previous deeds?

14 - 16

Bhagavān -

mantrāṇāṃ niyatā saktirvidhānāṃ niyatāṃ yataḥ ।
 kṛtsnakarmakarā ye'stra vaikalyānnahi tatphalam ॥
 sāmāgrī sakalā yasmīn kuruṭe dharmā sādhanam ।
 tatrāpi saktimātmīyāṃ mantrāḥ prakhyāpayanti te ॥
 na hi cintyāstu te mantrāḥsthūla-sūkṣma-vinaśvarāḥ ।
 kṣanādhaktāśītaśvetā bhavanti vidhicoditāḥ ॥

The Lord said -

For the reason that the limiting power (niyatā sakti) always constraint the mantras, it is to be realised that where the activities accompanying a particular employment of mantras are completely carried out, ^{the results are expected} there results the expected result. If there are some discrepancies, the expected results do not come out. Where the preparatory rites are perfectly done, there the mantras are capable of bringing about the desired effect. Even in the case of albhicāra, ^(evil) the ^{evil} effect is ~~due~~ only due to the power of mantras and not due to the power of previous karma. Mantras make well-known their own capacities. The nature

of mantras is not to be comprehended from one standpoint. They are subtle; gross; unterminable. Augmented by the 100 prescribed rules they change their forms ^{vary?} very quickly. They become to possess the forms of various colours like red, black, white, etc.

17

garudah

nityatvam yadi mantrāṇāṃ rūpabhedaḥ katham sthitaḥ ।
rūpabhedo yadā teṣāṃ anityatvam prasagyaṭe ॥

garuda -

If mantras are held to be eternal, then how do the differences in their appearances occur? When these variegations of appearances are ascribed to mantras, then it implies that they are not eternal. (Anything which has a concrete form undergoes termination. So also with mantras).

Bhagavān -

kamadāste tathāivoktā rucirūpāmukarīnah ,

101

yādṛṣī sādhakasyecchā tathā sstmānam prakurvat ॥

yā sā tēṣāmi ca cichaktēssā nyathā naira jāyate ।

svabhāvo'syam bahirdṛṣṭo mantrānām natāvat-khaga ॥

The Lord said :

Since these mantras, appearing in similarity with certain resplendent forms, yield all the desired purposes, they are thus supposed to have (different forms). Whatever figure an aspirant likes to contemplate on, the mantra makes itself to appear in the guise of that form. The indwelling power of the mantra is the Lord's cit-sakti (without whose impelling power the form of mantra cannot be manifested. Essentially, these forms of mantras are seen outwardly (with respect to mantras); these are like various disguises of an actor.

Kṛkalāso mahān yadvaddṛṣṭo ṣṣti bahuvṛpadhṛt 1 102
 kenāpi ketunā tadvacca na śaktervināśitā ॥
 evaṃ mantrāstu vākyena śraddheyāste yathoditāḥ 1
 vicaranti sivecchātascoditā nikkhile ṣṣ dharani ॥

In the same way as a big chameleon, essentially being one, takes multi-coloured forms due to some reason or other, so the essential power of mantra is one and it is to be held that it is eternal. Thus it is maintained by the scriptures that mantra, in the form of syllables, presents itself in all the worlds of adhva, mainly depending on the reverence and belief of the aspirants.

Gaṇḍah.

adhvamārgassamākhyāto vyāpakatvācchivasya na 1
 yadyadhvā kalpyate tasya vyāpakatvam tadāhatam ॥

Gaṇḍa -

The path of adhva is emphatically told. Since Śiva is all pervasive, His adhva-form is not to be accepted. If adhva-form is fashioned for him, then His nature of all pervasiveness gets obstructed.

23-24

Bhagavān -

yeyam parināteryaṇeḥ paśūnāṃ bandhakāraṇam ।
 vibhūtimohinī tyagya tadatitassivo yataḥ ॥
 sarvaśo'pi yathā vṛkṣaśkandhādūrdhvaṃ śikhī sthitaḥ ।
 dīpṣṭo'stra tadradeva syamī śuddhavadatā vā paraḥ ॥

The Lord said :-

The path of adhva evolves out of māyā for the sake of binding the souls. Leaving behind the pure māyā (vibhūti) and impure māyā (mohinī) Śiva exists as transcendent Brahman. In the same way as fire^{, though it pervades the whole tree} is seen only above the ~~upper~~ outer side of the stem of the tree, so Śiva, being supreme and pure, exists beyond these two mayas even though He pervades them.

guṇādhikhyāt-paraḥ prokto vibhūtiḥ pṛyupacaryate । 104
 pṛthivyādīni tattvāni bhogasthānāni dehinām ॥
 bhuvanaissaha śoddhyaṇi kramayuktyā yathā tathā ।
 ekasmādyatparami sthānāni tasmādyamjāt-parātparam ॥

Since Śiva is eternally associated with the characteristics like omniscience, etc., He is extolled to be more supreme than the released souls who experience the highest Bliss. Though He is all-pervasive, His adhṛā-form is figuratively ascribed. ~~For all the embodied souls~~ Tattvas from pṛthivī to Śiva contain all the ~~worlds~~ material ~~in~~ worlds for the sake of enjoyments of the embodied souls. During the process of initiation, souls are to be consecrated in ^{the} ~~due~~ order by contemplating as though they ~~are~~ experience ^{the} ~~bhogas~~ concerned with all the worlds of bhuvanādhṛā. Each material place is superior to the preceding one.

tāvadyāvat-śivasthānam niyato jyam śive layah. 105

layena gamanam pumsah proktam tasya vibhūtvatah ॥

yathā śulbhām suvarṇatvam gatam tadvyapadiśyate ॥

tadvat- pum- vyapadiśyeta tatstho'pi śivatām gatah ॥

[iti sūmat- kīrāṇāgama mahātāntre vidyāpāde mantrapatalaḥ saptaṁ mah.]

In this manner, the soul is contemplatively taken up to Śiva-tattva where it gets absorbed. It is said that the soul approaches its final place by the process of absorption, since it is pervasive. In the same way as copper, shedding off its verdigris, shines forth constantly like gold, and thereafter it is called by the name 'gold' only, so the soul, after completely relieved from bonds, is said to have attained śivatva which is its permanent essential nature.

[This is the chapter on mantra, the seventh of the

knowledge- section of the Kīrāṇāgama mahātāntre]

ATHA BHUVANA PĀṬALAḤ

(Then the chapter on the worlds of Bhuvanādhvā)

106

Garudaḥ

kṣmādyadhvā sūcitah pūrvam bhuvanaissaha śaṅkaraḥ
bhuvanānāmi yathā samsthā pramāṇena vada prakṛoḥ ॥

Garuda -

O, Lord Śaṅkara! Earlier, tattvas from pṛthivī to nāda with their respective worlds were pointed out. How do all these worlds have their existence in all these tattvas? Explain to me about these worlds with their magnitude (or extent).

2 - 4

Bhagavān -

adhah kālāntako rudrah samastasthāna-madhyagahḥ
padmaścordhramadhoḥ nantas- tathāḥ nṛye kramavartinah
īśvarah piṅgalah kālāh krodheśo jalado balahḥ
dhanadaśśaṅkaraścaitē rudrakotya samāvṛtāḥ ॥
yadrūpo bhagavān kālāstadrūpo yddhisamyutahḥ
tadrūpastūratastikṣṇah kālopyevam vibhūtimān ॥

* The Lord said -

At the bottom of ^{the} macrocosm is the Kālāgnirudra 107
Bhuvana and Kālāgnirudra, who is the Lord of that Bhuvana,
exists at its centre. He is surrounded by many deities.
On the upper part of the Bhuvana is Padma and ~~below~~ on
the lower side is Ananta. Īśvara, Pingala, Kāla, Krodheshā,
Jalada, Bala, Dhanda and Śaikara - these eight Rudras,
each one of them surrounded by one crore of Rudras }
are there surrounded of Kālāgnirudra in the eight
directions (quarters and sub-quarters). These Rudras are of
the same structure as of Kālāgnirudra and they are
endowed with rich accomplishments. Thus, Kālāgnirudra,
being so energetic because of his gigantic figure,
shines forth with exalted power.

5-6

tadgrāhami kotīsaṁkhyātāni tajjvālā daśakotayāḥ ।
nirālamibāmi tadūrdhvaṁ tu pañcakotīrmatāni tataḥ ॥
ekakotyaṇḍabhittiśca āhatyonnati-vistaraḥ ।
kotayassaptadaśakāḥ kālāgnerbhuvanāni mahat ॥

The residence of Kālāgnirudra is about one crore of
yogas in its height. The blaze of his fiery figure is

... that what's a crore

* Why does the Lord go into such detail about
the worlds?

about ten crores of yojanas. Its smoke, Nirālamba by name, covers a height of five crores of yojanas. The thickness of the lower cosmic wall is one crore of yojanas. Thus the region from the lower cosmic wall upto the great Kālāgnirudra bhuvana measures seventeen crores of yojanas.

7- 13

tadūrdhvaṃ narakā ghorāḥ kṣudrajantu samāśrayāḥ ।
 catvāriṃśatsamadhikāni śatāni teṣāṃ prayojitam ॥
 dvātriṃśat-tatra-nāyāno nāyanāgeśvarāstrayaḥ ।
 nauravo'stiguṇiscānyastamah śītoṣṇatā punaḥ ॥
 santāpāḥ kamālākhyāśca kambalo nilasūtrakaḥ ।
 sūchīmukhaḥ kṣurāścaiva khadgatālavano'sparaḥ ॥
 kumbhīpako'smbanīśaśca taptāṅgārasudāharaḥ ।
 taptalākṣārāso kampastrapulpaḥ palāśanaḥ ॥
 ucchvāśaśca nirucchvāśastathā yugmamahīdharaḥ ।
 śālmali kṣutpipāśākhyāḥ kṛmīnāṃ nicayo'sparaḥ ॥
 bhastambhaśca vitpūrṇo ghorā vaitarini tathā ।
 avīci cordhvataḥ sarve ^{caturbhedagatāstṛime} ~~kumbhīpakaśca~~ nauravaḥ ॥
 aṣṭabhedāstrayo jñeyāḥ kumbhīpakaśca nauravaḥ ।
 avīciścaiva caṇḍasthāni catvāriṃśacchatāni matam ॥

Above the region of Kalāgnirudra are the worlds of narakas (hells) of dreadful nature which are the ultimate resorts of evil-doers. On the whole, there are one hundred and forty narakas of which thirty-two narakas are prominent. Out of the thirty-two narakas, ~~twenty~~ twenty-nine narakas are called Rāja naraka and the remaining three are called Rājarajeshvara. The names of the thirty-two narakas are as follows: Raurava, Atiguru, Tama, Śīla, Uśna, Santāpa, Kamala, Kambala, Nīlasūtraka, Suciṃmukha, Kṣura, Khadga, Tālavana, Kumbhīpāka, Ambarīṣa, Arigāra, Dāhakṣi, Lākṣārāsa, Kampa, Trapulepa, Palāśana, Ucchrāsa, Nirucchvāsa, Yugma, Mahūdgha, Sālamali, Kṣutpipāsa, Kṛmīnicaya, Lohastambha, Vitpūrṇa, Vaitarīṇī, and Avīci. One hundred and sixteen narakas are equally distributed in four directions, twenty-nine occupying each direction and thus forming a square. The narakas of this square belong to Rāja-naraka group. Above this square plane are three layers of naraka bhuvanas, each one consisting of eight narakas. In the lower most layer of eight narakas Avīci is important; in the middle layer consisting of eight narakas Kumbhīpāka is important, and in the upper most layer consisting of eight narakas Raurava exists in its [?]poposity. Thus the distribution and formation of one hundred and forty naraka bhuvanas should be understood.

14-17(a)

ekakṣayāntarami jñeyami lakṣam navati saikhyayā ।
 ekalakṣocchritāssau prāṇinām bādhamaśrayaḥ ॥
 tebhyastrimśatsahasrāṇi nirālambam sthitam matam ।
 ūrdhvena nava bhavati lakṣam kūṣmāṇḍa mandiram ॥
 divyastribhuvorto ghoraiḥ rudraiścātibaloṭkataiḥ ।
 navalakṣāntarami gatva sapta pātālakam bhavet ॥
 trikhaṇḍam trijanākūrṇam kṛtākādhisthitam tadā ।

The intermediate space between the planes of narakas
 measures ninety lakhs of yojanas. The height of each plane of
 naraka is about one lakh of yojanas. Above the planes of
 narakas exists a space called Nirālamba extending upto
 the height of thirty thousand yojanas. The world existing
 above the space of Nirālamba is called the Kūṣmāṇḍa
 Bhuvana. Its height is about nine lakhs of yojanas. The
 Lord of this Bhuvana is Kūṣmāṇḍa. In his mansion
 Kūṣmāṇḍa is seated by surrounded by beautiful ladies
 and dreadful Rudras of mighty vigour. The next region
 that exists above the Kūṣmāṇḍa Bhuvana is called the
 Pātāla loka consisting of seven pātālas. Each pātāla
 consists of three sections one above the other inhabited by
 three kinds of beings - dānava, nāga and asura. Pātāla
 loka is under the control of Hāṭhakeśvara.

(The space of nine lakhs of yojanas is the height of the
 intermediate space between the planes of narakas)

ādāvābhāsatalākhyam jāmbūnadamayam bhavet ॥
 krūrā nāgasurāstatra nivasanti sukhabhoginah ॥
 śaṅkukarṇo mahānādo namuciśceti dānavāḥ ॥
 amanto gulikāścaiva melāputraśca bhoginah ॥
 nāgakanyā samāyukta nivasanti na duḥkhitāḥ ॥
 vikatāśśūladantaśca lohitaṅgaḥ palāṣanah ॥
 prāk-khaṇḍe dānava nāgā dūtīye nākṣaṣāḥ pare ॥
 nivasanti jānākinṇā diyastūbhoga samyutāḥ ॥
 daśalakṣocchrayam jñeyam sahasradāśa vīṣṭitam ॥
 navasahasrakam teṣāṃ antarālam sahasrakam ॥
 pātālam tu bhavedūndhavam padmarāga-dharālayam ॥
 prahlādo bhūṅgavarṇaśca vahnijihvāśca dānavāḥ ॥
 āsurībhīṣṣamāyuktāḥ madhyato nāganāyakāḥ ॥
 vasukiśśaṅkha-pālaśca dhṛtarāṣṭro bhūyāṅgamah ॥
 divyaiśvarya-yuta vyālā bhūmastasmin sukhāślīṭṭāḥ ॥
 vidyummālī tatijjihvo hiraṇyakṣaśca te matāḥ ॥

The lower most pātala is called Ābhāsa, which is of
 the nature of jāmbūnada gold. (As said earlier), dānavas,
 nāgas and asuras are living there with longlasting
 pleasures and enjoyments. In the lower section are the
 dānavas whose names are Śaṅkukarṇa, Mahānāda and
 Namuci. In the middle section are the nāgas who are in

in the company of nāga kanyas and who live there without || 2 || any trace of misery. They are Ananta, Gulika and Melāputra. In the uppermost section are the asuras whose names are Vikata, Śūladanta and Lohitākṣa. All these dānavas, nāgas and asuras live there surrounded by retinues and ladies of their own respective nature. They are endowed with multifarious enjoyments. Above the plane of Ābhāsa exists Pātāla which is of the nature of ruby. Prahlāda, Bhūvigarṇa and Vahnijihva are the three dānavas residing in the lower section surrounded by the ladies of their own group. In the middle section are the chiefs of nāgas whose names are Vāsuki, Śaṁkha-pāla and Dhṛtarāṣṭra. They are of dreadful nature and being endowed with splendid wealth they live there happily. Vidyunmālī, Tatigjihva and Hiraṇyākṣa are the names of the three asuras residing in the uppermost section.

25(b) - 28(a)

vīṭalāni nāma pātālāni indranīlamayāni tataḥ ||
 śiśupālo'ndhakāraśca tāraṇākhyāśca dānavāḥ |
 atyanta bala bhogādhyas- tasmīn sarpa mahaujasaḥ ||
 kambalo svetaraṣṭatra padmasānyo bhūvigarṇamah |
 yamadamiṣṭrogradamiṣṭraśca viśālākṣaśca bhīṣanah ||
 ramanti bhogasaṁpannāśṭi sahasra samāyutaḥ |

Above the plane of Pātāla exists the pātāla named ¹¹³ Vitāla which is of the nature of sapphire. Śiśupāla, Andhakāra and Tāraka are the three dānavas residing in the lower section of Vitāla. They are endowed with everlasting vigour and enjoyments. The nāgas endowed with high splendour and residing in the middle section are Kambala, Svetara and Padma. Yamadaṁṣṭra, Ugradaṁṣṭra and Viśālākṣa are the three asuras residing in the upper most section associated with various kinds of enjoyments and surrounded by thousands of ladies.

28(4)-30

subhagastrikalō nāma tato nyatyat-puṣya bhūmiḥ ॥
 sutale kāladamṣṭraśca daityo nāmamayo sparah ॥
 karkotakah padmanāgo ghaṇṭānādaḥ palāśanaḥ ॥
 mahodaro mahākāyo mahabāhubalotkataḥ ॥
 tatra tiṣṭhanti nirduḥkha nirvandvā nirbhayāmarāḥ ॥

Above the plane of Vitāla is the pātāla named Sūtaḥ which is of the nature of topaz. Dānavas residing in the first section are Subhaga, Trikaḥ and Kāladamṣṭra. Nāgas residing in the middle section are Kārkotaka, Padmanāga and Ghaṇṭānāda. Asuras residing in the upper section are Mahodara, Mahākāya and Mahābāhu.

They are with mighty vigour and they live there ~~free~~ 114
freed from misery, pairs of opposites (like heat-cold etc.)
and fear. They are immortals.

31- 32

mahātalamī tu yannāma rūpyabhūmimayam tataḥ ।
dundubhistārakākhyāśca suparṇoḥ tta balānvitāḥ ॥
dhananījayasakālaśca bhadro nāmāḥ bhīmānakāḥ ।
jvālāsya vāmanograśca vasantyugrā ratipriyāḥ ॥

The next pātāla named Mahātala is of the nature of silver. The mighty danavas residing in the lower part are Dundubhi, Tāraka and Suparna. The proud nāgas residing in the middle part are Dhananījaya, Sakāla and Bhadra. Asuras who appear dreadful and who are fond of pleasures residing in the upper part are Jvālāsya, Vāmana and Ugra.

33- 35(a)

pātalamī nāma yaccānyat sawaratnāñcitam bhavet ।
śaikhodaro bhadbhogo jvālāmālo mahāsuraḥ ॥
durdarśano durmukhaśca svetābhadro mahoragaḥ ।
meghanādoḥ tta hāsaśca bhīmo bhīmaparākramaḥ ॥
vicitraīśvarya saṁpānnās-sudhānna-rasa samyutāḥ ।

The next region named Pātāla is embellished 115
with all kinds of diamonds. Śarikhodara, Bhadrakoga
and Jvālāmāla are the dānavas of the lower section.
Dundarśana, Durmukha and Svetaśhakra are the nagas
in the middle section. Meghanāda, Atthāsa and Bhīma
are the asuras in the upper section. All these inhabitants
are endowed with multifarious wealth, nectarine food
and nectarine drink.

35- 38(a)

anyadrasātalam nāma sarveṣāmupariśṭhitam ॥
muktāphalamayī bhūmistasmin bhuvana bhūṣitā ॥
dirghikodyānapuṣpādhyā hemaprākāra-torāṇā ॥
rasāyamānnastriyukta siddhadhavya samākulā ।
tathā, ste sa bali ruddho harinā vāmanena tu ॥
takṣako nāgarāyaśca rohitakṣaśca rākṣasaḥ ।

Above all these pātālas exists Rasātala which is of
the nature of pearl and which is embellished with ornaments.
It is full of lengthy gardens abounding in various kinds of
flowers; it is full of ornamental arches and golden
ramparts. Those who live there are enriched with
nectarine food and are surrounded by beautiful ladies;

116
~~innocent~~ They are innervated with the accomplished
spirituous liquor. Bali, who was once impeded by
Vamana (an incarnation of Hari) is the danava of
lower section; Takṣaka is the nāga of the middle section
and Rohitaṁsa is the asura who lives in the upper
part of Rasātala.

38(b) - 40

ūrdhvam kanīṣṭha pātālam aṣṭalakṣamitam tataḥ ||
niḥata dānavā ye tu purāḥ pratiyugayuge |
tastu tebhyasamākṛṣya sthāpita hāṭhakaḡrataḥ ||
pātāla kanyakordhve tu daśalakṣamitam tataḥ |
tasyōrdhvam navalakṣaistu sthitam vai hāṭhakeśvaram ||

Above the last pātāla (namely, Rasātala) is a region
extending upto eight lakhs of yojanas. At the termination
of each yuga, these danavas, nagas and asuras are
absorbed and at the beginning of each yuga they are
again created. Above the last pātāla, at a height of
ten lakhs of yojanas is established the residence of
Hāṭhakeśvara, measuring nine lakhs of yojanas. The
aforementioned danavas, nagas and asuras are
under the control of Hāṭhakeśvara.

tatgrho hemaratnādhyo diryastubhogabhūṣitaḥ ।
 tad dhyāna japayuktā ye tadbhogam prāpnuvanti te ॥
 pātāladvārapālatvam tacchivenāśya kīrtitam ।
 haṭhāt-bhinatti citrāṇi tenāśyam haṭhako mataḥ ॥
 pūrvodita pramāṇena sthitaḥ pātāla-saṁgrahaḥ ।
 ato'stāśeti lakṣāṇi dve ca kotipramāṇataḥ ॥
 bhūprsthāni sakatākena kotimānena tatsamam ।
 evamekikṛtāni sarvāni pañcaśatkotayassthitāḥ ॥

The mansion of Hāṭhakeśvara is embellished with gold and diamonds. He is seated there surrounded by beautiful damsels; shining forth with his ornaments, he exists there endowed with various kinds of enjoyments. Those who contemplate on him and do incantation attain the same pleasures as endowed with Hāṭhakeśvara. Since he violently breaks down to pieces all the worlds under his control at the end of each kalpa, he is called Hāṭhaka. Thus the seven pātālas exist with the aforementioned extent. Above the region of pātāla-loka, the hinder part of the earth measures two crores and eighty-eight lakhs of yojanas. So, it is said that the total height from the Kālāgnirudhabhuvana to the ~~the~~ centre of the earth is equal to fifty crores of yojanas.

Bhūlokaḥ śata viśvāṭas-sapta-dvīpāṇḍavānṛtaḥ ।
 jambūśśākaḥ kuśaḥ krauñcaśśālmali ca tathā parāḥ ॥
 gomedaḥ puṣkaraḥ khyasca sapta-dvīpāḥ prakīrtitaḥ ।
 kṣāraḥ kṣīrodadhissarpīrikṣurmadya-payonidhiḥ ॥
 tatassvādūdakodanvān tasmāt-dviguṇasthitaḥ ।
 lakṣayojana-vistīrṇaṁ jambūdvīpaṁ samantataḥ ॥
 narakhaṇḍaṁ ca tat-jñeyam merumadhyam suparvatam ।

(Now a description of Bhuloka is given)

The earth is surrounded by the seven continents (dvīpas) and seven oceans. The seven continents (dvīpas) are: Jambū, Śāka, Kuśa, Krauñca, Śālmali, Gomeda and Puṣkara. The names of the seven oceans are: Kṣāra, Kṣīra, Sarpi, Ikṣu, Madya, Payonidhi, and Svādūdaka. With regard to these dvīpas and oceans, it is said that each one is twice the size of the previous one. (Thus, if the extent of Jambū dvīpa is one lakh of yojanas, that of Śāka is two lakhs and so on). Jambū dvīpa is about one lakh of yojanas in extent. It consists of nine divisions. At its centre is the great mount Meru.

sa merurhemasāmbhūtissarāvākṛtimastakah ॥
 pravṛtastṛoḍaśādhasat - sahasrāṇi savartulāḥ ।
 ucchreyena sahasrāṇāṃ aśīticaturanyathā ॥
 tribhīṣṅgaissamayukto rukma-kāñcana- ratnajaiḥ ।
 kṛṣṇasya rājatani śṛiṅgāṃ sauvarṇaṃ brahmaṇo matam ॥
 ratnajaiḥ śāṅkarami sthānam tadadho smarasamsthitiḥ ।

The mount Meru is equipped with golden treasure and its head (summit) is like a shell or shallow dish. Its height is about one lakh of yojanas. About sixteen thousands of yojanas of Meru has gone deep into earth; the rest of it, measuring eighty-four thousands of yojanas is above the earth-plane. Meru has three peaks of iron, gold and diamond. Out of these peaks of different colours, that which is of silver belongs to Viṣṇu (Kṛṣṇa); that of gold is owned by Brahma and that of diamond belongs to Śaṅkara. Below Their ~~and~~ residence is the place where the immortals live.

sthitaḥ marāvati pūrve pūrī cendrasya hemajā ॥
 tājovati sthitaḥ neyyāṃ vahnēḥ kamala-lohitā ।
 vairosvati yamasyāpti daksine ṣṭyāna sannibhā ॥

rakṣavati ca nairṭyāṃ nirṭeḥ kṛṣṇa-lohavat । २०
 vāruṇyāṃ śuddhavaratyākhyā varuṇasyendu sannibhā ॥
 vāyave gandhavaratyākhyā vajromarakatātṃikā ।
 uttare sarvaratnādhyā kubherasya mahodayā ॥
 yaśovati sthita śukla haraśyeśānagocare ।

Around the mount Meru, in quarters and sub-quarters
 are the cities of specific colours owned by the dik-pālas.
 In the east is Amarāvati of golden colour belonging to
 Indra. In the south-east is Tejovati of lotus-red colour
 belonging to Agni. In the south~~so~~ is Vairavati of black
 colour belonging to Yama. In the south-west is Rakṣavati
 of black-red colour belonging to Nirṭi. In the west is
 Śuddhavarati of yellow-white colour belonging to Varuṇa.
 In the north-west is Gandhavati of green colour belonging to
 Vāyu. In the north is Mahodaya of the colour of
 all kinds of diamonds belonging to Kubhara. In the north-west
 is Yaśovati of white colour belonging to Īśāna.

55(B) - 59

meroścaiva catundikṣu sthitāstranye mahānagāḥ ॥
 pūrvasmin mandaro nāma daksine gandhamādanah ।
 vipulāḥ pāścime ḡ gneyassupārsvaścottare sthitāḥ ॥

Kadambho mandaro jñeyo jambhūssā gandhamādanaḥ | 121
 aśvattho vipule jñeyasupārīve ca vato mataḥ ||
 sarāṁśyupavanānyatra pūrvascāruṇodakam |
 mānasam dakṣiṇe jñeyam śītodam pāścime mataḥ ||
 mahābhadrāmutteratas-tataścāitranatham vanam |
 nandanam tu vaiṣṇavam dhṛtasamnam kramāt-sthitam ||

On the four directions of Meru, there are four great mountains. The mountain Mandara is in the east, Gandhamādana is in the south, Vipula is in the west, and Supārīva is in the north. (These four mountains are collectively called Vitrakampa mountains.) Each mountain has got its own significant tree. Mandara has ^{the} got Kadamba tree; Gandhamādana has ^{the} got jambū tree; Vipula has ^{the} got aśvatth-tree and Supārīva has ^{the} got vata tree. In the same way, each mountain has got its own garden and lake. Mandara has got a garden named Caitranatha and a lake Aruṇodaka; Gandhamādana has got a garden Nandana and a lake Mānasa; Vipula has got a garden Vaiṣṇava and a lake Śītoda; Supārīva has got a garden Dhṛta and a lake Mahābhadrā.

60-63(a)

122
tata dakṣiṇāto meruḥ sthitamatannagatrāyam ।
niṣadho hemakūṭasca himavāniti viśṛtāḥ ॥
meroruttarato, drūṇāni tūṭayāni cāpi saṁsthitāni ।
nīlāśśveto gīrīścaiva śṛṅgavānnāmacāparaḥ ॥
sahasradvaya vīṭirṇāssamudhrāvadbhayo matāḥ ।
mālyavān pūrvato merosthito yojana saṁkhyayā ॥
sahasravistṛtastārksya gandhārkhyam pāścime tathā ।

To the south of Meru, there are three mountains - Niṣadha, Hemakūṭa and Himavān. To the north of Meru are the three mountains - Nīla, Śveta and Śṛṅga stretching upto the ocean and having a breadth of two thousands of yojanas. To the east of Meru, the mount extends upto one thousand yojanas and to the west of Meru, the mount Gandha exists.

63(b) - 67(a)

nagānnagāntarāni yacca taddeśo varṣa ucyaṭe ॥
himavat sindhumadhyasthāni bhāratāni cāparat sthitāni ।
sahasra nava saṁkhyātāni varṣāni kimpuruṣāni tathā ॥
tadavaddhemakūṭasyottarato himavadgīreḥ ।
dīrghāni tacca saṁkhyātāni tatastaddhari saṁjñakam ॥
uttare hemakūṭasya dakṣiṇe niṣadhasya ca ।

prāk pramāṇam hi tanmeroh śhadrāśrami pūrvato bhavet ॥
abdhimālyavator madhye caturāśrami samantataḥ । 12³

The intermediate region between two mountains is called Varṣa. The region between Himācala and the southern ocean is called Bhārata varṣa whose extent is about nine thousand yojanas and which is like a bow. The region between Himācala and Hemakūṭa is called Kimpurusa varṣa whose extent is about nine thousand yojanas. The region between Nisadha and Hemakūṭa is called Hari varṣa extending upto nine thousand yojanas. The region lying in the east of Meru is called Bhadrāsiva, which extends between Mālyavan and the eastern ocean.

merorḥ paścimato jñeyam ketumālam tu tādrsam ॥
 gandhādīryādessamudrasya madhye madhye ilāvṛtam ।
 sumerośca cadurdikṣu navasāhasa viśṛtam ॥
 sumeroḥ pārsvataścāstau sahasrāṇi ca talpunaḥ ।
 parani hiraṇyakam tasmāt dīrgham kimpuruṣam yathā ॥
 sumeroruttare kāmyo nīlaśvetādri madhyagah ।
 svētādīrḍhvaṁ hiraṇyakam ॥
 sṛṅgādriśvetayormadhye jaladherdaksine ketumukh ॥
 sṛṅgādreruttare jñeyo jaladherdaksine kurukḥ ।
 candrārdhavadtu tat jñeyam bhāratam kṛtitaṁ yathā ॥

To the west of Meru and between Gandhamādana and the eastern ocean lies Ketumala varṣa. Glāvṛta varṣa ¹²⁴ also lies between Gandhamādana and the eastern ocean. On the side of Meru, lying between Śrīga and Śveta mountains is Hiraṇyākṣa varṣa which, like Kimpurṣa, extends upto nine thousand yojanas. Kāmya varṣa is to the north of Meru and it lies between Nīla and Śveta mountains. Kuru varṣa is the one which has Śrīga on its north and the ocean on its south. It is like the half-moon. Then, a description of Bhārata varṣa (follows):

72-74

Bhāratam tatpunarjñayam navakhaṇḍayutam tataḥ |
 indrasamigñāḥ kaśerusca tāmravarṇo galbhastimān ||
 nāgassaumyaśca gāndharvo vāruṇaśca kumārikā |
 tatasśudīrghe kanyākhye dvīpe varṇacatuṣṭayam ||
 sesāṇi mlecchayuktāni śatapañcāyutam ca ^{tat} |
 tadyojana sahasrāṇi samblecchānūtarāṇi tu ||

Bhārata varṣa consists of nine divisions. They are: Indra, Kaśeru, Tāmravarṇa, Galbhastimān, Nāga, Saumya, Gāndharva, Vāruṇa and Kumāri. Upto the extent of Kumāri dvīpa, people belonging to the four principal

castes are inhabiting. In the rest of the land extending about five hundred crores of yojanas, barbarians and ¹²⁵ other people live.

75-78

mahendro malayassahyaśśuktimān - rṁksaparvataḥ ।
vindhyaśca pāriyātraśca saptaite kulaparvataḥ ॥
avāk himavataḥ kṣāraśśatāni nava tasya hi ।
atikramya tathā janyāni dīpāni sukhadāni tu ॥
anigadīpāni samākhyā^m~~ta~~ ca malayāni-saṁkhasaṁjñakam ।
kumudam vārasaṁjñam ca malaye malayācalah ॥
tat y pāde hemajā laṁkāpurī kūrālayā mata ।
evam samāsataḥ proktāni jambūdīpamidam khaga ॥

There are seven kula parvatas in Bharata varṣa. They are Mahendra, Malaya, Sahya, Śuktimān, Rkṣa, Vindhya and Pāriyātra. Being in front of Meru and Kṣāra ocean and distributed through the extent of nine hundred yojanas are upa-dīpas which are capable of giving pleasures to all. Malaya, Saṁkha, Kumuda and Vāra are the important Upa-dīpas. Malayācala is in Malaya dīpa at the foot of which lies the golden ruled Laṁkha. It is the place ^{of} ~~for~~ dreadful persons. Thus, a short account of Jambū-dīpa is given.

tasyaiva lakṣamātrasya kṣārodastatsamo bhavet ।
 kṣārodāt diguṇaḥ kṣīraḥ kṣīrodādadhī samyñākaḥ ॥
 dadhnaśca sarpiśamyñāśca tasmācca diguṇo rasah ।
 rasāttat diguṇam madyam tasmāt svādūdakam tathā ॥
 jambūdirpāttathā śākāśśākāt kuśasamyñākam ।
 kuśāt krauñcam vinirdiṣṭam krauñcāttacchālmalitī ca ॥
 tasmāt- gomedaśamyñāśca gomedāt puṣkaram tathā ।
 āpassvādūdakam tatra tato bhūmihiraṇmayī ॥

Jambu dīpa is about one lakh of yojanas in its extent.
 The kṣāra ocean (ocean of salt) encircling Jambū is also
 of the same extent. Beyond the kṣāra ocean is kṣīra
 (milky ocean), its extent being twice that of kṣāra.
 Dadhi (ocean of curd), whose extent is twice that of
 kṣīra, lies beyond the milky ocean. Sarpi (ocean of clarified
 butter) lies beyond dadhi and its extent is twice that of
 dadhi. Beyond sarpi lies iksu (ocean of cane-juice), its
 extent being twice that of sarpi. Beyond iksu is madya
 (ocean of wine), its extent being twice that of iksu.
 Svādūdaka (ocean of pure water) is beyond madya. Similarly,
 the seven dīpas are to be known in due order. Jambū, Śāka,
 Kuśa, Krauñca, Śālmali, Gomeda and Puṣkara are the
 seven dīpas. Their extends correspond to the extents of

seven oceans respectively. Beyond the ocean of pure water lies the golden region.

127

83-86

daśakotimīṭā jñeyā kṛīḍāṇṭham syāddivaukasām ।
tasmāccādrīḥ paro jñeyo lokāloka itisartah ॥
sahasradasā vīstīrṇo deśanamāśrayo bhūvi ।
arvāk-lokonalokordhvaṁ lokālokāttamastataḥ ॥
tasyāpi parato jñeyo mātaṅgo vidīmaprabhāḥ ।
yatpramāṇam tu sarveṣāṁ tatpramāṇam samantataḥ ॥
sapṭatyardhena kotinām lakṣaścaikona vimīśatiḥ ।
catvārimīśat-sahasrāṇi kotisthaulyāt kṛtāhakam ॥

The extent of golden region is about ten crores of yojanas. It is meant for the sports of celestial beings. Beyond this golden region exists the mountain Lokāloka (i.e. Cakravāla giri) extending upto ten thousands of yojanas. Beyond this mountain lies a place which is full of darkness. Beyond this dark place is Mataniga in its coral brightness. The total extent of Lokāloka, dark place and Mataniga measures thirty-five crores nineteen lakhs and forty thousands of yojanas (35,19,40,000). The thickness of the encircling wall of macrocosm is about one crore of yojana.

tiryak-mediniparyantam śatakotyardha viśṭhitam ।
 Bhūrlbhuvassivā-dhruvāntam ~~ś~~syāllakṣapañcadāśānvitam ॥
 pañcāśatisca lakṣāṇām kotidvayam mahā bhavet ।
 koṭyaṣṭakam jano jñeyas-tapo dvādaśakotikam ॥
 daśaśatkoṭayassatyam tasmādūrdhvam pratīṣṭhitam ।
 tasmādūrdhvam bhavet-brahma kotitrayamitah khaga ॥
 trilhiśca kotilhi viśṇuścaturlhiśca harah sthitah ।
 brahmāṇḍamūrdhvatāḥ kotikotisthaulyam vivardhitam ॥

Thus, horizontally on all sides from the centre of Bhūloka to the cosmic wall, the extent measures fifty crores of yojanas. Above Bhūloka are Bhuvāloka, Svarloka, Mahāloka, Janāloka, Tapoloka and Satyaloka. The total height from Bhūloka to Dhruvaloka is about fifteen lakhs of yojanas. The height of Mahāloka is about two crores and fifty lakhs of yojanas and that of Janāloka is about eight crores of yojanas. Tapoloka has the height of twelve crores of yojanas and the height of Satyaloka measures sixteen crores of yojanas. The world of Brahma is above Satyaloka and its height is about three crores of yojanas. The world of Viṣṇu measuring a height of three crores of yojanas is above the world of Brahma. The world of

Hara is above the world of Viṣṇu and its height is about ¹²⁹ four crores of yojanas. The thickness of the cosmic wall measures one crore of yojanas. Thus, it may be seen, that from Bhūloka to Haraloka, the total height measures fifty crores of yojanas.

91- 93

esu lokesu tiṣṭhante bhāskarādya grahāṣṣubhāḥ ।
nivasanti surasiddhā vimānasthā mahayasaḥ ॥
bhūlokādyāvadaṇḍam tu pañcāśatkoṭayo mataḥ ।
kālagnimāditāḥ kṛtvā tadratasankhyordhvatassṭhitā ॥
brahmāṇḍa-dhāraka rudrāṣṣatasankhyā vikalpitāḥ ।
ekaikaśo diśāmbhāgo dasāsankhyāsthitaḥ tṛime ॥

In these lokas exist auspicious planets like Sun, Moon, etc. Resplendent devas and siddhas also live there seated in heavenly cars. The extent from Bhūloka to the cosmic wall measures fifty crores of yojanas. Beginning from the Kālagni-rudra-bhuvana, each bhuvana whose magnitude has been explained earlier, is placed one above the other. There are one hundred Rudras who sustain the whole Brahmāṇḍa. In each direction ten Rudras exist ~~the~~ sustaining that particular direction.

Kapālīśo hyajo buddho vajradehah pramardanah |
 vibhūtiravyayaśśāstā pinākī tridaśādhīpah ||
 indravīryam samākramya siddhāstapūjita dāśa |
 agnirudro hutāśī ca piṅgalah khādago harah ||
 jvalano dahano babhruvḥasmāntaka- kṣayāntakau |
 āgneyyāmi samishhitāstvetē pūjitāstena ~~ru~~ rudravat ||

* Kapālīśa, Aja, Buddha, Vajradeha, Pramardana, Vibhūti,
 Atyaya, Śāsta, Pinākī and Tridaśādhīpa - these are the
 names of ten Rudras ~~who~~ who sustain the eastern direction.
 They are being worshipped by Indra, the dik-pālaka^() of that
 direction and other devas. Agnirudra, Hutāśī, Piṅgala,
 Khādaka, Hara, Jvalana, Dahana, Babhru, Bhasmāntaka
 and Kṣayāntaka - these are the names of ten Rudras
 taking possession of the south-east direction. They are
 worshipped by Agni, the dik-pālaka of that direction.

yāmye mityurharo dhātā vidhātā kartṛsamījñakah |
 samīyoktā ca vijoktā ca dharmo dharmapatissmṛtah ||
 yamasya balamākramya yamenaiwa supūjitah |
 nirrtirmārano hantā krūrardṣṭirbhayānakah ||
 ūrdhvaśepho virūpākṣo dhūmrālohitadamaṣṭrinah |
 nirrtirbalamākramya sthitāstenaiva pūjitah ||

* It may be useful to the reader to know why these
 names are given.

yama, Mr̥tyu, Hara, Dhātā, Vidhātā, Kārta, Samyokta, 13¹
 Viyokta, Dharma and Dharmapati - These are the names of
 ten Rudras sustaining southern direction and controlling the
 vigour of yama. They are worshipped by yama, the dik-pālaka
 of that direction. Nirrti, Māraṇa, Hanta, Kūradyasti,
 Bhayānaka, Udhvaśepha, Virūpākṣa, Dhūmra, Lohita
 and Dharmīstri - These are the names of ten Rudras who
 sustain the south-west direction and control the vigour of
 Nirrti. They are worshipped by Nirrti, the dik-pālaka of that direction.

100 - 102

Balaścatibalaścaiva pāśakasto mahābalah |
 svetaśca balabhadraśca dīrghabāhujalāntakah ||
 badabāmukhabhīmau ca varuṇena supūjitāḥ |
 śīghro laghurvāyuvegassūkṣmastikṣṇaḥ kṣayāntakah ||
 pañcāntakah pañcaśikḥaḥ kapardī meghavāhanah |
 vayoṇ-priyāssadā hyete daśarudrā mahābalāḥ ||

~~Śīghra, Laghu, Vāyuvega, Sūkṣma, Tikṣṇa~~

Bala, Atibala, Pāśakasta, Mahābala, Śveta,
 Balabhadra, Dīrghabāhu, Jalāntaka, Badabāmukha
 and Bhīma - These are the names of ten Rudras of the
 western direction. They are worshipped by Varuṇa, the
 dik-pālaka of that direction. Śīghra, Laghu, Vāyuvega,

Sūkṣma, Trūkṣa, Kṣayāntaka, Pañcāntaka, Pañcaśikha, 132
 Kapardī and Meghavāhana - these are the name of ten
 Rudras who sustain the Brahmandā in ^{the} north-west direction
 and who are loved and worshipped by Vāyu, the dik-pālaka
 of that direction.

103- 105

jatāmakutaadhārī ca nānāratnadharoḥ parah ।
 nidhīśo rūpavān dhanyassaumyadehaḥ prasādakṛt ॥
 prakāśoḥ lakṣmīvān prasādassomadēvatāḥ ।
 vidyādhipēśo sarvajña jñānabhuk - vedapāragaḥ ॥
 sureśaśarva jyeṣṭhā ca bhūtapālo balipriyaḥ ।
 īśanamāsrītā rudrā īśamitrā ime daśa ॥

Jatāmakutaadhārī, Nānāratnadhara, Nidhīśa, Rūpavān,
 Dhanya, Saumyadeha, Prasādakṛt, Prakāśa, Lakṣmīvān,
 and Prasāda - these are the names of ten Rudras of
 northern direction. They are worshipped by Kubhara, the
 dik-pālaka of that direction. Vidyādhipa, Īśa, Sarvajña,
 Jñānabhuk, Vedapāraga, Sureśa, Śarva, Jyeṣṭha,
 Bhūtapāla and Balipriya - these are the names of ten
 Rudras of north-east direction. Īśāna, the dik-pālaka
 of that direction is in friendly attitude with them
 (i.e., ^{he} ~~they~~ worships them).

jayantaḥ pālako vīraḥ kapāliśo vṛṣadhvajah ।
 sudhīśaścaivograśarvo ca śubhro vai lohito sparah ॥
 viṣṇurīśānā mahātmānaśsukhino mṛtyuvarjitāḥ ।
 samībhurvilbhuḥ-guṇādhyakṣaś-tryakṣastridaśāvanditaḥ ॥
 samivāhaśca vivāhaśca nabho lipsuḥ trilocamah ।
 evaṁ te daśasamīñṛitā rudrā brahmādhidevatāḥ ॥

Jayanta, Pālaka, Vīra, Kapāliśa, Vṛṣadhvaja, Sudhīśa,
 Ugra, Śarva, Śubhro and Lohita - these are the names of
 ten Rudras of lower direction, being worshipped by Viṣṇu,
 the dik-pālaka of that direction - These Rudras are
 endowed with pleasures and they are free from death.
 Samībhu, Vilbhu, Guṇādhyakṣa, Trayakṣa, Tridaśāvandita,
 Samivāha, Vivāha, Nabha, Lipsu and Trilocana -
 these are the names of ten Rudras of upper direction
 protected by Brahma to whom these ten Rudras are the
 presiding deities.

brahmāṇḍam samatikramya jalam daśaguṇam bhavet ।
 amareṣam prabhāṣam ca naimiṣam puṣkaram tathā ॥
 āśādhindindimundica bhārabhūtam ca lākulam ।
 atiguhyaṣṭakam hyetat- jalavarana samisthitam ॥

134

Then comes jala-maṇḍala () which is ten times higher than the prthivī-maṇḍala. There are eight bhuvanas in jala-tattva which are termed guhyāṣṭaka. The names of the bhuvanas are : Amareśa, Prabhāsa, Naimiśa, Puṣkara, Aśādhī, Dīṇḍimundī, Bhārahūta and Lakula.

III - 112

tejastattvam tadūrdhvam tu tejorūpa janākulam |
 hariścandram ca śrīśailam jalpa^{am}mrātakesvaram ||
~~madh~~ madhyamam ca mahākālam kedāram bhairavam tathā |
 atiguhyāṣṭakam hyetat- tejastattve pratiṣṭhitam ||

Above the jala tattva is tejas tattva maṇḍala inhabited by lustrous beings. Hariścandra, Śrīśaila, Jalpa, Amrātakesvara, Madhyama, Mahākāla, Kedāra and Bhairava - these are the names of eight bhuvanas of tejas tattva. These bhuvanas are called Atiguhyāṣṭaka.

113-114

vāyutattvam sthitam tasmād-daśadhāvṛtja tajasam |
 gayā tathā kurukṣetram nākhalam nakhalam tathā ||
 vimalam cātākāsam ca māhendram bhūmamastakam |
 guhyādguyātaram hyetat vāyvarāṇamast^{thi}atam ||

In vāyu tattva mandala which is ten times higher than 135
 tejas tattva exist eight bhuvanas, collectively called 'guhya-
 guhyatara'. () The names of the eight bhuvanas are: Gaya,
 Kurukṣetra, Nākhala, Nakhala, Vimala, Atahāsa, Māhendra
 and Bhīma.

115-116

tadūrdhvaṃ bhavati vyoma pañcamam rūpa varjitam ।
 vāstrapādāni rudrakotīm avimuktāni mahālayam ॥
 gokarṇāni bhadrakarṇāni ca svarṇākṣāni sthānusaṃjñakam ।
 pavitrāṣṭakametaddhi vyoma tattve pratisthitam ॥

()

Above vāyu tattva exists vyoma tattva which is
 devoid of form and ten times higher than vāyu tattva.
 The names of eight bhuvanas which have their existence
 in vyoma tattva are- Vāstrapāda, Rudrakotī, Avimuktā,
 Mahālaya, Gokarṇa, Bhadrakarṇa, Svarṇākṣa and Sthānu.
 These eight bhuvanas are called Pavitrāṣṭaka.

117-119 (a)

dasadhā tamatikramya syādahanikāra-saṃjñakam ।
 chagalaṇḍāni diviraṇḍāni ca mākoṭāni mandaleśvaram ॥
 kālāṃjanapurāni caiva śaṅkukarṇāni sthaleśvaram ।
 sthūleśvarāni ca vikhyātāni - ahanikāre pratisthitam ॥
 sthānavastakamiti khyātāni tadūrdhvaṃ buddhi saṃjñakam ।

Ten times higher than vyoma tattva is ahaikāra tattva ()
 in which the following eight bhuvanas named 'sthānvaṣṭaka'
 exist: Chalaganda, Divaranda, Mākṣa, Mandaleśvara,
 Kālāñjanapura, Śaṅkukarna, Sthaleśvara and Sthūleśvara.
 Buddhi tattva is above ahaikāra tattva.

119(b) - 120 (a)

paśācamī nākṣasamī yāksamī gāndhāvamī caindraśaumyakam ॥
 prājesamī brāhmaśamīñamī ca devayonyāṣṭakamī matamī

Paśāca, Rākṣasa, Yaksa, Gāndharva, Indra, Saumya,
 Prājesa and Brāhma - These are the names of eight
 bhuvanas called devayonyāṣṭaka () existing in buddhi tattva.

120(b) - 121

buddhi tattvāttato gaṇamī tatrādaū cākṛtamī bhavet ॥
 kṛtamī ca bhairavamī brāhmyamī vaiṣṇavamī ca kumārakamī
 aumamī sūkāṇṭhaśamīñamī ca gaṇamī yogāṣṭakamī matamī ॥

Above buddhi tattva exists guṇa tattva, ten times
 higher than buddhi tattva. Akṛta, Kṛta, Bhairava,
 Brāhmya, Vaiṣṇava, Kumāraka, Auma (uma) and
 Sūkāṇṭha - These are the names of eight bhuvanas
 named yogāṣṭaka () existing in guṇa tattva. ()

tato, vyaktam pradhānam ca mahādevāṣṭakālayam ।
 krodheśaścandasamivanto jyotiḥ piṅgalasūrakau ॥
 pañcāntakaikavīraśca śikhedaśca sthitāstviha ।
 auyaktat-nāgatattvam tu śatadhā vyāpya samisthitam ॥
 mahātejo vāmadevo bhavodbhavaikapīṅgalau ।
 jyotiḥ piṅgexaṇeśānau bhuvaneśvara eva ca ॥
 aṅguṣṭha-mātra sahita nāgasthā vīryasamiyutāḥ ।
 tattraiva puruṣo jñeyah pradhāna-grhapālakah ॥

()

Auyakta tattva (prakṛti) (is ten times higher than
 guna tattva). The eight bhuvanas, called Mahādevāṣṭaka
 existing in auyakta tattva are : Krodheśa, Canda,
 Samivanta, Jyoti, Piṅgalasūraka, Pañcāntaka, Ekavīra
 and Śikheda. Hundred times higher than auyakta tattva
 exists nāga tattva. In this tattva, there are ten bhuvanas.
 They are : Mahāteja, Vāmadeva, Bhava, Udbhava,
 Ekapiṅgala, Jyoti, Piṅgexaṇa, Īśāna, Bhuvaneśvara
 and Aṅguṣṭhamātra. The presiding deities of these worlds
 are endowed with virility and vigour. Puruṣa tattva
 exists along with nāga tattva. It is there as the protecting
 agent of auyakta.

126-128(a)

138
rāga tattvācca vidyākhyam asuddham paśumohanam |
vāmadevoḥ tibhūmaśca ugraśca balasamīṇakah ||
śarveśānaikavīraśca pracandaśceśvarah punah |
umābharta hyaḥ nanta ekaścaiva śivah punah ||
vidyā tattvā sithilā hyete rudrāscātibaloṭkatāh |

Above rāga tattva is vidyā tattva which is impure and of the nature of deluding the soul. There are fourteen Bhuvanas in this tattva. They are: Vāmadeva, Atibhūma, Ugra, Bhava, Śava, Īśāna, Ekavīra, Pracanda, Īśvara, Umābharta, Aya, Ananta, Eka and Śiva. Rudras who are the presiding deities of these worlds are endowed with abounding vigour and they exist in vidyā tattva.

128(b) - 130(a)

tataḥ kālo niyatākhye sampūto vyāpya lakṣadhā ||
yamo hālāhalaścaiva krodhano badabāmukhaḥ |
ucchūṣmeśo paraścandō mātariḡo ghoranūpadhāt ||
adhastu samisthitā hyete tibhyaśśūlaganoḥ parah |

Hundred thousands times higher than vidya tattva are
kāla tattva and niyati tattva which are co-existent.
Yama, Hālāhala, Krodhana, Badabāmukhā, Uchūṣma,

Īśa, Para, Canda, Mātariṅga and Ghorarūpadit-
these are the names of ten Bhuvanas of Kāla and
niyati tattvas. The presiding deities (Sūlagana) of
these Bhuvanas exist in Kāla tattva. 139

130(b) - 132

kāla tattvāt - kalā jñeyā lakṣāyuta paricchada ||
vāmā jyeṣṭhā ca raudrī ca kālī kalavikarāṇī |
balavikarāṇī caiva balapramathanī tathā ||
damanī sarabhūtānām tadūrdhvaṇi sā manomanī |
Bhuvaneśasamayuktāḥ kalātattve vyavasthitāḥ ||

Ten thousand lakhs of times higher than Kāla (and
niyati) is Kalā tattva which consists of nine Bhuvanas:
Vāma, Jyeṣṭhā, Raudrī, Kālī, Kalavikarāṇī, Balavikarāṇī,
Balapramathanī, Sarabhūtādamanī and Manomanī.
The presiding deities of these worlds are associated with
their respective Bhuvaneśvaras.

tataścordhvaṁ bhavenmāyā koṭyāvyāpita vistarāḥ । 140
 gahaneśo hyanāmā ca tato hariharāḥ - vulkhaḥ ॥
 daśeśvaraśca deveśastrīkṣaṇo gopatiḥ punaḥ ।
 tehyūrdhvaḥputasamisthānādadhah kṣemīśa ucyate ॥
 brahmasvāmī ca vidyeśo viśveśaśca śivastathā ।
 anantamahimā hyete māyātattva nivāsinah ॥

Perwading one crore ~~of~~ times higher than kāla tattva
 exists māyā tattva which consists of thirteen bhuvanas.
 In its upper section, ~~are~~ there are eight bhuvanas: Gahaneśa,
 Anāma, Hari, Hara, Daśeśvara, Deveśa, Trīkṣaṇa and
 Gopati. In the lower section of māyā tattva, there are
 five bhuvanas - Kṣemīśa, Brahmasvāmī, Vidyeśa,
 Viśveśa and Śiva. The presiding deities of these
 bhuvanas are with infinite greatness.

tato vidyā ca yā śuddhā koṭyāyutaḡatā matā ।
 anantaścaiva sūkṣmaśca sivaścottama samjñitah ॥
 ekanetraikarudraḥ ca trimūrtiraparastataḥ ।
 sūkṣmaḥ śikhaṇḍī ca vāmādyā navaśaktayah ॥
 dharmādyācaraṇastatra tataśceśvara samjñitah ।

nirvṛtiśca pratiṣṭhā ca vidyā śāntistatthaiva ca ॥

īśvare tu sthitaḥ syetatatastatattvam sadāśivam । 141

tatra brahmāṇḍa saṁghātam pūṁśśaktidvayam bhavet ॥

tatastu niṣkalam tattvam nirguṇam nirmalam śivam ।

atīndriyam sthiram śuddham vyāpakam śūnyalakṣaṇam ॥

evamadhvā samākhyātaś- śivāntastārksya te mayā ॥

[iti sūmat- Kiraṇākhye mahatantre vidyāpāde bhuvanapāloḥ śtamah.]

Pervading ten thousand crores of times higher than māyā
tattva exists vidyā tattva which is pure. In śuddha-vidyā-tattva
there are twenty-five bhuvanas. Ananta, Sūkṣma, Sivottama,
Ekanetra, Ekarudra, Trimūrti, Śrīkaṇṭha, Śrīkhaṇḍi
(Aṣṭa vidyeśvara bhuvanas); Vāma, Iyēṣṭhā, Raudhī, Kālī,
Kalarikaraṇī, Balarikaraṇī, Balapramāthamī, Sarvalbhūlādamanī,
Manonmanī (Navasakti bhuvanas); Four bhuvanas of seven
crores of mantras; Four bhuvanas of Dharma, Vairāgya,
Aiśvarya and Jñāna.

Īśvara tattva exists above śuddha vidyā tattva.

Nirvṛti, Pratiṣṭhā, Vidyā and Śānti are the names of
four bhuvanas of Īśvara tattva.

Sadāśiva tattva exists above Īśvara tattva. There
are six bhuvanas in Sadāśiva tattva. They are: Īśāna,
Tatpuruṣa, Agnora, Vāmadeva, Sadyojāta and Sadāśiva.
The configuration of bhuvanas terminates in sadāśiva tattva.

Above śadāśīva tattva exist two śakti tattvas - 74²
 prathama śakti and dvitiya śakti. The tattva existing
 above śakti tattvas is known as śīva tattva which is
 formless, devoid of attributes, free from impurity,
 auspicious, beyond the reach of senses, eternal, pure,
 pervasive and associated with the characteristics of
 void. Thus, o, Tanṣya, o the nature of worlds
 distributed over the tattvas has been explained to you.

[This is the chapter on Bhuvana, the eighth of the
 knowledge-section of the Kiranāgama mahātāntṛa]

ATHA SIVATATTVA PĀṬALAH

(Then the chapter on 'Siva tattva') 143

Gaṇḍaḥ -

śivatattvam katham sūnyam yacchūnyam nāśagocaram |
pratyakṣam cākṣayijñānam tadabhāvānna kiñcana ||

Gaṇḍa :-

How can it be said that Sivātattva is a void? Void never comes within the purview of perception; it is not perceived by the senses. Perceptibles must be known through the senses. Since it is said that Sivātattva is void, it means that Sivātattva is not at all known.

Note.

~~Gaṇḍa~~ Gaṇḍa, here, raises the questions concerned with the nature of Sivātattva which has been described by the Lord, (at the end of previous chapter) as

2-3

Bhṛgavan -

grahakativāc^{chivas}~~āc~~ sūnyo grahakativāt-pumānapi |
māyādeharmāissivassūnyah paśūnām pāśabandhataḥ ||
nābhāvāchūnyamityuktam anyāpersatayāś tva tu |
grahamīsādṛṣṭe yadvat tathāśau sātirikāṅgurāḥ ||

The Lord said:

144

Sivatattva is said to be void because of its absorbing quality (grāhakatva); even the soul is said to be void because of the same nature. Since (sivatattva) is free from the attributes of māya, it is said to be void. Similarly, when the souls are disentangled from their bonds they are also said to be in the state of void. They are termed 'sūnya', not because they are absolute non-existents. Here they are given this appellation figuratively. Even in empirical usage it is seen that a house is said to be void when there is no presence of the head of the family, his wife, sons, attendants etc. (when there are no persons or things inside a house, it is said to be sūnya).

Notes.

The word grāhakatva should be understood in two different modes. With regard to sivatattva, it denotes the nature of absorbing power. And with regard to the soul, it denotes the soul's nature of being grasped from pañcātattva to sivatattva. The word 'sūnya' should not be taken as to mean the nihilistic point of view. To accentuate this sense, an illustration is given. Even though a house is there, it is said to be ^{be}void when there are no persons or things inside the house. In the same spirit the sūnyatva of sivatattva should be understood.

Bindurādyavasthā ye tvatā sunyatvene matāntare ।
 cetah samīkṛtichetvarthamī punar nitye sthīram bhavet ॥
 atīndriyamī tu sūkṣmatvāt sūkṣmasakti layamīgatah ।
 jñānasakti matā sāspi taj-jñānāt jñāta eva sah ॥
 atīndriyamī ca yadvastu tatāpyanubhavo na kim ।
 anulūktir mano dhyakṣah prasiddhah ksudyathā ca tat ॥

Others hold the view that the states like bindu, nāda, etc., are of the nature of void. It is not true. In order to effect the existence of intelligence in the souls these states like bindu, nāda etc., are there. (So, if they are non-existent they cannot effect the knowledge of sound). Moreover, they are being activated eternally. Sivatattva is beyond the reach of external senses, it is abnormally subtle, and it is the state in which subtle Sivasakti exists being absorbed in it. That which is said 'subtle Sivasakti' is to be known as Jñānasakti. Through the realisation of Jñānasakti, one can know sivatattva. When Sivatattva remains cognizable through Jñānasakti, how can it be said that it is void. Since intuition is possible for manas, what is beyond the reach of external ~~senses~~ organs can be intuited by manas. It is very common that feelings like hunger, thirst, etc., even though these are beyond the reach of external organs, are experienced by manas.

Notes

166

The following verses of the Pauṣkaragama (I: 188-20) may be compared:

'upasamhṛta karyātma yadā hindurvyavasthitaḥ ||
tadā layāhṛayam tattvam sivatattvam tadeva ca |
vidyādi tattvavannedami sannatattvādi lakṣaṇam ||
kintu svaduk-kriyāśakti kīṇātmakam avyayam |
vyāpakam nityamacalam sarvatomukhamaiśvaram ||

The objection raised by Gaṇḍa on the basis of sūnyatva is obliterated by the Lord's statement that sivatattva can be known by the high souled persons through their meditation, the prime instrument of which is manas.

7-8

Gaṇḍa -

anubhūtiḥ vikalpottho vikalpo mānasassa ca |
samanaskamato jñeyam amanaskam - arūpakam ||
ajñātvā deśikastattvam katham dīkṣām karotyasaḥ |
jñeyam sarvātmanaiśvayam samjñeyo na ca sarvathā ||

Gaṇḍa -

Intuition is effected through ~~manas~~ a distinct cognition (savikalpa jñāna) and this distinct cognition is due to manas, the internal organ.

that which is associated with manas can be realised through mental perception and that which is without any form lies beyond the range of manas. (Since Sivatatva is far and far above manas tatva, how can it be perceived through manas?) Without cognising this (sivatatva) how can a preceptor do the purification of siva tatva during the process of initiation? A thing is said to be known only when it is completely known. Sivatatva is not known completely.

Notes.

Garuda's objection here is that since manas tatva is an evolute of prakṛti or avyakta, it cannot reach sivatatva. Manas belongs to impure māyā and sivatatva is the place where even the pure māyā exists absorbed in its very subtle state. So manas is rendered ineffective in cognising sivatatva. Secondly he objects to the purificatory process (dīkṣā). In 'tatva suddhi', the soul is mentally taken upto sivatatva and ruminated as though it experiences Bhogas concerned with sivatatva¹. Since sivatatva is beyond the reach of manas, how can this purificatory activity ~~can~~ be executed?

Bhagavān -

ksudyātyanubhavo yatra vikalpastatā no bhavet ।
vastvāśrayo ~~vi~~ vikalpo ~~pi~~ tad vastu ghatānna ca ॥

The Lord said -

Where the feelings of hunger, etc., are experienced, there does not arise distinctive knowledge. If it is said that distinctive knowledge arises with regard to forms only, like pots, etc., feeling of ~~hunger~~ hunger is not like those concrete substances. (But even ~~its~~ in its formless state it is realised).

10 - 11

vikalpo mānasassūkṣmassūkṣmasākti layam gatah ।
tadgatastranyavicchinnastenoktami tadvirajitam ॥
jñān cātmenndriyāśśeṣa karitā hyātmanah kriyā ।
iha sādध्यo ~~tra~~ mantavyo vibhūrapyekadharmatah ॥

Distinctive knowledge due to manas is very subtle. Sivatatva is the state in which the subtle Sivasakti has gone deep into Siva (i.e., has been absorbed into Siva). A thing which involutes everything into itself and stands severed from all of its ~~attributes~~ adjuncts is said to be an absolute, free from its conditioned state.

(The soul is capable of knowing through mental perception). The soul indulges in activities and attains the position of lordship when its cit-sakti operates in co-ordination with its sense organs. It cognises through its mental vigour. The possibility of knowing sivatatva is thus maintained here. Lord Siva, who is of pervasive nature, is always with the unique virtue of being in the form of pure consciousness.

Notes.

It is maintained here that sivatatva is cognisable through mental perception (mānasa pratyakṣa; not bāhyendriya pratyakṣa). The soul which uses ^{instruments} ~~instruments~~ appropriate to enjoyment and release, intuitively Siva by means of its intelligence energy which is informed by Sivasakti. In intuiting Siva the soul is protected by Sivasakti from the residual impression of pāśa which inhibits the soul. Sivasakti and the mental mode illumined by Sivasakti help the soul in cognising the nature of sivatatva.*

* See the Jñānāmṛtam, verse 71.

and the Jñānamanditam, verse 603.

pratyaksato yatha vṛkṣo rūpamātrādi geḥyate । 150
 rasādayo gṛhitā no tatheso jñānasaktitah ॥
 agṛhyatve tvakḥāvena vastu bhāva vivarjanāt ।
 tadyuktasya prbhūtattvam bhaviṣyatyuta kālaṁ ॥
 sūnyamevam vidham jñeyam gurutaśśāstrataḥ smṛtah ।

(There is no fault if one does not know a substance completely). With regard to the perceptual knowledge of a tree, only its features presented by its external forms are cognised. Its interior features such as its sap or juice are not perceived. In the same manner, Siva is partially known through the cognitive power of the soul.

If sivatattva is without form and its dispositions, then it is not to be perceived. Associated with form and other attributes (which are figuratively imputed to it for the purpose of contemplation) it is cognisable through yoga and meditation. The soul, by these practices, gets perfected and becomes the knower of past, present and future. The nature of sūnya is to be understood in this way through the instructions of preceptor and the devoted study of the scriptures.

Garuḍaḥ -

śāstram ca sa katham vakti nīṣkalo vāgvarjitah ||
sakalo vakti vā tantram svarūpeṇa tataścalah |

Garuḍa -

How does the God reveal all the scriptures? In His nīṣkala form He is devoid of any organ (particularly organ of speech). Even if it is admitted that He reveals them assuming His sakala form, there arises inconsistency with regard to His nature.

Note.

Garuḍa now turns his attention towards the revelatory activity of the Lord. In His nīṣkala form He ~~is~~ shines forth without any organism fashioned by mantras. So how can He reveal the scriptures? Without the organ of speech, how can He impart the scriptures which are of the nature of sounds and speech. This is the first doubt. If you say that He reveals the scriptures assuming His sakala form, there also the doubt lingers. Since the evolution of ^{the} gross element (bhūtakāśa) which is the source of sound, has not taken place at that time, there is no scope for śabda or speech. So how can the Lord reveal the scriptures? This is the second doubt.

Bhagavān -

niskalah kim na kalpyo'sau yadyakalyani kalthani jagat ॥
 yathā, taḥ kurute śaktyā tathā śāstram na kim prakṛuḥ ॥
 yadyasau sakalo naiva tathā naiva gurukramah ॥
 kintūpadesēna vinā tadō bhavati nisphalam ॥
 yadyasau na bhavet-tārksya tadā na syāt-gurukramah ॥

The Lord said -

Even if the Lord is in formless state (niskalāvasthā),
 for what reason is it held that He cannot reveal the
 scriptures? How does the universe get evolved out of pure
 māyā by Him, even though He is without any organ of
 sense or action? In the same way as the Lord creates the
 universe having Śakti as His instrument*, so also He
 reveals the scriptures. If He does not assume the
 corporeal form (sakala) then there is no place for the
 emergence of the lineal tradition of preceptors.
 Moreover, without the process of instruction, the emanation
 of scriptures becomes futile. If He does not take
 on Himself the sakala form, then the traditional
 instruction would be out of place.

* icchāiva karamam śaktiḥ -

18-18½

purnisāmanugrahārtham tu paro, pyaparatāmi gataḥ ॥

ketva mantraātmakam deham saktirūpamanekadhā ॥

bodhya bodhaka-sambandhāt - vaktitantrānyanekadhā ॥

(iti sūmat-kiranākhye mahatantrē vidyāpāde sivatattva pāṭale navameḥ)

Only for the sake of bestowing grace upon the souls,
the Lord, even though He is in the most exalted,
unconditioned, infinite state, assumes the conditioned form.
Having made ~~His~~ His body of the nature of mantras which are
supposed to be the various forms of His Sakti, He
~~impart~~ communicates the scriptures in various ways, through
~~in~~ the relationship of imparted - imparting.

(This is the chapter on Sivatatva, the ninth of the knowledge-section
of the Kiranagama mahatantra)

ATHA TANTRĀVATĀRAPĀṬALAH

(Then, the chapter on the transmission of the Scriptures) 154

Garuda -

kimartham tani vaktisah kasmin kale kiyanti va |
kena tesam bravityevam sarvametat - bravihi me ||

Garuda

For what purpose did the Lord reveal the Scriptures ?
When did He impart all these ? To whom did He impart ?
Kindly explain to me about all these matters .

R-4

Bhagavan

tani vakti sa muktyartham na muktissādhanaḍṛte |
sādhanaṁ tatra samisiddham tadartham tani so bravit ||
sṛṣṭyanantaram evaśśīrāṁ cintya daśātmajāṁ |
jñānamekaṁ vibhajyāśu teṣāṁ tatsaṁkhyāvadat ||
kāṁikaṁ prajāvākyasya sūdhākyasya yojajam |
dīptākyasyāpi cintyantu kāraṇākyasya kāraṇam ||
ajitam suśīvākyasya īśasyāpi sūdīptakam |
sūkṣmaṁ tu sūkṣmasamijñāsyā kālasyaapi sahasrakam ||
suprabham yaddesaśasya anīśusamijñāsyā cānīśumān |
evam prāthamikaḥ proktaḥ punaranyo gṛhukramah ||

The Lord said -

The Lord revealed the scriptures only for the ¹⁵⁵ purpose of ~~attaini~~ accomplishing release. Without the specific means release is not be attained. Means are well provided in the scriptures so as to make the souls to adopt the means and thereby to attain release. He revealed the scriptures immediately following the creation from *śuddhādhvā* (i.e., pure *māyā*). The Lord created ten *Śivas* from His own self in *Sadasiva tattva* and He divided the one single scripture into the same number (i.e. ten) and transmitted these ten scriptures to the ten *Śivas* of *Sadasiva tattva*. Out of these ten, the *Kārikāgama* was related to *Pranava (Śiva)*; the *Yogaja* to *Sudhākhyā*; the *Cintya* to *Dīpta*; the *Kāranāgama* to *Kāraṇa*. The *Ajītāgama* was ~~not~~ revealed to *Suśiva*; the *Dīptāgama* to *Īśa*; the *Sūkṣmāgama* to *Sūkṣma*; the *Sahasrāgama* to *Kāla*; the *Suprabhadāgama* to *Dēśa* and the *Amṣumān* to *Amṣu*. Thus the first transmission of the *Āgamas* is told. Now how does each *Agama* come down through the line of preceptors is explained

x

pranāvāttrikalah prāpa kāmikam trikālāddharah ।
 sudhākhyādyogajam tantram bhasmasamijñātatah prabhuḥ ॥
 dīptam rudrādacintyastu gopatiśca tatośmbikā ।
 kāraṇam kāraṇāccharaḥ tatah prāpa prajāpatih ॥
 ajitam susivāt-prāptam - umesādacyutatah ।
 īśāddiptam trimūrtistu tatah prāpto hutāsanaḥ ॥
 sūkṣmam sūkṣmādbhavaḥ prāptas tasmāt prāptaḥ prabhāñjanaḥ ।
 kālasamijñāt sahasrākhyam bhūmo dharmastatah khaḡa ॥

* Trikala received instruction on the Kāmikāgama from
 Pranava and Hara from Trikala; Bhasma received
 the yogaja from Sudhākhyā, and Prabhu from Bhasma.
 Gopati received the Cintyāgama (also called Acintyā)
 from Dīpta and Ambika received from Gopati;
 Sarvarudra received the Kāraṇāgama from Kāraṇa and
 Prajāpati from Sarvarudra. Umeśa received the Ajitāgama
 from Susiva and Acyuta from Umeśa; Trimūrti
 received the Dīptāgama from Īśa and
 Hutāsana from Trimūrti. Bhava received the Sūkṣmāgama
 from Sūkṣma and Prabhāñjana from Bhava. Bhūma
 received the Sahasrāgama from Kāla and Dharma
 from Bhūma.

* 12 by Sudhākhyā

desēsātsuprabhākhyamī tu vighnēsāstataśśasī ।
 anīsumāniscānīsusamijñāttu prāpto kugrastato raviḥ ॥
 evamev samākhyātāssivabhedaśśasādyatē ।
 śasāstā sanikhyayā rudrān pūrvamutpādya buddhimān ॥
 śivastatsanikhyayairā punastān - bodhayat khaga ।
 rudrasya nādisamījnasya vijayam tantramuttamam ॥

Vighnēśa received the Suprabha (Suprabhedagama)
 from Desēsā and Śasī from Vighnēśa. Ugra received
 Anīsumān from Anīsu and Ravi (Āditya) from Ugra.
 Thus the account of the first ten Agamas of Śaivīc group
 (Sivabheda) is clearly related to you. O, Garuda,
 earlier, the Lord created eighteen Rudras endowed with
 intelligence and He imparted to them the Sivagamas
 of the same number (i.e. eighteen). To the Rudra named
 Anadi Rudra, He revealed the Vijayāgama, the
 supreme scripture.

pārameśasya mahātāntāni śrīrūpasya prabhāsitam |
 niśvāsāni yaddaśārnasya prodgitāni nāma sūlinah ||
 mukhabimbāni prasāntasya bindossiddhamato matam |
 sivanisthasya santānāni simhāni saumyēśacoditam ||
 candrahāsamanantasya bhadrāni sarvātmāno matam |
 nidhanasya svayambhūtāni virājāni tejasasmṛtam ||

The Paramesvara mahātānta was related to Śrīrūpa ;
 the Niśvāsāgama to Daśārṇa ; to Prodgitāgama
 to Sūlin ; the Mukhabimbāgama to Prasānta ; the
 Siddhāgama to Bindu ; the Santānāgama to Sivanistha ;
 the Simhāgama (Sarvoktāgama) to Saumyēśa ;
 the Candrahāsāgama to Ananta ; the Bhadrāgama
 (Vimalāgama) to Sarvātman ; the Svāyambhuvāgama
 to Nidhanēśa ; the Virāgama to Tejasa.

navarāni brahmanēśasya śivākhyasya ca mākutam |
 idam devapituh khyātāni lalitāni cālayasya tu ||
 āgneyam yacca tadvyomnassivasyāpi punah param |
 ete jātassahajñānaisivabhedān punaśśrnu ||

The Ramayāgama to Brahmanesā; the Makutāgama¹⁵⁹ to Śiva; the Āgama, namely the Kiranāgama was related to Devapiti; the Lalitāgama to Ālaya; the Āgneyāgama to Vyoma; the Parāgama (Vātula) to Śiva. These Āgamas which come under the group 'Rudra bheda' were revealed by the Lord along with the Āgamas of Sainic group (Śiva bheda). Now how do these Āgamas of Rudra group come down through the line of preceptors is explained:

19-22

prāptaścānādi samijñāttu vijayam paramesvarah |
 sūnūpāt paramesastu samprāpto hyuśana munih ||
 daśākṣarācca niśvasam prāptā sī śailasambhavarā |
 prodgitam rudrasamijñāttu kacākhya munisaltamah ||
 prasāntān mukhalimbam tu dadhīcīrnāma yo munih |
 bindu samijñācca yatsiddham prāptascaṇḍesvaro ganah ||
 śivanisthācca santānam samprāptaśśamśapāyanah |
 nārasimham tu yatsaumyam nṛsimham prāptavān munih ||

Paramesvara received the Vijayagama from Anādirudra.
 Uśana received the Pāramesvarāgama from Śrūrūpa.
 Pārvatī (Śailasambharā) received the Niśvāsāgama from Daśārṇa; Kaca (Kavaca) received the Prodgitāgama from Sūlin. Dadhīci, a sage, received the

Mukhabimba from Prasānta. Candēvara, a gana, 160
received the Siddhāgama from Bindu; Śaṁśapāyana
received the Santānāgama from Śivanīṣṭha. Nṛsimha
received the Nārasimhāgama (Sawuktāgama) from Saumya.

23-25

anantāccandrahāsami tu prāpto devapurohitah ।
bhādrām sauātmadevātū vīrabhadro mahāganaḥ ॥
svāyambhuvantu nidhanāt samprāptah padmasambhavaḥ ।
vīrajami tejasah prāptah prajārakṣanatātparaḥ ॥
rauravami brahmanesātū samprāpto nandikeśvaraḥ ।
īśānānmakutami prāpto mahādeva balāśrayaḥ ॥

Brhaspati received the Candrahāsāgama from Ananta;
Vīrabhadra, a mahāgana, received the Bhadrāgama
from Sauātmadeva. Padmasambhava received the
Svāyambhuvāgama from Nidhanēśa. Prajāpati
received the Vīrāgama from Tejasa. Nandikeśvara
received the Rauravāgama from Brahmanēśa. Mahādeva
received the Makutāgama from Īśāna (Śiva).

Kiranāmi devapitṛtāh prāptassamivardhako munih ।
 ālayāllalitāmi prāpto rudro bhairava rūpavān ॥
 āgneyāmi vyomasamijñātu samprāpto hutābhuk punah ।
 sivākhyātsa mahākālaśaurabhyaṃ parāhvaṃ ॥
 tantrabheda mayāprokto viridhaḥ kṛptalakṣaṇah ।
 esu bhedeṣu yo bheda upabhedassa ucyate ॥

A sage called Samivardhaka received the Kiranāgama from Devapitṛ; Bhairava received the Lalitāgama from Alaya; Hutābhuk (Hutāsana) received the Agneyāgama from Vyoma; Mahākāla received the Śaurabhya (otherwise called Pārāgama) from Śiva.

Thus the varieties of the Śivāgamas which are associated with differently formed characteristics are expounded by me. With regard to the primary varieties (mūlāgamas) of the Śivāgamas, there ~~are~~ ^{exist} secondary varieties (Upāgamas) also. The variety of Agama corresponding to each different Agama is said to be its secondary variety (upāgama).

29-30½

162

atisamkṣiptavistaro nṣidevātmakah kvacit ।

tasmāt khyāto's tra bhedaśca bhedo'syam citta-bhedatah ॥

punaḥ pravṛtto'syam bheda'ssroti-bhedastathā matah ।

bhedo'syamupacāreṇa kalpitassa yatatah ॥

phalabhedo na kalpyo's tra jñānabhedah prakalpyate ॥

Citi sūmatkīranakhye mahātanti vidyāpāde tantravātara patale
daśamah)

x

These scriptures which were in elaborated form were transmitted at times in very much shortened form to the sages and devas - Therefore there exist the different groups of Agamas. These differences are due to the differences in reflections or views of the taught. Again in the same way, it ~~be~~ should be noted that these different types of Agamas find place because of the different types of persons who received instructions on these Agamas. Since these differences are assigned figuratively, differences are notified only in regard to the scriptures. Indeed, the differences in their effects or fruits are not ~~there~~ to be thought of. In accomplishing the final result, there is no difference. All the Scriptures yield the same fruit.

C This is the chapter on the transmission of the Scriptures,
the tenth of the knowledge-section of the Kīranāgama mahātanti,

ATHA MATRĀKOTPAṬṬIPATAḤ

163

(Then the chapter on the ^{manifestation} ~~origin~~ of letters)

Garuda -

jñānamekani katham bhinnam jñātavyam tat^{param} ~~putra~~ mayā,
etadbrūhi mahādeva jñānamūlam yatō khilam ॥

Garuda -

It is said that the scripture is one. If it is so, how can it be differentiated as Siva Kheda and Rudra Kheda? It is to be understood by me. Since all the scriptures have their emergence from nāda tattva, there need not be any difference. Kindly impart the real nature of the scriptures.

2-4

Bhagavān -

ekam nādātmakam jñānamomityeva sthitam param,
sā śikhā bindu vaktrasya kalāṅgasya mahātmanah ॥
proktam sītau paramibrahma codito trāksarālayah,
sthitō vyaktassa vāg rūpāḥ pumarbhinnastu khaṇḍasāḥ ॥
navakhaṇḍāsthitāścānyah pumaḥ sōḍaśāḥ śiṣṣavarāḥ,
daśārdhākṣara niṣṇātāḥ pañcakhaṇḍā vyavasthitāḥ ॥

The Lord said -

164

The scriptures are of the form of sound and they are of the one and the same nature. In the beginning, sound existed in the form of eternal syllable 'OM' itself. That single high potential syllable consists of five parts: akāra, ukāra, makāra, bindu and nāda. Since that great syllable exists as a store-house of letters, it is extolled in the scriptures as 'Parabrahma'. The great syllable in its manifested state appears in speech form and again by the internal activities of the body it assumes various shapes. These variegated sounds are nine-fold. The first section is called 'svaraṅkara' (vowels). The next five sections are formed of consonants, each one consisting of five letters (i.e. ka-varga, ca-varga, ta-varga, ta-varga and pa-varga).

5-7

khāṇḍadvayamī caturvarṇamī śeṣamī kūtārkyayā sthitam ।
evamī jñeyamī śatāndhātmaṁ varṇaśakti vibhēdataḥ ॥
māteva mātrikā saiva sārīkhyajñānādi bhēdagā ।
tarkakāvyetihaśastā sarvamī vyāpya vyavasthitā ॥
śivajñānaprabhēdena sthitairkā nāmabhēdataḥ ।
bhisinīva taktā bhinnā rudrabhēdatparā satī ॥

The next two sections are formed of eight letters each one consisting of four letters (i.e. ya, ra, la, va, and śa, ṣa, za, ṭa).

The remaining section is called 'kūta', having only one letter (ksa). Thus it should be understood that the potency of one single syllable gets differentiated into fifty letters. Since these letters, like a mother, give birth to uncountable words, they are called mātṛkāṣara. These letters assume various forms of scriptures like Sāṅkhya śāstra, Dharma śāstra, Tantra, Kāvya, Itihāsa, etc. These fifty letters exist pervading all these kinds of scriptures. Like the primal root of a lotus plant, the basic sound exists as one (undifferentiated). In its effected state the supreme sound assumes various names (and forms) and therefore there arises the differentiation as Śiva-śheda and Rudra-śheda.

8- 10 $\frac{1}{2}$

tadśhedaṭ- jñānaśhedaṣpi śhāntaḥ prokto śrīkṛto na hi |
 gadyapadyādikāvya ye geya deśanugaśca ye ||
 śrījapindakalākūta mantrasakti viningatā |
 śaktirvāgīśvarī tasya vānimayam vyāpya samasthitā ||
 vijñeya mātṛkā saiva sarvamantrālayā parā |
 evamasya vīśhedaṣyam jñānasyoktā mayā tava ||
 śrautasya trayas khyeyo nā śkhyeyo vṛtīśhedinē ||
 (iti śrīmat-kīraṇākhya mahatantre vidyāpāde
 mātṛkotpattipatalaḥ ekādaśaḥ)

Because of the differences in effected forms, the differentiation 166 in Śāstras is postulated. It is figuratively told that they are of two different groups. Indeed there is no difference. Whichever forms of prose, verse, epics, etc and whichever scriptures are formed according to the nature of various parts of the land, they are only due to the potency of mantra (mātrika) which proceeds in the form of brja, pinda, kalā, kūtā, etc. Vāgīśvarī is the Śakti of mātrika who exists pervading the speech. It is to be understood clearly that the same mātrikāśakti is the repository of all kinds of the supreme mantras. Thus the nature of the differentiation in scriptures is explained to you by me.

(Note: The last line (10½) seems to be an interpolation and it makes no sense at this context; it does not find place in the text of the commentary also).

(This is the chapter on the ^{manifestation} ~~origin~~ of letters, the eleventh of the knowledge-section of the Kīranāgama mahātāntrā).

ATHA YANTRODDHĀRA-PATAHAH .

(Then the chapter on yantroddhāra)

167

garuda -

mātrkātmādisamīdhdhā savamantrālayā parā ।
vīhītāstīrṣā ye mantrāsteṣāmi me lakṣanāni vada ॥

garuda -

About the origin of letters which are supreme and store-house
of all kinds of mantras and ^{about} their different sections, etc.,
have been completely detailed. O, Lord, now kindly
explain to me the characteristics of other mantras formed
out of these basic letters.

2-4

Bhagavān -

samē madhye dharābhāge sugandhakusumojjavale ।
kramācchaktimi nyasettāttra navakhaṇḍe vibhāgaśah ॥
śaktimuddhṛtya tāmēva pūjya puṣpaissugandhibhiḥ ।
udvṛtte sambhāve pāścāt - acārya mantravīrahah ॥
ṣoḍaśacchadagami padmani dvātriṃśaddalanti vā ।
karnīkāyāmi nyaset-kūṭami kālayugmānta samīkṣitām ॥

The Lord said -

On the surface of an even ground splendid with
fragrant flowers (a square diagram with four entrances

should be drawn). There, one should spiritually transmit ¹⁶⁸ the power of letters which are nine fold (as explained earlier). At the centre of the diagram Ādhāra-Sākti should be worshipped with necessary paraphernalia like flowers, water, sandal paste, etc. The preceptor who has transfigured his body in the form of ^{man}tra (i.e., who has done mantra-nyāsa on the various parts of his body), should also worship the deity Sāmbhara in the proper place of the diagram. (Three circles should be drawn, their centre being the place of Ādhārasākti) and around the space between the first and the second circles, sixteen petals should be drawn; around the space between the second and the third, thirty-two petals should be drawn). At the exact centre of the diagram ācārya should inscribe the letter kūtā, joined with the two letters belonging to Kāladeva.

5- 8a

rudrabīja-samāyuktāni andhacandra vibhūṣitāni ।
 nādasākti-samāyuktāni sivalījamidāni param ॥
 cintāmanimayāni śubhāni jñātāmāhānna samīśayāni ।
 nyaset-kramād daleṣvayāni svarasodāśakāni punaḥ ॥
 kramādagrārakeṣvarṇā vyāpakāni tu nyaset pari ।
 etaccakrāni yajedyastu satatāni māsi māsi vā ॥
 gandhādyaibhaktitasso'pi kalamuktasīvam urjet ।

The seed-letter corresponding to Rudra should be associated with these letters and the whole single 169
mūlamantra should be adorned with hindu and half-moon.
(The mūlamantra, ~~be~~ belonging to Lord Mrtyuñjaya, according to this Āgamic pattern, ~~so~~ esoterically suggested in these verses is to be known as kṣmūm).
This supreme mantra is known as 'Sivabīja' and it is endowed with the potency of sound. Even at the very instant of ~~the~~ knowing this auspicious mantra, which is of the nature of cintāmani, it is capable of bestowing the desired effect upon the aspirant (who is ~~prope~~ ~~du~~ properly initiated into this kind of yantra-worship). There is no doubt about this.

Then one should inscribe all the sixteen svaras on the sixteen petals in due order. In the same way, the letters from ka to sa (thirty-two letters) should be inscribed on the thirty-two petals. The remaining letter of the consonant group, Ha, should be written ~~also~~ around this thirty-two petalled lotus. If one worships this diagram according to the prescribed ~~rules~~ daily or once in a month with ~~deva~~ ~~ardent~~ ~~deva~~ devotion and necessary paraphernalia, he, breaking through the power of the god of death, attains Sivatra.

8b) - 10 (a)

dvitīyena catuṛtama śaṣṭadvādaśakena tu ॥

170

śoḍaśena vibhinno'syami bhavet kūtāṅgapañcakam ।

hrasvā brahmāṇi vjñēyā dviyuktastu gaṇeśvarāḥ ॥

triyuktā lokapālas~~ḥ~~uscatūrte śtrāṇi kalpayet ।

The central letter (mūla mantra) is variegated by joining with it the second, fourth, sixth, twelfth and the sixteenth svaras. The five mantras formed in this way are called aṅga mantras. Combining the usual brahma svaras (hrasva) with kṣma the five brahma mantras are formed; the names of gaṇeśvaras should be preceded by the letter kṣma combined with the second svara; the names of lokapālas should be preceded by the letter kṣma combined with the third svara; the names of daśayudha (ten weapons) should be preceded by the letter kṣma combined with the fourth svara.

10b) - 18 (a)

vidyeśānāṁ śyṇusvānyallakṣaṇāṁ mātṛkātmajam ॥

vyāpakāṁ rephasamīyuktāṁ catuṛtaśvara samīyutam ।

binduyuktamanantasya vācakatvena samisṭhitam ॥

rephavarṇayutam śāntam śaṣṭhaśvara samamīutam ।

bindudehasamīyuktam sūkṣmadehasya vācakam ॥

makārami vibhūsamīyogāt - visargācca śivottamāḥ ।
 jāntavannāntyaṃ vāṇo nṛphayuktassabindurāḥ ॥ (7)
 saṣṭhasvaraśamīyuktāni pūrto netraikanāmanī ।
 śavarāntyaṃ vāṇo śāntāni tena samanvītāni ॥
 dīptyaśvaraśamīyuktāni ekarudrasya bindurāḥ ।
 śhāntāni tāvat sthito nānto dvādaśāntena bheditāḥ ॥
 bindurā bhūṣito mūrdhni trimūrtivācako mataḥ ।
 saṣṭhasvarayutāḥ śāntassabindurāḥ ntatassṭhītāḥ ॥
 sūkāṇṭha eva vīkhyātastatāḥ sṛṇu śikhāndināḥ ।
 śāntāntimaścalitena bhūṣito binduśamīyutāḥ ॥
 samāseṇa mayā tāṃsya vidyeśāḥ parikīrtitāḥ ।

Now, observe the bija mantras formed out of mātṛka
 in a different manner pertaining to Vidyēśvaras. The
 seed letter of Ananta is formed by the combination of
 ṛa, ra, and ī, associated with bindu. The seed letter
 pertaining to Sūkṣma is formed by the combination of
 ṛa, ra, ū and bindu; the seed-letter of Śivottama is
 formed by the combination of ^{ṛa and mah} ~~jā~~ ~~ra~~ ~~ī~~ and bindu;
 the seed-letter of Ekā^{netra}~~rudra~~ is formed by the combination of
 jā, ra, ū and bindu. The seed-letter of Ekarudra is
 formed by the combination of śa, va, ā and bindu;
 the seed-letter of Trimūrti is formed by the combination of

ma, la, ū and bindu; the seed-letter of Sūkṣmā is formed by the combination of ga, u, bindu and 172
saḥ. The seed-letter of Śikhāṇḍī is formed by the combination of ka, ī, and bindu. The bija mantras significantly formed for Vidyēśvaras are thus concisely instructed to you.

18 & - 20.

kūṭamīkārasamyuktam bindunā bhūṣitam bhavet ॥
gāyatrī caiva sāvitṛī kintu repḥavīśaṇam ।
oṅkāraḍi namontāmīśca gñātvā mantrān prayojayet ॥
snātvā suddhaḥ pāṭhenmantrān suciḥ prāgbhojanādrahaḥ ।
dwayorapyanyathā doṣo bhaveducchiṣṭasambhavaḥ ॥

iti sūmat-kiraṇāśhye mahātāntre vidyāpāde
yantrāvatāro dvādaśaḥ paṭalaḥ samāptaḥ ॥
॥ vidyāpādassamāptaḥ ॥

For gāyatrī mantra, the letter kūṭa should be combined with the fourth svara and adorned with bindu; for Sāvitrī mantra, the letter kūṭa should be combined with repḥa, the fourth svara and adorned with bindu. All these mantras should be preceded by the syllable OM and followed by 'namah'. One should recite these mantras only after attaining purity through bath, etc;

He should do japa before taking meals. The
incantation of mantra would not yield good results 173
and it is a blemish on the part of an aspirant
if he recites mantras without taking bath or
after taking meals.

(This is the chapter on yantravātara, the twelfth of the
knowledge-section of the Kiranāgama mahātāntṛa.)

॥ Here ends the knowledge-section ॥

x

ATHA KRIYĀPADAḤ

SNĀNAVIDHIḤ¹

174

174

[Then, the KRIYĀPĀDA, the chapter on the Rules
pertaining to ceremonial baths]

x

garudaḥ -

snānam katividham pūrtam kairmantrair kathamā vā |
etadbrūhi samāseṇa sphuṭārtham tripurāntaka ||

garuda -

O, Lord Tripurāntaka (destroyer of the three fortresses),
How many varieties are there in bathing as explained in the
scriptures? What are the mantras to be employed in the
course of bathing and in what way these baths are
carried out? Kindly ~~be~~ instruct me on these matters
succinctly and vividly.

x

2-3(a)

Bhagavān -

175

prathamam vāruṇam snānam dūtiyam kṣasma samyūṅgam,
 māhendram ca tūtiyam syāt caturtham mārutam kṛavet ||
 pañcamam mātramuddiṣṭam - idānīm - ucyate kramāt. ¹

The Lord said -

(There are five kinds of ceremonial baths). First is
 known as vāruṇasnāna; second, kṣasma snāna; third,
māhendra snāna; fourth māruta snāna and fifth is
 known as mātra snāna. Thus the varieties of baths are
 mentioned in the scriptures. Now I explain these in due order.

3(8) - 5

nadinada-tatākābhi - khātādiṣu ca vāruṇam ||
 tatā gatvā ~~śiṣṭānā~~ ^{śiṣṭānā} sucisthāne mrdam grhyāt - praśodhitam,
 grhitvā sadyamantrēṇa ^{stṛāpyatām guhyakena tu} ~~prorṣayet puruṣeṇa tu~~ ||
 samśodhyāghoramantreṇa ^{prorṣayet - puruṣeṇa tu} ||
 īśānoddhṛtya khadgena sauram grhyā ca samplavet ||

6-7

vidhisnānam punahkāryam malasnādanantaram 176
 ācamya tām - punargrhyā kṛtvā bhāgatrāyam hṛdā ॥
 uttarābhimukho bhūtvā japtvā śtram - brahmanāmbulīk ॥
 ādyaṁ dyaṁśakam - anjenyam - śeṣam tīrthe punah plavan ॥

After the process of malasnāna, one should engage himself in vidhisnāna. Having done ācamana one should again take the clay and divide into three parts with hṛdaya mantra. Being north-faced ^{and} muttering astramantra he should fashion śivatīrtha by employing brahma mantras. Out of the three parts of clay, first two parts should be besmeared over his body and the remaining part should be sprinkled in the water.

Notes.

ācamana - sipping of water taken in the right palm gesticulated as gokarna mudra so as to cover a grain of mudga. ācamana should always be done three times.

ṛtvā vilkavataṣṣnānami - uttiryāṣṣcamya yatnataḥ ॥ 177
 pramavenodakam grhya triḥ pītvā diḥ pramyjya ca ॥

Having finished the bathing with all perfection and sincerity and disembarking himself he should do ācamana with all care. He should take the water with pramava mantra and sip it three times and should cleanse the lips two times.

śirodvārāṇi saptaḥsau kramānnābhīm śikhāṃ sprśet ॥
 bhūyopyācamya sandhyāṃ tu vandettatsekapūṣakam ॥

He should touch his head, hallowed parts like nose, ears etc navel and crest (śikhā) in due order (with hrdaya mantra) and again doing acamana, should worship sandhya with the accompaniment of ~~di~~ water-offering (arghya).

mārjanam samhitāmantraissīvena salilokṣanam । 178
 kṣṇam dhyātvā kṣipettoyam ghoreṇa punarācamet ॥
 nyāsam kṛtvā sṃbūhīrveṣṭiya tarpyāmantrān pratarpayet ।
 apasavyāgramadhyeṇa pīṭṭhā-deva-muni-kriyā ॥
 svadhā-svāhā-namaśceti kramāt-teṣāṃ pratarpanam ।
 kṛtvā hṛdāṅgalīm-bodhvā tūṇvārān-udakena tu ॥
 kṛtvā ṅgalīm supuṣpādhyam - naveḥ paścācchiram jaget ।
 tāvadyāvachchatam-pūrṇam svasaktiā vā ṣṭhāvā jaget ॥
 pradakṣiṇam tataḥ kṛtvā tūṇvārān-vandayet-narim ।
 tatastīrtham samākṣya kartavyam hṛdaye hṛdā ॥
 evam tu vāṇanam snānam - śhasmasnānamataśśṛṇu ।

Cleansing himself, (this kind of activity being known as
 sammayana) with samhitā mantra, he should sprinkle the
 consecrated water-drops upon himself with siva mantra. Ideating
 the water as of black colour (being indicative of his
 inner impurities) he should throw it away with aghora mantra
 and then do acamana. Then having done nyāsa
 (śakalikarana) and encircling himself with water, he should
 do tarpana with appropriate mantras designed for this activity.
 For the manes, tarpana should be done by wearing the
 sacred thread so as to hang down towards the left part of
 the body (this mode of wearing known as prācīnāvṛthi)

He should make the water to drop down the space between the fore-finger and the thumb; for the deities ¹⁷⁹ libations should be done making the water to roll down through the ~~big~~ finger tips; and for the sages, libations should be done by making the water to drop through the space between the fingers. For the manes, deities and sages, ^{tanpura} mantras should end in svadha, svāhā and namah respectively. Then making the right palm ~~see~~ as to form a cavity with hridaya mantra offer libations of water three times; then filling the palm with flowers and water offer them to the Sun-god and then worship Siva, the indwelling Almighty of the Sun. Then recite the mantra pertaining to Surya hundred times or according to his convenience. Circumambulating himself three times he should then ~~pro~~ prostrate and praise the Sun-god. After finishing all these rituals, he should absorb the power of mantras from the water (collected in the arghya vessel) into his heart, reciting the hridaya mantra.

Varunasnāna is to be done in this way. Then listen to the ~~pe~~ procedure of Bhasma-snāna.

Collecting the cow-dung from the forest with sadyojāta mantra one should knead it with vāmadera mantra; it should be inflamed with aghora mantra and ~~it~~ should be consecrated by sprinkling it with vaktā mantra. Having taken it with Isana mantra and ^{the shalā} deposit it ~~it~~ in a new receptacle (samputa) reciting all the brahma-mantras. This process is known as Bhūma kalpana.

Having finished malasnana and jalasnana, or ~~if not~~, before jalasnana one should take ordinary bath (i.e. bath without any mantras) one should engage himself in kshasmasnana. From head to foot, in due order, one should besmear the khasma over his body with astra mantra and then with the employment of sivamantra and kumbhamudra he should sprinkle the khasma on himself. Then wearing a pure and white ~~gar~~ garment one should do acamana ^() as before.

19-20½

mahendram vṛṣṭiyogasyā-japenmantram tu pañcamam. 181
 padasaptakamāvṛtya vāyavyam gokhureṇa tu ॥
 rajasa naramantṛeṇa māntram mantrairiḥoditam ।
 snānānyevam-vidhānyatra pañca proktāni siddhaye ॥
 snātva sampūyayeddevam linga vā sthāndile spi vā ॥

x

(iti sūmat-kīranakhye mahatantre kriyapāde snānavidhipatalaḥ prathamah.)

x

Mahendrasnāna is that which is done in and during the
 shower of rain. While doing mahendrasnana one should recite
 five brahma mantras. Then about Vayavya snana. Walking seven
 steps behind the ~~cows~~ cows so as to be covered by the dust
 arising from the hoofs of the cows is known as a vayavya-snana.
 One should recite tatpuruṣa mantra during vayavyasnana.
 The bath done with the employment of saṃhita mantras is known as
 mantrasnana. In this way, here in the scripture, five kinds of
 bath have been explained for the sake of accomplishing good
 effect. Having taken bath in the manner prescribed above one
 should worship Lord Śiva either in ~~linga~~ linga-form or
 sthāndilā.

(This is the chapter on the rules of bath, the first of the kriyapāda
 of the Kīranagama mahatantṛa.)

ATHA PUJĀVIDHIH PĀṬALAH¹

(Then, the chapter on the rules pertaining to worship) 182

Garuda -

pūjā samisūcitā deva sā kathami lingamāsritā ।
sphutami me brūhi devesa sthāndile vā kathami bhavet ॥

Garuda -

O, Lord. The performance of worship was indicated earlier. Explain to me vividly how the worship of the Lord who presents Himself in the image of Linga () or sthāndila () is performed (according to the Scriptural injunctions).

Bhagavān -

183

sthānam praviśya śuddhātmā dakṣiṇāmurtimāśritah |

rucirāsana-samisthastu prāṇāyāmatrayānvitah ||

tatsthami gṛhītṛā cāśmānam nīcamādhindu madhyagam |

kṛtṛā kāyam dāhetpāścāt - śarvāstrami cintya taijasam ||

Having attained (both the physical and mental) purity, the worshipper should enter the place of worship (pūjāsthāna) through the west-entrance and seated himself in an appropriate and cordial posture on the right side of the Lord (i.e. the pedestal where linga is to be placed) he should do prāṇāyāma three times. He should mentally grasp the soul from its seat (hṛdaya) and take it to the place of bindu (i.e. mahabindu, known as dvadasānta) through the process of recaka.¹ Contemplating on the effulgent image of Śivastra and raising the fire known as kalāgni from his right toe (through udghāra mudra) he should mentally incinerate his physical body.

4-7a

Bhāsmiḥṛitāni pracintya svamānīya pranavaṇa tu । 184
 dhyātṛā sitakaṇābhāsam sphurantāni svena tejasā ॥
 sañcintya pranavam kumbham plāyamanam sudhākaṇaḥ ।
 tenaiva-tritayam dadyāt- karanyāsādanantaram ॥
 aśtasuddhau karau kṛtvā brahmāṅgāni-kramān-nyaset ।
 sāvitṛimālā gāyatrīm śivam sanikalpya hastayoḥ ॥
 kuryānmantrātmakam kāyam-aṣṭatṛimśat-kalātmakam ।

Imagining as though his physical body (which so far has
 been an outcome of the consequences of his previous merit and
 demerit) has been brought to dust, he should bring back his soul
 to its seat (hrdaya) with pranava mantra. He should meditate
 on the radiant white spot shining forth with its own effulgence.
 Contemplating on pranava and with a display of kumbha mudra
 he should (mentally) sprinkle the drops of nectar over his
 newly created physical body so as to make it as the body
 having all the lineaments of suddha vidya. Then he should do
 this process three times. Then he should do karanyāsa. For
 karanyāsa, first he should purify his hands with aśtamantra
 and then he should transmit the power of brahma mantra
 and angamantra to the ~~various~~ ~~part~~ fingers and various
 parts of his body. He should ~~also~~ assign sāvitṛi mantra
 gāyatrī mantra and śivamantra to his palms. Having done
 karanyāsa and anganyāsa in this way, he should make his
 body as though it is of the nature of mantra-form made of
 thirty-eight kala mantras.

7(8) - 11

sirāṁsi pañcalbhīḥ pañca śarveśānaisca kalpayet ॥ 185
 catvāri vadanān-nyasya vaktramantrena bhāvayet ।
 pūrāditassamānakhya yāvaddutara-gocaram ॥
 astadhā kalpayedghoram hṛdgrīvāṁsāvanukramāt ।
 nālkhimi calrodaram prsthē -nyasedvāmami trayīdasa ॥
 guhyam lingam tataścorū janunī gaṅghrikadvayam ।
 sphicau due ca kati parśvau nyaset sadyam tatoḥstadhā ॥
~~dvayostu pārśvayośśaktim tatoḥsmin vyāpakam nyaset ।~~
 pādau pāṇi tathā nāsāni śīro bāhū nyaset- kramāt ।
 dvayostu pārśvayośśaktim tatoḥsmin vyāpakam nyaset ॥

Around his head he should assign the five kala mantras
 pertaining to Īśāna ; from east to north in due order, he should
 contemplate the four kala mantras of tatpuruṣa mantra around his face.
 He should place eight kala mantras of aghora mantra over hṛdaya,
^{18K,} shoulders, navel, stomach and hinder parts. The thirteen kala mantras of
 vama deva are to be placed over the following parts : anus,
 penis, thighs, knees, shank, ~~butt~~ buttocks (spic), hip,
 and two sides. The eight kala mantras of sadyojātā mantra are
 to be placed on the feet, hands, two nostrils, head
 and the fore-arms. On the two sides of his body he
 should place śaktimantra. And through vyāpaka mudra
 he has to contemplate as though he has attained the ^{divine} ~~divine~~
 form of Lord Śiva.

12- 14

svasthāne gaṅganāṁ nyāsa tato ntaḥkaraṇāṁ kramāt ॥¹⁸⁶
 puṣpādyaṁ mānaśaish kṛtvā tīrastālāsśivāsinaḥ ॥
 digbandham varmaṇā kṛtvā pātrāṁ khadgāḥ śodhayet ।
 kṛtvā tu toyasampūrṇāṁ nyāsaṁ mantrāṁ tryodasā ॥
 amṛtāṁ cāmṛtīkṛtya prokṣayet tēna tadgatam ।
 datvā puṣpāṁ śirasye kam liṅgasuddhim samācayet ॥

After doing the mātṛkā-nyāsa in his own body, the aspirant should proceed to do internal worship (in his heart, navel and the central place between the eye-brows). Having brought the suitable flowers mentally, he should slap the hands three times with astra-mantra and should close the eight directions (as digbandhana) with kavaca-mantra. Then he should purify the vessel (meant for arghya) with astra-mantra. After filling the vessel with pure water, transmit the power of prāsāda mantra into it. Then make the arghya-water as nectareous one by gesticulating the dhenu-mudra (accompanied with proper mantra). Then sprinkle the divine arghya-water on all the articles collected for the purpose of worship. Then placing a flower on his own head (as atma-pūja), proceed to do the purification of liṅga.

15-18

paripūṭena toyena pūrnān kṛtvā laghūn ghaṭān । 18?
 ghaṭikordhvam tu samsthāpya pātrāṅghyena śrīpayet-kramāt ॥
 pavitrāṇi purāṣṣṛtya pūjāpanayanam punah ।
 linge vaiśeṣikān kṛtvā visargana vidhisti ha ॥
 bhavetsāmānyalinge śpi kṣaṇamātram visarjanam ।
 na sūnyamastakam līngam kuryāttatra kadācana ॥
 aśānyāṁ sthāpayet-pūjāṁ pratyagrāmāthavositām ।
 kṣālyā śstreṇa dvayam paścādvedyāṁ līngam ca bhaktitah ॥

~~Having arranged the pure water kalasās in a prescribed pattern.~~

& Then filling the small earthen vessels with well-purified water and placing them on suitable pedestals (i.e. on certain designs), he should mix a small quantity of arghya-water ~~with~~ with the purified water contained in the earthen vessels. Having ^{he should remove} arranged the pure water-kalasās in a prescribed pattern, the flowers offered during the previous worship. Rules pertaining to the removal of offered flowers (nirmālya) are not applicable to the lingas of specific lineaments. (For ^{a bit} the awkward ^{linga} is of general characteristics removal of flowers is to be done within a short time). The top of the linga should never be without any flower (or leaf). Then, placing the removed flowers (nirmālya) in the ~~see~~ north-east direction (for the sake of Candesiṅg), offer the fresh flower immediately to the Lord. Cleanse the image twice with

astra-mantra and then cleanse the pedestal
(meant for bath) and again the linga with intense⁸⁸
devotion.

19-21

kālpamūyam tataḥ pīṭham - aśeṣādhva-vinirmitam |
caturyugamahāpādam pṛthivī-tattva - kanda-kam ||
kāla-tattvānta-nālaikam - pañcāśad^{ghāva karmakam}~~leja~~-kannikam |
māyā-tattvam bṛhadgranthi - śuddha-vidyābhjaśobhitam ||
vidyeśvaradalacchannam śaktikeśara-samyutam |
śivaśaktidvayārabdhām kannikābhja-rakṣitam ||

Then the pedestal or seat of the Lord should be formed
of six adhvās. The śivāsana consists of four great
legs ^{which} represent the four yugas. Its root is pṛthivī-tattva.
It is with a stem rising upto kāla-tattva. ~~Its pericarp~~
~~is imputed with fifty seed letters~~ and having adorned
with thorns of fifty dispositions (ghāvas) or ghruvanas.
Māyā-tattva is its knot between the stem and the flower.
The resplendent lotus flower is of the nature of śuddha-vidya.
The lotus flower is with eight petals of eight vidyeśvaras.
The filaments (kesara) of the flower represent śakti-tattva.
Its pericarp, imputed ~~with~~ ^{an} with and governed by
fifty seed letters is fashioned of śiva-tattva and
two śakti-tattvas.

22-28a)

pīṭhamevaṁ vidhaṁ kalpya mātṛkābīja-samkṛāṇam । 189
 napuṁśakān catuṣkoṇe dharmādīn parikalpayet ॥
 binduḥprasthāmanantasya tatprasthāṁ kamalāṁ bhavet ।
 karmikāḥ śāntācakreṇa śeṣāḥśyuraṇaśaktayaḥ ॥
 vāmā jyeṣṭhā ca saudrī ca kālī - kalavikarāṇī ।
 balavikarāṇī caiva balapramathānūtica ॥
 damanī sarbhātānāṁ navamā ca manomamī ।
 vibhurgñānī kriyā vācā nāgeśī jvālīnī tālā ॥
 vāmā jyeṣṭhā ca saudrī ca śaktayaḥ ~~kā~~ kīrtitā nava ।
 vāmādyāścānulomena vibhṛādyāstu vilomatāḥ ॥
 keśarāṇī catuṣvimsat - kādi - bhāntā - gatāṇī ca ।
 māntam pudgalasyāsya navakāṁ bījakalpitam ॥
 brahmākṣareṇa mūrtim ca kṛtvā datvā kalāmayaṁ ।

Thus having constructed the lotus-seat made of mātṛkāṁśaras
 the aspirant should design four legs ^{which} represent dharma, jñāna,
vairāgya and īśvara on the four corners (south-east, south-west,
 north-west and north-east) with the accompaniment of ~~so~~
 vowels belonging to neuter group. (The place where the root
 of the lotus-stem is ~~con~~ mentally designed represents ādhāra-śakti)
 Above the plane of ādhāra-śakti, anantāsana, is to be

contemplated and above the plane of anantāsana, kamalāsana¹⁹⁰ is to be designed. On the pericarp encompassed by the petals of anantacakra the remaining deities^(nine śivasaktis) are to be contemplated. The name of nine śivasaktis are: Vāma, Jyesthā, Raudrī, Kālī, Kalavikaranī, Balavikaranī, Balapramathanī, Sarvaśhūta-damanī and Manonmanī. There ~~(There is another group of...)~~ is other groups of nine śivasaktis whose names are: Vilbhū, Jñānī, Kriyā, Vācā, Nāgesī, Jvālīnī, Vāmā, Jyesthā and Raudrī. Vāma, Jyesthā, etc. belonging to the prior group are to be worshipped in successive order (anulomakrama); and Vilbhū, Jñānī etc. belonging to the other group are to be worshipped in the reverse order (vilomakrama). With regard to mātṛkāṣaras, twenty-four letters from ka to pha are the filaments distributed equally over the bottom of eight petals. Nine letters from ya ma to ha are the seeds occupying the area of pericarp. Then the figure of Lord Sadāśiva is to be contemplated with brahmāṣaras and all the thirty-eight kalamantṛas are to be appended to each brahma mantra.

28cb - 31

sadyenā, vāhayeddevam sthāpayedguhyakena tu ॥ 19 ॥
 sāmnikhyam syādagholema vaktrenārghyādikam kṛavet ॥
 īśānenā, ncayellinam tato, ngāni yathākramam ॥
 datvā snānam prakastavyām ksīreṇa dadhimā punah ॥
 kramādājyena madhunā kṣīrodvantiya punah punah ॥
 snānagandha-vilhūsāntam pūjāñca brahmalikḥ kramāt ॥
 datvā, sthā, s, varanānistvā x sadhyānāmi pūjayet-tatah ॥

Then invoke the resplendent Lord with sadyojāta mantra; immobilise Him with Vāmadeva mantra; render His presence with aghora mantra; other offerings like arghya are to be made with tatperusa mantra. The image of the Lord (Sivalinga) is to be worshipped with Īśāna mantra. Then worship of layāṅga and bhogāṅga is to be done in due order. Then the ceremonial bath (abhiṣeka) of the Lord should be performed ~~is~~ with the following things in the order of mention: milk, curd, & ghee, honey, etc. While doing abhiṣeka the image should be rubbed and cleaned again and again regularly. Bathing, smearing of sandal-paste, offering ornaments etc are to be done one by one with five brahma mantras. Having done this, āvarana-pūjā is to be done and then the aspirant should proceed to do the worship of deities pertaining to sādhyā-mantras.